

OUR WORLD MISSION

OWM Budget Receipts for May, 1963

	Treasurer's		Board's			Treasurer's		Board's	
	May	8 months	8 months	8 months		May	8 months	8 months	8 months
Adams Center	\$ 89.35	\$ 642.25	\$ 4.70		Metairie		18.00		
Albion	33.35	433.80			Middle Island	36.00	220.00		
Alfred, 1st	535.65	2,967.97	40.00		Milton	550.40	6,617.46	105.00	
Alfred, 2nd	183.41	1,764.29			Milton Junction ..	73.75	1,273.45		
Algiers		13.00			New Auburn	79.25	212.07	30.00	
Associations and					North Loup		545.60	18.00	
Groups		73.12	367.17		Nortonville	79.00	938.15	75.00	
Battle Creek	499.42	4,418.05	120.00		Old Stone Fort	15.00	155.00		
Bay Area		149.20			Paint Rock		159.15	13.75	
Berlin	209.70	1,029.50	186.62		Pawcatuck	463.31	3,777.44	145.94	
Boulder	33.45	340.80	85.00		Plainfield	291.70	2,376.88	265.00	
Brookfield, 1st		168.00			Richburg	90.50	776.50		
Brookfield, 2nd		132.50			Ritchie		141.00		
Buffalo		200.00	45.00		Riverside	260.12	1,598.18		
Chicago	52.50	598.00	280.00		Roanoke	12.00	98.60		
Daytona Beach		726.98	25.00		Rockville		321.83		
Denver	150.82	795.31			Salem	200.00	1,450.00	62.00	
DeRuyter		492.00			Salemville		67.00	6.00	
Dodge Center	48.51	778.90	60.00		Schenectady		82.58	15.00	
Farina		96.75			Shiloh		4,131.61	15.00	
Fouke	50.00	50.00			Texarkana		60.00		
Hamburg,					Trustees of				
Germany			99.00		Gen. Conf.		126.60		
Hammond	25.00	55.00			Verona	143.00	1,091.96		
Hebron, 1st	74.00	417.51			Walworth	97.00	571.83	50.00	
Hopkinton, 1st	212.75	1,732.50			Washington	25.00	317.12		
Hopkinton, 2nd	42.00	97.00	500.00		Washington				
Houston Fellow		36.85			People's	10.00	80.00		
Independence	79.00	791.26	50.00		Waterford	119.45	979.04		
Individuals	30.00	602.00	2,254.52		White Cloud	172.41	569.99		
Irvington		1,800.00	500.00		Women's Society ..	250.00	300.00		
Kansas City	20.00	220.00			Yonah Mt.		17.00		
Little Genesee	202.09	773.14	56.83						
Little Rock	49.00	196.06	34.37		Totals	\$6,131.15	\$57,476.13	\$5,593.61	
Los Angeles	250.00	2,060.00	84.71		Non-Budget				
Los Angeles					Receipts	110.00			
Christ's	20.00	130.00			Total to				
Lost Creek	273.26	1,236.44			disburse	\$6,241.15			
Marlboro		2,029.19							
Memorial Fund		354.72							

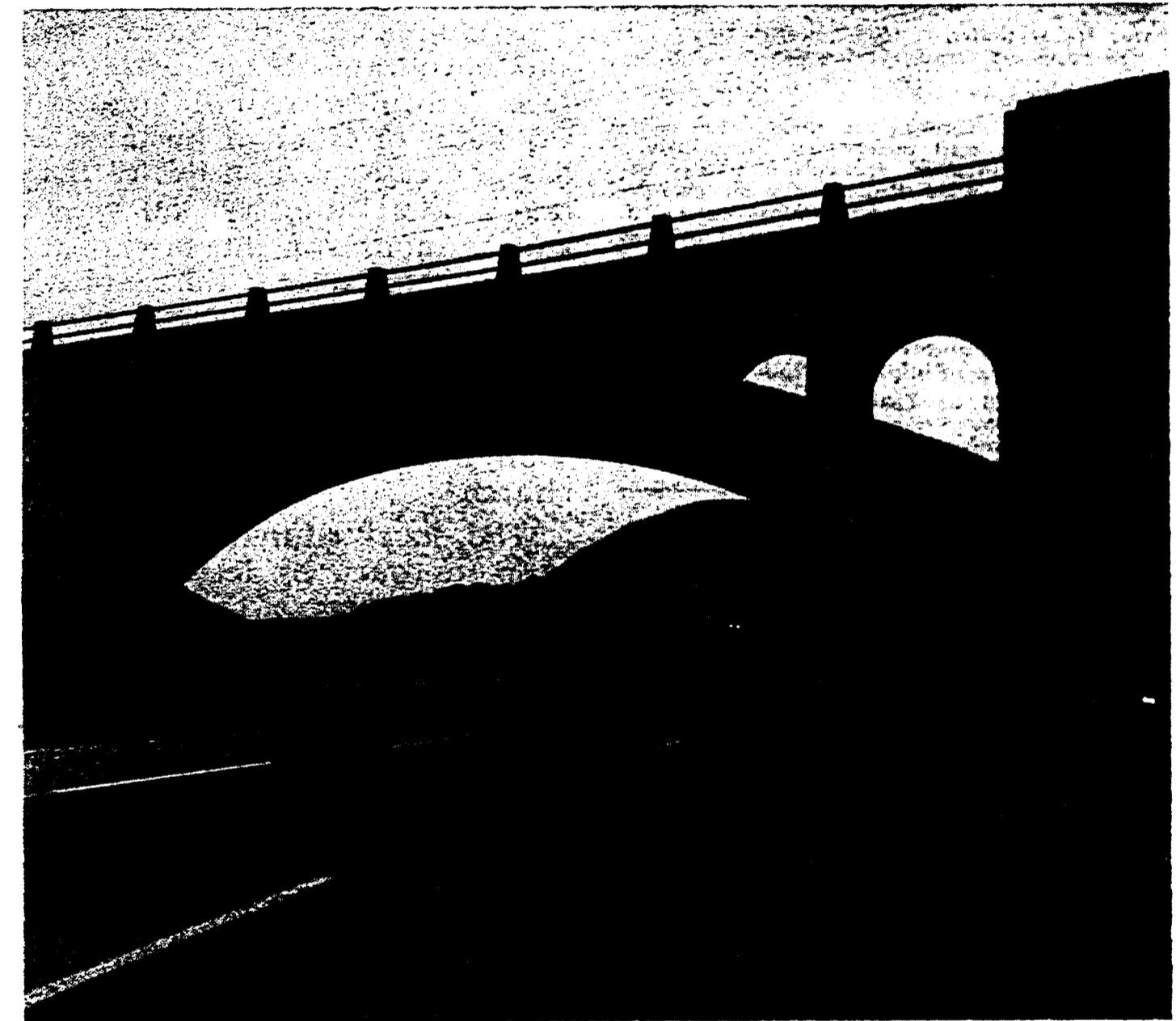
MAY DISBURSEMENTS

General Conference	\$1,133.33
Historical Society	1.00
Board of Christian Education	433.81
Ministerial Retirement	358.52
Ministerial Training (1)	610.95
Ministerial Training (2)	259.68
Missionary Society	2,511.67
Tract Society	735.49
Trustees of General Conference	39.98
Women's Society	105.13
World Fellowship & Service	51.59
	\$6,241.15

SUMMARY

1962 - 63 OWM Budget	\$116,768.00
Receipts for 8 months:	
OWM Treasurer	\$57,476.13
Boards	5,593.61
	63,069.74
Remainder due in 4 months	\$53,698.26
Needed per month	\$13,424.57
Percentage of year elapsed	66.66%
Percentage of budget raised	54.01%
Doris H. Fetherston, OWM Treasurer.	
476 N. Washington Ave., Battle Creek, Mich.	

The Sabbath Recorder



The Hand of God and the Hand of Man

Between the hills of New Jersey and Pennsylvania flows a river which loses much of its beauty farther down stream where man has crowded its banks with docks and buildings. But flowing through the Delaware Water Gap it is beautiful indeed. Here can be seen the hand of God. But man has had to use this gap in the mountains for transportation purposes. A railroad bridge arches and loops its smooth way across the valley, and the hand of nature sends climbing vines up its towers to cover their square nakedness. Beneath runs the new four-lane highway on the Jersey side. Already the scars of construction have been healed in large measure. Man is learning to cooperate with God in restoring the beauty of the landscape. He has much yet to learn in restoring the character of man to that which God purposed through Christ.

The Sabbath Recorder

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Member of the Associated Church Press
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IN THIS ISSUE

Editorials:	
Following Our Graduates	2
Awakening Conscience on Civil Rights Issues	3
Features:	
The 1963 General Conference	4
A Christian Look at Denominations	5
Central N. Y. Association	6
The Little Black Book	7
Los Angeles Counselor Training Tops all Billy Graham Records	8
NCC General Board Report	12
Faith, Hope, Love, Peace	14
Deacon John S. C. Kenyon	15
Church-State Problems Arise in Service Corps	15
Missions:	
White Man's Burden	9
Secretary Harris Leaves for Nyasaland	10
Christian Education:	
I Want My Pastor to Go First Class	11
Pacific Pines Camp	11
A Usable Book	11
Women's Work:	
SDB Women Affiliate with North American Baptist's Women's Union	14
Notice—Save S & H Green Stamps	14
News from the Churches:	
Accessions.—Births.—Obituaries	Back Cover

Following Our Graduates

Home town newspapers and local church bulletins in recent weeks have taken much space to honor high school and college graduates. This is fine. Something big can be made of the occasion by way of public honor and recognition. The community can wish them well — all of them — as they are introduced by pictures. Perhaps never again will they look as attractive and promising, unless it be on their wedding day.

Something more than honor is needed. The church can do more; it can follow and encourage its graduates as they venture into new school situations or into the fields of labor or business. The church has a greater responsibility than to maintain a local ministry and provide prayers and sermons for those who are able and inclined to attend the Sabbath morning service. The local aspects of the church's ministry are exacting and time-consuming. Out of sight, out of mind, is all too frequently the rule with graduates who are soon many miles distant from the home church.

The local church must do its best to keep in touch by letters and literature if it is to conserve the results of faithful teaching in the formative years that lie just ahead. Pastoral, parental and other counseling are called for in the choice of schools and business opportunities. Those who know by experience and observation the unforeseen problems of being separated from a body of believers with like faith must lovingly try to impress upon their youth the value of locating where there are church privileges and opportunities to serve in the faith that they have professed.

When the local church and those who are nearest of kin have done their best in following their youth after graduation there is still something more that can be done. They can contact the nearest Seventh Day Baptist pastor to see what service he or members of his church can render. Some of his members may happen to live close to where the graduate locates. Beyond this, and sometimes more effective, is to publicize in our national denominational paper the whereabouts of those young people who are away from home. The wider publicity in this day of a mo-

bile population may bring together people of "like precious faith" who can be mutually helpful to each other.

It is not enough to honor our graduates; we should follow them — with our prayers and the prayers of all loyal people.

Awakening Conscience On Civil Rights Issues

Many kinds of awakening are needed at this point in our national life. On June 11, we heard the governor of Alabama proclaim at the door of the University of Alabama at the close of his defiant statement protesting the enrollment of two Negro students, that his purpose had been accomplished and that he was awakening the country to the tendency toward a military dictatorship. He said, "I, George G. Wallace, . . . do hereby denounce and forbid this illegal and unwarranted action by the Central Government." So saying, he stepped down in the face of the federalized National Guard without resistance.

Later in the evening of June 11, the President of the United States on the television networks, avoided any direct reference to the statement of Governor Wallace but gave what has been called the most emotional address since his election. In it he spoke also of an awakening. He called on the people of every state to have an awakened conscience in this slow-motion matter of equal rights for all citizens. Here are his words: "I hope that every American regardless of where he lives will stop and examine his conscience about this and other related incidents."

Citing the unequal opportunities currently open to white and Negro babies he asked telling questions of white citizens: "Who among us would then be content with the counsels of patience and delay?" "Who among us would be content to have the color of his skin changed and stand in his place?"

The awakening called for bipartisan, illogical, die-hard segregationists, and states-rights politicians such as Governor Wallace may be sincere but theirs is morally a much lower type of awakening than

that called for by President Kennedy — an awakened conscience. Repeatedly he called upon Americans to recognize this as a moral issue, a moral crisis, that we are facing in learning to treat Negroes as equals. In this address Mr. Kennedy, according to those who know, made the broadest appeal on civil rights ever addressed to the nation by a President.

"A great change," declared the President, "is at hand, and our task, our obligation, is to make that revolution, that change, peaceful and constructive for all."

We cannot produce moral righteousness by law. We can, and we must, however, enact just legislation which protects the rights of all. As Christians adhering to the principle of love we must strive to be so far ahead of this kind of legislation that we are never hampered by it. Laws that are in harmony with the Ten Commandments have no effect upon the earnest Christian. He need never fear their application and enforcement, for love of his fellow man constrains him and makes him free from legal restraints.

"The pride of the flesh" is spoken of in the Bible as a sin. In Bible times no Christian excluded brethren by drawing a color line. If "pride of the flesh" has come to mean in our nation, pride of the white skin, it is high time we dealt with that sin in our prayer closets.



The power of the Lord was with Him to heal.—(Luke 5:17).

What is true for us is true for the persons for whom we pray. God's will of harmony and health governs them. We can speak words of healing for all who are in need, and we can expect to see a quick, permanent response.

THE 1963 GENERAL CONFERENCE

(No. 12 on local arrangements)

Colorado is sometimes called the top of the nation, because its average elevation (6,800 feet) is higher than that of any other state. Colorado contains 75% of all land in the nation (excluding Alaska) which is over 10,000 feet in elevation. By the latest measurements, there are 53 mountains in the state with elevations over 14,000 feet. There are highways to the tops of two of these mountains: (1) There is a graveled road (toll) to the top of Pike's Peak, the state's 31st highest mountain; (2) there is a free hard-surfaced state highway (America's highest auto road) to the top of Mount Evans, Colorado's 12th highest mountain.

The eastern half of Colorado is flat and the western half is mountainous, with a rather sharp boundary between the two parts. A large majority of the population live east of the mountains, but not very far from them. One reason is that it is a state of limited rainfall; the snow which falls in the mountains in winter becomes the water supply of the cities in summer. Mountain water is also used for a thriving agriculture based on irrigation. (In addition, there is a good deal of "dry farming" in the state; if you come west on U. S. 34, watch for the wheat storage bins in every town, even where the land is too high for river irrigation.)

We hope that everyone coming to the Conference will get into the mountains; the Pre-Con Retreats are, as mentioned before, in the mountains. Most of the roads into the mountains follow canyons cut down through the ages by swift mountain creeks and rivers. Thus, west from Fort Collins, there is the canyon of the Cache La Poudre River, said to be one of the most beautiful.

West from Loveland is the Big Thompson Canyon, traversed by U. S. 34, which goes near Glen Haven and to Estes Park. Beyond that, it goes through the Rocky Mountain National Park (car permit, \$1 or \$2) over the Trail Ridge Road, the highest through highway in the United States, which rises to 12,183 feet. This road, instead of trying to get across on the lowest and best route, deliberately

keeps to the high country for scenery. It crosses the Continental Divide at an elevation of only 10,759 feet.

West of Boulder, a highway runs up Boulder Canyon, alongside Boulder Creek. West of Denver, U. S. 6 goes up Clear Creek Canyon; U. S. 40 starts up Mount Vernon Canyon, and then crosses over to Clear Creek.

There is only one 14,000-foot mountain all the way from Denver north almost to Alaska. This is Long's Peak, Colorado's 14th highest, 14,256 feet of elevation. Coming from the east, you can see it from Fort Morgan or even beyond, if the weather is clear. It is flanked by Mt. Meeker, 13,911 feet elevation, less than a mile to the east-southeast. Early French traders and trappers called these distinctive landmarks "Les Deux Oreilles" (The Two Ears). The summit of Long's Peak is in Boulder County; the Boulder-Larimer line runs through the foot of the steep North Face. These two mountains can be seen from the Conference site at Colorado State University.

It is claimed that Long's Peak is the most climbed 14,000-foot peak in the world; i.e., you do not ride up or walk up, but must get down and climb with your hands. The round trip from the end of the auto road is some 15 or 16 miles. Most of it is on a trail which rises some 3,400 feet, and can be covered on horseback; the end is a hard climb, during which you go up nearly 1,500 feet. Over 50,000 people have been to the top.

Nesbit's guide book says "although the trip may be made in 8 or 10 hours, the average time is probably nearer 11 hours." Your reporter, unaccustomed to hiking and climbing, took nearly 16 hours last August, with his son and a teen-age youth waiting patiently during the very numerous rest stops! If some Conference visitors wish to try to climb Long's Peak, we would be glad to give them further information and advice, based on reading and experience. You should start up the trail about daylight, both to get back by dark, and to be off the peak before any midafternoon thunderstorm.

— H. Herbert Howe.

A denomination-supported pastor asks that we take

A CHRISTIAN LOOK AT DENOMINATIONS

By Paul B. Osborn

How did the Church of Jesus Christ become so splintered? The cause must have come early, for we find that Paul urged the church at Corinth "... that there be no divisions among you ..." (1 Cor. 1: 10). During New Testament times there were differences of personality (1 Cor. 1: 11ff.) and policy (Acts 15: 36-41), as well as doctrinal discussions (Acts 11 and 15). Yet these differences did not seem to lead to anything but an expansion of the work of evangelism.

Later, when the apostles had passed from the scene, independent groups became further apart as disagreements caused contention. The Eastern Orthodox split from the Western Church. Later Luther was forced from the Roman Church because he refused to bow to the church's doctrine. Then differences between Luther, Calvin, Arminius and others were exploited until today we have not only general personality and policy problems, but several general doctrinal disputes that keep Christians apart.

We should face the fact that these divisions are not of God's choosing, but spring from man's falling short of the glory of God. Christ taught that there was to be "one flock and one shepherd" (John 10: 16), and prayed that those who believe on Him might "be made perfect in one" (John 17: 23). No one can be proud of the fact that there are so many denominations and groups, but we should try to understand why the Church has become so divided.

Everything God has given has been abused by mankind. First, the whole creation was perfect when God gave it into man's keeping, but Paul teaches in Romans 8: 21-23 that the whole creation is "... in pain ... waiting for the redemption of our body." Second, the Bible, revealed perfectly by God's inspiration, has

been so badly treated that many have been driven away from its pages by lack of confidence. And yet Christ said that the Scriptures "testify of Me" (John 5: 39). Third, God's perfect Son, sent in love to redeem the world, was reviled, and suffered at the hands of sinful men (1 Pet. 2: 22-24). Since these three perfect gifts of God have suffered because of sin, then we must not be surprised when the perfect Church of our Lord shows the results of sin, especially when we try to translate the spiritual fellowship into a visible organization.

Since denominations are divisions contrary to the teachings of Christ and actually are the result of sin still existent in our lives, what should be our attitude toward them? More particularly, what should be our attitude toward the Seventh Day Baptist General Conference?

Let us remember first of all that there are no Seventh Day Baptists in heaven! I have sometimes shocked people by saying, "When we get to heaven everyone will believe as I do!" It would be more accurate, perhaps, to say, "... as I will!", for "... then shall I know, even as also I am known" (1 Cor. 13: 12). It is not our visible church affiliation which grants eternal life, but our faith in Jesus Christ, a faith which leads us to His righteousness (Phil. 3: 7ff.).

Second, we should note the only consistent reason for the continued existence of any denomination. Many Christians say it is fellowship, but does that justify expenditures of great sums of money necessary to meet together and keep the wheels of organization turning? True, we do enjoy the friendships made and renewed at General Conference, but the existence of a denomination cannot be excused on such grounds. There are many Christian friendships possible at less expenditure of funds — funds that might better be devoted to the work of Christ. The only reason for keeping a denomination intact is for the application of concentrated effort to the task of evangelism in all areas, Christian education, publications, and missions. No two can work together without essential agreement

(Amos 3: 3) and thus each denomination finds its reason for existence by providing an opportunity for its communicants to work together for God. In accepting this logic we must also adopt the attitude of Paul toward those who preach the Gospel in different denominations. "Christ is preached," he said, "and therein I do rejoice, yea, and will rejoice" (Phil. 1: 18).

We should then realize, third, that to keep a denomination "alive" merely for the sake of having a denomination would hurt the cause of Jesus Christ. If this becomes the case the organization is no better than the "sacred cows" of the pagan, kept alive because of tradition and superstition. Christ must be pre-eminent, and if a denomination does not magnify Christ it loses its motive for living.

"For whosoever will save his life shall lose it," Christ said, "and whosoever shall lose his life for my sake shall find it" (Matt. 16: 25). Cannot then a denomination lose its life if it seeks to perpetuate itself at the expense of Christian doctrine? Truly, we want a Seventh Day Baptist denomination, but let us remember to "seek first the kingdom of God, and his righteousness" (Matt. 6: 33). Then God will provide whatever is necessary for our life on this earth. Test yourself: "Am I willing to see the Seventh Day Baptist Denomination perish for the glory of God?" If you cannot answer yes, then God comes second and the denomination becomes your idol. May God keep us from this sin!

Bible Society News

The Rev. Edwin H. Rian has been appointed by the American Bible Society as Director of the society's Advance Program which will culminate in the observance of the society's 150th Anniversary in 1966. The goal of the program is to increase the society's distribution of Scriptures from its current level of 31,000,000 annually to 60,000,000 annually within three years. The announcement was made by Everett Smith, president.

Prior to this appointment, Dr. Rian was president of Biblical Seminary in New York from 1960 to 1963. He has been an educator for thirty years.

MEMORY TEXT

And almost all things are by the law purged with blood; and without shedding of blood is no remission. Hebrews 9: 22.

Central N. Y. Association Report of the 124th Session

By Mrs. Lyle M. Davis, Corr. Sec.

The meetings were well attended with a deep feeling of Christian fellowship throughout the days. The Sabbath eve testimonial and Communion Service was very inspiring.

On Sabbath morning the Rev. Edgar F. Wheeler, delegate from the Eastern Association, brought a message related to the theme entitled "Peace Takers."

The delegate from the Southeastern Association, Edward Sutton, just graduated from Salem College, gave the message on Sabbath afternoon. Featured also was a discussion of home missions led by Esther Burdick of Syracuse.

On Sunday morning there was a joint meeting with the First Day Baptist Church with a sermon, "The Election as Christ's Disciples," by Herbert Saunders, delegate from the Western Association.

Meals Sabbath day were served by the ladies of the First Day Baptist Church and the fellowship dinner on Sunday was served by the Leonardsville and Brookfield Seventh Day Baptist churches.

The Association business meeting was held Sunday afternoon, preceded by a worship service conducted by the Verona youth group.

The messages brought to us by the delegates were a real challenge and should have a very lasting effect on the lives of all who were there.

Heart disease kept its number one rating as the major killer of Baptist ministers in 1960.

About 57 per cent of all pastors who died while in active service had some kind of heart condition, while 59 per cent of all retired ministers succumbed to this killer.

Does Missionary work pay?
Is it worthwhile to give Bibles to Buddhists?
A Seventh Day Baptist minister tells the story of

The Little Black Book

By Tsuruko Kirtland, as told to her husband

As the mind wanders into the past, as it often does, it is sometimes extremely difficult to believe that the terrible war between the United States and Japan ever really happened. It is difficult to visualize the great bombers dropping their tons of deadly explosives to the earth's surface, the nights and days of hunger and thirst, the smell of death all around you. Yet you know it happened—you know, because you were there.



I was ten years old at the time of my capture by the United States Marines on the Island of Saipan in the Marianas. My home had been destroyed and two younger brothers had died from starvation in the mountains.

We were herded in like sheep and given a small amount of food and water. What were the Americans like? How would we be treated? None of us had ever seen an American before and the fear of being their prisoner was far greater than the fear of death itself.

It took the best part of a week to become orientated as to our duties as civilian prisoners of war and our responsibilities to each other. A prison school was begun for the children. The adults were given various odd jobs, such as K.P. duty and keeping the prison grounds clean.

Approximately a month after capture we were all assembled together in the middle of the compound. A platform had been built and some cardboard boxes were on it. An officer stepped upon the platform with an American-born Japanese soldier. He began to unveil to us things about America and a religion called Christianity. The officer (he must have been a chap-

lain) spoke in English and the soldier interpreted what he was saying to us.

Christianity was vaguely known to me because there had been a Christian church not too far from my home before the war, and occasionally my mother would let me go to it with a friend of mine. Though I knew of it, it meant nothing to me at that particular time.

The man told of a martyr who had hung on some kind of a tree, in some place I had never heard of before. After he finished talking he bent down, opened the boxes, and took out some little black books. He told us to read the book and we would find peace and happiness. It would help us overcome the insufferable pains of war.

The soldier who had been doing the interpreting then began to throw the books out to the grown people. As I stood there, never expecting to get one because I was only a child, one of them fell right into my hands. I started to give it to an older person standing next to me, but I felt a strange warmth in my heart as I held it, so instead of giving the book away I held it very tightly as though I were afraid of losing it.

Later that evening, I opened the little black book and tried to read some of its contents. It was written in a poetic style and the more I read, the less I understood. Again I started just to throw it away, but instead I took it and put it with the clothing I had been given. It would not again be read for a period of three years.

In 1946 it was decided that the United States would keep the island of Saipan, so the Japanese civilian personnel were to be returned to their original homelands. My parents had come from Okinawa in the Rauku Islands in the Pacific south of Japan.

En route to my new home, I happened to remember the little black book with my things. We were on the ocean about nine days. I had learned to read a little better but still not well enough to understand the little book — so back in the clothing it went for another four years.

Early in 1950 I was working in an army P.X. selling jewelry and cosmetics. I was standing by the cash register when one of the other girls called me, "Tsuruko-Tsuruko come see, Baby is coming." I had heard of the American soldier who ate fire and was called Baby by the other P.X. girls, so naturally I was curious to know who he was. Little did I know that this young soldier was God's choice for my husband and it would be he that would tell me what was in that warm little black book I had kept so long, not knowing why.

One Sunday afternoon, approximately two months later I went to the front door of my home and saw a soldier kneeling down trying to get my baby brother to take some candy. At that time Okinawa was still struggling from the after effects of the war and the children did not get very much candy unless the soldiers gave it to them. I was very much surprised when I realized that it was the boy I had seen in the P.X. who was trying to give my brother the gift of candy. This action and his reputation did not match. It puzzled me, so the next day I told one of the girls at the P.X. and she said that I must be mistaken.

As time went on we became acquainted and the next time he came to my village we talked a little. He asked questions about the war and the customs of the Okinawan people. Two months or so went by and I remembered the little black book. The next time he came by I asked what it said. It was written in Japanese, so with a very apologetic smile he said he could not read Japanese. "Wait," he said, as he looked at the front page, "this is the Holy Bible or part of it. It is called the New Testament."

Today I still have that little black book and I thank our Lord daily for its warmth and comfort. I am thankful to be able to sit down and understand the beauty of

its words, and for its salvation through the knowledge of Jesus. But of all the things I am thankful for, the most is the fact that in the middle of bitter hate and the destructiveness of war someone, someone I will never know by name, cared enough to give me just a "Little Black Book" — a book that contains the living word of a living God.

Los Angeles Counselor Training Tops All Billy Graham Records

With the opening of the Billy Graham Southern California Crusade on August 15 only a few weeks away, preparations for the mammoth evangelistic effort have been put in high gear.

Sparked by an attendance of 16,000 in the second week of the six-week counselor-training program the participation of other groups had been expanded beyond early expectations. Attendance at the counselor classes set an all-time record for Billy Graham Crusades and made expansion of the training facilities compulsory.

More than 4,000 choir members from participating churches attended the first rehearsal conducted by Cliff Barrows of the Billy Graham team. Additional rehearsals are scheduled for July 18-22 and August 11.

The week of Aug. 4-9 will be devoted to pre-Crusade Visitation, which the Crusade Committee describes as "not a census or a survey, but a united church effort to invite the people of Los Angeles and neighboring communities to the Crusade." More than 20,000 church workers will visit more than 1,500,000 homes in this pre-Crusade Visitation. Each call will be a "threshold visit" of only two or three minutes — just long enough to extend the invitation.

Wee Wisdom

The 17-month-old daughter in a family that drives a Renault has bright eyes for little things. Bending low over the sidewalk to observe the movements of a tiny ant and putting her finger on it she said to her father in her very limited vocabulary, "Car, car."

White Man's Burden

(A meditation prepared by Secretary Everett T. Harris before leaving for Nyasaland mission field to visit the mission staff and the Nyasaland Seventh Day Baptist churches.)

The white missionary of Christ must carry a share of what has been called "the white man's burden" when he goes to Africa as a witness for Christ. What is meant by "white man's burden"? It is the burden of all the grief and sorrow that other white men have brought upon the black man through past centuries.

The white missionary may not ask his black brother in Christ to forget but he must ask him to forgive all these past injustices. Why is it so necessary that forgiveness be sought and granted? There are at least two reasons.

The black man must forgive his white brother in Christ so that a new beginning may be made, a new day of fellowship and working together side by side, shoulder to shoulder. The other reason is even more important. Jesus, our Lord, said, "If you do not forgive men their trespasses, neither will your Father in heaven forgive your trespasses" (Matt. 6:15).

This is the only one of the several petitions in the Lord's prayer that is emphasized by further comment. It carries a warning to us all. If we do not forgive others, neither will God forgive us. "These solemn words shake our easygoing ways with the hammer strokes of judgment."

At first glance, the words of our Lord seem to make God out as being rather harsh. But we know that God sent His Son to die for us, seeking us out when we were yet sinners. He is not harsh but loving, forgiving and long-suffering.

No, the reason why God cannot forgive unless we forgive is because the answer lies within our own hearts. God's forgiveness depends upon our receiving it. Until we open the door to His pardoning grace the door is closed by hatred, by resentment, by desires for vengeance. Love and hate cannot abide together, any more than darkness and light can be in the same room at the same time. We

open the door of our hearts to God's love and forgiveness by opening the door of forgiveness to our fellow man, no matter what has taken place in the past. "To err is human, to forgive divine."

Speaking of the "white man's burden" which must be shared by our missionaries, think of the brutal treatment accorded the black people in the Congo in past generations. We tend to forget those things as quickly as we can — but the black man hasn't forgotten.

The editor of the Cumberland Presbyterian paper, Dr. C. Ray Dobbins, has written, "The reason for the festering hatred of the white man in the Congo can be traced back to the abuses of King Leopold of Belgium during his reign from 1885 to 1904. An unprincipled ruler, he used the Congo as a plaything, giving large tracts of land to his friends and to those to whom he owed gambling debts. Leopold and his plantation overseers planted many of the seeds of the recent tragic events. If a Congo native did not work as much as the white overseer wanted, one of his hands was cut off. This was done to countless thousands."

Vachel Lindsay, a poet of the 1920's, who was one of those pioneers with a social concern, wrote a terribly vivid description of what happened to King Leopold after he died. Lindsay's poem goes: "Listen to the yell of Leopold's ghost
Burning in hell
For his hand-maimed host.
Hear how the demons chuckle and yell,
Cutting off his hands, down in hell."

Can you wonder that the black man distrusts the white man. The Arab slave traders spread stories among the black people that white missionaries loved to eat black people. Even Emily Booth, daughter of Joseph Booth who went into Nyasaland with her father around the turn of the century, told in her story of her experiences how she kissed one of the cute little black children. The mother snatched the baby away quickly and later said that the missionary's daughter was "tasting" her child.

We think today that all this has changed. The distrust of black people for

white people is still there, very deep, but still there. Our missionaries are trying to build back confidence so that we may truly be brothers in Christ. But it is a long, uphill road and many innocent people suffer because of the wrongs done by others in the past.

And so, we must first ask our African brothers' forgiveness and then we may go on to help right the wrongs of the past. To do this Seventh Day Baptists are carrying on a medical mission to help relieve his suffering, to help him live a healthy and full life. We carry on an educational mission to help him take his place among the nations, to provide his own leadership, to develop his own talents and make his contribution to life, and we carry on a religious and spiritual mission to help him find meaning and purpose in life, to help him find the Savior and Lord of life in a deep and satisfying experience of salvation.

Long ago the prophet wrote these words which still apply, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57: 15). This is the spirit in which our missionaries and also the Missionary Board secretary must go to Africa today, sharing the "white man's burden" to the best of our ability and as His Spirit leads.

Secretary Harris Leaves for Nyasaland

As previously announced, Secretary Everett T. Harris began his journey to the Nyasaland Mission field on Thursday evening, June 6, traveling by car from West-erly to Idlewild, New York, accompanied by Mrs. Harris and Mr. and Mrs. Loren Osborn. He flew by KLM (Dutch) Airlines non-stop to Amsterdam, The Netherlands. It was expected that he would be met by Mr. G. Zijlstra, secretary of the Conference of Seventh Day Baptist Churches in Holland. Secretary Harris had been invited to stay in the home of Mr. and Mrs. Zijlstra over the Sabbath.

It will be recalled that Mrs. Zijlstra is the daughter of the late Rev. G. Velt-huysen, former pastor of the Dutch Sev-enth Day Baptist churches.

On Sunday, June 9, Secretary Harris expected to proceed to London for a visit with Pastor James McGeachy. Arrange-ments had been made for him to speak to the Mill Yard Church brethren on Sun-day evening.

Plane reservations were made for flight from London to Nairobi, Kenya, on Mon-day evening, June 10. Arrival at Blantyre was scheduled for Tuesday afternoon, June 11. Assurance had been received from the Rev. David Pearson that he and other members of the mission family would be at the Chileka Airport (Blan-tyre) to greet the secretary on arrival.

(Word was received at the Recorder office on June 12 from Secretary Harris stating that there was an attendance of 30 at the Sunday evening meeting in London. He was ready to depart within the hour for Nairobi. He enclosed a substantial money order for Re-corder subscriptions.)

A three-week visit has been planned to the churches of Northern and Central Provinces, as well as those in the general area of Makapwa in the Southern Prov-ince. A few days after the Conference of Nyasaland Churches, July 16-20, Sec-etary Harris will plan to return to this country by way of Hamburg, Germany, where he will meet with the Seventh Day Baptist church leaders. Scheduled arrival date back in this country is Friday, July 26.

Rev. Harold R. Crandall, president and former secretary of the Missionary Soci-ety, will be carrying on the duties of the secretary during his absence.

"Ecumenicity is not a condition of state of the visible church to be achieved by means of organizational strategy, it cannot be stimulated or effected mechanically until the church is truly regenerate, and then no mechanical means are needed. True ecumenicity is experienced in the fulfillment of the church's appointed task—evangelism." —Robert O. Ferm, direc-tor of research for the Billy Graham Evan-gelistic Association.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

I Want My Pastor To Go First Class

My pastor is a professional man. The years and money he spent in college and in the seminary could have been spent qualifying him as an attorney, an archi-tect, an engineer, and could have sent him well on his way toward the practice of medicine.

But he didn't want to be an architect or a lawyer; he was called to the ministry. Heaven knows the money didn't attract him. His is a dedicated, selfless job of service that only a firm faith and a lasting devotion could support. He is my pastor because that faith and devotion wouldn't let him settle for anything but the Chris-tian ministry.

I had a hand in hiring him. I help to pay his salary, and I have a voice in vir-tually everything he does where my church is concerned. Like my church, he is my responsibility, and I want him to go first class. I have never subscribed to the theory that ministers of the gospel should eat less, dress cheaper, or live more frugally than other professional men.

Since he is the chief representative of my church, I want my pastor to look as if his people care about him. When he goes to a convention, I want him to have money in his pocket for all of his ex-penses. I don't want him to have to scrimp and save from his own allowance to accomplish the work of the church.

Whether he makes more money or less money than I do matters not a whit. What does matter is that he be compensated in a fashion commensurate with his training, his ability, and his responsibilities. If he chooses to give all of his money to the poor and go threadbare himself, that is his business. If he goes threadbare through my own parsimony, that's my business.

I am proud of my pastor and the work he does. I know he'll never be rich in material things. But when he attends my conventions, when he speaks publicly, when he makes the rounds of the min-

istry, I want all who see him to know he has a congregation that loves him.

I want my pastor to travel first class.
—Jim Wiggins, in The Baptist Standard, Texas

Pacific Pines Camp

In addition to the four youth camps which will be held during June and July, the Riverside and Los Angeles Seventh Day Baptist churches plan to have their traditional Labor Day Weekend Family Camp. This will be held the first week-end of September. It will complete the church camp schedule, but the camp is rented to many other religious organiza-tions, and several impromptu "overniters" by the local people take advantage of the magnificent facilities the Riverside church has prepared for its religious education program.

A Usable Book

We Have This Ministry, the Objective of Christian Education for Senior High Young People, is a study paper published by the Commission on General Christian Education of the National Council of Churches, 475 Riverside Drive, New York 27, N. Y. It sells for \$1.00.

Sabbath School superintendents and Christian Education committees can profit by a study of this service bulletin. It deals with the nature of objectives, the task of Christian education, Christian education for senior high youth, the world they live in, and the tasks for senior high youth as they seek to realize the objectives.

From the summary in the back of the book we quote: "The individual is re-sponsible for undertaking these learning tasks, but the church and other agencies share responsibility for providing oppor-tunities and encouragement for his under-taking them, and build their programs accordingly."

SABBATH SCHOOL LESSON

for July 6, 1963

God in Action

Lesson Scripture: Genesis 1: 1-13

NCC General Board Report

By Rev. C. Harmon Dickinson

It was my privilege to serve as proxy for the Rev. Duane Davis at the meeting of the General Board of the National Council of Churches of Christ which met in New York City, June 6-8, 1963. About two-thirds of the 270 members of the policy board were present.

This General Board meeting was one of "pronouncements." Several major pronouncements and resolutions were presented, discussed, in some cases amended, and adopted. Another matter requiring considerable time was a revision of the constitution.

The resolution of greatest immediate import was on the nation's racial crisis. This resolution is printed in the *Sabbath Recorder* of June 17. Notice that the present crisis is described as involving, "the fundamental concepts of freedom and justice," and "the obedience of the Church to its Lord Jesus Christ, and therefore involving the integrity of the Church as the agent of God's reconciling purpose in the world." It is a call for action now, stating that now is the time for the Church of Jesus Christ "to confess her sins of omission and delay, and to move forward to witness to her essential belief that every child of God is a brother to every other."

In discussing the resolution on the racial crisis, there was strong support for action. Too many pronouncements of the past have contained lofty ideals expressed in forceful words but resulting in little positive action. One delegate stressed the need for offering ourselves immediately. The Council announced that it was ready within two weeks to ask Congress for stronger civil rights legislation, to send telegrams to government officials encouraging action, and to commend the President for his most recent actions against discrimination. The whole assembly seemed to enthusiastically endorse this type of immediate action, indicating the gravity with which they viewed the current national racial crisis.

The statement calls upon member denominations to impress upon their people

"the serious nature of the present hour, and to press vigorously for their involvement in every phase of the struggle for justice including negotiation and demonstration." It continues, . . . "in good faith we call upon every communion . . . to examine their structures and practices in order to eliminate discrimination and injustice within the church." In the conviction of urgency, past president Rev. Edwin T. Dahlberg suggested a day of prayer and fasting to give greater spiritual power to the cause.

What did the Negroes present think of the proposed plan of action? An elderly National Baptist minister said he had waited forty years for this day. "Thank God," he said, "Our brethren have come to the place where they can see our need." Another minister spoke: "Several years ago I would have been afraid to trust what you are doing today, so few people follow through, but today I trust you. This is more than idle talk."

The resolution, adopted by unanimous vote, is advisory rather than binding upon the constituent churches, but Council leaders were hopeful it would exert strong moral force.

Another resolution was approved regarding economic pressures, such as "sit-in," the "freedom ride," the "stand-in," the "kneel-in" and selective buying or patronage, recognizing "that economic pressure is not good or evil in itself but must be judged in terms of the ethical ends it serves and the ways in which it is used."

The Bible in Public Schools

A pronouncement on "The Churches and the Public Schools," originating in the Division of Christian Education, was presented and after spirited discussion was referred back to a special committee for amending. There was feeling that stronger acknowledgment should be made of "God as the ground and source and confirmer of truth," and that the American tradition of separation of church and state "does not mean that the state is hostile toward, or indifferent to, religion." Reticence to give blanket approval of recent Supreme Court decisions on religion and

public education was expressed, especially if it might appear to give endorsement to any future rulings (handed down June 17) against Bible reading in the public schools. Support of public education in the U. S. was reaffirmed, and the right of religious groups to establish and maintain schools at their own expense was declared. Also recognized was the right of parents to decide whether their children should attend public or non-public schools.

The public school pronouncement recognized the wisdom and authority of the Supreme Court ruling that "in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as part of a religious program carried on by the government." The Bible was upheld as a valuable source book for public education, but its devotional use in public schools was deemed not necessary for either true religion or good education. Attempts at establishing a "common core" of religious beliefs to be taught in the public schools was seen as usually unrealistic and unwise; nevertheless, "our tradition and the present temper of our nation reflect a preponderant belief in God as our source and our destiny," the pronouncement said.

Other Actions

In another major policy decision, the Board approved a pronouncement on "The Church and Television and Radio Broadcasting," advocating federal "oversight" of television and radio networks, on the assumption that frequencies for broadcasting belong to the people. It speaks out for "integrity" of advertising on television and radio, opposes advertiser control of program content, and commends rules for reduction of advertising time.

In a pronouncement on "The Status of Women," the General Board supported prompt ratification by the U. S. Senate of the United Nation's Convention on Consent to Marriage, Minimum Age for Marriage, and Registration of Marriage. It recognized the rights, responsibilities, and

equality of women in society, the home, the church, and economic life.

A revised constitution, shorter and less complex, was presented to the General Board for approval or amendment. It will be presented to the General Assembly for ratification next December, to become effective, with by-laws, January 1, 1965. In general there will be an increase in the number of representatives from each denomination to the General Assembly and also to the General Board. The aim appears to be to give greater representation to the smaller communions. Seventh Day Baptists, for example, will have eight representatives to the General Assembly rather than seven as at present, and our representation on the General Board will be three instead of one.

There was discussion of the term of office for representatives to the General Assembly and the triennium. Currently the representatives' terms begin with the General Assembly and continue until the beginning of the next. The new constitution proposes to make the term of office begin after adjournment of the General Assembly, continuing through the triennium and the meeting of the next General Assembly. We have thought of our representatives as appointed primarily to attend the General Assembly. Actually, they are elected to serve a full three-year period.

General Secretary, Dr. Roy G. Ross, has retired after twelve years of service. At the closing session of the General Board meeting, Dr. Edwin Espy was nominated for the office. Those who were at Salem College in the early 1940's may remember Edwin Espy as the energetic young secretary of the Student Volunteer Movement who challenged many to a deeper commitment to Christ's cause through the missionary imperative when he visited Salem. Dr. Espy, who is 54, has been associate secretary of the National Council since 1958. He was born in Portland, Oregon, graduated from the University of Redlands (California) and Union Theological Seminary in New York City. He is a member of the American Baptist Convention. His experiences in

**Seventh Day Baptist Women
Affiliate with
North American Baptist Women's Union**
Report by Mrs. Harold Baum

The Executive Committee of the North American Baptist Women's Union met May 20 and 21 at the Morrison Hotel in Chicago. This committee is composed of the president, Mrs. Wm. McMurray, Birmingham, Ala.; the secretary, Mrs. Lawrence Tyree, Columbus, Ohio; the treasurer, Mrs. Helen Wiggington, Philippi, Va.; representatives of twelve Baptist Conferences, plus five members at large.

The Seventh Day Baptist women were officially voted into the Union and recognized at this meeting. Mrs. Donald Gray, president of the Women's Society, Seventh Day Baptist General Conference, our official delegate, was ill at the time of the meeting and was unable to attend so Mrs. Charles Saunders, vice-president, and Mrs. Harold Baum, treasurer, represented the Women's Society.

Representatives came from several states as well as four women from Canada. Miss Doris Morant, president of the Baptist Women of Jamaica was also present.

Minutes of the North American Baptist Women's Union convention held last November in St. Louis, were read and corrected and policies of the Union were discussed and some changes made.

The Baptist Day of Prayer which is the means of financial support of the Union, will be held each year on the first Monday of November unless otherwise ordered. As members of this group, it will be the duty of our Seventh Day Baptist women to hold such a service in our local churches. This money goes primarily to assist foreign unions and promote missionary work.

The women of the North American Baptist Women's Union were most gra-

ecumenical church conferences, national and international affairs, world youth movements, and as a teacher in the field of religion, give him a broad background for his new position as General Secretary of the National Council of Churches.

acious and very happy to accept the Seventh Day Baptist Women as members, and assumed the expenses of the delegates. Some of the women had not heard of Seventh Day Baptists and were interested in learning more about our denomination.

NOTICE

Save S & H Green Stamps

The authorization to purchase the new Volkswagen Kombi for the Jamaica mission field through S & H Green Stamps has been given. One thousand books are needed. The Women's Board hopes this can be accomplished before General Conference time in August. You can help — save your S & H Green Stamps. Send loose stamps and filled books to:

Mrs. Roger M. Burdick,
604 High Street,
Milton, Wisconsin

Faith, Hope, Love, Peace

Fear came and knocked upon my door
"Fear not," The Heavenly Father said,
"But put your trust in Me
And I will comfort you, instead."

I needed faith to trust His Word
And when my faith grew strong
I found how needless was the fear
That I once knew, so long.

Then, Faith demanded Hope and Love
Hope for the things unseen,
And Love which conquers every Fear,
And brings the blessings
on which we lean.

So we must share these gifts of God
With other nations far and near,
And trust God for His loving care
And pray that He will cast out fear.

And then God sent His only Son,
The Prince of Peace of lowly birth —
So we must pray that peace will come
The Prince of Peace o'er all the Earth.

Fern Barber Maxson
Born May 8, 1889.

Deacon John S. C. Kenyon

John Segar Champlin Kenyon, deacon of the 2nd Hopkinton Seventh Day Baptist Church, died at the Harlow House, nursing home, Hope Valley, R. I., May 31, 1963, at the age of 87. He joined the 2nd Hopkinton Church July 7, 1888, and was faithful to that church to the end of his life. He attended the local school and also the Saratoga Bible Institute at Saratoga, N. Y.

On New Year's Day 1920, he was married to Florence I. Merritt by the Rev. Clayton Burdick. Mrs. Kenyon died March 13, 1957. To them were born a son, R. Merritt of South Daytona, Fla., and a daughter, Elizabeth (Mrs. Alexander Austin) of Pawcatuck, Connecticut.

Along with Walter D. Kenyon and Lewis F. Randolph he was ordained a deacon by his church May 22, 1926. Though unable to attend services during the last several years Deacon Kenyon remained loyal and deeply interested in his church.

Surviving are his son and daughter; two grandsons, Raymond Kenyon and Harold Austin; six great-grandchildren; a brother, Elwin A. Kenyon of Westerly; two sisters, Mrs. Zoe Crosby and Miss Essie Kenyon of Sanford, Fla., and several nieces and nephews.

The funeral service was held at the Avery Funeral Home in Hope Valley on Monday, June 3, 1963, with his pastor, Rev. Neal D. Mills, officiating. Interment was in Oak Grove Cemetery, Ashaway, R. I.

— N.D.M.

The Baptism of Our Lord

Alexander McLaren declared his awe in reference to the agony of Jesus in the Garden of Gethsemane with the words, "One shrinks from touching this incomparable picture of unexampled sorrow, for fear lest one's finger-marks should stain it." This overwhelming sense of holy awe is ours as we stand on the banks of the Jordan and witness the baptism of Jesus. — Arthur L. Rouleau, in *Watchman Examiner*.

**Church - State Problems
Arise In Service Corps**

The proposed National Service Corps (sometimes called Domestic Peace Corps) contains possible church-state problems if it is enacted into law.

The fourfold purpose of the National Service Corps Act is stated as follows:

1. To open opportunities for full-time service working with those Americans in greatest need;
2. To illuminate those needs, so as to expand the attack on deprivation in the United States;
3. To motivate many more citizens to volunteer their services in their own communities, thus encouraging communities to help themselves; and
4. To inspire more people to choose professions that serve their fellow citizens.

Church-state complications can arise in the use of corpsmen and public funds by church agencies in carrying out the purposes and programs of the Act.

The Act makes the corpsmen and funds available to both "governmental and non-governmental agencies." The projects include service to the mentally ill and mentally retarded, health and education of migratory works, Indians both on and off reservations, residents in depressed and slum areas, both urban and rural, care of the elderly, disabled, and delinquent persons, improving standards of educational opportunity, and "other projects directed toward critical human needs."

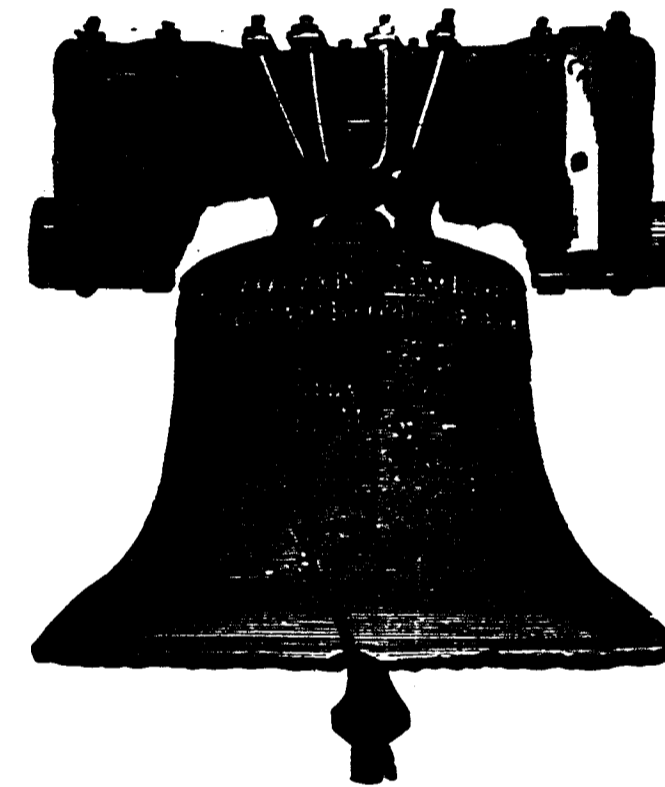
Much of the work in the nation in these fields is already being done by private and church-related agencies.

In the administration of the National Service Corps Act broad powers are given to the President. Many of the policies will be worked out at his discretion.

The Act calls for an advisory council of 25 persons selected by the President from health, welfare and rehabilitation agencies, from the area of education, business, farm and labor, and from other public and private groups.

The Act in its present form (May 23) would provide \$5 million for the first year and thereafter "such amounts as the Congress may determine to be necessary to carry out the purposes of the act."

The Sabbath Recorder



Let
Freedom
Ring

Once to every man and nation comes the moment to decide;
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne, —
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

— From "The Present Crises"
by James Russell Lowell

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA., —Bible study is now being held on Wednesday evenings for six consecutive weeks which began May 1, for the purpose of studying in the area of "Beliefs," following the suggestion of the Los Angeles church.

On May 4 a good number returned to the church for an afternoon meeting to hear Pastor Davis report on the ministers conference. As an outgrowth of our Program for Advance workshops for helping those in special need, individuals of the church have pledged to support an orphan at Mother Hunt's Colored Orphanage in Daytona Beach. Claudia Patterson, a 13-year-old, was chosen by the Board of Directors at the orphanage because she was not receiving any financial help of any kind. The church as a whole voted to support her at \$30 a month as long as there is enough in the special fund. It might be noted here that we have already received enough to support her for the next half year. Claudia attended our services on a recent Sabbath and plans to attend Camp Joy in West Virginia this month with our young people.

A meeting to organize a Tampa branch of Seventh Day Baptists was held on the outskirts of Tampa on May 18th. How appropriate for Sabbath Rally Day! Twenty-nine from Daytona Beach drove over for the service and to give them moral support. It is hoped they can have services, with the assistance of our pastor, biweekly through the summer months. Sabbath Rally Day was also observed in our own services with special emphasis on the Sabbath.

Children's Day was observed June 8 with both youth fellowships handling the entire service. The service was conducted by Rex Kenyon as leader. Also taking part were Kathy Cushing, Susie Davis, and Joy Kenyon. The Juniors rendered special music. We admit a little pride in the way they handled their duties but give God the praise! —Correspondent.

Harold Stassen Heads American Baptist Convention

Harold E. Stassen of Philadelphia, former assistant to President Eisenhower and ex-governor of Minnesota, has been elected president of the American Baptist Convention.

Now practicing law, Stassen is a lifelong Baptist and currently is a member of the American Convention's policy-making General Council.

One of those congratulating Stassen on his election was K. Owen White of Houston, newly elected president of the Southern Baptist Convention. White appeared as fraternal delegate to the American Convention session and spoke briefly.

Accessions

Los Angeles, California.

By profession of Faith:
Mr. Garland Hoffman
Mr. John Clibourn

Births

Sibley.—A daughter, Barbara Gail, to Mr. and Mrs. Richard M. Sibley (Kathleen Clement) of Mexico City, Mexico, on January 11, 1963.

Williams.—A daughter, Polly Anna, to James and Donna (Gray) Williams of Shiloh, N. J., on May 10, 1963.

Obituaries

Kenyon.—John S. C., deacon of the 2nd Hopkinton Seventh Day Baptist Church, son of H. Gillette and Harriet P. (Champlin) Kenyon, was born in Hopkinton, R. I., February 19, 1876, and died at Hope Valley, R. I., May 31, 1963. (More extended obituary elsewhere in this issue).

Stillman.—Deacon E. Rae, son of Daniel and Mae Smith Stillman, was born in Michigan, October 20, 1893, and died suddenly at his home in Shiloh, N. J., on Sunday, June 9, 1963.

Mr. Stillman during his earlier life worked as a farmer and as a mail clerk. He drove a local school bus until about two years ago.

Surviving are his wife, Franceil, (whom he married 17 years ago after the death of his first wife); three daughters, Mrs. Nathan Monroe, of Fouke, Ark., Mrs. Robert Welch, of Baltimore, Md., Mrs. Edward Lawrence, of Cedarville, N. J.; two sisters, Mrs. Grover Cornson, of Florida, Mrs. Axel Anderson, of Washington; and several grandchildren.

Mr. Stillman was an active member of the Seventh Day Baptist Church of Shiloh, and held the office of deacon.

Services were conducted on Tuesday, June 11, 1963, in the Shiloh church with his pastor, the Rev. Charles H. Bond officiating. Interment was in the Shiloh church cemetery.

— C. H. B.