

# 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.

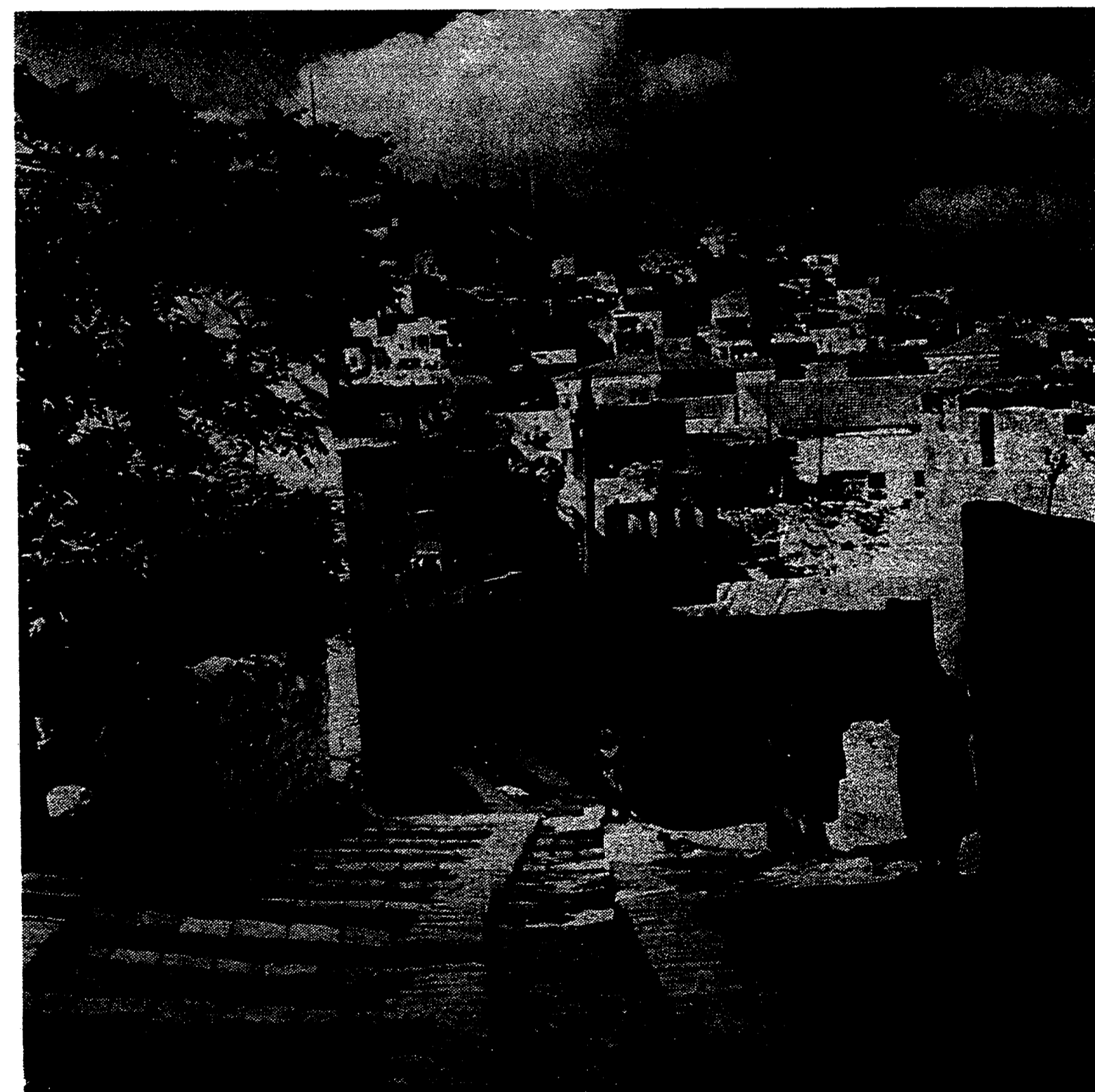
She is survived by three brothers, Clifford, Paul H. and Percy Burdick.

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.

# The Sabbath Recorder

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## Homecoming Days

Most of our churches are several generations old; many have stood as a witness in their communities for over a hundred years; a few are well into their third century. All such churches have deep roots of faith and wide-spreading branches of service and influence. For various reasons quite a few church members leave the home church to establish other places of residence or absent themselves from the scheduled Sabbath services while living within driving distance. Well-planned homecoming days call them back for Christian fellowship and renewal of their professed common faith.

More than one Seventh Day Baptist church chose Sabbath Heritage Day, November 28, as the time for its first or its annual homecoming day. It was your editor's high privilege to be called back to his home church at Adams Center, N. Y., to give the Sabbath morning message on this special day. More than 100 letters had been sent out to members, friends, and former pastors. The response in attendance and greetings was good, though it did not come up to the highest hopes. The home-town boy who found it pleasurable to recall some of his boyhood attitudes and blessings in the morning sermon reflects that once before the Adams Center church called him back for a special occasion in his life. Having finished college in Wisconsin and seminary in Philadelphia he had been serving the Shiloh, N. J., church as pastor when his home church called him to ordination in the summer of 1932. It is good to go back home from time to time either as a worshiper or as a leader in the worship service of the home church.

The human mind and memory respond in almost inexplicable ways to the stimulus of places and people. How is it that faces and names long forgotten come back in sharp focus when we return to the general area of the former association? A village like Adams Center is rightly named, for it has almost no other streets than the five which go out from the center where once the old town pump furnished water for the stores and residences. Near the center of the village, visible for miles on any of the approaches, are the high-reaching steeples of two white churches that have stood there through the years,

## MEMORY TEXT

For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

— Hebrews 6: 10.

one of which is the Seventh Day Baptist church, organized in 1822. In a quiet moment of conversation with an older member after the day's services were over on November 28 the writer had occasion to travel in memory several miles out from the center on these diverging roads that were once familiar and to bring to mind the good character or the bad of some of the neighbors of members of the congregation of that time. Many of these people are gone and their farm homes have changed hands. The home church goes on from generation to generation, held together by a common need, a common faith, and a more than common call to service.

The picture changes somewhat from church to church, community to community, but there is enough similarity so that any of us who are old enough to have had the experience of being separated from the home church can appreciate what it means to come back on stated occasions and have our memories stimulated. We recall with joy the religious experiences of youth and soberly reflect on the concern of parents and pastors, which may have been taken lightly at the time. We recall the times when God was near, when Christ became real, and the Bible spoke to us. In a sense, to go back to the home church is to go back to Christ, to a rich and sustaining experience with our Savior. Later experiences may have been deeper than earlier ones, but the chances are that the training in the home church prepared the ground for the good growth that came later in our experience.

We read in the Scripture that Jesus Himself came back on a certain Sabbath to the synagogue in the village where He had been brought up. The church did not make Him what He was, but it undoubtedly contributed to His know-

ledge of the Scriptures from which He drew in His public ministry and from which He quoted both at Nazareth and at Calvary. There where He was brought up, "as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read" (Luke 4: 16). It is good for us to recognize the Sabbath of early custom and later conviction as He did, and to take our places in the service of the church.

## Slow Mail

We would like to pay tribute to the intelligence and faithfulness of many postal employees we have known and many others unknown to us who have expedited the handling of first class and other mail. There have been times when we have marveled at the ingenuity displayed in getting poorly addressed mail to its intended destination. On the other hand, we sometimes feel that there are some pretty careless mail handlers who had their eyes on the clock and their minds on something other than their work when they were handling something which concerned us.

Much second class mail (magazines) is slow and erratic in reaching its destination. This has been true for many years and, judging by the number of complaints, is even more true now. In the last busy days of the 88th Congress the legislators had received so many complaints that they spent a full hour discussing the situation. It is probable that there will be a congressional investigation of delays in mail delivery. Second class mail (including the Sabbath Recorder) is sometimes more than a week behind schedule, as is evident by the reports that two copies often come the same day. Inquiry usually discloses that the first office sent it out promptly and that the receiving office delivered it on the day it was received. The delay was apparently at some exchange point along the way. Employees are required to give preference to first class mail and are permitted to hold back some other classes if necessary. There could be a difference of opinion as to when it was necessary. An investigation may show that



some employees manifest a "don't-care" attitude. There is likely to be more inefficiency in government business than in private business.

An interesting case was reported recently by Patrick Fox, Washington columnist for the National Association of Manufacturers. Ironically, it is the Mail Handler's Union that is seeking to set aside representation election results because of the Post Office's slow delivery of the ballots. Mr. Fox points out that the Post Office is seeking further increases in postal rates to offset its deficits. It has lost \$10 billion since 1932 in spite of several rate increases. The American Telegraph and Telephone Company, which is now agreeing to a reduction of \$100 million per year in revenue, has made profits and paid \$22 billion into the U.S. treasury since 1932. "Nationalized industries tend to go bankrupt," says British economist C. N. Parkinson.

But to come back to the lateness of your religious magazine, keep a record, if you wish, and make a complaint to the proper people. Please remember that it is almost never the fault of the editor or the publisher. They meet their deadlines with almost unvarying regularity because they have the expectant reader in mind. The **Sabbath Recorder** is taken to the Post Office on the Friday before its Monday date. For once this was not possible with the November 30 issue, which could not be mailed until the 30th because of the two-day Thanksgiving holiday in the publishing house.

Patience is a Christian virtue when it makes allowances for others; but patience with our own shortcomings is a vice to be avoided.

### Dedicated Service

All, or nearly all churches have distributed locally and mailed with their bulletins the attractively printed brochure prepared by the Planning Committee and outlining three types of dedicated service opportunities for the summer of 1965, Vacation Church Schools, summer church camps, and summer Christian Service Corps (similar to the New Orleans project).

Interested readers who may not have received a copy should write to the home church or to the headquarters at Plainfield.

Of the many notices in church bulletins on file at the **Recorder** office the following from Nortonville, Kan., is one of the most enthusiastic.

"Are you stirred in your heart to want to do some special service for Jesus Christ? Are you interested in missionary work for your Lord? Do you want a challenge from your church? **We have one to offer you!** See the enclosed brochure entitled **SUMMER 1965**. It is the Holy Spirit working in you to desire to do something concrete for your God. Study the brochure carefully so you really understand it; also feel free to talk with your pastor about it.

"You will find an interesting article about Youth Work for Christ on page 11 of the Nov. 16 **Sabbath Recorder** — 'Youth at Chicago.'"

### Careless Thinking

What happens when there is careless thinking? A number of rather disastrous things can be traced to this in national, church, and domestic life. The National Safety Council warns that December is a time of careless thinking and it calls on religious as well as other civic leaders to participate in the annual "Christmas Holiday Safety Campaign."

At this point we begin to "get the pitch." The careless thinking the promoters of this campaign have in mind is that which has to do with drinking and driving. There is so much misery, grief and pain caused at the festive Christmas and New Year season by careless thinking at holiday parties. This is no time to spoil the fun or risk the lives of others by indulgence in brain-impairing alcoholic beverages.

We who are Christians must recognize that ever since the Garden of Eden those who think clearly of their relationship to God must assume the responsibility of being "my brother's keeper." We are guilty of careless thinking if we follow the crowd instead of leading, if we allow ourselves to be indulgent in December of overindulgence.

### President's Column

#### MERRY CHRISTMAS?

Is it possible in today's world to say "Merry Christmas"? The phrase "Peace on Earth" seems to have a hollow sound when we read the news from day to day. And yet in the very midst of all the turmoil we find individuals whose inner peace stands out as a shining light. Perhaps this inner, glowing peace should be our greatest concern for ourselves and every other child of God.

Jesus came to earth nearly 2,000 years ago to make it possible by example and sacrifice for you and me to have this peace. It is truly a mystery and a miracle how this act of love when rightly understood and accepted has been over the centuries, and today still is, the greatest integrating force yet found in individual lives and thus in society.

And always when the heart is at peace love must flow forth to other hearts. Have you withheld love and kindness from anyone today? Could the checkout girl at the store where you bought your groceries feel and share the love of Christ that is in your heart? How about the people right in your house? I'm sure we are not asked never to show any irritation, for differences are inevitable as long as we are individuals. Somehow, however, we must find ways of making our love and our "caring" evident even in the midst of tension. This is possible only as we accept Christ — God's great gift of love — and let Him live in our hearts.

Only as we live and walk in this more excellent way of love have we any real right to say, "Merry Christmas."

— Doris Fetherston

#### Thanksgiving to Christmas Daily Bible Readings

(Suggested by American Bible Society)

Sunday, Dec. 20	— Matt. 1: 18-25
Monday, Dec. 21	— Luke 1: 5-25
Tuesday, Dec. 22	— Luke 1: 26-38
Wednesday, Dec. 23	— Luke 1: 39-80
Thursday, Dec. 24	— Luke 2: 1-20
Christmas, Dec. 25	— Matt. 2: 1-12

### Sabbath Calendars Again Available

Many of our readers and numerous churches have found helpful the Sabbath-emphasis calendars prepared annually by the Bible Sabbath Association of Fairview, Okla. That organization which has done much in an interdenominational way to promote the biblical Sabbath wishes to call to our attention that this is the time to order calendars for personal or gift purposes. Sabbathkeeping homes need something to keep the Sabbath constantly before all members of the household throughout the year. There are many features other than marking the seventh days in red interspersed through the pages that bring inspiration and challenge. The unit price is 25 cents. Those unfamiliar with the calendar should remember to send orders to Fairview rather than to this periodical.

#### Seventh Day Baptists Sing unto God

Do you have the best of Seventh Day Baptist singers and organists making melody in your home? Do you have relatives and friends who have never heard the 16 selections by 12 groups or individual artists that other people are enjoying so much? There must be many more people who would like to buy for themselves or for gift purposes the sacred album that can bring them all of this good music at just a turn of the dial on the record player. There is still a good supply of long-play records available at the cost price of \$2.75 each. Here is an idea for last minute Christmas shopping or to spend a little extra money that came to you. How about remembering some of your friends and relatives a little later when these religious numbers by people that you know will bring blessing.

Order from the American Sabbath Tract Society, Plainfield, N. J. Albums can be mailed anywhere, in any quantity. When these records are sold it may be possible to produce another album. Let us fill our homes with good music. "Seventh Day Baptists Sing unto God."

A pastor suggests answers  
to the troublesome question

## Why Does God Allow Tragedies to Happen?

By Leroy Bass

When we ask, "Why does God allow tragedies to happen?" we think of the separation of loved ones by sudden death, by accident, by storms and disasters, or by war killings. We may also think of loved ones and friends who have innocently suffered some terrible act of violence and crime at the hands of evil men. We think of those who live but are physically or emotionally unable to live normal lives and care for themselves. Over and over people do ask, inwardly or outwardly, "Where is God?" And now the world is threatened by the possibility of terrible destructive forces as nations dare one another with threats of nuclear munitions. Man's cry of distress is as universal as life itself. God knows all these things that go on. Can we, then, accuse God of forsaking us because He doesn't stop them? He says: "Be still and know that I am God." In the face of many ultimates each one of us stands absolutely helpless, realizing that only God Himself can step in to prevent lives from being lost.

I can tell you that about three years ago at a railroad crossing in Hollywood, Alabama, not far from Paint Rock where I lived, a school bus loaded with children was rammed into by a brake-screaming train, killing most of the youngsters. The injured driver later said he neither heard nor saw the train coming when he stopped at the crossing and then started across. The engineer was unable to halt his train so quickly. A mass burial service was held for the children a few days later.

I can tell you about my brother's wife, in Oregon, who at the age of 30 died of throat cancer. My brother is left with his three young boys to do the best they can.

Again, I can tell you about a Christian girl who fell into sin and ran away from a Christian boarding school, and of the heart-cry of her consecrated mother who told me that when she went to the school to get her daughter's things, it was as though she were dead. But why should

I go on with more when you, too, know of tragedies? Humanity still presses the question, Why does God allow tragedies to happen?

I believe that there are answers to be had to sufficiently satisfy us, but may I remind you that in our asking this question of God, we are asking Him to give an account of Himself. God, being sovereign, does not have to answer us, but because we are His creation He will hold us in His everlasting arms as we unalterably commit ourselves to Him. God does give us some answers!

The very first thing we need to take into consideration is that life in this world is existing only on a temporary basis. We need to take a large view. Not only do we need a "world view," but something larger even than this. It is easy to get so completely absorbed in our own problems that we forget the larger view. So many times we think we have all the problems. We forget that God has problems too. This, may I remind you, is also very important to our title question. In a very real sense this world became a problem world when sin entered it through the disobedience of Adam and Eve, our first parents. God has problems with us. Nevertheless, the problems that humanity has given God ever since the beginning are not too hard for God. He has a solution for every problem that arises. He never has been caught short, nor ever will be. God would never be anything but master of every situation.

In the early beginnings of our world, when man sinned, God's solution was to allow Adam and Eve to live a while longer, on a temporary basis. Their bodies would begin to age as the years went by until they eventually died. Do you think God didn't love them or care for them? God could have destroyed Adam and Eve immediately when they sinned. The very fact that He allowed them to live on

instead of immediately destroying them is the very proof that He did love them. He would someday send a Savior to redeem them from their sins and at their resurrection from death in the end of temporary time bring them back to the complete loving fellowship they had enjoyed with their Creator in the Garden of Eden. We may very well paraphrase John 3: 16 like this:

God so loved Adam and Eve that He promised the death gift of His only begotten Son, that if they (and their children) believe on the death sacrifice of the Redeemer to come, they should not perish (in eternal death), but (instead) have everlasting life.

Down through the centuries of time God has gradually unfolded to His people His plan for the atonement of man. Part of God's plan has been fulfilled; the Son of God has come. There remains a part of His plan yet to be fulfilled. This is the reunion of His repentant and born-again people to the presence of God's new-earth paradise home for man (see 1 Peter 3: 13). Now, when will this take place? It will be at some certain time after the great and final resurrection of the righteous dead at the return of Jesus Christ, the Son of God (see Heb. 11: 13-16; 1 Thess. 4: 13-17; Rev. 21, 22.)

You see, friends, God still is at work in this world patiently working out His plan for the salvation and sanctification of all who will let Him prepare them to inherit and inhabit the perfect and glorious City of God. We are to understand that God is not saving present-day society, as such. He is saving men and women from the power of Satan, and this in turn is a blessing to society today.

It is important that we have some understanding of God's plan for this sin-cursed world, and know that the present order of life on this planet is intended by God to be operative only on a temporary basis. This has a lot to do with our understanding why God allows tragedies to happen. God doesn't like these tragedies any more than you or I do. He sympathizes with us in our sorrows, in our hurts, in our sicknesses, in our heartaches. God knows it every time a sparrow falls. A hundred birds fell dead and littered the field of a farmer in

Alabama near where I lived. The aged farmer who couldn't see very well, told me he shot them in order to identify them. God knows perfectly every one of those birds that died because of one man's desire. And, brethren, if God knows and cares about every bird that falls dead, don't ever hesitate to believe that not one human tragedy is beyond His knowledge. Remember that Jesus said, "Ye are of more worth than many sparrows." However, Jesus never said He would prevent the sparrows from falling. Neither has He promised to prevent human tragedies from happening.

Let us continue our larger view. This world is wrapped under the pallor of deadly sin with Satan himself as the "prince of this world." When Adam and Eve partook of the forbidden fruit they sold out this world to their tempter, Satan. They gave themselves up to a new master and soon enough they regretted it terribly. (See Romans 6: 16; 2 Pet. 2: 19). Satan obtained this world on what we might call a long-term lease. It is still God's world, by virtue of being His creation. God had given man certain rights of rulership of this world and the privilege of working out with Him its future. Adam forfeited these rights and responsibilities when he surrendered to Satan. Even though we are to recognize that many of the troubles, and the wars, and tragedies of this world have their human causes (the law of cause and effect; cf. Hosea 10: 12, 13; Gal. 6: 8-10), yet beyond these we must also say that all the trouble, all the problems, all the wickedness, all the tragedies, all the wars, all the misunderstandings in this world are traced ultimately to Satan as the original cause of every one of them. All human mechanical as well as moral failures are to be traced ultimately to Satan, even though the people themselves be Christian. Christians make errors in their estimation of things mechanical and scientific. Accidents will happen.

(To be continued)

"Nothing is politically right that is morally wrong."

—Daniel O'Connell.



# Christ Is the Answer To the Present World Crisis

By Rev. J. Paul Green, Jr.

(Continued from last week)

How often our churches are engaged in serving themselves instead of the world!

William Stringfellow gives a striking example in his book, *A Private and Public Faith*. He was about to leave for the airport in order to take a plane to Boston for a speaking engagement. He was late, and just as he was about to go out the door, the phone rang. It was a clergyman who was calling. He said, "I have a woman in my office who is going to be evicted from her apartment in the morning. Tell me what to do for her." Now, Stringfellow is a lawyer who has practiced in East Harlem, so he was used to getting this kind of call.

He says, "I asked the clergyman a few questions, and, as it turned out, the grounds for the eviction was failure to pay the rent. The woman apparently had no money to pay it. She had, or claimed that she had certain complaints against the landlord, but the complaints that she had were not sufficient, assuming that they could be legally established, to justify nonpayment of the rent. By this time I was even more anxious about catching the airplane and said to the minister, "Well, sell one of your tapestries and pay the rent," and hung up and caught the plane. On the plane I thought the telephone conversation over and thought that perhaps I had been rude, and I considered calling the minister back to apologize. But by the time the plane landed, I had rejected that idea. My answer had not been rude or irresponsible. On the contrary, exactly what he and the people of his congregation, which does have several beautiful and valuable tapestries, must be free to do is to sell their tapestries to pay the rent—that is, to pay somebody else's rent—to pay anybody's rent who can't pay their own rent. If they have that freedom, then and only then does the tapestry have religious significance.

Nowadays it is not this sort of freedom which marks (Christians and their)

churches. It does not happen very often within American churches that a tapestry has to be sold to pay somebody's rent, but the churches here are of no mind even to contemplate such an action. What about your church—and mine? Would we be willing to "sell the tapestry," so to speak? Would we, like the Battle Creek church, determine to stay in that changing neighborhood and minister to its needs? Would we, like our Metairie church, be willing to sleep bums in our building, to go personally into the rougher neighborhoods and give Bible studies, to really think of our church as a mission station, an instrument of service?

Christ will never be the answer, or at least the world will never know it, unless we are willing to take up our "crosses of identification."

A Christian philosopher once said, "While there is a lower class, I am in it. While there is a criminal element, I am of it. While there is a soul in prison, I am not free."

The way of identification is the way to human hearts. But it is not always pleasant and easy. It is the way that causes men to ask such questions as these, quoted by Bruce Kenrick:

"Why do these men come down and dwell amongst us? Why do they give us of their substance and their life? Why do they share our sorrows and our burdens? Why do they bind up our wounds with such compassion? Why do they weep when we are weeping? Why do they mourn when we are mourning? Do they want to be crucified? Like Christ?"

The Russian novelist Dostoevski says somewhere, "Love in practice is a harsh and terrible thing compared with love in dreams. It is for love in practice that the world waits!"

One of the pastors of the East Harlem Protestant parish put it this way in a sermon to his congregation:

"How can we reach full maturity as a parish? Does God guarantee a clear-cut

way? Yes, He does. Right here in St. John's 12th chapter. 'You must be buried alive,' Christ says, 'like a grain of wheat.' Unless it's buried, he declares, it just doesn't grow; it lies on the surface, wrapped up in itself; and life passes it by. Yet once it's buried, then it can take root and come alive and mature and bear fruit. But only if it's buried... That's the choice. We can live on the surface: we can close our doors on the fouled-up lives of those around us, and keep clean as we wither up and die. Or we can follow Christ, and bury ourselves deep in the dirt of a world that is needy and sinful and terribly real; and then at last we can take root and live and mature and bear fruit. This is Christ's way. And he says it's our way, too; the way that leads to suffering and death and burial; the way of incarnation, the way of resurrection—the one way with God's guarantee that it leads to a real resurrection" (Kenrick, *Come Out The Wilderness*, Harpers, p. 168).

Christ is the answer, as He works in the hearts and lives of individuals, and as they extend His love to others, mitigating the crises that rage in so many lives.

A drop in the bucket  
Is only a drop—  
A minor and moist detail;  
For a drop can't change  
The color and taste  
Of a ten-quart watering pail.  
But if the drop  
Has the color of love  
And the taste of tears divine,  
One drop dropped into  
The vessel of life  
Can turn the water to wine.

—(Kromer)

To say, "I'm not good enough for God," is to sigh, "I'm too sick to go to the hospital."

David A. Redding in  
*The Miracles of Christ*  
(Fleming H. Revell Company).

## SABBATH SCHOOL LESSON for December 26, 1964

Wise Men Come to Jesus

Lesson Scripture: Matthew 2: 1-12

MISSIONS — Sec. Everett T. Harris

## Services and Plans of The Director of Evangelism

The Rev. Leon R. Lawton began his duties as Director of Evangelism in this country on October 1, 1965. After attending the July and October quarterly meetings of the Missionary Board and meeting with the Home Field Committee of the Missionary Board on several occasions, it was decided that among Director Lawton's first duties would be that of helping the Missionary Board to make an appraisal of the growth potential of certain church areas where the City Pastor-Evangelist, Rev. Paul Osborn, might be relocated. Mr. Lawton has been giving diligent attention to this matter, visiting those churches that made application for the services of the City Pastor-Evangelist, i. e., Syracuse, N. Y., Schenectady, N. Y., and Kansas City, Mo.

Mr. Lawton's reports show that he has traveled 7,200 miles in the new mission car since he began services as the Director of Evangelism, traveling for approximately 2¢ a mile for gas, oil, and tolls. He has made several visits to churches and groups along the way as he carried out his primary assignment. Such visits have provided opportunity to inform people concerning missionary work in Jamaica as well as providing an opportunity to challenge the churches with the Dedicated Christian Service program for 1965.

Director Lawton met with the Conference Planning Committee at Plainfield October 11-14, taking also this opportunity to study the card files in the executive secretary's office. Mr. Lawton's schedule and plans for service were reviewed before the Planning Committee and valuable suggestions were offered and accepted. He will work closely with the Women's Society and Board of Christian Education in promoting the Dedicated Christian Service program. A suggestion that it is important to learn the attitudes and motivations of those requesting the services of the City Pastor-Evangelist was well received. A suggestion was noted that "a nucleus of at least three families who have a real interest in the work of Seventh Day Baptists is needed in order to begin

a Seventh Day Baptist Fellowship in any city where there is not now located a Seventh Day Baptist Church."

Director Lawton is continuing his study of the card files at every opportunity. He is going about this quite systematically, so as to build an accurate and inclusive file of names and addresses of Seventh Day Baptists located in specific communities. He has been aided in this by Women's Society leaders, as well as others who have made similar studies, with the hope that he may help bring together interested families in a given location where a Seventh Day Baptist Fellowship group might be established.

Our Director of Evangelism has met with the secretaries of evangelism of other denominations at the Interchurch Center in New York November 30 - December 2. Such an opportunity for discussion and sharing of ideas with national leaders in this vitally important work has proved stimulating and helpful. Following the meeting in New York, Mr. Lawton came to Westerly for a meeting with the Home Field Committee of the Missionary Board, on December 6.

### A New Day and Way for Missions

"Within the next 10 years all African countries will be independent and free from colonialism, with the possible exception of South Africa" was the prophecy of an African speaker at the Division of Foreign Missions assembly several years ago. His prophecy has been coming true. We have a tendency to direct our attention to those African nations that are torn by internal strife and not to take note of the many nations that have achieved the transition to independence in a peaceful, organized way.

"Many of these new nations are making steady progress in governing themselves and providing a better life for their people," wrote Rev. John Allan Moore in the November issue of *The Baptist World*. Those who encourage and take part in missions today must take into account this spirit of national independence. Its effects reach to every mission field.

At the All African Christian Youth Conference held at Nairobi in 1963 the five hundred or so representatives from 35 African countries made a statement which points up this new spirit. The statement is: "Anyone or any organization or any missionary body wishing to help us with our problems must be willing first to submit themselves to the requirements of our situation."

In the article in the *Baptist World* previously mentioned, Mr. Moore has written, "We are required to realize that as people are achieving political independence their churches must be independent, too. Mission agencies ought to turn control over to national Christians as fast as possible, even the control of funds given by the mission."

Mr. Moore writes further, "One evidence of further maturity in the younger churches is their sending out of their own missionaries. Over 200 such missionaries from church groups in former 'mission fields' now work in lands abroad." The young people at Nairobi in 1963 confirmed their missionary vision by adding to their statement, "We believe that the time has come for us, Christians of Africa, to share the major responsibility of making the claims of our Lord known and obeyed by all people."

African Christians acknowledge freely that there is a continuing need for missionaries, especially teachers and doctors. It is estimated that 60 per cent of the teachers needed by the new African nations must come from outside. "The most important qualification for the missionary in this new day is an appreciation of the new conditions and a readiness to serve alongside the national, without prejudice or western pride and without concern for having control or getting the credit."

The Seventh Day Baptist Missionary Board is taking this new day and way for missions into consideration as encouragement has been given to Makapwa Mission leaders (African pastors and missionaries) to draw up a constitution for incorporation of the Central Africa Conference of Seventh Day Baptist Churches. The lawyer firm of Lilley, Wills and Company has drawn up the necessary docu-

ments and they are currently being studied by both the African pastors and the Missionary Board. It was thought to pattern incorporation statements after those approved for the Jamaica Seventh Day Baptist Conference, Inc. But it was found necessary to make many changes in wording so as to meet the legal requirements of the new nation of Malawi (formerly Nyasaland).

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### National Council of Churches

The National Council of Churches is made up of divisions, each responsible for major fields of program work. Each such unit is composed of a program board, assigned staff, and committees.

Each division shall have the following general responsibilities with relation to its program field:

1. Provide an ecumenical facility and setting within which elected representatives of constituent communions and of their boards and agencies and representatives of nonmember organizations can:
  - a. Share ideas, experiences, and convictions;
  - b. Co-operatively evaluate plans and programs of their several respective churches, councils, and other organizations;
  - c. Examine areas of needed service;
  - d. Co-operate in basic studies and in the development, interpretation, and application of research;
  - e. Carry on activities for the enrichment of their separate programs;
  - f. Plan programs to be conducted individually or in co-operation with one another; and
  - g. Plan co-operative programs to be conducted on their behalf through the Council;
  - h. Maintain consistent consideration of the ecumenical dimension of the Christian imperative.

2. Discharge assigned responsibilities within the setting of the over-all work of the churches and as a facet of the broad ecumenical responsibilities as-

signed to the Council by its member communions.

3. Assist the churches in carrying out denominational and ecumenical programs of witness and service.
4. Undertake, with the guidance and coordination of the general secretary, study, research, and planning related to its program field as an integral part of the over-all planning of the Council.
5. Prepare and present to the General Board and general secretary a comprehensive annual program for the work of the division, including recommendations and proposals for programs, studies, projects, or other activities needed to fulfill its responsibilities, with recommended priorities.
6. Prepare and recommend an annual budget for the division, including requirements for staffing and supporting administrative and program services.
7. Undertake to provide financial support for program approved by the General Board, including financial support from external sources, within guides established for such support.
8. Develop and present recommendations for internal organization of the division, including departments and appropriate related program committees.
9. Maintain and nurture relationships, as approved and co-ordinated by the general secretary, with local, state, national, and world ecumenical bodies and other agencies active in its sphere of assigned work and responsibility.
10. Carry forward the continuing interests of the predecessor bodies of the Council in its fields of assigned work and responsibility." — Bylaws of the NCCC.

The National Council is divided up into four divisions: the Division of Christian Life and Mission, the Division of Christian Education, the Division of Christian Unity, and the Division of Overseas Ministries.

### Primary Conference

The leader for Primary Conference at General Conference next year is the Rev. Elizabeth F. Randolph.



## Ministers Conference Next April

The biennial conference of Seventh Day Baptist ministers will be held with the Battle Creek Seventh Day Baptist Church April 28 to May 3, 1965. The Rev. Victor W. Skaggs, dean of the Ministerial Training Center, is in charge of general programming. Dr. Hurley S. Warren, chairman of the Board of Christian Education Committee on Higher Education, is overall chairman.

Our guest lecturer and discussion leader is Dr. Jitsuo Morikawa, secretary of the Division of Evangelism, American Baptist Home Mission Societies. Recent correspondence with Dr. Morikawa brings the following topics that will be presented for discussion: "The Mission of God," "The Mission of the Church," and "New Styles of Mission."

WOMEN'S WORK — Mrs. Lawrence W. Marsden

## Baptist Day of Prayer Observed

The Baptist Day of Prayer was observed in the Albion Seventh Day Baptist Church November 2, 1964, by the women of the Milton Junction and Albion churches. The theme, "Into all the World," was suggested by the African Baptist Women's Union.

Special prayers, led by Jeanette Appel, were given:

"For the millions writhing and struggling under the heel of the oppressor — For the countless numbers who are perpetually hungry, that those with greater privileges may be ready to share their bounty with the needy—

"For displaced persons and refugees with their many grievous problems, who rear families without a regulated home life and without most of the necessities of life, and who have few comforts —

"For the teen-agers, making up so large a proportion of the world's population, many of whom are now reaping the harvest of neglect and facing life with uncertainty through lack of love and discipline —

"For those who because of broken marriages face despair and disillusionment —

"For those who have given up all they count dear to themselves to go into the various mission fields of the world, that as they live and portray Christ before the many in need of salvation and point out the way, the Holy Spirit may grant a ready response on the part of their hearers—

"For Christian social workers in their exacting task of seeking to remedy the many social ills, that they may be enabled to lead men and women to Christ —

"For dedicated Christian men and women who strive to rehabilitate those enslaved by liquor —

"For Christian doctors and nurses, that their healing work may embrace the deep need of the souls of their patients as well as their minds and bodies —

"For Christian teachers of children and young people everywhere, in all schools, universities, and institutions of learning, that all young people who are destined to hold any place of responsibility or authority may become persons of integrity having a vital knowledge of God —

"For Christian homes, that those who enjoy their shelter and hospitality may at all times find in them an atmosphere that speaks of Christ and His satisfying power."

The following article, on relief work was read by Ruth Baum before the offering was taken as Baptist World Relief is one of the projects supported by the fund. The article was written by A. Klaupiks, relief co-ordinator, Baptist World Alliance.

### The Sufferings of Haiti

Have you ever attended a Baptist church prayer meeting at four o'clock in the morning?

There are Baptist churches in our worldwide fellowship that meet for their "regular" prayer hour early in the morning. Our Baptist brothers and sisters in Haiti come together as early as four o'clock to pray. When I asked why a prayer meeting at so early an hour, the answer was, "We wish to start a day with a prayer before we go to our work or before any-

thing else takes place." And these prayer meetings are well attended as are all services in the Haitian Baptist churches.

Last November, the vicious hurricane Flora struck Haiti in the south and subsequently a flood disaster came suddenly at midnight in the north. We are told of a mother in her late pregnancy who, in order to save her children from drowning, stood up all night on a chair with water up to her neck, holding two of her children as high as she possibly could. They all survived. But many others were found dead. When the hurricane struck the town of Miragoane, roofs of many buildings went flying, walls collapsed. The Baptist chapel was left a heap of rubble with nine church members dead.

The total death was well over 3,000 as whole towns were swept away. Some 34 Baptist chapels have been completely destroyed and 26 seriously damaged.

The amazing thing about the Haitian Christians is that there is no despair among them. They do not ask: why did it happen? They just continue going on.

However, to rebuild all that was destroyed will take enormous effort and time. It is quite obvious that Baptists in Haiti are not able to rebuild their lost chapels. For one reason, too many homes were destroyed, but mainly because of the desperate economic situation of the country. The average per capita income is recorded as low as \$60 for a year.

The people cannot meet for worship services except in the open or in seriously damaged chapels.

We can pray with and for our brothers and sisters in Haiti, but we must also share in a very practical way in helping to rebuild the destroyed houses of prayer.

The women of the Tampa Branch of the Daytona Beach church (which your correspondent attends) did not gather for the Day of Prayer but sent a small offering.

Let's hear from some of the other churches who took part in the Baptist Day of Prayer. Send information to Mrs. L. W. Marsden, Lloyd's Trailer Park, Bradenton, Florida.

## New Parsonage at Milton, Wis.

By Kenneth Ochs

(Part of dedication service Nov. 7, 1964.)

Throughout Christian history the pastor's home has been considered an integral part of the religious establishment in the community.

Since March 6, 1910, our religious establishment has been divided between this location and Greenman Street. The Milton church has been served well by Pastors L. C. Randolph, Henry Jordan, James L. Skaggs, Carroll L. Hill, Elmo F. Randolph and their families from the old home purchased from Dr. Edwin Shaw. It has served as a nesting place for the spiritual life of this church and radiated Christian community influence for these many years. However, years take their toll. This was no longer considered a suitable home for our minister.

Through regular processes of church business it was decided to build a new parsonage. Under the direction of an appointed committee composed of Agnes Schertz, Rose Stillman, Arthur Drake, Dr. Laurence Burdick, Prof. W. D. Burdick, myself and the committee chosen builder, Don Drake, our pastor was able to move into the new home next door this summer.

It is very appropriate today as part of our regular worship service to dedicate this home to the service of our Lord through works of the pastor of this congregation and his family.

According to Scripture every man's house should be dedicated to God. "A man shall sanctify his house to be holy unto the Lord" (Lev. 27: 14).

Joe W. Burton, editor of *Home Life*, has stated that the serious home builder will feel constrained to fulfill this scriptural injunction for he knows that the ties that bind a home together are ordained in the purposes of God. Here between husband and wife, between parents and children are bonds so tender that a man will want every relationship of his family to be dedicated to God. He will want to sanctify his house, its kinships, its day-by-day living, its hopes, its attitudes, to be holy unto the Lord.

Even the materials in the house itself, in a man's own home, he will want to feel have been set aside for holy purposes—the stones, the brick, the mortar, the lumber, the cabinets, the color added to beautify the walls. This is true of your home, of mine. But in a special way it is true of the house provided by a church for the under-shepherd and his family—for the pastor, his wife, and their children.

With the sort of care worthy of the purpose, the appropriate location for such a residence was found, the plans were carefully drawn, the house was constructed with all diligence and skill. In the end it is a residence fit not for a king, but for a man whose life is committed to kingdom service. Thus it becomes through an appropriate public service and later years of devoted use a house dedicated to God.

With all humbleness we ask His blessings upon this house, and may the Spirit so shine that there can be no doubt that this is the Works of God. May it serve as a retreat as well as a manifestation.

### Parsonage Dedication Prayer

Given by the pastor Elmo F. Randolph as part of the Sabbath morning service of November 7, 1964.

O Thou God of love and grace, look upon us in worship this Sabbath day as we come to dedicate a house built to be the home of the ministers who will serve Thy church in this place.

As we come to dedicate this house, we come thankfully—acknowledging Thy power in our midst as we have thought, and worked, and served together here.

We give thanks for the men and women of the church by whose insight, enterprise, and faith, projects such as this house can come into reality. We give thanks for careful planning; we give thanks for skillful building; we give thanks for generous support—all of which bring such a project to fruition.

We thank Thee, O God, that a house can be a home and we pray Thy blessing upon this building that is set apart to be the home of those who will minister now and in time to come to this congregation of God's people.

Looking back, we give thanks for the ministry of this church and for the dedicated devotion of those men of past days who have served here.

Looking ahead we have deep faith in the years that are before us, believing confidently that Thou wilt send leaders to this people capable of breaking the bread of truth for this community.

So, our Father, as we come today to dedicate the parsonage of the Milton Seventh Day Baptist Church, we call for the humble and continuing support of the people of this congregation to the life and program of Thy Church.

May the people and pastors in this year and henceforth find a common bond of truth and love as we preach and witness to the Good News of Jesus Christ. In His name we dedicate this house together with our lives, in service and love.

Amen.

### YOUTH NEWS

#### Paint Rock, Ala.

The young people of the Paint Rock Seventh Day Baptist Church had an old-fashioned party on Saturday night, November 21, in the home of Mrs. Robert L. Butler, Sr. The young people played games and sang songs, after which Mrs. Butler served refreshments. The party was closed by a devotional given by Pat and Mark Allen.

One Saturday night of each month has been set aside as "Youth Night." The Paint Rock Seventh Day Baptist Church feels that it is very important that young people have social activities, and that they be sponsored by the church. Here the activities may become the kind of Christian activities in which Christian young people can be proud to participate.

—Annalie Butler.

#### Upper Room

The Upper Room Chapel, Museum and Devotional Library at Nashville, Tennessee, were visited during the first quarter of the year by 16,654 registered persons from forty-nine states and forty-two countries, according to the Rev. Dr. J. Manning Potts, editor of *The Upper Room*, now published in thirty-six languages.

### NEWS FROM THE CHURCHES

LOS ANGELES, CHRIST'S.—Since the death of Pastor Henry Lewis the church has been carrying on its services as usual in the old church building at 264 W. 42nd St. with the help of pastors and laymen from the Riverside and the other Los Angeles church. It is now reported that a new pastor has been secured and installed, Rev. John Henry, "a young man who seems to have a great deal of enthusiasm and capability." He comes from another denomination of similar polity, having accepted the Sabbath truth.

BATTLE CREEK, MICH.—Our church celebrated its third annual homecoming on Nov. 28, 1964, and each year it is more successful. This year members and friends attended from New York, Pennsylvania, West Virginia, and Illinois as well as Michigan. The morning worship service concluded with the baptism of four candidates, all young folks, one from a lone Sabbathkeeping family in Lombard, Ill. A fellowship dinner and program were held in the church social room following the service. Russell Maxson was master of ceremonies. He congratulated Mr. and Mrs. Nicholas Fatato, our pastor's parents of Schenectady, N. Y., who had traveled the greatest distance, and Dr. and Mrs. W. B. Lewis who had the largest family group present. Their two daughters, Mrs. LeRoy DeLand and Mrs. George Parrish, with their husbands and Lewis grandchildren made a total family group of eleven members. Little Miss Debbie Davis of Des Plaines, Illinois, was presented as "queen of homecoming" for having the most ancestors present: her parents, Mr. and Mrs. Owen Davis; maternal grandparents, Dr. and Mrs. Ellis Johanson; paternal grandparents, Mr. and Mrs. Arnold Davis; maternal great-grandfather, Dr. B. F. Johanson; and paternal great-grandmother, Mrs. Leila Franklin.

Dr. B. F. Johanson spoke about the early days of the local church, and Mrs. Lewis told interesting anecdotes of the beginning of the Ladies Aid Society. Mr. Maxson told of future plans for the church. The occasion was also a 60th Anniversary celebration of the founding

of the Battle Creek church on Dec. 10, 1904.

The church has been busy in many other activities this fall. Our main work project has been the painting of the outside of our "new" Parish House, next door to the church. Thanks to the example and leadership of our pastor, two coats were completed before winter weather arrived. The building is being used ever more frequently. Four Sabbath School classes meet there regularly, many committees hold their meetings in one of the rooms, the summer assistant to the pastor, Miss Betty Enos, occupied the upstairs apartment during her stay in Battle Creek, and plans are under way to have a community recreation center open one night a week in three of the downstairs rooms, starting in January.

At our annual church business meeting in October all the main officers of the church were re-elected: Pastor Fatato unanimously for another year as pastor, George Parrish, moderator; Mrs. Russell Maxson, clerk; and Richard Walton, treasurer.

—Correspondent.

MILTON, WIS.—Open House was held at the new Milton Seventh Day Baptist parsonage on Sunday afternoon, Nov. 8, 1964. Over two hundred guests enjoyed visiting with the Rev. Elmo Fitz Randolph family in their new home next to the church. Refreshments were served by the women of the church.

It was thought fitting that the dedication of the new home should be a part of the morning worship on the preceding Sabbath. Dedicatory remarks were given by the chairman of the Parsonage Committee, Kenneth Ochs, followed by a prayer of dedication given by Pastor Randolph.

A "House-Warming," with a fitting program and the presentation of a gift, followed the monthly supper meeting of the Eutharsos Sabbath School class on the night after the Sabbath, November 21. A large group enjoyed this gathering.

The gift from the class was a brass woodbasket to place on the hearthstone to go with the matching fireset which had been the gift of some of the family.



# The Sabbath Recorder

This beautiful fireplace is one of the many parts of the new parsonage that remind us of the many hours of labor that were given to bring about this attractive home. The red stone was brought back from Colorado by one member, and skillfully built into this lovely fireplace by others.

And "so built we the parsonage, for the people had a mind to work," and "the men did their work faithfully."

— Correspondent.

## Gospel Message

"Eighty-five per cent of the pulpits of America have lost their emphasis on the keynotes of the Gospel," claims Robert G. Lee, pastor emeritus of the Bellevue Baptist Church in Memphis. He said church members "are being offered a chunk of cloud-bank buttered with the night wind instead of Christianity's vital, life-giving bread."

## Marriages

**Burridge-Kenyon.**—Charles W. Burridge, son of Mr. and Mrs. John B. Burridge of Santa Ana, Calif., and Shirley L. Kenyon, daughter of Mr. and Mrs. Arling Kenyon of Hopkinton, R. I., were united in marriage at the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., by the Rev. Edgar F. Wheeler, on July 5, 1964. They are residing at 671 Mt. Logan Street, Stead AFB, Reno, Nevada.

— E. F. W.

**Palmer-DeGroff.**—James G. Palmer, son of Mr. and Mrs. Fred Palmer of Alfred Station, N. Y., and Faith L. DeGroff, daughter of Mr. and Mrs. Jerald DeGroff of Kenmore, N. Y., were united in marriage in the Alfred Station Seventh Day Baptist Church, Alfred Station, N. Y., Nov. 28, 1964, by the Rev. Rex E. Zwiebel.

## Births

**Appel.**—A daughter, Vicki Lynne, to Mr. and Mrs. James W. Appel of Milton Junction, Wis., on August 8, 1964.

**Brenn.**—A son, Michael George, was born to George and Sylvia (Poulin) Brenn of Summit, N. J., on July 11, 1964.

**Hoskins.**—A daughter, Kathie Lee, to Bob and Janet Hoskins (the former Janet Grieshaber), of Riverside, Calif., on November 1, 1964.

**Mayhew.**—A daughter, Karen Lynn, to George and Emily (Fogg) Mayhew of Shiloh, N. J., on November 27, 1964.

## Obituaries

**Davis.**—Eva Rogers, daughter of William Henry and Mertilla Gardiner Rogers, was born May 8, 1887, at Plainfield, N. J., and died August 12, 1964, at Muhlenberg Hospital, Plainfield, after a brief illness.

Mrs. Davis has been a lifelong member of the Seventh Day Baptist Church of Christ, Plainfield, having joined by baptism on March 3, 1900. Up until two weeks before her death, it was customary to see her at church worshipping in her favorite pew. She was pianist of the Sabbath School for many years.

She was married to Roland M. Davis on November 9, 1911. To them was born one daughter, Mrs. Helen Keenan of Chatham, N. J., who survives. Others who mourn her passing are a sister, Mrs. Roy Titsworth, three grandchildren, and two great-grandchildren.

The funeral service was conducted by the Rev. Roland Bahnsen, in the absence of the pastor. Internment was in Hillside Cemetery.

— C. H. D.

**Green.**—Carrie Ann Cornish, daughter of Cyrus and Ella Cornish, was born on Palmiter Hill, near Alfred, N. Y., May 22, 1873, and died at the St. James Mercy Hospital, Hornell, N. Y., Nov. 8, 1964.

On December 24, 1900, she was united in marriage with Melvin H. Green of Alfred. To this union were born three daughters and three sons: Loretta (Mrs. Claude C. Green) of Portville; Leta (Mrs. Richard H. Moore) of Hornell; Irma (Mrs. Paul J. Batrus) of Altoona, Pa.; Gerald C. of Ithaca; Carl L. of Oneonta; and Milton H. of Alfred Station, all of whom survive. She is also survived by a brother, Charles Cornish of Nowata, Oklahoma; eleven grandchildren, and eighteen great-grandchildren. Mr. Green died in October 1960.

Mrs. Green became a member of the Alfred Station Seventh Day Baptist Church by letter from the Wellsville Seventh-day Adventist Church in May 1923. She was active in the Union Industrial Society of the church and in the Alfred Station WCTU as long as health permitted.

Funeral services were conducted at the Alfred Station church Nov. 11, by the Rev. Hurley S. Warren. Burial was in Alfred Rural Cemetery.

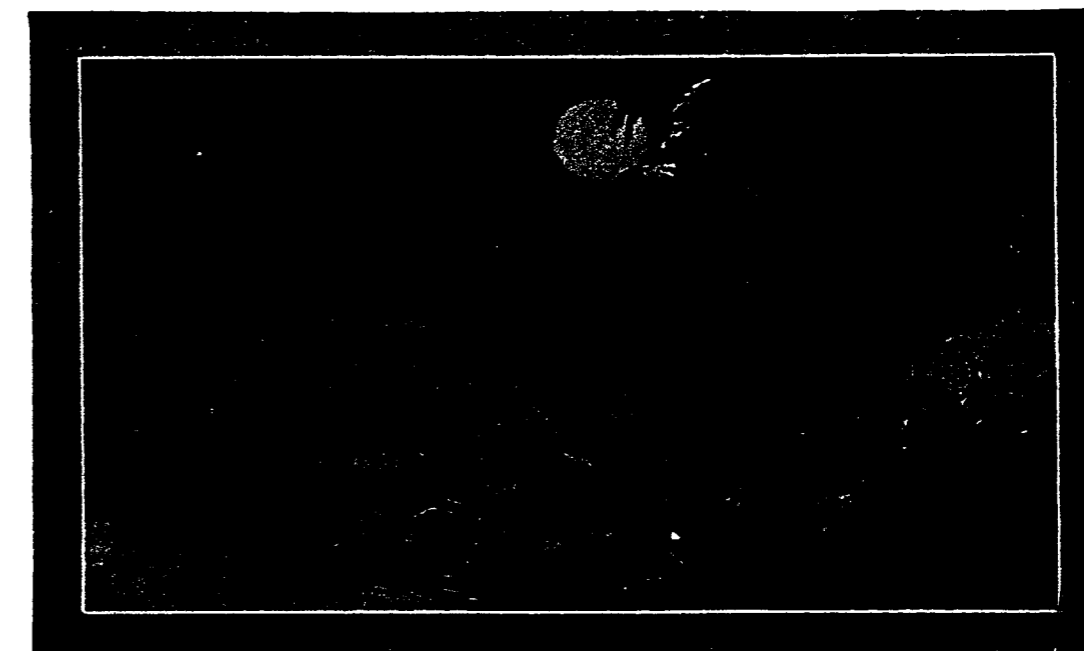
— H. S. W.

**Kemper.**—Daisy, daughter of Thomas A. and Ellen Davis Lowther, was born April 10, 1879, at Salem, W. Va., and died Nov. 24, 1964, in New York City.

She became a member of the Salem Seventh Day Baptist Church in 1893. Her husband, Tilman Francis Kemper (who died in 1954), was for a time professor of mathematics at Salem College. Her daughter Ruth, a musician, became a performing artist in New York and her mother was a concert manager, helping other musicians as well. The daughter survives.

Funeral services were conducted in New York by the Rev. Victor W. Skaggs of Plainfield, N. J., at the request of Mrs. Kemper made a few days before her death. Burial was in the Moravian Cemetery, Staten Island, N. Y.

— V. W. S.



## JESUS CHRIST

By Leigh R. Brewer, 1839-1916

Long years ago o'er Bethlehem's hills  
Was seen a wondrous thing;  
As shepherds watched their sleeping flocks  
They heard the angels sing.  
The anthem rolled among the clouds  
When earth was hushed and still;  
Its notes proclaimed sweet peace on earth,  
To all mankind good will:  
"Glory to God in the highest,"  
The angels' song resounds,  
"Glory to God in the highest!"

That song is sung by rich and poor,  
Wher-e'er the Christ is known;  
'Tis sung in words, and sung in deeds,  
Which bind all hearts in one.  
Angels are still the choristers,  
But we the shepherds are,  
To bear the message which they bring,  
To those both near and far:  
"Glory to God in the highest,"  
The angels' song resounds,  
"Glory to God in the highest!"