

The Sabbath Recorder

of parents and teachers. After a fellowship dinner our new assistant pastor and his wife, Dale and Althea Rood, together with Phil and Peggy Van Horn, led the worship service.

Miss Bowden spoke on the topic, "Opportunity and Responsibility," a challenge to parents and teachers. We must know Christ, not just know about Him, she said, and He must be at the center of our lives. The participants were divided into four groups to explore the home's responsibility for worship, for use of the Bible, for preparation of Sabbath School lessons, for a Christ-centered home. The results were shared with the other groups.

Miss Bowden devoted the rest of Sabbath afternoon and evening and Sunday morning and afternoon to meeting separately with teachers of the various age groups, including adults.

On October 5 promotion of pupils was conducted in Sabbath School by our superintendent, Mrs. Kay Satterlee, and dedication of teachers was part of the church service, which also included Worldwide Communion.

Each Sabbath eve, cottage prayer meetings and Bible studies are being held in the homes of Editor Leon Maltby, Dean Victor Skaggs, and Pastor Saunders, in order to increase the attendance.

Five of our young people are in college and two are in the service: Daniel Armstrong is at Davis and Elkins College, W. Va.; Mervin Dickinson at Rutgers; Virginia North at Nasson College, Me.; Barbara North at Elizabethtown College, Pa.; Douglas Wheeler at Salem College; Wilbur Guy Duryea is stationed at Fort Polk, La.; and Arthur Paquette is at Sewart AFB, Tenn. It is our prayer that they may be faithful to Christ and to the Sabbath, as well as successful in their work.

—Correspondent

Obituaries

CLARK.—Miss Anna M., daughter of Horace B. and Flora E. Barber Clark, was born in Little Genesee, N. Y., Aug. 27, 1891, and died Nov. 3, 1968, at Charles Cole Memorial Hospital in Coudersport, Pa.

She was a member of the Seventh Day Baptist church in Little Genesee and the Sunshine Society of the church.

Surviving are a sister, Mrs. Nina Bliss of Little Genesee, four nieces and three nephews.

Funeral services were held at the Schaffner Funeral Home in Bolivar, N. Y., with her pastor, Harold D. King, officiating. Interment was in the Wells Cemetery, Little Genesee.

— H. D. K.

CREWS.—Helen B., daughter of Charles and Augusta Wheeler, was born March 6, 1888, in Nortonville, Kans., and died Nov. 13, 1968, in St. Luke's Hospital, Denver, Colo.

Following her childhood and early education in Kansas City, Helen attended Milton College. On July 1, 1916, she was married to Carl C. Crews and together they have spent fifty-two years of married life in Boulder and Denver.

Helen was affiliated with the Seventh Day Baptist Church of Boulder and continued interested in its life and program through the many years after moving to Denver. She was active in the Rebecca and Eastern Star Lodges.

Surviving are her husband, Carl Crews; one sister, Mr. Vernetta Van Horn, Denver, Colo.; and several nieces and nephews.

The funeral service was conducted by Pastor Elmo Fitz Randolph in Denver on November 18, 1968, with interment in Crown Hill Cemetery, Denver.

— E. F. R.

DAVIS.—Courtland V., son of M. Wardner and Ivie Van Horn Davis, was born at Salem, W. Va., Sept. 3, 1895, and died at Kingston, Jamaica, West Indies, Oct. 29, 1968.

Funeral services were held at the Kingston Seventh Day Baptist Church with his pastor, the Rev. Joe Samuels, in charge. Services were conducted by the Rev. Francis Saunders at the Lost Creek, West Virginia, church and cemetery on November 7.



Wise Men Bring Gifts to the Christ Child

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. . . . When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Matthew 2:1, 2, 10, 11

The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Earl Cruzan
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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Honoring His Birthday

That time of year is again upon us when we outwardly and inwardly (we hope) honor the birth of Him who so influenced the world that history is divided by that birth into B.C. and A.D. Something unique happened back there in Judea in the reign of Herod. Not many people knew at the time how unique that happening was, but those who became disciples of Jesus and founders of the Christian Church knew at the time of His death and resurrection how important and unique was His birth.

There were some who knew the significance of the birth of the son of Mary at the time. Mary knew that she was a virgin destined to bear the Messiah by the miraculous intervention of the Holy Spirit. Joseph knew by revelation that his foster son soon to be born was Immanuel (God with us). The innkeeper didn't know, but the shepherds knew because of the angel's message and the song of the heavenly host. The wise men did not bring gifts from afar to sentimentally honor just any young mother and child. Herod knew of the hope of Israel and feared the king that had been born in Bethlehem. Not many people knew the origin and destiny of that babe of Bethlehem, but enough. When, thirty years later, He was crucified and rose again, the manner of His birth was recalled. When Luke spent considerable time in Galilee gathering material for the Gospel that bears his name, it is assumed that he conferred with Mary about the conception and the details of the birth so simply but gloriously told in the first two chapters of that book which is prefaced. He wrote: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus" (Luke 1:3).

Should Christians join the half Christian celebrations clustering around what we call Christmas? Not all are agreed that we should do so. They question the origin and the value of many of our customs; they may contend that there isn't enough good to make it worth saving. The number of such people seems to be decreasing. There is an overpowering argument that a birth which changed the

history of the world should be remembered annually, the same as we honor lesser birthdays in our families or of our national leaders of the past.

Regardless of how this celebration got started or how much it picked up along the way that is not Christian, the idea is noble and good. We may not be able to persuade the world to drop the non-Christian accretions and we probably should not encourage the world to completely secularize the season and the day—as is being done in many schools—but we can resolve that our churches celebrate the birth of Christ only in a religious way. It can be glorious. But unless we distinguish in our churches between the secular and the sacred our churches will soon cease to be true to Him whose name they bear—Christ the Son of God, the Savior of the World.

Machinery Machinations

Why is it that right now almost all our Seventh Day Baptist boards and agencies are rewriting their constitutions and by-laws? It is not just the agencies; a number of associations are doing the same thing. Churches in unprecedented number are involved in similar efforts. The most time-consuming item of business at our last General Conference was discussion of procedure for the revision of the constitution and bylaws. It bids fair to be a major item at the 1969 Conference.

It is quite possible that an up-dating and rethinking of all these constitutions and bylaws will make for better defined purposes and greater efficiency. If so, and if it can be done without draining off our best energies in the process, we should be all for it. If it is sparked by a new zeal to get on with the Lord's work in the little time that may remain for us to labor, let us rejoice and take heart. Again if there be among us some who, as the Kings James Version says, have the gift of "governments" and perhaps not the gift of evangelism, healing, tongues, interpretation, etc., we do well to let them put in clear words what we are agreed should be our purposes and manner of operation in the agencies

MEMORY TEXT

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins. —Luke 1:76, 77.

needed to carry on the total work to which Seventh Day Baptists have been called.

In the above paragraph we have stated several "ifs" that emerge in the thinking of the rank and file of Christians in our churches. There is still another question that has been voiced from time to time at General Conference by clear thinking leaders who are now dead and gone. I recall an address on "Painting the Pump" by J. Nelson Norwood. If my memory serves me right he was chiding us for painting the pump when what it needed was more vigorous use of the handle. We are a bit prone to tinkering with the machinery to cover up our lack of push. It occurs to me that when I was mowing the meadows on the farm I had a fair amount of trouble with the mowing machine because of stones, woodchuck mounds, heavy alfalfa, and such like. The machine had to be kept in shape, the sickle sharpened and the loose guards tightened or replaced. But the biggest and most tiring problem was to keep the horses going fast enough to cut a clean six-foot swath. The power diminished when the horses stopped to nibble or one lagged behind the other. Let us be sure that we are keeping up the power needed to harvest the fields this year and every year.

The redesigning of our machinery may or may not produce something better. Time will tell whether or not the new constitution and bylaws enable us to do more effective work. The study of our boards and agencies this year comes at a time when there are a number of changes in committee structures and in some new and untried ways of doing things. Our boards will know themselves better after they have lived with their new bylaws for a year or two. In

"Facing Frontiers with Faith" the emphasis is not exclusively on this area. The important thing is doing what will best further the work of the church more. This has been emphasized over and over by the Planning Committee. Our people in the churches are not to stop their evangelistic outreach to "Know Your Boards and Agencies." This is but one added emphasis.

The boards exist not for their own sake but to help us all to carry out our local and far-flung mission under the plan of God. All church machinery, old or new, must be designed with this end in view and must be used only insofar as it contributes to this end. On the local level most of our work is done with what might be called hand tools, for it is person to person. The primary tool in our hands is the Word of God which is "sharper than any two-edged sword."

Still Speak a Common Language

The errors of the preacher are flaunted on the pages of secular and religious magazines. Not all of these errors are chargeable to the pastor; some of them rightfully fall back on the people. My particular concern at the moment is that ministers are accused of speaking in theological jargon which the people cannot understand. If the church and the pastor are not understanding each other on account of the pastor's using unfamiliar terms, the fault is not all on one side. The preacher of today does not load his sermons with Greek and Latin words. There are very few important theological words that are not taken directly from the Bible. The Bible gives us a common language. If we have not familiarized ourselves with the Word of God it is to our shame—if we are professing Christians, church members.

I was reading an article in a church administration magazine on "The New Tension in Administration" in which the author, Dr. LeRoy F. Hay, made some very good points about the diminishing and difficult role of the preacher. Because

of the great advance in education, travel and specialization the pastor is not as far above his flock as he used to be. In spite of his good education he is likely to find among his people many who are better educated along certain lines. Is there a place of leadership left for him? He has perhaps recently jumped into various social action or civil liberties programs, but he is not long the leader in these essentially laymen's fields of activity. Is there still a field in which he is the recognized leader? If so, it would seem to be in the area of things eternal rather than things temporal. His specialization is the Word of God. Others may be good Bible students, but they have not given the years to ripening theological studies that he has. He has supposedly learned how to express the greatest truths in understandable language. He can be counted on to lead his people out of ethical and theological error into the full light of Christian doctrine and life.

The charge that the preacher speaks a theological jargon not understandable by many of the laymen is too lightly and carelessly made in most cases. Is the doctor, the scientist, the businessman, the farmer criticized for using his occupational terms that are meaningless to people with other specialties? Not often. The eternal words of salvation are not terms of specialists in religion; they apply to all. We who claim to be educated must not let our education stop short of familiarity with the Bible. It would be unthinkable in good American families not to have a copy of the Bible in the home, but far too many let ownership of the Bible take the place of knowledge of the Bible. When we go to church we should speak a common language, the language of the Bible. Rich and poor, scientist and servant, business administrator and farmer come to church on the same level seeking to worship God and to learn His will. If we have read our Bibles at home we will follow the reading at church and will find ourselves singing the theological hymns and listening to the exposition of the Word in the language that bridges earth and heaven.

President's Column

Sensitivity in Rhode Island

Everywhere I have been since assuming the presidency, I have found people that have expressed a desire for someone to pray for and with them. I find that my prayer list is becoming quite long. Have you made a prayer list for your use? It is very easy to forget those that are in need. Let us keep on praying in order that we become more "Sensitive in His Service."

My recent trip to Rhode Island was about as closely scheduled as any that I have experienced thus far. Rev. Kenneth Davis tried his best to provide me with needed speaking experience. It was almost like being on the political campaign circuit. My wife Lettie and I greeted the members of the Pawcatuck church as they arrived in order that we might be excused immediately after speaking to attend a luncheon and to speak at Hopkinton First in Ashaway. By three o'clock in the afternoon I was at the Hopkinton Second for services. Later on in the evening I spoke to a fine gathering of young people of the area at the Hopkinton First church.

The hospitality of New England is quite comparable to the so-called "southern hospitality." Everywhere there are Seventh Day Baptists, seeking to be "Sensitive in His Service."

Leland W. Bond

Thanksgiving and Christmas

Sometimes we lament the rush of Christmas swallowing up Thanksgiving, but for us who are Christians the entire season, November and December, can be a time of thanksgiving . . . leading up to special thankfulness for God's perfect gift, His Son, Jesus Christ.

Considering the terrible state the world is in, we must demonstrate more forcibly in our own lives that the message of salvation, the true Christmas message, must be accepted by each *individual* if it is to be an effective force in society.

Paul B. Osborn

Baptist World Alliance Seeks Additional Income

The Baptist World Alliance administrative sub-committee adopted a 1969 budget of \$178,000, \$3,000 less than previously listed needs, after hearing a report that 1968 receipts may fall as much as \$10,000 short of the 1968 budget of \$172,500.

Carl W. Tiller, treasurer of the alliance told the committee that similar shortages would occur in 1969 unless additional funds become available.

The alliance is supported predominantly by contributions from the 85 national Baptist bodies (in 67 countries) which are affiliated with it.

Josef Nordenhaug, general secretary, noted that ten member bodies are prevented from sending contributions because of the political conditions in their countries. Forty-three of the member groups — half of the total — have fewer than 10,000 members, ten of them fewer than 1,000 members. He said that these small groups are not financially able to make more than a token contribution to the alliance.

George W. Schroeder, a layman in Memphis, and V. Carney Hargroves, a pastor in Philadelphia, are co-chairmen of a Sustaining Gifts Committee seeking to raise additional funds for alliance operations.

The administrative committee also heard a report on plans for the Baptist World Congress in Tokyo, Japan, July 12-18, 1970. Mrs. R. L. Mathis of Birmingham, Ala., program chairman for the congress, said Japanese Baptists have been asked to suggest a theme for the meeting, since various themes being considered by her committee do not translate well into Japanese.

Mrs. Mathis, BWA associate Robert Denny, and congress music director Claud Rhea of Richmond, visited Japan in November to make arrangements for the meeting. Budokan, a closed sports arena seating 15,800 persons, has been chosen for the meeting site.

THOU SHALT NOT KILL

By Paul S. Burdick

(Sermon preached at Little Genesee, N. Y., July 13, and at Waterford, Conn., August 3, 1968)

Seventh Day Baptists have often been called a "Commandment-keeping people." How do we stand regarding the Sixth Commandment?

In considering this question, we must do so under two headings. First the Old Testament, then the New. Under the former, the Jew understood the command to apply to the murder of a fellow Jew. In the New, there is no such restriction. In Old Testament times, God was readying a people who should preserve His law and prepare for the coming of the Messiah. But under the New Covenant, God sent His own Son to usher in a way of salvation for *all* men, and the law, once written on stony tablets, is now to be written on the hearts of men.

Under the New Covenant, Jesus tells us to "love your enemies." Under the Old, the Psalmist could say of his and God's enemies, "I hate them with a perfect hatred." Under the New Covenant, we are told to "recompense to no man evil for evil," and to "overcome evil with good." But in the Old, the Psalmist could say, of those who treated his people badly, "Happy shall he be that taketh and dasheth thy little ones against the rock."

All this change has been brought about because God, who once chose a small nation through whom to speak His truth, has now spoken to *all* men through His Son, and there is now no distinction of race or nation. God would have *all* men to come and find salvation through the Son.

If, then, God does not make any distinctions because of race or nation, who are we to say of one class of people, "These are those whom God loves," and of others, "These God does not love, so it is all right to kill."

Moreover, what we as individuals are forbidden to do, should not be allowed on the part of nations and governments, who are likewise fallible. If murder and

mass execution of fellow human beings by an individual under his own initiative is considered a capital crime, the same thing when ordered by a government is equally hateful. Consider Hitler's minions! And beware of any argument which says, "This is a just war." For so have the proponents of every war in history declared their war to be.

It is interesting to remember that up to the present century, some of the bloodiest wars of history were fought over matters of religion. In such wars, both sides called it a "holy" war, and blessed it with all the fanfare of religious pageantry. The very things that should draw men together in love and understanding have rather been the excuse for division and strife. Is God the God of confusion or of unity and compassion?

We remember how Jesus warned against the inflamed passions that lead to war. When told of those Jews whose blood Pilate had mingled with their sacrifices, he replied, "Unless ye repent, ye shall all likewise perish."

Now if we are forbidden by the command of God, and by the compassion of Christ, to stir up hate and strife against our neighbor, what is left? Must we passively wait for evil men to run over us and over the weaker nations that it is our duty to protect? Is there any alternative to war, especially when we are looking toward the twenty-first century, and all succeeding centuries, with all the weapons that man may invent for the extermination of the human race? There must be something, and it must be hidden in the very words and attitudes of the Christian faith, or that faith must be discarded for something better.

"Love your enemies"; "Put up thy sword, for all that take the sword shall perish with the sword"; "Be not overcome with evil, but overcome evil with good"; "Go into all the world and preach the gospel to every creature." These are words that show the way. The sword that Jesus advised his disciples to sell their cloaks and buy, must have been the sword of the Spirit. It is powerful enough for the casting down of strongholds and the winning of all men to Him. Sin and

evil of all kinds are to be met by love and self-sacrifice, and a determination to win, by moral and spiritual means, the wrongdoer to the cause of Christ. Those of us who have read the writings of the Rev. Martin Luther King Jr., have seen this determination in action. He gained his inspiration from Ghandi, who in turn gained his from reading the New Testament. Surprisingly, this method has worked beyond all expectation, and deserves more faith and trust.

The United Nations

Fortunately, the forces of righteousness have a force working in their favor that was not possible to earlier generations. The United Nations body has its imperfections, but it has accomplished a few things that promise alternatives to war. Sadly we must mention that the actions of our own nation have tended to weaken that body, when we have refused to entrust certain important questions to that group. We are reminded how the League of Nations failed, principally because we would not lend to it our support. Must that be the fate of every attempt to put faith in the universal judgment of mankind, rather than in the shortsighted views of one or two?

The failure of the League led directly to the rise of Hitler. What shall be the result of the destruction of the UN, but disaster to the human race.

I know that some are saying, "When Christ comes, He will settle all these questions. Perhaps He is waiting until things get worse and worse, so He can snatch His beloved from the jaws of death. Perhaps we would pay no attention to the affairs of nations, and concentrate only on saving what souls we can before Christ comes." But Christ was of the heritage of the prophets, who spoke to nations calling them to repentance. He even spoke words of warning to those whom He would find fighting and beating their fellow servants, when He comes. He would appoint them a place with the hypocrites; there would be weeping and gnashing of teeth (Matt. 24:45-51).

So it seems that placing one's dependence on the power of love, non-

violence, and evangelism of the world,—these are the true weapons of the Christian. Jesus told us that many in that day would say, "Lord, Lord," and to them He would reply, "I never knew you." They must *do* the will of the Father in heaven.

This, then, is the new birth. *This* is the birth from above. To *do* the things He said rather than just mouthing the credal forms. When one believes with all his heart in the leadership of the Lord Jesus, and is willing to stake his life on that belief, then be assured that it is through such dedicated lives that Christ will lead to greater heights of peace, freedom, and truth, than ever the world has known.

*These things shall be, a loftier race
Than e'er the world hath known, shall rise
With flame of freedom in their souls
And light of knowledge in their eyes.*

*They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.*

John A. Symonds

Refuse to Die

C. Stanley Lowell, after a trip to Moscow, sums the attitude of the atheistic, communist government toward the churches. He speaks of this "massive power of government confronting the churches in cold indifference, expecting them to die and wanting them to get it over with." The churches, however, have learned how to live under the system, refusing to die. They are not allowed to conduct any Christian education classes, but they may hold preaching services that last for several hours. The First Baptist Church of Moscow had 150 baptisms in the first six months of 1968.

Correction:

An error in a small item on page 9 of the November 25 issue has been called to our attention. Our gross national product is \$743,288,000,000 not \$200,000,000. The latter is our population. The correction, we are reminded, makes the appeal for sharing our wealth stronger.

Vorster's Warning

By Rev. David C. Pearson

Twice recently South Africa's Prime Minister, Mr. B. J. Vorster, has told churchmen not to interfere in the nation's politics. Such a statement seems to indicate that Mr. Vorster may be guilty of interference—interference with God's will for man.

Most of the churches there are opposed to the South African policy of apartheid, on the basis that it is hostile to Christianity. They desire to speak against it. A newly formed group is known for its "obedience to God" policy.

A prominent church leader in Malawi who knows the South African situation feels that men not having the gospel of Jesus Christ sometimes resort to the preaching of politics. By gospel we mean the proclamation of the death, entombment, and resurrection of Jesus Christ.

South African pastors and preachers may be guilty of this most weighty omission, but they stand not alone. Somehow men preach a gospel which leaves out Jesus Christ.

However, the church should be free to speak out against today's evils which are many. Concern is growing, not only among church leaders, but among others as well—educational and social workers, politicians, police, and military personnel.

The Bible is being fulfilled before our eyes. It speaks of "wars and rumors of wars." The Bible tells us that water will not again destroy the world, but fire. God may permit man himself to strike the match. God only knows, but the Bible is exceedingly pessimistic as pertaining to our present world order. The Bible speaks of false peace, to be followed by "sudden destruction."

Recently Pastor Readson J. Mwango, of our Nolo Church in Malawi's Mlanje District, said, "there remains one thing—persecution."

True, the Bible speaks of false peace, but the Bible speaks also of true peace, peace of an inner kind, peace—deep

down—in spite of external, raging tempest.

For years we have said, "Come to Jesus, come to Jesus." With the possibilities of imminent, wholesale destruction hovering over us, let us shout in all earnestness, "Run to Jesus."

Those of us who have already come to Jesus, let us run *for* Jesus, for "night cometh, when no man can work."

As Christians we may be called upon to suffer. The Bible says, "The servant is not greater than his lord. If they have persecuted me, they will also persecute you." Our Lord suffered persecution up to and through the experience of death. As for the present, He ever lives!

Many of His followers living today in hostile lands, men and women both young and old, beloved of God, suffer grievously. Hardship, they know it—first-hand. "Lord, teach us to pray for these, and to pray, too, that we may be bold to stand, speak, and face the tide of lawlessness and godlessness so prominent. Help us not to fear 'them which kill the body, but are not able to kill the soul: but rather fear him (Thee) which is able to destroy both soul and body in hell.'"

The words of the great reformation hymn by Martin Luther speak comfort today, as they did when written:

*Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing;
Doth ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth His name,
From age to age the same,
And He must win the battle.*

*And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us;
Let goods and kindred go,
This mortal life also;
The body they may kill;
God's truth abideth still.*

*His kingdom is forever.
Amen.*

Women's Classes at Blantyre

By Mrs. Victor H. Burdick

The Blantyre office and training center took on a different appearance recently as it was utilized by women students instead of the usual men. The third group this year who have been resident here for courses, the ladies, came to study their place and opportunities in the church.

On Sunday, October 27, six ladies arrived. On Monday, two more came, which more than filled to capacity the guest room which accommodates our class groups. The women who had arrived first had explained that some were willing to sleep on the floor, in order that extra ones attend. (There are two sets of triple deck bunk beds. We even felt the young women who dared take the top bunks were more brave than the ones who slept on the floor!) The ladies did their own cooking in the small kitchen adjoining their sleeping quarters. They also did part of the purchasing of their supplies at the Chilomoni market just down the hill from the residence.

On Monday morning, classes began. Mrs. Mwango, the wife of one of our pastors, assisted the Pearsons in teaching. She has been a key to encouraging women in church work, being a willing speaker and a zealous worker. She dealt with many Bible passages relating to Christian witness and the women's responsibilities and opportunities. In other sessions we discussed specific ways women can serve in our churches and had extended discussion on organizing women's groups, teaching in Sabbath School, and Christian child training in the home. Pastor Pearson discussed salvation and personal soul-winning. They were given lists of references on many of the subjects and also on women of the Bible.

In the closing session, we met together with our men who are in training at Likubula Bible Institute, discussing some matters of interest to both groups. The value of carrying on a definite women's organization in local churches and in the Conference was emphasized.

It was a privilege to work with these

Christian sisters. The group of eight, being selected carefully by their pastors and churches, were outstanding compared to African women in general. They all seemed to have an interest in our lessons, and most seemed capable and willing to carry out the suggestions received. They represented seven different churches from our Central, Southeastern, and Southwestern Associations. They had been chosen from different areas with the aim in mind that after the sessions here, they should help women in their own and surrounding churches, particularly in organizing groups. Mrs. Mwango told them at one time that they had come here with their expenses paid and they would be as thieves if they did not serve in these ways when they returned. When departing on November 4 they took letters to their pastors explaining their work and asking for encouragement and assistance.

One of the younger ladies who spoke English wrote a nice note of thanks for our efforts with them. Also in our informal farewell time each one individually expressed appreciation. We will be grateful if this effort serves to glorify Christ our Savior and to help our ladies love Him more and serve Him effectively in their own ways.

Alien Immersion

In some Southern Baptist state conventions the feeling is very strong against "alien immersion." In Arkansas the convention recently held at Little Rock refused to seat messengers from the Russellville, Ark., church because the church admits members without rebaptism who were not baptized in a Baptist church. The church was disfellowshipped, but a resolution was passed calling for every effort on the convention's part to "stay in communication" with the Russellville church and to "offer assistance to this great church to the end that eventually fellowship can be restored without state convention."

The prevalent practice of Baptist churches in Arkansas, according to Rev. Don Hook of Little Rock, the newly elected president, has been what is called "close communion" and "close baptism."

Our Prayer Corner

"Men ought always to pray and not to faint."

"But thou, when thou prayest, enter into thy closet."

"The effectual fervent prayer of a righteous man availeth much."

Suggestions for Prayer This Week

Pray for:

1) A divine overruling in the peace talks in Paris so that they may be fruitful.

2) Our President in the closing days of his administration and for the guidance of President-elect Nixon as he selects his administrative assistants and prepares to lead this nation during the present time of trouble and opportunity.

3) Our churches, such as the Seattle church, that they may serve well and may grow in number and in grace.

4) Our people who travel and come in contact with folks who could be helped by their witness. In particular, let us pray for Dr. and Mrs. Le Roy De Land as they meet with Sabbathkeeping friends in Mexico City at Christmas time.

Suggestions for intercessory prayer are solicited from all who see the need. Send them to the editor or to the Conference president so that there can be many voices raised in intercession for the people who most need to be upheld at the throne of grace.

Most Significant Book

The Social Conscience of the Evangelical by Dr. Sherwood E. Wirt has been named the most significant book of the year for Christian laymen in a poll taken among writers and reviewers for *Eternity* magazine. One hundred contributors were asked to list the 25 books they felt to be most important for lay readers.

Dr. Wirt's book, published by Harper & Row, challenges Christians to confront modern injustices with biblical faith. The author is editor of *Decision*, published by the Billy Graham Association. He treats such topics as peace, race, birth control, capital punishment, and labor-management relations.

Christmas in Poland

By Michal Stankiewicz

Christmas starts in Poland on December 6. This is the day of St. Nicholas; it is also the day that presents are given. The stores are full of people, and store windows are brightly lighted.

The amount of holiday decorations in the stores increases day by day. A Christmas tree is placed in the main squares of cities. Trees are also seen in smaller towns and villages. They are decorated with richly colored balls, glittering stars, and shiny houses and animals.

Christmas Eve is a great day in every family. Tradition says that the meal must include fish, beet root soup, mushrooms, poppy seeds, fruits, nuts and sweets.

A white tablecloth is spread, and one seat must be left vacant. It is to symbolize hospitality: one place for Christ who had no room in the inn.

Roman Catholic churches celebrate Christmas very solemnly. A nicely decorated Christmas tree stands inside the church. A special midnight mass takes place on Christmas Eve.

Protestant churches also put a Christmas tree inside their buildings, but it lacks any special adornments. Baptists of course observe Christmas too, and a few Baptist churches have trees inside them for the children's sake.

Baptists have no special custom for Christmas. Many of them consider it an offense to consume so much food, and they are distressed at the drunkenness they see.

Christmas goes on till January 6, the holiday of Epiphany. But on the following day, the Christmas tree is thrown away. Roman Catholics end their Christmas on February 2, the holiday of Candlemas.

Because of a difference in calendars, some only begin to observe Christmas on January 6. This is found more in eastern Poland among members of the Orthodox Church. However, this later observance appears destined to die out, since it is carried on today mainly among older people. (EBPS)

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Vocational Committee

Acting upon the recommendation of General Conference, the Vocations Committee of the Seventh Day Baptist Board of Christian Education has a "Vocations Office" with a "Vocations Secretary" in the village of Richburg, N. Y. Vocations Committee chairman, C. Robert Stohr, has agreed to act as a resource person for those in, or out, of our denomination who are interested in vocational opportunities in areas where there are Seventh Day Baptist churches. His office will be a clearinghouse for those who have vocational opportunities to offer and those who are seeking knowledge of them. Subject to approval by the Board of Christian Education, the office will be set up, and the activities developed. The Vocations Office mailing address will be Box 33, Richburg, NY 14774.

We must point out, however, that in order to be effective, there must be a high degree of cooperation by our churches. Each church should have a Vocations Keyworker, and each association should have one.

A letter will be going out soon from the vocations secretary laying out the plan in greater detail.

We envision that this office can be of effective service in this area of kingdom building. Will you help?

NOTICE—As quickly as Seventh Day Baptist camp directors are appointed please send their names to C. Robert Stohr, Box 33, Richburg, NY 14774.

Vocations Sabbath

We hope that a goodly number of our churches plan to celebrate Vocations Sabbath, December 28, 1968. The material sent from the Vocations Committee of the Board of Christian Education titled, "Emphasize Vocation—Becoming Involved," originated by Dr. Warren Brannon, has some very fine ideas to help with this day of recognition. Ways that this material was used, or other ways that the emphasis was placed for Vocations Sabbath are solicited by the board office. We look forward to next year.

Something to Think About

The Higher Education Committee of the Seventh Day Baptist Board of Christian Education submits the following for your thought:

Prophetic Voices Raised in Higher Education by Lloyd M. Bertholf

"The most significant development in higher education within the past 20 years is not the introduction of computer-assisted instruction, the expansion of federal funding and federal influence, the rise of institutional consortia, growth in numbers, facilities, and other things of this sort. The development of greatest consequence, I believe, has been in the realm of the mind and spirit and has to do with the ideas and personalities. It is the essentialist - existentialist confrontation. What we decide about this matter, which involves our basic assumptions and purposes, will determine what we do with all other developments."

—Higher Education Report

Lesson Annual

Copies of the 1969 edition of *The International Lesson Annual* to help with the study of the international Sabbath School lessons are now available from the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, NY 14803.

We are selling them for \$2.75.

Many of our Sabbath Schools purchase a copy for the teachers of the adult classes that use the *Helping Hand* in Bible School work. Several serious Bible students purchase them on their own.

Orders will be filled upon receipt unless the secretary is out of town.

Completed assignments in "Pact," the hemisphere-wide Baptist prayer partner project for the Crusade of the Americas, have passed the 10,000 mark.

SABBATH SCHOOL LESSON

for December 28, 1968

THE KINGDOM SHALL COME

Lesson Scripture: Rev. 21:3-7, 22-27; 22:17

BOOKS WE RECOMMEND

Creative Procedures for Adult Groups, edited by Harold D. Minor. "The demands of exciting new approaches to adult Christian education pinpoint a real need for guidance in the use of specific teaching procedures by leaders of adults in church schools."

This book is a response to that need. Here experienced teachers describe some of the procedures that can stimulate thought and draw on the experience of the entire group. As new procedures come to the forefront, adults discover their learning potential has scarcely been touched. They are finding a new role for the teacher, who becomes no longer the lecturer or question-asker or answerer, but rather the stimulator, the coordinator, the spark plug of a leadership team.

The book's five sections, with a wide variety of ideas developed under each heading, are: "Overview: A Look at the Learning Process," "Using Personal Creativity," "Using Printed Resources," "Using Audio and Visual Tools" and "Procedures for Group Involvement." In all cases, the suggestions develop procedures that will help class members formulate their own questions and cause them to think through their own problems."

Harold D. Minor is assistant editor of adult publications in the Editorial Division of the Methodist Board of Education, and a personal friend of the editor of this page. We highly recommend it for leadership training classes for adults and for any teacher of adult Sabbath School classes. (Abingdon Press, 1968, \$2.00, paperback).

Prayers to Pray Without Really Trying by Jeanette Struchen (J. B. Lippincott Company, 1967, \$2.50). This is a book of straightforward prayers in everyday language yet well thought out and constructed. Some typical sentences: "Lord, I'd like to be beautiful but don't let me be artificial"; "I don't want to be swallowed up by the whale of conformity"; "Show me where to bury the mask for my daily act and how to avoid props which screen me from reality."

This will make an expressly apt gift for the lady of the house.

From Royal Elephants to Refugees

Vietnam once had royal elephants. The king made lavish provision for his elephants keeping them in his great elephant barn made of stone. Each elephant had its own compartment.

The years have passed. Royalty has given way to democracy. There are no more royal elephants, but the stone barn with its compartments still stands. Wars have ravaged the country making refugees of a great many of the people of South Vietnam. Now there are more than 4,000 people housed in that barn with hundreds now occupying the space formerly considered the right size for one royal elephant.

The World Relief Commission of N.A.E. is now ministering to the refugees in the elephant barn among many other thousands throughout the land. Relief personnel contracted with local bakers to make bread from the flour donated by church people in the United States. The loaves of bread were packed in large sacks and loaded onto trucks for distribution. From Saigon 150 Christian high school students, in alternating teams of 30, volunteered a week of their time to help in the distribution. Some of it went to the 4,000 refugees, housed where once the royal elephants were quartered, groomed and fed. The Christians of America have an opportunity, not to toss peanuts to elephants, but to give loaves of bread to hungry people in the name of Christ. This particular World Relief Commission, Inc., is located at 33-10 36th Ave., Long Island City, New York 11106.

Adapted from *Profile* by the editor.

Gospel Victory

Mrs. C. made a profession of salvation at "Sermons from Science" but found much opposition and mockery from her husband and two children. Her husband consented to a Bible study in his home which resulted in his salvation. They are . . . now praying for the salvation of their two children.

—Sermons from Science Newsletter.

His Name Is Jesus

By George J. Spencer*

The root meaning of the name is salvation. God's moment at the threshold of history was revealed. An angelic message brought both fear and good tidings to Joseph. Fear always is based in the unknown or unexplained. Good news is always the release from the tensions of these same fears in a word of assurance. Strangely enough, Joseph was possessed by God in these holy moments of a night's dream which in a few months of patient understanding brought forth the reality of God's plan and blessing. With him, I can guess, there was the temptation to both unbelief and belief. Fortunately, the latter ruled.

What makes a man believe? Immortal voices, when heard, are rarely given full acceptance. The carpenter's niche in history was thereafter etched forever. How God chooses and executes His plans through humble men seems often to counter the misplaced values in so-called prestigious positions and men. We know him only as Joseph. But, what a man!

Whatever uncertainty rested in that age or this, whatever prophecy still remains unfulfilled, however many words have been lost in eternity's space, the messenger's words lingered: "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1:21).

The message gave appointment to his life, life surrendered to flesh and blood, God among men, ". . . they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23b, Isa. 7:14). Some may think this a paradox of names. However, let us understand its truth, for this is the impact of God's revelation.

Prophet and gospel writer solve the problem. Jesus means salvation (He shall save . . .), Emmanuel infers the presence of God (God with us). Now when this relationship completes itself in

* George J. Spencer is pastor of the Mineral Ridge Baptist Church, Boone, Iowa. He has been a *Sabbath Recorder* subscriber for about ten years. This is his second short article submitted this year.

our understanding, we see that the God-man relationship establishes redemption and reconciliation. How we accept that is the crucial question.

Eternity then catches us up in its magnitude, but the ever present Jesus brings sharp focus to the affairs of men. The Hebrew world and ours have agonized over the piercing eyes of Jesus through the lens of this revelation. Peculiarly, lenses are used for microscopic and telescopic ends. Can we say then something to the effect of an inward-outward look? Seemingly this is our Lord in His world. An objective - subjective look claims this as the nature of Jesus in redemptive life.

God appropriated life on an inward journey so that man might make (man chooses) the outward pilgrimage. His name is Jesus in the two advents. What a man!

Washington Dreams for 1969

By Butch Hibbard

Far from the noise and turmoil of the big cities, members of the Washington Seventh Day Baptist Church united their creative ideas in planning their coming year's program for 1969.

The peaceful setting of Jersey Oaks Camp near Shiloh, N. J., combined with the last traces of October fall colors added inspiration to our retreat.

In keeping with our theme for the retreat, "Sensitive Participation in Christ's Service" we evolved our program around a sense of a commitment that we all owe to Christ and His work—the commitment to be sensitive of work for Christ and most important to be a participant in His Service.

The members and visitors of the Washington church are well aware of sensitive participation as they realize the need and follow through in evangelism in the community and physical work in improving our new building.

In our planning sessions, each chairman of our five-year committee in expressing his dreams of improving our relationship with Christ, both as individuals and as a Church body, opened our minds to more dreams of our own and a very successful planning retreat.

Bible Reading

Genesis, Job, and Exodus

We begin with Genesis, for it contains the beautiful story of God's creation of the universe and the beginnings of human history. Chapters 1-11 are a summary, covering centuries of events. Genesis 12-50 narrates the patriarchal period, beginning with Abram. Modern archeological findings make chapters 12-50 one of the best documented parts of the Bible. Abram's exact date is unknown but archeological studies give increasing support to his having lived in the 20th century B.C. Both Ur and Haran were flourishing cities in the 21st and 20th centuries.

It is suggested that we read Job before finishing Genesis, because the atmosphere of Job (particularly chapters 1 and 42) is of a patriarchal family-clan type of organization reminiscent of Abraham's time. The date of the events in Job is uncertain. Possibly the book is an inspired drama rather than a literal history, but Ezekiel 14:14, 20 and James 5:11 indicate that it was founded on historical fact. Job is described as an historical figure, "a man in the land of Uz" (Job 1:1). There are no direct references to historical events which might assist in dating the book. As the head of his family Job offered sacrifices (1:5), as did the patriarchs Abraham, Isaac and Jacob (see Ex. 28, 29 for the beginning of sacrifices by an official priesthood in Moses' time). These family similarities make it appropriate to read the book of Job before finishing Genesis.

Finishing Genesis, we read of the migration of Jacob and his family to Egypt.

The book of Exodus contains the history of Abraham's descendants in Egypt growing to be a nation. After 400 years in Egypt, they were led out under Moses' leadership.

In February we will read in Exodus 14-40, Leviticus and Numbers concerning their journey and experiences enroute to the promised land of Canaan.

—Helen Ruth Green
for the Women's Board

Bible Reading Guide for 1969

As was explained last week, the Bible passages will be arranged for reading chronologically; that is, more nearly in the order the events and writings took place in history. Those who wish to may read a single chapter each day, which is listed in parentheses after the regular portion for each date.

JANUARY		
1	GENESIS 1, 2	(chapter 1)
2	GENESIS 3-5	(chapter 3)
3	GENESIS 6-9	(chapter 6)
4	GENESIS 10,11	(chapter 11)
5	GENESIS 12-15	(chapter 12)
6	GENESIS 16-19	(chapter 18)
7	GENESIS 20-22	(chapter 22)
8	JOB 1-4	(chapter 1)
9	JOB 5-7	(chapter 7)
10	JOB 8-10	(chapter 9)
11	JOB 11-13	(chapter 12)
12	JOB 14-17	(chapter 14)
13	JOB 18-20	(chapter 19)
14	JOB 21-24	(chapter 23)
15	JOB 25-27	(chapter 27)
16	JOB 28-31	(chapter 31)
17	JOB 32-34	(chapter 34)
18	JOB 35-37	(chapter 36)
19	JOB 38-42	(chapter 42)
20	GENESIS 23-26	(chapter 24)
21	GENESIS 27-29	(chapter 27)
22	GENESIS 30-32	(chapter 32)
23	GENESIS 33-36	(chapter 35)
24	GENESIS 37-39	(chapter 37)
25	GENESIS 40-42	(chapter 41)
26	GENESIS 43-46	(chapter 45)
27	GENESIS 47-50	(chapter 50)
28	EXODUS 1-4	(chapter 2)
29	EXODUS 5-7	(chapter 7)
30	EXODUS 8-10	(chapter 10)
31	EXODUS 11-13	(chapter 12)

A supply of small pamphlets listing the daily Bible readings for the entire year is being sent to all Seventh Day Baptist churches this month. The pamphlet title is "Reading Your Bible in the Order of Its Events — 1969." It is also available from the American Sabbath Tract Society.

Poor Substitute

"On the left, angry young activists insist that to be a Christian is to be a revolutionary, and propose to substitute picket lines for prayer."

—Time (Quoted from *Church Management*)

NEWS FROM THE CHURCHES

DE RUYTER, N. Y.— In October our church held its annual Lord's Acre bazaar. Over \$200 was cleared from the project.

On October 17 our church group had a fellowship dinner followed by the annual business meeting. Richard Burdick was elected as our new moderator and Mildred Parker was reelected church clerk.

We planned some special meetings for November 14-17. We were privileged to have Rev. Rex Zwiebel as our guest speaker. Other features in the program were the hymn sing and the special music presented by some of the church members each evening. During these four days we were brought closer to one another and our Lord through worship and fellowship.

On Thanksgiving eve, our Seventh Day Baptist church joined the United and Catholic churches of De Ruyter in a cooperative Thanksgiving service held in the Catholic church. It was brought out in the message how thankful we should be that the different denominations are becoming more united in Christ.

—Correspondent

SHILOH, N. J.— November 16 was the beginning of a "Sabbath School Attendance Contest" at our church. The reading of a summons was a special feature of the Sabbath morning worship service on this date. The pastor, Rev. Charles Bond, called in the constable of the village of Shiloh, Jesse Roberts, dressed in his proper attire, who in turn presented a summons to the mayor of this town, Everett Dickinson, one of our deacons. Part of the summons read as follows:

State of New Jersey, Cumberland Co.
To the Members of the Sabbath School in Shiloh—

You are hereby summoned to appear in the Sabbath School of the Seventh Day Baptist Church, in the appropriate class room on the following dates

Pastor Bond, Charles Lupton, Jr., superintendent of the Sabbath School and the constable witnessed the mayor's signature to this summons.

Highlighting the rest of this special service was a challenging message, "Do We Have What It Takes?" brought by J. Stanley Bond, Akron, Ohio, who is superintendent of the world's largest church school.

Mr. Bond, a brother of our pastor, brought other messages. One, "Dedicated Unawares," was given on a Friday evening; and following a covered dish luncheon on Sabbath afternoon, a message, "How Bible School Began" was given.

—Correspondent

SALEM, W. VA.— The members of our church have been very busy the past few months.

Our youth visited Washington, D. C., July 24-28 along with Southeastern Association Young People for a program of sightseeing, worship and evangelism in the neighborhood of the new church building. The young people reported that they had a fine experience.

Several of our members were able to attend conference and three young people attended Pre-Con Retreat.

Our new school year was begun with the dedication of Sabbath School teachers August 21. The teachers have since had a meeting to discuss materials available in our church library.

Several members of the Salem College faculty and staff and their families attended "Faculty Day," Sept. 21. The relationship of Salem College and the church was emphasized.

Our college students were welcomed on "Student Day," September 14. They attended a retreat on September 27, and have recently sponsored a variety program and slave auction. The church greatly enjoys these fine young people and is thankful for them. The College Youth Fellowship again this year is sponsoring a Chinese orphan through the Christian Children's Fund. Our High School Youth Fellowship recently traveled to a nearby nursing home to visit with the patients.

Secretary Alton Wheeler spoke and showed slides of his summer visit to our churches in England, Germany and the Netherlands on "Homecoming Sabbath." He introduced to us the idea of having

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a "Faith and Action Dialogue Group" in our church. We plan for this group to get under way soon.

On October 26, "Laymen's Sabbath," the morning worship was conducted by the diaconate of the church. This was also the weekend of the Youth Retreat for the association young people, held at Lost Creek.

Members from sister churches met at Salem, November 2, for West Virginia Churches Day. The morning message was given by Pastor Leslie Welch followed by a fellowship luncheon and, in the afternoon, an address by Conference president Leland Bond.

On November 23, "Missioner" Kenneth E. Smith, president of Milton College, gave the Sabbath morning message, followed by a fellowship luncheon, and in the afternoon, a group discussion. Dr. Smith had met with the young people on Sabbath eve. Sabbath night the young adult group, with the Lost Creek young adults, met at the home of Mr. and Mrs. John Bevis in Clarksburg. Dr. Smith led a discussion. During his visit to Salem, Dr. Smith also gave addresses at the Salem and Clarksburg campuses of Salem College.

We have welcomed several new members into the fellowship of the church.

—Correspondent

Midnight Meetings

It is reported that large numbers of people (2,681) in Indonesia (especially Java) have responded to the evangelistic messages during a widespread Baptist campaign.

In one case, after a rather lengthy evening service in a church, a pastor and an evangelist went to a village five miles away where they had been asked

to preach in a home. It was past midnight when they arrived, but their hosts roused the villagers. The service began about one o'clock in the morning and 15 persons made professions of faith.

Births

Burdick.— A son, Ian Benjamin, to Mr. and Mrs. Keith Burdick of West Allis, Wis., on Oct. 23, 1968.

Crandall.— A son, Jesse Christopher, to Mr. and Mrs. David Crandall of Narragansett, R. I., on Nov. 13, 1968.

Obituaries

NELSON.— Julius, son of Nels and Caroline Olson Nelson, was born at Dell Rapids, S. Dak., Jan. 20, 1886, and died at his home in Milton, Wis., Nov. 22, 1968.

He graduated from Milton College in 1914 and has spent the most of his life in the Milton area. He served in an evangelistic quartet and a song leader on evangelistic work as a young man. He was named a "Pillar of Milton" by Milton College. He was a member of the Milton Seventh Day Baptist Church.

Funeral services were conducted from the church by his pastor, the Rev. Earl Cruzan. Burial was in Milton Cemetery.

—E. C.

SIMMONS.—Lewis Camden, son of Laco and Julia Jett Simmons was born in Ritchie County, W. Va., March 12, 1919, and died Nov. 26, 1968, at the Veterans Administration Hospital, Clarksburg, after a lingering illness.

Mr. Simmons was a member of the Ritchie Seventh Day Baptist Church at Berea, W. Va. He is survived by: his widow, Hildred Snyder Simmons whom he married Jan. 1, 1947; his mother; one stepdaughter, Mrs. Dolores Taylor of Conneaut Lake, Pa.; two sons, Danny and Ronald, both in the U. S. Navy; and four grandchildren.

He was a veteran of World War II serving with the U. S. Navy from 1944 to 1945. He was employed as an aide at Weston State Hospital.

Services were from the Floyd Funeral Home with the Rev. Parker Kerns officiating. Interment was in the Forest Lawn Memorial Gardens.

—L. A. W.



He came unto his own.

And his own received him not.