

## Marriages

**Clark-Saunders.**—Ellis M. Clark, son of Mr. and Mrs. Irwin Clark, Edgerton, and Linda Joyce Saunders, daughter of Mr. and Mrs. Herbert Saunders, Edgerton, Wis., were united in marriage in the Albion Seventh Day Baptist Church Sept. 19, 1964, at 7:30 p.m. with Pastor A. A. Appel officiating. Mr. and Mrs. Clark will make their home at 61 Crest St. Ludlow, Mass. 01056.

**Hays-Bingham.**—Jack Floyd Hays, son of Mrs. Sally V. Morse, New Orleans, La., and Linda Bingham, daughter of Mr. and Mrs. Elton Bingham, Milton, Wis., were united in marriage in the Milton Junction Seventh Day Baptist Church Sept. 27, 1964, at 3 p.m. with Rev. Kenneth E. Smith and Pastor A. A. Appel officiating. Mr. and Mrs. Hays will make their home at 409 Papworth Ave., Metairie, La.

**Hess-Nelson.**—Gary L. Hess, son of Mr. and Mrs. Loyal Hess of Beloit, Wis., and Ruth Ann Nelson, daughter of Mr. and Mrs. Erlo Nelson, Milton, Wis., were united in marriage at the Milton Seventh Day Baptist Church by the bride's pastor, the Rev. Elmo Fitz Randolph, Nov. 15, 1964.

**Slagg-Green.**—Ross T. Slagg, son of Mr. and Mrs. Albert Slagg, and Barbara JoAnn Green, daughter of Mr. and Mrs. Lyle J. Green, both of Albion, were united in marriage in the Albion Seventh Day Baptist Church Oct. 24, 1964, at 2 p.m. with the pastor, Rev. A. Addison Appel, officiating. Mr. and Mrs. Slagg will make their home on Route 4, Edgerton, Wis. 53534.

**Truman-Gardiner.**—DeForest W. Truman, Alfred, N. Y., and Mrs. Marian C. Gardiner, Atlantic City, N. J., and for many years previously of Alfred, were united in marriage Nov. 6, 1964, at the Seventh Day Baptist parsonage in Alfred with their pastor, the Rev. David Clarke, officiating.

## Obituaries

**Hayes.**—Roy F., son of Millard and Hattie Fowler Hayes, was born in Albion, Wis., Feb. 16, 1884, and died after a lingering illness at Stoughton, Wis., Sept. 18, 1964.

He was married March 17, 1909, to Mabel Slagg, who preceded him in death in 1962.

A life-long resident of Albion, Mr. Hayes was associated with the Albion Seventh Day Baptist Church, in which he was active. He was a retired Highway Trailer employee.

Surviving are a daughter, Mrs. Claire Reierson, Albion; two sons, Russell of Albion and Howard of Madison; a sister, Mrs. Hattie Phelps, Albion; 10 grandchildren and four great-grandchildren.

The funeral service was held in the Albion church with the Rev. A. Addison Appel officiating. Burial was in the family plot at Evergreen Cemetery, Albion.

**Larkin.**—Mrs. May L. Bancroft, daughter of Rufus W. and Mary (Barnes) Bancroft, was born at Lawrence, Mich. March 30, 1870, and died Oct. 29, 1964, in a nursing home.

Mrs. Larkin moved to Nebraska with her parents at the age of three. In May 1890, she married George Larkin in Scotia. They moved to Battle Creek, Mich. in 1926 and opened a restaurant. Mr. Larkin died in 1945. Mrs. Larkin was a member of both the Battle Creek Seventh Day Baptist Church and Ladies Aid and was most active in both until ill health confined her. She retained her interest in all that went on about her church despite her confinement.

She is survived by three daughters, Mrs. Pansy Talbot of Battle Creek; Mrs. Mable Kelso of Grand Island, Neb.; and Mrs. Jack (Fanny) Bloem of Douglas, Wyo.; a son, George H. of North Platte, Neb.; six grandchildren, and 17 great-grandchildren.

Memorial services were conducted by her pastor and interment was at Memorial Park Cemetery. —E.N.F.

**Moulton.**—Benjamin H., son of Orin L. and Carrie (Crandall) Moulton, was born May 16, 1889, at Dodge Center, Minn., and died Sept. 22, 1964, at his home of a heart attack.

As a young man the family moved to Gentry, Ark., where he was baptized and joined the church. In 1912, he and Myrtle Huffman were married in Ord, Neb. He was active in the Seventh Day Baptist churches wherever they lived as farmers. In 1926 they moved to Battle Creek, Mich. He was employed by the Battle Creek Sanitarium on the various farms owned by that institution. He later joined the Battle Creek Food Company where he was employed for 18 years until his retirement in 1961.

He is survived by his wife and a son Roderick of Kalamazoo, Mich.; two brothers, Arch of DeRuyter, N. Y. and Shirley of Grimes, Okla.; a sister, Mrs. Roy (Bessie) Harkins of Sayre, Okla.; two grandchildren, Marlene and Charles Moulton, and several nieces and nephews.

Memorial services were conducted by his pastor and interment was at the Memorial Park Cemetery.

**Socwell.**—Mrs. Gertude Ramsdell, was born in New Auburn, Minn., Apr. 18, 1878, and died Sept. 16, 1964, in Janesville, Wis.

At the age of 16 she was baptized and joined the Seventh Day Baptist Church, New Auburn, Minn.

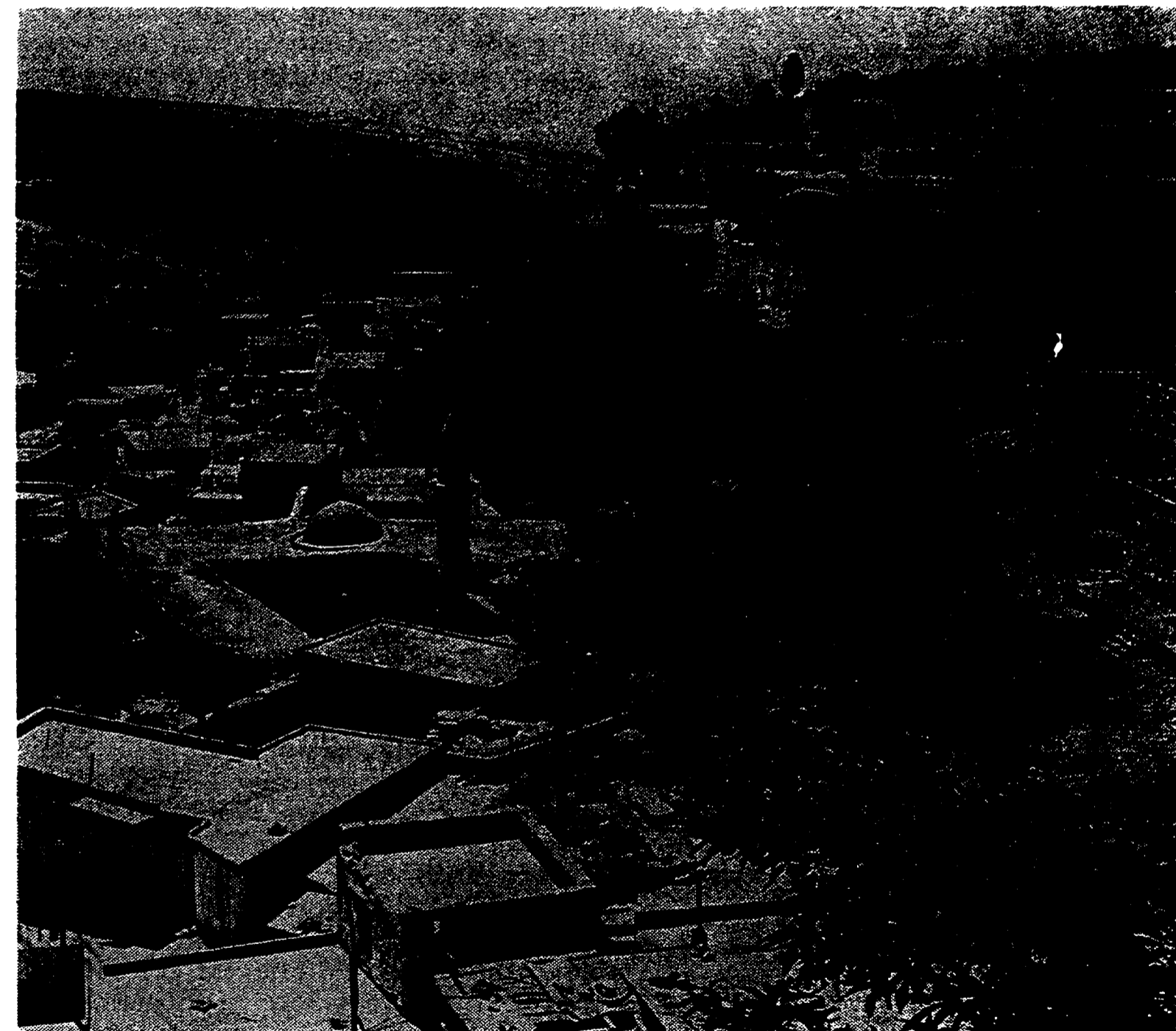
Mrs. Socwell was a primary school teacher prior to her marriage to Herman Socwell Dec. 25, 1902, in New Auburn.

She was a member of the Milton Junction Seventh Day Baptist Church and the Janesville Golden Age Club.

Surviving are six sons: LaRue, Beloit, Wis., Lawrence and Virgil, both of Janesville, Earl, Redding, Calif., Glen, Dodge Center, Minn., and Roland, Whitewater, Wis.; 20 grandchildren, 17 great-grandchildren and two great-great-grandchildren. Her husband and a son, Francis, preceded in her death.

Services were held in the Overton Funeral Home with the Rev. Addison Appel officiating. Burial was in the Milton Cemetery.

# The Sabbath Recorder



### A City That Cannot Be Hid

In the land of the Bible there is a modern Galilean city called Safed. Some of its buildings may date back to the time of Christ. Possibly Jesus saw its white walls glistening in the setting (elevation 3,962 feet) and had this city in mind when He said, "A city that is set on a hill cannot be hid." This we know: "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4: 13).

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

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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.      DECEMBER 7, 1964  
Vol. 177, No. 21      Whole No. 6,122

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## Organized Gambling

Must history always repeat itself, or are we capable of learning some lessons from history and avoiding some of the pitfalls from which we have had to painfully extract ourselves in the half-forgotten past? That question applies to our nation, our states, and our local communities in the matter of organized gambling. We hear on every hand the arguments of misguided government leaders and avaricious gambling promoters that legalized gambling would be good for our economy. Some people are fooled by these cleverly presented arguments. Church people should not be; they should be the leaders in exposing the rot and corruption that accompany this pernicious evil.

Some of us may have forgotten that at one time all the states had legalized gambling. It was eradicated in most of them by popular demand. Law and order was restored only by squelching this cancerous, crime-producing blight on society. A review of this history should help us to see the issues clearly. It is a false argument that says we must have the revenue of legalized lotteries and other types of betting to provide a good education for our children and to promote the general welfare of all. It just does not work that way.

In mid-November more than 100 concerned church leaders and laymen met for three days in New York to discuss these questions. One of the speakers was Gordon H. Cole, editor of the International Association of Machinists, AFL-CIO, weekly newspaper. He voiced the opposition of organized labor to legalized gambling, pointing out that it produces no new wealth for the community. It takes from the many and gives to the few. "Its only contribution," he said, "is excitement for the wealthy and dreams for the poor." "The latter's dreams," he said, "often turn into nightmares as people try to gamble their way to solvency." In times past the gambling halls, wherever they were operated, were the center of lawlessness and corruption. The same is true today. Nevada provides an example. The crime rate of Las Vegas is twice that of Chicago and by far the highest in the country.

We must give the people what they want, and they want to gamble, so the

## MEMORY TEXT

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Acts 17: 11.

argument runs. Do intelligent people want the corruption and crime fostered by gambling? Edward T. Joyce of the U.S. Justice Department blasted that argument by pointing out that California, Washington, and Arkansas voted down legalized gambling in the recent election. California, it is to be noted, borders Nevada and its citizens have had a chance to observe the gambling evil at close hand.

England has had legalized gambling since 1960. What do they think of its moral effect? The Rev. Gordon E. Moody, general secretary of the British Churches' Council on Gambling, said, "Most gambling in the United Kingdom is now a response to commercially offered opportunity and does not spring from an absolute inward impulse. Parliament intended to legalize gambling without increasing it, but the increase has been immediate and considerable." Legalized gambling in England is "now in the hands of commercial enterprise — and this means promotion, sales tactics, and other trappings of big business," Mr. Moody said.

The findings of the three-day consultation sponsored by the National Council's Department of Social Welfare will be reported to that department as guidelines and resource for developing a co-ordinated educational and action program for the nation's Protestant churches.

Seventh Day Baptists have traditionally been in the forefront of the battle for temperance and sobriety, for voting rights of women and minority groups, and for cleaning up areas of corruption and vice. The battle is not done. We must be alert and vigilant in the campaign to keep down the corruption and crime that would result if organized gambling was encouraged by the government.

DECEMBER 7, 1964

## Tracts Sail the Seven Seas

Embarking on another round-the-world cruise as a merchant seaman, Roy A. Garrison sent a generous contribution to the American Sabbath Tract Society and ordered 7,000 tracts to be shipped to his San Francisco rather than his New York address. One would think that a sailor confined to the steel hull of his ship most of the time would have far less opportunity to distribute Christian literature than one who is always on land mingling freely in society. Mr. Garrison does not consider his job a handicap but a challenge. From the ports of the world he sallies forth to meet the people not only on the coast but far into the interior.

What happened to the 7,000 tracts (and the others in many languages secured from others)? Some were put in sealed bottles where they would make their way to unknown shores. Some were distributed in Y.M.C.A.s, clubs, and libraries. Some were handed out at the World's Fair. Others were distributed on a trip to Monaco from Genoa, Italy. Even the gambling casinos at Monte Carlo and Menton were seeded with Sabbath and Gospel tracts.

The letter from Italy telling very briefly of the distribution stated that this zealous, well-accepted seaman had reserved only 500 tracts for the Mediterranean and the Atlantic. He enclosed a check to cover the printing of 7,000 more tracts. He wanted them ready for his next long cruise from New York three months hence.

Some, according to the Scripture and the song, go forth scattering precious seeds and return again rejoicing, bringing the sheaves with them. Some cast their bread upon the waters with the promise that they will receive it back again after many days. Others are content with the Scripture, "One man soweth and another reapeth." There would be great joy if every man could see all the results of his labor, but this is not possible. God gives the increase in His own good time from seed that may lie dormant until conditions are right for it to grow. Who knows when that will be? The Bible encourages believers to sow unsparingly and with hope. He who does so sees some fruit and prays that others may see more.

## New Emphasis on Laity

Why all this new emphasis on the laity? The Protestant Church is now putting much stress on "the priesthood of all believers," and similar terms that relate to what some call a rediscovery of the laity. There is more than one reason for it.

On the one hand, events of the past decade at home and abroad have brought to light the disturbing fact that our servicemen and the converts in various mission fields have seemed to be unable to retain their faith in the face of obstacles, communistic and otherwise. It seems to indicate an appalling failure to indoctrinate our laymen. This is one side of the situation that calls for a stronger program. If the layman fails, the church fails.

On the other side, leaders have become aware that the service potential of laymen has been neglected, perhaps by overstressing the work of the ordained ministry. Some say that the New Testament teaches that all believing men and women are called to the church's ministry "by reason of the ordination of their baptism." Such an expression may sound a little strange in the ears of most of us. It probably says too much for baptism and not enough for ordination. The fact remains, however, that a minister is only a specially qualified, dedicated, and well-trained layman who has been set apart by the laying on of hands. Other laymen may be self-trained to do much of the work of evangelism and church building. All church members ought to be using the best of their abilities in the Lord's work. Many have not felt the compulsion to do so. It is for their good and the good of the church of our Lord that they be challenged. We must dedicate ourselves to train ourselves and others in the faith and its promotion.

### A Good Time

"Some people don't believe they are having a good time unless they are doing something they can't afford." And some of these same people can't afford to give generously to the Lord's work because they have been having a good time.

## The Trinity

A meditation by Miss R. Marion Carpenter given at the Vacation Bible School at Independence, N. Y.

In the first place I believe in the Trinity: God, the Father; Jesus, the Son; and the Holy Spirit. Also I believe everything that Jesus said and did — everything the Bible says He did. All this I have known and believed for years but I have never been completely satisfied, because I could not understand how the Trinity could be; I just took the fact on faith.

From the discussions in class under the Rev. Paul Sauder, I began to see a bit of light. I prayed I might have more light. One wakeful night the light came to me. Mr. Sauder said nothing in the way I now say it. My thoughts are my own; probably no one else thinks the same way and no one needs to think the same. I am putting my thoughts down on paper for my own satisfaction because I am now satisfied as to how the Trinity may have come to be and is. Some of the ideas just grew from remarks of different members of the class. God has helped me to arrange, or to co-ordinate them as I am now arranging them.

In the beginning God was God, supreme and almighty. From the biblical history we read of His efforts to make His earthly people follow His commands. Most of them were stubborn and would not give up their ideas of man-made gods.

There came a time when God saw He must work in a different way. He took a portion of Himself and sent it to the earth to become a new-born babe. Because the babe was a part of God, Jesus was His Son, sent to earth for the purpose of helping the people to recognize God as a supreme Being and the only true God.

When Jesus reached maturity He carried out His Father's plan to save the people. In so doing He made enemies. Then God sent Jesus a helper — His own Breath, the breath of God, the Holy Spirit. Jesus and God together breathed this Holy Spirit, or breath, upon all who did believe Jesus, and they became Christians.

However, Jesus' enemies succeeded in killing Him in a most terrible way. But God wasn't through yet. He brought Jesus back to life for seven weeks to finish His work; then came the ascension when

He returned to His Father, God, and He became again a part of God.

God left the Holy Spirit with the first Christian leaders to carry on the work and the plan of God to Christianize the world. God has His Holy Spirit to pour upon any and all who will believe on Him.

God, the Father, Jesus Christ, and the Holy Spirit are now One, working together to save people. We may pray to God, the Father, or to Jesus, the Son, or to the Holy Spirit. They are ONE.

## Recorder Survey Progress

The Sabbath Recorder hopes to be able to print in forthcoming issues some of the interesting tabulations that will be possible when the survey results are counted and evaluated. The evaluation by experts in such work is still in the future as is the complete tabulation at the time of writing. Much progress has been made in recent weeks by committee members and volunteers.

Secretary Harley D. Bond, who has headed the committee, estimates that more than 100 man-hours have been spent verifying, editing, coding, and recording the responses. This work has now been completed so that most of the information can be recorded on IBM cards. Mr. Bond has carefully charted all the comments and the write-ins under questions marked "other." His was a major task. The value of using IBM cards is understood by all who have had occasion to observe how rapidly cards can be sorted. Some of the most helpful information will come from correlating the answers to different questions. This can be done by the computers very quickly, but would take a long, long time if done by hand. It is hoped that a preliminary report of tabulations will be available from the computers for the December 13 meeting of the Tract Board, which prepared the questionnaires (with professional help).

The questionnaire is furnishing information of general denominational interest that was never before available. From the sampling of one fifth of our membership we may be able to project the reading habits of our people, how many came to us from other denominations, and perhaps

some other things that will enable us to know ourselves better as a group. A little of this information is already available.

People were asked: "What religious magazine do you enjoy reading the most?" It appears that of the 500 or more Seventh Day Baptists who returned their questionnaires 216 did not fill in this part. Seven wrote in "none." Thirty-five magazines were mentioned by name. Those preferred by five or more were: **Sabbath Recorder** 150; **Christian Herald** 52; **Guideposts** 21; **Christian Century** 12; **Decision** 10; **Christian Life** 7; **Beacon** 7; **Upper Room** 6; **Christianity Today** 6; **Together** 5.

The others mentioned were: **Abundant Life**; **Moody Monthly**; **Sunday School Times**; **Helping Hand**; **Straight**; **Plain Truth**; **American Bible Record**; **Gospel Herald**; **Liberty**; **Journal of Religious Ed.**; **Books**; **Missions**; **United Church Women**; **Gospel Message**; **Palestine News**; **Back to the Bible**; **Prairie Overcomer**; **Pastoral Psychology**; **Church News**; **War Cry**; **Century Leader**; **Presbyterian Life**; **These Times**; **Aim**; **German**; **American Signal**.

The same question asked about secular magazines brought forth the names of 53 magazines. There was no response on 212 of the questionnaires and seven was again the number who answered "none." Two had no preference. There were seven magazines picked by more than ten people, with ratings as follows: **Reader's Digest** 106; **Time** 22; **Saturday Evening Post** 21; **National Geographic** 19; **U. S. News-World Report** 15; **Life** 15; **Good House-keeping** 14.

Others picked by more than five were: **McCall's** 9; **Redbook** 8; **Newsweek** 8; **Farm Magazine** 8; **Ladies' Home Journal** 7; **Saturday Review** 6; **Look** 6.

It may be interesting to note that in response to the question, "Did you leave another denomination to become a Seventh Day Baptist?" there were 74 affirmatives, 352 negatives and 82 with no response. The denominations with which the 74 were previously affiliated were as follows: **Methodist** 21; **Baptist** 18; **Presbyterian**, **Congregational**, and **Seventh-day Adventist**, each 7; **Seventh Day Church of God** 3; **Lutherans**, **Catholics**, each 2; **Christian**, **Advent Christian**, and **Salvation Army**, each 1; **undesignated** 4.

# Christ Is the Answer To the Present World Crisis

By Rev. J. Paul Green, Jr.

(A Conference sermon, somewhat abridged)

Lowell's poem, "The Vision of Sir Launfal," tells of a knight whose life is dedicated to finding the "Holy Grail"—"The Silver Chalice"—the legendary cup which Jesus and His disciples used in the Last Supper. Sir Launfal searches the world in vain, and finally, discouraged, he is about to give up his quest, to admit the death of his life's fondest dream.

As he rides along the road, a beggar cries out to him. Taking pity upon the man, Sir Launfal gives him a cup of water.

Suddenly the beggar is transformed, and he speaks with the voice of Jesus Christ. He tells the knight that his search is ended; he has found the chalice—for a rude cup, when shared in an act of mercy, becomes, in truth, the Holy Grail.

And Christ concludes with these words: The Holy Supper is kept, indeed, In whatso we share with another's need; Not what we give, but what we share, For the gift without the giver is bare; Who gives himself with his alms feeds three, Himself, his hungering neighbor, and Me. "Christ is the answer to the present world crisis."

I'm sure that you would agree that this might be a very complex subject, one which could be approached in many different ways. I am going to suggest only one way in which Christ is the answer—not meaning to imply of course, that this is the only way or the complete solution.

The Gospel tells us how Jesus called the crowd and His disciples to Him, and said: "If any man would come after me, let him deny himself, and take up his cross, and follow me."

Alan Walker, the Australian evangelist, has a phrase which catches up in a few words the essence of what I want to say when he speaks of "The Cross of Identification."

We see the Cross of Identification in the incident when James and John, pushy fellows that they were, asked Jesus to give them special privileges in His Kingdom, and Jesus told them, "You will indeed drink the cup I am drinking, and

you will undergo the baptism which I have to bear!... You know that the so-called rulers in the heathen world lord it over them, and their great men have absolute power. But it must not be so among you. No, whoever among you wants to be great must become the servant of all, and if he wants to be first among you, he must be the slave of all men! For the Son of Man himself has not come to be served but to serve, and to give his life to set many others free."

We see the cross of identification also in the first chapter of Colossians, the 24th verse, where Paul writes: "I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for his body, that is, the church."

The Greek scholar, Joseph Lightfoot, has paraphrased this verse in a way that brings out its meaning clearly: "I, Paul the persecutor, I Paul, the feeble and sinful, am permitted to supplement—I do not shrink from the word—to supplement the afflictions of Christ. Despite all that he underwent, he the Master, has left something still for me to undergo. And so my flesh is privileged to suffer for his body—his spiritual body, the Church."

We who follow Christ, you see, are called to share in His suffering.

What is involved in accepting and taking up this "Cross of Identification"? To what ministry are we called if we are willing to go the way of this cross?

When we are called to "complete what is lacking in Christ's afflictions," we are being called to the way of service and of sacrifice—to the way of Christ, which is the way of suffering love.

At the beginning of His ministry, Jesus was tempted to use methods of power and force. He rejected them once and for all, and chose instead to become a humble servant of God and man. He decided that the way of the cross, the way of suffering love, was to be His way. In

humble obedience and sacrifice He set out to face the tasks of His ministry.

Bruce Kenrick, in his book *The New Humanity*, declares that to be a Christian, to be a follower of Jesus, is to accept a similar way of service and sacrifice:

"Jesus expressed the nature of the mission of his followers in one luminous sentence—'As my Father hath sent me, even so send I you.' He had been sent to identify himself unreservedly with men, to share their sorrows, their griefs, their sufferings; to penetrate into the depths of their lives, to be wounded, to bleed and to die. That is how the Father had sent him. And now—'so send I you.'"

The world, including even the Christian Church, has found it almost impossible to follow Jesus in His acceptance of the Cross. So deeply ingrained is our desire for power—whether it be in politics, international affairs, or even in the church—we cannot imagine that the way to advance is through servanthship.

Recently it was said of a leader of one of the churches that "He was a great prince of the church." Why, the very association of the word "prince" with a follower of Jesus is offensive to the point of blasphemy. How strange it is that a follower of the lowly Jesus is referred to as "my Lord," as is the accepted practice with the bishops of the Church of England. The church, through history, has revealed far too many men who found pleasure in the conscious exercise of power.

Alan Walker, in his book *The Many-Sided Cross of Jesus* states that departure from the way of the cross has brought judgment upon some Christian missions. The great missionary movement of the 19th century coincided in time with the great period of colonial expansion by the western nations. Perhaps it was only natural, then, that in mission work, the principle of denomination, rather than the principle of service, sometimes expressed itself. The missionary often established a form of lordship over the native peoples of his mission. And we are told that today in many lands Christianity is being held back by the unfortunate impression it has given that it operates according to the principle of authority rather than the principle of service.

Again, quoting Bruce Kenrick:

Until Christ crucified takes on visible form, the world will not believe. "Except I shall see in his hands the print of the nails and put my finger in the print of the nails... I will not believe," said Thomas to Jesus. This is precisely what the world says to the Church. We who talk of walking the way of the cross dare not show men our hands. For we have not been wounded for them, we have not suffered for them. When the world sees as well as hears—when the world sees, as it were, the print of the nails in our hands, then the world will have seen not only us but our Lord. And men will echo the confession of Thomas, "My Lord and my God."

Long before Jesus came, the prophet Isaiah spoke of the coming deliverer whom God would send. With great insight He spoke of one who would be completely identified with man. The Suffering Servant would be "numbered with the transgressors." He would "bear the sin of many."

Alan Walker suggests that if there is anything true of Jesus' life it is that He followed a ministry of identification. He began His ministry by submitting to John the Baptist's immersion in the River Jordan. He whom we believe knew no sin Himself accepted oneness with sinful humanity at the very beginning of His public life.

His ministry was the ministry of a servant, in the world and for the world. It was a ministry of great extravagance—of a reckless, scandalous expenditure of His life for the sake of the world's life. He gave away His life. It was not a very prudential life, not a very conservative life, not a very cautious life, not—by ordinary standards—a very successful life.

Throughout His ministry, He shunned no one, not even adulterers, not even tax collectors, not even neurotics, not even drunkards, not even poor people, not even beggars, not even lepers, not even those who ridiculed Him, not even those who betrayed Him, not even His own enemies. He shunned no one. So closely did He associate with the "sinners" that soon His enemies said, sneeringly, "He is a friend of sinners." And then His identification became so great that they said, not "He is a friend of sinners," but "He is a sinner."

(Continued on page 13)

### A Southwest Home Field Trip

By Shepherding Pastor Marion C. Van Horn (who is also First Vice-President of the General Conference).

The Shepherding Pastor leaves his home in Texarkana, Ark., early in the week after days and weeks of planning and preparation. One or more letters have gone to each stopping point along the way and telephone calls to some.

The first stop is at Universal City, adjacent to Randolph Air Force Base about 15 miles from downtown San Antonio, Texas. The train leaves Texarkana at 3:40 a.m. in the rain.

Mrs. Brooks and 4-year-old Mark meet the train in the center of the city. While riding the 15 miles from San Antonio to their home, our visit includes greetings from friends and relatives and all the interests of the family. Major and Mrs. Brooks (she is a daughter of the late Rev. and Mrs. W. T. FitzRandolph) have 5 children. They range in age from one in college to the 4-year-old.

The pastor's stay this trip will be short, because he has come during weekdays while the young people are in school, and because he will also visit on this trip, Houston, Algiers, Metairie, and Hammond. So, the attempt is made to crowd all the questions, information, news and reports into the brief time before and during supper and in the evening.

Not long after supper the family gathers in the living room for a worship service. The regular weekly service is on Sabbath, but this one is an extra. It is a family service planned with special interests for children and youth. The oldest daughter plays the piano for the hymns which include the Young Folks Rally Song. Discussion with the adults continues until late in the night, and the next morning the pastor takes a bus and is on his way.

In Houston a number of calls are made on the families and on other contacts. This time the Friday night service is held in the Stephen Pierce home, as is also the Sabbath morning worship and Sabbath School session. Five families are represented. Visitors are a young man, Philip Hazen, and his brother who have driven more than 150 miles from Austin to be

with the group for the day. There is one youth in the group, and eight children of 5 years and under. One of these also is a visitor.

Special effort is made during the entire trip to acquaint all the people with the actions, issues, and appeals of the 1964 General Conference.

The trip continues on to the Southern Louisiana area where the pastor has headquarters at the Dr. Ward and Lou Maxson home in Metairie.

No services are held here, but leaders of all the churches are contacted. The first call is made on the Rev. Mrs. Mary C. Johnson, pastor of the Lighthouse of Prayer Seventh Day Baptist Church in Algiers. She is encouraged with the work. The Summer Service Corps did some good work in co-operation with her that is still continuing. Plans are going forward for the dedication of the place of worship. It still lacks some electric wiring and other finishing touches. (Note: The Shiloh Mite Society sent a gift toward expense of installing electric wiring. — E. T. H.)

There follows in the afternoon and until late at night discussions with the pastors, Rev. Ralph Hays and Rev. Earl DeLand, of the Metairie and Hammond churches respectively.

Now the scene moves to Hammond where all afternoon and evening is spent with Rev. and Mrs. Adolph Showers. Their Westside Hammond Fellowship is now meeting in their home, since the house of worship which they had been using was burned last summer. Brother Showers is hopeful that it will not be too long before they may have their own house of worship. He has land where one may be located.

While the Shepherding Pastor has been away from the home church in Texarkana, the services there have been carried on by laymen and youth.

And so the work goes on.

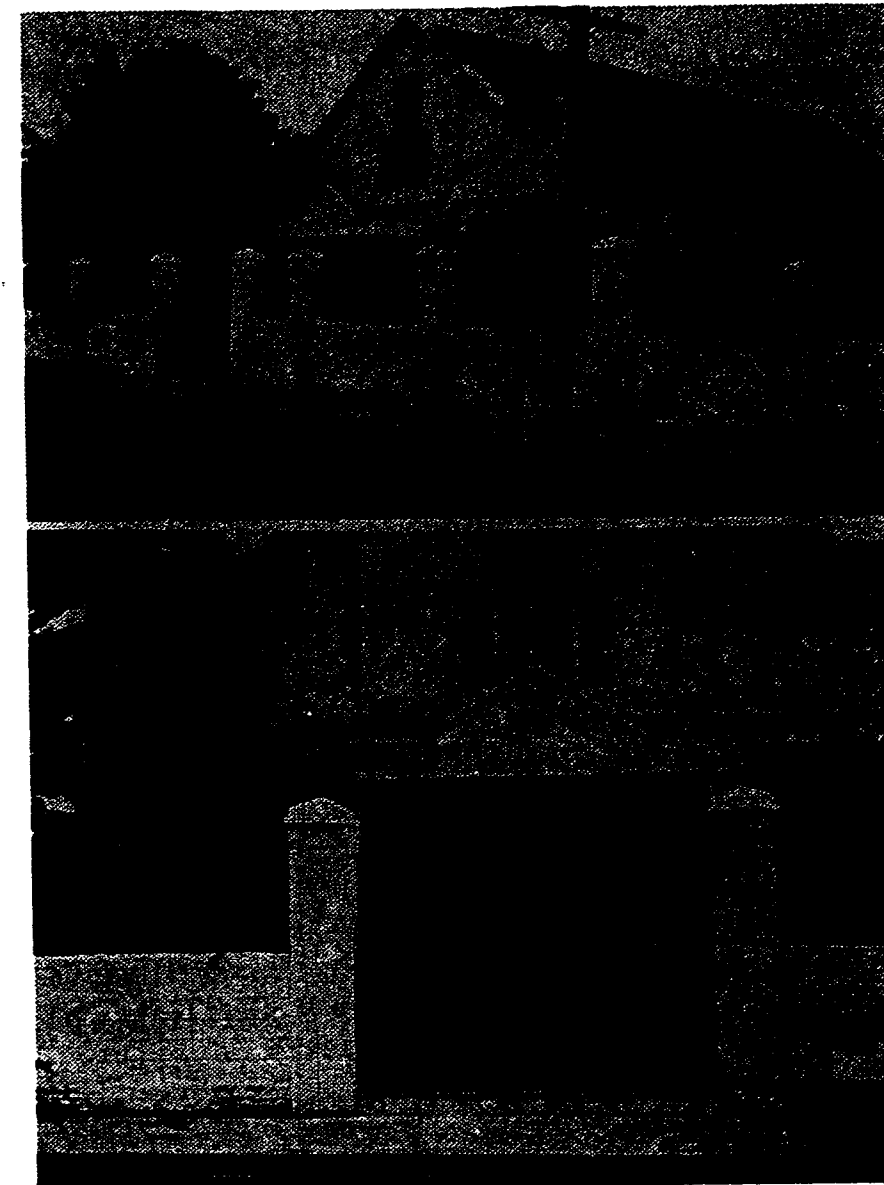
"Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done, even in the very face of otherwise overwhelming impulse. There lies freedom, indeed."

—Francis Bacon.

### Rededication of Kingston Church

On the 7th of June, 1964, the newly renovated Seventh Day Baptist church building of Kingston, Jamaica, was rededicated at an impressive, formal ceremony.

The accompanying pictures, taken by Courtland V. Davis, our representative in Jamaica, give us the "new look."



A history of the rebuilding of the church as prepared by Rev. Socrates A. Thompson and presented at the service on June 7 (also notes regarding the program) appeared in the Sabbath Recorder issue of September 7, 1964.

### Letter from New Zealand

A recent letter from Rev. Francis S. Johnson, pastor of the New Zealand Seventh Day Baptist Church, expresses keen regret that he was unable to attend the Consultation of Conference representatives at Salem, last August. He writes, "My prayers were with you. I would indeed have liked to have been with you, to meet face to face."

Pastor Johnson's letter continues, "At Auckland we have a nice church building and good property. We look for the work here to expand but it is not easy. It seems to us that if we had a pastor from the States, a young man, it would help the growth in this field... I have been stationed here for twenty-five years."

Pastor Johnson concludes his letter by stating that at the next general meeting of Seventh Day Baptists, they will consider the matter of joining the Seventh Day Baptist World Federation which proposal grew out of the First World Consultation of Delegates from Seventh Day Baptist Conferences.

### Recent Meetings in British Guiana

Pastor Leland Davis has written of special meetings held recently at the Bona Ventura Seventh Day Baptist Church. He was urged to hold such meetings before the people there dismantled their old church building. Aside from regular Sabbath services three evening services were held at the church and two services up and down the Pomeroon River. Two other groups were contacted and services held while Brother Davis was at Bona Ventura. In all, "over ten souls were saved during the extended weekend of meetings."

Pastor Davis writes, "Returning to the church on Sunday evening we had such a packed congregation (double the usual number of 60) that the old church came down from the foundation, dropping two feet to the ground and sliding sideways. All this happened during the closing song. No one was hurt but everyone was frightened. We thanked God for spared lives and reasoned that if He could bring the old church down, surely He could assist the members in constructing the new house to His glory."

Also a weekend of meetings was held at Wakenaam "with services at Maria Johanna in the Center as well as at the church."

The second Sabbath in October Pastor Davis and son, Ronald, traveled to Parika for services. Ronald brought the children's message on flannelgraph.

## New Orleans Church Dedicated

By Rev. Marion C. Van Horn



Interior of the Algiers Church

Back row at left are Elder Adolph Showers of the Hammond, La., Westside Fellowship and the Rev. Mary C. Johnson, pastor of the Lighthouse of Prayer Church. Others are members and friends present for the dedication. The children in front are members of the S. D. B. Fellowship Circle

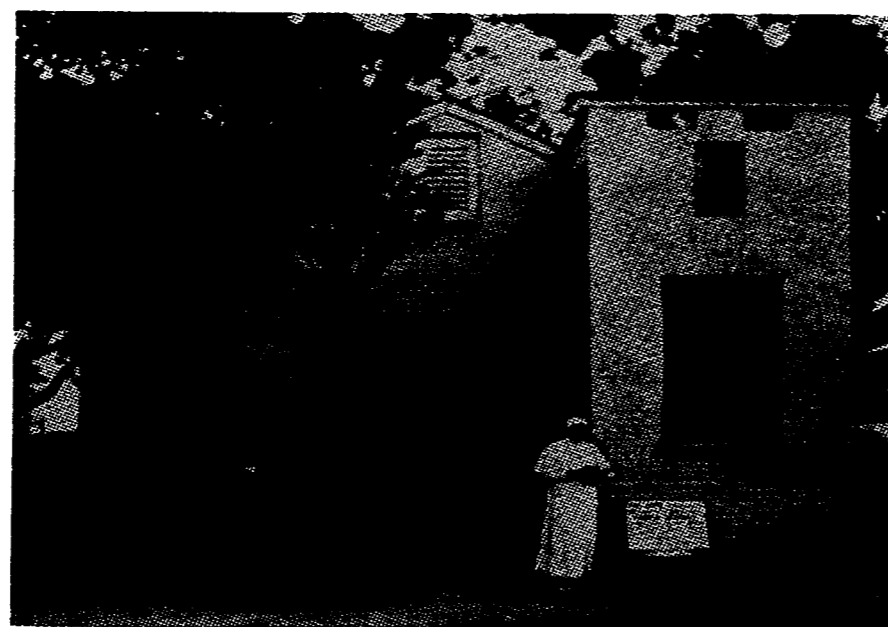
Dedication services for the Lighthouse of Prayer Seventh Day Baptist Church in Algiers, Louisiana, were held on Sabbath, Sunday, and Monday, November 7 to 9. The pastor, Rev. Mrs. Mary C. Johnson, had prepared a fine program shared in by the pastors and people of the Metairie church and the Hammond Westside Fellowship and the pastor of the Hammond Seventh Day Baptist Church, and by a great many friends from churches in Algiers and New Orleans.

Of special interest in the program was the abundance of special music. The Fellowship Circle, children of the church (front row in picture) and the Sabbath School choir sang numbers. Other visiting groups were the Johnson Gospel Singers, the Mt. Olive Choir, and the Golden Wings Gospel Singers. There were fourteen solos given by thirteen different singers.

The program included nine sermons. They were given by the Rev. Ralph Hays, the Rev. Earl DeLand, Brother Jack Hays,

Elder Adolph Showers, all Seventh Day Baptists, and by other visiting ministers. Communion was observed on Sabbath morning.

The final steps in the preparation of the place of worship for its dedication included some electric wiring and fixtures



Outside view of the Lighthouse of Prayer Seventh Day Baptist Church, 1130 Whitney Ave., Algiers, La.

and other essentials, and was made possible by generous gifts from the Milton and Shiloh churches. The place of worship itself, a room about 18 by 26 feet, is built under the same roof with the home of the pastor. The little Prayer Room which extends from the front of the building with its beautiful stained glass window is the signet of the church and also of the life and purpose of its pastor.

The special highlight of the dedication services was the receiving of two members by baptism, RosaLee Moore and Lester Moore, and three members by testimony, Mrs. Hilda Johnson, Joann Johnson, and Albertha Johnson.

The pastor says that some less than one hundred were in attendance at the services over the two and a half days and that sixty-eight of these were non-Seventh Day Baptists.

The Rev. Mrs. Johnson wishes to express her warmest appreciation to all who shared in the progress of the church through their interest, prayers and gifts, and solicits your continued prayers for the Lord's leading in her work.

### Latin Americans in Texas Respond to Evangelistic Call

Orville Scott, writing for Southern Baptist publications, describes the success of a widespread effort called the Latin American Baptist New Life Crusade held recently in Texas and border areas of Mexico and New Mexico. It was an attempt, through local and central evangelistic meetings, to reach that large number of people of Mexican nationality or background who are not normally reached by the church. Their openness to the Gospel seems to be shown by the conversions reported.

Not all the churches have reported. It is expected that the number of professions of Christ will reach 5,000. Already recorded are 3,700 conversions, including 1,687 in local church revivals and 2,056 in central campaigns. Other types of decisions bring the total to 9,500.

Most of the conversions have come from the big Latin population areas of

South Texas. San Antonio reported 430 conversions.

A central campaign held under a tent in Las Cruces, N. M., resulted in 230 decisions for Christ, including 71 professions of faith.

The crusade, which began as a state-wide evangelistic effort at reaching more than two million unevangelized Latin Americans of the state with the Gospel spread to Mexico and New Mexico.

In Matamoros, Mexico, a couple came on profession of faith at the close of a service, although they had been unable to get inside the packed church building to hear the sermon. They were among 117 who found Christ as Savior during the revival meetings in the city.

With new converts enrolled in "new member" orientation classes wherever possible, Baptist leaders are seeking to evaluate the total significance of the crusade.

### Pastoral Changes

The Lost Creek, W. Va., church announces that the Rev. Francis Saunders of Los Angeles has accepted a call to their church and will be taking up pastoral duties there the first Sabbath in February. This means that the Los Angeles church is now trying to secure a pastor. At Lost Creek the parsonage has been sold and a new one is soon to be built near the church.

Other pastoral changes are in the offing. The Alfred Station, N. Y., church, pastorless since the Rev. Victor Skaggs took over the direction of the Ministerial Training Center at Plainfield, is known to be calling. The church is being cared for on an interim basis by the Rev. Hurley S. Warren. The Riverside, Calif., church whose pastor, the Rev. Alton L. Wheeler, will move to Plainfield late next summer when he becomes executive secretary, is already seeking his replacement. When these pulpits are filled, it is likely to make a corresponding number of vacancies elsewhere and thus start a round of changes. At the same time candidates for supervisory positions on one or two mission fields are being sought. New ministers are needed now and in the future.

**Study Helps**

May we urge all who desire a copy of the **International Lesson Annual for 1965** to get your order in promptly. This large, bound book can be of real help to teachers and pupils using the **Helping Hand** or other quarterlies using the **International Lesson**. It is a comprehensive commentary using both the **King James** and the **Revised Standard** versions of the Bible. Edited by Dr. Horace R. Weaver, the **Annual** is the work of many scholars who contribute to the understanding of the lessons. You may order it from the **Seventh Day Baptist Board of Christian Education**, Box 115, Alfred Station, N. Y. 14803, for \$2.65.

**Junior Quarterly**

The new **Seventh Day Baptist quarterly for Juniors** should be ordered now for the first quarter of 1965. Called the **Junior Surveyor**, the quarterly is a survey of the Bible book by book. It is edited by Catharine S. Stillman who is preparing the manuscript as a dedicated service worker. The price is 40 cents per copy for the pupil's book — \$1.40 a year for orders of 5 or more — or \$1.50 for one copy for one year. The teacher's manual costs \$1.00. You may order from Miss Onnalee Saunders, Richburg, N. Y.

**Youth Work**

The **Youth Work Committee** of the **Board of Christian Education** met in monthly session, November 22. Progress reports were made regarding the **Young Adult and Youth Pre-Cons for 1965**, and the procurement of a **Youth Field Worker**.

The **National SDBYF officers** will be responsible for choosing and securing someone to direct the after-lunch discussions for youth at **General Conference**.

**SABBATH SCHOOL LESSON**

for December 19, 1964

God with Us

Lesson Scripture: Matthew 1: 1, 18-25

**Ministerial Training Plans**

The **Seventh Day Baptist Council on Ministerial Education** takes pleasure in announcing through its dean that **Crozer Theological Seminary**, Chester, Pennsylvania, has included the course **Seventh Day Baptist Polity** in its curriculum as an elective with three semester hours' credit. The course will continue to be given at **Plainfield** in the **Seventh Day Baptist Center for Ministerial Education**.

It is expected that the other courses required for **Conference accreditation** will be accepted also as full outlines, bibliographies, and course requirements can be reviewed. This development is extremely gratifying and points the way toward further co-operation between the **Center** and the seminaries of the area.

Victor W. Skaggs.

**America's Cultural Impasse**

There were some 550 clergymen and laymen assembled in **Atlanta** for the annual **National Convocation on the Church in Town and Country** October 15-18. Besides dividing into fifteen discussion groups to consider the theme "The Church Meeting Human Needs" they listened to some major addresses. One was by Professor **Harold M. Warehime**, of **Presbyterian Seminary**, Louisville, Ky. He had some constructive things to say about "America's cultural impasse."

Dr. Warehime declared: "If the **Christian Church** is going to make any crucial difference to people's lives in our time . . . it must do business with the spiritual and moral dangers of affluence, separation from God, the experience of emptiness, and other conditions which plague the hearts of modern men."

Dr. Warehime presented an acute analysis of the cultural impasse of Americans in our time. He said we are living in a symbolic "big candy store" in our affluent economy of abundance — but are becoming slaves of our possessions and are making consumption of goods our way of life.

Further, we live under a God-proof "solid brass sky," a symbol of modern dedication to a man-made, man-controlled

world created under the guidance of technology.

Also, in the midst of worshiping our man-created world, with God safely sealed off from it, we find ourselves spiritually on a kind of "hot tin roof," the speaker said. There we are faced with the big decision: to stay on the hot tin roof of our material plenty by developing "tough spiritual callouses" and being blind to others' needs, or to leap off in search of another way of life.

Dr. Warehime posed a third alternative to solving modern man's dilemma: "A way to be in the world but not of it." This way, he said, would lead to a knowledge of God and of how to live in His world.

"Despite all the critical and true judgments made upon the current 'revival of religion' in America," the theologian said, "floods of people have recently been swept into our churches, and many, many of them have come on serious business."

But the church can only hold these new members and bring real meaning into their lives if it faces up squarely to the deep dilemmas of modern, secularized life, he said.

**Berlin Church Ordains Deacons**

The **Berlin, N. Y.**, church has chosen a new deacon and two deaconesses, **Paul Cushman** of **Pittsfield, Mass.**, **Mrs. Delmar Ellis** of **Stephentown, N. Y.**, and **Mrs. Arlie Greene** of **Center Berlin**. The congregation is thankful that these people of proven character and leadership have accepted the responsibility of this office which means so much for the ongoing work of the church.

November 14 was a special day at the **Seventh Day Baptist church** in the village of **Berlin** twenty miles east of **Albany, N. Y.** In the afternoon a service of ordination was held at which the above-mentioned members of the diaconate were consecrated to their office: The **Schenectady church**, a daughter of the **Berlin church**, was invited to participate in the service. Their pastor, the **Rev. Lester G. Osborn**, preached the ordination sermon.

**Christ Is the Answer**

(continued from page 7)

In the end this identification led Him to a criminal's trial and a criminal's death; and it enabled Him to say, as He hung on the cross, "Father, forgive them, for they know not what they do."

Jesus was, literally, numbered with the transgressors. He made His grave with the wicked. His identification was complete.

We might say He was a "social climber," but of a peculiar sort: He climbed downward, identifying Himself with those lower down on the social ladder, but nonetheless people in need.

The words that tell of the ministry of Christ are words of sorrow, rejection, unpopularity. They are words of agony.

It seems ridiculous now to apply such words to the ministry of churches and individual Christians, and, yes, to the **Seventh Day Baptist denomination**. Yet where these words cannot be truthfully applied to us, they must then be spoken against us to show how far we are from being the body of Christ, engaged in the ministry of Christ in the world.

Today, this identification is largely absent from our lives as Christians. In the western world the Christian is generally the very model of respectability.

He wears neat, conservative clothes; he is the safe and sound member of society; he is one of the chief props of the established order of things. As a **Scottish pastor** said, after visiting the **United States**, "You Americans have a cozy religion."

In some ways, probably, this is all to the good. Yet should a Christian be safe and sound in a world of horror and of need? Should he be calm and passive in a world filled with suffering and injustice? Shouldn't he begin to identify himself with those who suffer and are in need, in such a way that he becomes one of society's disturbers — one of whom the world will be likely to say, as it did of the apostles of old, "These men are upsetting the world"? Shouldn't he, like his Master, be numbered with those the world calls "The Transgressors"?

As likely as not, though we wouldn't admit it, we would agree with the girl who sang:

I can't stand to see pain!  
I've such empathy  
It's like stabbing me  
Over and over again!  
Don't ask me to help you  
If you are in need,  
'Cause I just can't stand  
To see anyone bleed.  
Don't call me to come  
If you should get hurt,  
'Cause I'd have to leave you  
Lying there in the dirt!  
'Cause I just can't  
Stand to see pain.

—(Kromer)

Most of us here find life good and wholesome. We have comfortable homes, families we love, friends we enjoy, jobs that pay well. We are here in pleasant America—far away from the destruction of war, and from most of the hunger of the world. Food is plentiful and good. We sleep soundly most nights.

Yet in a world like this should a Christian sleep soundly at night? Shouldn't we be awakened by the cries of starving children on the streets of Calcutta and Shanghai? Shouldn't we feel the horrors of war, which for millions are by no means past? Shouldn't we feel the grinding wheels of poverty that crush so many in the slums of the world's great cities?

In a word, shouldn't the conscience of the Christian and his church today be a tortured conscience, painful enough to drive him to action?

As Christians and churches we seem to be much more concerned about saving our lives than losing them.

The Christian, like his Master, is called to give his life without calculation or prudence or fear of death. He should be indifferent to whether or not his church maintains a good reputation in society, or whether or not it is influential. On the contrary, the Christian should be suspicious of respectability and moderation and success and popularity. The Christian and his church should be actively engaged in giving up their lives in order to bring new life—that life which is "the answer"—to the world.

(To be continued)

## LET'S THINK IT OVER

### Scriptural Unity

"The ecumenical movement seeks a unity which is visible, external, and organizational. Ultimately, if it attains the goal of reunion with Rome, it seeks a unity which is sacramental and hierarchical.

"But the unity of believers in Jesus Christ, as taught by the New Testament, is the antithesis of this. It is spiritual unity, a unity made possible by the indwelling of the Holy Ghost. Therefore it is organic, mystical, personal, voluntary, and ethical—a unity of faith, hope, and love."—Dr. Vernon Grounds, a Baptist seminary president.

### What Is Evangelism?

Evangelism is confronting people with Christ. It is not a contest between religions although any true presentation of our faith is bound to expose the inadequacy of oriental and other religions, which fail to reconcile the holiness of God and the sinfulness of man. Dr. D. T. Niles of Ceylon, general secretary of the East Asia Christian Conference, told a missionary convention two years ago, "As evangelists we do not meet Hinduism; we meet Hindus. You met hinduism only in a library. You evangelize people."

It is not likely that Dr. Niles would advise against spending considerable time in a library before undertaking evangelism in the Orient, but what he says is true. It is applicable in this country as well. In the world about us there is atheism, humanism, and communism, which we need to understand. Hatred of every false way is not enough; we must love those who are jolting down these steep paths and bring them gently back to the upward of eternal life. This is evangelism.

### Thanksgiving to Christmas Daily Bible Readings

(Suggested by American Bible Society)

Sunday, Dec. 13	— 1 John 1: 1-2: 6
Monday, Dec. 14	— 1 John 3: 1-10
Tuesday, Dec. 15	— 1 John 3: 11-24
Wednesday, Dec. 16	— 1 John 4: 7-21
Thursday, Dec. 17	— Eph. 3: 1-21
Friday, Dec. 18	— Eph. 4: 1-32
Sabbath, Dec. 19	— 1 Cor. 13: 1-13

## NEWS FROM THE CHURCHES

TEXARKANA, Ark.—At the 1964 General Conference our church was represented by Pastor Van Horn and his family, Miss Karen Wagner, and Mrs. R. Jennings Smith. We had youth in all three of the Pre-Conference Retreats.

We share our pastor regularly with the Seventh Day Baptist Fellowship in Houston and with the group in San Antonio, composed mostly of the Brooks family who are members of our church; also when there is special need he is on call to other churches in the Southwest. When he is absent our services are conducted by the youth and lay people.

This fall we have seven of our youth in college: Janet Smith, University of W. Va.; Chris Van Horn and Josephine Van Horn, Salem College; Charla Relthford, Henderson State Teachers; and Karen Wagner, Southern State, in Arkansas; Ruth Craw, T.C.U.; and Bertha Brooks, San Antonio Jr. College, in Texas.

Five of the girls had been pianists for our church. Now that they are gone, Charles Craw, Jr., is pianist for the church service and Caroline Craw for the Sabbath School. On several occasions nine-year-old Susan FitzRandolph has played the piano for the prayer meeting.

On the first Sabbath of each month our church has an all-day-meeting with a fellowship dinner and an afternoon program. The afternoon program in October featured discussion of issues from General Conference with special attention to ecumenical relations. That for November was a filmstrip of the Youth Guidance series, "Striving for Excellence," and colored slides of the summer activities of the youth and churches of the Southwest. Our December theme will be the "Program for Our Church for 1965."

— Correspondent.

MILTON JUNCTION, Wis.—The quarterly meeting of the Southern Wisconsin churches was held at our church Oct. 30-31, with the Rev. Leon R. Lawton, director of evangelism, as our guest speaker. He gave us a thoughtful and inspiring sermon Sabbath morning, and in the afternoon spoke on the subject, "Visions for Effective Witnessing." The meetings were

very well attended, and all enjoyed the dinner hour. The day was perfect—just one of our many beautiful autumn days this year.

Pastor and Mrs. Appel attended Conference and brought back some interesting reports. Other reports from church members were given by Susan and Linda Loofboro, Justin Camenga and Philip Hazen also gave us some interesting reactions from attending Conference.

I don't think we will soon forget some of the things Linda Bingham (now Mrs. Jack Hays) told us about the work in New Orleans this summer. We thank God for young people who are willing to give their time for this type of work.

Pastor Appel has given us many practical and also inspiring sermons throughout the year. Mrs. Appel helps often with the children's sermons, and is very active in Ladies Aid. We are thankful for their leadership.

Many of our activities have gone unreported. Perhaps it is too late now to share them with others.

The Christmas season is fast approaching. Help us as a church and as individuals to make it a Christ-centered season.

— Correspondent.

ALFRED, N. Y.—Fourteen young people from Westerly, R. I., made a pilgrimage to Alfred October 29-November 1. Among their activities were: a visit to the Corning Glass Center, a tour of Western Association churches, a tour of the university campus, a youth meeting, a spaghetti supper, church services, and a Halloween party at Camp Harley on the last evening of their stay, after helping with the annual UNICEF canvass of the town.

Norman Olson, Jr., of Alfred showed pictures and souvenirs of his South American experiences the past summer as an exchange student, Sunday night, Nov. 9, at the Western Association Fellowship meeting in Little Genesee.

Friday evening, Nov. 6, the United Church Women of Alfred held World Community Day services in the church, followed by a fellowship hour and refreshments in the Parish House. Clothing and school bags made by Alfred women for this year's project and a substantial offering were dedicated.



# The Sabbath Recorder

On November 11, Veterans Day, the Evangelical Society program "Race and Grace" featured a panel discussion led by the Rev. Elizabeth F. Randolph, with a student each from India, Thailand, Korea, and United States taking part. Tea served following the program gave opportunity for members and the students to meet and talk informally.

— Correspondent.

## Accessions

Berea, W. Va.

By Baptism:  
Harold Brissey

## Obituaries

**Goodrich.**—Eva May, daughter of Frank and Nora Brace Pierce, was born in Valley Co., Neb., Jan. 31, 1895, and died at Ord, Neb., Nov. 3, 1964.

She moved to Oklahoma as a small girl, where her mother died when Eva was 12. She then came to North Loup to live with her aunt, Mrs. Claude Hill, where on June 6, 1908, she joined the Seventh Day Baptist Church. She remained a faithful member for 56 years.

On Dec. 18, 1913, she was united in marriage to Clifford J. Goodrich, Their Golden Wedding was celebrated last December. She is survived by her husband; five daughters: Ersel Jorgensen, North Loup; Dorothy Stanghellini, San Francisco; Frances Van Horn, North Loup; Doris Barber, Colorado Springs; Beverly Stillman, Albuquerque, N. M.; three sons: Paul of Sonoma, Calif., and Charles and Ronald of North Loup; one sister, Frances Garver, Dodge City, Kan.; one brother, Lewis Pierce, Wichita, Kan., 26 grandchildren and 9 great-grandchildren.

Funeral services were conducted by her pastor, Duane L. Davis, at the Seventh Day Baptist Church, with interment in the Hillside Cemetery, North Loup.

— D.L.D.

**Lewis.**—Rev. Henry C., was born in the state of Louisiana, January 11, 1888, and died in Los Angeles, Calif., September 12, 1964.

Mr. Lewis became a Christian at an early age and studied for the ministry. Serving for many years as pastor of the Christ's Seventh Day Baptist Church in Los Angeles, he was a man of high Christian character and love, and served faithfully as pastor and friend. Those who had the opportunity to share with him in the work of the Lord testify to his love and tender care. He will truly be missed by the members of the congregation which he so faithfully served.

He is survived by his wife, Esther, children, grandchildren and many relatives and friends.

Memorial services were held at Pierce Brothers Mortuary in Los Angeles, with the Rev. Francis D. Saunders, pastor of the sister church

in Los Angeles, officiating. Burial was in Inglewood Park Cemetery.

— F.D.S.

**Munro.**—James Gordon, was born in New York, September 29, 1886, and died on his birthday in 1964, at Los Angeles, Calif.

Mr. Munro was for many years a member of the Los Angeles Seventh Day Baptist Church, having served on the board of trustees for several years.

He is survived by his wife, Florence, a son Arthur and a daughter Alice Isaacs, grandchildren, and friends.

Memorial services were held at Grace Chapel, Inglewood Park Cemetery, with burial in Inglewood Park Cemetery. The Rev. Francis D. Saunders, his pastor, officiated.

— F.D.S.

**Wells.**—Gerret C., son of Alfred M. and Sara C. Wells, was born July 20, 1875, in Berlin, Wis., and died Oct. 30, 1964, at Riverside, Calif.

In his early teens he was baptized by the Rev. Wordner in Milton, Wis. At a later time the family moved to Grand Junction, Iowa, and later to Nortonville, Kan. Another move brought the family to Battle Creek, Mich., where he was married to Hazel Monroe. To this union were born two sons, Williard G. and Donald C. Wells.

He became a member of the Battle Creek Seventh Day Baptist Church, later moving his membership to the sister church, attending regularly until his health failed in recent months. His life was deeply dedicated to the Lord.

He is survived by his wife, Hazel; two sons, Willard and Donald; three grandchildren, of Boulder, Colo.; three nieces and one nephew.

Services were conducted in Riverside by his pastor, the Rev. Alton L. Wheeler, and interment was in the Olivewood Cemetery.

— A.L.W.

**Wilcox.**—Adene Burdick, was born December 21, 1888, at Milton Wis., and died in Los Angeles, Calif., June 18, 1964.

Mrs. Wilcox was for years an active member of the Los Angeles Seventh Day Baptist Church, and is deeply missed by the members of the congregation.

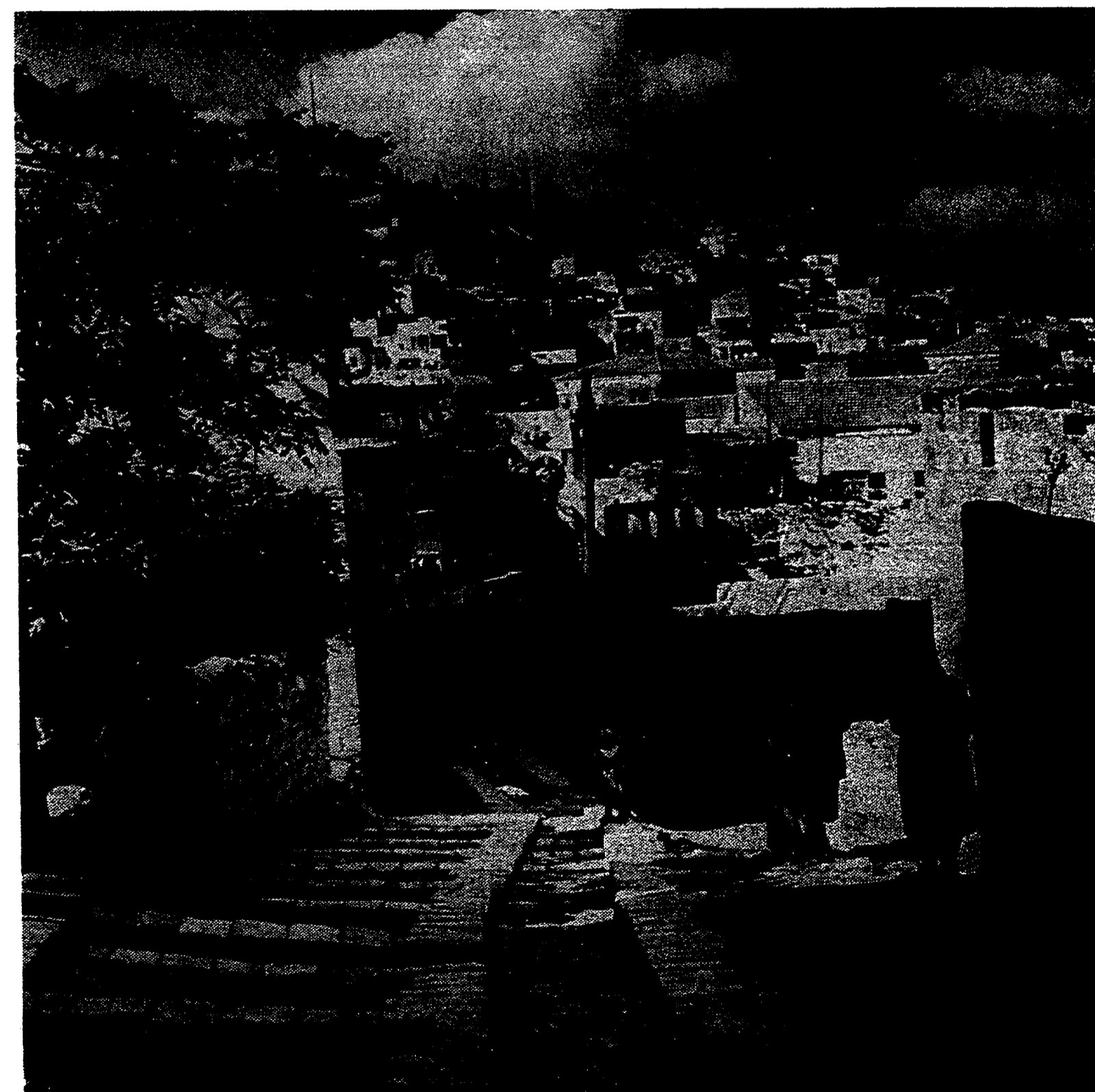
She is survived by three brothers, Clifford, Paul H. and Percy Burdick.

Memorial services were held at the Pierce Brothers Little Country Chapel in Los Angeles, with her pastor, the Rev. Francis D. Saunders officiating. Burial was in Inglewood Park Cemetery.

— F.D.S.

**Williams.**—Shanette Marie, infant daughter of Dean and Frances Pierce Williams, of North Loup, Neb. was born on Oct. 24, 1964, and died on Oct. 27, 1964. Grandparents are Mr. and Mrs. Wayne Pierce of Ord, and Deacon and Mrs. Vernon Williams, North Loup. Graveside services were conducted by the Rev. Duane L. Davis at the Hillside Cemetery, North Loup.

— D.L.D.



### Nazareth of Galilee

Modern Nazareth still bears close resemblance to the little city where Jesus was brought up. Houses, trees and people may have changed; some of the stones of the streets remain. What the city produced in the First Century in the person of Christ can never be erased from the memory of those saved by His Grace.