

# The Sabbath Recorder

## Obituary Notices

To serve as a news medium for all the churches the Sabbath Recorder has always made it a policy to publish brief obituaries of church members when sent in by the pastor conducting the farewell service or by a duly authorized person in case there is no pastor. A weekly journal can do this where a monthly could not without reducing the material to just a few lines. Since our space is severely limited it is again urged that writers avoid eulogy and use as few words as is consistent with telling the necessary things. The first sentence should always be structured the same. Variation from this set form is likely to omit necessary detail and delay publication. Longer articles about ministers and deacons are allowed.

## Accessions

Denver, Colorado

By Baptistm:

Joe Higuera

By Testimony:

Mary Beth Higuera

Mildred Stevenson (Associate)

By Letter:

Ardith King (Mrs. Gerald L.) Davis

Marlboro, N. J.

By Testimony:

Mary B. Green

## Marriages

Clark-Cornell.—LaVern Clark, son of Mr. and Mrs. Russel Clark of Canisteo, and Priscilla Cornell, daughter of Mr. and Mrs. Clifton Cornell of Andover, N. Y., were united in marriage in the Alfred Seventh Day Baptist Church by Pastor David S. Clarke on March 27, 1965.

## Births

Davis.—A daughter, Debra Sue, was born March 14, 1965, to Mr. and Mrs. Leonard Davis, Jr., R.D. 3, Bridgeton, N. J.

Green.—A daughter, Laurie Ann, to Rev. and Mrs. J. Paul Green, R.D. 3, Bridgeton, N. J., on May 4, 1965.

## Obituaries

Fogg.—Adelbert D., son of Joseph H. Fogg, Sr., and Louie Rainear Fogg, was born in Shiloh, N. J., March 10, 1888, and died at the County Hospital April 29, 1965, after a long illness.

Mr. Fogg was a member of the Shiloh Seventh Day Baptist Church and earned his living as a farmer.

He is survived by two sisters: Mrs. Howard Davis of Shiloh, and Mrs. Frank Davis of Marlboro; and one brother, J. Harold Fogg, Sr., of Shiloh.

Funeral services were conducted by the Rev. Fred Mackey, in the absence of his pastor who was attending the Ministers Conference at Battle Creek, Mich. Interment was in the Shiloh Cemetery.

Hulett.—Irene, daughter of William and Antoinette Wing Post, was born Nov. 6, 1869, in Rochester, N. Y., and died May 3, 1965, in Mercy Hospital, Janesville, Wis.

In 1896 she was married to Dr. Horace L. Hulett who practiced medicine in Allentown and Bolivar, N. Y., for 38 years. They moved to Milton, Wis., on his retirement in 1929. Dr. Hulett died in 1937.

Christian faith was a motivating force in the life of Irene Hulett from the time of her baptism in 1885. Endowed with artistic temperament and talent, she loved the hymns and music of the church and wrote many poems on religious themes, some of which have been published in the Sabbath Recorder. As a member of the Milton Seventh Day Baptist Church, Mrs. Hulett was deeply committed and faithful.

Surviving are: a son, Leland, and two daughters, Gladys (Mrs. Arthur Drake), and Ainslee (Mrs. William Nottingham), all of Milton; ten grandchildren, and twenty-four great-grandchildren.

The funeral service was conducted from the church by Pastor Elmo Fitz Randolph. Interment was in the family plot in Little Genesee, N. Y., with Pastor Herbert Saunders officiating.

— E. F. R.

Williams.—Dorris F. Davis, daughter of Edmund E. and Rena Holmes Davis, was born on November 18, 1910, near North Loup, Neb., and died May 4, 1965, at North Loup.

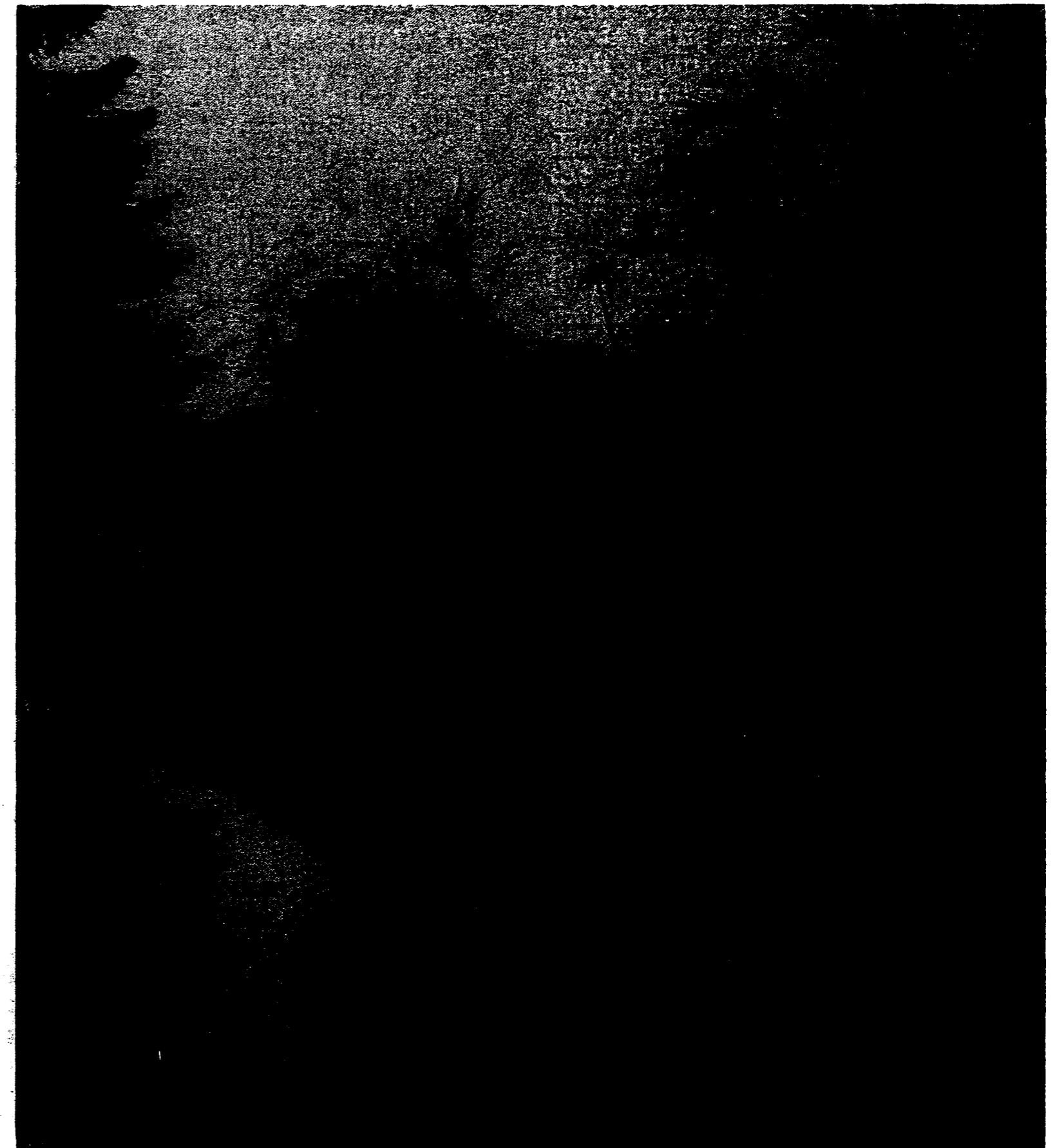
She spent her entire life in the community of North Loup. At the age of 13, she accepted Christ as her Savior, was baptized by the Rev. Herbert L. Polan, and became a member of the Seventh Day Baptist Church.

She was united in marriage with Vernon D. Williams Oct. 15, 1935.

Surviving are her husband, a deacon in the church; one son, Dean of North Loup; three daughters, Mrs. Jeannette Granger, Giltner, Neb., Mrs. Verna Absalon, Loup City, Neb., and Peggy of North Loup; two sisters, Miss Merle Davis, North Loup, and Mrs. Addie Gowen, Lincoln, Neb.; and nine grandchildren.

Dorris served the church in countless ways as a faithful member—among them were her labors and aspirations to see a successful young people's camp established for the North Loup church.

Farewell services were conducted at the church by her pastor, the Rev. Duane L. Davis, and interment was in Hillside Cemetery, North Loup. — D. L. D.



# The Sabbath Recorder

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

REV. LEON M. MALTBY, Editor  
Contributing Editors:

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

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## IN THIS ISSUE

<b>Editorials:</b>	
Laborers Together with God .....	2
Will We Become Victims of Our Own Propaganda? .....	3
Christian Endeavor Convention .....	3
Demonstrate Oneness .....	4
<b>Features:</b>	
Reasons for Our Concern .....	5
Involvement of the Convert in the Life of the Church .....	6
You Can Help .....	9
Ecumenity .....	10
Baptist Conventions Compared .....	12
<b>Missions:</b>	
The Curse of Ham: a Malawi Sermon .....	8
Good Reading .....	9
<b>Christian Education:</b>	
Today's Youth: Tomorrow's Citizens .....	11
More Camp Dates .....	11
Camper Exchange Program .....	12
Christian Vocations Sabbath .....	12
<b>Women's Work:</b>	
Civil Rights Statement Grows out of Liuzzo Murder .....	14
News from the Churches .....	14
Obituaries .....	Back Cover

## Laborers Together with God

Peace Corps, Work Camps, International Voluntary Service, and a number of other government or interchurch programs have enlisted the labor of those who have had a desire to use their energy and skills for the benefit of man, particularly in needy foreign countries. The service rendered has been appreciated, and those contributing their time have, for the most part, spoken of the satisfaction the experience has brought them. The motivation for enlisting on the part of most has been religious, a carrying out of Christian ideals taught or caught from the church or the home. The work in most cases (Peace Corps in particular) has not been connected closely with any religious institution. It has been missionary work only in the most general sense.

Now, however, various denominations are advancing beyond this general humanitarian work and challenging their young people to enlist instead in service projects that give them more opportunity to bear a more full witness for their faith. Take for instance the following announcement of what the Methodists are doing this year.

"Ten new summer service projects will challenge Methodist college students to invest the summer of 1965 in activities related to the church. No longer just 'work camps,' the summer service projects now call the students 'to study and participate in the mission of the church at a deeper level.' In addition to physical labor and other types of service, all ten projects will include new patterns of corporate worship, study of a major New Testament book and other Christian disciplines. A total of 120 students will participate in the projects. The projects are sponsored by the Methodist Student Movement, the national organization for Methodist college students."

Seventh Day Baptists are now in their second year of dedicated service for youth, an expanded program in which a number of our youth will be briefly trained to do a specialized work that no general government or interchurch organization would do. Their labors will contribute definitely to the building up of churches, which in turn can reach out effectively where they are for the cause of Christ.

Humanitarian work without a personal, verbal witness for Christ may be

good but Christian service with a verbal witness is better. This is what Christ called His followers to do. It may be that the silent service was a reaction against the vocal witnessing that didn't seem to be backed up with a real desire to serve. But a man without a voice is not a whole man. The present trend away from just manual labor to work and witness is a healthy swing back to consecrating to the Christian task the whole man—heart, hands, and voice.

## Will We Become Victims of Our Own Propaganda?

We have a new propaganda in our American churches, one which we are hearing constantly from Seventh Day Baptist pulpits as well as from interdenominational speakers and writers. It is the allegedly New Testament teaching of the priesthood of all believers. Every Christian, we are told, should consider himself a minister. He should carry his priesthood into every area of business and social life. Such an emphasis is supposed to make the layman conscious of his Christian calling, cognizant of his obligation to carry the saving message of Christ and the fellowship message of the church out into his daily contacts. What has previously been called secular employment is now spoken of in more lofty terms of Christian vocation. It is in a sense an attempt to recapture first century zeal, though it is sometimes presented more as a social ferment than a strictly soul-winning program.

All will admit that the new emphasis has far-reaching possibilities for using the layman. The question has begun to arise as to whether or not this will impoverish the leadership of the churches. Will the churches become victims of their own propaganda in this respect? There are some signs of it. Some Presbyterians are feeling it.

Dr. Alan Gordon MacLeod, principal of Westminster College, the Presbyterian seminary of England, in an address at Richmond, Va., recently observed, "We have become the victim of our own propaganda. We've been talking about

the 'ministry of the laity' by teaching people how to be Christians everywhere they are in whatever job they are doing. . . . We've emphasized this to such an extent that I think we've discouraged potential ministers from undertaking the full-time work of the church. Instead, we've rather encouraged them to enter other forms of service such as teaching and social service. This is a great factor, I think, in the declining number of men entering the seminaries."

If this emphasis can be said to be one (certainly not the only) factor in the failure to recruit enough pastors something needs to be done about it. Manifestly we can't continue to teach the laymen in our churches to be effective witnesses for their faith if our churches do not have theologically trained teachers to expound the Bible to the laymen. What courses then are open to us? We must either let up on this exaltation of secular employment or do a better job of presenting it in a balanced way. Furthermore we must constantly press the claims of Christ for full-time service on those whom the Lord is seeking to call into the ordained ministry. Our teaching of the sacredness of all work and the opportunities for Christian service in all walks of life must be balanced with the equally important scriptural teaching that qualified men should be ordained as ministers and missionaries. If God is calling to this more self-sacrificing task we will be held responsible if we encourage our young people to choose the easier line of work.

## Christian Endeavor Convention

The 48th International Christian Endeavor Convention is scheduled for Dallas, Texas, July 6-10. This oldest and most consistent interdenominational organization for the developing of all-around youth leadership in the churches is noteworthy for its many projects but especially for its stimulating conventions. These great gatherings bind the thousands of local church societies and county and state organizations together. They feature programs not only leading to united action but also to personal dedication. Many of the youth who attend come away

spiritually enriched and strongly motivated to live the Christian life in their home churches. Some other youth gatherings either do not aim for this or fail to achieve it.

In times past Seventh Day Baptist young people and pastors have done their share and more than their share of the county and state work of Christian Endeavor. At the present time we have some who are intensely interested and are potential leaders. They are so recognized by the state and national leadership of C. E. One such person who was counted very responsible at last year's International Convention is Miss Annita Wheeler, eldest daughter of Rev. and Mrs. Edgar Wheeler of Ashaway, R. I. She has been chosen to be a representative of Seventh Day Baptists at Dallas this year. She has responsibilities at the convention and is determined to go. Her parents are also willing to make any sacrifice necessary for her to be present. The distance is great and the costs are a bit outside the budget of a large family in a relatively small church. There is as yet no provision for outside help from any denominational source or youth project. How about some youth groups foregoing their camper exchange or storing up money to spend on themselves and contributing something toward the self-sacrificing leadership preparation of this capable young lady!

### Demonstrate Oneness

Presbyterian church leadership has been more vocal in the past few years than the leadership of most other churches in advocating church union. This is not to say that the various Presbyterian and Reformed churches as a whole have gone along with their vocal leadership in plans to unite with denominations of differing polity and doctrine. The moderators of the Presbyterian Church in the U. S. (Southern) and of the United Presbyterian Church have recently made statements urging a union of the two bodies. It would seem to be high time for Presbyterians of the North and South to forget their differences, if those differences are only sectional (which some deny).

### MEMORY TEXT

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. — Luke 6: 22, 23.

At an inter-Presbyterian service in New York City the Rev. Dr. Edler G. Hawkins, moderator of the United Presbyterian Church, said, "We seek unity, not only with this fellowship that is so close to us, but with all others who see in Christianity the chance to demonstrate together what our witness to the world is to mean. And all of our differences will seem all so petty, in the context of a world situation that is desperately crying out for the message of reconciliation, for we may not have much time to demonstrate the oneness of our modern world."

This statement may be something for the Let's Think It Over column. The oneness of our modern world seems to be increasingly a dream rather than a reality. The advances of communications and the speed of travel suggest that the world is small and its parts closely inter-related, but ideologically there is no reality in this occasional talk of oneness. Church union where differences are petty is doubtless a worthy goal to be pursued with all vigor lest the cause of Christ be further discredited in the eyes of the non-Christians. The question still remains whether the union of two denominations of Christians can demonstrate the oneness of a world that is sharply divided.

### Under a New Name

The National Temperance League is now the American Council on Alcohol Problems. Having merged with Temperance Education, Inc., the council, under the very able direction of Dr. Caradine Hooten, can now move forward with its increased program to bring about "sobriety for a Renewed Society."

### Reason for Our Concern

By Elmer I. Carriker,  
Chaplain at De Pauw University

Education is a facet of the kingdom of God. This is the underlying reason for all of our concern with education, whether it be in church school, in the home, or in a college or university. Education was a distinctive characteristic of the earliest church. In contrast to the other religions of the day which required only an initiatory rite, the Christian church required study of its doctrines and beliefs, thus the great enterprise that we know as Christian education was born in apostolic times.

The Judaeo-Christian world view is most responsible for modern man. In this context, "modern man" denotes the product of Western civilization's advancement in science, technology, general learning, and the composite product that we call Western civilization. Many factors have been credited with determining why modern civilization arose in northern Europe and in its cultural descendants. Race, climate, and religion have all been advanced as the primary causes. The one great unique factor is the biblical view of the world and of man. Other religious viewpoints have considered that the world is unworthy of study, that time is a repetitious cycle, and that life exists only to be absorbed in nothingness. The Bible and science assume that there is a universe. They assume that time is meaningful, representing responsible change. The Bible and science regard matter as being worth study. The biblical view of man is the other half of this unique factor. The ideas of persons in responsible relation to each other, the sanctity of the human soul, the truths held by our founding fathers to be "self-evident" were given authority by man's encounter with God in biblical narrative. Thus the claim is made that it is no accident that our world today arose where it did. Modern knowledge has major premises in the Judaeo-Christian inheritance.

There are at least three great principles underlying a Christian view of education. The first is that truth is of a whole. No

discernible and demonstrable bit of knowledge can contradict eternal truth. This is to say that all bits of knowledge are the creation of God. Furthermore, of themselves, they are neither good nor bad, they are amoral. This first principle, then, says that all true learning is a part of God's creation.

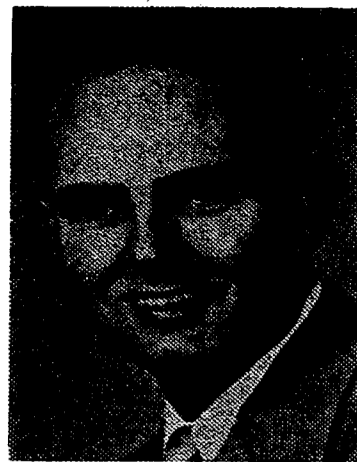
The second great principle is that knowledge, or distinct bits of information, is always placed in some kind of context. The meanings one derives from his information depend upon the values that he holds supreme. The Christian conviction is that biblical faith represents the highest set of values. Only as knowledge is seen in the context or in the matrix of the Christian ethic is it compatible with the eternal nature of the universe.

A third great principle underlying Christian education is the humble admission of our ignorance. True learning and true religion both exist in an order of humility. They require an order that is always open-ended, that seeks for more truth, always knowing that the ultimate mystery lies before.

We stand aghast at the end product of Fascism, Nazism, and evolving products of Communism. These philosophies view the same "facts" that the Christian views — each from his own perspective, however. The Christian holds that the biblical view of man as sinful, estranged from God, and under the judgment of God, is the proper perspective. The Christian further asserts that it is God's redemptive love, known in Jesus Christ, that saves man from himself and from God's judgment. When "fact" is understood in light of this redemptive love, then "fact" produces the highest social values and the fullest development of man. This is the stance of Christian education.

"This renewal of the Church from within is a worthy reason for the existence of prayer groups, for if the Church can be transformed, it can save the world from oblivion."

—from *New Life for Prayer Groups*,  
by Ben C. Johnson.



## Involvement of the Convert in the Life of the Church

By Rev. Francis Saunders\*

The problem of involving the convert in the life of the church is one which has been foremost in the minds of most ministers, and especially those who daily feel the pressures of pastoral care. Procedures aimed at solving the problem are incorporated in some way into almost every church program, and have been an integral part of each evangelistic effort. Failure to adequately solve the problem is perhaps one of the chief reasons for the seemingly decreasing influence of the church in the society in which she exists. If every convert and every member could be effectively consecrated to the commitments of the church, then there would be a brighter light shining through her stained glass windows, and the community and the world would be better for her shining.

There is today a definite trend toward greater co-operation, if not unity, within the ranks of the Christian Church—a trend which can be vividly seen in the ecumenical movement, interdenominational conversations and in many instances actual merger. Perhaps this trend is right and proper, and certainly we can agree that we need to be searching for ways and means of making the witness of the Christian Church more effective; however, it may be possible that Elton Trueblood was right when he said, "The divided condition of the modern church is by no means its greatest evil or weakness. We could stand division if we had genuine commitment to Christ and His cause."<sup>1</sup> The topic into which we are searching

in this hour has to do first of all with the church on the local level, and with the church in the broader sense only as it is influenced by the increased effectiveness of the smaller unit.

### What Is the Church?

What is the nature of the church? This is a question which deserves our attention if we are to explore the implications of involvement. In the minds of many, the church seems to be nothing more than a building to which men and women and boys and girls repair Sabbath after Sabbath. To others it means a special type of evangelistic service, or a meeting place for worship and praise.

Then there are those who view the church as a highly organized body, with committees and boards designated to accomplish certain specified tasks, with posters, charts, bulletins, letters etc., and often the real purpose of her existence is befuddled by the careful attention given to cold statistics and minute detail. Floyd Doud Shafer warns us to "Cease trivializing the loyalties of the redeemed by merely adding their names to committees, putting them to odd jobs and extracting portions of time and pieces of money from them."<sup>2</sup>

Unless we comprehend the radical difference between the true church and so many of the human organizations which we have been building, then our chance for vital involvement is slim. Our Seventh Day Baptist Statement of Belief defines the church both visible and invisible, the latter being "the whole com-

pany of redeemed people gathered by the Holy Spirit into one body of which Christ is the head," and the former, "a company of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions." Such definitions have little significance unless they are lifted out of the realm of mere word structure and their meaning is interpreted. The words "organized," "practicing," and "proclaiming" are significant, but it seems that our tendency has been to stress the organized in preference to the obviously more important areas of practicing and proclaiming.

The question comes to mind as to whether a member is necessarily involved merely because he has been delegated some particular position to fill, or a committee on which to serve. To assume that this is all that is necessary in order to involve the convert in the life of the church; or to beg that our responsibility is met by such assignment, is to lose sight of the true nature of the church. This philosophy, which has been too long practiced in the communities which we serve, gives credence to Trueblood's charge that we have a "mildness of religious convictions which is illustrated by the fact that we spend more on dog food than we spend on foreign missions." He then goes on to suggest that "we welcome religion, but we expect it to be innocuous, and above all, unfanatical. We are willing to accept it, provided that it involves no real zeal."<sup>3</sup> If we have no deeper conviction than this, and if those we have had the privilege of bringing into the church are no more dedicated than this, then there is real reason for concern, and we best give our attention to securing thorough involvement and converted converts.

It may be argued that the fact that we have enlisted in that great army of Christian pastors and ministers is a testimony to personal convictions that are much deeper; but it must also be ad-

mitted that too many of the constituent members of the churches we are serving seem to have this "mildness of religious conviction." Down deep in our hearts we know that this mildness is not characteristic of the true Church of Jesus Christ. The true picture is rather that of men and women so dedicated and so consecrated to their Lord that His will takes first place in their lives, and to please Him is their highest desire. We should expect the members of the body of Christ who are laymen in our churches to have the same dedication to Him and His kingdom that we should have. Enrique C. Sobrepena has said, "The clergy and the laity who make up the Christian community may differ in office but not in vocation."<sup>4</sup>

While the topic of this paper deals with the convert specifically, yet it should be evident that the whole of the local church must be considered, for our effectiveness in involving new members is dependent to some extent upon the enthusiasm and evangelistic zeal of those already in. Dr. A. C. Dixon once wrote, "Every church is divided into two classes that might be called trees and posts. Plant the tree and it begins to grow. Plant the post and it begins to rot. The difference between the tree and the post is simply a matter of life. The tree is alive while the post is dead. The pastor enjoys the living trees of his church, watching them grow and bear fruit, while he is often perplexed to know what to do with the posts that show no signs of life. It takes much of his time and strength to paint and prop up and, to finally have carried off, the posts when they have fallen down."<sup>5</sup> We must lean heavily on these "trees" within the church as we strive to win men for Christ and then involve them in the program of His kingdom. This is undoubtedly one of the greatest liabilities in the program of involvement, that too often the convert comes face to face with lifeless "posts" within the church, than with living "trees." This is bound to have an adverse effect on the enthusiasm with which he first committed himself to Christ and His Church. It would seem to be an almost

\* Mr. Saunders presented this paper to the Seventh Day Baptist Ministers Conference at Battle Creek on May 2, 1965. Some of the quotations from prominent authors are omitted here.

<sup>1</sup> Trueblood, *The Company of the Committed*, p. 11.

<sup>2</sup> Shafer, "Come Back, O Church, Come Back," *Christianity Today*, April 13, 1962.

<sup>3</sup> Trueblood, *ibid*, p. 17.

<sup>4</sup> Sobrepena, "The Church's Call to Evangelize," *Christianity Today*, May 23, 1960.

<sup>5</sup> *Finger Tip Facts*, Crown Publishing Co.

(continued on page 14)

### The Curse of Ham: a Malawi Sermon

(As offered by Rev. Paul S. Burdick,  
Pastoral Training Instructor at Makapwa)

Even good men sometimes make mistakes, yet it is important that we learn from one another's misdeeds in order that they be not constantly repeated upon the earth. In the case of Noah there might have been some excuse. The long confinement in the ark, the bounties of earth newly released from flood waters, and the long interval since he had seen the evil effects of drunkenness upon his neighbors — these all might have combined to bring about the downfall of righteous Noah (Gen. 9: 18-27).

But for us the important lesson is to consider the long-range results that may come from even a momentary departure from what is right. The effects of drunkenness are not to be laughed off with a shrug and a smirk. Broken homes and neglected, undernourished children are a part of the result of putting the god Alcohol upon the throne Appetite. Half the misery that faces social workers in our cities today could be eliminated by putting churches and neighborhood clubs in the place of the corner saloon.

In the case before us, perhaps Noah did not realize what terrible results might follow his one unrighteous act. We may at least plead ignorance on his behalf. The story is familiar to adults who read their Bibles, although it is sometimes left out when telling the account to children. We know that a man in the semiconscious state induced by alcohol may lay aside his clothes and be utterly oblivious of cold and nakedness. Then when awakened he may still be confused and irritated. Only in this way can we explain the next happening. Told how his youngest son had found him unclothed in his tent, and how his two older sons had walked backward to clothe their father's shame, he is angry with himself, but transfers the anger to his youngest son.

Moreover, his confused mind still fails to work properly in the matter of proper names. We sometimes call our grandsons by their father's names, but in this case

the reverse takes place. Noah, meaning the curse for Ham, mistakenly uses the name of Ham's son, Canaan.

"Cursed by Canaan, a slave of slaves shall he be to his brothers. Blessed by the Lord my God be Shem, and let Canaan be his slave. God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his slave."

What mockery, what disgrace, what oppression has followed these ill-chosen words of so-called righteous Noah! How many backs have felt the lash; how many slave ships have sailed; the bones of how many weary plodding bondsmen have marked out the track in the northern desert. And all because, or at least abetted by, the maudlin speech of a man generally thought of as "good." What multiplying evils began with that speech, and what degradation of life and morals has borne down upon both master and male or female slave by the continual perpetuation of the institution of slavery!

Now let us turn our thoughts to other persons and events in the drama of life. It is written upon the pages of history and of human life that "The first man Adam became a living soul, the last Adam became a life-giving spirit." And so Noah finds his counterpart in the One who came to bring life from the dead.

A man bearing a heavy cross is toiling up a hill to His execution. Cruel welts upon His back and the thorn crown pressed savagely upon His head bespeak the senseless fury of His tormentors. As He stumbles and almost falls due to the weight of His burden and the weakness of His flesh, coarse hands and coarser voices propel a man of darker skin out of the crowd. Upon the sons of Africa have been laid the burdens that others were too indolent or too selfish to assume. "Here, boy, roll this barrel, lift this bale." It is not one of the marvels of history that open rebellion has so seldom marked the response to such treatment? Even now the revolt against a long-standing race discrimination has so nearly remained a non-violent one, that God in His mercy has surely been good to us.

But how describe that glance! There was something in its tenderness to attract

even the unwilling stranger. Something of mingled sorrow and love opening out into gratitude. A glance that could be told to sons, and they to grandsons from age to age. For Simon the Cyrene had sons, Alexander and Rufus, who were well known to the early Christian community. One moment on the road to Calvary could work a miracle upon a whole family and influence a race.

Once more a name appears whose similarity intrigues. In the group at Antioch who sent out Paul and Barnabas on their first missionary journey appears one Symeon Niger, linked with another from Cyrene. "Black Simon," are you the same? Did you, who helped carry a cross have a part in that first great missionary enterprise? It is at least not without some measure of belief. Your credit is rich enough, at any rate.

Thus the "curse of Ham" has become a blessing if we will so regard it. For our Lord Jesus Himself takes up the black man's burden when He says, "You know that the rulers of the Gentiles lord it over them, but it shall not be so among you, but whosoever shall be great among you must be your servant, and whosoever would be first among you must be your slave; even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." "I am among you as he that serveth."

This, if you will hear it, is an extension of another command of Jesus, to "turn the other cheek," and to "go the second mile." You, the sons of Ham, may by patient endurance, take up the white man's burden against war and hate. If so, you will have turned the "curse of Ham" into a blessing in Christ's name. Amen.

#### Good Reading

It is written in Hebrews 13: 16, "To do good and to communicate, forget not." Probably the writer had in mind the giving of gifts as a means of communication. There are many ways to communicate our concern for people besides spoken or written words. But this doesn't mean that spoken or written ways of communicating

the good news of Christ should be neglected.

For instance, the Los Angeles church bulletin for May 15 calls attention to an article in the Mission pages of the **Sabbath Recorder** for April 26, 1965, which it states "is good reading."

It would be very helpful if other Seventh Day Baptist churches and church leaders would point out "good reading" to their people. Encourage Seventh Day Baptists to keep up with present events by calling attention to "good reading" on occasion.

How can our laymen expect to give intelligent service on a Conference committee next August unless they have been preparing for that experience by reading the **Sabbath Recorder**, **Mission Notes**, the **Missionary Reporter**, and other publications of our boards and agencies?

It is easy enough to decry a breakdown in communication between boards and people. One question we might ask ourselves is: What am I doing to help build bridges of communication?

#### You Can Help

You are not doubt aware that the Post Office Department is trying to get people to use Zip Code numbers in all addresses. It is probable that pressure will be put first of all on magazines which use second class postal rates. You would not want your **Sabbath Recorder** to be unduly delayed because you failed to notify the subscription department of your Zip Code number. We are told that when this new system is put in full operation it will speed delivery. Anything that will accomplish this deserves our full co-operation. The office at Plainfield does not want to ask anything unreasonable. We would hope that all subscribers and all who provide gift subscriptions would take the trouble to drop us a card or a letter with the new numbers. Will you try to do this within the next month? When renewing your **Recorder** be sure to include the Zip Code. Also notify us promptly on the proper Post Office form of any change of address. We have to pay out considerable amounts in "postage due" for **Recorders** that are improperly addressed.

## ECUMENITY

By W. Hubert Porter\*

### The Object of Attack

The more I see of the attacks on the National Council of Churches, the more I am convinced that the real object of the attacks is not the council, but the gospel. In most cases this is unintentional, of course, for relatively few of the critics knowingly would oppose the gospel. Nevertheless, I fear that many of the sincere, good people who think they are opposing the National Council of Churches are, in reality, setting themselves against the Lordship of Christ and the demands of the Scriptures. . . .

This is not to suggest that the council's witness is either perfect or complete. As always, where fallible man is involved, even the purest testimony is a treasure in earthen vessels. But the earthen quality of the vessel does not negate the truth it contains. Moreover, one should not underestimate the measure of that truth. Deep involvement in National Council affairs has confirmed my conviction that, by and large, its affirmations are based squarely on the truths and values that were proclaimed by the Hebrew prophets, by Christian apostles, and by our Lord.

I think it can be shown to unbiased minds that over and over again the policy statements, pronouncements, and resolutions of the National Council of Churches echo the demands of the Scriptures. And there is the rub! The believer tends to enjoy the shooting and comforting promises of the gospel, but to resist the stern demands of the Great Taskmaster. In selfishness, willfulness, and pride, man rebels against God. Like Adam in the Garden of Eden, man wants to be let alone. He desires to run the show for himself and, perhaps unknowingly, resists God's will to be Lord of his life. This is a theme which runs like a thread through the Bible. . . .

Having read numerous attacks on

\* Mr. Porter was the permanent secretary for the Joint Committee of the Baptist Jubilee Advance. This article, appearing in the American Baptist Missions was submitted for reprinting here by the Seventh Day Baptist Council on Ecumenical Affairs.

statements of the National Council of Churches, I must say that, in many cases, it is obvious that the attackers do not know what they are talking about. They are simply echoing some propaganda line for which they have fallen. They are not attacking what the National Council of Churches has said, for they really do not know what it has said. But, they are opposing some distorted and mistaken concept of what it has said.

This is not to deny the fact that there are some who do understand the declarations of the National Council of Churches and are convinced, as a matter of principle, that these are wrong. Good men understand differently God's will for His Church and for the world. Moreover, there are some professing Christians who seem not to believe in the Lordship of Christ. It is easy to believe in His Saviorhood without seeing Him as Living Lord of All Life, as the National Council of Churches proclaims Him to be. However, such a one-sided and incomplete view of the Christian's relationship to Christ puts one in great danger of participating, even though unintentionally, in one of the most dangerous of heresies: namely, the unscriptural idea that one can confess Jesus Christ as Savior without obeying Him as Lord. Jesus said that this cannot be. So did the apostles. So does the National Council of Churches in bearing witness to Him. . . .

Therefore, the attack goes on, because the council reminds selfish men and the evil power structures of the world that Jesus Christ is Lord, to the glory of God, the Father, and that every area of life — personal, social, economic, political — must be brought into subjection to Him. It seems clear to me that most of the attacks are called forth by the council's faithfulness to the gospel, rather than by a departure from the gospel, and that the attacks are fiercest when the council's prophetic voice is clearest. . . .

Hence it is my conviction that the real object of attack is not the National Council of Churches, but, rather, the prophetic witness which the council proclaims in faithfulness to its Lord and to the divine will which God has revealed so clearly in the Scriptures.

CHRISTIAN EDUCATION — Sec. Rox S. Zwiebel

### Today's Youth: Tomorrow's Citizens

By Barbara Jane Zink  
Philadelphia, Pennsylvania

(This editorial, which was printed in the January 28, 1965, issue of the *Northeast Times* of Philadelphia, won for Miss Zink first place in the individual section of the 1965 Citizenship Awards Program sponsored by the International Society of Christian Endeavor.)

Suppose you walked up to someone on the street and asked him for an opinion of today's teenager. I can almost guarantee you he would raise an eyebrow, eye you with skepticism, and voice a derogatory comment with a note of disgust.

Newspaper headlines across the nation cry out about the evil which seems to be plaguing youth in our generation, and a steady flow of subtle talk can be heard among adults claiming that the world is "going to the dogs."

Now just for a little while, let's stop making excuses, criticizing, and searching for solutions — instead let's turn our attention to a different aspect. We've just spoken about today's youth as "society's liability"; now let's look at some assets.

If you stop and notice, there are many, many teenagers who have devoted perhaps a small, but very important part of their lives to doing something for others.

Hospitals are aided by volunteer workers in small tasks which save important time for nurses and other personnel. Many young people spend summers in camps counseling and working with children in recreational programs. They actively support the campaigns, drives and clubs sponsored by their schools. Churches depend on young people to spread their messages and carry on their convictions. Each day many teenagers contribute a few hours of service which make up a vital part of our society.

You may ask, "Why do they do it? Why are they interested, when others seem so unconcerned?" I think that we can find three basic reasons to account for their actions.

Personal satisfaction is one of the strongest motivations. Young people are helping themselves as much as they help

others. They are building a strong character, developing their individual talents, training their minds along the right channels, and learning to work and share with others; all of these things will benefit them in the future.

A second reason may be found in the fact that they are carrying on a tradition upon which this country was founded. They are bearing a proud heritage which requires man to aid his fellowman in order that freedom may prevail. If we are to maintain world peace, we must depend on the judgment and dedication of your youth.

The third, and perhaps most essential reason for many, is that they are serving God. The idea of helping themselves or helping their country seems rather shallow without the inspiration of strong Christian principles. God living within a person seems to give an essence to his acts — a special exuberance to everything he does.

These young people are stimulated to do that which is pleasing in God's sight, for how much greater will God's reward be than man's!

### More Camp Dates

Camping at Jersey Oaks (South Jersey) will be held on the following dates:

Midget Camp (6, 7, 8 yrs.) July 5-9  
Youth Retreat (15-18 yrs.) July 9-12  
Junior Camp (9, 10, 11 yrs.) July 14-18  
Senior Camp (12, 13, 14 yrs.) July 18-25

Camping at Camp Joy: Place — Camp Winona at DeLeon Springs, Fla.

Ages 10-18 years — June 13-19.

Director, Rev. S. Kenneth Davis.

Information will be forthcoming soon on our Pre-Con Retreats. It will be sent direct to our churches. Youth Pre-Con will be held at Lisle Conference Grounds, Lisle, N. Y., August 11-15 with Mr. and Mrs. Everett T. Harris, Jr., directing. Young Adult Pre-Con will be held at Camp Harley, Alfred Station, N. Y., August 11-15, with the Rev. Charles H. Bond directing. Junior High Pre-Con will be held at Little Genesee, N. Y., August 13-15, with the pastor of the First Genesee Seventh Day Baptist Church, Herbert S. Saunders, directing.

### Camper Exchange Program

The subcommittee for Camper Exchange of the Youth Work Committee of the Board of Christian Education presents this suggested camper exchange for 1965:

Ricky Wear, Pacific Coast Association, to go to Mid-Continent Camp, July 11-18.

Shirley Crosby, Mid-Continent Assn., to go to Pacific Pines, Pacific Coast Association, dates to be agreed upon.

Steve Crouch, North Central Assn., to go to Northern Assn. Camp Holston, June 13-20.

Cindy Sanford, Western Assn., to go to North Central Assn. Camp Wakonda, July 4-11.

Nancy Brannon, Central N. Y. Assn., to go to Western Assn. Camp Harley, July 18-25.

Elaine Kuehn, Eastern Assn., to go to Southwestern Assn. Camp Miles, June 21-27.

Robert Parrish, Northern Assn., to go to Eastern Assn. Lewis Camp, July 18-24.

Laura-Lee Bond, Southeastern Assn., to go to Central N. Y., June 30-July 7.

James Ray Smith, Southwestern Assn., to go to Southeastern Assn. Camp Joy, June 13-19.

### Christian Vocations Sabbath

The Youth Work Committee of the board in planning ahead has chosen Wayne N. Crandall to plan the program for SDB Christian Vocations Sabbath which will be the Sabbath after Christmas.

### SABBATH SCHOOL LESSON

for June 12, 1965

"Show Yourself a Man"

Lesson Scripture: 1 Kings 2: 1-4; 3: 5-9

"The difference in the kinds of peace one may enjoy is illustrated by the fact that one may live in peaceful surroundings while experiencing utter turmoil within, or he may find himself in the midst of the destruction and bloodshed of war but enjoy unspeakable peace in his heart." — Dr. L. Nelson Bell in *Christianity Today*.

### Baptist Conventions Compared

A year ago a number of Seventh Day Baptists attended portions of both the American and Southern Baptist Conferences at Atlantic City prior to the Baptist Jubilee. Some comparisons and contrasts with our own annual sessions were noted. The South shows more warmth and evangelistic zeal; the North passes better resolutions on problems of the day. Both do their business in much less time than it takes our Conference. Robert J. Hastings, stewardship secretary, Kentucky Baptist Convention, attended the annual meeting in May of the Baptist Union of Great Britain and Ireland at which 3,000 people from 2,200 churches were present. He makes some comparisons for the benefit of Southern Baptists whose annual Convention will be held in Dallas, Texas, May 31-June 4.

Mr. Hastings admired the quality of the singing in Britain; it was like a 2,000-voice choir. There was no loitering or visiting in the halls during sessions. He noted that business sessions were much shorter and that there was practically no discussion from the floor. As an example, a resolution endorsing racial integration took only 38 minutes, with only four brief comments from the floor. British Baptists tend to be more ecumenical, inviting speakers from the Anglican Church and talking about church union. He concludes:

"Although it is risky to draw conclusions after such a brief encounter, I believe both British and Southern Baptist could learn from each other.

"Southern Baptists could well imitate their deep, personal devotion, their skill in public worship, their willingness to look for good in all faiths, and their appreciation for men of all races.

"In turn, the Britishers might profit by imitating the SBC's more democratic participation in denominational life, its conviction that Baptists still have a unique message for this generation, and its promotional techniques for reaching large numbers of people for at least a nominal commitment."

### LET'S THINK IT OVER

#### Church-State Court Test

A court test on the constitutionality of the church-state provisions of the Federal Aid to Education bill will be initiated by POAU. "It is a pity that Congress in rejecting an amendment for judicial review has made a court test more difficult," said Glenn L. Archer, executive director for Americans United. "Nevertheless, a way must be found and will be found to bring these church-state issues to adjudication."

#### Hits "Sunday Elections" Bill

A bill in Congress which would permit national elections on Sunday was opposed by the Lord's Day Alliance of the U. S. as an "unwarranted intrusion" on the Christian Sabbath and as dangerous to the country's moral and spiritual fibre.

The measure was attacked by the Alliance's interim executive director, the Rev. Samuel A. Jeanes, pastor of the First Baptist Church of Merchantville, N. J., in letters to members of the Senate. He said:

"The moral and spiritual plight of 20th century America requires less interference with the work of the churches from government. It takes a great army of people to run the machinery of national election. Let's not jeopardize their worship for even a single Lord's Day."

— ABNS.

#### Infiltrate the World

Dr. Ralph L. Keiper, director of research for the Evangelical Foundation, Inc., in Philadelphia and consulting editor of *Eternity* magazine, said to the NAE Convention in Minneapolis: "There is crisis in the world, but there is also crisis among us. We need to be segregated, but only segregated so we can integrate. We must be so separated to God's message that we can then successfully infiltrate the world with the Good News.

"We must attempt to break away from the spiritual monoxide breathed by saints separated in a cloistered hermitage and take our message to a world in need."

### ITEMS OF INTEREST

#### Negro College Consultation

In Philadelphia on April 1 and 2 there were 100 consultants gathered together to discuss the future of the fifty-six church-related Negro colleges of the United States. The thirty-four participating colleges are mostly located in the South and were founded in the 19th century by northern white Protestant churches. The consultation, first of its kind, was sponsored by the NCC. Many of the colleges face serious economic problems. Some of the participants, notably Dr. Stephen Wright, president of Fish University, felt that the churches responsible for these colleges had no alternative but to merge as many as twenty-five of these colleges as soon as possible. Not all others agreed. It was felt by some that there must be a master plan to avoid duplication of effort in upgrading the colleges and that a unifying organization would make it possible for smaller and larger philanthropic foundations to contribute needed support. Co-chairmen of the steering committee are empowered to weld the consultation's thought into a single instrument of policy and action.

#### Two Rebuilt Negro Churches Are Dedicated

Dedication services were held in March for two Negro churches in Mississippi, rebuilt after having been burned last summer. Speaking at the new Mt. Pilgrim Baptist Church near Natchez, Dr. William P. Davis, president of the Mississippi Baptist Seminary, called the service "the response of the religious conscience of Mississippi, the United States, and even the world."

Dr. Davis is chairman of the Committee of Concern which was formed after 38 Negro churches in Mississippi were hit by fires and bombs last year.

The dedication of the new Cedar Grove Baptist Church south of Canton was conducted by the Rev. Robert B. Kochtitsky on behalf of the committee. After speaking of "God's response to our unfaithfulness," he continued: "Some of us have come crashing down on our

knees begging God for forgiveness. We have tried to rebuild what has been destroyed."

### SBC Co-operative Gifts Reach Record

Receipts for December, the first \$2-million month of 1964, sent Southern Baptist Convention Co-operative Program income to a year's record \$20,891,636.

Not only did the SBC reach its \$19,187,355 operating and capital needs budget, but it also provided a holiday bonus of \$1,704,281 to missions.

Treasurer Porter Routh of Nashville noted this meant \$1,278,211 for foreign missions and \$426,070 for home mission beyond the regular budget sums for these agencies.

Co-operative Program receipts for 1964 were 7.42 per cent larger than receipts of \$19,448,028 in 1963. — B.P.

### Involvement of the Convert

(continued from page 7)

impossible task to instill life into those for whom the church has only "marginal relevance," but **this we must strive to do.** It may be that our success in involving converts will be in direct proportion to our success in stimulating current membership.

There seems to be a mutual need: The need of the church for committed men and the need of committed men for the church. If we can comprehend this dual need, and project it into the hearts and minds of our people, we will have taken an important step forward in the mission of the church of Christ. The new convert, as he comes into the fellowship of the church and gets a clear view of dedicated men and women, striving together for the promotion of the kingdom of God, will be encouraged to himself assume an active role in the fellowship of service. Perhaps then, our first role as pastors in the problem of involving the convert in the life of the church is to dedicate ourselves to the spiritual needs of those who have already been entrusted to our care.

(to be continued)

WOMEN'S WORK — Mrs. Lawrence W. Marsden

### Civil Rights Statement Grows out of Liuzzo Murder

Five national bodies of religious women — the National Council of Catholic Women, the National Council of Jewish Women, the National Council of Negro Women, United Church Women, the National Board of the Young Women's Christian Association — have jointly issued a statement on civil rights, saying in part: "The murder of Mrs. Viola Gregg Liuzzo in Alabama, as she participated in the effort to make the promises of democracy a reality for citizens of all races, was cruel beyond belief. It has brought pain and heartbreak to her family and sorrow to countless numbers of other Americans who shared her convictions that all people must have the rights and responsibilities of full citizenship in our country. As the family of Viola Liuzzo bears the burden of its loss all who care are impelled to help comfort and sustain them with assurance that theirs is a proud heritage and that the sacrifice of this mother was not in vain. Women everywhere are challenged to ease the burden of other families where love and security are struggling against insuperable obstacles. Women, in their natural concern for the nurture of children, cannot be content to secure for their own children these benefits without also seeking to assure them to all." — W. W. Reid.

### NEWS FROM THE CHURCHES

SALEMVILLE, PA.—Our church participated in the Week of Prayer services sponsored by the ministerium of the Southern Cove churches the first week of January and was host to the first evening service. The meetings were then continued in the larger building of the Salemville Church of the Brethren.

During the past season our student pastor, Edward Sutton, has been with us two weekends each month. On the other Sabbaths a layman or group has had charge of the services. The youth group took charge on Youth Sabbath. We had to omit one service in February because of bad weather. During the winter attend-

ance fell off somewhat due to illnesses but has picked up again.

The women's group has been active in service and in raising funds. They served dinner at the farm sale of one of the church members, Jerome Boyd, in March and realized a substantial profit for the treasury. They held a baby shower for Juanita Lippincott Platt April 24. At the monthly meeting in May Mother's Day was emphasized and a potted flower was given to Mrs. Verna Blough in honor of her eightieth birthday.

A used furnace has been purchased for the church with installation now nearly completed. The trustees have recently been excavating under the church to install rest rooms.

We were most happy to have the Rev. Victor W. Skaggs with us as a missionary on April 9, 10, and 11. His much appreciated messages were on the following topics: "To Find Our Faith," "To Renew Our Dedication," "To Know the Love of God," and "To Live What We Believe."

— Correspondent.

KANSAS CITY, MO.—We enjoyed the fellowship of Pastor Paul Osborn and his family as he brought to us the inspiring message on Resurrection Sabbath. A special Mission 65 discussion meeting was held Sabbath afternoon with a pot-luck dinner. That evening a social was held at the Philip Burrows home in which we were able to become better acquainted with our pastor-elect.

Our attendance has improved slightly this spring and seems promising for this coming summer. As Pastor Paul will not be starting work here until August 28, our present pastor has agreed to continue working here as long as it is feasible.

The Sabbath School picnic was held in Swope Park May 16. The children were taken on a tour of the zoo.

— Correspondent.

PLAINFIELD, N. J.—The annual meeting of our church was held Sunday, April 4. The following officers were re-elected: pastor, Rev. C. Harmon Dickinson (2 years); trustee, L. H. North (5 years); moderator, William Armstrong; clerk, Mrs. L. H. North; treasurer, L. H. North; assistant treasurer, Mrs. Henry Poulin.

One of our newest members, Thomas Curtis, was elected trustee for a two-year unexpired term.

Thirty five members were appointed to the five regular committees, and a new Young People's Committee was added, with Arthur Paquette as chairman and all the student members on the committee, which is to make recommendations on any phase of the church work they wish to discuss. The Rev. Victor Skaggs, the Rev. Leon Maltby, Charles North, Miss Janet Whitford, and Mrs. L. H. North were elected representatives to the local Council of Churches.

The treasurer's report revealed that the overdraft had been canceled by a generous and sacrificial gift from one of our oldest members. It was voted to increase the salaries of our pastor, our organist and choir director, and our sexton.

Pastor Dickinson reported that he had made 338 calls during the year and had served our denomination and the community in a number of ways, including a term of 21 sessions on the grand jury. The average attendance at church was 63 and at the Sabbath eve service, 10. A community tutoring class was using our church Thursday evenings.

The Pro-Con Group reported that they had helped paint and paper four rooms in the parsonage. The Fellowship Committee had served seven dinners and provided refreshments on four occasions. About fifty people enjoyed the delicious chicken dinner they served that evening.

Evening devotions were conducted by the Youth Fellowship. An interesting letter from Courtland Davis, our Jamaica missionary, was read, and greetings were brought from our oldest member, Mrs. Asa Randolph, who is 97. "The Highest Mountain," a half-hour color movie produced by Youth Films, was shown, followed by a unison reading of the church covenant.

At the Sabbath School annual meeting March 28 Mrs. L. H. North was re-elected superintendent. Mrs. C. H. Dickinson was elected pianist in place of Mrs. Roland Davis, who had ably served as Sabbath School pianist for 58 years prior to her death last August.

— Correspondent.



# The Sabbath Recorder

## More Involvement Urged

The final session of the 23rd Annual Convention of the National Association of Evangelicals (April 27-29), was addressed by Dr. Richard C. Halverson, pastor of the Fourth Presbyterian Church, Washington, D. C., and associate executive director of International Christian Leadership, the organization which sponsors the annual Presidential Prayer Breakfast.

Speaking on "The Church that Penetrates Society," Dr. Halverson said, "The church is not so much like an army marching with banners flying — but more like a small task force engaged in guerilla warfare — infiltrating and penetrating every structure of society.

Forty-two denominations and conferences, plus churches from 31 other denominations, comprise the membership of the National Association of Evangelicals. In the approximately 29,000 congregations united with NAE, total membership exceeds two million, with another eight million served through its commissions and affiliated agencies.

## Obituaries

**Gamble.**—Hazel Virginia, daughter of William Lee and Hannah Stillman Gamble, was born April 30, 1901, at Alfred, N. Y., and died in Muhlenberg Hospital, Plainfield, N. J., March 2, 1965.

Miss Gamble was graduated from Alfred University in 1923 with an A.B. degree, magna cum laude. Her pastor, the Rev. William L. Burdick, administered baptism in 1914 and she joined the Alfred church, where her grandfather, the Rev. James Lee Gamble, was a former pastor.

She came to Plainfield in 1923, transferred her membership, and worked for Recorder Press for 25 years, mainly as a proofreader. She continued to serve as editor of the Seventh Day Baptist Yearbook until last year.

From early childhood Miss Gamble suffered from crippling arthritis which became progressively worse through the years. When forced to give up regular employment she moved to the Villa Maria home in North Plainfield where she spent the remaining 16 years of life. She was one of those rare Christian saints who refuse to be overcome by the infirmities of life and resolutely affirmed the goodness of God in the midst of constant annoying trials.

The memorial service was conducted by her pastor, the Rev. C. Harmon Dickinson, in the church. The mortal remains were interred in the Alfred Cemetery on March 29. — C. H. D.

**Greene.**—A. Mildred, daughter of Halsey Baker and Sarah A. Titsworth Greene, was born June 15, 1882, and died at Eden Park Nursing Home in Troy, N. Y., April 30, 1965.

Mildred joined the Berlin Seventh Day Baptist Church in May 1895. She took her letter to the Plainfield, N. J., church in 1902 where she was active in the work of the church. She worked for many years as secretary to Henry M. Maxson, superintendent of the Plainfield public schools. Upon her retirement she brought her letter back to Berlin on April 5, 1947. In January of 1948 she was elected deaconess and was very active in the church work until her death.

In the absence of her pastor, the Rev. Paul Maxson, the Rev. Lester G. Osborn, pastor of the Schenectady church, conducted services at the Charles F. White Funeral Home in Berlin. Interment was in the Seventh Day Baptist Cemetery in Berlin. — P. L. M.

**Stillman.**—J. Lavern, son of Joseph F. and Ada C. (Burdick) Stillman, was born at Nortonville, Kan., Dec. 5, 1873, and died Dec. 7, 1964, at Biloxi, Miss., where he had been a resident for 40 years.

He was a retired carpenter and cabinetmaker. For several years he was maintenance man for USO. He became a member of the Nortonville Seventh Day Baptist Church and after moving to Gentry, Ark., with his father's family in 1901, he became a constituent member of the Gentry church. He was married to Addie Carpenter, October 14, 1902.

Survivors include his widow, and children, Glen, New Orleans, La.; Mrs. Lucille Dossett, Biloxi; Ralph, Memphis, Tenn.; and Alfred, Theodore, Ala.; two sisters, Mrs. R. J. Mills and Mrs. Margaret Eggers, Hammond, La.; two brothers, Benjamin, Carlsbad, Calif., and Arthur, North Loup, Neb.; six grandchildren and six great-grandchildren. Services were held at Bradford O'Keefe Funeral Home, conducted by Chaplain N. B. Saucier. Burial was in Souther Memorial Park.

(Submitted by Duane L. Davis, at request of pastor Earl DeLand of Hammond, and Deacon Arthur Stillman of North Loup.)

**Wolfe.**—Minnie D., daughter of Charles and Nancy Rice Shriner, was born near New Enterprise, Pa., March 6, 1879, and died March 15, 1965, following an extended illness.

Her husband, Charles Wolfe, died July 5, 1938. She was a resident of Salemville until her recent hospitalization and was a faithful member and deaconess of the Salemville Seventh Day Baptist Church (English). She was able to participate in the communion service in January.

Mrs. Wolfe is survived by a foster daughter, Hazel, and by several nieces and nephews. A daughter, Huldah, preceded her in death. Funeral services were held from the German Seventh Day Baptist church conducted by the Rev. Charles Graffins with interment in the Salemville Cemetery.— Mary Blough.

