Handle with Prayer

An unprecedented number of parcels are going through the post offices this season. Many of them contain fragile or perishable items and are marked “Handle with Care.” We are concerned today about bigger things than the safe arrival of packages. Thoughtful people are concerned with world conditions. People familiar with John 3:16 remember that the world in a very real sense is perishable and that Christians have a responsibility to keep it from being broken and destroyed as it rolls toward its ultimate destination.

An organization dedicated to channeling the gifts of Christians to relieve human suffering in the most needy places and to bring the gospel to the less fortunate on the other side of the world has come out with a gripping full-color flier that pictures a globe in a rural mailbox. It is cross-tied with a strong cord to which is attached a shipping label inscribed with the words, “Handle with Prayer.” Each of us can take that to heart with the confidence that God answers prayer.

MEMORY TEXT

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers. . . . — Malachi 4:5, 6a.

Gospel Success in Korea

Samuel Saychang Kim of Korea tells some of the story of his life and ministry in the November issue of Voice. A graduate (and now president) of Tae Han Theological Seminary, he came to America for further study. He graduated from Faith Theological Seminary, received his masters degree from Covenant Theological Seminary and his doctorate in theology from Colorado Bible College and Seminary. It was after all this education that he received a deeper and humbling experience with the Holy Spirit. Going back to Korea to preach the gospel to his own people he had unusual results. Here is how he tells one experience.

“Last summer I had the privilege of preaching in Korea. There were 175 students at the Bible College who banded together and we all began to pray and things began to happen. Those 175 students went into 368 villages in which there were no churches. The result was that three thousand came to Jesus, a thousand were filled with the Holy Spirit, and twenty-three churches were established.”

Sabbath Thought

Bass Hawkins who compiles Scripture references and prints a number of fliers emphasizing the law of God and other Biblical subjects presents an interesting thought of his own in one of them. Commenting on the fulfillment of prophecy in Revelation 17 by the substitution of Sunday for the Sabbath of the Bible he argues, “If the Sabbath had been changed from Saturday to Sunday in honor of God’s Son, it would have been spelled Sunday.”
Christmas Observance
A Question or an Act of Faith?

We are again in the midst of what the church calls the Advent season and what the world calls Christmas. Of course the church would take the name from the church in the first place. Only the Catholic Church would come up with a celebration of the birth of Christ under the name "Christmas." In its abbreviation and in its popular observance few Protestants give any thought to the last part of the word. We don’t fight the battle of word origins; and we don’t stress the words in their accepted present-day meaning.

In this connection we remind ourselves that the annual emphasis in religious circles on “putting Christ back into Christmas” says nothing about getting the mass back into Christmas. We do note that mass on Christmas Day is an obligation for Catholics.

This is one of the happiest times of the year. We get into the spirit of the season weeks before December 25 and start our shopping amid the growing throngs in the stores where gifts for children in great variety are offered at high. Perhaps as you approach the main shopping section of the city you are hot enough to see the iron kettle with its covering of wire netting is collecting coins for the relief of the poor. The Christmas spirit grows warmer in your heart if you find that the music is not recorded but is supplied by a small group of dedicated young people with happy faces playing their harmonious instruments to the glory of God. Who can resist making a contribution? But, when you enter the store, you become uneasy aware that the coins that went into the kettle do not compare well with the large-denomination bills flashed by the people standing in line at the cash registers.

There came into our office the other day a fine young Sabbathkeeper raising the question of the beliefs and practices of Seventh Day Baptists believe about Christmas? Well, what do we say? Our statement of belief, our Manual of Procedure, omit any definition of faith or practice in this matter. It has become the custom of most of our pastors and churches to emphasize in December the significance of the coming of Christ as the virgin-born babe of Bethlehem.

This event is important. Moreover, the story of this event has great emotional potential. With family life the basis of society it is wonderful to meditate on the goodness of God who sent His Son into a devout family situation. We can comprehend a little of what the incarnation and atonement mean when we realize that Christ came into the world as a child and grew up as a man. Our children are the life of Christ in the world today. We cannot fail in the giving exercise. They testify that it brings peace and joy into our homes. Christmas is a time of family dedication and giving.

Denominational we have no prescribed manner of the observance of Christmas though in practice it is prominent in out calendar because it is in the parks and between the churches that the world takes note of Christmas. The message of the Bible is that Christ came into the world as a babe of Bethlehem. The second advent of Christ will come in the world. The Church is the true church. It is the people who call themselves Christians who will receive Christ in their homes. The Bible is the word of salvation. We have to keep giving or we forget the message of the Bible. We have to keep giving or we forget the message of the Bible.

Plainfield, N. J.
December 15, 1969

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Churches Alerted to World Needs
Looking for Scapegoats
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The CCCU is Coming
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Member of the Associated Church Press
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PLAINFIELD, N. J.
December 15, 1969
Volume 187, No. 22
Whole No. 6,378

M. A.

RECEIVED

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M. A.
Looking for Scapegoats

A denominational state executive in another Baptist convention is quoted as saying, "When the church, either local or corporate, is not achieving very much, it begins to look around for scapegoats." True enough.

It is interesting to see where church leaders or the people in the pews find those scapegoats. They come in various colors according to the shade of the glasses worn by the critical person who is looking. The Pennsylvania writer making the above statement revealed his outlook by where he placed the blame. He said that the church "lacking an effective outreach of its own is moved to charge others with indifference, libidinism, communism, or even worse." Another person might pick other illustrations. This scapegoat hunting is sort of dangerous. In attempting to picture the other person we often end up with a self-portrait.

Who is to blame for lack of conversions, general deadness and failure to grow? Let us not look for scapegoats on the theological right or left but let us examine ourselves to see how earnestly we have prayed, how ardently we have witnessed or how consistently we have lived.

There was something wonderful about the scapegoat in Old Testament times which we have forgotten in our use of the term. There was no goat found until the people recognized their own sins. After this recognition and confession the sins were symbolically laid on the head of the goat and carried off into the wilderness. Let us recognize that we have many sins of omission. Having confessed them and sought forgiveness we can get busy and do better, not blaming the others in our fellowship for the task that doesn't get done. While we are looking for greater achievement let us seek the guidance of the Holy Spirit so we don't waste our time doing things He is not leading us into.

A mouse is miracle enough to stagger sextillions of infidels. — Walt Whitman

JANUARY BIBLE READINGS

TOPICAL BIBLE READINGS

These passages for daily Bible reading are suggested as a help in understanding what the Bible has to say about many areas of interest to us. They do not pretend to be exhaustive. The topics are arranged in weekly cycles, beginning on Sunday and ending on Sabbath, some daily readings have more verses than others. You may find more passages that will help your thinking in regard to the topics listed. The following passages hold particular meaning for you.

THE BIBLE (THE WORD OF GOD)

Jan. 4—To Be Loved — Psa. 119:105-112
Jan. 5—Its Value — 2 Tim. 3:14-17
Jan. 6—Is Eternal — Matt. 5:17-20
Jan. 7—To Be Taught — Deut. 6:1-9
Jan. 8—A Blessing in Observance — Josh. 1:7-9; Prov. 1
Jan. 9—Purpose of Writing about Jesus — John 20:3-31; 2 Pet. 1:1-21
Jan. 10—Worthy of Praise — Psa. 19:7-11; Psa. 119:9-16

GOD

Jan. 11—Is Creator — Psalm 104
Jan. 12—Is Creator — Deut. 32:8-21
Jan. 13—Is Eternal — Ex. 3:11-14; Psa. 102:24-27
Jan. 15—His Love — John 3:16-21; Rom. 5:8; 1 John 4:12
Jan. 16—His Fatherhood — Eph. 1:3, 17; Gal. 4:4-7; Matt. 6:25-26
Jan. 17—His Faithfulness — Isa. 51:1-8

MAN, Nature and Destiny

Jan. 18—Created by God — Gen. 1:26-27; 5:7
Jan. 19—Position in the Universe — Psa. 8; Gen. 1:28; Heb. 2:7
Jan. 20—His Mortality — Ecc. 2:14-16; 1 Cor. 15:21-22; Heb. 9:27
Jan. 21—His Duty to God — Deut. 10:12-13; Matt. 4:10; 23:36-40
Jan. 24—A Spiritual Being — Job 22:8; Prov. 20:27; Ex. 13:17; John 1:1

SIN (Sin Is Self-Centerness)

Jan. 25—Its Universalism — Rom. 3:12-21
Jan. 27—Is of the Devil — 1 John 3:4; 5:17
Jan. 28—Evidence of Sin — Isa. 39:12; James 4:4
Jan. 31—Separates from God — Gal. 5:21-23; 1 Cor. 6:9-11

THE SABBATH RECORDER

President's Column

Only...

The word "only" is generally thought of as suggesting limitation. In the Christian's vocabulary, however, it becomes a truly magnificent word. When a hymn tells us, "only trust Him," it is advocating an act that in itself is the ultimate in simplicity, but that brings salvation that is beyond the attainment of all human efforts such as ritualism, legalism and tradition. Peter reminds Christians that "ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18-19). Contrastied with the confused efforts of man to save himself, faith is simply taking God's promises through Jesus Christ at face value and placing our lives in His hands. Only believe!

"Only" also suggests the clarification of the goals of life as they are replaced with one worthy and all-encompassing goal. When the Apostle Paul declared, "This one thing I do" (Phil. 3:13), he was declaring that he had found his priority in life. He had previously been an egotist, living simply to please himself (see Phil. 3:1-6), with many conflicting interests. But now he had found in Jesus Christ the single and all-inclusive goal in life. Now he was "only" that, an only a unity in his life. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

"Only" suggests also a total commitment to God that makes it possible for God to live through us and do His will through us. We are so often obsessed with "doing something for God" and our efforts are so futile. What God wants is our lives so that He may do His things through us. And so we become workers together with Him, and we find real happiness and fulfillment as Christians.

The song, "Every Moment of Every Day" which was sung at the close of the president's message at General Conference in 1969 emphasizes the greatness of the word "only" for the Christian. (The chorus, "Only to be what He wants me to be" comes from this song.)

Only to be what He wants me to be, Every moment of every day; Yielded completely to Jesus alone, Every step of this pilgrim way;

Trusting my Savior whatever betide, Every moment of every day; Knowing He's able and ready to guide, Every step of this pilgrim way;

Living for Jesus, surrendered and true, Every moment of every day; Walking with only His pleasure in view, Every step of this pilgrim way.

Chorus:

Just to be clay in the Potter's hands, Ready to do what His word commands; Only to be what He wants me to be, Every moment of every day.

Have you taken the "only" way of life? Have you taken the way of only trusting in Jesus Christ for salvation, of only seeking to know Him and His will for your life more fully, and of only being what God wants you to be "every moment of every day"? Can you open your life to a simple, purposeful, fruitful faith that will bring satisfaction to your own heart and glory to God's name. It will remove the limitations of selfish interests and expand your life to life abundant and eternal.

— Edgar F. Wheeler

DECEMBER 15, 1969
The NCC: Report on a Happening
By Kenneth E. Smith

No doubt some of the delegates to the eighth assembly of the National Council of the Churches of Christ in the U. S. A. were thinking in terms of a restful week in Detroit, at least a change of pace, and a chance to do a little Christmas shopping between sessions. Assemblies must have been a shock to them. Indeed, for those conditioned by the propriety and dignity of past sessions the Detroit Assembly must have seemed a nightmare. It was a field day for television—a bombardment of the senses and the emotions. Hundreds of participants are still reflecting on what it meant, and this brief report cannot hope to raise all the questions that this Assembly has thrust upon the churches. One delegate said disgustedly: "The National Council of Churches is going to hell." His friend replied: "Perhaps the world is going to hell and the churches are just beginning to listen to the world."

This will be a difficult Assembly to interpret for those who were not there, but who read a newspaper account or saw a glimpse on television. It is true that red paint was thrown on the speaker's table. It is true that radical shouts and angry repulses were a daily fare. It is also true that there were disruptions of procedure and demonstrations that irritated the silent majority. But, for some of us, the world, world of conflict, poverty, suffering and need, was the Lord of it all. It is because Christ is Lord of the Church that so much is expected of the Church. It is the Christian view of the individual as a child of God that raises such hopes for prophetic and courageous action. Much of the anger was in cries of "synecdoche," which suggests that the day of empty resolutions of what ought to be done is just about dead. The shout is: Act now, or die.

"The day of empty resolutions of what ought to be done is just about dead. The shout is: Act now, or die."

"The day of empty resolutions of what ought to be done is just about dead. The shout is: Act now, or die."
On the night on which Christ was born we are told that the message which the angels told was, "Peace on earth, goodwill toward men." And near the end of His earthly ministry it is recorded that Jesus spoke thus: "My peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

These two passages of Scripture come to me when we are thinking so much in terms of peace. And I must ask the question: What is peace? Is it that we are free from all conflict, free from all war, free from the violence of the world? Is it something else? What are we talking about when we talk of peace? Is it an impossible thing among human beings? Is it an absolute condition or is it to be found in attitude and in relationship?

What is peace, and what is required for it to exist? I am not sure that I have wisdom enough more than to express some thoughts which I hope may be enlarge and deepen an awareness of what peace is.

For instance, Jesus was born in a time of peace. It was the time of the "Pax Romana." Rome exercised supreme. No other country contested her power and her authority. Travel was open to the whole Mediterranean world. People moved freely without border patrols and passports. But even so they moved rather slowly. There were signs of war everywhere, but no fighting, except the occasional putting down of an insurrection. Roman garrison were in every city. This evidence of the might of Rome kept the peace. It was also a time of great injustices and inequalities. Citizens may become so aware of this that we may be free to carry on their own types of aggressiveness with others in their struggle for life?

I hope, I sincerely hope, that the day is at hand in which man, individually and as nations, can grasp the fact that force pitted against force does not build a better world.

In our concern for life there must be a greater concern than that the armies of the world quit their shooting and bombing. There is more life lost by hunger and disease stalking across the world, or on the local scene, by irresponsible drivers, careless, inept, drunken, than are lost in all the wars being fought.

Peace is more than a lack of war, much as this is needed and desired. Countries must turn their efforts to constructive things, to building rather than destroying. Yet nations cannot in the name of peace withdraw within themselves and think only of their own welfare. The world is too small for this. The needs of mankind are too great for this.

Repression and deprivation must affect us more and more, and it must become a basic principle that it is truly to be peace in the world. Peace will not be known only when young men don't have to go to war in the armies of the nations;
Autobiography of John A. Conrod

John A. Conrod was born in Chicago, Illinois, on January 26, 1940, to James and Frieda Conrod, last in a family of four children; graduated from Seattle Pacific College, Seattle, Washington, with a Bachelor's Degree in Business Administration and Accounting. Worked for four years as a cost accountant. Met the former Joyce Day while in college and married her on September 2, 1961. Blessed with two children, Michael, age 7, and Philip, age 5.

Called to the full-time ministry, John attended and graduated from Eastern Baptist Theological Seminary with a Master of Divinity Degree. Served pastorates in Chicago, Illinois; Kansas City, Missouri; Washington, D.C.; Salemville, Pennsylvania; and presently at Marlboro, New Jersey, the church at which he was ordained on February 15, 1969. Also has served as treasurer of the American Baptist Theological Seminary.

Following a Commissioning and Farewelling Service to be held at the First Hospitator Baptist Church in Ashaway, R. I., on Sabbath afternoon, April 25, 1970, it is expected that the Rev. John Conrod, Mrs. Conrod, and their two children will depart from Boston International Airport (Logan Airport) on Sunday evening, April 26, on Pan American Airline Flight #54, to London, England. From London they are scheduled to fly to Blantyre, Malawi, arriving Tuesday, April 28 at 11:35 a.m.

Behind the iron and bamboo curtains, in countries where the church was forbidden before they were born, teen-agers are giving their hearts to Christ via radio.

Christian Service Corps

Christian Service Corps Training Program

The Christian Service Corps is designed after the pattern of the Peace Corps. In their brochure is the statement, "The Christian Service Corps has one of the best training programs for missionaries that is available." The headquarters of the corps is located at 1501-11th St. N.W., Washington, D.C. It is possible for you to send this amount along with the $150 for personal allowance, the $100 for child care and $50 for car allowance we would be most grateful...

The corps is a band of persons whose lives have been dedicated to the spread of the gospel of Jesus Christ. They exist for the poor and underprivileged who are in need of hope and the living God, the Father who is concerned for them and who gives them a place in eternity. They are a family of missionary workers, who are called to the service of the Lord in a foreign country, and who are dedicated to the spiritual needs of the people of that country. They are a family of missionaries, who are called to the service of the Lord in a foreign country, and who are dedicated to the spiritual needs of the people of that country.

Some Seventh Day Baptist churches have big parishes. The Battle Creek Church, which is now an inner-city church ministering to the needs of its surrounding black community, has also a wider responsibility. According to the church paper "The Friendly Guest" it has members living in sixteen states.

DECEMBER 15, 1969

CHRISTIAN EDUCATION—Sec. Rev. E. Zwiebel

Is the Family Unit Important?

By Dorothy Parrott

(This is the second in a series by Mrs. Parrott for the Family Life Committee of the SDB Board of Christian Education.)

In our modern revolution we are asking many probing questions. One of the important ones is, "Is it important that the institution of the family be preserved?"

Professor R. Winston Oberg, in lecturing to a "Great Issues" class at Michigan State University, claims that the family unit is a moral necessity for survival. It is here that the individual receives his physical needs, but more important, here he is socialized. The family "helps him become human."

How, then, does it "help him to become human"? He first learns what it is to be loved by his mother who makes him comfortable and cuddles him. From many sources of other children whose growth is inhibited because they have not experienced cuddling.

The family unit is the source of moral equality. The child, through the "Christian discipline and instruction," that Paul discusses in the sixth chapter of Ephesians, learns that if he is to be loved he must love the others."

Actualization is a social need that a child finds fulfillment in the family. I don't think we give it too much thought. I usually it does occur but, perhaps, that is why many people today are poorly motivated. Perhaps we should be more concerned about how to get a child in motion.

We deplore the fact that, on many occasions, the family becomes a battleground. Is this a necessity to become a human being, or is it? In learning what we are, what our potential is, maybe we need to be allowed a place to blow off steam, to experiment, to express joy, despair or defeat without donning a mask, knowing that in exhibiting our true selves we will be accepted just as we are and not as we pretend to be.

Finally, the family, to be successful,
SABBATH SCHOOL LESSON
for December 27, 1969
God's Herald
Lesson Scripture: Matthew 3:1-12

What is Peace?
(Continued from page 9)

Pamper, but rather than to take one of his
lambs to feed his guests, he sent out
and took the neighbor's lamb and served
it to his guests.

David's sense of right and justice were
so aroused that he declared that such a
man should be sought out and punished.
And then came the moment of revelation:
for now that David had pronounced
judgment, Nathan said to Him: Thou art
the man. And David knew that Nathan
spoke truth. David looked at himself
and saw what a despicable character
he was at that time.

How do we get people to look at them­selves when it comes to the matter of
peace? Certainly it is not by telling others
where they fail so much as seeking to
eliminate failure so far as we personally
are concerned.

How do we bring this peace to pass—
a peace which is not just an absence of
force, but the power of love? It seems like
an almost impossible task, human selfish­ness being what it is. We see more con­cern for self than for anyone else.

Concern for society—this is first
evidenced when we see God's goodwill
toward men showing and providing for­giveness. We find it in the peace which
Christ gives—an ability to live in inward
peace without demanding retaliation
for every offense committed—to build rather
than to destroy. And to remember as
Paul tells the Romans: Inasmuch as lieth
the cry of the new, the cry of man who
has a neighbor who
insect that evil would disappear from society if all
police forces were disbanded. Man being
what he is, there are those who continually
rise up to oppress and destroy. Nations
work much as men do in this regard.

A world's peace might be enforced if
enough of the large nations agreed to
work together on this, but it would have
to be an enforced situation where nations
fall in line because it is easier that way.

Again, I insist that true peace is not
an enforced peace—it is a way of life.
There are so many people who demand
that nations be just; yet who in their own
life would reserve the right to be as dis­
agreeable as they like, to be as exploitative
of others as they can, to take every ad­
vantage that they can take. This is not
the climate of peace.

It is much easier to demand that na­
tions quit fighting than it is to motivate
people to live in peace. It is easy to de­
mand of that which seems large, but what
about our own action? Even as we de­
mand that the great producers of pollution
clean up their operation, but want to
reserve the right to create as much pollu­
tion as we like in our own back yard.
Alfred Jung observes, "World problems
start with the individual."

How does peace come about? Certainly
not by telling others where they fail so
much as seeking to eliminate failure so far
as we personally are concerned. And
then came the moment of revelation:
Nathan the prophet sought out David
the king and told him a tale. He told
him a tale about a rich man who had
great possessions, flocks and herds in­
umerable. This man had a next of kin
who was very poor and who had only one
little ewe lamb. The rich man had com­
News of Pastors

The Rev. Oscar Burdick, formerly of Milton, Wis., has served some of our churches as pastor and is now active in the leadership of a church which has been advanced by the Pacific School of Religion to a position of larger responsibility. The following item appeared on the front page of the most recent issue of the seminary bulletin.

"With the resignation of Stillson Judah to become librarian of the Graduate Theological Union, the trustees appointed our associate librarian, Oscar Burdick, to head the Holbrook Library.

"Mr. Burdick is a graduate of Alfred University and took work at P.S.R. before securing his library degree from the University of California in Berkeley in 1958. He has served at P.S.R. as assistant librarian from 1956-1962, and as associate librarian since 1962. He has also served as chaplain organist since 1960."

Rev. Charles D. Swing, who has been pastor of the De Ruiter, N. Y., church since June of 1956, announces that he has accepted a call to the White Cloud, Mich., church on "A Call To Be a Working Part." He is assisting the Shiloh, N. J., church part-time during the school year. The family plans to move to some time. The family plans to move to

Sabbath School classes, at which time it has secured Alan Crouch (a native pastor of the De Ruiter, N. Y., church) as assistant librarian since 1962. He has also served as associate librarian since 1962. He has also served a sponsor to the pastor during the summer of 1958. He has served at De Ruiter, N. Y., church before and after.

"A number of churches are now in the process of changing their field of service. The following item appeared on the front page of the most recent issue of Religion to a.

December 15, 1969

Did You Remember?

In last week's issue on page 4 we suggested that you might like to give as a Christmas present something that would show your love and would be appreciated every week of the year—a subscription to the Sabbath Recorder. If you did not remember to check your list immediately and send in gift subscriptions, you can still do it. Just drop your friends a note telling them you are doing and the Recorder will be on its way just as soon as arrangements can be made. Do it now!

Accessions

Los Angeles, Calif.

By Letter:

Leland E. Davis
Mrs. Gertrude D. Davis
Ronald E. Davis
Miss Mary Sue Davis

By Testimony:

Miss Pamela Miller
Mrs. Esther Lewis
Mrs. Albertha Useful
Mrs. Juanita B. Mendez
Mr. Hewitt G. Lynch
Tom Tabor

By Baptism:

Mrs. Ellen V. Lynch
Mrs. Urline Tabor
La Lea Koist

By Marriage:

SEATTLE AREA, WASH.

By Baptism:

Becky Boazman
Craig Inabnit
Pamela (Mrs. David) Fye

By Letter:

David Fye

Mr. Smith - Davis.— Dorsey Ray Smith, son of Mona Smith Lewis, was born at Stonefort, Ill., Oct. 7, 1918 and died at Jonesboro, Ill., Nov. 4, 1969.

He was baptized and joined the Stonefort Seventh Day Baptist Church May 19, 1934. He spent most of his early life at Stonefort and was pastor of the church for a time.

Mr. Lewis is survived by three sons: Thomas Lee, stationed in California, the Rev. Don Gray of Milton and Milton Junction, Wis.; and Brenda Kay Davis, daughter of the late Max and Mrs. Forrest Davis of Salem, W. Va., who were united in marriage on November 29, 1969, at the Salem Seventh Day Baptist Church with Pastor Paul Green officiating.

Obituaries

LEWIS.— Charles Edward, son of Oliver and Katie Lockey, was born at Brownsville, Cal., Oct. 28, 1969, in the Bethesda Hospital, North Hornell, N. Y., and died Nov. 28, 1969, in the Bethesda Hospital, North Hornell, N. Y.

Mr. Stuart was a member of the Alfred Station Seventh Day Baptist Church and active until recently when his health impaired him. He is survived by his wife, Marilyn, and son, Michael, and daughters: Mrs. Coral Ray of Armonk, N. Y.; daughters: Mrs. Gail of Falls Falls, N. Y.; four step-sons: Harold and Clinton Ormsby, Alfred Station, N. Y.; Stanley, Andover, N. Y.; nine step-grandchildren; and seven great-grandchildren.

The funeral service was held at the Robertson Funeral Home in Hornell and interment was in the Maplewood Cemetery, Alfred Station, N. Y.

STUART.— Oscar S., son of Z. and Mr. and Mrs. E. S.
And there were in the same country shepherds abiding in the field, keeping watch over their flock by night . . . .

And the angel said unto them, Fear not: for behold, I bring good tidings of great joy, which shall be to all people . . . .

And they came with haste, and found Mary and Joseph, and the babe lying in a manger . . . .

Here is a portion of the narrative of an event so stupendous that it became the dividing point of time around the world. Even 1969 years later we stand in wonder and reverence identifying ourselves with those “certain poor shepherds” who could not fully comprehend the incarnation but who acted upon the angelic revelation. The essence of a celebration of the birth of Christ is taking time to listen to the voice from heaven and to praise God for the gift of His Son.

The Sabbath Recorder, devoted to proclaiming the gospel and deepening the faith of its readers, comes to you this week as a special greeting, wishing you all the blessing that you can prepare yourself to receive as you contemplate again the coming of Christ as your Savior. We join our prayers for a fuller realization of that “Peace on earth and goodwill toward men.” May we truly find “the peace of God, which passeth all understanding.”

Bearing Gifts Brings Double Blessing