Marriages

Clark-Saunders.—Ellis M. Clark, son of Mr. and Mrs. Charles Clark, Edgerton, and Linda Joyce Saunders, daughter of Mr. and Mrs. Herbert Saunders, Edgerton, Wis., were united in marriage in the Albion Seventh Day Baptist Church Sept. 29, 1964, at 7:30 p.m. with Pastor A. A. Appel officiating. Mr. and Mrs. Clark will make their home at 61 Crest St. Ludlow, Mass. 01056.

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

Hess-Nelson.—Gary L. Hess, son of Mr. and Mrs. Roy (Bessie) Hess, Milton, Wis., and Ann Nelson, daughter of Mr. and Mrs. Lyle J. Nelson, of Albion, were united in marriage at the Milton Junction Seventh Day Baptist Church Oct. 24, 1964, at 2 p.m. with the pastor, Rev. A. Addison Appel, officiating. Mr. and Mrs. Hess will make their home on Route 4, Edgerton, Wis. 53534.

Slagg-Green.—Ross T. Slagg, son of Mrs. Lillian Slagg, of Gillette, Wyo., and Barbara JoAnn Green, daughter of Mr. and Mrs. Lyle J. Green, both of Albion, were united in marriage in the Albion Seventh Day Baptist Church Oct. 2, 1964, at 2 p.m. with the pastor, Rev. A. Addison Appel, officiating. Mr. and Mrs. Slagg will make their home on 200-A Larkin Ave., Milton, Wis. 53561.

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

Obituaries

Hayes.—Roy F., son of Millard and Hattie Fowler Hayes, was born in Albion, Wis., Feb. 16, 1884, and died after a lingering illness at Stoughton, Wis., Sept. 18, 1964. He was married March 17, 1909, to Mabel Slagg, who preceded him in death in 1962. A lifelong resident of Albion, Mr. Hayes was associated with the Albion Seventh Day Baptist Church, in which he was active. He was a retired Highway Trailer employee.

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

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

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

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

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

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

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

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

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

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

Socwell.—Mrs. Gertrude Ramsdell, was born in New Auburn, Minn., Apr. 18, 1879, and died Sept. 16, 1964, in Janesville, Wis.

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

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

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

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

A memorial service was held in the Overton Funeral Home with the Rev. Addison Appel officiating. Burial was in the Milton Cemetery.

A City That Cannot Be Hid

In the land of the Bible there is a modern Galilean city called Safed. Some of its buildings may date back to the time of Christ. Possibly Jesus saw its white walls glistening in the setting (elevation 3,962 feet) and had this city in mind when He said, “A city that is set on a hill cannot be hid.”

“Neither is there any city that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do” (Heb. 4: 13).
Organized Gambling

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

Some of us may have forgotten that at one time all the states had legalized gambling. It was eradicated in most of them by popular demand. Law and order was restored only by squelching this cancerous, crime-producing blight on society. A review of this history should help us to see the issues clearly. It is a false argument that says we must have the revenue of legalized gambling in the recent election. California, Nevada and its citizens have had a chance to observe the gambling evil at close hand.

England has had legalized gambling since 1960. What do they think of its moral effect? Since the Rev. Gorden E. Moody, general secretary of the British Church's Council on Gambling, said, "Most gambling in the United Kingdom is now a response to the self-interest and the need of the rich. If legalization is to have an influence it should not be for the rich, because the rich can afford to lose and will. It is the poor and the poor people who are hurt."

The battle is not done. We must be alert and vigilant in the campaign to keep down legalized gambling, to keep it from being extended to foreign countries. The second class postage paid at Plainfield, N. J. The Sabbath Recorder does not necessarily endorse or advocate the views expressed in the Sabbath Recorder, Plainfield, N. J.

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We must give the people what they want, and they want to gamble, so the argument runs. Do intelligent people want the corruption and crime fostered by gambling? Edward T. Joyce of the U. S. Justice Department blasted that argument by pointing out that California, Washington, and Arkansas voted down legalized gambling in the recent election.

What do they think of its moral effect? What do they consider their job a handicap but a challenge. From the ports of the world he sails forth to meet the people not only on the coast but far into the interior. Some were handed out at the World's Fair. Others were distributed on a trip to Monaco from Genoa, Italy. Even the gambling capital of the world, Carlo, and those in sealed bottles where they would make their way to unknown shores.

One Tract for the Mediterranean and 7,000 tracts to be shipped to his friends in New York. He enclosed a check to cover the cost of 7,000 more tracts. He wanted them ready for his next long cruise from New York three months hence.

Some, according to the Scripture and the song, go to sea scattering precious seeds and return again rejoicing, bringing the sheaves with them. Some cast their bread upon the waters with the promise that they will receive it back again after many days. Others are content with the Scripture, "One man soweth and another reapeth."

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

December 7, 1964
New Emphasis on Laity

Why all this new emphasis on the laity? Perhaps it is because there is now putting much stress on "the priesthood of all believers," and similar terms that refer to what someone call a "reform" in the life of the laity. There is more than one reason for it.

On the one hand, events of the past decade at home and abroad have brought much stress on the service potential of laymen and women. The second reason is that Jesus said and did - everything the Bible says He did. All this I have known and believed for years but it had never been completely satisfied, because I could not understand how the Trinity could be: I just took the fact on faith.

On the other side, leaders have become aware that the service potential of laymen has been neglected, perhaps by over-stressing the work of the ordained ministry. The New Testament teaches that all believing men and women are called to the church's ministry, to"be the light of the world". Such an expression may sound a little strange in the ears of most of us. It probably says too much for baptism by the laying on of hands. It seems to indicate an appalling failure to indoctrinate the laity.

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

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

In the beginning God was God, supreme and almighty. From the biblical history we read of many events to make His earthly people follow His commands. Most of them were stubborn and would not give up their ideas of man-made gods. They needed His help. He must work in a different way. He took a portion of Himself and sent it to the earth to become a new-born babe. Because the Virgin Mary was a part of God, Jesus was His Son, sent to earth for the purpose of helping the people to recognize God. Supreme Being, and to become true God.

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

However, Jesus' enemies succeeded in killing Him in a most terrible way. But God wasn't through yet. He brought Jesus back to life to carry on His work. Many now wish His work; then came the ascension when He returned to His Father, God, and He became again a part of God.

He left the Holy Spirit with the first Church. Later on the Church learned and the plan of God to Christianize the world. God has His Holy Spirit to pour upon and all who will believe on Him.

The other things I have said I think are not enough for ordination. The fact remains, however, that a minister is only a specially qualified, dedicated, and well-trained layman who has been set apart by the laying on of hands. Other laymen may be self-trained to do much of the work of evangelism and church building. All church members ought to be using the best of their abilities in the Lord's work. Many have not felt the compulsion to do so. It is for their good and the good of the church of our Lord that they be challenged. We must dedicate ourselves to train ourselves and others in the faith and its promotion.

A Good Time

"Some people don't believe they are having a good time unless they are doing something they can't afford." And some of these same people can't afford to give generously to the Lord's work because they have been having a good time.
Lowell's poem, "The Vision of Sir Launfal," tells of a knight whose life is dedicated to finding the "Holy Grail." The Silver Chalice the legendary cup which Jesus and His disciples used in the Last Supper. Sir Launfal searches the world in vain, and finally, discouraged, he is about to give up his quest, to admit the death of his life's fondest dream.

As he rides along the road, a beggar cries out to him. Taking pity upon the man, Sir Launfal gives him a cup of water. Suddenly the beggar is transformed, and he speaks with the voice of Jesus Christ. He tells the knight that his search is ended; he has found the chalice - for a rude cup, when shared in different ways, I am going to share with you. He has a phrase which catches up in a few

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

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

We who follow Christ, you see, are called to share in His suffering. What is involved in accepting and taking up this "Cross of Identification?" To what ministry are we called if we are willing to go the way of this cross?

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

At the beginning of His ministry, Jesus was tempted to use methods which are not pleasing and force. He rejected them once and for all, and chose instead to become a humble servant of God and man. He declared that only by the power of suffering love, was to be His way. In humble obedience and sacrifice He set out to face the tasks of His ministry.

Bruce Kenrick, in his book The New Evangelism, identified as a Christian, to be a follower of Jesus, is to accept a similar way of service and sacrifice:

"Jesus expressed the nature of the mission of his followers in an illuminating way. 'Father hath sent me,' Jesus had said, 'even so send I you.' He had been sent to identify himself unreservedly with men, to touch their lives, their griefs, their joys, their sufferings; to penetrate into the depths of their lives, to be wounded, to bleed and to die. That is how the Father had sent him. And now, 'so send I you.'"

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

Recently it was said of a leader of one of the churches that "He was a great prince of the church." Why, the very ascension word "prince" with which a follower of Jesus is offensive to the point of blasphemy. How strange it is that a follower of Jesus is referred to as "my Lord," as is the accepted practice with the bishops of the Church of England. The church, through history, has had a number of princes which has only bore us pleasure in the conscious exercise of power.

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

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

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

Mrs. Brooks and a 4-year-old Mark meet the train in the center of the city. While the young people are in school, and the parents are in college to the 4-year-old.

The regular weekly service is on Sabbath, but this one is an extra. It is a family visit to acquaint all the people with the actions, issues, and appeals of the 1964 General Conference.

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

No services are held here, but leaders of all the churches are contacted. The first call is made on Rev. A. Caperton Johnson, pastor of the Lighthouse of Prayer Seventh Day Baptist Church in Algiers. She is encouraged with the work.

The Summer Service Corps did some good work in cooperation with her that is still continuing. Plans are going forward for the dedication of the place of worship.

It still lacks some electric wiring and other finishing touches. (Note: The Shiloh Mite Society sent a gift toward expense of filling electric wiring. - E. T. H.).

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

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

He has land where one may be located.

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

And so the work goes on.

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

Letter from New Zealand

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

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

—Francis Bacon.

DECEMBER 7, 1964
New Orleans Church Dedicated
By Rev. Marion C. Van Horn

Dedication services for the Lighthouse of Prayer Seventh Day Baptist Church in Algiers, Louisiana, were held on Sabbath, Sunday, and Monday, November 7 to 9. The pastor, Rev. Mrs. Mary C. Johnson, had prepared a fine program shared in the progress of the church through their interest, prayers and gifts, and solicits your continued prayers for the Lord’s leading in her work.

Latin Americans in Texas Respond to Evangelistic Call
Orville Scott, writing for Southern Baptist publications, describes the success of a widespread effort called the Latin American Baptist New Life Crusade held recently in Texas and border areas of Mexico and New Mexico. It was an attempt, through local and central evangelistic meetings, to reach that large number of unevangelized Latin Americans of the state with the Gospel.

Pastoral Changes
The Lost Creek, W. Va., church announces that the Rev. Francis Saunders of Los Angeles has accepted a call to their church and will be taking up pastoral duties there the first Sabbath in February. This means that the Los Angeles church is now seeking a pastor.

Outside view of the Lighthouse of Prayer Seventh Day Baptist Church, 1330 Whitney Ave., Algiers, La.
Ministerial Training Plans

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

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

Vicor W. Skaggs.

America's Cultural Impasse

There were some 350 clergymen and laymen assembled for the annual National Convocation on the Church in Town and Country October 13-18. Besides dividing into fifteen discussion groups to the theme "The Church Meeting Human Needs" they listened to some major addresses. One was by Professor Harold M. Warehime, Professor of Religion at the Presbyterian Seminary, Louisville, Ky. He had some constructive things to say about "America's cultural impasse."

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

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

Further, we live under a God-proof "solid brass sky," a symbol of modern dedication to a man-made, man-controlled world created under the guidance of technology.

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

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

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

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

Berlin Church Ordains Deacons

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

In some ways, probably, this is all to society's disturbers — one of whom the Scottish pastor said, after visiting the United States, "You Americans have a crazy religion."

In some ways, probably, this is all to the good. Yet should a Christian be safe and sound in a world of horror and of need? Should he be calm and passive in a world of activity? Should he begin to identify himself with those who suffer and are in need, in such a way that he becomes one of society's disturbers? The Christian world will be likely to say, as it did of the prophets of old. These men are upsetting the world. Shouldn't he, like his Master, be numbered with those whose the world calls "The Transgressors?"
As likely as not, though we wouldn't admit it, we would agree with the girl who sang:

I can't stand to see pain!
I've such empathy
I can't stand to see pain!
If I just can't stand to see pain. —(Kromer)

Most of us here find life good and wholesome. We have comfortable homes, families we love, friends we enjoy, jobs that pay well. We are here in America — far away from the destruction of war, and from most of the hunger we be awakened by the cries of starving means past? Shouldn't we feel the grind­ing wheels of poverty that crush so many? Yet in a world like this should a Chris­tian be tortured conscience, painful enough to drive him to action?

As Christians and churches we seem to be much more concerned about saving our lives than losing them. The Christian, like his Master, is called to give his life without calculation or thought of reward. For what he says is true, "He who finds his life will lose it, and he who loses his life for my sake will find it." — Dr. Vernon Grounds, a Baptist seminary president.

What Is Evangelism?

Evangelism is confronting people with Christ. It is not a contest between religions although any true presentation of our faith is bound to expose the inadequacy of oriental and other religions, which fail to reconcile the holiday spirit and the sinfulness of man. Dr. D. T. Niles of Ceylon, general secretary of the East Asia Christian Conference, told a missionary convention two years ago, "As evangelists we do not meet Hinduism; we meet Hindus. You met hinduism only in a library. You evangelize people." It is not likely that Dr. Niles would advise against spending considerable time in a library before undertaking evangelism in the Orient, but what he says is true. It is applicable in this country as well. In the world about us there is atheism, humanism, and communism, which we need to understand. Hatred of every false way is not enough; we must love those who are jolting down these steep paths and bring them gently back to the upward way of eternal life. This is evangelism.

Thanksgiving to Christmas Daily Bible Readings

(Suggested by American Bible Society)

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<tr>
<th>Date</th>
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<tr>
<td>Sunday, Dec. 13</td>
<td>1 John 1:1-2:6</td>
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<td>Monday, Dec. 14</td>
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<td>Tuesday, Dec. 15</td>
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<td>1 John 3:21</td>
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<td>Friday, Dec. 18</td>
<td>Eph. 3:1-13</td>
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<td>Sabbath, Dec. 19</td>
<td>1 Cor. 15:1-13</td>
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(To be continued)
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

**Obituary**


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 8, 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: Erslert 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 30, 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, 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. 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, Willard 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. Duan L. Davis at the Hillside Cemetery, North Loup.

— D.L.D.