“God wanted to make it very clear to those who were to receive what he promised that he would never change his purpose; so he added his vow to the promise. There are these two things, then, that cannot change and about which God cannot lie. So we who have found safety with him are greatly encouraged to hold firmly to the hope that is placed before us. We have this hope as an anchor for our hearts . . . .” — Heb. 6:17-19

ACROSS:
1. 16:33 threshing sledge (from Latin)
2. 12:5 to sell
3. 16:33 _______ things
4. hour __ now come, 16:32
5. 14:17 where the Spirit may be
6. should
7. signify
8. ask
9. 14:18 depart
10. 9:1 beginning
11. 2 down
12. the ink is
13. wager
14. 16:14 _______ shall glorify
15. function of the Holy Spirit

DOWN:
1. a true _______ 21:24
2. 11 across
3. 14:8 shew
4. 17:21
5. anger
6. 2:25 -d, +th
7. assent
8. 15:5 what we can do without Christ
9. 4:38 reward from others
10. 6:20
11. 10:1 doesn’t use the door
12. God cannot _______ (above Scripture — Hebrews)
13. string
14. stock

February 9, 1970
Sea of Galilee from Church of the Beatitudes
This church, the back of which overlooks the Sea of Galilee, marks the probable spot on the Mount of the Beatitudes where Jesus gave the Sermon on the Mount.
(See back page also.)
A Sabbath in Jerusalem

Jerusalem is not all things to all men, but it is many things, and more especially so on the Sabbath. The person who regards it as the seventh day as sacred is surrounded by many sights that remind him of the whole range of Old and New Testament events connected with the Sabbath. This has always been true, but added to it now is the unrestricted access to all the holy places in a city that has been unified under a government that encourages Sabbathkeeping. It is not only easy to refrain from worldliness, but hard to do otherwise except in the Arab section.

What does one do on the Sabbath in the City of David? He may grab the opportunity of going to church or going to the Sabbath church instead of Sunday, for the Baptist church of Jerusalem holds its services on Saturday since Sunday is a work day. One could also find churches of other denominations meeting on that day. It might be a problem, however, to find the service was not in Hebrew, since that is the language of the residents. I learned to return after the Baptist pastor that they have instantaneous translation into English—quite modern.

Part of the day might be spent in Gethsemane, standing where the Lord of the Sabbath prayed among the olive trees. Whether or not the same trees are still living may not be certain, but it is certain that the stones were six or eight feet in diameter with tufted green olive-bearing branches are growing on their tops. Gethsemane is very busy, but the words of our Lord in Gethsemane, “What could ye watch with me one hour?” remind him that he had better pause and reflect on the saving work of Christ rather than to just see the hill upon which He bore the Cross.

It helps one to appreciate the sacrifice of Christ when he can go to the site of the tower of Antonia and descend below the church erected there to a portion of what is called in the Bible, “the pavement.” Sister Agnes, with personality, dignity, and charm comes near to preaching a tear-starting sermon when she explains the chiseled designs on the floor which the Roman soldiers used to play

We view Jerusalem from Mount of Olives

“the game of the kings” while waiting to execute a condemned prisoner—such as Jesus. At the same underground level is part of the Roman road leading from the Praetorium toward Golgotha where Jesus was led to His crucifixion on Calvary.

This and a trip to the Mount of Olives for a panoramic view of the city over which Jesus wept when He entered it at the beginning of Passion Week could be a good preparation for a Sabbath morning service at a little Sabbathkeeping church in South Jerusalem located on a point overlooking the Valley of Hinnom and the slopes of Mount Zion. There are a few small groups that meet on the Sabbath as a matter of conviction rather than of convenience.

The international character of Jerusalem and of the Sabbath are illustrated by what happened unexpectedly on this day. The congregation was mostly visitors (half of the regular attendants were said to be away). Among them was a couple from the Republic of South Africa, who had the advantage of the Sabbathkeeping movements in America and Europe before coming to Israel, and a white-bearded man of Eastern origin. The editor entered the church with three friends from Czechoslovakia who spoke no English and had been in correspondence with the pastor. The facts that three men in the small congregation could not understand English posed a problem until it was discovered that they could understand Russian and that the white-bearded man could interpret readily from English to Russian. Others in the group that Sabbath were a father and mother and two boys, recently come from Texas to live in the Negev desert in order, it was reported, to be in the right country at the culmination of world history. He was the second speaker of the morning.

In a reunited Jerusalem one can observe the Jews at worship at the foot of the Western (Wailing) Wall. With covered heads, women (even men) only can join the mostly Orthodox and fur-hatted Hasidim Jews as they singly or as groups are carried by the men in whose care they have left their things in the new excavations and the 125-foot shaft exploring the strata to the base of the wall.

Perhaps a Sabbath afternoon walk will take the visitor to the ancient temple site on the hill where the golden dome of the Mosque of Omar (Dome of the Rock) now stands. Neither it nor the silvered Dom El Aqua Mosque where the Church of God fanatic set a fire is open to tourists. (Not that it is a sacred day to the Moslems who refrain from work on Friday.) It is only by imagination and a study of ancient records that one can get the feeling that he is standing on the ground where the prophets and Jesus walked in the precincts of the temples that previously stood on this hill.

It was of Herod’s temple that Jesus observed so thoughtfully, “The priests in the temple profane the Sabbath, and are blameless” (Matt. 12:5). The letter, rather than the spirit of the law is still adhered to by certain elements of the population of Jerusalem. For example, if you wanted to take notes of what you were seeing of the City of David or in one of the Orthodox synagogues you would be asked to put away your writing materials out of respect for their tradition. To hold a pen is work, but to hold a book is not.

To close the Sabbath in an interesting way you might go with the main party of the Protestant and some of the Catholic) to a Protestant service at the supposed site of the tomb of Jesus (Go- don’s Calvary) or you might go with a Joiner of Jerusalem called Mea Shearim where the Hasidim and the Yemenite Jews are concentrated. Here the Sabbath rules are so set that all male visitors must cover their heads.
with a hat or a little skull cap (yamaka) not only in the synagogues but on the narrow streets as well. Here you see the very religious who study the law and the Talmud so much that they have little time for anything else. (Almost every other house, said our guide, is a synagogue. They would rather have small meeting places than large.)

The Sabbath does not seem to end here at sundown. After darkness descends they meet for evening prayers. We were cordially welcomed in several synagogues of different national backgrounds such as Yemenite, Moroccan, and Hungarian. The men sat down on the benches in the square rows and the women were required to go back of a curtain or to a balcony, as the case might be. Part of the ceremony in one such place included the distribution of a sprig of blossoming mint, for a blessing after the Sabbath ought to have as one of its three parts thankfulness for something sweet smelling.

It is interesting to spend a Sabbath in Jerusalem. One of our poets has said, “A Sabbath well-spent brings a week of content.” So may it be. The Sabbath is old—so old as to miss its value if we forget this. However, the ages of Jewish history overlaid the sacred day with some well-meaning but mani­festy human traditions that were peeled away. Here we see the tremendous need of the spirit to make the day of rest mean­edgement festly human traditions that were peeled away.

Evangelism Versus Social Action

W. C. Fields, director of Baptist Press, has written a most descriptive and per­ceptive article on Haiti, which we would urge you to read. He pointed out that we should all visit Haiti to get a better understanding of its people and its needs.

The Sabbath Recorder

FEBRUARY 9, 1970

THE SABBATH RECORDER

THE GOOD SHEPHERD AND HIS UNDERSHEPHERDS

(An Ordination Sermon)

By Rev. David L. Beebe

Chaplain of Berry College

Mount Berry, Georgia

Scripture Lesson: Ezekiel 34:1-24

I notice, in going back over the Seventh Day Baptist Handbook of Informa­tion, that on page fifteen there are these words: “Since a Christian recognizes in every human being a brother or sister in Christ, the several members of a local church are upon a footing of absolute equality.” Now, this is a part of your heritage and mine. We begin with the belief that every Christian stands as close to God as every other Christian. He needs no priest to stand between him and God. There is no man who has a right to tell him how he is to understand Holy Scrip­ture, for he must read it and answer to his own conscience before God . . .

I have seen enough Seventh Day Baptist families of other denominations who say this and who yet do not understand what they are saying. For they think they are saying that the church is a democracy. But the Church is not a democracy; it is a mon­archy. It insists upon the right of every member to put the emphasis on knowing the law that Christ pleases. And because we are free to do as we please because we are free to do as we please as Christ pleases. And because we are free to do as we please, we are not free. We are only free from all other lords in order that we may acknowledge Jesus Christ to be the Lord.

Page ten of the Handbook says that Seventh Day Baptists stand for “in­dependence of the local church with Christ as its sole head.” And not only does the Handbook of Information of Seventh Day Baptists say this; the New Testament says this, and Jesus said it. He said not to call any man your father for you have one Father, even God. He went further. He said not to call any man your teacher for you have one teacher, even Christ.

Now, I do not think Jesus was trying to confuse us about the word to use for ministers. I do not think it matters a great deal whether we call a minister “father,” “teacher,” “brother,” or whatever else you may call him. What Jesus was trying to say is something much more important than that. It is that in this community there is only one Lord. This is not true in every other human organiza­tion on earth. When the founder dies, the question arises as to who his succes­sor will be. When Moses dies there must be a Joshua; when David dies there must be a Solomcn, and so on down through the course of history. When the founder dies there has to be a change of leader­ship; there must be somebody else who takes over the organization, rules it, and runs it. But it is not so in the Christian Church. Because the Founder is not dead. What the Christian Church is bidden to acknowledge is that it has no teacher except Christ; it has no master except Christ; it has no priest except Christ; it has no authority except Christ, because He is alive and He is here.

That church which does not listen to what Christ has to say is a faithless church. That church which does not bring its business in prayer is a faithless church. That church which is willing to make its decisions without being able to say “It seems good to the Lord” is a faithless church. That church which does not acknowledge is that it has no teacher except Christ; it has no master except Christ; it has no priest except Christ; it has no authority except Christ, because He is alive and He is here.

Yet there is a certain sense in which
There are other shepherds, because Jesus Himself (after He had risen from the dead) in speaking to one of His disciples, Peter, said to him: “Feed my lambs” and “Feed my sheep.”

There is a choice then, according to the New Testament, that confronts every minister. He does not have the choice to be either a hireling or a shepherd. He may either choose to be a hireling or he may choose to be an undershepherd. If he chooses to be a hireling he will work in the ministry only as a man works in any other occupation, because it is a job. If he chooses to be an undershepherd he will be faithful to his calling.

This means at least two things and probably many more. It means, first of all, that the first responsibility of every minister is to obey Christ. This means to study the Bible carefully, faithfully, and regularly; to pray deeply and carefully; and to examine your life to see whether in that life there is the presence of the guidance of God. The second responsibility of a minister who is a good undershepherd is that, having first of all realized that he is an undershepherd and that he must therefore go to the Shepherd for His guidance, he is to go to the sheep. He must care for His flock. He must really care for them; he must love them deeply from the center of his heart. For 

It is not only the business of the minister to use the other end, the rod. This is often forgotten. He must be allowed to speak, whether the congregation to realize that they need an undershepherd. First of all, the church must allow what I call and what others have called “the freedom of the pulpit.” It must not dare to say to him what he can say from the pulpit, because if it dares to say that to him it may be denying his right to speak God’s prophetic word in a prophetic hour, a word which they do not want to hear. The church must not dare to say “You can not say that from this pulpit.” For the minister stands behind the Word of God and he is to preach the Word of God. So long as he believes himself to be faithful to the Word of God, he must be allowed to speak, whether the church agrees or disagrees. And it is free to disagree, because the people are free in conscience to go to the Bible themselves.

Secondly, it is the business of the congregation to realize that they need an undershepherd and not a hireling and that therefore he cannot be a hired man. They may pay him, but they do not “hire” him, because he holds his heart for them. If they want to “hire” him, they do not want a Christian minister. It is therefore terribly important that as soon as a church calls a “minister it forget that it chose him and begin seriously to remember that God chose him. It is important for the people to listen to him. Though they do not have to take his advice, they must listen very carefully to his advice in the belief that it is possible that God speaks through him (though it is also possible that God speaks through people, too).

It is quite something to gather in the darkness of the night to sing praise to God, to have a service. People generally love it, and several children and youths also came, also a few non-

MISSIONS—Everett T. Harris
Week of Prayer Observance in Guyana
By Pastor Leroy C. Bass
Our Georgetown Seventh Day Baptist Church observed the World Federation Week of Prayer January 4-10 as something new and undertook to pray for God's increase, the church, and the world, in the morning from 5 to 6 o'clock. Each morning a different speaker led out in the devotions, and then an earnest sermon to him will have entered into, with many people praying from the pews. We had real heart-warming mornings.

Though it was the rainy season, yet at that time of every morning it did not rain, and more and more people came out each morning. Remember that our membership is only about 15 here in town, yet our attendance was, from Sunday the 4th, to Friday the 9th, as follows: 17, 24, 23, 27, 30, 33. Then on Sabbath Day we met at the usual time for regular service, instead of the early hour, and one mother who had been coming all week, decided she must come on Sabbath day. She finished out the Week of Prayer. This woman is a Crusade interest, but had not come out to Sabbath services yet, but we believe this start for her will make her want to come regularly on Sabbaths now. She has seven children, so it is not easy for her to attend a service, but she has decided to come.

Leaders for the morning services were Bro. Tyrrell, Sister Mae Fraser, Sister Inez Peters, Bro. Bowen, Sister Cecilia Haynes, and Bro. Jason — a Church of God (Seventh Day) preacher who had been coming mornings. Each morning leader did a fine job.

One thing Bro. Jason brought out: The Peace of God is really the Gospel, and can be put like this: G stands for God; O stands for Offers; S stands for Sinful People; E stands for Eternal, and L stands for Life. “God Offers Sinful People Eternal Life.”

It was quite something to gather in the darkness of the night to sing praise to God, to have a service. People generally love it, and several children and youths also came, also a few non-

members — people from the community. I had to get up at four to take the van around and pick up the people on the other side of town.

MISSIONARY PASTORS INSTITUTE
Plans are going forward for holding a Missionary Institute during the first days after Easter, April 7, 1970, meetings to be held in the Pawcatuck Seventh Day Baptist Church. The other New England Seventh Day Baptist Churches will assist in entertainment of visiting guests. The Rev. S. Kenneth Davis, chairman of the Home Field Committee of the Missionary Board will serve both as the host pastor and as program director.

Although the program is being set up primarily for missionary pastors, all Seventh Day Baptist ministers are welcome to attend. Also, for the first time, the wives of the ministers are invited and a special program will be conducted for them.

Among those who will take part in the program of studies and discussion are Evangelist Myron Soper and Secretary Alton Wheeler. They will conduct studies aimed at helping our missionary pastors to carry out more effective programs of outreach.

It is expected that there will be time for discussion, for sharing ideas, for inspiration, for relaxation, for seeing, for expressing spiritual concerns, for personal counseling. The ideas and suggestions of the pastors themselves are being solicited in order to make the program more meaningful and directed toward meeting their particular needs.

The program for the ladies will be conducted primarily by Miss Florence Bowden of Shiloh, N. J., who has had experience meeting with the wives of ministerial students at the Center for Preachers in Texas. She will be here in town, and there will be occasions when the two groups will meet together for worship and fellowship.

All missionary pastors are asked to send an estimate of expenses so that an advance may be provided. Other ministers are urged to send their names to the

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Missionary Board office if they plan to attend, so that publicity may be provid­ed. Churches are asked to release their pastors from Sabbath services on April 4, 1970.

The host church at Westerly and neighboring New England churches are looking forward to entertaining pastors and wives (and children, too, where other arrangements are made) so that this may be an opportunity for rich fellowship in Christ, for a deepening of our commitment to Him and for sharing new ideas of leadership in churches.

Resignation of Assistant in Evangelism

The resignation of Miss Constance Coon as assistant in evangelism was accepted with deep regret and much appreciation for good work done at the quarterly meeting of the Board of Managers of the Missionary Society on January 25, 1970. This resignation had been previously considered by the Home Field Committee of the board.

Miss Coon had written to the Board of Managers saying: "This is to let you know that I feel led to return to teaching next fall. Therefore, I hereby present my resignation as assistant in evangelism. The past two years have been most rewarding. It has been a joy and a privilege to serve in this capacity. Many thanks for all you have done to make my work most enjoyable."

Resolution of Appreciation

Resolved that the Board of Trustees of the American Sabbath Tract Society hereby expresses its deep appreciation to John and his wife Joyce for their services and friendship in Christian tasks, and assures them of the continued prayers of the members in their new field.

- Adopted January 18, 1970

C. Fogg of Shiloah; and Douglas Wheeler of South Plainfield, N. J. Each was introduc­ded and accepted with deep appreciation to Mr. Conrod when his final reports were accepted.

Charles H. North, president, expressed appreciation to Mr. Conrod when his final reports were accepted.

The Rev. John A. Conrod

Whereas the Rev. John A. Conrod has served the American Sabbath Tract Soci­ety as assistant, treasurer, and chairman of its Committee on Sabbath promotion during his residence in this area, demonstrating dedication and skill in these duties, and whereas he is now preparing to serve in the mission field in Malawi, now be it

Resolved that the Board of Trustees of the American Sabbath Tract Society hereby expresses its deep appreciation to John and his wife Joyce for their services and friendship in Christian tasks, and assures them of the continued prayers of the members in their new field.

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The NaCl of Christianity

By Eugene Lincoln

NaCl, as everyone familiar with chem­istry knows, is the symbol for sodium chloride, or common table salt. The next time you sprinkle a few grains of salt on your food, stop a moment to think of what is really in the dish.

Our Savior used salt to present a lesson from salt. Lye water and hydro­chloric acid are both dangerous poisons. When they are mixed in the proper pro­portion, however, the resulting chemical reaction yields two products useful to man—salt and water. Perhaps this is something like Paul had in mind—a life yielding the fruits of the Holy Spirit, a life that will add a Christlike flavor to everyone coming into contact with it.

Paul advises us to be transformed (Rom. 12:2). What will it look like when we are transformed? Here again we can get a lesson from salt. Lye water and hydro­chloric acid are both dangerous poisons. When they are mixed in the proper proportion, however, the resulting chemical reaction yields two products useful to man—salt and water. Perhaps this is something like Paul had in mind—a complete change in nature from the former state. When this is permitted to take hold of a sinner's life, that is just what happens. Gone are the poisons of a life spent in iniquity; in their place is a life yielding the fruits of the Holy Spirit, a life that will add a Christlike flavor to everyone coming into contact with it.

Salted saints — we need more of them.
“No Offense, Mom, but—”
By Dorothy Parrott

This is another of a series of articles that Mrs. Parrott, of Battle Creek, Mich., church has prepared for this page under the sponsorship of the Family Life Committee of the Seventh Day Baptist Board of Christian Education.

In our discussion group at Conference in Nyack one of our topics was, “How do you resolve family misunderstandings?” These groups were made up of people of all ages. It seemed quite logical that the generation problem would be discussed.

One young man (his mother was our leader) said, “No offense, Mom, but I don’t see why it should bother you if we use the jelly jar in our kitchen instead of having a separate jelly jar after we spread our bread with peanut butter. We’re just going to mix them anyway.”

When one stops to think about it, if the whole family likes their peanut butter and jelly mixed, should this be a matter of contention? When one stops to think about it, if the neighborhood peanut butter and jelly mixed, should this be a matter of moral indignation?

Another issue where we need to consider priorities is the matter of worship services. Last November our youth presented a very “mod” service that some of the congregation found offensive. If one listened for the message, however, it came through loud and clear, “I love God, I need, and want to be a part of the organized Christian church. Please, God, help me show my love for Thee by long and serving myself.”

Oftentimes our worship services are so routine the pew-sitter’s thoughts wander or he may even slumber. No one was sleeping in church that November Sabbath! The theme might well have been taken from 1 John 3:18, “My children! Our love should not be just words and talk; it must be true love, which shows itself in action.”

One reads of others who are making innovations in their worship service. In the youth issue of the Sabbath Recorder, Cathy Clarke, in her article “Church Worship Service,” tells of interesting presentations in the Alfred church. In other religious bodies we find the same criticism, but often it is such insignificant details as far back as the time when women’s skirts became short enough to expose their ankles and then the calves of their legs but I can well imagine the expressions of moral indignation.

This may not be an earthshaking concern, but often it is such insignificant differences of opinion that create tension. Instead of examining these small issues, but often it is such insignificant details as far back as the time when women’s skirts became short enough to expose their ankles and then the calves of their legs but I can well imagine the expressions of moral indignation.

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Oftentimes our worship services are so routine the pew-sitter’s thoughts wander or he may even slumber. No one was sleeping in church that November Sabbath! The theme might well have been taken from 1 John 3:18, “My children! Our love should not be just words and talk; it must be true love, which shows itself in action.”

One reads of others who are making innovations in their worship service. In the youth issue of the Sabbath Recorder, Cathy Clarke, in her article “Church Worship Service,” tells of interesting presentations in the Alfred church. In other religious bodies we find the same criticism, but often it is such insignificant details as far back as the time when women’s skirts became short enough to expose their ankles and then the calves of their legs but I can well imagine the expressions of moral indignation.
In an effort to find a pastor of Hartford Avenue Baptist Church, the Board of Directors have lined up the Rev. William Flanders who is an Episcopal clergyman. After a lifetime of training in singing, literature, and theology he is now making his career the introduction of new songs and the leading of experimental worship services in churches, seminaries and colleges across the country. These songs utilize both a current and secular language but rooted in Biblical tradition and their melodies draw on the American folk song heritage. They were refreshing and inspirational for all participants.

The following evening the service was conducted by the Rev. Charles G. Adams, pastor of Hartford Avenue Baptist Church, Detroit, assisted by the Hartford Baptist Inspirational Chorus. Much of the pathos of a black people in bondage finds expression from the spiritual. The style of the song and spirituals based on the content from the traditional to the contemporary, are receptive to one of the services which had been developed around the theme of the assembly in their music or it may very well be that God is the center of family living.

We join our Conference president in suggesting that you add to your devotional reading this book, “Christian Family Living,” published by the Abingdon Press. Order through our nearest book store.

Marjorie J. Burdick

DEVOlUTIONAL BOOK
To Guide in Being “a Part”

On the shelves in the Women’s Board office are a number of very helpful books —some about women, some devotional, and others about work that women can do to carry on the cause of Christ. When our Conference president met with the board last fall, we talked about a few of these that we might suggest for reading for inspiration and guidance along the lines of our Conference theme. One of these, “Christian Family Living,” written by Hazen G. Werner, was published several years ago, but has in it many helpful suggestions for these times.

In these pages one renews her belief in the importance of the family and the need for religion in the family. Christian ideals, actions, and disciplines help in the growth of mature Christian adults, and to become a part of a group that knows the fullness of life only gained...
Our church has been

Nettie Shackleton, was born

several hours, they returned to the parsonage

with their families. They joined the women of the Milton and Milton Junction churches at Milton for a joint Baptist Day of Prayer service at Milton in November. We were saddened by the deaths of four of our members, Robert Kenyon, Mrs. Hattie Saunders, Mrs. Myrtle Furrow, and Glenn Atcherson.

New projects in 1969 included new cupboards in the church kitchen, a new gas furnace in the parsonage, and new front steps at the church to replace the crumbling and dangerous. In October we purchased a new Hammond organ. Funds which had been given in memory of members and friends were used as part payment and any further donations will be very welcome.

At our annual dinner and business meeting held Jan. 4, the following officers were elected: president - Mrs. Charles Saunders; vice-president - William Baun, Sr.; clerk - Miss Kay Saunders; treasurer - Mrs. Floyd Schock; superintendent - Mrs. Floyd Schock; trustees - William Baun, Sr., Morris Streich, Clinton Green.

Our pastor, Rev. A. A. Appel, was given a unanious call to remain with the Albion church. He and his wife are very able leaders and deserve more complete support from all of us.

The Chicago and Southern Wisconsin churches were scheduled to hold their Quarterly Meeting with the Albion church on January 23 and 24. - Correspondent

**Accessions**

**LOUISVILLE, CALIF.**

**By Baptism:**

Julie Welch

Robin Mails

Mark Conrad

Larry Ashcraft

Mae Miller

William Ashcraft

**Marriages**

Cook - Cartwright - Samuel Ralph Cook, son of Mr. and Mrs. Paul Cook of Takoma, Md., and Martha Jean Cartwright, daughter of Mr. and Mrs. Francis Bucher of Bolivar, N. Y., were united in marriage at the White Cloud United Methodist Church on Aug. 9, 1969, the Rev. Elmer Christenson officiating.

Cruzan - Plowman - Duane Harvey Cruzan, son of Mr. and Mrs. Marion Cruzan of White Cloud, Mich., and Susan Kay Plowman, daughter of Mr. and Mrs. Clifford Plovan of White Cloud, were united in marriage at the White Cloud United Methodist Church on Aug. 9, 1969, the Rev. Elmer Christenson officiating.

Csondor - Babcock - Dennis Edward Csondor, grandson of Mr. and Mrs. Paul Csondor of Trenton, Mich., and Betty Jean Babcock, daughter of Mr. and Mrs. Verne Babcock of White Cloud, Mich., were united in marriage Dec. 19, 1969, in the United Methodist Church in White Cloud with Rev. Orville Babcock officiating.

DeLong - Drake - Delwin Paul DeLong, son of Mr. and Mrs. Verna DeLong of Aurora, Ill., and Fawzia Dawn Drake, daughter of Mr. and Mrs. Leon Drake of Shinglehouse, Pa., were united in marriage at Oakland, Md., on Sept. 25, 1969.

Mooney - Lain - Gary Vincent Mooney, son of Mr. and Mrs. Thomas A. Mooney of Cleveland, Ohio, and the late Mary Sue Lain, daughter of Mr. and Mrs. Robert Lain of Bolivar, N. Y., and Martha Jean Cartwright, daughter of Mr. and Mrs. Charles Saunders of Milton, were united in marriage on Dec. 6, 1969, at the First Baptist Church of Olean, with the Revs. Nicholas Salios and C. Rex Burdick officiating.

Schulz - Cruzan - Kenneth William Schulz, son of Mr. and Mrs. William Schulz of Baroda, Mich., and Cheryl Lynn Cruzan, daughter of Mr. and Mrs. Marion Cruzan of White Cloud, Mich., were united in marriage Nov. 29, 1969, at the Seventh Day Baptist Church at White Cloud. Rev. Orville Babcock officiated.

**Obituaries**

**CROSS.** - Donald K., son of Raymond and Nellie Howard Cross, was born Oct. 11, 1902, in El Dorado Co., and died Nov. 11, 1970, at his home in Brookfield, N. Y., where he had lived for 37 years.

He joined the Second Brookfield Seventh Day Baptist Church in 1922 and was married to Joyce潘, of Westmoreland, N. Y. He was employed by the O. W. Hubbell Contracting Co.

He is survived by his wife; four sons, James of Alexandria, Va., Charles and Dale of Waterville, N. Y., and Dana at home; two daughters, Mrs. Mary Chesbro of Brookfield and Miss Donna at home; a brother, Ben, and three sisters, Mrs. Ada Owens, Mrs. Frances Curtis and Mrs. Eileen Wright.

The funeral was conducted in the Brookfield Seventh Day Baptist Church by Pastor Neal D. Mills. Burial was in the Brookfield Cemetery.

- N. D. M.

**JEFFREY.** - Estle O., son of Benoni and Lyda Burdick Jeffrey, was born Sept. 22, 1885, in Albion, Wis., and died in DeLand, Fla., Nov. 22, 1969.

Mr. Jeffrey was a retired Milwaukee Railroad conductor and had lived in DeLand, Florida seventeen years. He was a member of the Seventh Day Baptist Church of Daytona Beach.

Surviving are his wife, Leona Hoffman Jeffrey of DeLand, Fla., and Mrs. Verne Babcock of Deerfield Beach, Fla.; five grandchildren and eight great-grandchildren.

Funeral service was held in DeLand conducted by his pastor, the Rev. Marlon C. Van Horn, and burial was in the Milton, Wis., Cemetery conducted by the Rev. Earl Cruzan on Nov. 28, 1969.

- C. R. B.

**STONE.** - Nettie Shackleton, was born Oct. 2, 1878, in Lawrence, Mass., and died Nov. 2, 1969, in Albion, Wis.

In childhood she moved to Albion, Wis., where she received her early Christian experience among the public schools.

She and her husband, Herbert E. Stone, were active in the Seventh Day Baptist work in Albion and Rhinelander, Wis., before moving to Riverside and transferring their membership there.

Mrs. Stone, always active in the work of the church, earned for herself the title, "Mother Stone." She was a welcome visitor in all of her church friends. Though she had no children of her own, her home was always open to others who needed to come to her. She was truly "mother" when they needed her. In addition to these "children" she is survived by a nephew, G. R. Shackleton, Denver, Colo., and several great nephews and nieces.

Funeral services were conducted by her pastor, C. Rex Burdick, at the Simons Mortuary and burial was in the Olivewood Cemetery in Riverside.

- C. R. B.
Church of the Beatitudes

Standing isolated overlooking the northern end of the Sea of Galilee is the church commemorating the spot where Jesus may have stood to utter the Beatitudes and the remainder of the Sermon on the Mount. From here the whole lake comes into view for the first time as one winds out of the hills of Galilee. This indeed is walking where Jesus walked.

Not showing off to the left are the remains of the abandoned and newly excavated little city of Capernaum where Jesus spent much time with His disciples and taught on the Sabbath. Below is the best commercial fishing where boats still circle and draw in their nets. To the right runs the little road along the lake. Small bays with the ground rising around them like an amphitheater remind one of Jesus thrusting out from the shore in a boat and teaching the people who were assembled to hear Him. His words come back to us:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.

Via Dolorosa in Jerusalem

With sober thoughts editors and religious newswriters walk along the narrow street where, according to tradition, Jesus walked bearing His cross, followed by the weeping women. Seen in this photograph taken by a young Israeli citizen are: a religious news reporter sent on the tour by a Los Angeles paper, the editor of "Saints' Herald" (Mormon) and his wife, the editor of the "Lutheran Standard" and his wife, a lady editor of a Catholic publication and a French Catholic priest from Beersheba (one of the guides). We walk on common ground on the Via Dolorosa.