

# 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

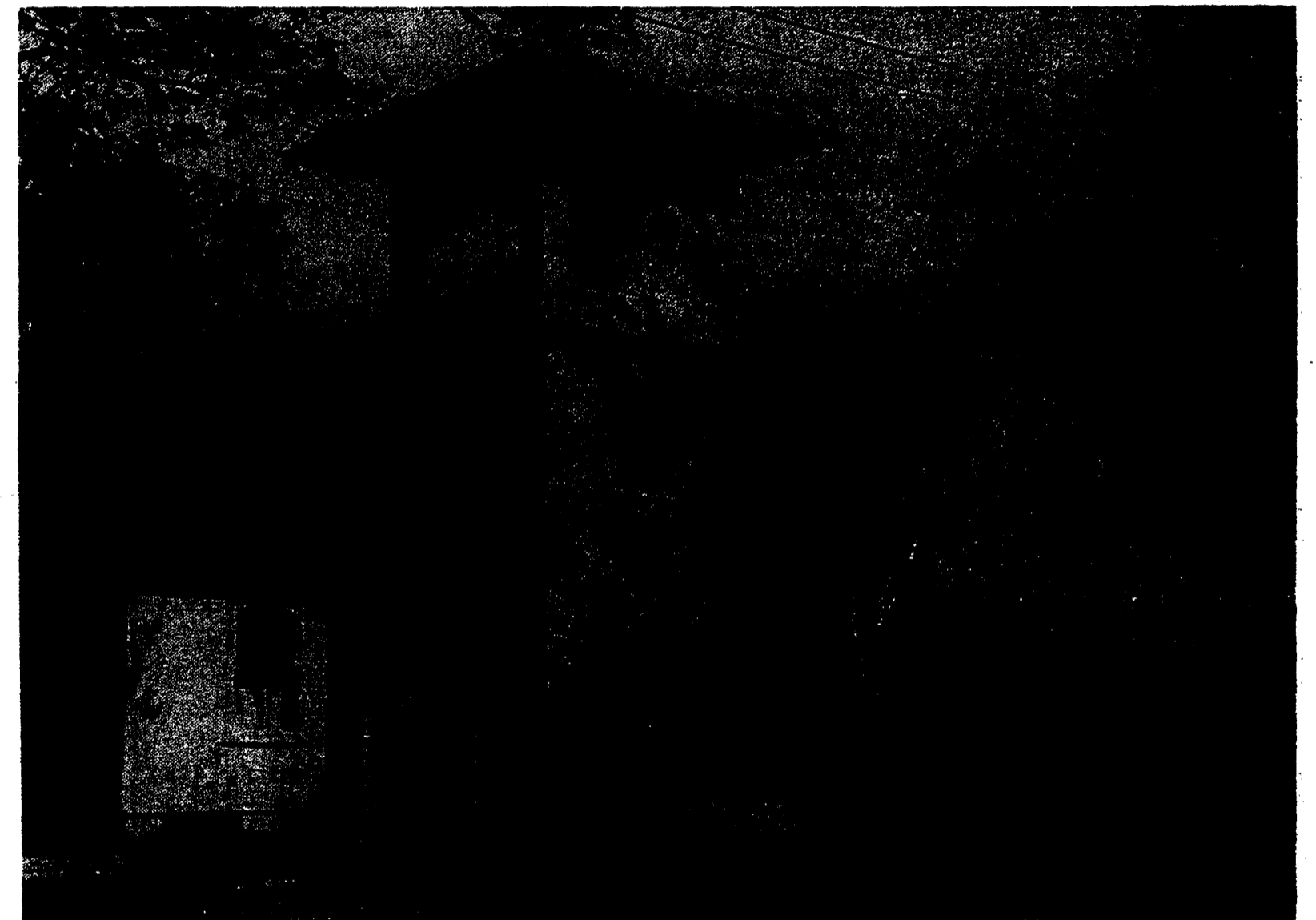
**Thorngate.**—John H., son of Rev. and Mrs. Charles Thorngate, was born August 13, 1896 at North Loup, and died at Eau Claire, Wis., Feb. 7, 1964.

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.

# The Sabbath Recorder

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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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## IN THIS ISSUE

<b>Editorials:</b>	
The Success of Missions .....	2
Dissension in Congress and Church .....	3
Church Preference .....	3
<b>Features:</b>	
Statement of Appreciation for Missionary Pastors' Institute .....	4
Thrilling Baptist Jubilee .....	5
Perspectives of Colossians .....	6
We Receive Blessings from Depth Bible Study .....	6
Report of the Washington Project Committee .....	7
What Baptists Want to Say to Themselves and the World .....	8
Book Review .....	9
Hammond Church to Celebrate Its Diamond Jubilee .....	11
Why a Church Camp? .....	11
The Broken Wall .....	13
One Nation Under God .....	14
Let's Think It Over .....	15
Items of Interest .....	16
<b>Missions:</b>	
Report of Home Field Committee .....	10
<b>Christian Education:</b>	
Another C.E. Contest Begins .....	14
<b>Accessions.—News from the Churches</b> ..... Back Cover	

## The Success of Missions

In a day when rising nationalism in Africa and communism in Asia are calling forth sharp criticism of things foreign and things Christian some Christian leaders seem to have joined the chorus that calls missionary work a failure.

If there has been a failure it would be much more correct to say that it is because of too little missionary work rather than wrong motives or methods. If foreign missions had been better supported so that the work could saturate the various countries than nationalism would have been achieved along Christian lines without violence and communism would not have swallowed vast land areas. Missionaries came with too little support and arrived too late in many cases. The Christianization was not sufficient to stop the forces of evil although their work was good.

Let us look at the plus side. In most cases the emergence of African nations would not have been possible without the education provided by the missionaries. The Gospel sends people to foreign lands to endure unaccustomed privations for the sake of the spiritually and economically underprivileged. The proverb, "A little knowledge is a dangerous thing" has often proved true. Given aspirations for a better life, some have not stuck to the Christian principles that they had started to grasp. Sometimes the ability to lead outdistanced the desire to lead well. It happens in our country too.

Missions have accomplished much. Let us remember that there are about 55,000 Protestant congregations in so-called mission lands. There are about the same number of Roman Catholic congregations. We read that in all but four countries of the world the name of Christ is known and some branch of the church is established. This comes to pass by the faithful work of present missionaries and those who so faithfully served the Lord before them in those lands.

We hear much about the need for churches to become indigenous, to take care of all their affairs without supervision or support from the country that sent out the original missionaries. It is possible that mission boards were slow in seeing that the new churches were ready for this.

Political events have hastened the process in some places and wiped out the churches in others. Let it be remembered that it took many years of missionary work before there were any churches or native leaders. A nonexistent or half-trained church cannot be indigenous or carry the Gospel to other villages. Men must be won before they can win others. A native church does not spring up by itself. It must begin, as it has begun, with missionary work. There is still a work to be done that will call all the missionaries we can send. If they are not needed where they and others have been laboring they are needed in some other field. The Macedonian call is still being sounded across the seas — a call to help.

## Dissension in Congress and Church

Washington columnist, Patrick Fox, takes issue with President Johnson's outcry against dissension on the measures he wants to see passed by Congress. Mr. Fox maintains that our system of government was "set up to accommodate — even encourage — dissension." Pursuing this thought he says:

Vigorous, and even headstrong argument is a hallmark of democracy. Until the day comes when all brains and compassion somehow are invested in the top echelon of the dominant party, dissension will be necessary to reach even passable decisions.

The President and many others have condemned dissension on civil rights, Medicare, the poverty package, and other matters. Yet, appeals to "national unity" will not mask the flaws of the programs offered, and there is not even party "unity" on these matters.

When he was a freshman Senator, Mr. Johnson eloquently stated that while the rights of all are important, the rights of some cannot be assured by taking away the rights of others.

The same line of argument cannot be applied completely to theological, church, and denominational affairs, but trying to discourage argument about issues considered important by some in order to preserve outward unity is not necessarily more Christian than to discuss the issues. The word "dissension" may seem harsh to some but it is scriptural. When the question of the necessity of circumcision before salvation was raised in

Antioch by men from Judea, we read that Paul and Barnabas "had no small dissension and disputation with them." As a result a council was called at Jerusalem to settle this and other matters. There the arguments continued until it was proved by the apostles that God bestowed the gift of the Holy Spirit on the gentiles apart from observance of ceremonial rites.

Truth is sometimes steam-rolled to death by pressure for unity; it is often brought to light and established by disputation and argument. If the people engaged in the dissension are anxious for the truth to prevail even at the expense of their own plans and programs, and if they have love in their hearts as they contend, a greater good may come than the fleeting good of compromise. Truth suppressed (even for the sake of unity) must rise again. Earnest prayer will often reveal to those of opposite viewpoints in theology or polity whether or not that for which they contend is the truth of Christ or just their own cherished idea. In prayer God may break through to show us what His will is in the matter as revealed in the Bible.

## Church Preference

Another large city, Greenville, S. C., has had a nearly complete church census conducted by 3,719 workers. It was found that church membership was 62.5 per cent, which is about three per cent below the national average. This survey differed from others in that it attempted to gather statistics on the church preference of the non-members. It was found that the preferences were in close relation to the membership percentages. Sixty-one per cent of the unchurched people indicated a preference for Baptists; for Methodists, 11.4 per cent; for Presbyterians, 6.4 per cent; and for Churches of God, 4.6 per cent. All other denominations had less than 2 per cent.

Whether or not this finding can be considered normal for other southern or northern cities has not yet been determined. It would seem to indicate first that churches have made themselves known to the unchurched. People in general know something about the various denominations in Greenville. In the second place, it seems to show that a large number of people

have grown up somewhat under the influence of a church but have not really been reached with the message of the church and have remained indifferent to its call to membership and service. It is assumed that most of them have not professed Christ. It would be interesting to know whether or not they would have expressed a Christ preference as well as a church preference if the question could have been tactfully asked. At any rate there is plenty of work for personal or mass evangelism in Greenville and every other city. People need to be made aware of the unsatisfactory situation of being indifferent to Christ. One is not a Christian just because he has a verbal preference for Christ rather than the devil.

For several generations there seems to have been a growing percentage of people who would express a preference for the Seventh Day Baptist church but would not take the trouble to join it or really engage in the work of a church that probably was the center of life for their parents. Church preference is usually a very noncommittal expression. It is as often an indication of a has-been connection as it is an openness to a closer walk with God. In either case, however, the love of Christ must constrain us to persevere in our efforts to secure full commitment.

#### Picture Stories to Come

It is not often that the *Sabbath Recorder*, with its limited space, makes room for picture stories. The next issues will be exceptions to this rule. The local Conference Publicity Committee at Salem, W. Va., has furnished pictures of new buildings at Salem which will make visitors very comfortable and glad they made plans to attend. Look for these stories.

The Los Angeles pastor, upon request, has provided views of the extensive addition to its church plant which was recently dedicated.

Other pictures are solicited. Whenever there is an event of real significance it should be captured on camera for local or denominational publicity, or both. If there is a story to be told, clear black and white pictures may help to tell that story. Write the story or give the editor all the facts.

#### MEMORY TEXT

For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. 1 Cor 15: 25, 26.

#### Statement of Appreciation for Missionary Pastors' Institute

To the Seventh Day Baptist Missionary Society,  
To the Seventh Day Baptist Memorial Board:

The seventeen men in attendance at the Missionary Pastors' Institute at Mt. Nebo and Little Rock, Arkansas, May 4 through 9, voiced the desire that the gratitude of the group be expressed to the Missionary Board and to the Memorial Board for their part in making the funds available to assist them in attending the meeting and sharing in the very real fellowship experienced by all.

It was a truly great experience. With so many backgrounds and approaches to the living of the Christian Way and the working out of the Kingdom tasks it was a little rough, at times, keeping the channels of communication open. But progress was steadily made through the week.

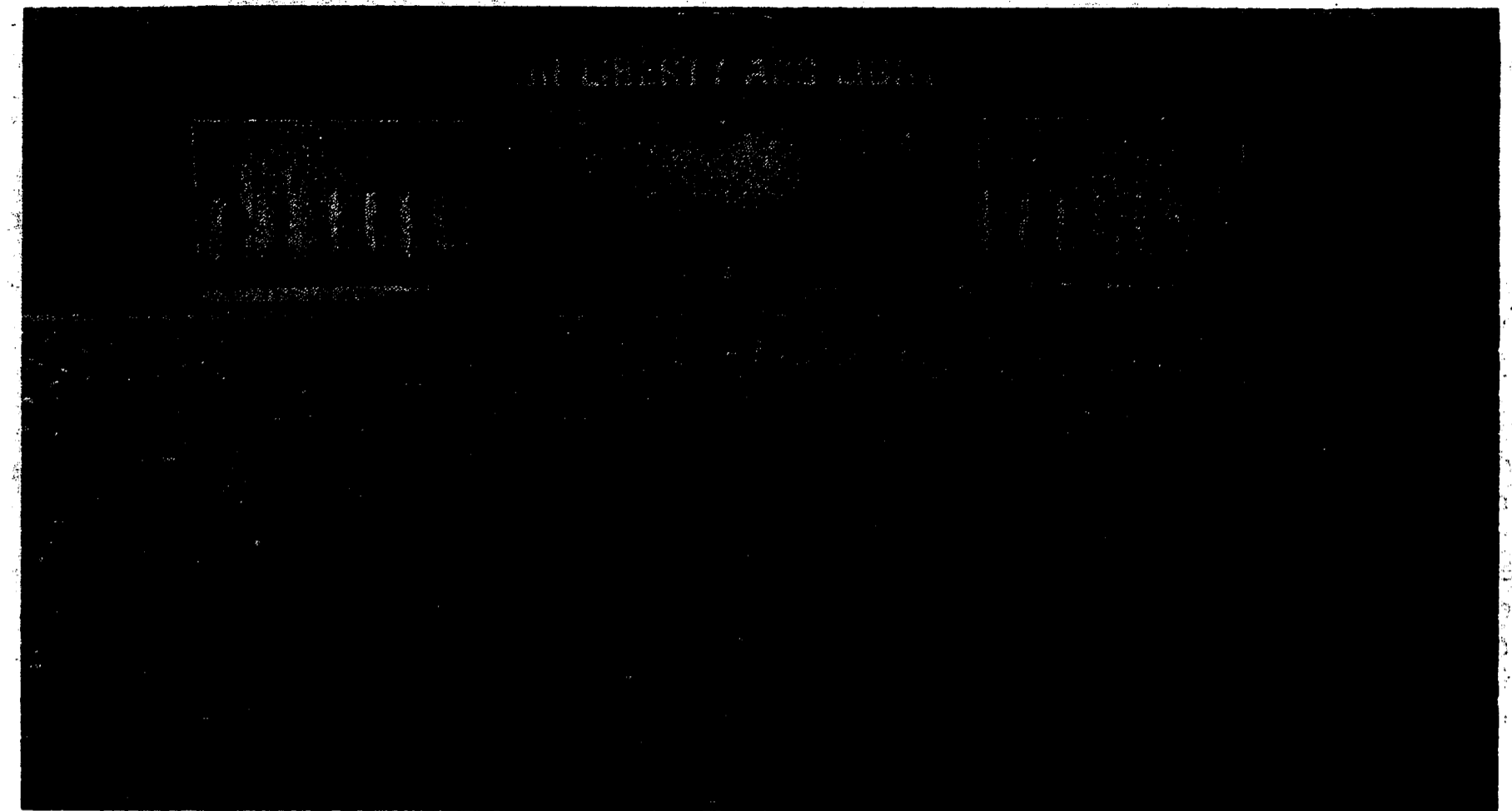
One man said frankly that he desired to leave on Tuesday, but had stayed, and was really glad he had, confessing that he felt he himself had gained in Christian spirit and growth, which he had not expected.

The men were Ralph Hays, Billy Johnson, Clarence Darlington, Earl DeLand, Charles Burns, Fred Kirtland, Clifford Beebe, Paul Beebe, Marion Van Horn, Paul Osborn, Wayne Maxson, Leslie Welch, Earl Cruzan, and Kenneth Davis, Leroy Bass, Don Richards, and Kenneth Van Horn.

This word of appreciation should be regarded as the expression of each man individually, and as of the group as a whole.

I desire also to add my personal thanks as chairman of the committee, for all that the boards have done in promoting the Institute, through the funds granted, and to the Missionary Board through its secretary and the Home Field Committee chairman.

—Marion Van Horn.



#### Thrilling Baptist Jubilee

The long-talked-of Baptist Jubilee coming to the climax of five years of "Advance" by seven co-operating Baptist bodies of North America has now concluded (May 22-24). Although the close scheduling of Recorder material makes it impossible to get much of the story of this great gathering in the current issue (type set on May 25) we do want to inform our readers that it was a thrilling experience for all who attended.

Baptists do indeed have much in common regardless of the difference of geography, convention or racial origin. This was very apparent when well over 17,000 of them met together as one family under one roof for a weekend of jointly planned meetings. The differences were not minimized; one program was devoted to a panel discussion of them. There were three members of each denomination on that panel. It brought out the disagreements within as well as between the conventions. Our own Sabbath convictions were well aired by the participants and by the presiding officer, Dr. Theodore Adams, former president of the Baptist World Alliance. The underlying joy of Christian fellowship and the similarity of purpose made the gathering an event long to be remembered.

At the close of the Sabbath afternoon meeting some fifty Seventh Day Baptists in attendance (more later) gathered in an upper room of Convention Hall for fellowship and announcements of events yet to come. The Rev. Joseph Samuels of Jamaica who had just finished speaking was unable to get to the meeting. Many appreciative people gathered around him to discuss his missionary message and the Baptist work on the Island of Jamaica.

Seventh Day Baptists were well represented on the program and were well identified on every occasion to the extent that thousands who once said that they had never heard of our denomination could no longer say it. It was more than a passing acquaintance with a great many of them, for the number who visited the Seventh Day Baptist booth and were greeted by the hosts on duty there must have been in the thousands. This was perhaps the most enjoyable and profitable booth ministries ever maintained by our people. It was enjoyable because all who came were of Baptist faith and had a desire to know more about the Baptists who observed a different day. They were interested in our history, but especially interested in our tracts and other publications.

## Perspectives of Colossians

By Wayne Maxson,  
Farina, Ill

In any Bible study it is worth while to seek perspective, i.e., to see one's own ideas and conclusions among possible alternatives. Our study of Colossians this Conference year avails us of an opportunity to seek perspective there.

One of the questions that serious Bible study raises is authorship. Was it Paul who wrote the letter to the Colossians we find in our New Testament? The problems that lead to this question — or the reasons for its being a sensible question — are summarized in nearly any commentary or introduction. But the question we are interested in is what difference does this make to our study of the letter?

We who are not specialists must leave the final question of authorship to those who are, but the question of implications is one which we all must face and answer for ourselves. To face this question squarely is to achieve perspective. Some will want to lean on the "consensus of scholarly opinion" which attributes it to Paul, while others may not. But to face the question and to answer it while recognizing what one has done brings perspective.

Two other considerations of perspective are found in the content of the letter itself. For the sake of our discussion we will grant Pauline authorship; now the task is to evaluate what Paul said. Is it not possible that Paul may be reciting his own biases and prejudices in giving instructions to the Colossians? This possibility exists quite clearly inasmuch as Paul was a human-being with human imperfections. But further, can we distinguish between possible bias and prejudice and the lasting values of his thought?

The matter of "heresy" among the Colossians is especially interesting. We know that Paul was unsympathetic with at least some aspects of what he referred to as a "philosophy." But how justified was he in his attitude? We know, for instance, that there were several varieties of New Testament Christianity, and among them was Paul's. Was the "Gnosticism" at

Colossae actually undermining Christianity or just Paul's variety? We also know that there were later varieties of Christianity that were outspokenly "Gnostic."

Finally, we may ask to what degree are Paul's views on morality and behavior acceptable today? To make an unexamined assertion one way or the other is unsatisfactory if one is interested in perspective. One of the chief values in Bible study is the opportunity to wrestle with the thought of its writers in order to appreciate what the church saw in them for it to cherish them. This is impossible unless we entertain the possibility that they may not be wholly relevant for our day.

## We Receive Blessings From Depth Bible Study

By S. Kenneth Davis,  
Daytona Beach, Fla.

In our depth Bible studies this year two facts have kept recurring with amazing frequency. The first and most outstanding is the fact that the message is a universal one that transcends cultures and eras, applying itself to the living of these days just as surely as, although differently than, it did 1,900 years ago. A good example is the Book of Colossians chosen as our study book for the year by our Conference president.

Colossians has within its few pages some of the noblest religious and ethical teachings found in the New Testament or anywhere else. Paul, here and in the other letters which he probably wrote during his imprisonment at Rome, clearly and precisely defines once and for all the nature of the Christian life. Here in Colossians he warns against allegiance to anything less than Christ, noting that Christianity is the final religion. Christ is all; there is nothing outside of Him. While we do not have this same precursor of second-century Gnosticism to grapple with today which Paul apparently had, still we do have philosophies that threaten Christianity just as surely and so the message takes on new meaning for us. This is not an isolated in-

stance. The Bible over and over continues to talk to twentieth century America.

The second fact that kept coming to light in our depth Bible study was the authenticity and reliability of the Scriptures, which is so apparent. This is perhaps unquestioned by one who simply accepts the Bible as "God's Word," but to those who are conscious that that Word was written and transmitted by human fallible hands, it is reassuring to discover for oneself such dependability. After investigating various theories about authorship, dates, purposes, etc., we usually come back to a position similar to Clarke's who writes in his introduction to the Epistle to the Colossians (*Concise Bible Commentary*, Macmillan Co. 1953, p. 881):

No doubt need be felt as to the authenticity of the Epistle. Theories supposing that some parts were interpolations, because they showed too late a stage of doctrinal development to be ascribed to St. Paul, are now abandoned.<sup>1</sup>

Depth Bible study has opened our eyes not only to problems but to a broader appreciation of our Bible and the integrity of its writers; appreciation of the importance of its message today; and to a deepening sense of the Spirit of God inspiring not only the men who wrote but also the vast number to whom we are indebted for the amazingly accurate preservation and transmission of the Bible considering its stormy history.

### Baptist Advance

The new 512-page book *Baptist Advance* reviewed in the issue of May 25 can now be ordered from the American Sabbath Tract Society at \$3 per copy. This is a special price for our people not meant to be in competition with what other agencies are charging. The book has much valuable information about Seventh Day Baptists contributed by our own writers, as well as about all other Baptist groups, and it has our denominational imprint. The supply is limited. Order now!

## Report of the Washington Project Committee

The Joint Committee of the Seventh Day Baptist Washington Project met in Washington, D. C., May 1 and 2, 1964. On Friday, Grover Brissey, President K. D. Hurley, the Rev. C. W. P. Hansen, and Clarence Rogers spent the day surveying potential locations for the building of a Seventh Day Baptist Memorial Church as the headquarters for the project in the nation's Capital. The various aspects for making this proposed center of outreach most effective were considered.

A committee of the Washington church, including Grover Brissey, John Nagel, and James Chroniger had prepared a large map of the Washington area. Colored pins locating church members and prospective church members helped bring certain points into focus.

The specifics of the contemplated program of an evangelistic nature to inaugurate the project were discussed, including the use of radio, TV, and the news media, as well as personal visitation to stimulate interest and attendance.

An initial estimate of costs, both for carrying on the project and for constructing the building, was presented, and sources of income were analyzed.

The Southeastern Association has undertaken to initiate the Washington Project and is committed to following it through to completion, but it is felt that the project merits widespread interest on the part of all Seventh Day Baptists across the United States. It is hoped that many people will want to contribute of their time, talents, and resources to make the project a success.

—Notes compiled by Greta F. Randolph at the request of the chairman of the committee.

"The Christian minister today must be able to answer the sincere questions of young minds sharpened by the educational disciplines of secular education; he must face the questions of liberal humanism on one side, and the influence of science on the other." —Porter Routh, Southern Baptist executive secretary.

## What Baptists Want to Say to Themselves and the World

A statement prepared by the  
Message Committee of the  
Baptist Jubilee at Atlantic City.\*

The Gospel of Jesus Christ speaks to every age, including this one. Baptists believe that it is their responsibility to translate it into meaningful terms for the Twentieth Century.

Baptists have been and continue to be a people of the Bible. Upon its authority, and fortified by experience, we declare that God is the Creator of all things, and that He guides the events of history toward the achievement of His benevolent purpose for all men. In His nature God is holy and righteous love. He hates sin but loves the sinner. He has unveiled His redeeming purpose and put it into operation through the atoning work of Jesus Christ and by the power of the Holy Spirit. He summons us to obedience that we should be co-workers for Him.

We confess that Jesus Christ is Lord. Therefore, all men must stand before Him for judgment, both in this life and the life to come. As Baptists we confess our sins and pray for forgiveness for our failures to live according to God's will for His children.

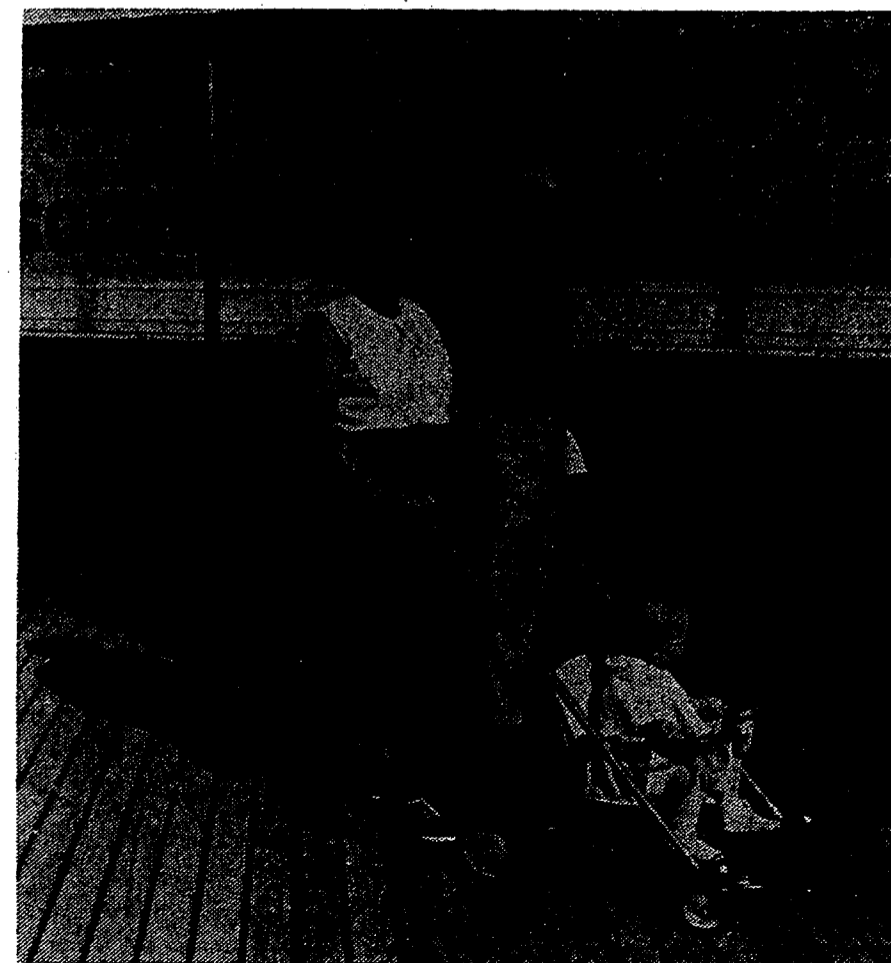
Every man is competent to stand before God in his own right without means of any human mediator. Human personality is sacred and of infinite worth. God created man in His own image, and Christ died for all men. Every man therefore possesses human dignity. Every man is worthy of respect and Christian love.

\*The Message Committee under the chairmanship of Dr. H. H. Hobbs, former president of the Southern Baptist Convention, was composed of members of the six co-operating Conventions. Some of the work was done by correspondence and with the help of substitute members. It went through several major changes and numerous editorial revisions before reaching its final form. Several Seventh Day Baptists helped to a greater or lesser degree in the drafting and were glad to do so even though it did not seem appropriate to try to insert at this point any reference to our distinctive beliefs and practices — which were mentioned frequently in other documents and programs of the Baptist Jubilee.

Every man has the inherent right of equal opportunity in all phases of the social order whether they be educational, governmental, or economic. Every system of life which tramples upon that dignity and degrades human personality must be challenged as sinful. We as Baptists rededicate ourselves to a ministry of reconciliation to help to produce the Christian fellowship for which Christ died.

Man is also responsible before God. By nature and practice he is a sinner. But he can repent, pray, confess his sins, and receive God's forgiveness through Jesus Christ.

Salvation is wholly by grace through faith apart from any work of man. It is the gift of God wrought in the atoning death and resurrection of Jesus Christ. It becomes a personal reality only to those who through repentance and faith in Christ are made new by the Holy Spirit. In the redeemed life man acknowledges Jesus Christ as Lord as he serves Christ for man's good and God's glory.



THE SABBATH RECORDER

Man has the right to be free. Religious or soul liberty is the fountain-head of all freedoms. As Christian citizens we are dedicated to the achievement of freedom for all men.

We declare that both church and state have their respective places in the purpose of God. They bear mutual responsibilities, but neither is to invade the rights and purposes of the other. Wherever conflicts arise we must obey God rather than man.

Baptists declare a spiritual gospel that is relevant to modern man in every aspect of his life. We view social sin as the sum-total of individual sins. The problem of race is but one of many moral and social problems which beset our generation and call for a solution in keeping with the Gospel of Christ. Following the mission, the message, and the method of Jesus Christ we preach a Gospel which changes men. Through changed men we strive to change society. It is our purpose to thrust redeemed men into society. Thereby we seek to guide human affairs toward the will of God.

Christian men and women should be the conscience of the social order. We deplore any attitude or act that degrades human personality and denies to any man the right to the blessings of God. We call upon every Christian, in the spirit of Christ and through methods which are consonant with the Gospel of love, to involve himself in the struggle against the social evils of our day.

We Baptists declare our love for all men. Because of our understanding of God's truth, we maintain our own identity. But we extend the hand of brotherly co-operation to all who love the Lord Jesus Christ.

In the unity of the Spirit and in the bonds of peace, we join all Christians of this age in proclaiming the eternal Christ to a world still lost, a world for which He died.

### SABBATH SCHOOL LESSON

for June 13, 1964

What Can I Do for World Peace?

Lesson Scripture: Romans 12: 14-21;

1 Timothy 2: 1-2.

### Book Review

#### Slavery, Segregation, and Scripture

J. Oliver Buswell, III, assistant professor of Anthropology at Wheaton College, has just published one of the most highly recommended books on segregation that has been called forth by the current problem facing our nation. This 100-page book (Eerdmans \$2.50) is more authoritative than its small size would imply. Footnoted on every page and with a 5-page bibliography, it is a treasure store of information. Donald H. Bouma, professor, Department of Sociology and Anthropology, Western Michigan University, says of it:

This is by far the most systematic, extensive, responsible, and readable account of the Negro problem and its relationship to Scripture that I have ever seen. Besides being scripturally relevant, the book is impeccable from an anthropological standpoint.

The first half of deals with slavery to lay the groundwork for the second half which shows that there is almost an exact parallel between the arguments for slavery and for segregation. This carries over into education as well as many other things. The thesis may be said to center on the scientific denial of racial inequalities based on anthropology. Mr. Buswell maintains with brief but conclusive proof that segregationists have erred in not recognizing the importance of environment and culture over inheritance. One of his concluding statements is: "Remember that one's individual worth, whether more or less than that of another, is the product of his cultural learning and his spiritual relation to God — not of his race" (p. 91).

Who should read this book? Those who want to know the facts and the truth. It unmask the circular reasoning of segregationists but certainly should not antagonize any who honestly want to face the race question in an unbiased way. The author sympathizes with the problems of the South. He is a Christian and a scholar, judged by the way he writes.

Athletes in top condition don't smoke — they can't afford to.

— Bob Mathias

### Report of Home Field Committee

The report of the Home Field Committee of the Seventh Day Baptist Missionary Board was presented by the chairman, Rev. Earl Cruzan, and was approved at the quarterly meeting of the board held April 26, 1964.

Among the items of interest from that report was the announcement that the Women's Board has completed the project of collecting 1,000 S&H Green Stamp books, valued at \$2 per book, coming from Women's Societies all over the denomination during the past year, reaching the goal set to raise funds for purchase of a new mission car. The Women's Board left the final arrangements for purchase and use of the mission car to the Missionary Board.

Secretary Harris has written appreciation in behalf of the Missionary Board to Mrs. Roger Burdick, chairman of the committee that collected these books. It may be noted that funds that have come through the efforts of the above committee, some of which have been received since the April 26 meeting, are as follows: Gold Bond Stamp cash redemption, \$30; Top Value Stamps cash redemption, \$15; E. F. MacDonald Stamp Company (Plaid Stamps), \$20; Sperry and Hutchinson Company (S&H Green Stamps) project, previously mentioned, \$2,000; grand total, \$2,065.

The following statement reviews the discussion of the Home Field Committee as regards a new mission car:

"At times confusion has arisen in the minds of the public when a major piece of equipment has been purchased for a mission field. This has happened when we have identified the equipment with the personnel of the mission field rather than with the work that is being done. Title to automobiles purchased by the denomination and used on the mission field, for instance, have been held by the Missionary Society and made available for the use of the personnel employed on the field. The automobile being secured through the gifts of S&H Green Stamps has through a process of changing needs been assigned to the work on the home

field. In the year 1964-65 it is expected that it will be used by Director of Evangelism, Rev. Leon Lawton. The title to the automobile will be vested with the Missionary Society. (A car is needed in Nyasaland, but the proceeds from the S&H Green Stamp Project would not have been sufficient to secure the car that is needed there. A proposal has been sent to board and Conference leaders to provide a new mission car for the Nyasaland field through OWM giving.)

The committee then recommended and the board approved, "that the Secretary and Treasurer be authorized to negotiate for the purchasing of a mission car for use on the home field from the proceeds of the S&H Green Stamp Project which are expected to be turned over to the Missionary Society by the Women's Board.

"The Home Field Committee would recommend that the Director of Evangelism meet with the Conference Planning Committee on October 11, 1964, by invitation of the Planning Committee.

"We would recommend the addition of the following statement to the Basic Policy of Home Field work: It would be entitled, Guidelines to Mission Policy. We would place it at the beginning of our Basic Policy Statement: 'Church growth as a basis of policy might be stated in its simplest form, as follows: God's Holy Spirit in sovereign freedom prepares certain places at certain times for maximum receptivity to the Gospel; and evidence of this is given by the fact that the church is growing in service and in numbers. Our response should be to co-operate with the action of God by concentrating missionary resources at this point while the fruitfulness continues.'

"We would recommend that the request of the Daytona Beach church to continue toward the self-support of a full-time pastor for another three years be approved with the understanding that the Daytona Beach church be expected to increase their support by at least \$200 annually."

"Many a person's idea of heaven would be nothing to do and an eternity to do it in." — Olin Miller, Thomaston (Ga.) Times.

### Hammond Church to Celebrate Its Diamond Jubilee

In the history of the spread of Seventh Day Baptist work in United States it is customary to think that the churches in the deep South are of quite recent origin. This is not entirely the case. The present members of the Hammond, Louisiana, church feel that they have reached an important milestone in their history when they celebrate seventy-five years of church organization in connection with the Southwestern Association June 18-21, 1964. The Daily Star, the only newspaper in the area, with a circulation of from five to ten thousand copies daily, recognizes the importance of this event and has been running a series of articles on the history of the church, articles prepared by Mrs. Edna Campbell, society editor, with the help of Mrs. Richard Raiford, a member of the church, who has been preparing the history from well-preserved record books.

One of these articles notes that the first seeds sown for the beginning of the Hammond Seventh Day Baptist Church took root in a meeting held at the home of Benjamin Booth on January 12, 1889. Rev. A. E. Main, the visiting pastor from the North, was present and assisted in the plans. Among the charter members of the church was this Benjamin Booth, father of Edna Booth Campbell, the last of the charter members, who died in 1962. Other charter members included the Rev. A. E. Main, O. B. Irish, Sarah A. Irish, Hellen Irish, F. R. Saunder, Mary Saunder, A. B. Landphere, Emma Landphere, Dora Mott, Grace Mott, W. R. Potter, W. H. Booth, W. R. Rich and Mary E. Rich. The church has conducted services continuously in the sanctuary of the 75-year-old building although there have been times when the congregation was small and the group struggled for existence. In recent years the original frame building has been covered with a stucco finish. The congregation rejoices in having a good church bell in its belfry which rings out the call to worship every Sabbath. It is the only Protestant church in the entire area which preserves this custom.

During the pastorate of C. Fred Kirtland, a relatively new member of the

denomination, much work has been done in renovating the building, improving the grounds, and in making the church better known throughout the community. Mr. Kirtland has been energetically engaged in publicity for the church especially through radio broadcasts which he has conducted in co-operation with the pastor at Metairie. His ministry in Hammond comes to a close immediately after the celebration when he takes up a new pastorate with the church at Paint Rock, Alabama.

### Why a Church Camp?

By Rev. Marion C. Van Horn

A missionary pastor who has helped many young people and children through camping programs especially in the Southwest where he now serves.

Some campers have given the following reasons for coming to camp:

- "To play games with the kids."
- "I enjoy the campfires."
- "To get away from the folks."
- "It's exciting to do things."
- "To sing the songs."
- "We have good food and fun."

For a very few youth such a list as this would tell the whole tale. All the rest, however, after giving these reasons, would open their mouth to say more, and then hesitate as a pensive look comes into their eyes. The other reasons they want to give can hardly be expressed in the limited terms of human communication. When camping has achieved this characteristic in the camper, it has begun to do what we've hoped and prayed for.

The basic philosophy that undergirds our purposes in camping is then the same as for the church and for the Christian home. First, there is God. He is Creator and Father of all, and is unchanging in His justice and love (Gen. 1: 1 and Psa. 24: 1-5). Then there is Jesus, who by His unselfish living and sacrifice exemplified for us not only a perfect life, but also a practical way of living. He is Savior of the world. But, perhaps, more significantly stated, He is the Redeemer of each individual by personal acceptance of His Way. By what He did, as well as by what

He said, Jesus opens the doorway to God. "No man cometh unto the Father but by me" (John 14: 6).

Another basic element in our undergirding purpose is the teaching-training function. God does not change. He is the same yesterday, today, and forever. He does not adjust to us, or to our world. Therefore, through teaching we train campers to adjust to Him, and to come to Him, and to orient themselves and their lives toward Him. This is the ultimate aim of all Christian education: "These words which I command thee . . . Thou shalt teach them diligently unto thy children" (Deut. 6: 4-7). Moffatt translates, "Impress them on your children." The marginal readings for the word "teach" for the King James Version are, "Whet" and "Sharpen them unto thy children."

I hesitate to stop with so brief a statement of basic purpose, both for fear of being misunderstood and because the Holy Spirit and the Bible and others are just as basic. But, with the above noted fundamentals well in mind, we move on to note that the characteristic elements of camp are (1) persons — youth and leaders — (2) living together (3) under conditions arranged to meet needs, satisfy interests, and stimulate wholesome personal and social development, and promote spiritual growth.

In other words, all at the same time camp is a place, a program, and an experience. It is a place where the presence of God is seen in new and beautiful ways. It is a program in which Jesus and His plan are included in every element. It is an experience made different by the power of Jesus brought into actual life situations rather than in just teaching situations.

Usually in one short week or less we try to achieve a number of objectives, only a few of which we take space here to list. First of all we must help each camper to experience the real thrill and joy of being a child of God. Every teenager must be assisted in living, playing, working and worshiping with his own peers in a soul-satisfying way.

Camping provides time for meditation and leisure, and helps youth to develop

skill in making such time a meaningful and fruitful experience. Through actual life situations each camper is assisted to develop self-reliance and poise by planning and carrying out his own participation in the various elements of fellowship. In this way he makes his contribution and also assumes responsibility for his own decisions. To the degree in which these objectives are reached, leadership is developed and genuine fellowship is achieved.

I would address my closing thoughts to spiritual values and experiences. They are not all related to formal creeds of religion, which often so inadequately express our deepest feelings and needs. The Spirit may send its inspiration through the changing embers of the fire, or in the call of the whippoorwill, or sometimes in the strangest of things, as in the case of our youngest camper one year.

This little girl had gone each day for her "Time-Out-With-God" period to the base of a great oak tree to study and meditate. Among other things she discovered there was a tiny hickorynut tree growing up out of a crevice in the oak tree root. This and her Bible study and meditation had gained for her a brand new and deep experience with her Heavenly Father. About the third day of camp she broke out with a genuine case of Poison Ivy. It was discovered that this, too, was growing at the base of her oak tree. However, even the burning, itching pain of the poison could not shake her from the assertion that at the base of that oak tree was the most beautiful spot in all of camp. This was where her God had sat down with her and showed her "some of His beautiful revelation."

This is part of the answer to the question, Why a Church Camp?

Memorial observances devised by men and nations are designed to perpetuate good citizenship. They are far less capable of doing this than the memorial of creation transmitted to man by God in the Fourth Commandment: "Remember the sabbath day to keep it holy. . . ."

## The Broken Wall

By David Malone

(Continued from last week)

To show love and reconciliation in our efforts to redeem man will not be the most exciting, easiest task of our lives. Men today are being shot, stabbed, blown to bits, and beaten for trying. Perhaps the Church and the Christian today are being called again to shoulder the ministry of Jesus Christ as Isaiah saw it:

But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement which made us whole, and with his stripes we are healed.

This is the ministry of reconciliation — to make men whole. It is not a dainty task.

What can you do to act out the responsibility of the Christian in this racial crisis? I would especially suggest that you keep in close touch with your political leaders to see that the institutions of society are being adapted to human need. Many people complain that "you can't legislate change" and of course they are substantially correct. But we can legislate to end the formal conditions which keep men oppressed, inferior, and in unequal positions. While we are trying to deal with poverty and social problems on the foreign mission field with doctors, teachers, and specialists in many technical fields — all carrying the Gospel of love and redemption — my work in the northern slums daily shows me how little we have done with these problems in our own backyard. Now is the time.

Second, you must personally stand ready at all times to refute those who assign stereotypes to the Negro or any minority group. You must especially stand firm against those men who will deny the innate human equality of the Negro who was also created in the image of God. We must end the idea of some people who think because they once have known one or a few Negroes, that they know all about all Negroes. You must be ready to show your light in the open wherever you are given the opportunity. To be bright, this light needs the fuel of information and facts.

Finally, as individuals, a local church, and a close-knit denomination, you can involve yourself in specific projects to show forth the reconciling love of Christ in concrete, difficult situations.

Read again, carefully, the suggestions in the **Sabbath Recorder**. Continue to read the articles in this, your own Seventh Day Baptist magazine, which regularly contains information directly concerned with the programs and steps being taken by Christian men and women to face it.

Set aside part of your local budget for assistance to some group making a special effort to meet the problems of alienation and brokenness and division in our society. Contribute generously to the missionary work of Our World Mission that all men might know our walls have truly been broken. Sponsor programs and events in your community to educate yourselves and your neighbors to the proportions of the racial crisis.

As a denomination, continue to speak out forcefully, as you have already done through pronouncements and in the pages of the **Sabbath Recorder**, of your Christian convictions. But don't stop with talk; we have enough talk now and too little real action.

I challenge the Seventh Day Baptists, when you meet, poised between North and South at Salem this year, to do just this with some of the funds received by OWM in the eleventh and twelfth months over and above your operating budget.

We have a dream of which Martin Luther King spoke last summer in Washington when, at the knee of Abraham Lincoln, he told 210,000 people:

Let us not wallow in the valley of despair. I say to you, my friends, we face the difficulties of today and tomorrow . . . knowing that somehow this situation can and will be changed. On the night of the last supper, Jesus prayed with His disciples: The glory which thou has given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one so that the world may know that thou hast sent me and hast loved them even as thou hast loved me.

The fact cannot be evaded that unless we, through an all-out ministry of love

and reconciliation, break the walls which divide us and others from our God-given oneness, we do not show forth the love of God which was in Jesus Christ and which lives on, even now, in Him. Now is the time!

## Our Nation Under God

By Dr. Joseph R. Sizoo

What follows is a portion of a message printed by Religious Heritage of America, Inc., 636 Woodward Building, Washington 5, D. C. Given at a preview of their documentary film of religious shrines in our nation's Capital "This Is Our Heritage," it is highly worth reading at any time.

Democracy is a form of government so high and so exalted that it requires a high level of intelligence to appreciate and a high standard of character to maintain. If ever we as a nation should fall apart, which God forbid, it will not be because of a political structure or a social pattern, or economic legislation, but because of the character of the people. If we attempt to build a nation with no reference to religion, then Plymouth Rock may yet become a memorial to the light that failed.

Freedom of religion does not mean freedom from religion, and liberty of conscience does not mean liberty from conscience. I would rather put our country and its culture in the keeping of the humble pilgrims of the past — like my mother and father who in autumn and spring, winter and summer, sunshine and rain, had their daily litany "Lord, thou hast been our dwelling place in all generations," than to put our country and its culture in the keeping of some quasi-intellectual, fly-by-night theorist, whose only contribution to religion has been to smear it and to stagger the minds of young men and young women across the campuses with the brilliancy of his negations.

Not long ago I was flying home from Denver. It was night. There is nothing comparable to night flying. It seemed as if God had spread bolts of black velvet over the earth, laid them in ridges across the land and sprinkled them with rubies and sapphires and diamond dust. Now and again I could see, looking out of the little window, the dull glow of an ap-

proaching city. Here and there I could see a row of flickering lights on some village street. Sometimes I could see a light burning in some cabin on a lonely frontier, and I said to myself that night — and I say it again this evening:

"So long as there are homes to which men turn at close of day; so long as there are homes where women are, and children play; a faith, a loyalty, and love be found across these sills; a stricken nation can recover from its gravest ills; so long as there are homes where fires burn and there is bread; so long as there are homes where lamps are lit and prayers are said; although a people stumble in the dark, and nations grope with God Himself, back of these little homes, we still can hope."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

## Another C. E. Contest Begins

Youth and Christian Endeavor societies participating in Christian Endeavor's 1965 Citizenship Awards Program will be eligible for the Albert H. Diebold Awards, totaling \$1,500 in cash, trips, award emblems, plaques, and honor certificates.

Albert H. Diebold, a Christian layman of New York City who died February 17, has made generous contributions to citizenship programs for the last eight years.

"This year's program is again directed toward individuals and societies or similar youth groups," reported Rev. Christian A. Tirre, citizenship director of the International Society of Christian Endeavor, as he announced the program.

"The 1965 program," continued Mr. Tirre, "is designed to encourage youth to witness for Christ in their communities in the realm of daily citizenship. The Awards Program is an opportunity for youth to put into practice their Christian convictions."

The individual section of the 1965 Awards Program is open to all youth in the United States or Canada who have not reached their 25th birthday by February 15, 1965. Entries can include significant articles, editorials, talks, posters, black and white photographs, or cartoons

developed, written, or released after May 31, 1964, and used as a Christian witness in the community by February 15, 1965, the deadline for mailing entries.

The society section is open to all Christian Endeavor societies or similar youth groups in the United States or Canada or to a combination of societies or youth groups in a local church. The majority of the members of participating societies must be under 25 years of age. Each group must sponsor and report a completed Christian citizenship activity begun after May 31, 1964. Deadline for mailing entries is also February 15, 1965.

The society taking top honors will receive \$150 in cash plus a grant (to a maximum of \$150) for the expenses of one or more youth representatives, who must be members of the award-winning society, to attend the International Convention.

Entries in the individual section will be evaluated on the basis of originality, excellence of literary or art form used, the manner in which they implement the folder "What Is Christian Citizenship?" and Christian witness to the community. Society entries will be evaluated on the basis of group participation in the activity, goals established or achieved, the manner in which they implement the folder "What Is Christian Citizenship?" and Christian witness to the community.

At the July 6 opening session of the International Summer Assembly at Otterbein College in Westerville, Ohio, the 1964 Citizenship Awards Program winners will receive their awards. Margaret Jean Leseiko of Ambridge, Pennsylvania, will receive the top individual award, with first place honors in the society section going to the Senior Christian Endeavor Society of the United Presbyterian Church of Covington, Ohio.

Full details about the 1965 Awards Program and a copy of the folder may be secured by writing to the International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216.

Show me a person who manifests quietness of spirit and I will seek the acquaintance of that person as a rare jewel.

## LET'S THINK IT OVER

### Court Rules Public Aid Requires Public Policy

United States Supreme Court action involving two North Carolina hospitals may have far-reaching effects on church-state institutions that have been aided in government programs, according to C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs.

The Moses H. Cone Memorial and the Wesley Long Community Hospitals, both in Greensboro, N. C., are private, non-profit corporations. The Cone Hospital has received \$1,269,950 and the Long Hospital has received \$1,948,800 in Hill-Burton grants.

Prior to the Court decision Long Hospital denied admission to all Negro patients and did not grant staff privileges to Negro physicians and dentists. The District Court had ruled in favor of the hospitals on the ground that they are private corporations and are not regulated by public policy.

The case was taken to the Fourth United States Court of Appeals, where it was decided, 3-2, that acceptance of Hill-Burton grants is "sufficient involvement to imbue the activities of the hospitals with 'state action' and bring them within the Fifth and Fourteenth Amendment prohibitions against racial discrimination."

The refusal of the Supreme Court to review the decision of the lower court has the effect of making the lower court decision the law in the Fourth District. Although it is not binding on the other federal court districts, it is expected that they will adopt this decision as their view.

The significance of the decision, the Baptist official said, is that "public funds are accompanied by public policies."

A further effect of the decision, Carlson pointed out, is that now "physicians who have been excluded because of religious differences on medical codes have proper grounds for protest, and the use of public medical facilities for religious impacts and propaganda can expect to be challenged."

Carlson viewed the case as having a direct bearing on church colleges receiving government grants and on the desire of parochial schools on the elementary and secondary levels for public aid.



# The Sabbath Recorder

## On Drying Up River Jordan

The story of the Israelites crossing the river Jordan dry-shod has often puzzled Christians as well as unbelievers. If we read the story as told us in Joshua 3 carefully, we find, however, clearly stated what happened and how it came that the river Jordan fell dry over against Jericho.

In verse 16 we are told that there happened to arise a dam at Adamah, about 15 miles upstream. On the map, in Young's Concordance, e.g., you may find this place.

In his book *The Bible as History*, Werner Keller tells us that a similar thing happened in 1927 and also in 1924. In 1906, too, an earthquake caused the banks of the river to cave in, so that the stream was entirely blocked and the lower course at Jericho was dry for 24 hours. Arabian chronicles tell of the similar thing in A.D. 1267.

— G. Zijlstra,  
Rotterdam, Holland.

Note: This came as a result of reading an item of similar title in the March 30 issue (p. 14).

## ITEMS OF INTEREST

### Spend a Day at UN Church Center New York Visitors Urged

The interdenominational Church Center for the United Nations will provide a summer-long series of special seminars on the United Nations for visitors to the New York World's Fair. Dr. Ernest L. Inwood, UN Program director for the Center, says.

The seminars — to be held on all weekdays during the summer (May 11-Sept. 11) will offer "inside views" of the world organization's work through tours, briefings, attendance at UN sessions, and lectures by UN delegates and Secretariat officials, according to Dr. Inwood, who coordinates programs at the Church Center in behalf of the National Council of Churches Department of International Affairs.

Open "to all individuals or groups, regardless of religious affiliation," the seminars will utilize unique facilities of the new Church Center, located directly opposite the UN General Assembly and Secretariat buildings at 777 UN Plaza. Its 12 floors contain the only simultaneous translation equipment in New York City outside the UN itself, and the only closed-

circuit television lines to the UN apart from the national missions.

For those who cannot set aside an entire day, up-to-date briefings at 11 a.m. or 2:10 p.m. will be available daily free of charge.

### New York Seamen's Center

The Seamen's Center, founded near the turn of the century by the former Augustana Lutheran Church and at present an agency of the Lutheran Church in America, has moved into new quarters in New York City. The eleven-story building, erected at a cost of \$1,100,000, is at 123 East 15th street, corner of Irving Place and Lexington Avenue. It has overnight accommodations for 100 seamen, double the capacity of the old center at 6 Water street, on the tip of Manhattan Island, where, in 65 years, lodging was provided for an estimated 1,250,000 seamen. The new Center continues the services of the old — a mail station, message receiving and forwarding, giving Christian counsel on employment and personal problems, storing baggage, keeping legal and other documents for those at sea, and many others. Dr. J. Vincent Nordgren is executive director of the Center.

Note: Those who were familiar with the old center almost at the tip of Manhattan can testify that it has rendered a valuable service to seafaring men waiting for their ships to sail. Roy A. Garrison, Sabbathkeeping tract distributor, writer, world traveler and generous contributor to the Sabbath cause has long made this his East Coast headquarters.

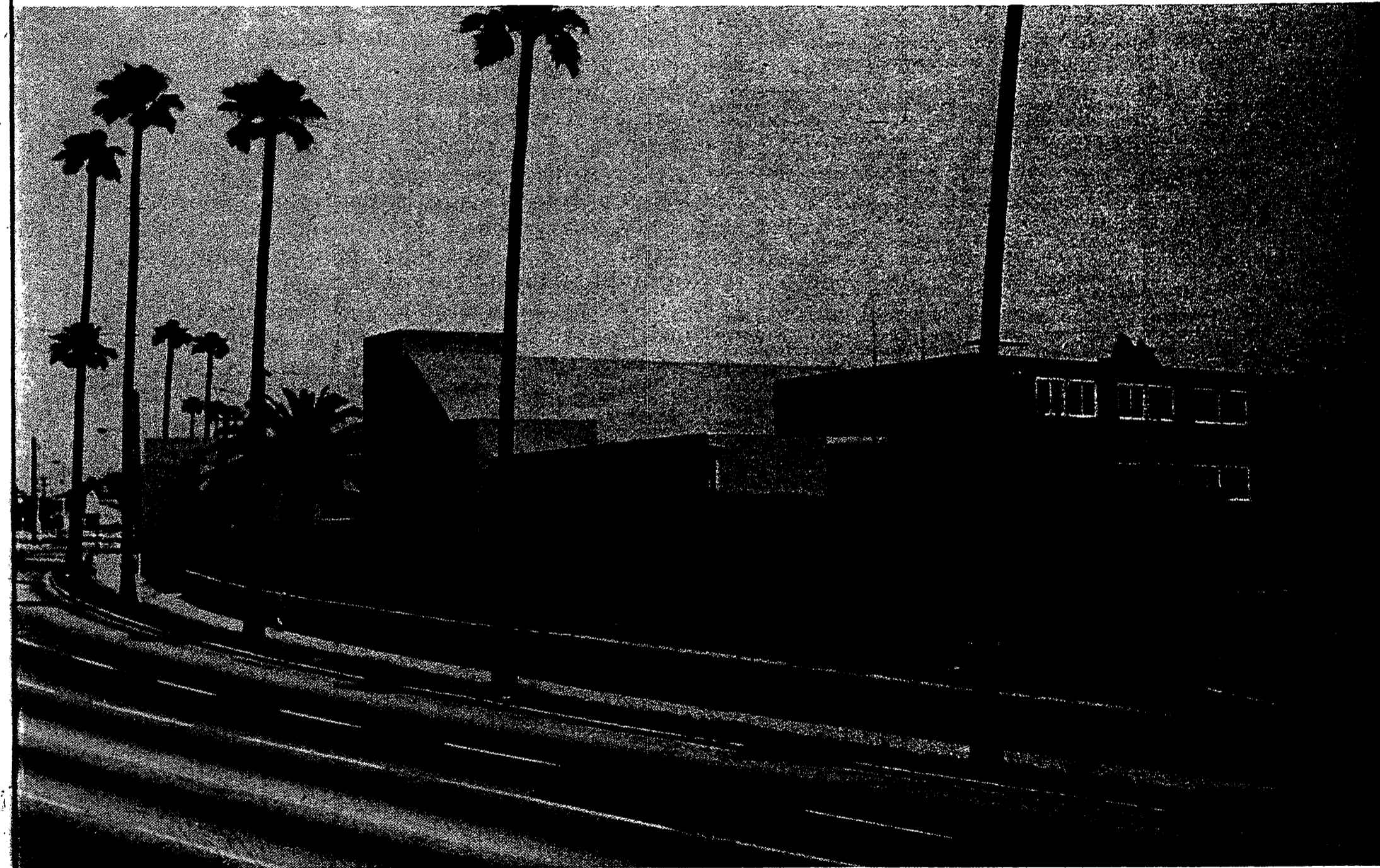
## Accessions

Fouke, Ark.

By Testimony:  
Mrs. Emma Newsom  
Mrs. Charles Stanley

## NEWS FROM THE CHURCHES

LITTLE ROCK, ARK. — The following notice appeared in the May 16 church bulletin. "The clerk of the church wishes to announce that the ballots for call of the pastor for the year July 1, 1964 to June 30, 1965 were unanimous for Pastor Paul B. Osborn, per agreement with the Seventh Day Baptist Missionary Society. Pastor Osborn has stated his willingness to accept the call." He has been serving the church according to this joint agreement since July 1961.



### Los Angeles Church Buildings

Located on busy North Figueroa Street in the Highland Park district, the Los Angeles Seventh Day Baptist Church has recently dedicated the third building of its structures, the two-story Christian Education Building on the right. With faith and faithfulness the members of the church which not many years ago was supported with missionary funds have moved forward in their spiritual and temporal building. (See story on page 8).