

OUR WORLD MISSION
OWM Budget Receipts For April 1964

	Treasurer's		Boards'	Treasurer's		Boards'	
	April	7 Mos.		April	7 Mos.		
Adams Center	\$ 138.35	\$ 555.60		17.00	217.00		
Albion	31.50	201.05		563.54	5,021.90	105.00	
Alfred, 1st	423.35	3,134.31		87.25	1,087.25		
Alfred, 2nd	182.55	1,365.64			278.41		
Associations & Groups	28.00	88.00	\$ 383.88	524.55	858.40	440.92	
Battle Creek	506.88	3,726.18	50.00	218.00	932.33	50.00	
Bay Area		225.00		15.00	244.25		
Berlin	145.41	805.17	77.62	150.00	195.00		
Boulder	55.70	321.65	35.00	478.75	3,677.10	147.50	
Brookfield, 1st		192.60		318.07	2,676.93		
Brookfield, 2nd	18.00	104.00	20.00	241.00	964.50		
Buffalo	100.00	240.00			261.00		
Chicago	92.50	712.50			2,382.72		
Daytona Beach	122.25	831.27	101.50	40.00	75.00		
Denver	147.48	792.35	25.00	19.80	413.40		
De Ruyter	28.00	250.25		160.00	1,446.50		
Dodge Center	88.71	815.65	5.00		185.44	6.00	
Farina		278.90		14.00	90.60		
Fouke		40.00		925.55	4,480.22	10.00	
Hebron 1st		471.78			44.30		
Hopkinton 1st	210.05	1,734.99			60.20		
Hopkinton 2nd	19.80	93.38		98.00	840.38		
Houston		141.45		75.00	529.00		
Independence		556.75		160.00	221.50		
Individuals	20.00	275.00	1,820.23		57.00		
Irvington	400.00	1,200.00	200.00		156.95		
Jackson Center		250.00		48.56	442.63		
Kansas City		306.00			45.00		
Little Genesee		738.50					
Little Rock	37.00	178.50					
Los Angeles	260.00	2,140.00	15.00				
Los Angeles, Christ's		105.00					
Lost Creek		914.65					
Marlboro		1,745.98					
Memorial Fund		1,451.09	1,000.00				
				Budget	\$7,366.55	\$55,658.95	\$4,492.65
				Non-budget	238.97		
				Total to			
				Disburse	\$7,605.52		

APRIL DISBURSEMENTS

Board of Christian Education	\$ 575.57
Historical Society	40.31
Ministerial Retirement (Mem. Fund)	634.98
Ministerial Education	635.68
Missionary Society	3,281.82
Tract Society	888.93
Trustees of General Conference	55.82
Women's Society	151.28
World Fellowship & Service	119.41
General Conference	1,107.75
Church World Service	113.97
Total	\$7,605.52

SUMMARY

1963-1964 OWM Budget	\$100,510.00
Receipts for 7 months:	
OWM Treasurer	\$55,658.95
Boards'	4,492.65
Total	60,151.60
Amount yet to be raised	\$ 40,358.40
Needed per month to raise budget by July 31, 1964	\$ 13,452.80
Percentage of (10 month) time elapsed	70%
Percentage of budget raised	59.85%

Gordon L. Sanford,
Little Genesee, N. Y.,
OWM Treasurer.

May 3, 1964

The Sabbath Recorder



Planning for the Future

The plans of men for a better world will come to naught unless the planners superimpose the cross of Christ over each hemisphere, for the crying need is for changed hearts for a changed world.

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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Irregular Church Attendance

"What difference does it make if I attend my church irregularly? Surely people will understand that I am sometimes unusually tired or that there is something going on somewhere else that justifies my absence occasionally." Such statements have a semblance of reason and logic but we all know that they are pretty flimsy excuses and they get more flimsy the more frequently they are used.

If I am a church member I have a responsibility; I have a place to fill in the congregation, if nothing more. When I joined the church it was because I had accepted Christ as my Savior and felt that I wanted to work for Him in the fellowship of the church. I agreed to or signed the covenant of the church which had a clause in it about faithfully keeping the appointments of the church and consistently supporting it. Do I really have a moral right to break that covenant?

Let us apply a little of that so-called logic. Admitting that I have a place to fill in the congregation and that every other member has a place, what happens when it is not filled? The cause of Christ may suffer in the breaking down of confidence in the church. Look at it this way: if I can make an excuse, everyone else should be able to make one of the same sort. The chances are I would not want them to do so, especially if my home church has a small congregation. Just suppose that half or two thirds of the church members had an excuse the same Sabbath or a different one each Sabbath. Where would the church be?

We go to church to worship God but not to worship alone. Much of the joy and satisfaction of the worship service is the close fellowship with others in worship, in singing the songs of praise and redemption. When we attend we expect to see the pastor, the choir, the deacons and our faithful friends in their accustomed places. We feel let down if they are not there. We lose confidence and wonder why they are not loyal. By the same token we have a place to fill and no one else can fill it. Visitors come to observe and to worship. Will they come again if the members are not regular enough in their attendance to convince them that they are in earnest about Christian worship and service?

Faith and Order Trends

The National Council of Churches publishes quarterly a 16-page, tightly condensed booklet called Trends (Faith and Order Trends). It is a storehouse of information and interpretation of what has been happening in interdenominational gatherings to further the cause of church unity.

Reading the latest issue in its entirety one is impressed with the tendency or trend to think of unity almost entirely in terms of union. The union talked of mentions occasionally the attempts of certain Protestant denominations to explore the possibility of merger, but the recurring emphasis (at least in this issue) is for the bigger union — between Catholic and Protestant. Anything less than this does not seem to be countenanced by the writers as a worthy goal. The "sin of division" refers primarily to the two branches of Christendom — three if one includes the Eastern Orthodox. Ecumenism is a term used by these Faith and Order writers to apply to the effort to reunite the whole Christian Church.

When we read reports of National and World Council meetings and occasional stories of other ecumenical gatherings — if we have an opportunity to read them — we do not get nearly as complete a picture of the whole movement as when we read it all in one issue of a publication such as Trends. The result is pleasing or disturbing, depending on whether or not one is in agreement with the idea that all of us should be working for ultimate church union. Brought together here are edited reports of the Sixth General Assembly of NCC, Vatican Council Report, Pope Paul's Pilgrimage, Week of Prayer for Unity, World Mission in Mexico (WCC), Archdiocesan Commission, 19th Ecumenical Student Conference, British Faith and Order Conference, and two or three pages of brief items about faith and order developments in the United States and the world.

Reporting the Faith and Order Sections of the General Assembly of NCC, the publication notes: "A statement of the precise meaning and form of unity is a task not

yet performed, and there are many fears that surround any prospect of visible unity." In another paragraph: "Our churches have no common theology of unity, nor is there adequate theological motivation for unity. The word 'ecumenicity,' common coin today, has little content. . . ." One delegate at Philadelphia made a comparison which some would think not quite appropriate. "I long for the realization of the Church truly united as much as my Negro brother longs for the realization of the rights that are his but have been so long denied."

The Week of Prayer for Christian Unity (January 18-25), once a Roman Catholic venture, is now being strongly pushed by ecumenical leaders. This year the distribution of Week of Prayer leaflets increased to 135,000. Last year it was 60,000. It contained the same prayers as used by the Catholics. The history of the movement, as reviewed, mentions that it started in 1908 with Fr. Paul James Francis urging Catholics to pray for the "return" of all separated Christians to the Holy See. In the 1930's a Catholic professor in France tried to make the observance more acceptable by changing the prayer to read: "That the unity of all Christians may come, such as Christ wills, and by the means He wills." Most American Catholics, however, have continued to use the earlier form. Throughout the world there were many instances of Catholic and Protestant clergymen appearing on Week of Prayer programs together.

At Mexico City last fall, in a report on "Joint Action for Mission," the question was raised, "Is Joint Action for Mission really possible without having reached actual church union?" The answer was not quite clear but implied that joint action in missionary work would "take us a long step toward that full unity which must always be recognized as our goal."

The Archdiocesan Commission, in order to foster church union, is first of all trying to educate Catholic youth in ecumenism. Credit courses are now being offered in several Catholic colleges. Programs have also been introduced for high school pupils, nuns, and nurses training schools.

Listed under U.S. Developments this item is found: "The acting presiding of-

ficer of the House of Bishops of the Protestant Episcopal Church, Bishop Nelson M. Burroughs, declared at the end of its meeting that organic union within Protestantism, Roman Catholicism, and Orthodoxy must be the Episcopal Church's goal."

Another item coming from an Episcopal source brings us back to a suggestion on the front page of Trends where the question "So what?" about the NCC meeting in Philadelphia is said to imply "a healthy skepticism, enabling us to evaluate it with eyes open and to reject any temptation to sentimentality." The joint commission on Ecumenical Relations of the Protestant Episcopal Church urged increased participation in the NCC but insisted its pronouncements "should avoid the impression that they offer the only specific Christian solution" to problems.

What should the attitude of Seventh Day Baptists be toward all this trend toward ecumenism fostered by various divisions of the NCC? Certainly it should be one of keeping our eyes open and our minds clear. In a program of church union we can reasonably expect an increase of pressure to persuade all Christendom that denominational differences (such as the seventh-day Sabbath) are unimportant. The talk of mergers of quite dissimilar groups bears this out, especially when some of those groups are also having merger conversations at the same time with other groups that are still less similar. Here the geometric law, things equal to the same thing are equal to each other, seems applicable.

EDITORIAL NOTES

Earthquake, Fire, and Sword

None can rejoice when calamities strike. The moments of horror endured by some of the victims of the Alaska earthquake the last of March will never be forgotten. But the effect on Christians is notably different than on non-Christians. Baptist churches in the area did not have a large attendance two days after the catastrophe but it is reported that the following week the people flocked to church in large numbers. One pastor observed, "A deeper dedication has seized some of our fringe

MEMORY TEXT

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. — Gal. 5: 13, 14.

members." There were fifteen rededications in two services. Another pastor reported that hard-to-reach prospects showed more interest in the church. Aside from the great economic hardship imposed by the loss of work opportunities it may be that the earthquake, like fire and sword, will prove to be a blessing in disguise. Unbelievers are shaken; believers are steadied. Eternal things seem more real as temporal things crumble or wash into the sea.

Stall-Ins

When the massive stall-in threatened by the Brooklyn branch of CORE on the opening day of the World's Fair failed to materialize, millions heaved a sigh of relief, counting it a victory for order and decency. Millions more would feel the same way if that discredited U.S. Senate minority would call off its outmoded, obstructionist "stall-in" that is holding up the wheels of progress on needed civil rights and other important legislation.

"We should distinguish between a man's rights and his privileges. Then we should distinguish between rights that are civil and those which are moral, religious, political or natural."—Ernest Joiner, Sebastopol (Calif.) Times.

Correction

The editorial on integration (May 18, p. 4) gave an incorrect figure for the percentage of Negro pupils in the Plainfield, N. J., senior high school. Sorry! The correct figure is 28 per cent. In the elementary schools the overall percentage is 42, varying from 20 to 75 from school to school.

"Faith of our fathers, living still,
In spite of dungeon, fire and sword."

THE FAITH

By Rev. Lester G. Osborn

Just what is this "faith of our fathers"? Is it their belief and trust in God and Christ, a mental activity; or is it something definite which they believed and accepted? Is it how they believed, an active principle; or is it what they believed, the body of doctrine for which they stood?

We find "the faith" some forty times in Acts and the epistles. In some cases it undoubtedly means the mental act of belief and acceptance as used in the Gospels. When Paul asserted that "a man is not justified by the law, but by the faith of Christ" (Gal. 2: 16) he certainly meant: "We have put our faith in Jesus Christ . . . we are justified through this faith" (NEB). "Confidence by the faith of him" (Eph. 3: 12) must mean "through faith in him" or "because of our faith in him." There are nine or ten references where "the faith" is equivalent to faith as an active principle—how.

There are four or five passages that there might be a question about. For example, Paul admonished the Roman church, "Him that is weak in the faith receive ye" (Rom. 14: 1). It could apply to one who is weak in his faith, or to one who does not completely accept the whole of the Christian revelation.

In the majority of cases "the faith" definitely means the content of the Christian belief — not how one believes, but what he believes. "The faith" is the system of doctrine given by revelation of God. It is the body of truth given through the Holy Spirit and recorded in the Bible. When Paul told Timothy, "I have kept the faith" (2 Tim. 4: 7), he was thinking of it as something which God had entrusted to him, and which he had guarded zealously.

Paul wrote to the Galatians that he was "unknown by face unto the churches of Judea . . . but they had heard only that he which persecuted us in times past now preacheth the faith which he once destroyed" (Gal. 1: 23). We read that "a

great company of priests were obedient to (adhered to or accepted) the faith" (Acts 6: 7). Paul declared his mission to be to promote adherence to the faith among the Gentiles (Rom. 1: 5).

Paul urged the Colossians to "walk in him (Christ) rooted and built up in him, and stablished in the faith" (Col. 2: 6,7), and warned them against being "moved away from the hope of the Gospel," which they would not be "if ye continue in the faith grounded and settled" (Col. 1: 23). The foundation is the Gospel message. They must be firmly grounded on this foundation — must adhere steadfastly to the Gospel. Only thus could they have stability of position when withstanding those influences which threatened to dislodge them. Many who profess to have adopted Christianity, and who have united outwardly with God's people, but have never truly turned to the Lord in repentance and rested entirely on His finished work, soon forget the claims of the Gospel when "doctrines of devils" would draw them away, because they are not firmly grounded in the faith.

Paul and Barnabas confirmed "the souls of the disciples, exhorting them to continue in the faith" (Acts 14: 21, 22). Paul and Silas delivered the decision of the Jerusalem Council, "and so were the churches established in the faith" (Acts 16: 4, 5). Paul admonished Titus to "re-buke them (the unruly and vain talkers, v. 10) sharply that they may be sound in the faith" (Tit. 1: 13). "Rebuke" is "to tell a fault." Titus was to deal "sternly, even severely with them, so that they might be sound in the faith and free from error" (Amp.).

Deacons are to "hold the faith as a sacred trust, with complete sincerity" (1 Tim. 3: 9, Phil.), and they must have "great boldness in the faith" (1 Tim. 3: 13). Peter tells us to resist the devil "steadfast in the faith" (1 Pet. 5: 9).

We hear a great deal today about

"unity." To Paul this is "the unity of the faith" (Eph. 4: 13). Assenting to the revealed content of Christianity is what makes us one. It is a unity produced by and based on a common sharing and united acceptance of all that is involved in the Christian faith. He explains more fully in the Philippian epistle, saying, "Stand fast in one spirit, with one mind striving together for the faith of the Gospel" (Phil. 1: 27). "Striving together" as an athletic term denoting teamwork. "Contending as a team of athletes does, in perfect co-operation with one another, for the faith" (Wuest). Striving together presupposes a common acceptance of the faith. There can be no teamwork unless all are agreed on the cause for which they are contending. How can one "strive side by side" with those who deny the Gospel? We must stand firm, "avoiding profane and vain babblings, and opposition of science falsely so called; which some professing have erred concerning the faith" (1 Tim. 6: 20, 21).

Jude exhorts believers to "earnestly contend for the faith which was once delivered to the saints" (v. 3). "The faith which God entrusted to his people once and for all" (NEB). "The faith" is the body of revealed truth. It is complete and final and cannot be added to or taken from or altered in any way. We are to "contend for the faith" without being contentious; "earnestly," not belligerently. We are to admonish and plead with intensity and determination, sincerely and seriously, for this is a matter of serious importance.

"Elymas, the sorcerer . . . withstood them (Paul and Barnabas), seeking to turn away (dissuade) the deputy from the faith," and brought a severe rebuke and punishment upon himself for trying to "pervert the right ways of the Lord" (Acts 13: 8, 10). Paul called him "child of the devil" and "enemy of all righteousness" because he tried to keep the deputy from accepting the faith.

In writing to Timothy Paul spoke of two men who were denying one of the basic truths of Christianity, and because of this "overthrow (undermine) the faith of some" (2 Tim. 2: 18). Of those who are "ever learning, and never able to

come to the knowledge of the truth," he said, "they are men of corrupt minds, reprobate concerning the faith" (2 Tim. 3: 8). Modern versions use "counterfeit," "traitors," "disapproved," and "to be rejected" as far as the faith is concerned. Read the description of these men in the preceding verses.

In telling of what is to come, Paul says, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron" (1 Tim. 4: 1, 2). Some will "desert," "turn away from," and abandon the faith, and will give their minds to subversive doctrines inspired by demons. Are we living in that time now? Certainly many are rejecting and repudiating the faith, disclaiming the historic tenets of Christianity. This is a serious thing. But more serious still, in thus renouncing Christian truth they are "overthrowing the faith of some" (2 Tim. 2: 18). It is tragic when one abjures "the faith once for all delivered." It is more tragic still to lead someone else into error. Paul's warnings in the epistles to Timothy should strike terror to the hearts of those who are not only turning aside from the faith and accepting human philosophies and speculations, but are undermining the faith of others and leading them into false doctrine.

Considering all this it is small wonder that Paul counsels us: "Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. 13: 5). We must put ourselves to the test so as to be sure we are in "the faith," that we are true Christians, and are not being led astray by false doctrines and denials of the revealed truths of Christianity.

Review in your mind the admonitions concerning the faith: be obedient to, be established in, be sound in, be rooted and grounded in, stand fast in, and contend for the faith. "The faith" is the content of the Christian revelation, the body or substance of right doctrine. It is recorded in the Bible. May we all be firm in our beliefs, and not be drawn away from and desert the "faith of our fathers."

The Broken Wall

By David Malone

"For he is our peace, who has made us both one, and has broken down the dividing wall of hostility" (Eph. 2: 14).

Presented here in condensed form is a Race Relations Day sermon given at the Little Genesee, N. Y., church. The people and student pastor, Herbert Saunders, felt that it ought to be shared with our readers. The speaker, David Malone, is a roommate of Mr. Saunders at Colgate Rochester Divinity School and therefore quite familiar with Seventh Day Baptist work. He is considerably involved in the Negro problem of which he speaks since he is doing his field education work in a Negro church (Presb.) in Rochester.

American Christianity celebrates two solemn days of holy penitence and confession. On Good Friday we remember with sorrow how men crucified Jesus Christ 2,000 years ago — and did it in the name of God. Today, on Race Relations Sabbath, we recall shamefully how Christ is still being viciously crucified by the oppressions and brutalities of men against their fellows — also in the name of God. It has been accurately said that 11:00 a.m. on Sabbath morn is the most racially segregated hour in American life.

We are face to face with the modern Freedom Movement which challenges our integrity as Christian people — to put-up or shut-up.

The Freedom Movement has exposed us to a decade of intense struggle. After ten years we are all sick and tired — sick of hearing nothing but race from every news medium; tired of hearing the Negro's incessant demands to freedom and human dignity. We've had enough of boycotts, pickets, beatings, freedom songs, marches, and all the rest. For four years I've worked in the inner-city churches of the Negro ghettos of Rochester and Buffalo. For six months now I've been the assistant pastor of a small Negro congregation in Rochester's notorious Third Ward. No one here is more sick and tired than I am of this whole messy affair.

Let us be sure we are sick and tired of tokenism and gradualism and every other evil device which keeps your colored brother from being a full human being among fellow men.

Can we forget, every time Governor Wallace calls for law and order, that no school in his state has yet successfully

obeyed the Supreme Court decision of ten years ago? Can we forget the ghettos of northern cities where little children die of rat bites?

Yes we have gains for this decade of slow movement. But these are a questionable blessing:

In the City of Brotherly Love, a Negro chemist had his home wrecked by a mob in a white suburb while the police looked silently on. His home ruined and his family harassed, this man had to enter a hospital for a nervous breakdown. . . .

In Jackson, Mississippi, we have the prosecutor asking the jury: "Do you think it is a crime to kill a nigger?" . . .

In Prince Edward County, Virginia, we have not had schools for Negro children in five years. . . .

But, North and South, the Movement goes on. . . .

In the North, Negro children boycott inferior schools. . . .

In the South, Negroes enter colleges under guard. . . .

In the North, Negroes march for better homes, jobs, and a decent chance in life for their children. . . .

In the South, students and ministers of the Southern Non-Violent Co-ordinating Committee (known as "Snick") go from shack to shack among frightened people, whispering through the half-opened doors the magic words: "Freedom is coming! Freedom is coming!"

And in churches everywhere men and women gather to pray for the time when all Christians can sing in a loud and mighty voice the words of the great spir-

itual: "Free at last; Free at last; Thank God Almighty, we are free at last!"

The Christian cannot ignore or deny the problem of race in American life. Whether he lives in a great city with a so-called "Negro problem" or whether he lives in rural village miles from any Negro family, the situation is so desperate that he must sooner or later make a response. For what we face is not a Negro problem, but a human problem. And as Christians, we have definite instructions on how we are to deal with such problems wherever they occur. We respond to every cry of the oppressed and downtrodden, whether it come from a mother starving in Brazil — or in Alabama; a child dying in India — or the tenth floor of Harlem; a man illiterate in Burma — or Georgia; a family without friends in Germany — or South Carolina — or Chicago.

But be sure that this response of the Christian is different from the response of the world. It is not just a protest against social injustice. It is never a cry for vengeance and punishment on the oppressors. It does not seek an easy way out by ignoring or evading the problem and by pleading for peace — even false peace — at any cost. No, the Christian has more — much more — to say and do than merely this.

The Christian is the man who looks to the teachings of Jesus and the presence of the Spirit in his life for the clue as to how he must behave in social crisis. From this faith he does not learn to put his head in the hay and hope the skies will clear if he doesn't look up. He does not learn to avoid the problem when it becomes too big to ignore — he does not retreat to gradualism or tokenism or the other devices of the devil. Most important, he does not try to win by oppressing the oppressor, by violence and strife. The Christian is the man who believes in the power of the Gospel, which is the power of love, to transform the lives of men.

Christians have no naive sentimentalities about the nature of man. We know the destructive power of hate in the life of man. Jesus said very bluntly: "If a man

hates his brother whom he can see, how can he love his Father in heaven whom he has not seen?" But we also know that the absence of hate is not sufficient if love is not present. The absence of love establishes a wall between a man and his fellows, between a man and God, and between man and his own deeper nature. The only power able to overcome this hate or fill this vacuum is the kind of love which is strong enough to suffer undeserved and unearned suffering.

A man need only reject the fact that every other man is a full human being in the image of God to be walled-off from redemption and a full life. To deny that the Negro is an equal human being with you and me is precisely to reject the whole doctrine of creation. How many of us will risk that?

The most important fact of the Negro revolution in America has been its emphasis on love, on the redemption of those who oppose it through the force of non-violence and unearned suffering. In the words of Martin Luther King, ("Non-violence) first does something to the hearts and souls of those committed to it. It gives them new self-respect; it calls up resources of strength and courage that they did not know they had. Finally, it reaches the opponent and so stirs his conscience and reconciliation becomes a reality."

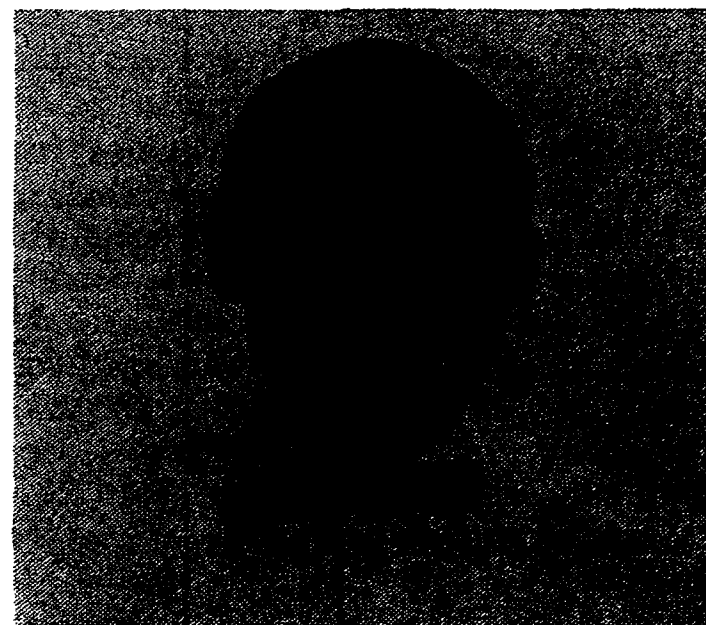
The key words are love, reconciliation, and redemption of the enemy. But, persistent Christian love, which is costly, is eventually reconciling, healing, and restorative; for it is a witness of God's love. And God's love is the fact of which we constantly need to be reminded. This is the important fact for us today: that "persistent Christian love, which is costly, is eventually reconciling, healing, and restorative." This is the faith of the Freedom Movement in our time: that the walls will come tumbling down only by the power of love. It is a faith that recognizes that the supporters of segregation North and South are broken men (a fact confirmed by numerous sociological and psychological studies) and that, rather than breaking them further, seeks to re-

(Continued on page 13)

MISSIONS — Sec. Everett T. Harris

Delegates to World Consultation Meetings at Salem, W. Va.

(Eighth in a series of biographical sketches of official delegates and alternate representatives from Seventh Day Baptist Conferences abroad.)



Naval Willesley Harley

I was born at Springfield, St. Catherine, Jamaica on the 17th of January, 1938. My parents have both been members of the Waterford Seventh Day Baptist Church for over 25 years. My mother, Cassandra (dressmaker), was formerly of Derry church (now defunct). My father, Norman, does farming. My parents are still living and still engaged in their respective occupations. I have three brothers living.

My infant days were spent partly with my grandparents and with my parents. As far back as I can recollect Rev. Luther Crichlow (missionary) used to visit the Derry and Waterford churches. I attended the Seaford and Guy's Hill Primary Schools. Simultaneously I went through various grades of Sabbath School at Waterford. At the age of 14 while still at Guy's Hill Primary School, Rev. Neal D. Mills visited the school with the view of setting up new plans for a scholarship examination. I took this examination only to test my ability as I had no plans to attend secondary school and I knew not where the first shilling would come from to provide the necessary materials if I were successful. The events of the next few weeks were like daylight breaking through midnight. I was selected along

with one other student from another school.

This sudden success meant for me a new outlook for the future. It meant removing from parents for the first time; it meant to change from a rural community life to an urban type, and lastly it meant a chance to use this opportunity for a great future. The first two were easily accepted but the last was not a matter to be slighted in any way. I came to Crandall High School one month late in that term and began to learn the simple hardships of success. My scholarship was for four years. I began working to make the grades before this time was expired. During this period I became a member of the Kingston Sabbath School and took part in young people's activities and in the Crandall High School devotion services.

Toward the end of the fourth year period I sat for the Cambridge School Certificate Examination and was successful in gaining very good credits in English Language and Religious Knowledge. I thought perhaps I should be a preacher then, but I did not know yet where I was heading. I went to a commercial school for approximately eight weeks, taught at one school for one month and then was called for training in Jamaica Government Services Hospital in preparation for a course in Pharmacy.

It is usual that people choose the profession that they like best, but I was more concerned about a profession in which I could offer most. I decided on Pharmacy as I was qualified for entry. This meant another three years of training. At the age of 18 I began the course with one year enlistment at the Savan-lamar Public Hospital.

During this time as there was not much studying to do, I began a course in Economics and History by correspondence from Wolsey Hall, continuing for nearly two years. At the time I should have taken my examination I had to sit for my Pharmacy Examination, so I decided against sitting for this examination. However, I found the studies very helpful especially in everyday problems, and I am sure those lessons are a great asset to me

now. At the end of my one year assignment I returned to Kingston to complete my course at the hospital school.

It was during those days in the country and at the Kingston Hospital that I became really concerned about salvation and the church. I had now learned many lessons and I was sure that Christ was the answer. I was baptized at Kingston Seventh Day Baptist Church by Rev. Leon R. Lawton. At the same time he was working on plans to set up a group of brigadiers under Christian Service Brigade charter. I took their training course and was selected as one of the lieutenants.

I completed my three years' course in Pharmacy, sat my examination and at that sitting I was the only successful candidate. I graduated with a diploma in Pharmacy and was later licensed to sell, dispense, and compound drugs.

This marked another important stage. At the age of 21 I was married to Joyce McDermott. My residence was now at Mountain View and I worked at the Oxford Pharmacy for four months; Jamaica Times Drug Department for four months; Real Service Corporation as a medical representative for five months. In most employments the Sabbath came in conflict and I had to quit. For the last four years I have been engaged in dispensing at the Pharmaceutical Centre in Kingston.

At Mountain View I became attached to the group there which later became a branch of the Kingston church where I was elected leader. It is now a full accredited Conference church with a membership of approximately 30. That very year I was elected assistant Conference treasurer to Sister D. Lawton, and last year I was elected Conference treasurer. This year I was elected first chairman of the United Circuit (Seventh Day Baptist Churches of Kingston, Mt. View, Whitfield, Luna, and Orange Bay). I was also named to sit on the Budget Administrative Board set up by the American Missionary Board and Jamaica Conference and lastly, member of the Board of Christian Education.

My wife has a longer record as a Seventh Day Baptist member than I. She was

elected treasurer of the church in 1960 and this year she was elected treasurer of the United Circuit. She is a teacher of Home Economics and Housecraft, employed at present at the Donrobin High School. She hopes to improve her qualifications soon. We have three children, Edward Wesley 4, Judith Andrea 3, Joan Angella 1.

The only thing I can say about my affiliations is that I have always been a Seventh Day Baptist. The words "Seventh Day" and "Baptist" are imperatives for me as far as Bible standards are concerned. One of my greatest hopes is to be able to help humanity better, and this conviction is getting stronger as the days go by. I have been engaged in various aspects of business in my profession but I have never given up my church, and I am hoping for that day when I will be able to give more time, if not all, to the work of God's kingdom.

At present one of my greatest desires is to see more and better church buildings in Jamaica. I have helped to reorganize our local building fund to the point where it now produces £16 per month instead of £3 as formerly. Most of our churches are only half finished and this fund will be of some help. What the future holds for me, God knows. I am only willing to do as He directs and I have no more concrete plan than to do His will. I do believe that after CoWoCo I might see better than now something of the future, but for now let me say, "Thy will be done, Amen."

A Better Recorder

Did you notice anything different about the Sabbath Recorder last week? We have begun to print it on better paper. Compare it with previous issues and you will find that it is just a little harder and more smooth, which makes the black print show up better and enables us to print pictures more clearly. The extra cost is not much and the Tract Society is glad to provide this service. Readers may be interested to know that greater efficiency in the printing process has brought the weekly cost down substantially in recent weeks.

THE SABBATH RECORDER

Sustaining Grace for a

SENIOR CITIZEN

By Rev. Orville B. Bond

In Paul's second letter to the Corinthians (12: 9) we find these words: "My grace is sufficient for thee." Though Paul had sought three times to have the thorn in the flesh removed, the answer to this daily trouble came when he recognized the voice of the Lord and was comforted.

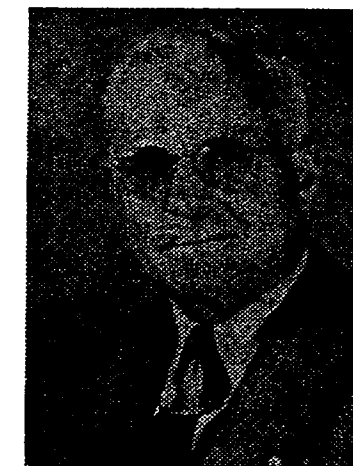
The following lines, picked up in school by our grandson, Zachery Orville, whom I affectionately call Z.O.B., beautifully portray the simplicity and naturalness of many of our daily problems and what it takes to help us to the solution.

Whether the weather be fair,
Or whether the weather be not,
Whether the weather be cold,
Or whether the weather be hot,
Whatever the weather,
We can weather the weather,
Whether we like it or not.

Though these lines indicate some strenuous times, they also illustrate how simple and down to earth are the problems that trouble us. Most of the problems of life concerned with matters growing out of our effort to secure the normal comforts of life. Every area of completion calls out the best that is in a Christian. Even a Christian must be born, reborn, and born again and again before he is ready for the Kingdom of Heaven.

Heaven is not reached in a single bound.
We build the ladder by which we rise,
From the lowly earth to the vaulted skies,
And we mount its summit round by round.

There is a naturalness about the whole of life that is buoyant. We are a part of God's creation. We become creators with Him. We strive to fashion our lives after His orderliness. We enjoy the beauty of



Mr. Bond, retired teacher and school administrator from West Virginia and former missionary in Jamaica, W. I., is currently serving as elder and teacher in the Daytona Beach (Florida) Seventh Day Baptist Church.

the sunrise and sunset and find comfort in happy human relations, from family life to international peace.

As a senior citizen, I have discovered, though sustaining grace has been abundant for centuries, I am, at this station in life, just beginning to recognize its abundance. I am beginning to find enough to make me a more congenial companion at seventy-five, more sympathetic with others who are perplexed, more able to fellowship with people of all faiths, more deeply concerned about civic and social problems in my community, and a greater willingness to witness for my faith.

In the words of our pastor, "God and man generate power." It is in sympathy with this thought that I pay tribute to those who gave us birth, trained our toddling steps, touched our lives in process of maturing, and experienced enduring favor in the sight of God.

Praying for Revival

One of the stories coming out of the recent Billy Graham crusade at San Diego has to do with prayer for the crusade by young and old. There was George Robinson about to celebrate his 104th birthday who went to a desert resort to pray. He returned in time for the first service and climbed without once stopping for rest the long flight of stairs to the press box. He felt that his prayers were heard when 509 people signed decision cards. One night there were 61 foreign students from colleges in the Los Angeles area representing 26 countries. Prayers were answered when eight of them responded to the call "to repent of your sins, receive Christ and place every phase of your life in His hands."

SABBATH SCHOOL LESSON

for June 6, 1964

Christians Face a Needy World
Lesson Scripture: Matt. 25: 31-40;

James 2: 14-17.

Dedicated Service

Miss Althea Greene of the Berlin Seventh Day Baptist Church will help with the Vacation Church School in Rockville, R. I., June 29 to July 10. She will work under the auspices of the Board of Christian Education and the Women's Board.

Biennial Ministers Conference

As a result of the poll taken among Seventh Day Baptist ministers, the next meeting of that group will be in Battle Creek, Mich., April 28 to May 3, 1965. The poll was taken by the Rev. Hurley S. Warren, chairman of the Higher Education Committee of the Board of Christian Education.

Pre-Con Retreats

The Youth Pre-Con Retreat, under the direction of the Rev. Mynor G. Soper, will be held at EvUnBreth Acres near Buckhannon, W. Va., August 13-17, 1964. The fee will be \$16.50.

The Young Adult Pre-Con Retreat will be held at Spring Heights Education Center, Spencer, W. Va., under the direction of the Rev. Ernest K. Bee. The dates are August 12-16, 1964, and the fee will be \$18.00. The Rev. David Clarke will serve on the staff.

Youth Pre-Con Retreaters who plan to travel with those coming to Young Adult Pre-Con will be housed with local folk the night of the 12th.

Conference Noon Discussion

Dr. K. Duane Hurley, president of Salem College, will lead the post-lunch discussions for the young people at General Conference. He will interpret business that confronts the people so that a greater understanding will be fostered.

Camp Dates

The Rocky Mountain Camp dates are as follows: Primary, July 3-5, directors, Mr. and Mrs. Duane Davis of Boulder; Junior I, July 5-12, director, the Rev. Mynor G. Soper of Boulder; Junior II, July 19-26, director, the Rev. Albert N. Rogers of Denver; Senior, July 12-19, at North Loup,

director, the Rev. Duane L. Davis. The latter camp is sponsored by the Mid Continent Association as well as are the rest.

Plans are being made to have a camp period for persons over 60 years of age.

School Honors

(Taken from the White Cloud, Mich., church bulletin, May 2, 1964.)

"The Honors Program was held on Wednesday night at the local high school giving recognition to various honor students in each course of study. Members of the Seventh Day Baptist Youth Fellowship collected 7 top awards and 3 runner-up awards. Those who received the honors were Betty Babcock in English, Algebra, Glee Club, French, and American History; Duane Cruzan in Industrial Art and Algebra; and Donna Sanford in English I, Biology, and Algebra." Congratulations!

Camper Exchange

Suggestions for the exchange of campers among Seventh Day Baptist youth have been arranged by Howard Ellis and Wayne Cruzan of the Youth Work Committee of the Board of Christian Education as follows: Pacific Coast camper to Mid-Continent Camp; Mid-Continent to North Central; North Central (Morris Streich) to Mid-Continent; Western Association to Northern Association; Central to Eastern (Lewis' Camp); Southwestern (Karen Wagner) to Southeastern; Southeastern to Southwestern; and Eastern (Robert Wheeler) to Western (Camp Harley). No doubt there will be some changes as the season develops.

Proclaims Day of Prayer for Peace

"A day of prayer for permanent peace" is set for Memorial Day, May 30, 1964, in a proclamation issued by President Lyndon B. Johnson.

In setting the day for prayer President Johnson said, "I call upon all the people of the nation to invoke God's blessing on those who have died in defense of our country and to pray for a world of law and order." He set 11:00 as the hour to unite in such prayer, and urged press, radio and television co-operation in the observance.

LET'S THINK IT OVER

The Becker Amendment Opposed by Baptist Leaders

By C. R. Daley*

"There are several reasons that make it difficult to be against the Becker proposals and be understood. One of these is that in agreeing with the present Supreme Court interpretation of the First Amendment, we are on the side of atheists and other enemies of religion in America whose contentions led to the Supreme Court rulings on Bible reading and prayer in public schools. It must be remembered, however, that we have entirely different reasons from those of the atheists. They want American society rid-ded entirely of religion; we want the government to stay out of religion so that churches and individuals can practice and propagate religion in American society according to their own conscience. No Christian relishes being on the same side with an atheist, but it is better to be on the right side with the wrong persons than on the wrong side with the right persons."

*This is a portion of an editorial by Dr. Daley in The Western Recorder, Kentucky Baptist weekly. He was the author of a resolution passed by the Executive Board of the Kentucky Baptist Convention which held that the First Amendment is a better expression of the Bill of Rights than the proposed amendment to the Constitution.

War on Poverty

There are conflicting opinions at top levels in government as to whether or not the war on poverty legislation would allow some of the \$962.5 million to be administered by religious organizations, thus raising again the church-state issue. The Attorney General said that it excludes parochial schools in the education grants but he indicated a number of aids possible for religious institutions. Grants or contracts would be available for public and private organizations to cover part of the cost of community action programs. Mr. Kennedy admitted that if charitable religious institutions are carrying on activities in education, employment, job training and counseling, health, vocational rehabilitation, housing, home manage-

ment, welfare and other fields, they might well receive grants.

W. Willard Wirtz, secretary of the Department of Labor, when questioned by Rep. Roman Pucinski (D., Ill.), affirmed that such groups as the Catholic Youth Organization and the Y.M.C.A. would be eligible to receive funds if they carried on training programs that were not sectarian instruction or worship.

Do we want a mixing of church and state in this commendable war on poverty? Will it lead to a further breaking down of the wall and to consequences hard to cope with?

A retired Southern Baptist seminary professor, T. B. Maston, in a Texas Baptist Christian life workshop at Fort Worth warned against rise of secularism as a threat to religious liberty. Within the church he sees it as an attempt to achieve results purely by secular means and programs. Outside the church there is also, he said, a secular humanism that has almost become a competing religion.

"There is a real possibility," he stated, "that secular humanism as a religion may enjoy rights and liberties particularly in public schools that are not accorded to our historic faiths. This is a real threat to religious liberty and our whole way of life."

"Let us be careful," he added, "that we do not deny the Jew, the Catholic, and the Protestant the right to propagate his faith while permitting the secular humanist the fullest of freedom."

The Broken Wall

(Continued from page 7)

store them to the wholeness God intended for all his creatures and people. It is a faith which, in the words of Paul, calls for new creations and new beings, and in the words of Jesus to Nicodemus one dark night, calls for men to be born again.

It is a miracle that the Negro can still love the white man. It is the Negro today, for all he has suffered, who is saying to us what Paul said to the Ephesians:

But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace who has made us both one and has broken down the dividing wall of hostility.

Our response today must be as Christians who have broken down these walls because Jesus Christ enabled us to do so. We must be very careful that we are not the Gentiles who are afar off, separated and broken by these walls of hostility and alienation. For too long have the Christian people in White America been the victims of this brokenness.

Each man and woman here must search his own heart in painful honesty for a trace of this brokenness and racial superiority which created the present situation and which continue it. Paul exhorts us to this:

Now this I affirm and testify in the Lord, that you must no longer live as the Gentiles do, in the futility of their minds. . . . Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts and be renewed in the spirit of your minds, and put on the new nature created after the likeness of God in true righteousness and holiness.

Is there anything in you which keeps you from accepting the Negro as your brother created in the image of God?

If there are any of us who have wept, searched our hearts, and have repented to become the reborn, new creations of God, our life is still incomplete unless we begin to take very seriously the imperative of that too-familiar verse, John 3: 16. We are told in no uncertain terms that "God so loved the world" that He gave the most precious of His possessions, even "his only begotten Son." "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him." If God loves the world, ought we not love it also? If the salvation of the world was the work of God in Christ, should it not be our work also? And if the sin and brokenness of segregation deters that salvation, blinding men to their true nature as sons of God, ought we not all the more to strive vigorously to eliminate every vestige of this evil force?

(Continued next week)

Baptist Advance

A book review

The Baptist Jubilee Advance of the past five years culminated in the combined rally of the six participating denominations at Atlantic City May 22-24. Part of the culmination was the release of a large paper-bound book **Baptist Advance** given to each registered delegate. This book is available in a better, cloth-bound edition from the American Sabbath Tract Society at \$3.00. Sold at this low price it is a remarkable buy since it has 512 extra large pages (weighs over 1½ lbs.) and is packed with information about the Baptists.

Although the main body of this unusual book that has been in preparation for over two years tells the story of the co-operating Baptist Conventions there is much other valuable material. Under the general editorship of Davis C. Woolley, historian of the Southern Convention, there are fifty-eight contributors (4 Seventh Day Baptist). Charts and pictures illustrating work and growth make a lasting impression. A sixteen-page section on twenty-two other Baptist bodies tells concisely their story and makes it possible to distinguish some that are easily confused.

Usually one does not pay much attention to the Introduction or Epilogue, but the reader who misses the five-page epilogue by the great historian, Kenneth Scott Latourette, in which he discusses the "why" of Baptist growth will have missed something very substantial.

The maps showing the density of Baptist growth give an understanding of the past and also of the future. There is a parallel between the extension pattern of Baptists in general and Seventh Day Baptists. This book contributes something important in this respect to our knowledge of where to concentrate our home mission work. It is not only valuable for planning purposes but also highly interesting for the church member who wants to be well informed — a good book for the library.

"The man who has to eat his words never asks for seconds."

England Calling

The Sabbath truth was carried from England to America by the spoken and the printed word in early colonial days. Through the years there has been much interchange between the churches. Now there is considerable distribution in England of literature printed at Plainfield. A new friend from London writes in part as follows:

"Precious greetings be unto you from God the Father, through Jesus our Savior.

"I am a member of the body of Christ who have been reading your tracts for quite some time. These have brought real blessing to my heart. I have been instrumental in passing them on to my brethren. They, too, have derived much blessing. I would therefore be grateful if you could send a collection for distribution not only among my people but also among the people of the unsaved world."

NEWS FROM THE CHURCHES

DODGE CENTER, MINN.—Our church has had two mountaintop experiences lately, the spiritual retreat with Albyn Mackintosh as speaker, and the semiannual meetings with the New Auburn folks making up the bulk of the visiting delegates. Now we are ready to do the work expected of us "in the valley."

The church building was given a complete cleaning in a work bee before the semiannual meetings. New carpeting has been laid in the foyer and the pews rearranged in the sanctuary.

The Ladies Aid served luncheon to the members of the district W.C.T.U. at a work meeting April 14.

Our young folks attended Retreat in Milton, Wis. the weekend of May 1, 2, 3, and reported their experiences the next Sabbath. They took charge of the morning service in the absence of the pastor who was attending the Missionary Institute held in Little Rock, Ark.

Plans for the regular one-week Vacation Bible School to begin June 8 are progressing. Classes will meet throughout the day with a half hour for lunch. Members of the guiding committee are Mrs. Donald Richards, Mrs. Robert Kloppstein, and Miss Phyllis Payne.

Phyllis Payne graduated from the Agricultural High School in Crookston, Minn., in March. Michael Pan, son of Mr. and Mrs. Milo Pan; Jimmie Jensen, son of Mr. and Mrs. Harry Jensen; all of Minneapolis, and Linda Moore, daughter of Mr. and Mrs. Sylvester Moore of Harris, are graduates from high schools this spring.

At the business meeting held in April, Mary Thorngate presented her house, formerly occupied by Pastor and Mrs. Charles Thorngate, to the church. Situated immediately across the road from the church building, the house, with needed repairs, could be turned into a splendid parsonage.

The Music Committee has decided to ask the seniors to sing in the morning services at stated times, under the direction of Mrs. Helen Greene. The regular choir and the junior choir will take their turns in the services. Leaders are Miss Mary Thorngate and Mrs. Donald Richards. — Correspondent.

NORTONVILLE, KAN. — Our Sabbath School reports that the White Christmas collection was \$43.23 from the individual classes and was designated to the Ministerial Fund, Our World Mission, the Makapwa Mission (for the well), American Bible Society, and for one of our missionary pastors.

The church voted to grant Clifford Bond a license to preach.

Church action has been taken to begin a Memorial Mission Fund in place of the usual practice in the past of purchasing flowers at the death of a member.

The congregation joined in singing the new hymn, "We Lift Our Voice Rejoicing," during Sabbath morning services in January. This hymn was the winner of the 1962 hymn contest.

Earphones have been installed in several of the church pews to enable some of our members to better enjoy the services.

Following a Fellowship Dinner on February 1 the film "So High a Calling" was shown for the benefit of the Sabbath School teachers and others interested. The movie stressed that a Sabbath School teacher should feel a great responsibility to the "calling" of teaching a class, and encouraged personal contact with the pupils.

The Sabbath Recorder

On February 15 we enjoyed an exchange of pulpits between the Nortonville and Kansas City churches. It was nice to have Pastor Conrod with us again and we appreciate the efforts of both pastors in the exchange.

A "kick-off" program sponsored by our Lord's Acre Committee was given on March 14. The program included a fellowship dinner followed by group singing and a discussion of family projects led by Mrs. Wilma Adamson. The film "God is My Landlord" was shown which stressed tithing and stewardship.

Illness has been quite prevalent in our church during the past quarter.

We mourn the passing of Fred Maris, 94, who died on Sabbath morning, Feb. 29. His obituary appeared in an earlier issue. He lived in this community all his life. With his passing the church loses one of the first-generation descendants since he had been an active member for many of the 100 years of our church.

— Correspondent

VERONA, N. Y. — Mrs. Leila Franklin, baptized May 16, 1896, was honored by a fellowship dinner at the church just before her departure to live with her daughter at Battle Creek. The short program included numbers by a young people's quartet, reminiscences by Zilla Vierow, and a gift presentation by Pastor Burdick. A "Best Wishes" cake inscribed with the date of her baptism was cut by the guest of honor.

The Ladies Aid met April 30 with Mrs. Garth Warner under the leadership of Mrs. Olin Davis. Following a review of the life of Lydia by Zilla Vierow the ladies made cancer dressings and laid plans for the next sewing meeting at the church.

Marriages

Champlin-Burdick.—George Arthur Champlin was married to Evelyn Burdick in DeLand, Florida, May 1, 1964, by the Rev. S. Kenneth Davis.

Hansen-Wellman.—Donald Hansen, son of Mr. and Mrs. Luther Hansen of Denver, Colo., and Judith Wellman, daughter of the late Silas and Marguerite Wellman of North Tonawanda, N. Y., were united in marriage at the First Methodist Church of North Tonawanda, N. Y., by the bride's pastor, the Rev. Rex E. Zwiebel, February 8, 1964.

That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom
none can thank,
Creation's blot, creation's blank.

— Unknown.

Obituaries

Bentley.—Nellie Adella Barber, daughter of Thomas and Della Barber, was born Dec. 28, 1881, and died at Cobleskill, N. Y., March 26, 1964.

She was married on April 2, 1899, to William Bentley. Baptized May 6, 1905, she joined the Seventh Day Baptist Church in Berlin, while the Rev. Eugene Sockwell was pastor.

She is survived by their three children, Mrs. Blanche Wilcox of Richmondville, Miss Lyda Bentley of Troy, and Whitford Bentley of Berlin, N. Y.; and one grandson.

Funeral services were conducted by her pastor, the Rev. Paul L. Maxson. Interment was in the Seventh Day Baptist Cemetery in Berlin.

— P.L.M.

Langworthy.—Hattie Stella Voorhees, daughter of Deacon Charles R. and Mary (Graves) Voorhees, was born Feb. 14, 1878, at Bethlehem, Md., and died April 12, 1964, in Olean (N. Y.) Hospital.

She was married Feb. 8, 1898 to Herman A. Langworthy of Portville, N. Y., who died March 23, 1939.

There are four children living: Christine Blouvelt, Gertrude Gray, Leslie Langworthy, Margaret Ducey; and 18 grandchildren, all living in the vicinity of Olean, N. Y., Ceres, Pa., and Shinglehouse, Pa. Also living are two sisters and one brother Mrs. Virginia Craw, Texarkana, Ark., Mrs. John (Emily) Fitz Randolph, Milton, Wis., and Robert Voorhees, Eldred, Pa.

— John Randolph

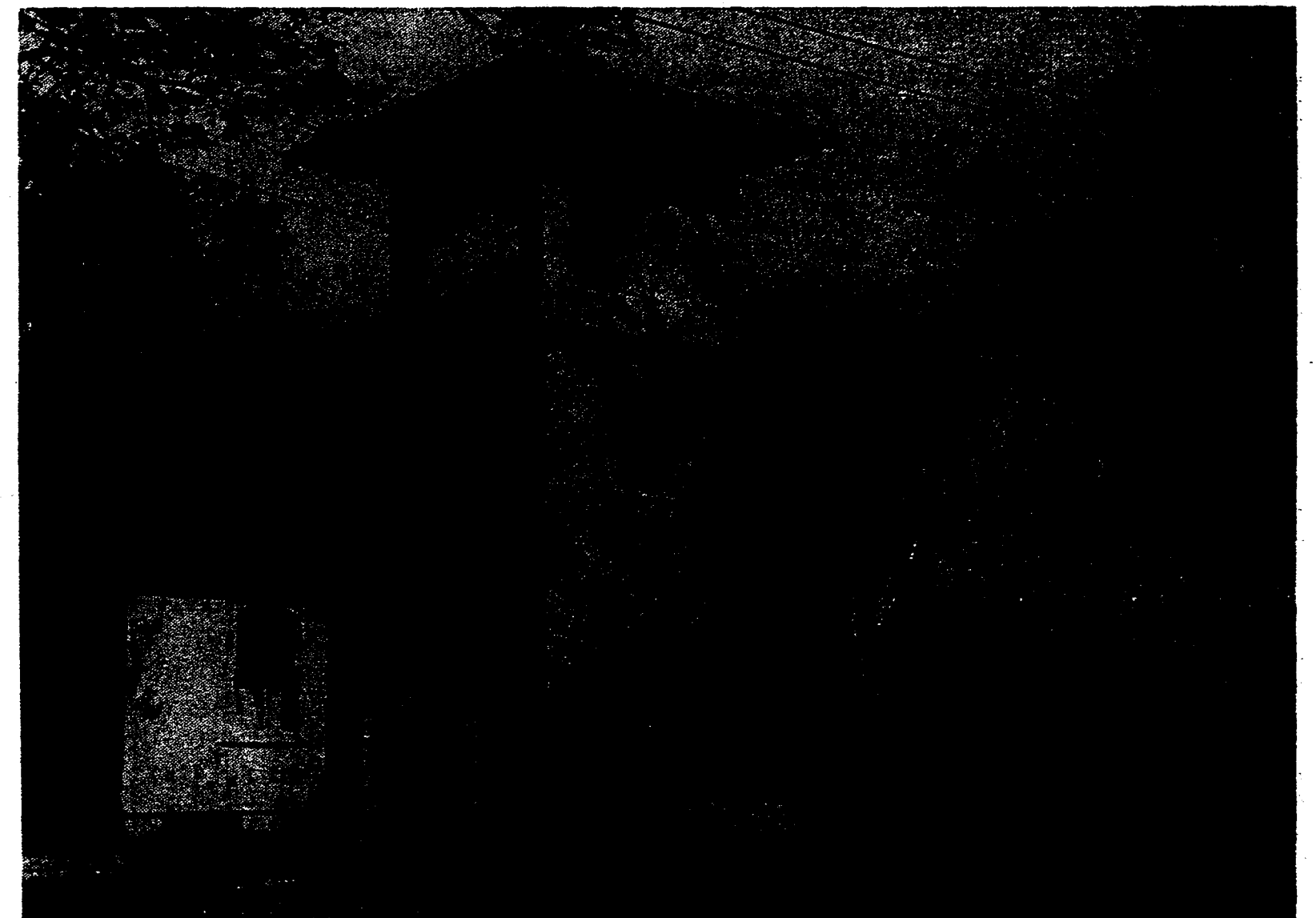
Thorngate.—John H., son of Rev. and Mrs. Charles Thorngate, was born August 13, 1896 at North Loup, and died at Eau Claire, Wis., Feb. 7, 1964.

He was baptized into the North Loup Seventh Day Baptist Church by the Rev. George B. Shaw and later transferred his membership permanently to the Exeland, Wis., Seventh Day Baptist Church.

Mr. Thorngate served in World War I. He taught school in both Berlin and Eau Claire, Wis., living for many years in the later location.

Surviving are: his wife Dorothy, daughter of the late Mr. and Mrs. Ben Maxson of Milton, Wis.; two sons, Charles W. of Aiken, S. Car., and John Jr. of Oak Ridge, Tenn.; one daughter, Mrs. L. A. Wells, Kalamazoo, Mich.; eleven grandchildren; a brother, Dr. George Thorngate, Monterey, Calif.; four sisters, Myra Barber, Marguerite Clapper, and Mary Thorngate of Dodge Center, Minn., and Mrs. W. W. (Kitty) Baldrige of Stone Lake, Wis.

Funeral services were conducted in Eau Claire on February 11 with interment in the Eau Claire cemetery.



Hammond Church Celebrates

The seventy-five-year-old building of the Hammond, La., Seventh Day Baptist Church, recently improved, will be the site of the meetings of the Southwestern Association and the Diamond Jubilee celebration of the founding of the church June 18-21. This Association now has strong local leadership and a very ambitious program of evangelistic outreach. See story inside.