

## Accessions

Albion, Wis.

By Baptism:

Mona M. Appel  
Carol A. Baum  
Diana L. Baum  
Laurel E. Marsden  
Geraldine K. Owens  
Gregory S. Reierson  
Jerry Vaught  
Shirley Vaught

## Marriages

**Kuehn-Lindquist.**—Raland B. Kuehn, son of Mr. and Mrs. Howard E. Kuehn of Orange, Conn., and Miss Penelope A. Lindquist, daughter of Mr. and Mrs. Merton O. Lindquist of Holden, Mass., were united in marriage at the First Baptist Church of Holden, Mass., on Sept. 7, 1963. Mr. and Mrs. Kuehn will reside on Fairwood Road, Bethany, Conn.

**Van Horn-Buttefield.**—Rodney W. Van Horn to Mary Buttefield on July 3, 1963, with Pastor Kenneth B. Van Horn, father to the groom, officiating. (Rodney is stationed at Great Lakes Naval Training Center, Ill. His next assignment will be at New London, Conn.)

## Births

**Barber.**—A son, Brian Andrew, to Mr. and Mrs. Hiram W. Barber, III, of Westerly, R. I., on August 5, 1963.

**Gavitt.**—A daughter, Bonnie Jean, to Mr. and Mrs. David Gavitt of Ashaway, R. I., on August 10, 1963.

**Geske.**—A daughter, Maureen Sue, to Mr. and Mrs. (Roselyn Reierson) Neil Geske, Jr., Edgerton, Wis., August 18, 1963.

**Loofboro.**—A son, Scott Allen, to Mr. and Mrs. Roger Loofboro of Milwaukee, Wis., on May 27, 1963.

**Loofboro.**—A daughter, Paula June, to Mr. and Mrs. Norman Loofboro of Milwaukee, Wis., on June 28, 1963.

**Loofboro.**—A daughter, Melanie Kay, to Mr. and Mrs. Robert Loofboro of St. Paul, Minn., on July 30, 1963.

**Obermann.**—A daughter, Carol Ann, to Mr. and Mrs. Anton Obermann, III, of Westerly, R. I., on Sept. 4, 1963.

**Rousch.**—A daughter, Deborah Lynn, to Mr. and Mrs. (Joan Saunders) Rousch, Rockford, Ill., August 9, 1963.

**Schock.**—A daughter, Barbara Adele, to Mr. and Mrs. Floyd (Adele Walters) Schock, July 6, 1963, at Edgerton, Wis.

## Obituaries

**Avery.**—Josephine Maxson was born in Waterford, Conn., Sept. 19, 1894, and died there Sept. 10, 1963.

She was a member of the Waterford Seventh Day Baptist Church and for many years a teacher in the Waterford school system. She was married to Leslie A. Avery, and leaves, beside her husband, a sister, Miss Helen Maxson.

The funeral was held in the Waterford Seventh Day Baptist Church on Sept. 12, conducted by her pastor. — P.S.B.

**Campbell.**—William D., son of the late Elmer and Elizabeth Campbell, was born in New York State August 24, 1889, and died in the Bridgeton, N. J., Hospital August 1, 1963.

Mr. Campbell was a retired railroad man, having been with the Pennsylvania Railroad for 25 years. Following that, he was employed at the Gorsen and McCormick produce store in Bridgeton for 30 years. He was a member of the Seventh Day Baptist Church of Shiloh.

He is survived by his wife, Mae B. Campbell, and an adopted daughter, Mrs. Rex Allred, of Florida; also nieces and nephews.

Funeral services were held on Sabbath afternoon, August 3, from Brooks West Side Funeral Home with the Rev. Robert B. Steelman of the Trinity Methodist Church officiating. (His pastor, the Rev. Charles H. Bond, was away.) Interment was in the Seventh Day Baptist Cemetery at Shiloh. — C.H.B.

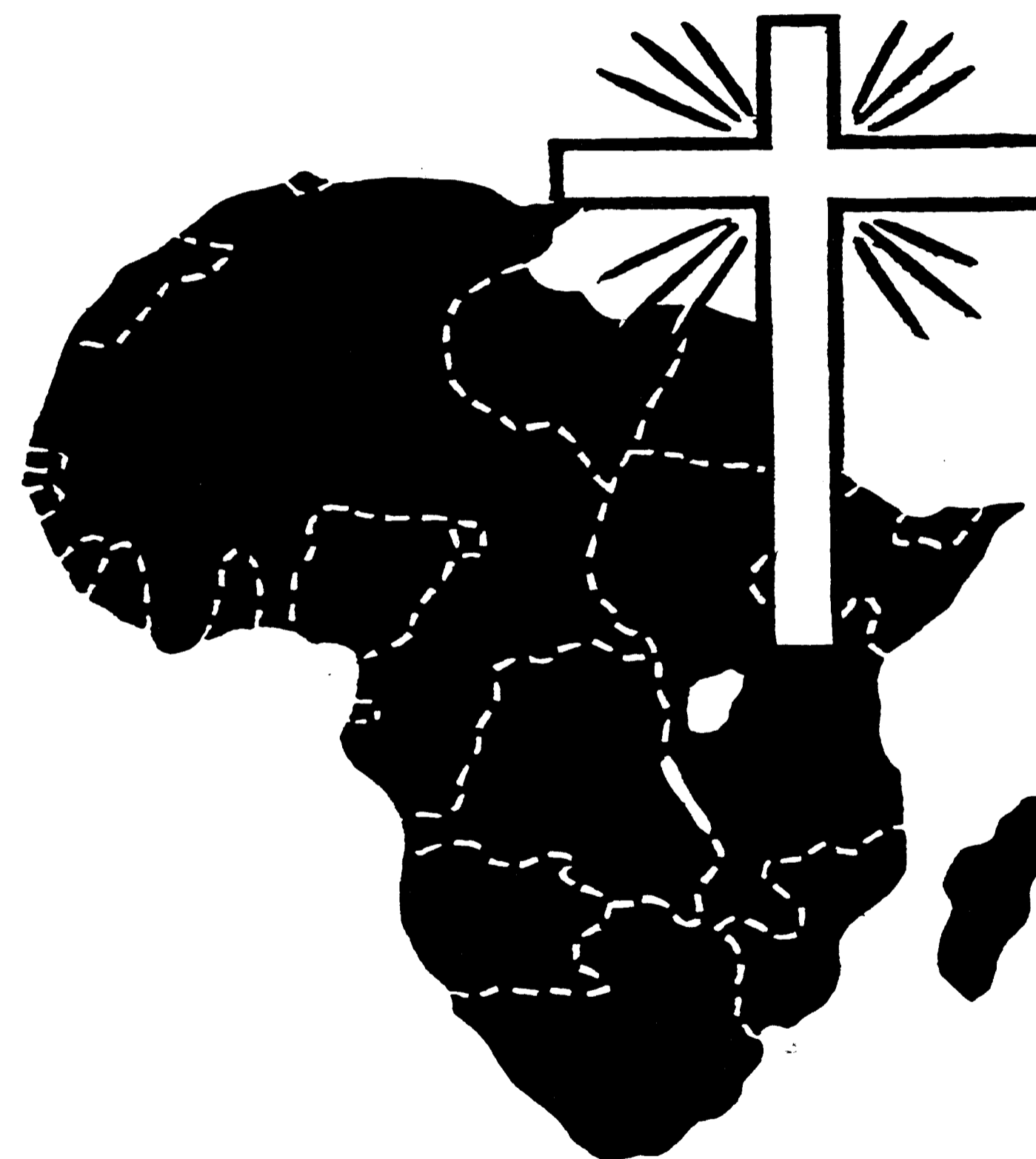
**Davis.**—Maude P., daughter of Henry S. and Abbie Frances Deorian Green Davis, was born at North Loup, Neb., Aug. 21, 1888, and died at Wheat Ridge, Colo., Sept. 4, 1963, following an illness of several weeks.

She was baptized at the age of 14 by the Rev. F. O. Burdick, uniting with the North Loup Seventh Day Baptist Church. Later she transferred to the Boulder, Colo., church and in 1928 became a charter member of the Denver church. She was married on July 8, 1908, to Orsen E. Davis and after some years in Nebraska they moved to Denver. She was known as a woman of deep religious faith and commitment.

She is survived by her husband and two sons, Dr. E. Keith Davis and Will Davis of Wheat Ridge. Another son, James, preceded her in death. A brother, Frank L. Davis, Denver, and grandchildren also survive, including Mrs. Betty Kitzman, Mrs. Joan Wilson and Mrs. Patricia McAnally of Denver, and Philip Davis and Sheila Davis of Wheat Ridge.

Funeral services were held at the Denver Seventh Day Baptist Church hall on Sabbath day, September 7, with the Rev. Albert N. Rogers, pastor, officiating. At the family's request contributions were made in lieu of flowers to the Church Building Fund to be used in construction of the church sanctuary. Burial was in Crown Hill Cemetery. — A.N.R.

# The Sabbath Recorder



### Mission to the World

Seventh Day Baptists have a significant part in world missions, not the least of which is lifting up the Cross over Nyasaland, a country which most of the major denominations have passed by and a country where we now have more members than in any land outside the U.S.A.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press  
REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

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## Baptist Integration Policy

A changing policy leads to a changing practice.

A survey of Baptist churches in Texas reveals that slowly and quietly the pattern of excluding Negroes is changing. About one quarter (1,259) of the churches responded to the survey conducted on a state-wide basis by the Texas Baptist Public Relations office.

The survey revealed that 747 Baptist churches in Texas have an official or informal policy that would allow Negroes to attend worship services. A total of 234 Baptist churches in Texas said their policies would permit Negroes to join the church as a member. Most of the churches, however, had no official policies on (1) allowing Negroes to attend worship services or (2) permitting Negroes to join the church as members.

One hundred forty-seven congregations stated they would not allow a Negro to attend worship services, while 178 churches said they would refuse to admit a Negro as a church member. Twice as many churches took some kind of stand on the racial issue during 1963 than had adopted policies in all other years prior to 1963.

A total of 237 churches stated they would consider a Negro who sought church membership just like any other person who seeks to join the church regardless of race.

It is well to remember that this is Texas, not a northern state. Figures are not yet available for other southern states. If this many Baptist churches have changed their policy on admitting Negroes it is an evidence that the arguments against equality of the races in public worship are invalid. It can be expected that eventually nearly all churches will apply Christianity to the house of God and the organized local congregation. Jesus said long ago, "My house shall be called a house of prayer for all people."

In our own branch of the Baptist faith most of our churches are in the North rather than the South. Not all of our congregations have the opportunity of facing the policy and practice questions of admitting a considerable number of people of other races. Let us try to improve and test our own application of Christian principles before attempting to test those of our southern brethren.

## Let's Have a Funeral

The memory of the funerals of four teen-age girls wantonly killed in their church in Birmingham is still fresh in our minds. The demonstrations of sympathy for the bereaved relatives and for the whole church swept the nation. The outrageous bombing of a church filled with people in regular morning worship called forth some very strong editorial comment in the South as well as the North. The Washington Post pertinently asked, "What kind of creature is it that would snuff out the lives of children innocently at church on Sunday morning?"

A Birmingham attorney, Charles Morgan, Jr., in an article in the same influential newspaper sharply criticized (justly or unjustly, we cannot say) the Birmingham ministers for being so concerned about the city's "image" and doing so little to improve the situation. The attorney questioned: "Did those ministers visit the families of the Negroes in their hour of travail? Did any of them go to the homes of their brothers and express their regret in person or pray with the crying relatives? Do they admit Negroes into their ranks at the church?"

Why do we say, "Let's have a funeral"? Because there is another funeral that ought to be conducted by the clergy of Birmingham and countless other cities. It is the funeral of "Jim Crow." His death has been recorded recently in a number of places and, by all the laws of enlightened decency, should be a matter of record in every city and hamlet where he is still listed among the living. We can hope that the shocking tragedy perpetrated by misguided individuals under the thoughtless instigation of a man entrusted with the government of the state — that this tragic bombing may turn out to be the shattering of the gasping life of "Jim Crow."

We call, the nation calls, the world calls for another funeral. Let the southern clergy call for it in more certain terms than in the past. Let the congregations uphold, like Aaron and Hur, the arms of Moses in the fight against second-class citizenship.

There must always be a word of caution

## MEMORY TEXT

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

— Dan. 4: 27.

in the promotion of social change. If promoted by people with sub-Christian ideals or by organizations that are less than Christian, the end result will also be less than Christian, perhaps even anti-Christian. But Christians must espouse every right cause and seek diligently to keep the initiative in the hands of those who have lofty motives. No single race or repressed minority should have to fight for its rights. The fighting should be done by others, by those who love peace and righteousness and have no thought of personal gain. It is up to us in the Christian Church to bury Jim Crow and to bury communism — with Christ-like love.

## November Special Issue

By the editors,  
Mr. and Mrs. E. T. Harris, Jr.

The distinctive task of the special issue Sabbath Recorder is evangelistic in nature; it travels to non-Seventh Day Baptists as well as Seventh Day Baptists. In fulfilling this purpose, the November special issue will help inform the unfamiliar reader about the variety which flows in the mainstream of denominational thought. It is hoped that in showing the different points of view held by over 25 representative men and women of the denomination non-Seventh Day Baptists may come to realize they too might find a place within the communion.

Some of the topics covered are the Sabbath, the search for truth, faith, practical Christianity, and ecumenics. All will supply answers to questions on "What do Seventh Day Baptists believe?"

OCTOBER 7, 1963



**Conference  
President's  
Corner**

**AS THE YEAR CHANGES**

Since Conference in Fort Collins many of us have been giving, hoping, praying that by some turn of events the 1962-1963 OWM budget would be raised in full. We have hoped for this because our projected programs cannot be satisfactorily concluded without the full provision of a fully raised budget. We have hoped for this because unless the budget is fully raised we shall begin the 1963-1964 Conference year with a drastically reduced budget. Conference provided that if the 1962-1963 budget is fully raised we shall enter the new year with a budget similar to that of the previous year.

As this is being written the time is rapidly approaching for us to tear off the calendar page. By the time you have read this the calendar page will have been removed, the budgetary year will have changed, and the 1963-1964 budget will have been established by our giving or our lack of giving during the months of August and September. There is nothing more that we can do about that. The past year has been cast into the mold which we ourselves have shaped.

The mold for the new Conference year will be one of our own shaping, too. We shall not be regulated by the achievements and the failures of the past, but we shall rise in strength and determination to meet the new challenges which are before us. We cannot rise to meet them in our own strength but we can and shall rise to meet them in the power of Jesus Christ, for it is "CHRIST IN (US) THE HOPE OF GLORY" (Colossians 1: 27b).

As we Seventh Day Baptists allow Him to have His perfect way in us we shall

find that indeed CHRIST IS THE ANSWER to our monetary needs, and the gifts of our love and devotion will provide not only for the meeting of the budget, but will go beyond that to provide those other essentials which will help to establish a forward looking program during this year.

Let us unite our hearts in this purpose as we affirm that CHRIST IS THE ANSWER.

**Denomination Represented  
at Air Force Academy  
Chapel Dedication**

By Albert N. Rogers

The Seventh Day Baptist General Conference was represented at the dedication of the Cadet Chapel at the United States Air Academy on Sunday, September 22, by the Rev. Albert N. Rogers, pastor of the Seventh Day Baptist Church of Denver, Colo., and Mrs. Rogers. The Hon. Eugene M. Zuckert, Secretary of the Air Force, and ranking officers from Washington attended.

Those denominations and agencies which endorse chaplains to the Armed Forces were invited to send representatives, and Harley D. Bond, executive secretary of the General Conference, requested Pastor Rogers to serve in this capacity.

The dedication ceremonies were held in the Court of Honor immediately in front of the chapel with the cadets in formation and Maj. Gen. Robert H. Warren, superintendent of the Academy, presiding. Protestant, Roman Catholic, Jewish and Orthodox leaders presented greetings in recognition of the three chapels contained within the structure and the contributions made by religious bodies toward the furnishings of each. Music was furnished by the Academy Band and the Cadet Chorale.

Dominating the cadet area with its seventeen spires silhouetted against the mountains, the chapel is a constant reminder to future officers, staff and visitors that the Air Force views seriously its responsibility for the religious welfare of all personnel. "Of the many demands made on our cadets, ethical conduct ranks

first," said General Warren. Although criticized early for its bold design, the building bids fair to become a national shrine, another speaker declared. To civilian observers it seemed fitting that officers and cadets were requested to uncover and stand at ease as they joined in the patriotic responses following the dedicatory prayers.

Staff Sergeant Dale E. Thorngate, a member of the Battle Creek Seventh Day Baptist Church, is presently serving as a member of the Academy staff and lives with his family on the reservation. Dale recently received the Commendation Medal for meritorious service in his previous assignment at Patrick Air Force Base.

**King Turns Other Cheek**

The son of a minister and descendant of slaves, Martin Luther King has never lifted a hand against white people although he has been knifed and beaten and his home has been bombed. He has insisted on turning the other cheek, whatever they did. When the "Freedom Riders" arrived in Montgomery and were mercilessly beaten by white hoodlums, the 50,000 negroes in the city, heeding the advice of the young preacher, clenched their fists and stoically refused to join battle. So they are winning the admiration and the sympathy of the vast majority of white Americans. Their battle is being won not by violence, but by turning the other cheek to the many insults which whites see fit to mete out.

Gordon Powell in *Difficult Sayings Of Jesus*  
(Fleming H. Revell Company).

**Young Adults Contribute  
to Conference Music**

Although not mentioned in the September 16 article on Conference music, the Young Adult Pre-Conference group under the direction of Miss Linda Bingham made a significant contribution during the two vesper services when they had charge. A reader, noting the omission, assumes that it was unintentional (which is correct) and states that this group "did some of the smoothest ensemble singing heard at Conference."

**MISSIONS — Sec. Everett T. Harris**

**A Meeting With Makwinja**

When Secretary E. T. Harris first arrived at Blantyre, Nyasaland, on Wednesday, June 12, 1963, he was met by a Sabbathkeeping pastor named Alexander Makwinja and a group of his followers, as well as the Rev. David Pearson, head of our mission.

Those who are familiar with the early history of Seventh Day Baptists in Nyasaland will recall that Alexander Makwinja and Joshua Chateka were two of the earliest converts to the Sabbath made by Joseph Booth. Later, these all became involved in an abortive attempt to lead a revolution against England called "The Nyasaland Native Rising of 1915." As a result of this involvement Joseph Booth was sent out of the country and Makwinja and Chateka were sentenced to jail. Mr. Walter Cockerill, an independent Seventh Day Baptist missionary to Nyasaland, was acquainted with these leaders and because they held the seventh-day Sabbath in common he, too, was asked to leave the country.

After introductions, Pastor Makwinja let it be known that he wanted Pastor Pearson and Secretary Harris to come to his home at the old Shiloh Mission, a few miles away. Rather than offend him, we accepted his invitation. Here we viewed an odd memorial with names printed on it which had been erected with a roof over it, showing that Pastor Makwinja was in the line of succession from Joseph Booth, Walter Cockerill, and Ronald Barrar and as such was the leader of Seventh Day Baptists in Nyasaland.

Pastor Makwinja gave us gifts: eleven dozen eggs, a crate of oranges and grapefruit, a gift of coins (amounting to about \$1.00) and then asked to go with us to Makawwa Mission. He said he wanted us to call a meeting of Makawwa Mission-related pastors to meet with his pastors and followers. Such a meeting was unexpected by the Rev. David Pearson but it was evident that Pastor Makwinja had something in mind and it seemed well to go along until we found out what it was.

We carried Pastor Makwinja with us

to Makapwa where a meeting was held all day Thursday, June 13. Pastor Makwinja said, when asked his age, that he was 120 years old. The blind pastor at Makapwa, who is in his nineties, commented that he was older than Pastor Makwinja.

A prolonged and strange meeting took place on Thursday, June 13, Pastor Pearson called the meeting to order and a devotional service was held. He then asked Pastor Makwinja to state what he had in mind. The old pastor came forward and took over. Another devotional service, with singing and prayers, was held. Apparently the Makapwa Mission-led service was not satisfactory.

Then we found out the reason for our meeting. Pastor Makwinja wanted to lay before the missionary secretary his claim to be the logical leader of Seventh Day Baptist work in Nyasaland. Under his leadership, he said, Seventh Day Baptists could unite.

Dr. Victor Burdick suggested that we could never unite on terms dictated by Pastor Makwinja. The secretary said that the Executive Committee of Makapwa Mission, in consultation with the pastors that looked to our missionaries for leadership, would have to settle this matter. After some time one of the Makapwa Mission pastors spoke simply and eloquently to the effect that they had come out from under the domination of Pastor Makwinja and they would never go back under it again.

It was brought out that Pastor Makwinja teaches that the Levitical laws (Leviticus 11 and 12) regarding unclean foods and the purification of women must still be observed. His followers still live under fear and not by the freedom that comes through faith in Jesus Christ and His saving grace.

Pastor Makwinja sat with shoulders sagging during this discussion looking as though he was a sad and mistreated man. Finally, he straightened and said he would take this matter of leadership to the government to settle. He promised that there would be trouble. Then the meeting disbanded.

Two weeks later, while Pastor David Pearson and the secretary were assisting in special meetings at Nthinde, about 120 miles north of Makapwa, the news was brought that Pastor Alexander Makwinja had died on Thursday, June 27, and was buried on Friday, June 28.

Even before his death one of his followers, Pastor W. Kabwazi, had expressed dissatisfaction with Pastor Makwinja's leadership and asked to join with the Makapwa Mission pastors. The people of his village had to cut a road for the Land Rover so that Pastor Pearson and our party could come to visit them. We found they had made extensive preparation in their village for our coming and gave us a hearty welcome. During Conference several weeks later, following action of the Conference Advisory Committee, Pastor Kabwazi and the church of which he is pastor were welcomed into the Conference. Certain conditions were requested with this recognition and approval. One was that the pastor would attend Pastoral Training Classes at Makapwa and another was that the church would support the Conference Fund thereafter. It was hoped that other Sabbath-keeping churches and pastors would seek similar recognition.

As the secretary left Blantyre on July 25 he noted that one of the porters at the airport was among the group of Makwinja's followers who had welcomed him in June. Upon questioning this man, he learned that Pastor Makwinja had died suddenly, apparently from a heart attack.

Another interesting incident occurred when a delegation from Pastor Joshua Chateka came to interview the secretary before he left Makapwa. Pastor Chateka also is the head of several independent Sabbathkeeping groups in Nyasaland. Mr. Allen, his spokesman, carried back greetings and a message to Pastor Chateka from the secretary. It would seem that a large field of service for our missionaries may lie in the direction of providing leadership for these Sabbathkeeping groups at some time in the future as God may lead and direct.

## "A Stirring in the Mulberry Leaves"

By Linda Bingham,

Denominational Youth Worker

As it turned out, I had a never-to-be-forgotten experience the last week of August when I represented Seventh Day Baptists for the second year at the Ecumenical Youth Study Conference sponsored by the United Christian Youth Movement at Kenyon College in Gambier, Ohio.

The theme of the conference was "The Authority and Lordship of Jesus Christ," which was explored in several areas through lectures and in small discussion groups. One of the things that we discovered was that the Church is subject to the authority of Christ, and that the Church includes us all in one. The unity of the Church is in its calling and in its mission — namely, to be the Body of Christ. This means, we decided, that each individual has a responsibility to the Body — that each individual must do the work of the Church where we live and work in the world. And we spent hours talking in lofty words and phrases about how we should go home and fulfill our mission.

This was all very nice, and I was all set to write a report back to the Board of Christian Education telling what a nice conference it was and saying it was too bad we couldn't have more representatives there, so more of us could get to know all these nice people from all these other nice churches.

Then on Thursday afternoon, something happened that stirred up the works. Our lecturer that day was the Rev. Andrew Young from Atlanta, Ga., speaking on "The Authority and Lordship of Jesus Christ in Human Relations." "Andy" is a Negro working for the Southern Christian Leadership Conference. He has a warm personality, a keen sense of humor, a deep perception of the problems with which he is called to deal, and a strong devotion to Christ. He is engaged in waging a full-time battle against the continuous brainwashing of his people in the South.

The Negro in the South really doesn't have much of a chance, Andy explained. The state and local governments take every possible measure to see that he doesn't



get an education. They exploit him economically — he can't get a good job, even if he's qualified, and he has to take whatever wages the employer feels like giving him. They deprive him of the vote by various means. And then they humiliate him every chance they get. They make him use back doors. They tell him he can't send his children to school. They say he can't use public facilities — hotels, restaurants, rest rooms.

In the midst of all this the church comes along and tells this Negro that he is a child of God, and he believes it. And when he thinks about it, he knows that the way he is being treated is not the way a child of God ought to be treated, and so he revolts. This is the basic cause of the revolution in our country today, according to Andy Young.

"Well," Andy said, "the Lordship of Jesus Christ becomes real important when you get down to Mississippi. . . . When you're down there where everybody's shootin' at everybody else and just barely missin', you get to thinkin', 'Now this resurrection — just how did it go?' And really when you're not at all certain that you're going to live until tomorrow, eternal life does become an important issue. But, if you take the incarnation seriously, you've got to accept the crucifixion. Our only hope is in the resurrection."

Then he made the statement, "Nobody really loves anybody else." They just extend their love for themselves in a selfish way, he ventured. We don't really want our lives to come under the authority of Jesus Christ, because we're too comfortable without Him. The problem in human relations is a problem of not being able to love one another because the

lordship of Jesus Christ is not a reality in our lives. And 115 conference participants, myself included, nodded silently in agreement. But we didn't really believe him — after all, we were Christians!

### Our Lack of Love Becomes Apparent

That night, we had proved to us our own lack of love in a very meaningful and dramatic way. We were still talking about human relations as we gathered in our big assembly hall. The program leaders divided us into groups, according to the different geographical areas of the country which we represented. Then there was another group off in a back corner of the room. We were told that we were to separate these people from the rest of us because they were different than we were — they all had blonde hair and blue eyes. As we looked around the room we discovered there were other blonde-haired, blue-eyed people in our midst, and we were quick to send them off to join the others of their kind. That made six groups — five representing different areas of the country, and one group of blondes. The five main groups were told that we should talk together about problems in human relations that existed in our area of the country, and later we would reassemble, share what we had talked about, and try to find some answers or solutions to the problems. The blonde group was told nothing, except that they were being separated from the rest because they were different.

As we sat in our groups talking, no one seemed to be paying much attention to the blondes, until, when it was nearly time for us to reassemble, they all got up and walked out of the room. And as they left, we laughed. We thought the whole thing had been planned — that we were playing out a situation in which these people were being discriminated against, and now they were going out to plan a big demonstration or a sit-in or something; nothing was said about the blondes at all. Andy Young was talking to us some more, and everything continued as if nothing unusual were happening.

Then some young man in the back of

the room got up and interrupted the program. "I want to know why those blondes left," he said, "I think we ought to find out why they left and where they are and what they're doing."

The man who was in charge said, "Well, we're not preventing their return. They can come back any time they want to. If we're just patient we'll find out what they're up to, and things will work out. Just be patient and let us proceed with the program."

So things went on, and after a little bit someone else interrupted and said, "I don't think we should wait. We've got a problem here, and we're just going right on as if nothing had happened. We're acting just like the church, because we're not doing anything about this problem."

They tried to continue with the program; they tried to convince these people that if only we would wait things would work out. Finally this boy who was so insistent that we ought to go see where these blondes were was told that he could go and talk with them if he could find them. So he left, and as he went out the door, someone hollered, "Blonde-lover!" and of course we all laughed. Still the program continued.

Pretty soon one of the blondes came to the door and knocked and asked if we wouldn't send some representatives out to talk with their group and listen to their grievances. Four or five volunteered (mostly Negroes) and were sent as our delegates to talk with the blondes. And the program went on.

After a while the blondes came back. They stood at the doorway for a minute; people turned to look at them; nobody said anything. They finally came in and sat back in the corner where they had been stationed originally, and it was apparent then that these people had been hurt. They weren't playing any kind of a game — they really had been hurt. And then we realized that we had a problem, and we began to talk of what we could do to bring about a reconciliation between us and these blondes who had somehow gotten hurt.

We talked, one after another of us, voicing our opinions of what we could

do, or what we should do, or what we should have done. Finally the blondes had a chance to voice their feelings, and they said: "Well, we thought you didn't want us here — you didn't tell us anything — you just sent us off over here in the corner — we thought we weren't wanted, so we left — and when we walked out you looked at us, you shrugged your shoulders, some of you laughed. What were we supposed to do? You didn't bother to come and see what the trouble was — you just continued with business as usual. You just ignored us, and that made us upset — it hurt us. You didn't care enough to come and see what was troubling us. The program just continued as if nothing had happened. And when we came back, you still ignored us — the program was still going to go on. And now here we are back and there you are up there, and we still feel as if you don't want us in the group."

Then we knew that in our ignoring them, we had proved Andy Young's point — we really didn't love them! For love involves concern, and concern involves action. Then we knew what we had to do, and about half the people picked up their chairs and moved over to join the blonde group. The blondes were completely overwhelmed by this mass movement — at this sudden feeling of fellowship — and everyone became quite emotional; everyone was weeping. Finally we realized that it doesn't take overt action against a person to hurt a person seriously — that a person can be just as deeply hurt by a lack of any action of any sort — by being ignored. We hadn't done anything bad to these blondes. We hadn't told them they weren't wanted — we hadn't sent them away — we hadn't refused to let them come back. We hadn't done anything — and that was just the trouble.

The impact of this realization hit us all very, very hard. Everyone became quite "shook up" as the kids say when we realized that we really didn't love one another. We talked about this for a while, and we cried about it, and then

(Continue to page 12)

### The Potter's Wheel

There is something highly interesting in the work of a potter, turning his wheel and causing useful, beautiful jars or vases to rise from the shapeless lump of clay.



Here is a fascinating art that was developed even before Bible times and continues much the same even to this day in countries slow to develop mass production techniques or even in our own country where the personal touch is desired for uniqueness.

We can easily imagine the prophet Jeremiah paying a visit to the potter and later describing what he saw in the eighteenth chapter of his work. Any of us would have gotten a little thrill out of such a visit. We like to be spectators, to watch people doing what we ourselves are unable to do because of lack of ability or training. Jeremiah was not a potter, and the maker of pots was not a preacher, but there was a sermon in the clay for that day and for this one. The marred or misshapen vessel while still on the wheel could be brought back again into a lump and refashioned as it pleased the potter. So, too, Jeremiah suggests, our Maker can transform marred

lives and fashion them anew into something pleasing to Him.

The prophet Isaiah gets another sermon from the potter's wheel, or more than one. There is a powerful message in Isaiah 45: 9: "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" This thought is added to in a later chapter: "But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand" (Isa. 64: 8).

The potter's wheel becomes the basis of illustrations in the New Testament also. Those wheels were still turning in the days of Paul. The Romans could well understand his words drawn from Isaiah 45: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, 'Why hast thou made me thus'? Hath not the potter power over the clay . . . ?"

Another reference ties the remorse of Judas after betraying his Lord to this same subject of potter and clay. When he cast down the thirty pieces of silver at the feet of the chief priests they could not put it in the treasury because it was the price of blood. They decided, therefore, to use it to purchase "the potter's field" for a place to bury strangers. Thus with blood money contributed by a man who in his own estimation was now only a broken potsherd they proposed to bury the outcasts of Israel among the potsherds that littered the field next to the pottery and made it unfit for any other use.

From the above quotations it can be seen that the lessons of the potter run throughout the Bible from the second chapter of Genesis where God became the Divine Potter in the crowning act of His creation until the second chapter of Revelation, where the Spirit speaks to the churches and concludes with the pronouncement about the rule of God over the nations: "As the vessels of a potter shall they be broken to shivers."

Yes, much of the message of the Bible can be expressed in terms of the potter's wheel. We are indebted to the American

Bible Society for the picture of a potter of India at work with his heavy, momentum-sustaining wheel. The picture comes from a recently released one-reel motion picture "The Potter's Wheel" which tells a story of Scripture distribution in India and compares the influence of the Bible on the lives of its readers with the shaping of common clay by a potter.

### Centennial Celebration of Nortonville Church

Early in 1961 plans were made for a Centennial Celebration for the Nortonville, Kan., Seventh Day Baptist Church. A Centennial Committee was appointed, with Edna Wheeler chairman. Much time was spent by the committee in the search for authentic history, costumes, pictures, and antiques for display. Centennial plates were ordered and sold in honor of the event.

The first worship service of the original Nortonville Seventh Day Baptist Church was August 14, 1863. The Centennial Celebration was August 3, 1963, a more convenient date.

This important day started with the regular Sabbath morning worship service with Pastor Bass in charge. George Stacey, a lay minister in the Seventh-day Adventist Church at Troy, Kan., read the Scripture. John Conrod, pastor of the Kansas City church, gave the talk to the children. Clayton Faubion, a pastor in the Seventh Day Church of God, from Stanberry, Mo., and Rev. C. B. Dennison, local retired Methodist minister, were also present and took part in the afternoon service.

The message of the morning entitled "Seeing the Invisible One" was brought by Pastor Bass. Pastor Bass brought to mind that just as Joshua urged the children of Israel to keep the covenant, so our forefathers would urge us to keep the covenant. As Joshua placed a stone as a witness to the Lord, so we here at Nortonville have also placed a stone as a witness unto us of the faith of our church's forefathers. Pastor Bass urged those attending to visit the stone (or marker) located on the site of those first services, and the congregation read in unison our covenant in re-dedication.

In the Sabbath School hour letters from former pastors, members and friends were read. There were six from former pastors; two from churches in our Mid-Continent Association, and three from young men ordained to the ministry from this church. The last half of the service was used for giving recognition to living members who are descendants of the pioneer founders of the church. The names of the pioneer families included: Saunders, Stillman, Butten, Petty, Wheeler, Clark, Griffin and Randolph. Fred and Myra Maris are the only living first-generation descendants. Second-generation descendants are Paul Hummel, Boulder, Colorado, Alma (Maris) Davis, and Edwin Wheeler, both of Nortonville. Third-generation descendants consist of the William Vincent family and Margaret (Stillman) Ogden, Sabetha, Kan. Alfred Wells, Lawrence, Kan., is a great-great-grandson of the Rev. A. A. F. Randolph, the church's first pastor. Herbert N. Wheeler and Clarissa (Wheeler) Rasmussen, Boulder, Colo., are direct descendants of the Rev. Samuel Wheeler who was the second minister to serve the church.

The 100-year history of the church given in the afternoon was divided into four parts of 25 years each. The first 25 years (1863 to 1888) were dramatized with a skit of the first recorded business meeting. Fourteen members of the church took part in the skit, using authentic minutes, names of participants at the first meeting, and costumes. The skit was prepared by Myra Maris and Lenna Babcock.

During this period the Sabbath School was formally organized on April 3, 1869, and the Women's Missionary and Benevolent Society was organized April 15, 1882. The dedication of the original church two miles north of Nortonville was held June 23, 1883.

The next 25 years (1888 to 1913) were reviewed in a paper prepared by Jessie Crouch and Alena Bond. During these years the church was torn down, carefully moved and rebuilt at the present site. Also the parsonage was moved bodily, slowly and surely, and placed south of the church building. The moving, even without the present paved roads, took place so safely and gently that Mrs. Hills, the pastor's

wife, lived in the parsonage during the transit, cooking the meals and doing other household duties. Dedication of the church took place on May 19, 1902. Individual Communion Service was instituted in 1911.

The history of the next 25 years (1913 to 1938) was portrayed by the use of a Magnaviewer which showed pictures of historical interest. The Golden Anniversary of the church was observed during Association in 1913. General Conference was entertained here for the third time in 1918. (Other Conference years were 1892 and 1904.) The Northeast Central District Christian Endeavor Convention was held here in 1936 and the Golden Anniversary of the County Christian Endeavor was held at the church in 1937. In 1938 the church celebrated its 75th Anniversary. During Pastor Osborn's pastorate, a teen-age conference was held every summer and open house every Sabbath night. Also from his pastorate came four ministers: Alton Wheeler, Allen Bond, Wendell Stephan, and Edgar Wheeler. Recognition was given to former leaders of church music including choir directors and organists. This section of the program, prepared by Reba Wheeler and Kathryn Niemann, was narrated by Alfred Wells.

The last 25 years (1938 to 1963) were reviewed by the Christian Endeavorers in a paper prepared by Billie (Zeek) Wheeler. Young people have always played an important part in the church and its work. The Young People's Mission Band was organized in 1882, became the Christian Endeavor Society in 1887, and was the second in the state of Kansas. Highlights of Christian Endeavorers down through the years have been Christmas caroling, New Year's Eve watch services, singing to the ill and shut-in, and having charge of church worship services during Youth Week. During the pastorate of Verney Wilson, Vacation Bible School was re-established, and he instigated the Children's Day program to follow it. It was during Pastor Duane Davis' pastorate that the old-fashioned annual "Pit Barbecue" started, and extensive repair of the church was accomplished.

Pastors who have served this church are: A. A. F. Randolph, S. R. Wheeler, J. J.

White, George M. Cottrell, J. M. Todd, George W. Hills, M. B. Kelly, James L. Skaggs, Herbert L. Polan, Herbert L. Cottrell, S. Duane Ogden, Lester G. Osborn, Verney A. Wilson, Duane L. Davis, and Robert L. Lippincott. In June, 1963, the church welcomed Pastor Leroy Bass and family from Paint Rock, Alabama.

The celebration was brought to a close with a social evening. It had been a day of joy for the 157 who attended. Ten states were represented in the congregation.

### A Stirring in the Mulberry Leaves

(Continued from page 9)

someone said, "Oh, for heaven's sake, let's break this up and go have some coffee. We're getting too worked up over this." So the meeting broke up, and they went and had coffee.

But some of us stayed behind to talk about what had happened and we thought, "Well, now we really are acting just like the church, because every once in a while the church will get worked up about something, after they've talked about it for a while, and then just at the point where they could begin doing something — just when they could begin taking some action in a positive way — they break up and go have coffee. We can't leave it this way this time."

So we brought the kids back together, and we talked for a little bit about the sin of neutrality. Then we formed a big fellowship circle — more than 100 of us around that big room — and we sang. We sang some of the songs that had been sung in Washington the day before — the day of the Negro freedom march. We sang "We Shall Overcome" for about twenty minutes, people making up verses as they went along. "We shall overcome, someday" . . . "Black and white together, someday" . . . "We shall brothers be, someday" . . . And then the reconciliation was complete, and we could go to bed.

I know for a fact that none of the people who participated in this experience are ever going to be quite the same again. The sight of the blonde Candy and the

black Bette hugging each other and crying is not going to be easy to forget. It took something hard — something tough to go through — to impress us with the impossibility of the neutral position. And I, for one, was convinced that a Christian can never be neutral — whether it's about racial discrimination, or prayer and Bible reading in schools, or fraudulent politics, or anything. A member of the Church — the gathered Church, the dispersed Church, the Body of Christ — can never be neutral. Jesus said, "He that is not with me is against me; and he that gathers not with me scatters abroad." And now I know what He meant.

It's so easy to be the church, when all you have to do is talk. We're not discriminating against anyone. We're not forbidding them to come to church. We're not being mean to anyone. After all, we're Christians! But because we're being neutral — because we're ignoring them — are we causing them hurt?

There is a stirring in the mulberry leaves, and it may cause a shake-up in the Christian Church. Some of our people are beginning to understand. There's only one way. Jesus says. It is to "love one another" as I have loved you. This kind of love takes personal action — it takes concern — it takes compassion — it takes complete consecration — and it might take us to the crucifixion. But, as Andy Young said, "If we do take the incarnation seriously — if we believe in the implanted Word of God — then we must accept the crucifixion. And our only hope is in the resurrection."

— Submitted by Rev. Rex Zwiebel,  
Secretary of the Seventh Day Baptist  
Board of Christian Education.

### What Africa Needs

Albert Schweitzer, noted physician-clergyman, who has operated a hospital in Gabon, Africa, for the past half century, has this to say about contemporary Africans: "At this stage, Africans have little need for advanced training. They need very elementary schools run along the old missionary plan, with the Africans going to school for a few hours every day and then going back to the fields. Agriculture, not science or industrialization, is their greatest need."

### Filipino Minister Writes Again of Gospel Needs

Virgilio Ibarra, a seminary graduate, writes again from the mountain country of Luzon where he is patiently attempting to carry on a Sabbathkeeping Gospel work without denominational assistance. Letters such as this may well be shared in part with those who are pleased to include the Philippine Island Protestants in the circle of their love and prayers. This young man has a few simple requests, knowing that our budget does not allow us to support him in full-time work. He adds at the close of his letter that some of his native friends are asking him to appeal to our friends in America to send some second-hand used clothing. He says he is ashamed to tell us of this request, but "If you can help me in favor of our native friends, kindly send a relief for them."

Part of his letter deals with his efforts to get Seventh Day Baptist literature translated into the native dialect because 98% of the people with whom he is working speak that language. The churches of Holland have sent a check to provide for the printing of one tract.

Here is a portion of the young man's letter:

"I am pleased to hear from you about the news you did in publishing the gospel needs here in the Philippines. True, that hundreds and thousands of Filipinos need the gospel of salvation in many different places. It is a wonderful chance for Christian friends in America among individual congregations, as well as individual Christian members to help feed thirsty and dying souls of many Filipinos. This they could give the best investment of their means. It is a challenge to any Christian who feels the value of preaching to the needy. It's true that the 'harvest is plentiful' but nobody labors for the Master. The Philippines need the prayers of every Christian and the churches for strengthening a successful work in the vineyard of the Lord."

"Trouble about telling little white lies is they pick up so much dirt while traveling."—Kenny Bennett, Greencastle (Ind.)  
Putnam County Graphic.

### ITEMS OF INTEREST

#### Seat Belts Safer than Superstitious Statues says Catholic Priest

Father L. Romagosa, a leading Roman Catholic clergyman in New Orleans, La., has pointed out the advantage of auto seat belts over dashboard statues, to reduce accidents or fatalities on the highways. In a newspaper editorial he told his parishioners that only one car in 100 is equipped with seat belts despite proof they can reduce injuries by one-third and deaths by one-half. "This is particularly interesting," he said, "when one stops to consider the proportion of the remaining 99 cars prominently displaying one, two, or even three religious statues upon their dashboards . . . the very multiplicity of the religious articles would seem to imply a hopeful wish thereby to double and redouble divine protection. This almost borders on superstition, as if God were more pleased with the fad of displaying cheap religious facsimiles than with the use of sound common sense in auto safety. Father Romagosa stressed the importance of the use of right reason, which is pleasing to God, and the lesson of experience, which leads to the conclusion that seat belts save more lives than dashboard saints."

Leaders of the Mormon Church in the United States are reported to be considering abandonment of its historic policy of discrimination against Negroes. From its earliest days the church has admitted Negroes to simple membership, but has not permitted them to progress beyond this to the church's ministry. A spokesman says that the decision finally will be made by the president who is regarded as the chief prophet and "the source of divine revelation." —W. W. Reid

#### Central Association Fall Meeting

The Central New York Association which holds its full-length meeting in the spring announces that its one-day fall session will be held at Leonardsville on October 12. The Rev. Herbert Levoy acts as the host pastor.

## Constantine's Day

(Author's name withheld)

Sunday might well be called Constantine's Day. In the chronological table in the back of Winston's Dictionary (Encyclopedic Edition) under the date A.D. 321 it says: "Constantine establishes the observance of Sunday." Under the date A.D. 313 it says: "Constantine the Great embraces Christianity." His conversion, however, was a political move and he was still a sun worshiper at heart. His edict of 321 reads:

"Let all the judges and the townspeople and the occupation of all the trades rest on the venerable day of the sun, but let those who are situated in the country freely and at full liberty attend to the duties of agriculture, because it often happens that no other day is so fit for the planting of corn and the planting of vines, lest by neglecting the proper occasion they should lose the benefits granted by divine bounty."

Up to this time the early Christian churches observed the seventh day as a day of worship. Jesus, as well as Peter and Paul, preached and healed on the Sabbath, the day of rest blessed and sanctified by God at the creation. When the disciples were criticized for plucking grain and eating it on the Sabbath, Jesus said, "The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath" (Mark 2: 23-29).

In many of the Old Testament books the seventh day is called "the holy sabbath unto the Lord" — the real Lord's Day.

At the time of the Reformation, the Sabbath almost won over Sunday. Carlstadt, who worked with Luther, was a Sabbathkeeper and based his belief on the Bible. He believed that all ceremonies in the Christian Church that are not warranted in the Bible should be rejected. Luther felt that many things were not commanded by Christ but were not forbidden.

Toward the close of Luther's life, the Reformation suddenly ceased to advance. The Council of Trent, called by the Roman Catholic Church, very nearly set aside tradition, making the Scriptures the

sole method of appeal, but the Archbishop of Reggio presented the following argument:

"The Protestants' claim to hold Scripture alone as their standard of faith is false. The written word explicitly enjoins the observance of the Sabbath Day. They do not observe the seventh day but reject it and observe Sunday which has only the tradition of the church." The Council of Trent unanimously condemned Protestantism and the Reformation.

(If you would like to see this, with possible revisions reproduced in tract form, write to the editor.)

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CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Youth Field Worker Schedule

The travel schedule for Miss Linda Bingham, Seventh Day Baptist Youth Field Worker, has been set up as follows:

West Virginia churches, Sept. 1-Oct. 26

Southwestern Association

Paint Rock, Ala., Nov. 2-9

Little Rock, Ark., Nov. 16

Texarkana, Ark., Nov. 23-30

Metairie, La., Dec. 7-14

Albion, Wis., Jan. 5-25

Milton, Wis., Jan. 26-Feb. 22

Alfred and Alfred Station, N. Y.,

Feb. 23-March 28

Adams Center, N. Y., March 29-April 25

Eastern Association, Apr. 26-May 30

Little Genesee, Richburg, N. Y. and

Hebron, Pa., May 31-June 27.

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### SABBATH SCHOOL LESSON

for October 19, 1963

Christian Responsibility and Support

Lesson Scripture: 1 Cor. 9: 1-18.

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### NEWS FROM THE CHURCHES

MILTON, WIS. — Plans for a new parsonage for the Milton church have been accepted by the congregation at a recent business meeting. It is to be built on the present parking lot west of the church building. A special committee presented well-worked-out plans for a two-story, four-bedroom house of Colonial

type architecture that will look very well with the church edifice.

The parking lot is being moved to the rear of the church property. The present group of trees with lovely lawn, the scene of various summer events, will be left between the church and the parking area.

Another improvement to the property is a beautiful little youth chapel. The room north of the balcony room has been transformed by the adding of pews, lectern, and altar of matching oak wood. (See cover picture Sept. 23 issue). One feels the atmosphere of reverence as he enters and approaches the altar with its symbols for Christ — the cross, the candlesticks, and the large CHI RHO (the first two letters of the Greek word for Christ). The dorsal back of the altar subdues the light from the windows back of it and adds to the quiet, worshipful atmosphere.

This gift from the George Ellis family is being used and appreciated by youth groups from the church. Mr. and Mrs. Ellis lived for many years in Madison, but always maintained a deep interest in the home church.

Each Sabbath recordings of the church service are made and later taken to shut-ins by a committee from the diaconate, Marjorie Burdick and Archie Hurley. On Wednesday mornings, Mr. and Mrs. Hurley and Marjorie, with usually one or two others, drive 18 miles to Caravilla, a retirement home where some of our members live, and conduct this service in the beautiful chapel for any residents who care to come. Several are regular in attendance, and at times others drop in. The Communion service was recorded and Communion served to shut-ins in Milton, to the group at Caravilla, and also to the group of Seventh Day Baptists in Walworth.

Under the leadership of the Advance Committee of the church, opportunity is given for the congregation to consider our mission to social frontiers through the reading and study of the book, *Come Out of the Wilderness*. This is a challenge for home mission work through united efforts in our large cities.

— Correspondent.

DENVER, COLO. — Never have the members of the Seventh Day Baptist Church of Denver had a busier or more profitable summer. We have enjoyed the added responsibilities entailed as one of the two host churches of the 1963 Conference at Colorado State University at Ft. Collins. Practically all of our group were able to enjoy at least some of the Conference meetings.

We welcomed our new pastor, the Rev. Albert Rogers, and his wife, Janette, at an impressive installation service on August 24. Our Boulder church friends joined us and the Rev. Erlo Sutton and Mynor Soper assisted. The Rev. Duane Davis gave the Scripture and prayer. A cordial welcome was extended by the Rev. Clifford Scott of the Lakewood Ministerial Association. Greetings were extended by the representatives of the diaconate, Elmo Davis; the church moderator, Daryl White; the Sabbath School superintendent, Richard Steele; the Ladies Aid, Frances Stephan; and the Youth Fellowship, Ed Hansen.

After the fellowship dinner, excellent Conference reports were given by Sheila Davis, Mrs. Betty Rood, Daryl White, and our pastor.

The parsonage is a center for friendly visitation, many friends stopping en route from Conference. Here is the meeting place for two Sabbath School classes and various organizations of the church. The Mid-Week Reminders bespoke the all-out interest, enthusiasm, and consecration of our pastor and his wife to the work of our Denver church.

We are all saddened by the passing of our beloved Maude Davis, a charter member and true servant of God.

We're proud of our Youth Fellowship group with Ed Hansen, president, and capable young people in other offices.

September finds several of our young people college-bent: Phil Davis, Mesa College, Grand Junction, Colo.; Jerry Knox, C. S. U. at Ft. Collins; Gary Davis and Robbie Stephan, Colorado University at Boulder, Colo.; and Jean White and Janet Sue Turpin, Milton.

Bud Stephan is "house parent" at Colo. State Children's Home with responsibility for 16 boys. Don Hansen will



# The Sabbath Recorder

soon be leaving studies at Denver University for duties with Uncle Sam. Bob White is in "boot" training with the Coast Guard in California.

The Ladies Aid with Frances Stephan, president, and her corps of officers begins a busy year. The Blanche Sutton, Friendly, and Kum Dubl groups continue their monthly get-togethers and share the supervising of the monthly church fellowship dinners.

We are finding that the departmentalizing of our church program is providing greater effectiveness in the total program. Four departments with their chairmen and committees: Evangelism, Elsie Thorngate; Worship, Jeannette Thorngate; Stewardship, Don Widman; and Christian Education, Margaret Davis, define work areas, thus providing greater opportunity for service.

It is only by working unselfishly and giving of our time, talent, and means that we begin to comprehend our mission as individuals and as a church. We do well to put into practice the words of our beloved A. H. Lewis, "The primary purpose of Seventh Day Baptists is to spread truth patiently and persistently."

— Correspondent

## Accessions

Alfred, N. Y.

By Letter:

Rev. David S. Clarke  
Frances P. Clarke (Mrs. David S.)  
Roberta L. Clarke  
D. Sherman Clarke  
Cathy S. Clarke  
Carol M. Clarke

## Marriages

**Davis-Lippincott.**—Roger F. Davis, son of Mr. and Mrs. LaVerne W. Davis, Verona, N. Y., and Della Fern Lippincott, daughter of Adalyn Lippincott and the late Luen Lippincott, Milton, Wis., were united in marriage on August 10, 1963, at the Milton Seventh Day Baptist Church. The Rev. Duane L. Davis, brother of the groom, officiated.

**Wheeler-Zeek.**—Kent Eugene Wheeler, son of Mr. and Mrs. Charles Wheeler, Nortonville, Kan., and Billie Louise Zeek, daughter of Mr. and Mrs. Eldred Zeek, Nortonville, were united in marriage August 24, 1963, at the Seventh Day Baptist Church. The Rev. Edgar F. Wheeler, Ashaway, R. I., uncle of the groom, officiated.

## Births

**Greene.**—A daughter, Elizabeth Marietta, born Sept. 5, 1963, to Mr. and Mrs. Ronald L. Greene of Greenville, Pa.

## Obituaries

**Shelton.**—Hortense Keith, daughter of Billy and Esther Keith, was born Jan. 3, 1884, in Stone Fort, Ill., and died in Texarkana, Ark., Sept. 6, 1963.

At about the age of 18 she became a convert to the Sabbath and at the age of 20 she married Thomas Shelton, who also became a Sabbath convert. Hortense was a charter member and the oldest member of the Seventh Day Baptist Church of Texarkana, and a resident of Texarkana for more than 40 years.

Surviving are one daughter, Mrs. Ruth Griffith of Texarkana, one sister, Mrs. Nadine Powell of Long Beach, Calif., two grandchildren, and two great-grandchildren.

Funeral services were held at the Silverino Baptist Church, with her pastor, the Rev. Marion C. Van Horn, officiating. Burial was in the Silverino Cemetery. — M.C.V.H.

**Thomas.**—Mrs. Louise (Austin) Thomas, daughter of John and Harriet (Whittier) Austin, was born in Clark's Falls, Conn., Feb. 11, 1880, and died at a Mystic convalescent home on August 27, 1963. Funeral services were held at the Buckler Funeral Home in Westerly, R. I., with interment at Oak Grove Cemetery, with her pastor, the Rev. Earl Cruzan, officiating. — E. C.

**Titsworth.**—Miriam Saunders, daughter of Irving and Katharine Davis Saunders, was born at Alfred, N. Y., Dec. 17, 1879, and died at Lakeland, Fla., Sept. 10, 1963.

At an early age she was baptized and joined the First Alfred Seventh Day Baptist Church. She attended schools in Alfred and Rochester, and studied ceramics at Alfred University.

On April 6, 1904, she was married to Waldo A. Titsworth, who died in 1956. She is survived by three children, Mrs. Ruth K. Baum, of Lakeland, Fla., Irving S. of Madison, Tenn., and Alfred A., Texas, six grandchildren and one great grandson. Mrs. Titsworth was very active in the church Ladies Aid, Evangelical Society, and several clubs in Alfred.

After Dr. Titsworth retired in 1946 they moved to Daytona Beach Fla., and Mrs. Titsworth was a member of the Daytona Beach Seventh Day Baptist Church and their Ladies Aid. The last three years she resided in Lakeland, where she was quite active until she suffered a broken hip in March.

Funeral services were held in the Heath Funeral Chapel, Lakeland, with the Rev. Wm. B. Caldwell, pastor of the Lakewood Park Methodist Church, officiating. Interment will be at a later date in the Alfred Rural Cemetery.

— R.B.

