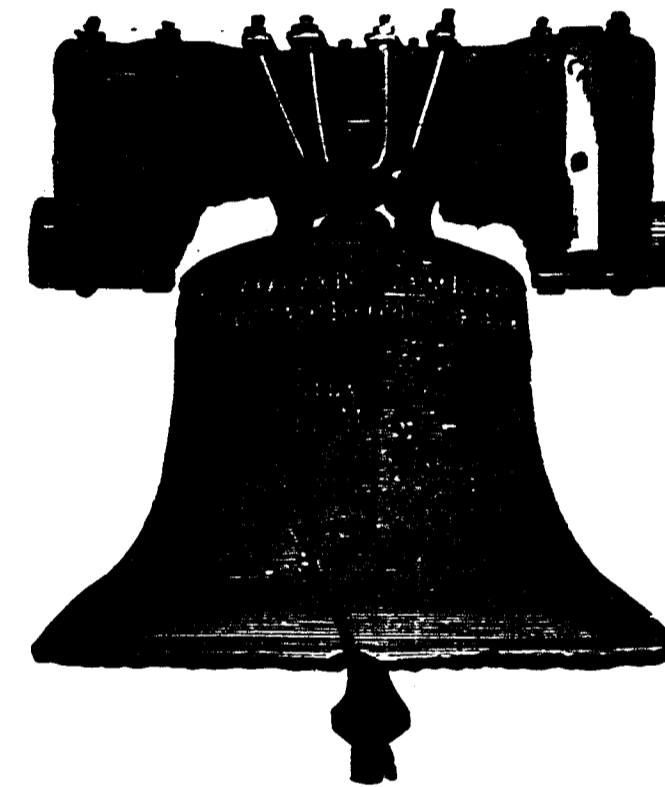


The Sabbath Recorder



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.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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PLAINFIELD, N. J., JULY 1, 1963

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Spirit of '76

Does the spirit of '76 live on or has it been gently laid to rest with fair speeches? We have no desire to return to the rugged days, long muskets, three-cornered hats, and snow-soaked boots. Those battles are over and the trenches dug on our hilltops to protect our ill-equipped soldiers are long since obscured by lofty trees that cover the scars of war. We have no desire to go back except in appreciative memory to the time when our country was small but militantly independent.

There was, however, something in the spirit of '76 that we can ill afford to lose and must struggle to recover if our nation is to survive its own prosperity. Where can we find men like Patrick Henry today, men who will stand without compromise for issues that are fully as important as those on which he spoke? There are those among us who feel that some of our national leaders are not as alert as they ought to be to the outside and inside dangers that threaten our future freedom. They feel that adherence to American democratic principles calls for a more forthright stand by our State Department in international relations, lest many small nations lose their independence.

In 1776 religious convictions were strong. The colonists were fully aware of why they had left the religious systems of the Old Country. Personal faith was strong; it had to be, to carry the settlers through the rigors of peopling a new country. Sin was recognized as sin; righteousness was also according to the standard of the Word of God. As we ponder again the significance of Independence Day we realize that we have allowed ourselves to become weak and flabby in our Christian convictions. Our social standards have become deplorably low. We have been brainwashed to the extent that it seems easier to call sin a sickness than to affirm with the Bible that it is a matter of the heart, requiring spiritual surgery by the Great Physician.

But perhaps the spirit of '76 is coming back. As atheistic communism engulfs more and more of the world, and as the power of nuclear weapons increases, men are driven to think more seriously of temporal liberty and eternal security. It

is high time for Christian leaders to sound forth the Gospel in no uncertain terms. Our people must be strengthened in their faith else they will go down to defeat in the idealogical war in which we are increasingly involved.

Picketing Religiously

Writers, even news writers, feel the necessity of using descriptive or colorful words. Adjectives and adverbs are borrowed from their original setting and applied to one that the writer considers somewhat parallel. This is good except that when the borrowed words are sacred they are sometimes dragged down to the profane level. One of the trade union publications coming to the editor's desk puts a caption under a blown-up, full-page picture. Among the highly praised pickets pictured is a woman in a wheel chair. The caption reads in part, "The doughty band above threw up their picket lines religiously every morning . . . and every afternoon."

Whether or not the demands of these former employees of the Bell System were justified in their protests against the "inadequate pension plan" is not for us to say. It has been considered that being employed by that company is somewhat comparable to owning some of its stock (employees do that too).

What catches one's imagination is that the union writer speaks of religiously setting up picket lines. Was he aware of the tribute he was paying to devotion to God and the practice of regular church attendance? Did he perhaps think that oldsters carrying signs dominated by the usual huge "Unfair" could reasonably be compared with saying prayers in church? Some of us would say that the spirit of this type of union activity where impartial judges can scarcely see an issue is quite far removed from true religion.

We get ourselves into a rather mixed up mess of comparable values. Unions in general have been slow to give Negroes equal rights and privileges. There has been some religious picketing recently in various parts of our country. It was led in some cases by pastors of churches. The pickets sang hymns, prayed, and carried few of the notorious "Unfair" signs.

JULY 1, 1963

They were sometimes set upon by dogs, clubbed by police, and thrown into jail by the hundreds. Perhaps some of the praying and some of the hymn singing was for effect rather than from the heart, but they knew the words and they started out from churches. Did they deserve being treated as criminals? The other pickets mentioned above at St. Joseph, Mo., claimed to be well received. The president of Local 6322 said: "Public opinion was almost totally favorable." Was it partly because all the pickets were white?

We can be sure that if the voice of the best people is not heeded in this struggle for human rights, the voice of the worst will be heard. Men of evil minds stand ready to exploit, for their own personal or political ends, every element of unrest that can be made to fester in our relatively healthy body politic.

Our Giving Potential

Can we determine in dollars and cents the giving potential of the Seventh Day Baptists of America? It is quite doubtful. If anyone attempts to excuse our present failure to keep our denominational giving up to the budget level by saying that we have reached our limit that person is probably statistically wrong and certainly neglectful of the motives for giving. Theoretically it is true that there is an upper limit somewhere. Quite probably, a few people are giving just about all they can afford to the causes they consider most important. This, however, has little bearing on the subject of our total giving potential. Let us not kid ourselves; most of us are not giving according to the biblical standard of one tenth of income. Most of us are not putting a very large measure of love into our missionary work. Jesus said that love is measured by giving: "Where your treasure is, there will your heart be also."

We, on the average, are madly in pursuit of happiness. We seek it by spending up to and beyond our means with no thought of saving, or we save for the happiness we hope to enjoy later with the money we have saved or invested. The happiness sought after often eludes us, because in its pursuit we have neglected to build within our souls the attitudes

MEMORY TEXT

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Isaiah 55: 5.

and characteristics that make the richer joys attainable. In assuming that we must lay up a large store of money for the pleasures of retirement years we tend to forget that we have no guarantee of long life. We cannot be sure that we will escape accident or heart trouble. Neither do we pay sufficient attention to the art of growing old gracefully. If we do not find the secret of happiness in our productive years we can have little hope of finding it in the so-called golden years. Just as the love of money is the root of all evil (1 Tim. 6: 10) so love of Christ expressed in liberal giving is the root of abiding joy.

If we loved enough we would give enough. This is true individually, as churches, and as a denomination. We give good gifts to our children. Often we give them so much that they have little chance of finding the happiness later on that we are seeking now. We give fairly well to the support of the local church, for it is closer to our family. Even here, we have always been far below our potential, as is witnessed by the great increase in offerings when two or three new wage earners begin to tithe. Denominational outreach work is one step farther removed from us in our family situations. Apparently our love or our vision of need is weak. Here, indeed, we have not done very well. If we had, our per capita giving would not be down so far below some other denominations whose people presumably have about the same earning capacity. If we would look at the giving statistics, the growth statistics, and the missionary work of those denominations that have a markedly higher per capita giving than ours we would see the close relation of these things.

We must learn to face the fact that our real problem as a denomination is not lack of giving potential but lack of love. While this analysis does not con-

stitute a solution, it may be helpful. The Book of Revelation speaks of a church whose love had grown cold. We know enough about love to know that such a thing can happen. The love for Christ and His Kingdom can be revived. It is far more possible than restoring the glow to the deadened coals of marital bliss. A rediscovery of the truths of the Bible, a new appreciation of the sinfulness of sin and Christ's atonement for it, and a new glimpse of the need of the world — these things revive love and stimulate giving.

War Baby Graduates Face the World

This week thousands of June graduates are leaving the sheltered ivy walls and going forth to do battle in a troubled — realistic world. This year's class has an unusual distinction. They are the Pearl Harbor war babies. They were born during WW II and have been brought up in the atmosphere of the Cold War. They have lived in the tension of the Atom Bomb, and the global conflict between the two ideologies of tyranny and freedom.

The revolution of technology, automation and cybernation, the population explosion, and the space race are their natural way of life, a way that was alien to their parents. These are the problems they face and which will govern their lives from now on.

The young people are not unprepared. They have learned more than their parents had at their age level. There has been more to learn, but the processes of education have changed along with everything else, and they have endured tests and pressures greater than any generation before them. They have taken it in stride.

New opportunities are opening daily; new achievements as well as new problems are coming so rapidly that what seems like science fiction today is a reality tomorrow. There is no limit to this age of the atom and the age of space. These graduates, these war babies, will be the ones to extend this knowledge, to change the world for better or worse, to cope with the problems of human relations and the struggles of new nations in their upward climb. They will do it — they have to, they have no choice.

The 1963 General Conference

(No. 13 on local arrangements)

How will you get to Fort Collins, if you are coming to General Conference next month? You will note that Fort Collins is almost midway between two state capitals, Denver and Cheyenne — a little closer to Cheyenne.

Some of you may come by airplane. Commercial airlines come to both Denver and Cheyenne. From there you could come by bus — or in Denver, you can rent a helicopter!

Some of you may come all the way by bus. The Fort Collins bus depot is a converted house, just 3/4 mile from the Student Center at Colorado State University. Colorado Motorway, Inc., operates six buses a day each way between Denver and Fort Collins. On Sunday afternoons, buses leave Denver at 12:30, 3:30, and 5:45, arriving in Fort Collins two hours later.

Two of those six buses continue — not to Cheyenne, but to Laramie, which is probably of little use to any of you.

Trailways operates two buses a day each way between Denver and Cheyenne, through Fort Collins. These, however, haul only interstate passengers, and so could not be used from Denver unless you came to Denver by bus; but you could use them from Cheyenne. There is also a "private bus" twice a day carrying passengers from the railroad depot in Greeley.

There are also railroads in Fort Collins, but not many passenger trains. More about that later.

The Local Arrangements Committee will meet all buses and trains that arrive between noon and 9 p.m. on Sunday, August 11, to take delegates to the Conference site.

There is also said to be an airport for private planes near Fort Collins.

If you drive a car from the northeast, whether directly to Conference or first to a Pre-Con Retreat, your attention is called to the fact that some 400 miles of Interstate 80 are now finished west of Chicago. This may not be shown on your maps, and some travel agencies do not tell you about it either. From Chicago, take In-

terstate 55 and then 80; when it runs out, take U. S. 6, picking up 80 again from Atkinson to Moline. 80 starts again north of Davenport, continuing to Iowa City; you get it again at Grinnell, and again east of Dexter. Take U. S. 6 or Iowa 92 through Omaha, and Interstate 80 to its end west of Lincoln; then 6 to Hastings, and U. S. 34 to Brush, Colo. Just east of Brush, jog north to 80 again. If coming to Boulder, continue on U. S. 6 to Colorado 7; if going directly to Glen Haven or Fort Collins, continue on 34 through Greeley.

An alternate route is to cross Nebraska on U. S. 30 to Cheyenne.

—H. Herbert Howe

News from Nigeria

The leaders of Seventh Day Baptist churches in Nigeria keep up their correspondence with denominational offices at Plainfield. In a letter from Pastor E. Osa of Ede Town in the southern area where most of the interest has been shown through a number of years it is reported that there are 15 Sabbathkeeping churches which are progressing well. Mr. Osa states that he has been operating this Seventh Day Baptist church since 1959. He expresses a need for a definite number of Bibles and Testaments in English and in Ibo.

The leader of work bearing our denominational name in another area of Nigeria is G. Harrison who, among other ministries, carries on a prison and leper work. He also requests Bibles and literature for this work.

To supply new Bibles and Testaments for Nigeria directly from this country, though not impossible, is considered impractical since they can be purchased in that country through the American Bible Society at a much lower figure. Arrangements can be made for payment here and pick-up over there.

Although Pastors E. Osa and G. Harrison are widely separated (considering Nigerian travel conditions) they are communicating with each other and trying to get together for a more unified effort.

—L. M. Maltby.

Ministering on the social frontiers is not new or distinctly American. Read the gripping story of the past in Holland as told by G. Zijlstra.

Out of the Fire

By G. Zijlstra and G. Velthuysen

In the first decade of the existence of the Haarlem Seventh Day Baptist Church the Spirit of the Lord did great things.

Already in the beginning, the desire of the church to evangelize found its expression in the temperance movement. The soul of this movement was Bro. Gerard Velthuysen, Sr., pastor of the church.

At that time they were digging the canal from Amsterdam to the North Sea. Great works were performed at Ymuiden and it was to this place that several members of the church regularly went, trying to bring the workmen to a booth, where the Gospel was brought to them. In such a school the members of the church were molded to become co-workers in the Kingdom of God.

It happened in the summer of 1888 at a meeting in Amsterdam, that the commissioner of the police at Haarlem told a friend who became acquainted with the Midnight Mission Work at Copenhagen, (Denmark), of a peculiar situation he was confronted with in his function. A brothel keeper had come to him in order to complain of two young men, who posted before his house, speaking to the men who would enter his house and trying to withhold them from doing so. As a man and a Christian he acclaimed this work, but as a commissioner of the police he was embarrassed, as the brothel keeper had a license and the burgomaster did not allow this man to be hindered in his "legal" business. The commissioner was confused, but his friend jumped with joy and immediately went to Haarlem. That was the work he had been trying to call into existence in vain for over two years.

In the two young men mentioned above, we recognize Gerard Velthuysen, Jr., and Jan Vandersteur, members of the Seventh Day Baptist Church. In the Temperance movement they soon met with fornication, a companion of liquor, and this led them to fight this evil.

But let Brother Gerard Velthuysen, Jr. tell in his own words in his report to the Midnight Mission Society in 1903:

Shortly after the first Midnight Mission was started at Haarlem, we were asked to begin the work at other places too, and so it was on the first of October, 1888, that I set my feet on the Zeedijk at Amsterdam (a street of ill-fame) for the first time. What I now tell of myself does not apply to Vandersteur, who had a courageous nature. Opposition provoked him and when they pulled out the hairs of his beard and he was obliged to give way, he was hardly kept from going back immediately.

The terror and the horror and — let me confess honestly — the fear that filled me when I crossed the narrow side alleys, I shall not describe. Smoking women in the open doors, cheeky looks, impudent invitations house to house, screaming dissonances out of dancing, to dancing, barrel-organ, violin, piano, harmonica, tambourine, side by side or all mixed up together.

I would have preferred to go back immediately. At Haarlem I could not have imagined what it would be like. Had we to find our life task in such a hell from now on? We loathed it! And when they had learned to know our purpose and when there followed threats and strokes each night, while those who could have

protected us did not stretch a finger to help us, then it would have become too much if not within the voice of our conscience would have spoken with irresistible power: God will it!

Difficult as they were, I should not like to have missed that experience of those early days. Though almost every night we were beaten, kicked, often poured over with the dirtiest dirt, still there were many who followed our advice. Even then God delivered us from all of our anxieties; from peril of life too, perhaps more often than we knew.

I only speak of these things to clearly show the contrasts, for now we walk through these same streets and alleys as quietly and as peaceably as you walk along Kalverstreet (5th Avenue). Many of those who have not known these days of old cannot realize those things and do not esteem the fruits of so many years of battle.

And how did this change proceed? Was it by our endurance and courage? No! For I assure you that each day I shrank from the night as from a mountain and that we could only be strengthened by prayer.

Was it for the number and for the excellence of our co-workers? Ah, they were only simple men, "small fellows" one called us, and their number sadly diminished soon when they learned to know the work by experience.

Our skill, our wisdom? But we had hardly any experience, and sometimes, especially in the beginning, we made great mistakes through misunderstanding and ignorance.

Our godliness and self-denial? We experienced that exactly the same grace must restrain us from wavering as those sunk in sin.

When we think over the gradual change of the situation, then there is no other response possible than this: it was God's work. He took up and used those men whom men would never have chosen for it. Vandersteur went behind the bread-cart (A push cart filled with tracts) shortly before we went to work in Amsterdam, and myself, I was very timid. But one thing we did have: we were close friends and both of us longed for nothing else than to follow the Lord's way.

Christian Doctrine Higher Mathematics

Some of us are not very good at mathematics, especially the higher forms taught in college. Simple problems of arithmetic we can do but algebraic equations and trigonometry problems scare us. Perhaps our children will be better prepared than we for modern teaching methods use fairly long equations in the second grade to impart a knowledge of addition and subtraction.

It is easy to learn that 4 minus (2 plus 2) equals zero. In the realm of higher mathematics many people encounter trouble. They think that in the equation of life they can take all their guilt, subtract from it the sum of all their good deeds and possibly come to the portals of heaven on the other side of the qua-

tion with a zero amount of guilt. According to the Bible, no such equation is possible. Man is incapable of balancing evil deeds and good deeds in a way that will earn him eternal blessedness; there is always a remainder of uncanceled guilt. There is, however, a divine solution to the problem of guilt. It is cancelled by the Savior on the cross, even as predicted in the prophecy of Isaiah, "The Lord hath laid on him the iniquity of us all." What man cannot do in his whole life span the Son of Man has done long ago. When we accept by faith the sacrifice of the Sinless for the sinner, we are dealing in higher mathematics and are finding a satisfying solution to the equation involving our guilt. And, thank God, we do not have to wait until the end of life. Christ is our righteousness, a present possession. — By the editor.

MAKAPWA MISSION

Excerpts from material sent by Mission Superintendent David Pearson

(Reprint from Southwest Advance, edited by the Rev. Marion C. Van Horn.)

Makapwa Mission engages in educational, medical and evangelistic work. Church work is found in all three of Nyasaland's provinces. 550 country miles of road (good, bad, and indifferent) separate our northern-most and southern-most churches.

Pastors may serve as many as seven churches and groups, though three or four is more common. Pastors, even though paid, are poor, and work at other occupations by necessity. They are assisted by a host of non-paid deacons, deaconesses, Sabbath School leaders and others. Numerical growth has been rapid—150% increase in the last 10 years.

Medical work is confined generally to the mission itself. Educational work extends out from the mission into three villages. Evangelistic work is carried out in any number of places scattered throughout Nyasaland. The mission itself is located in the Southern Province near Sandama, in the Cholo District.

Our youngest minister has more formal training, which indicates a trend toward more education for our ministry. He completed Standard V, pursued further study by correspondence and in private study with the mission superintendent and then completed two years ministerial training. He now pastors a church, serves as mission assistant and teaches some classes in our pastoral school.

In 1961 there were 26 churches listed and also 26 places of worship. Meetings of course are held in other places as well. Sometimes the shade of a tree is all that is needed.

A look at our ministry reveals eighteen ordained men. Two of these are retired. Most of these have little formal education, but by virtue of their experience and maturity, with God's help are able to meet the demands of their daily duties.

Beatitudes For Friends of the Aged

(This poem carries a heart-warming message to the churches as they direct the Fourth Year Advance emphasis of our ministry to those confined to homes or hospitals because of advancing years).

Blessed are they who understand
My faltering step and palsied hand.
Blessed are they who know
that my ears today
Must strain to catch the things they say.
Blessed are they who seem to know
That my eyes are dim
and my wits are slow.
Blessed are they with a cheery smile
Who stop to chat for a little while.
Blessed are they who never say,
"You've told that story twice today."
Blessed are they who know the ways
To bring back memories of yesterdays.
Blessed are they who make it known
That I'm loved, respected,
and not alone.
Blessed are they who ease the days
On my journey Home in loving ways.

Secretary Harris Visits Holland

A letter from Brother G. Zijlstra expresses pleasure in the visit of Secretary Harris. He wrote on June 9, and in his letter says, "This morning I saw Brother Harris off to London at Schiphol Airport. I am home again and it feels empty here. We had such fine days together, renewing our personal acquaintance and talking in a quiet sphere of many things that interest both of us. I trust that the two days that Bro. Harris stayed at our home have been relaxing days for him. A heavy task is awaiting him in Nyasaland. The Lord bless the work he has to do there and grant the outcome will be a blessing for the people there and to His glory."

He wrote also of the anticipated pleasure of his representation of the Conference of Seventh Day Baptist Churches in Holland at our General Conference in 1964.

—H.R.C.

How Sabbath Tracts Started Our Churches in Holland

(From the Sabbath Recorder of February 2, 1904, a portion of a paper read in the Plainfield church by Mrs. Sarah Wardner.)

The conservatism of the Dutch and their reluctance to yield in controversy makes them almost intolerant of those who do not agree with them in religious belief. The Sabbath truth was not unknown to Holland, for in 1529 two women, Barbary VanThiers and Christina Folingern suffered martyrdom, one of the charges against them being that they kept the seventh day for the Sabbath. . . .

To the minister of a little Baptist church in Haarlem, came a packet of four-page Sabbath tracts in the early spring of 1877. This little package was only one of many sent from the quiet home of the Rev. Nathan Wardner and wife, who had been sent by the Missionary Board of the Seventh Day Baptists of America to spread Sabbath truth in Scotland, and who were located in Glasgow. None know the difficulties, the repulses, the discouragements of this kind of work until they have carried it on. To present an unpopular truth to an unsympathetic audience, to scatter pages of literature that is unwelcome, seems a thankless task, and often these workers had hours of weariness and questioning as to the fruit of their labors; and would anxiously watch the mails for answers from tracts sent to places they could not personally reach. Eagerly and hopefully would they read and re-read letters of inquiry, of thanks, yes, and even letters of rejection and bitterness, for controversy meant life.

From the little packet of tracts which thus fell into the hands of Elder Velthuysen, of Haarlem, Holland, arose a correspondence which resulted in the founding of a little Seventh Day Baptist church, three brethren and eight sisters constituting the membership. To this remnant of the Baptist church in Haarlem, few in number, but brave and determined in spirit, fell the little chapel encumbered by debt.

Elder Velthuysen was the editor of a paper called *De Boodschapper*. Its mission was to publish the truths of the beliefs which were excluded from other religious

publications of the city. When the Sabbath tracts came to his notice he published the translation of them in his paper, thereby losing many of his subscribers. "But," he says, "when *De Boodschapper* must perish he shall perish with honor; better to die in the service of the king than to live as a fawner." Later the Missionary Board determined to purchase the chapel and to aid in the publication work of Elder Velthuysen, and also to pay him \$300 a year salary for missionary work.

In 1879, the right hand of fellowship was extended to the church of Haarlem through its delegate, Rev. Nathan Wardner, by the General Conference, held at Plainfield, New Jersey.

Presenting the Small College

Salem College, Salem, W. Va., was featured on the first of ABC Radio Network's new series, "Presenting the Small College," on Sunday, June 23, from 3:30 to 3:55 p.m. There will be twelve programs in the series.

"Presenting the Small College" is produced by the Public Affairs Department of ABC news in co-operation with the Council for the Advancement of Small Colleges (CASC). The series is designed to make known to a broad audience — and especially to prospective college students and their parents — the sound educational opportunities available at many of America's small, private liberal arts colleges.

Underlining Salem's current growth and development as part of the program Dr. K. Duane Hurley, president of the college spoke at the opening, of bids for preliminary work on new dormitories and a new athletic field. The dormitories are among the first in the country to be financed under the new C.I.T. Educational Buildings program.

A tribute to Salem was spoken by Jennings Randolph, Senior United States Senator from West Virginia, and an alumnus of the college. His son, a recent graduate, represented the fourth generation of the Randolphs to have attended Salem.

Salem is a fully-accredited, co-educational college offering a full four-year program leading to the degree of B.A., B.A.

in Human Relations, B.S., B.S. in Physical Education, and B.S. in Business Administration. It also offers pre-professional courses in such fields as medicine, law, engineering, social work, home economics and theology.

This year Salem is celebrating the seventy-fifth anniversary of its founding by the Seventh Day Baptists. The present enrollment is about 850, and the college is growing rapidly. Of the present enrollment, just over 300 are from West Virginia. An ever-increasing number of students come from Pennsylvania, especially from the Pittsburgh area. Connecticut, New Jersey, and other Eastern states are well represented on the campus.

Not only is Salem a good example of the small, private, liberal arts college, but indeed much of the impetus for their current development derives from Salem by way of Dr. Hurley and the Council for the Advancement of Small Colleges, the national organization that he founded in 1956 for the specific purpose of strengthening institutions like his own college. Dr. Hurley served as president of the Council until 1962, when he was succeeded by Dr. Roger Voskuyl, president of Westmont College, Santa Barbara, California. Westmont will be heard on the second program in the series on June 30.

Tract Correction

An error has been called to our attention in the tract "Seventh Day Baptists and Seventh-day Adventists" copies of which have been sent to all our churches. In the section on "The 2,300 Days," line 8, the word Cyrus should be replaced with Artaxerxes I. This is important to our Adventist friends.

July 4, 1832—The song "America" was sung publicly for the first time by the children of Boston at a Fourth of July celebration in the Park Street Church. The words, said to have been written in a half hour by Dr. Samuel Francis Smith, a clergyman, were set to the music of "God Save the King."

The Authority of The Bible

IT SPEAKS:

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place . . . Knowing this first that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Pet. 1: 19-21.)

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God . . . (2 Tim. 3: 14-17).

. . . God has revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God . . . the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned (1 Cor. 2: 9-14).

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you (John 16: 12-15).

SABBATH SCHOOL LESSON

for July 13, 1963

In the Image of God

Lesson Scripture:

Genesis 1: 26 through 2:3

THE SABBATH RECORDER

Young Adult Pre-Con Retreat

The theme for Young Adult Pre-Con Retreat is "Herein Is Love." It is the title of the book which the Rev. Earl Cruzan is using for the main lectures. Those who plan to participate in the Retreat will profit from a pre-study of the book. If you wish to purchase a copy, you may order it from the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y., for \$1.50 or from your nearest book outlet. The book is **HEREIN IS LOVE** by Reuel L. Howe, Judson Press, Valley Forge, Pennsylvania.

Information concerning the Retreat will soon be in the hands of your minister or church clerk. Along with the information will come a pre-registration blank. It will not be practical to hold the Retreat unless we have 15 pre-registrations. If you do not have a blank, send in your name to Rex E. Zwiebel, Young Adult Pre-Con director, Box 15, Alfred Station, N. Y., if you desire to come.

Youth Pre-Con Retreat

Fliers advertising the Youth Pre-Con Retreat with pre-registration blanks have been mailed to each church. All who plan to come are urged to pre-register. As with those coming to Young Adult Pre-Con, if you do not receive a registration blank, send in your name to the Rev. J. Paul Green, Youth Pre-Con director, R#3, Bridgeton, N. J.

SDBYF Members

Herbert Saunders, Youth Work Committee chairman, reports that 354 Seventh Day Baptist youth and their advisors have joined the national SDBYF. This is the highest number we have ever had.

Papers from Ministers Conference

The Board office has several copies of the following which will be sent to anyone requesting them "The Nature of the Baptist Ministry" by Dr. Winthrop S. Hudson: "Ordination in the New Testament" and "The Early Years in America" by Evalois St. John; "SDB Study on

Church-State Relationship" (54 pages), and Harley D. Bond's "Summary of the 1963 Ministers Conference."

Send to SDB Board of Christian Education Box 15, Alfred Station, N. Y.

Our Teaching Problem

(The following paragraphs are excerpts from the inaugural address of John H. Fischer, president of Teachers College, Columbia University.)

"What a pupil can do and what he should be doing are not necessarily the same. Indeed, much so-called progressive teaching came under critical fire and has been largely abandoned, precisely because children too often did merely what they could, rather than what was good for them to do. The issue for those who plan school programs is not simply what children can learn at a given age, although that question is obviously important, but equally, what they should be learning."

Other statements referred to responsibilities of schools for more than knowledge, e.g., "the opportunity to focus the energies of education on helping people to find meaning in the world and to find it in their lives. If the ideal of self-fulfillment about which we talk so much is to mean anything at all, responsible adults must be aware of the directions in which children should be guided toward fulfillment, and of the quality of respect with which they should be taught to view themselves . . . The school has a special obligation of its own to deal with values and commitments, excellence and taste, and those elements of learning that lead to an appropriate regard for the good work of others and of endless desire to improve one's own."

Method and content are inseparable. "The connection between the total pattern of the curriculum and what we are now calling the processes of education offers an important and largely under-developed field for study. Only temporarily and unnaturally can the process of learning be separated from the content that is learned. To deal with education in concrete and consequential ways, we must work with both."

—Information Service, June 8, 1963.

United Church Women Contact Women's Board

Several months ago, we were asked to send a statement to the United Church Women. After the recent meeting of their board in Seattle, a request was written to each national denominational president, asking her to send, by June 1, 1963, "a brief statement of not more than 50 words, signed by her as president and giving her denomination. This statement is to be based on the content of the original statement—expressed in the words of each president as she wishes to affirm the relationship between her group and United Church Women. These statements will be printed in a leaflet and used as a promotional piece by U.C.W. through councils of church women."

The Women's Board president, Caroline Gray, replied as follows:

May 16, 1963

Dear Mrs. MacLeod:

In response to a letter received May 7 we would submit the following statement:

The Women's Society of the Seventh Day Baptist denomination has high hopes of a greater degree of accomplishment in the work of the Kingdom, through participation with the United Church Women. Just as a single twig, alone, can easily be broken, while the same twig, in a bundle of other twigs, can withstand much stress, so we are confident that our women, in co-operation with other women's groups "in a bundle" known as U.C.W. will be able to contribute to the strength and usefulness of the group.

— Seventh Day Baptist
Women's Society

A note from Mrs. MacLeod:

May 21, 1963

Dear Mrs. Gray:

Bless you! Your statement was the very first one received. It is excellent and we sincerely appreciate your co-operation.

With every good wish,

Cordially,

Dorothy MacLeod

Eastern Association Women's Fellowship

Information has been received by Mrs. Gray, president of the Women's Board, that the women of the Eastern Association have organized with the name, "Eastern Association Women's Fellowship." They are asking the Association for recognition and two hours of time for a program and meeting during Association.

Two of the projects which they will work for through the local societies are the fund for travel expenses of international delegates to Conference in 1964 and scholarships for Religious Education courses of students from the Eastern Association who apply to the Board of Religious Education.

North Central Association Women Hold Meeting

A group of women met Sabbath afternoon, June 15, 1963, to consider the possibility of organizing a North Central Association women's group. It was voted that we work to encourage our local church women to help pay the expenses of the international delegates to Conference at Salem in 1964, and any money raised for this should be sent to the Association treasurer, Charles Williams, Route 1, Edgerton, Wisconsin.

We wish to suggest that the 1964 Executive Committee of the North Central Association set up a supper meeting for the women in attendance at the Association meeting in Stonefort. At this meeting the women will decide whether or not to organize an Association women's group.

Attention All Women

Don't forget to send your green S & H stamps to Mrs. Roger M. Burdick, 604 High Street, Milton, Wisconsin.

She has received about twenty books so far but hopes she will be receiving more soon when all the women learn of the need.

It will take 1,000 books to purchase the car. The books will be redeemed at Rockford, Ill., and the car will be purchased at Sinclair Garage Limited, Kingston, Jamaica.

Tribute to Deacon P. B. Hurley

By Alton L. Wheeler

Mr. P. B. Hurley, the son of John and Adeline Hurley was born March 2, 1878, at Welton, Iowa. He had the good fortune of being born to very religious parents. It was in the bleak wintertime that, at the age of nine, he accepted the Lord as Savior and was one of the candidates baptized in a nearby stream after a hole had been broken in the ice.

His college years were spent in Milton, Wis. and there he met Polly Rice, whom he married in October of 1901. In 1903 they journeyed westward to southern California where he was destined to spend the rest of his earthly years.

In 1905 he began working as a mechanic and soon established an automobile business in which he continued for thirty-two years. Over the entrance in those early years appeared the plaque reading, "Hurley's Auto Hospital." Mention is made of his business, for through the years he endeavored to hire as many Seventh Day Baptists as possible. Many a person from far-flung places, when leaving for the West Coast would be asked where he was going to work.

"Oh, I'll be working for P. B. Hurley," he might reply with some air of confidence.

"Has he promised you a job?" they might be asked.

"Oh, no, but he will hire me," would be their answer, and if the applicant were industrious — and all too often when he was not — P.B. would employ him at least for a time.

In the Riverside church, through the years, he held almost every executive office, worked on committees, sang in the choir, taught Sabbath School classes, and served as deacon. Even his latter years as church custodian seemed a ministry rather than a job.

I have just had the privilege of visiting a Philippine village where some 40 families have received Christ in the past 6 years. They have had no other Christian worker but the "Reverend Radio." — Robert H. Bowman, president of Far East Broadcast Co.

OTHER FOLDS AND FIELDS

World Baptist Membership Passes 25 Million

The Baptist World, publication of the Baptist World Alliance, says in its June issue, that the membership of Baptist churches now totals 25,198,025 in 115 countries.

This is an increase of 888,487 over a year ago. There were gains of 28,000 in Africa, 50,000 in Asia, 14,000 in South America, 7,000 in the Southwest Pacific and 800,000 in North America.

The North American increase came in increases of 500,000 in the report of the National Baptist Convention Inc., which now numbers 5,500,000, and in the Southern Baptist Convention which gained 215,000 to a total of 10,193,052. A gain in the Mexico figure from 17,551 to 60,000 was explained as the correction of an error in the previous figures.

Losses occurred in Central America, where the totals dropped 2,000 and in Europe, where totals declined 16,000.

—BWA

World Conference Of Baptist Youth at Beirut

Twenty-two-hundred delegates from 49 countries have registered in advance for the Sixth Baptist Youth World Conference meeting here July 15-21. More than 3,000 are expected.

Dr. Finlay M. Graham, general chairman of arrangements, said that the meeting will feature 12 speakers from seven countries and 150 discussion leaders from 48 nations.

It will be the first major international Baptist meeting ever held in the Near East. Young people in attendance are expected to visit historic Bible areas in Syria, Jordan, Israel, Egypt, Greece, and Turkey as well as Lebanon.

The program for the six-day meeting was arranged by an international committee headed by Bruce Neal of Toronto, Canada. Speakers will include:

Joao F. Soren, pastor of the First Baptist Church, Rio De Janeiro, Brazil, and president of the Baptist World Alliance.

Theodore F. Adams, pastor of the First Baptist Church, Richmond, USA, and past president of the Baptist World Alliance.

Southern Baptist Convention Has Several Surprise Votes

The 106th annual session of the Southern Baptist Convention at Kansas City in May proved to be one of surprises. Messengers chose a Texas conservative as their president, elected a woman vice-president, adopted a revised statement of faith, and gave trustees of Midwestern Baptist Theological Seminary a vote of confidence.

Election of K. Owen White, pastor of First Baptist Church, Houston, Tex., and leader of conservative forces, as Convention president was the first shocker of the four-day Convention, according to Roy Jennings, staff writer of Baptist Press.

The second surprise was the election of Mrs. R. L. Mathis of Waco, Tex., outgoing president of the Woman's Missionary Union, as second vice-president of the Convention. Mrs. Mathis is the first woman ever elected to one of the top three Convention offices.

Adoption of the new statement of faith without a single amendment and so easily was a mild surprise to many Convention messengers.

The Committee on Statement of Faith and Message was composed of the presidents of each of the state conventions with Convention President Hobbs as the chairman. It replaced the 1925 statement of faith, prepared by Baptist scholars at the request of the Convention during a controversy over evolution.

The 1963 statement of faith contains 17 articles on the Scriptures, God, man, salvation, God's purpose of grace, the church, baptism and the Lord's Supper, the Lord's Day, the kingdom, last things, evangelism and missions, education, stewardship, cooperation, the church and the social order, peace and war, and religious liberty.

"In this day, when countless 'isms' are bidding for the minds of men, the wisest investment anyone can make is in adding God-called ministers in their preparation to preach the Gospel of Jesus Christ which is the hope of the world." So said P. C. Rodwell after giving properties valued at about \$217,000 to a federation.

Work In Progress On Dormitories At Salem

Work has begun on the new Salem College dormitories which are expected to be ready for occupancy by the opening of the fall term, Dr. K. Duane Hurley, president, announced.

Salem College is one of the first colleges to participate in the new C.I.T. Educational Buildings, Inc., program of providing "pay-as-you-go" campus housing to colleges and schools.

The Corporation will lease them to the college for up to a maximum of 12 years and then will give title to them to the college.

The Salem dormitories, to be located at the head of Pennsylvania Avenue, will be both beautiful and unique in design. These buildings, which will house 140 students, will be erected in a U-shaped plan with exteriors of brick and rustic wood. The student living quarters will consist of four-room, eight-occupant suites, built around a common lounge. The buildings will have outside balconies for access to all interior rooms, and each "living unit" will have separate bathroom facilities.

"We at Salem College are extremely enthusiastic about this pay-as-you-go plan" Dr. Hurley said.

He pointed out that it will be a tremendous help to the college in moving forward toward the goal of doubling the facilities to meet the expected increase in enrollment.

Division of Foreign Missions

The Rev. Dr. David M. Stowe has been named executive secretary of the National Council of Churches Division of Foreign Missions, according to an announcement by the Rev. Dr. Roy G. Ross, general secretary of the Council. Dr. Stowe's appointment is effective July 1.

One hundred seventy friends and colleagues of the Rev. Dr. Luther A. Gotwald, retiring executive secretary of the Division of Foreign Missions, honored him at a dinner at the Interchurch Center, June 3.

A former Congregational Christian missionary and widely read author, Dr. Stowe

comes to the National Council from seven years as secretary for interpretation of the United Church of Christ Board for World Ministries. In his new post he will be chief administrator of an agency providing consultation and service facilities for the foreign missions boards of 30 Protestant denominations in the United States.

NEWS FROM THE CHURCHES

KANSAS CITY, MO.—The part-time pastor, John Conrod, is finally established in the city and undertaking the challenging task of helping the new church of just a few families to grow into a larger church. There have been, and there still are, obstacles which need to be turned into stepping stones. The new pastor and his wife were called back to the Pacific Coast almost immediately after arrival, due to a serious accident in his wife's family.

Upon returning to Kansas City housing and work presented problems. The pastor's housing problem has now been solved by the purchase of a mobile home located at a trailer park three miles from the church. The address is 3206 Oakland, Kansas City 29, Mo. Pastor Conrod has now found employment as an accountant with the Butler Manufacturing Company.

The new church has a radio program which is bringing some response. Plans to encourage greater response are now being put into operation. The present series of messages on the air is entitled "What Christians Believe."

MILTON, WIS.—Each year as we look at the list of high school and college honor rolls, we are made proud to see so many of our young people doing so well. Especially, are we happy when we know that character, too, matches their educational success.

This year two high school youth deserve special praise. David Branch, son of Dr. and Mrs. Forrest Branch, and Alan Crouch, son of Professor and Mrs. Herbert Crouch (straight "A" students throughout their high school work) were chosen co-valedictorians of the senior class of Milton Union High School.

The local paper says this of these boys: "David Branch is president of the stu-

dent council and the Forensic Club. This year he earned honorable mention in a National Merit scholarship test and the William Randolph Hearst U.S. Senate foundation award. He is a member of the band, the Blackhawk staff and the track team.

"Alan Crouch, a letterman in both baseball and basketball, served as student council vice-president and junior class president last year. He is also a member of the choir, the Keynotes and the science club."

Both young men are to continue their education. Alan is to enter Milton College and David is to go to Harvard. Good wishes and God's blessing go with them and our other young people as they continue to grow into leadership and Kingdom work. —Correspondent.

BEREA, W. VA.—Our church has a small but faithful group meeting each week for Sabbath School church, Wednesday evening prayer and Bible study.

The youth of the community join our young people in Youth Fellowship every two weeks.

Our local 4-H Club conducted all the worship service but the sermon on 4-H Sabbath. These young people bring us special music almost every Sabbath. It is wonderful to see them working for the Lord.

Our Vacation Bible School just finished eight days of work with an inspiring program. Twenty-seven children and eight teachers attended. Pastor Welch was the supervisor and Mrs. Welch was in charge of the music.

The school offering of \$11 is to be sent to help David and Bettie Pearson's work in Nyasaland. —Correspondent.

FARINA, ILL.—We are pleased to announce that Rev. Wayne C. Maxson arrived in Farina on June 12, and filled the pulpit on Sabbath morning, June 15, delivering his first sermon at his first pastorate following the completion of his work at the Hartford Seminary Foundation, Hartford, Conn. Mr. Maxson was received into membership of the Farina church from the First Alfred Seventh Day Baptist Church, Alfred, N. Y. Thirteen

visitors were present with the regular congregation.

Since the departure of the Rev. A. A. Appel in September of 1962, we have had very fine messages from pastors of other Farina churches, and we have extended thanks to them for the interim services. On some occasions, services were conducted by laymen of the church. We are pleased again to have the services of a full-time pastor, who on two previous summers served this congregation as a student pastor, and comes to our midst fully aware of the needs of the Farina church for good pastoral leadership. We solicit your prayers in behalf of our efforts to strengthen the church and the cause of our denomination in our community, and in the "Chain of Seventh Day Baptist Churches." —Corr.

Continuing Independence

"To date, nuclear weapons have been the major preventive of a Soviet military effort to take over localities of great importance to the security of the so-called free world. There seems to be a reasonable expectation that as long as the United States is armed with nuclear weapons, is ready to use them if necessary, and remains peaceable in its intentions, there will be no major war."

— Lt. Gen. William K. Harrison,
USA (Retired).

Our Servicemen

Bruce Greene, AA689-79-19
NATTC - Co. 7, NAS (56)
Memphis 15, Tenn.

Accessions

Berea, W. Va.

By Letter:
Mrs. Elizabeth Bond Pearcy

Obituaries

Boehler.—Emogene Elaine Prentice, youngest of four children of William Allen and Callie Babcock Prentice, was born at North Loup, Neb., Dec. 25, 1882, and died at her home at Edinburg, Texas, June 13, 1963.

She was married to G. G. Boehler at North Loup Jan. 12, 1909. To this union two sons were born: William Prentice, who died in 1945, and James Robert. She was converted at the age of 12, and joined the North Loup

Seventh Day Baptist Church. Elaine Boehler and her sons moved to Edinburg, Texas in the fall of 1928, where all three united with the Edinburg Seventh Day Baptist Church, of which she remained a faithful and active member throughout life.

Farewell services were conducted at the Edinburg Seventh Day Baptist church Sunday afternoon, June 16, by her pastor, Clifford A. Beebe, and burial was in the Edinburg cemetery.

She is survived by one son, J. Robert of Edinburg; three grandchildren, Robert M. of Houston, J. Harold in service with the U.S. Army at San Antonio, and Miss Rose Mary Boehler of Gladewater; also one brother, Deacon Asa Prentice of Nortonville, Kan., four nieces and one nephew. —C.A.B.

Hurley.—Perley B. Hurley, son of John and Adeline Hurley, was born March 2, 1878, at Welton, Iowa, and died at Riverside, California, May 25, 1963. In the Riverside Seventh Day Baptist Church, he served as deacon for many years.

He is survived by his wife Polly Hurley; a sister, Miss Dora Hurley of Riverside, California; three brothers, Francis Hurley of Riverside, and Victor and Archie Hurley, both of Milton, Wisconsin; one daughter, Mrs. Lucille Stillman of Montebello, California, and one son, Dr. K. Duane Hurley of Salem, W. Va.; six grandchildren; and three great grandchildren.

Since his body, through his pre-arrangement, was dedicated to the extension of medical research at the Loma Linda School of Medicine, a memorial service was conducted on the Sabbath afternoon of June 8, 1963, in the church by the pastor, Alton L. Wheeler. (More detailed article appears elsewhere).

A few years ago, he conceived of a tape-recording ministry through which the Sabbath worship services could be shared with shut-ins, hospital patients, non-resident members and friends, missionaries and pastorless churches, and other men assisted him in operating as many as six tape recorders, in reproducing tapes after the services, and inequipping the church with a public address system.

He served our denomination in numerous other ways, holding the office of General Conference president for two years (1945, 1946), being a commission member, and representing our denomination at interdenominational conferences a few times.

P. B., as he was best known, came from a long line of related ministers and missionaries among whom were uncles including Rev. James Hurley, Rev. C. C. Van Horn, Rev. T. J. Van Horn, and Rev. D. B. Coon. Cousins include Rev. Edgar Van Horn, Rev. Eli Loofboro, and Rev. Loyal Hurley.

He was hospitalized for a short time following a fall resulting in fractures of his wrist and hip, and there the twilight of his earthly years came, with the reminder of an awakening dawn awaiting those whose faith abides in Christ.

The Sabbath Recorder

