

YOUTH NEWS

Christian Youth at World's Fair

It will be possible for Christian youth to receive and to impart spiritual blessing at the New York World's Fair. Although the general atmosphere of the fair will not be Christian there will be more opportunities to give a Christian witness than at any previous fair. There will be six religious pavilions instead of the one at the 1939 fair. In addition there will be special days for religious organizations, including Christian Endeavor. The special Christian Endeavor Day (unfortunately for Sabbathkeepers) is set for Saturday, July 18.

There is, however, a service that Seventh Day Baptist youth can take advantage of.

As a service to Endeavors, the committee is offering tickets to the Fair at the special price of \$1.65 for adults, 85 cents for children two through twelve years. These are good any day throughout the Fair's two-year run, April 22-October 18, 1964, and April 21-October 17, 1965. Tickets may be purchased from Mr. Billard, 105 Vincent Avenue, Lynbrook, New York.

NEWS FROM THE CHURCHES

MILTON, Wis.—Sunday, January 12, the Milton church had the annual business meeting and election of officers for the coming year. Good reports of the activities of the various organizations were heard, showing that the people are actively carrying on the work of the church. The outgoing president, William Heinig, Jr., had the pleasure of turning the gavel over to the first woman president of the Milton church. The following people were elected by ballot:

Pastor, Rev. Elmo F. Randolph; president, Mrs. Arthur Drake; treasurer, Elston Shaw; secretary, Mrs. Laurence Burdick; trustees, Erlo Nelson, William D. Burdick, Kenneth Ochs; chorister, Herbert Crouch; organist, Miss Elizabeth Daland; Sabbath School Superintendent, Mrs. J. Paul Green,

On the night after the Sabbath, January 18, the Eutharsos Sabbath School class gathered at the new home of Charles and Gertrude Williams for the monthly class

supper. Fifty people enjoyed the fun and fellowship of the evening.

Following the supper served in the spacious basement recreation room and adjoining library, a short business meeting was conducted by the new president, Mrs. Edward Rood. Mrs. Elmo Randolph had charge of a house-warming program. The Williams family was presented with a beautiful picture of Christ to place in their new home.

Dr. F. M. Branch was host to several games of Password. This was the first evening of games in several years, and was enjoyed by all.

There is a great danger of a man mistaking his carnal mind for the Holy Spirit. We cannot rewire our thought channels to the Holy Spirit. —Anon.

Conference Treasurer's New Address

Mrs. Everett T. Harris, Jr.
Salem, West Virginia 26426
(Please use this zip code number.)

Accessions

Texarkana, Ark.

By Testimony:
William Brooks

By Letter:
Ione Brooks
Bertha Nell Brooks
Patricia Brooks

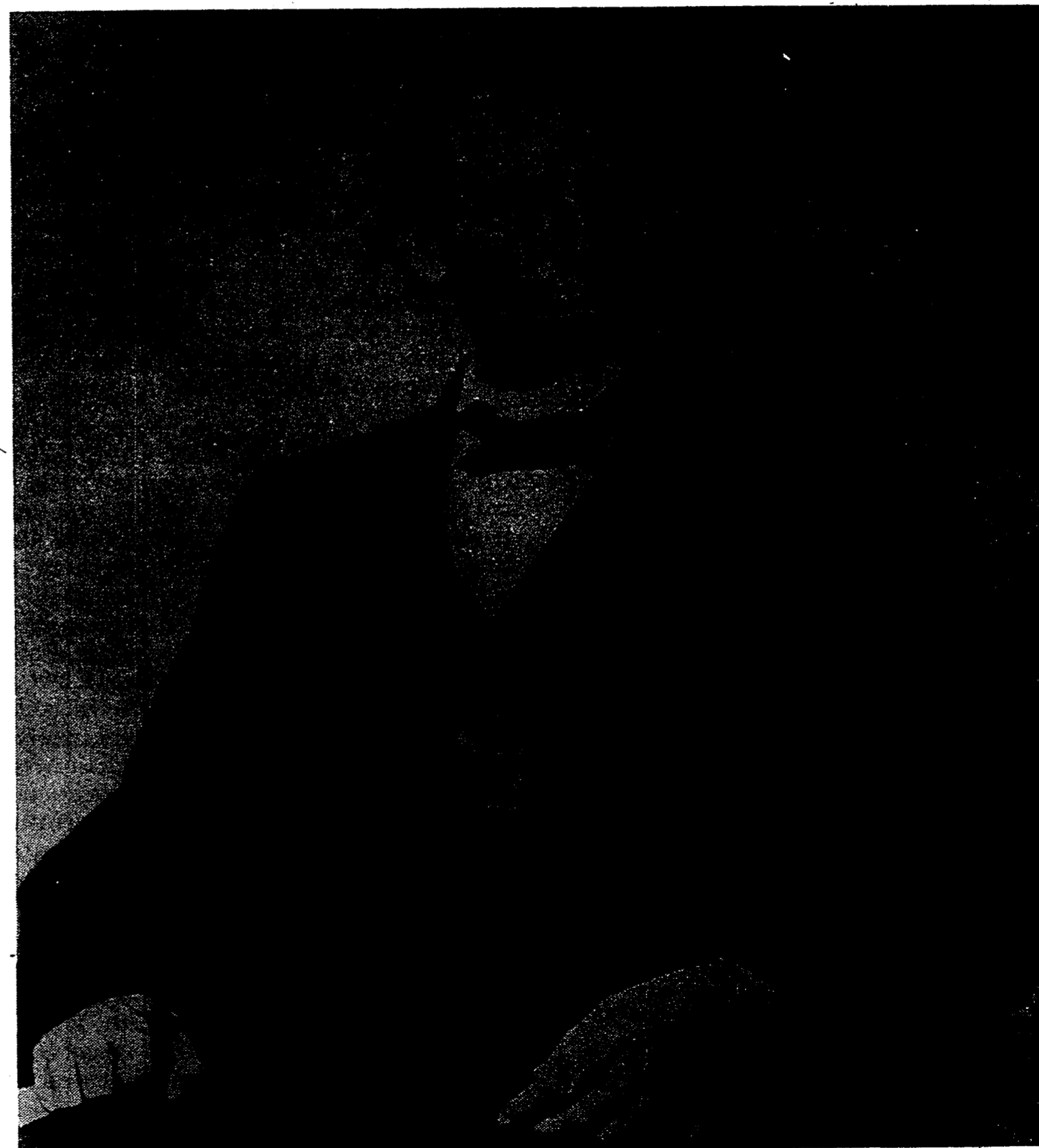
Obituaries

Kenyon.—Annie Barber, daughter of George F. and Mary F. (Lewis) Barber, was born April 16, 1875, in Exeter, R. I., and died in the Westerly Hospital January 10, 1964.

She was married April 16, 1895, to Emory C. Kenyon who died in 1924. She joined the Rockville Seventh Day Baptist Church November 12, 1904, having been baptized by the Rev. Alexander McLearn and was an active member all her life. She taught a Sabbath School class for many years and was a charter member of the Loyal Workers Society. She was a life member of the Rhode Island State W.C.T.U.

Surviving are two sons, Clayton C. and Leslie B. of Rockville; a sister, Mrs. Orlando R. Smith of Westerly; two nieces and two nephews. A son, Wilfred L., died in 1925. A graveside service was conducted by her pastor, Neal D. Mills, and interment was in the Rockville Cemetery. —N.D.M.

The Sabbath Recorder



Honor to Whom Honor Is Due

From log cabin to White House is more than a success story. It is the story of all the noble qualities that came to fruition in the life of Lincoln.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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Terms of Subscription

Per Year \$4.00 Single Copies 10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. FEBRUARY 10, 1964
Vol. 176, No. 6 Whole No. 6,081

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Emancipation

There came a time in that tragic struggle between the federal government and the seceding states known as the Civil War when President Lincoln felt that he should do what he had long wanted to do, free the slaves. He issued the Emancipation Proclamation, which had the effect of shortening the military strife.

Mr. Lincoln did not have the opportunity to guide the nation through the difficult reconstruction days when men of low ideals hindered the carrying out of Lincoln's lofty principles. If he could not have held these selfish people in check he would have died of a broken heart, instead of a head wound from an assassin's bullet. It may not be fruitful to dwell too long on what might have been. It can certainly be said in 1964 as we remember again the birthday of the great Lincoln that the succeeding generations have not lived up to his ideals. If he had known that attitudes of the whites toward the Negroes would harden into customs that could not be broken for a hundred years his face would indeed be troubled.

We are beginning to have smittings of conscience when we realize that emancipation, so hopefully proclaimed, has fallen so far short of complete fulfillment. It is high time that we rid ourselves of the idea that certain shades of skin pigment denote a previous condition of servitude of which these generations-removed citizens must be constantly reminded by discriminatory practices. Our nation is made to appear hypocritical in the eyes of the world when we have full diplomatic relations with many countries of Africa, welcoming their representatives with the proper social honors and at the same time discriminating against our dark-skinned neighbors in this land who trace their ancestry back to the same countries.

It is hardly right to say that the Negroes do not now have freedom, for it is only a half-truth arrived at by changing the historical meaning of the term. The "Freedom-now" chants on the streets of our cities by people who are educated in our neighborhood schools and own the same kind of autos and homes can be a bit irritating. This economic and social equality of course does not exist everywhere. There should be serious heart searching on the part of all those who make up a

society that puts stumbling blocks in the way of any racial or ethnic group's achieving their full potential of citizenship and churchmanship.

Who needs emancipation today? Those of all races and nations who are bound by the chains of sin. Here, as everywhere, Christ is the answer. We of the white race in America need to cast off the bonds of provincialism. We have all the freedoms which, our national leaders want to guarantee to the underprivileged nations of the world. We do not seem to be very completely emancipated from the baseless fears of what might happen to our social and political structure if we really lived by the principle that "all men are created free and equal." We are told in the Word that perfect love casts out fear. Our business is to demonstrate as well as preach love. It appears that we have not done too good a job of spreading that love; otherwise we would not see so many evidences of this bondage to fear in ourselves and in others.

The Church Goes Underground

In many of the troubled areas of the world forces hostile to the Gospel of Christ have forced the church to go underground. It would seem, on the face of it, that such a situation so common in the first two centuries of the Christian Era, could not be repeated in the twentieth century. Communist China is one of the most notable examples, but there are others. In countries like Spain the Protestant Church, so long denied visible existence, is now just beginning to hope for the day when it can openly proclaim its saving mission. The rising tide of left-wing nationalism in former colonial countries makes the future uncertain for above-ground churches. It is a time for watching, praying, and working. We cannot be sure that time is on the side of Christian missions.

Turning from these sober reflections about other countries let us note that church leaders at the local level in our country are hopeful for the future of their congregations. An evidence of this is the

continuing boom in the construction or improvement of church buildings in anticipation of larger attendance and greater service to the community.

There are examples of the church going underground in growing suburban areas, not as a retreat from persecution but as a temporary expedient in a program for advance. Such is the case at Hillside, N. J.

Let me describe what I saw on a recent bus trip to New York City. Looking out of the rain-streaked window at a street corner in a residential area of Hillside I saw an eight-or ten-foot cross designed for interior illumination. It seemed to be rising from the ground but was actually standing on a flat-roofed basement of considerable size. The cross suggested a church but there was no visible way of getting into it until we rounded the corner and saw the upper half of windows and steps leading down from the paved parking lot.

Yes, this was a church or at least a church in the making. It spoke a message of double hope. Some day there would be a larger edifice, perhaps complete with stained glass windows and steeple and with room for a large congregation. But hope for a somewhat distant future was not enough. The cross which might eventually rise high above a vaulted roof was raised now at the ground level to indicate present as well as future hope. Passers-by, no matter how cast down or burdened with cares, could not miss this symbol of the sacrificing and sufficient Christ being proclaimed by those who assembled in an underground church while gathering funds for the remainder of the structure.

I saw no indication of the particular brand of Protestantism represented here. It could be assumed that it was not one of the major denominations (with money to loan for new churches). It matters little; the important thing is that a church can go underground to avoid death or to express its hope for the future. Does our activity in the present testify to the world that we are using our resources right now for the glory of God and that we intend to continue faithful in our stewardship?

Remember the Indians

Far to the north and far to the south on the American continents there are many Indian tribes where living conditions are as primitive as they were thousands of years ago. Christian people are now penetrating Central and South American jungles to bring civilization and salvation to people without tools and without written languages. Most of us do not have the love, the courage or the opportunity for this kind of work. We need to be reminded that we could do a good work for our own American Indians whom we displaced in developing this nation. Part of this work could be done by enlightened people at the polls and part could be done by supporting a stronger missionary effort on the reservations.

Congressman E.Y. Berry of South Dakota, a member of the Committee on Interior and Insular Affairs, is trying to stir up the people of the nation to help the Indians help themselves by granting tax immunity to industries locating on Indian reservations. Whether or not his plan or his bill (HR-980) is the best way to provide job opportunities is a thing to be looked into. Some of the things he puts in his mimeographed letter are certainly worth pondering thoughtfully. We could remain more at ease if we could avoid thinking about some of these national issues, but we dare not take that attitude. We quote portions of his letter:

"With so much attention being focused upon Civil Rights for the colored people, I want to call your attention to a more serious situation, namely, civil rights for the red men. The Indian is the forgotten race. While everyone gives lip service to the fact that the white man owes a great debt to the Indian people, little except lip service is given.

"It seems strange that the federal government should be so very interested in individual rights, individual liberties and individual opportunities for the colored man, while at the same time it is forcing government regulations, controls and domination over the red man. . .

"Reservation areas will not provide an agricultural livelihood for more than one

out of ten families. . . Although they are by nature adapted to trades, they are untrained. To leave the reservation and face a cold world is a frightening experience to them.

"What is the answer? The answer is job opportunities on the reservation. Industry must be induced to locate on these areas, not only to integrate them but to provide jobs, training, experience and, most important, salaries, income, and human dignity. . .

"The Indian people need your help. America must remove the shame of second-class citizenry from the Indian people. This is the time to give the Indian people their civil rights."

Churches Accept Recorder Plan

Quite a number of churches have voted to accept the matching-fund plan advanced by the Tract Society to provide a limited number of Sabbath Recorder subscriptions for outreach purposes. Many people will be getting our denominational weekly who have previously had little acquaintance with it.

The question has been asked as to who should notify these people of the gift subscriptions. The primary purpose is to draw these "prospects" closer to the church which has a special interest in the persons selected. Therefore the letter announcing the gift should come from the church rather than from the Recorder office. It should not be neglected since it provides another opportunity to strengthen the ties and adds to the appreciation of the gift. The board that supplies the other half of the \$4.00 subscription is happy to remain a silent partner.

This matching-fund plan for individuals is not to be confused with the full-price library subscriptions underwritten by local women's organizations. Both plans will contribute to interest in the things which distinguish Seventh Day Baptists and may lead to new church members if properly followed up.

Each \$1 CARE Food Crusade package sent by Americans contains 18 to 50 lbs. of food for the hungry in other lands.

The Bible a Revelation of God

By Loyal F. Hurley

The Bible is the most valuable book in the world. It is a revelation of God. And that means primarily what God has done. We have a proverb, often quoted, to the effect that "What you do speaks so loud that I cannot hear what you say." That is as true of God as it is of men. One's character, or inner essence, is primarily revealed by one's habitual activity. What one does reveals his real nature. Through the centuries God has shown what He is by what He has done. And the record of God's activity is nowhere so clearly revealed as in the Bible.

When God decided, in the progress of the centuries, that the time was ripe to deal directly and personally in revealing Himself to mankind, He chose a man named Abraham through whom to begin that personal dealing. It is a simply verifiable fact that all the monotheistic religion in the world has come through the offspring of Abraham. That is not theology, but history. And about all we know of Abraham is found in the Bible.

From Abraham there was developed a family, the family of Jacob. It seems beyond dispute that Jacob's family went to Egypt during a famine, were enslaved, and later liberated as the nation of Israel under the leadership of Moses. Again, that is not theology, but history. All Israelites look back to that time, place, and leader, as the beginning of their nation. Today they often differ about the details of that great exodus, but they all agree about the fact itself. About all we know of that movement is in the Bible.

Again, that nation found an entrance into Palestine. There over a period of many generations they developed a prosperous civilization centered in their belief in God. It grew and developed under the guidance and inspiration of lawgiver, prophet, sage and poet. But always God was recognized as the legitimate King of the nation. Otherwise the prophets would never have dared to criticize and condemn the ruling monarchs — often to their faces. The story of that developing nation and civilization is in the Bible.

Within that nation there developed a great love and respect for their greatest king, David. In spite of his blunders and mistakes and sins which were sometimes outrageous, and which the Bible never minimizes, he became the ideal ruler in the eyes of Israel. He was "the man after God's own heart" — not because he was perfect, but because he was always true to God in spite of his sin and weakness. The prophets were sure that sometime in the future God would bless the world in sending out of the family of David a great ruler and guide and deliverer. They taught that a man would arise out of that family who would rule in righteousness, and bring peace to mankind. They called this man to be the Messiah. Thus the sequence of a man, a family, a nation, a family, a man shows the movement of the Old Testament.

The New Testament gives us the outcome of that whole preparatory movement from Abraham on. Jesus Christ is the man who is the climax of the Old Testament. Jesus Christ reveals the nature and character of God. Not only so, but He brings God to us. When we accept Jesus as Savior and Lord we find God — or rather, are found by God. For we are lost, not God. In Jesus men find forgiveness and cleansing, peace and joy, vision and hope and love. They find Life, spelled with a capital. And the only place where one can find the story of that matchless Savior and Lord is in the Bible. No other book on earth is so precious.

That precious Book is a revelation of God's nature by telling us what God has done. For God did call Abraham; there was a family of Jacob that God used; He did develop a nation within Palestine; He did approve David in spite of his sin; and He did send His Son into the world. All this is action within time and on this earth. It is history, His Story. "God so loved the world that He gave His only begotten Son." That is not all — "God so loved the world" that He gave Abraham, and the family of Jacob, and the nation of Israel, and the family of David before He sent His Son. God revealed Himself in what He did.

Ecumenical Conversations Begin

By Wayne R. Rood,
committee chairman.

During the Assembly of the National Council of Churches in Philadelphia last December, the Committee to Conduct Ecumenical Conversations of the Seventh Day Baptist General Conference began its actual field work. Prior to that time, each member of our own six-man committee had written a statement for the chairman, and in early December the three West Coast members were able to meet and discuss personally the platform on which live meetings with other denominations could be conducted.

The committee agreed upon three principles: (1) Seventh Day Baptists have historically been co-operative rather than divisive in their relations with other Christians; (2) we must be satisfied that we are being approached in a spirit of brotherhood rather than of conquest; (3) there are three unnegotiables that must be honestly made part of any conversation from the beginning and must be protected in any agreements. These are: (a) **the biblical Sabbath**, which we hold as a distinct theological principle; (b) **the freedom of individual conscience**, which we hold as a principle of personal faith; (c) **the autonomy of the local congregation**, which we hold as a principle of ecclesiastical order. Further, we must make it clear that the combination of these three implies the right by our people to be evangelical about Sabbath belief, and not merely passive.

One third of our committee (the chairman and the executive secretary) met with one half of the American Baptist committee, as planned before the Assembly. Our chairman met with the chairman of the United Church of Christ committee, at the request of our chairman. The discussions were brotherly, honest and searching. Our committee members and the principles of our platform-for-conversation were accepted with genuine respect and warm interest. The representatives of both denominations made it clear that there is a place within their church bodies for Sabbath-keeping Christians, that they are committed in belief and by their people to

strengthening interchurch relations, that details can be worked out, that they expect good to come from our conversations, whether or not they culminate in organizational merger on any level.

A joint meeting of the full committees in August has been tentatively agreed upon with the American Baptist Committee, exchange of materials with the United Church Committee. Thus far Seventh Day Baptists are committed to nothing but conversation, but we should all understand that these other denominations are also committed to actual Christian ecumenicity. We will trust that, as we move forward, we will know how to be faithful to them, to ourselves, and to God.

Calling Them Back to God

By Patrick E. Gorman

The international secretary-treasurer of the Amalgamated Meat Cutters and Butcher Workmen of North America is Patrick E. Gorman, a practicing Roman Catholic. In an address before his union at Buffalo last October on the occasion of dedicating a shrine to St. Joseph the Worker he called the labor unions to come back to a recognition of God. Portions of that address are reproduced here.

Sometimes we have cause to wonder if the Trade Union Movement of the United States is not only drifting away from some of its ideals, but is also losing a portion of its Trade Union soul. Seemingly, there is no great effort being made to give Labor Unions the spiritual uplift that was characteristic of them in their yesteryears.

It could be expected that we would become engulfed in some of the godlessness that exists here below. It is disappointing, however, that we are taking things for granted — that we operate without serious thought to the spiritual as well as to the material side of our lives.

If we examine the rituals of Local Unions as to how they are to be operated, in few of these will we find a Local Union chaplain. As a matter of fact, in my travels throughout the United States I have attended Local Union meetings by the dozen and, regretfully, I have noticed that in not one single meeting of these Unions was a prayer uttered before the start of the meeting, during the meeting, or at

the conclusion of the meeting. This, despite the fact that our ritual calls for the appointment of a chaplain and the prayer that he should say at the beginning and the conclusion of every meeting.

The initiation obligation that most of us take when we first join a Labor Union compels us to place our hand upon our heart and promise never to knowingly wrong a brother or see him wronged if it is within our power to prevent it, and never to discriminate against a worker on account of creed, color, or nationality. All this becomes a mere mumbling of words unless there is attached to it that spiritual solemnity which, frankly, we are losing.

Every man is entitled to his opinion. We must respect the atheist, the agnostic, in their beliefs. I speak for myself only when I say what a dark world this really would be if the concept of God as a Supreme Being is pushed into oblivion.

I have often visited countries where the idea of God has been all but destroyed. I have been in cities with populations of more than three million where, seemingly, there was no God.

Then, finally came the day that I must leave as I saw it, all of this godlessness. A few of my friends who were atheists took me to the airport. They were kindly, but they only smiled as I boarded a giant plane suggesting that they say a prayer for my safe landing some 3,000 miles away.

In the smooth jet plane in which I was riding, the pilot spoke first in French, then in Flemish, then in perfect English. He said, "Ladies and gentlemen, we are now flying at an altitude of 39,000 feet; the temperature outside the plane is 41 degrees below zero. Our speed is 590 miles per hour." I looked out the window. There were gorgeous cloud banks below. In the bright sunshine, these cloud banks rose spirally in silvery splendor. You did not have to stretch your imagination much to see that the peaks of these cloud banks were rising like supernatural cathedrals.

I became more firmly convinced than ever that there can be no spiritual under-

standing between the peoples of the world without a kinship with God — and yet with these thoughts how foolish it is to think that God can be pushed aside, even by a group of nations which at present threatens to dominate the world.

I day dreamed. I pictured the giant sequoias — those California redwoods reaching 300 feet heavenward, and the tiny violet growing in the same soil — both majestic — one in the majesty of strength, the other in the majesty of tenderness — this, without God? I imagined a thousand sunsets and moon glows — the song of a nightingale — the soft, sweet embrace of one you love — the scent of a rose — the fresh sweetness of dew in the morning meadow and rain upon the thirsty earth — this, without God? I stood beneath mountain peaks and gazed into awe-inspiring gorges. I heard the roar of countless Niagaras. I saw tiny streams trickle into great rivers and then rush madly down to the sea — all this — without God? I saw plows pushing their steel points through the hard earth; the sowing of seeds, each having the essence of germination and the core of sweet life — and I saw the green blanket of grass covering the earth's countryside, leading in lanes to the citadel of all mankind — home. All this without God? I saw the transition of the caterpillar into the cocoon and then into the beautiful golden butterfly. I saw the soft cheeks of a baby pressed against its mother's breast. This, too, without God?

When you are 39,000 feet up, you can think of a lot of things. Looking down through a break in the clouds, I could see the earth. Such a small, little planet which, along with eight other planets, is tied to the apron strings of a very small star, our own sun — a rather inconsequential heavenly body — just a small component part of our infinite celestial galaxy — the milky way — everlastingly swirling through space with several billion larger stars — all this mass moving onward with the symmetry of a condor in flight and with the grace of a swan. All this without God?

Quarterly Meeting of Missionary Board

Some items of interest growing out of the quarterly meeting of the Missionary Board held Sunday, January 26, 1964 are:

A gift from the Memorial Board was noted, especially intended for holding a Missionary Pastors' Institute in the Southwest. It was stated that contact had been made with Shepherding Pastor Marion Van Horn to go ahead with plans for holding such an institute some time this spring. The Rev. Earl Cruzan was asked to represent the Missionary Board at such an institute, serving in this capacity as chairman of the Home Field Committee of the board. A committee on program and arrangements was set up consisting of the Rev. Marion C. Van Horn, chairman, the Rev. Paul B. Osborn and the Rev. Earl Cruzan, and it was voted that such committee have at their disposal the sum of \$600 to cover the expenses of the Institute.

Secretary Harris reported that he would be attending the Division of Foreign Missions Executive Committee meeting at the Interchurch Center in New York on February 10. It was voted to ask Pastor Edgar Wheeler to attend a meeting of the Committee on Literacy and Christian Literature of the Division of Foreign Missions to be held at the Interchurch Center February 7.

Miss Sarah Becker, who will have served ten months beyond her four-year call to service by August 31, 1964, has requested release from further missionary service when she arrives home this coming summer. Her request was granted.

The Rev. David Pearson requested release from further missionary service following the conclusion of his present term in August, 1965. This request was also granted.

The following report of the African Interests Committee, as presented by the chairman, Loren G. Osborn, was adopted:

The chairman has been kept informed of events and correspondence dealing with matters in the Nyasaland Field, and called a meeting for this date, January 26, 1964,

preceding the regular meeting of the Missionary Board.

In view of Supt. David Pearson's resignation, which will be effective in 1965, we must begin making definite plans for the change-over in management of Makapwa Mission. This can be done by encouraging native leadership, keeping our attention focused on training of pastors and other leaders, and encouraging Dr. Victor Burdick to assume more of the overall responsibility. This should be considered along with the necessity of trying to send someone who is "theologically qualified" as a teacher or pastoral counselor to assist in the continuing program of the Makapwa Mission.

Miss Sarah Becker will leave Makapwa in August, 1964, and Miss Joan Clement will not return to Africa for at least six months, leaving a vacancy in the medical program that needs to be filled. Therefore, we recommend that Mrs. Victor Burdick be employed at full salary to fill this position until suitable replacement can be secured, providing she is willing.

We approve the plan outlined by Dr. Burdick for living arrangements and occupancy of quarters by Mission personnel. Since this provides a vacant house next to the medical complex, it has been requested by Dr. Burdick that this house be remodeled to provide the much-needed surgery, pharmacy, and recovery room unit. This project fits into the proposed plan for expansion of the medical facilities as originally contemplated; therefore we recommend that this use of the vacated house be approved. We further recommend that the possibility of financing this work with money from the Burdick Hospital Trust Fund be referred to the Executive and Budget Committee for consideration, while further details of cost are worked out by Dr. Burdick.

Because of the growing need for local leadership to develop and exert its influence, we would especially commend Pastor Nothale for assuming the responsibilities of assistant chairman of the Executive Committee.

The beginning of greatness is to be little, the increase of greatness is to be less, and the perfection of greatness is to be nothing. — D. L. Moody.

Tract Distribution In British Guiana

The Rev. Leland E. Davis has written under date of January 6, 1964, that he has been carrying on a program of tract distribution in the area of Kitty, a suburb of the city of Georgetown, B. G. He has been assisted by his two sons, Kenneth and Ronald, and two of the British Guiana brethren, Brother Randolph Williams and Brother Jacob Tyrrell. It will be recalled that Mr. Tyrrell is the appointee of the British Guiana Conference to attend the Consultation of Conference Delegates next August, at Salem, W. Va.

Pastor Davis has written as follows:

"Yesterday, Bro. Randolph Williams from Wakenaam, assisted Bro. Jacob Tyrrell, Kenneth, Ronald and me in calling on over 225 homes between the Campbellville and Kitty areas, along the railway line. We distributed 450 tracts along with a printed directory of our services. We know of at least one new family who came last night to service in response to that effort. Similar efforts have been made in other areas around us, including Newtown. We trust that in time with proper watering and cultivation the seed we are planting will grow and some will bear fruit. Such efforts also afford a systematic witness to our Seventh Day Baptist faith, and provide a miniature training program as laymen go out two by two."

God on Our Currency

WASHINGTON (BP)—The words "In God We Trust," now appearing on \$1 federal reserve notes, will appear on other currency in 1964 and 1965, according to the Bureau of Engraving and Printing.

According to the schedule from the Bureau of Engraving and Printing, four denominations of currency will begin carrying the words "In God We Trust" during 1964. The \$2 and \$5 U. S. notes will begin in March, the \$10 federal reserve notes in April, the \$20 federal reserve notes in September, and the \$5 federal reserve notes in November. By January 1965 the \$50 and \$100 federal reserve notes will also carry the motto.

Sabbath Brotherhood

By Owen H. Probasco
Shiloh, N. J.

To share a prized possession
With those who have a need;
To make a proud profession
Of what one knows indeed;

To feel that God's great guidance,
When challenged by the quest,
Will lead to days of quietness,
Serene with Sabbath rest;

To know that God is author
Of Scriptures Old and New;
That never do these Scriptures
Adjust for mankind's view;

To feel that God in wisdom
Set forth the seventh day,
That all who seek might find there
A rest along life's way;

To know this God of promise,
To work for Him, with grace,
To aid Him through our efforts,
To help men seek His face;

To thus assist our neighbor
With Christian love our guide,
To find the path to God and Christ,
And in His love abide.

If this then be our challenge,
Let this then be our vow —
That through the storms of chaos
We'll pledge to serve Him now!

Thus shall we stand — held steadfast,
Assured by God above,
That we through Sabbathkeeping
Are drawn toward His great love.

Then on that morn of gladness,
Then on that day of days
When God in all His glory
Receives our songs of praise —

While yet we loft the banner
Might it be understood
That we, in Christ's own manner,
Have lived in brotherhood.

THE SNODGRASS STORY

(A five-part article to increase interest in Seventh Day Baptist missions. Author's signature on last installment.)

II

Mr. Snodgrass Takes a Vacation

"I have always held," said Mr. Snodgrass, as he touched the tips of his fingers together above his broad vest, "that there should always be a cut-off date for any mission station that we start. That is, suppose we were to send missionaries to Timbuktu. It should be distinctly understood in the beginning that we would support these missionaries for a limited time only. At the end of, say, twenty or forty years, we should withdraw our support and move on to another place. The mission property could then be sold to the native people, who should by that time be able to shift for themselves."

With characteristic emphasis, Mr. Snodgrass leaned forward and gave his desk a resounding thump with his closed fist.

"Tell you what I'm going to do," he said. "I'm going to take my three weeks' vacation and visit one of those places where we have been spending our money to see how the work is coming along."

The opportunity came within weeks. Mr. S. was on the beautiful island of Jamaica in the West Indies.

Kingston is a busy city. It was once the rendezvous for pirates who preyed upon the rich commerce of the West Indies, and ships returning from Mexico and Central America to Spain and Portugal. The oft-repeated story of the earthquake which submerged a pirate stronghold beneath the waves is to this day a warning to evildoers of that region.

Here are farmers, or more often tradesmen, bringing produce from the country to sell in markets or from door to door. Yams, coconuts, oranges, grapefruit, avocados, mangoes, and all kinds of tropical fruits and vegetables are grown upon the island. They are plentiful and relatively cheap in the markets. But their very cheapness and abundance makes for the poverty of the country people who raise them.

Mr. S. was welcomed by the missionary and headmaster of Crandall High School, Mr. Bandolph.

"Mr. Bandolph, what are you doing to make this work self-supporting? Do you not think that we are doing these people a wrong by continually handing out aid to them? Does it not make them too dependent upon outside help?"

"I would rather you find out the answer to your question by yourself. Please talk with students, teachers, and church members here as much as you like."

The first person he talked with was Harley Simmons, a recent graduate of the school.

"What are your plans now, Harley? What do you intend to do with your high school education?"

"Well, I am thankful I was able to go to this mission school. My folks were poor and unable to send me to a government school, but the headmaster and my own pastor worked out a scheme whereby I could work part time to pay for my room, board, and tuition. I must now go to work to help my younger brothers and sisters to come here and gain an education."

"I was converted while here, giving my heart and life to the Lord Jesus Christ, and am a member of the Kingston Seventh Day Baptist church."

Another young man, Abijah Tomkins, explained how, after graduation, he had continued on, gaining some training as a pastor, and was now serving four rural churches. He would go by bicycle or on foot to as many of these churches as he could on a Sabbath, traveling mountain roads, fording rushing streams, bringing the Gospel of salvation to the hearts of those anxious to hear.

Other members of the school faculty and members of the church could and did furnish him with more news of families in the country districts who were hoping to send their children to the Crandall High School.

Mr. Snodgrass could not, in his brief vacation, visit many of the country churches, but a day in the headmaster's office was transcribed in his diary in the following terms:

"This place at 27 and 29 Charles Street is a swarming beehive of activity, not only during school hours and on school days

but every day and from early morning till late at night. To these gates . . . come people who have been stranded in the city asking for bus fare to their homes in the country; church members who have been dispossessed of their little homes asking for a place to stay for a short time until people come to tell the missionary of those they can find another small apartment; who are sick and want the missionary to call on them; someone wants a letter written to the Governor, or a letter of admission to the hospital, or to the trustees of some fund for aid to the poor. And nearly every day there are callers from the country churches who want to tell the missionary about conditions there or to ask the missionary to make purchases for them because they do not know where to go for them. Every mail brings requests for tracts, Bibles, and clothing, or to do shopping, or please to come. This continues until there is not time for work in the school and little time for sleep. One never knows when one goes to bed at what hour he may be called."**

"Well, what have you decided?" asked the missionary. "Has your question been answered, do you think?"

"I do not know, Brother Bandolph," said Mr. S. "It is a much more difficult question than I surmised at the beginning. But I will tell you one thing; I am going back to the States to tell the people there of the wonderful work you people are doing here, and encouraging them to support your work wholeheartedly as long as it seems necessary to maintain work here on the Island."

** Quotation from the Jamaica Booklet, a Women's Board publication.

NOTE: Watch for "Mr. Snodgrass Works for Missions" in the February 24 issue.

SABBATH SCHOOL LESSON

for February 22, 1964

Simon and the Repentant Woman
Lesson Scripture: Luke 7: 36-50.

for February 29, 1964

Mary, Martha, and Lazarus
Lesson Scripture: Luke 10: 38-42;
John 11: 20-27; John 12: 1-3.

Yes, With a Smile

By Ruth Ellis*

Pastor Brown has just announced the Building Committee's plan for an addition to the Sabbath School rooms. Let's listen in on the thoughts of some of his parishioners.

"Good! Now maybe we can invite the ten Brady children who live across the tracks, and that new family who just moved in."

"I suppose that will mean I'll have to teach a Sabbath School class. And they'll probably invite those brats from across the tracks for me to teach."

"We will need electrical wiring and someone to install it. Maybe I can get a discount on the materials from my company, then work nights and Sundays putting it in."

"I expect they'll ask me to put in the floor. Just because I put a floor in my own home I don't see why they think I'm an expert. I'd like to have a little time at home once in awhile."

"They'll probably take an extra collection. Well, I don't see how I can do any more. I've already given my tithe to the church and to OWM. After all, I need a few things for myself."

"Even with volunteer help, we will need money for supplies. I guess that new living room rug will have to wait another year. And I don't really need that new winter coat I liked so well."

Let's take a closer look at the above attitudes. Second Corinthians 9: 7 (RSV) tells us; "Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver." How cheerful are we when asked to spend our time, talent or money on behalf of the church? Granted, as members of the Body of Christ, we each have our own talents and capabilities. There

*Ruth, daughter of Mr. and Mrs. Delmar Ellis is a member of the Berlin church in eastern New York and teaches school at Dexter in the northern part of the state, not far from the Adams Center church, which she attends. She is a member of the Conference-appointed Stewardship Committee, in behalf of which she wrote this article.

are certain jobs to which we are probably not suited, nor are we able to perform.

But how do we approach those tasks we can perform — with joy that here is something we can do for our Lord, or with reluctance and a feeling of "this is what I have to do"?

Second John 6 says: "And this is love, that we walk after his commandments." We are told to give cheerfully. Now I ask you — can the person who begrudges every dollar and every hour spent in the Lord's service really be a follower of Him?

George Washington on Freedom of Religion

By Duane L. Davis

The Father of our Country, George Washington, often expressed his faith in God and the Christian way of life. He was also a firm supporter of the principles of freedom of religion that have become so valuable a part of our heritage.

A little known statement of the first President was quoted in a small memorandum addressed to the members of the Pennsylvania legislature in 1846. The original had been translated into German and printed in 1800 by the German Seventh Day Baptist press at Ephrata, Pa., and was now retranslated for this presentation. The 1846 statement was accompanied by a certified statement by the pastor at Snow Hill, Franklin County, Pa., Andrew Fahnestock, declaring that he had seen the original English from which the German pamphlet had been translated.

The statement reads as follows:

An extract of a German pamphlet published at Ephrata, Pa.

On the second of October, 1798, at New Mills, Burlington County, State of New Jersey, a Seventh Day Baptist being indicted before a Justice of the peace for working on Sunday, and fined, he appealed; during the trial at court an extract of a letter from Gen. Washington was produced by the Judge in his charge to the Jury, which was in answer to a Committee of a Baptist Society in Virginia, dated August 4, 1789, as follows:

"If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention of which I had the honor to be president, when it was formed,

so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the General Government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious Faith, and should be protected in worshipping God according to the dictates of his conscience."

Signed,

GEORGE WASHINGTON.

The result was acquittal by the Jury.

Evangelistic Meetings to Be Held In Dodge Center, Minn.

By Myra T. Barber

Plans with many prayers, are being made in Dodge Center, Minn., for a series of evangelistic meetings to be held the first week in April. The services of Albyn Mackintosh of Los Angeles have been secured.

On Sunday mornings special prayer meetings are being held that these meetings will, with God's help, cause many to seek God anew. Those who unable to attend these meetings offer their individual prayers as they are able.

Mr. Mackintosh is well known in the denomination. A graduate engineer, he is a consecrated Christian and has been used by other churches as guest speaker for special meetings.

The entire community and neighboring towns will be alerted to the meetings. Advertising material is being prepared. The music committee of the church is giving much thought to special music for the meetings.

We of Dodge Center are asking the prayers of the denomination and all interested friends. Pray that many may be reached during these times and efforts. Only as we work together with God and in the knowledge that He gives the increase, can we expect the effort to be successful.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Old Values and New Procedures In College Education

The Council of Protestant Colleges and Universities was called back to old values and urged forward to new procedures at its sixth annual meeting at Washington January 13.

A record turnout of some 225 college presidents and educators — despite a blizzard which crippled the capital — heard Dr. J. Elton Trueblood and Dr. Lloyd J. Averill discuss the future of the church-related liberal arts college in an age when it is threatened from within by "permissiveness and decay" and from without by technology and specialization.

Dr. Trueblood, well-known author, lecturer, and professor of philosophy at Earlham College, Richmond, Ind., issued a call for "neo-puritanism, awareness of freedom, conscious fellowship, and service combined with learning" in Christian colleges.

A puritan is not a "killjoy," he said. "The kind of puritanism I have in mind is hard and costly. The kind of puritan I mean is John Milton."

Viewing the "excesses to which the fashionable philosophy of permissiveness leads, we can begin to understand the strength of a life which involves the glad acceptance of voluntary discipline," Dr. Trueblood said, "It is time to re-introduce an element of masculine sternness."

He asked the educators to "recognize the strength of our freedom, especially in the light of the recent Supreme Court decision (outlawing devotional prayer and Bible reading in public schools). We do not have to look over our shoulders all the time to ask whether our concern for Christian commitment is legal."

The former Chief of Religious Information of the U. S. Information Agency and Religious Advisor to the Voice of America told the professors, deans, and presidents from all parts of the country that "what goes on in the dining room may be just as important as what goes on in the class-

room." His topic was "Beyond Academic Excellence."

Academic excellence is necessary but not sufficient for fostering creativity and responsibility in students, Dr. Trueblood said. A specifically Christian atmosphere, with frank, open interchange of ideas among both faculty and students, is indispensable in institutions of higher learning professing concern about "the whole man."

Christian educators should "openly oppose the doctrine that the good scholar does not engage in practical activity. The best academic ability includes both theory and practice. One of the best things about Plato was that he could not only outline the principles of *The Republic*, but also go to Syracuse to try to put them in practice."

In a second address, Dr. Averill, vice-president of Kalamazoo College, Kalamazoo, Mich., suggested that liberal arts colleges should add a fifth year to the curriculum, and urged church-related colleges to provide supplementary instruction for Negro students with deficient high school training.

Chairman of the Council of Protestant Colleges and Universities Committee on the Christian College as an Academic and Christian Community, Dr. Averill said Christian higher education must take immediate and decisive steps to "maintain academic achievement, insure religious growth, and stimulate social responsibility."

He said Christian educators must "become as conversant with theology as they are with educational philosophy." Since many Christian colleges have become "religiously nondescript," their administrations and faculties must learn to give students a faith to live by, and not simply expose them to alternative sets of values.

But a revitalization of the liberal arts tradition in college education will not in and of itself help the church-related institution out of its present dilemma, Dr. Averill declared. This tradition must be di-

MEMORY TEXT

Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. Deut. 11:1.

rected and set within the context of Christian faith.

An annual report by the Council's executive director, Dr. James M. Godard, emphasized the Co-operative Faculty Registry of "persons who are available and want to teach in a Christian college," now being developed by the Council. The registry will be open to its member colleges and universities.

Now in use by 160 four-year colleges and universities, the registry is "in touch with some 100 graduate schools, which are being visited in search of interested and qualified graduate students in all fields," he said. Dr. Vinton H. Rambo of Philadelphia, Pa., is director of the registry.

Dr. Godard announced that twelve colleges have joined the Council since the last annual meeting.

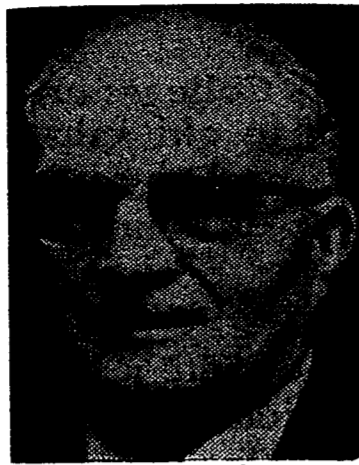
With headquarters in Washington, the Council of Protestant Colleges and Universities is a related movement of the National Council of Churches Commission on Higher Education. It represents some two hundred church-related colleges in close working relationships with such groups as the Association of American Colleges, the American Council on Education, and the U. S. Office of Education.

Notice to Libraries

Special Issue Next Week

Do you keep files of the Sabbath Recorder? If so, please note that next week's issue, with a full-color cover will not be dated on the outside and will bear the February 17 date only in the masthead on the inside of the cover. This and the omission of dated material makes the special issue usable at any time. The editor for next week only is Don V. Gray of Milton, Wisconsin.

Pastor Paul Burdick Retires After Forty-six Years of Service



Pastor of the Waterford, Conn., Seventh Day Baptist Church for the past eight years, the Rev. Paul S. Burdick (74), announced his resignation and retirement effective February 1. He has agreed, however, to conduct the Sabbath eve prayer services while the church is looking for a replacement. He intends to remain in the community, occupying the parsonage for the time being.

Mr. Burdick's place of service just prior to the Waterford pastorate was at Salemville, Pa., a pastorate of six years. Other pastorates were at Welton, Iowa; Fouke, Ark.; Leonardsville, N. Y.; Adams Center, N. Y.; and Rockville, R. I.

Mrs. Burdick is the former Miss Hancy Brooks, daughter of the late Burtus A. and Emma G. Brooks of Waterford. The Rev. and Mrs. Burdick have seven children: Mrs. Paul Johnson of Groton; Stanley, director of the YMCA in Sandusky, Ohio; Dr. Victor, a missionary doctor in Nyasaland, Africa; Robert, a psychologist in the Syracuse, N. Y., school system; Miss Esther Burdick, supervisor of Campfire Girls in the Syracuse area; Mrs. Richard Maxson of Lansing, Mich., and Leroy, at home.

Mr. Burdick, who seems much younger than his years, has been active in civic affairs as well as church during his recent pastorate. Among other things, he took voice lessons. He made a trip in 1961 to visit Seventh Day Baptist churches in England, the Netherlands, and Germany. Always interested in applying the harder teachings of the Lord to himself, he has been a strong advocate of peace and "turning the other cheek." He is a member of the Fellowship of Reconciliation. Within the denomination his irenic spirit is well known and respected.

In retirement the pastor expects to keep busy in the church and community. He will continue as chaplain of Montville Jail, among other things.

LET'S THINK IT OVER

Milk of Human Kindness

Three widows of slain men have been much on the hearts of millions of Americans in recent months. They have been cared for adequately by public and private gifts. The amount of money provided to the widow of President Kennedy from public funds has been large, perhaps not enough to cover the responsibilities she has assumed.

Some have been amazed at the amount of money given by people of moderate means to help Mrs. Tippit, the widow of the slain policeman. The latest total is just short of \$700,000. In a press conference this Baptist woman thanked the nation and said that she planned to use the money "as God would have us."

The gifts to Mrs. Oswald, though not coming to nearly as high a total, have been significant because of the different circumstances. Presumably she was a member of the communist youth organization and maintained her loyalty to the Russian regime when she followed her Marxist husband to this country. Gifts to her did not indicate that the donors were sympathetic to the communist ideology but to her in her bereavement in a strange land.

Mrs. Oswald, in an exclusive interview with KRLD-TV radio at Dallas, expressed thanks for the \$35,000 donated to her and the family, stating, "American people have very big hearts." Mrs. Oswald also said she believed that facts have shown that her husband killed President John F. Kennedy. Speaking in clear, slow English before the microphones, Mrs. Oswald said, "I want to thank very much but my bad English don't give me to say too much. Thank you American people," she said. "Thank you for me and my children."

Did You Know?

That the communist government in China will allow one radio to be registered to each family, although they vigorously discourage them from listening to foreign propaganda stations?

There are 30,000,000 registered two-band (short-wave) receivers in Japan?

The purpose of the King of Thailand is for every home to have a radio?

Japan-made transistor radios are being sold by the millions in all Asia and the world, even among tribal peoples?

The Far East Broadcasting Company at Manila has 20,000 tape recordings for Christian programs in 36 languages?

—Bob Bowman,
President of FEBC.

Vocational Representatives Prepare to Serve in 1964

By Denison D. Barber

(The list of local vocational representatives is nearing completion and may be published soon. The co-operation of all is solicited by the chairman to make the vocational assistance plans succeed. Responsibilities are listed below.)

The Local Church Vocational Representative is:

1. A person who is interested in vocations, and is familiar with the places of employment near his church, and the type of individuals they generally employ. A knowledge of the businesses willing to accept a person who wishes to keep the Sabbath is very important.
2. A person who is known as the vocational representative by the members of his church, and stands ready to assist them in locating employment in another area, should they wish to move to another area. This, of course, makes it imperative that the vocational representative know the other vocational representatives, and be ready to refer the individual to the representative in the area where he might wish to relocate.
3. A person who uses contacts with other members of his church in getting as complete a picture as possible of the employment possibilities in his area.
4. A person who will encourage the young people in his church to keep the observance of the Sabbath in mind as they make plans for continuing their education beyond high school, or seek employment.

Denison D. Barber
Stillman Road, R.F.D. #2,
Westerly, R.I.

OUR WORLD MISSION

OWM Budget Receipts For January 1964

	Treasurer's January 4 Mos.		Boards' 4 Mos.			Treasurer's January 4 Mos.		Boards' 4 Mos.	
Adams Center	\$ 273.75	\$ 340.00			Middle Island	46.00	129.00		
Albion		101.05			Milton	677.42	2,660.46	45.00	
Alfred, 1st	742.40	1,483.36			Milton Junction	95.20	595.20		
Alfred, 2nd	134.75	722.92			New Auburn	24.50	127.40		
Associations					North Loup	323.85	333.85	414.00	
& Groups		60.00	\$ 383.88		Nortonville	98.00	547.83	25.00	
Battle Creek	540.73	2,061.81	20.00		Old Stonefort	47.00	129.25		
Bay Area		225.00			Paint Rock		45.00		
Berlin	253.33	509.61			Pawcatuck	593.75	1,977.85	10.00	
Boulder		153.85			Plainfield	533.15	1,535.46		
Brookfield, 1st		147.00			Richburg	155.00	505.50		
Brookfield, 2nd		35.00	20.00		Ritchie	150.00	200.00		
Buffalo		140.00			Riverside		989.24		
Chicago	112.50	415.00			Roanoke		15.00		
Daytona Beach		372.52	100.00		Rockville	134.37	326.30		
Denver	124.15	396.57	25.00		Salem	300.00	1,010.00		
De Ruyter		166.25			Salemville	9.00	122.01	6.00	
Dodge Center	20.00	404.33	5.00		Schenectady	15.00	44.60		
Farina		190.15			Shiloh	1,140.85	2,430.76	10.00	
Fouke		40.00			Texarkana		23.00		
Hebron 1st	54.00	363.78			Trustees of				
Hopkinton 1st	247.50	882.00			Gen. Conf.	60.20	60.20		
Hopkinton 2nd	7.00	59.08			Verona		483.38		
Houston	111.45	111.45			Walworth	10.00	225.00		
Independence	138.75	310.25			Washington	61.50	61.50		
Individuals	180.00	205.00			Washington				
Irvington	400.00	800.00			People's	10.00	30.00		
Kansas City	60.00	172.00			Waterford	159.95	561.85		
Little Genesee	157.25	484.75			White Cloud		211.06		
Little Rock		63.00			Yonah Mt.	20.00	20.00		
Los Angeles		1,100.00							
Los Angeles,					Budget	\$9,808.32	\$31,335.87	\$2,063.88	
Christ's	20.00	85.00			Non-budget	130.00			
Lost Creek	250.00	704.65			Total to				
Marlboro	264.93	1,178.70			disburse	\$9,938.32			
Memorial Fund	1,051.09	1,451.09	1,000.00						

JANUARY DISBURSEMENTS

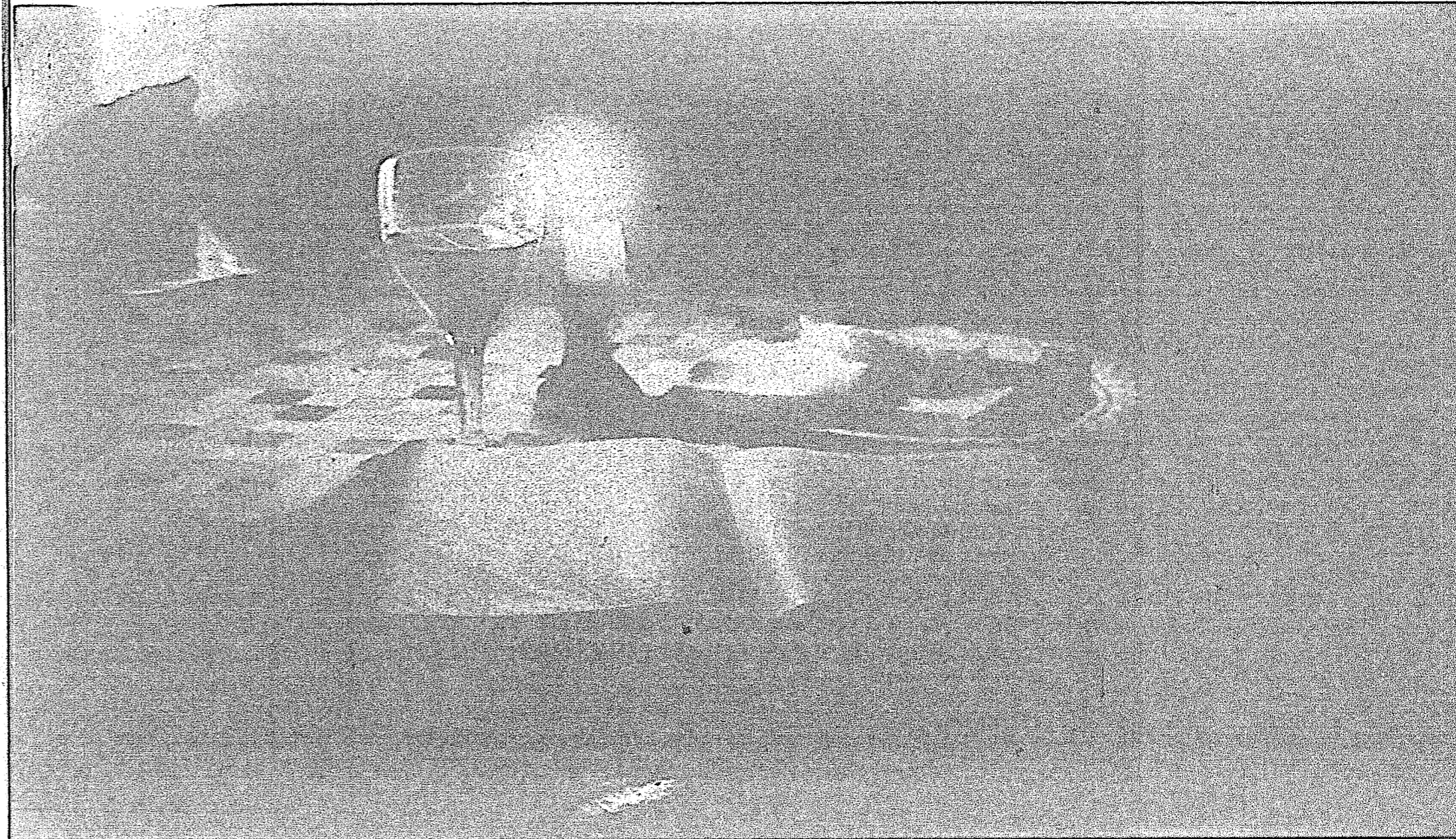
Board of Christian Education	\$ 715.65
Historical Society	50.21
Ministerial Retirement	991.32
Ministerial Education	1,842.84
Missionary Society	3,689.18
Tract Society	1,084.64
Trustees of General Conference	69.52
Women's Society	204.83
World Fellowship & Service	147.38
General Conference	1,142.75
Total	\$9,938.32

SUMMARY

1963-1964 OWM Budget	\$100,510.00
Receipts for 4 months:	
OWM Treasurer	\$31,335.87
Boards	2,063.88
	33,399.75
Amount yet to be raised	\$67,110.25
Needed per month to raise budget	
by July 31, 1964	\$11,185.04
Percentage of (10 month) time elapsed	40%
Percentage of budget raised	33.23%

Gordon L. Sanford,
Little Genesee, N. Y.
OWM Treasurer.

February 5, 1964



"... This is my body ..."

LUKE 22: 19-B