

The Sabbath Recorder

Accessions

BATTLE CREEK, MICH.

By Baptism:

Mrs. Jack (Genevieve) Waggoner
Jack Waggoner, Jr.
Pamela Waggoner
Mona Waggoner
Steve Persky
George Nicholas Hentges, Jr.
Randall Smith
Brenda Murphy

By Testimony:

Archie Murphy
Mrs. Charles (Jean) Albion

HAMMOND, LA.

By Testimony:

Mr. and Mrs. A. D. Young
Mrs. Margie Campbell

NORTONVILLE, KANS.

By Baptism:

Rita JoAnn Niemann
Carl Prentice
Jerry Wheeler

Births

Maltby.—A son, Scott Allan, to Mr. and Mrs. Allan M. Maltby of Piscataway, N. J., on July 20, 1967.

Mirabal.—A son, Gregory Daniel, to Edward and Laura (Cushman) of North Hollywood, Calif., on June 14, 1967.

Obituaries

HURLEY.—Flora W., daughter of Darius and Louise Baker Whitman, was born Oct. 26, 1886, in Plattsburg, N. Y., and died at Hillcrest Nursing home in Adams, N. Y., July 4, 1967.

Mrs. Hurley was married to Rodney Hodge in 1918. They lived in Adams Center, N. Y., where Mr. Hodge was a pharmacist until his death in 1935. She was married to the Rev. Loyal F. Hurley Aug. 7, 1943.

Surviving are: her husband; a sister, Mrs. Mabel Greene, Adams Center; two stepdaughters, Mrs. Curtis (Merriam) Charles, Richmond, Va., and Mrs. Mack (Juanita) Ballard, St. Helens, Ore.; and a niece, Mrs. Francis (Mildred) Burt, Adams Center.

The farewell service was held Friday, July 7, at the Seventh Day Baptist church, with the Rev. Delmer E. Van Horn, former pastor, and the Rev. Ralph Hays, pastor, officiating. Burial was in the Union Cemetery at Adams Center.

—D. E. V. H.

NIEMANN.—Rita JoAnn, foster daughter of Mr. and Mrs. Lawrence Niemann, was born June 9, 1952, and died in a tragic drowning accident during swimming time at the Mid-Continent Association Camp on July 13, 1967 at North Loup, Nebr. She was a member of the Nortonville Seventh Day Baptist Church, having been baptized on May 20, and having joined the church on July 8 of this year. Besides her parents she is survived by a brother, Danny Niemann, and family of Perry, Iowa.

Memorial services were conducted at Camp Riverview at North Loup, on Friday, July 14, by the four Mid-Continent Seventh Day Baptist pastors present (Duane L. Davis, Paul B. Osborn, Elmo F. Randolph, and Albert N. Rogers). Funeral services were held in her home church on Sabbath afternoon, July 15, conducted by her pastor and Pastor Hodge, a former pastor. Interment was in the Nortonville Cemetery.

—P. B. O.

WILSON.—Carlton W. son of Joseph W. and Emma Krusen Wilson, was born in Fox Chase, Pa., Nov. 2, 1887, and died of a ruptured aorta while driving home from Jersey Oaks Camp on Wednesday, July 5, 1967. On April 15, 1911, he was married to Magdalena Hoffman, who preceded him in death.

Mr. Wilson was by trade a designer and pattern maker in men's headwear. However, when he began to keep the Sabbath, he found it necessary to change jobs and worked for some years in the Tate Mills.

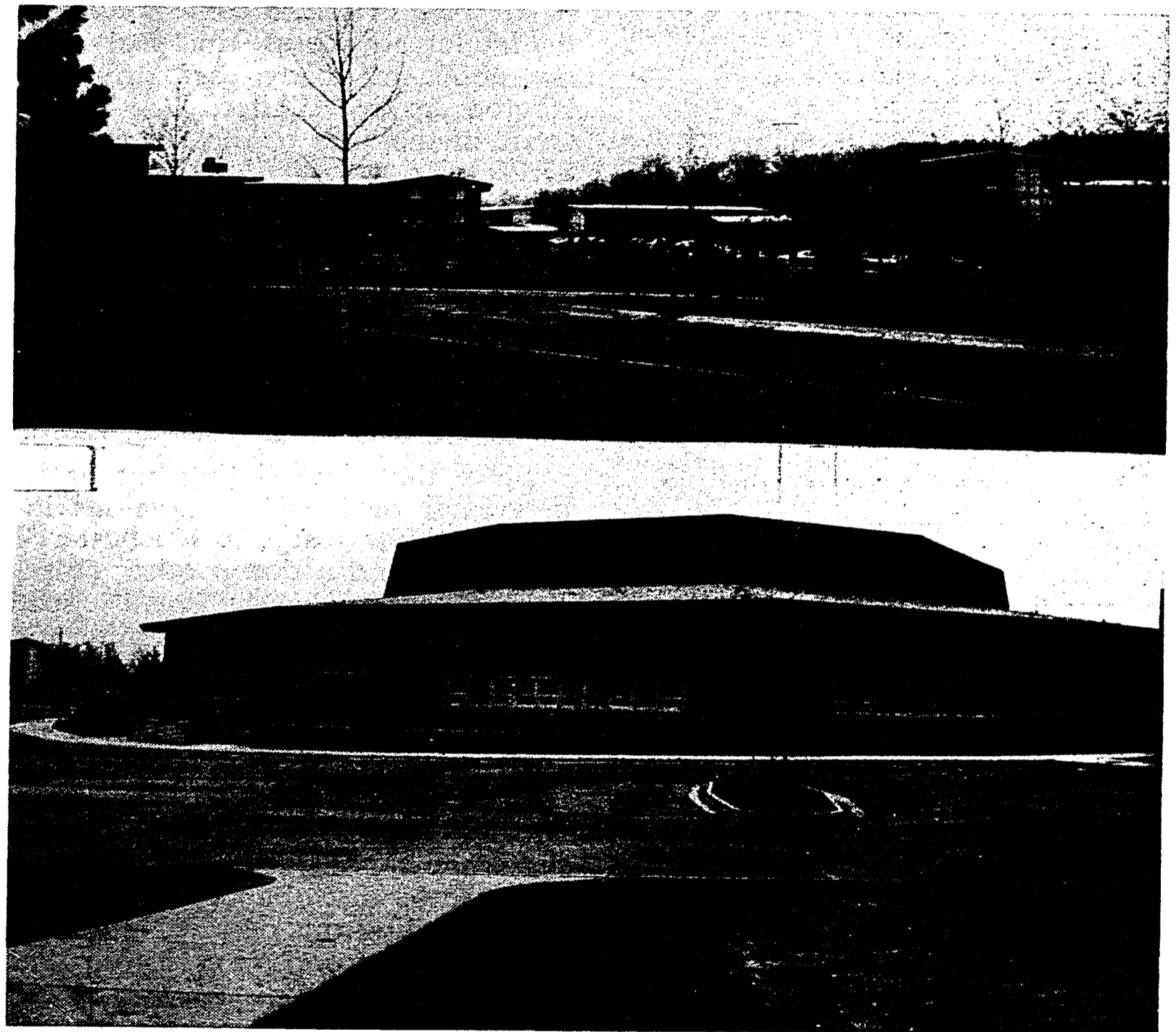
A member of the Shiloh, N. J., Church since 1947, he later was made a deacon.

Surviving are two children: Ethel W. Wilson, Cheltenham, Pa., and C. Russel, Queens, N. Y.; two sisters, Mary Elizabeth Wilson, Cheltenham, Pa., and Mrs. Cora (Edwin) Wehmeyer, Philadelphia, Pa.; and one grandson, Carlton W. Wilson, III, Queens, N. Y.

Funeral services were conducted by his pastor, Charles H. Bond, in Cheltenham, and burial was in the Hillside Cemetery, Roslyn, Pa.

(See tribute elsewhere in this issue).

—C. H. B.



Conference at Calvin College

The Seventh Day Baptist General Conference convenes on the new campus of Calvin College at Grand Rapids, Michigan, August 14-19. The modern dormitories are open for occupancy Sunday evening. A pre-Conference reception honors President-elect David S. Clarke, Sunday evening. The large Fine Arts Center contains the auditorium where all general sessions are held. If you cannot attend, pray for those who do attend that they may receive inspiration and be guided in the decisions that must be made.

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

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

Terms of Subscription

Per Year\$4.00 Single Copies10 cents
Special rates for students, retired Seventh Day Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. August 7, 1967
Vol. 183, No. 6 Whole No. 6,262

Editorials:

Destruction and Distress	2
Churches Face Inflation	4
European News Service	4

Features:

An Open Letter to Seventh Day Baptists ..	5
Vernon White, Resource Leader at Conference	6
"Guilty of All"	7
Licensed to Preach	10
Eastern Association Pre-Con Help	11
Facts on Middle East Relief	12
BWA Executive Committee	12

Missions:

Farewell Plans for Pearsons	9
Jamaica Conference Actions and Plans	9

Christian Education:

Junior High Conference	10
National S.D.B.Y.F.	10
Alfred University Funds Transferred	11

Women's Work:

Christian Service Corps Letter	11
News from the Churches	14

Accessions.—Marriages.—

Obituaries	Back Cover
------------------	------------

Destruction and Distress

When Negro riots broke out recently in Newark, N. J., causing an estimated \$15 million damage and virtually wiping out the business in one section of the city, and when rioting erupted in Plainfield on Sunday afternoon, July 16, there was consternation and sadness that such things could happen in almost completely integrated communities. In Plainfield there has been school integration for fifty years and more recently open housing and equal job opportunity. The majority of the Negroes have come a long way up the ladder of success. It appears that there are about as many cars driven by the Negroes as by Whites. The average income in the area of the riot is said to be \$7,200. Prior to the local outbreak which brought the mob murder of a policeman and the armed siege of the central firehouse (one block from the Seventh Day Baptist Church), the head of the local NAACP had spoken of Plainfield as a model city. With the outbreak of violence he reversed his position in an attempt to blame the city for not doing more.

Since that time rioting has broken out in greater or lesser proportions in other cities of New Jersey, in Rochester, N. Y., in Detroit and a dozen other cities, large or small. It has hit the Spanish section of East Harlem, N. Y. We cannot, and need not, recite the damage done; it is common knowledge. We join in the prayers of many that this unheard of civil disorder may be checked before it ruins our country. We cannot in good conscience join with some who chastise themselves and the white authorities in general for these large scale disturbances which have led to the calling out of the National Guard and Army troops to restore law and order.

President Johnson was right in declaring that arson, looting, pillaging and murder are not matters of civil rights; they are lawlessness, and these acts must be restrained by force, local, state, or federal. Those who believe in moral principles and orderly government while pledging to do all in their power to right social wrongs will have to side with the President and discount any attempts to justify those who have engaged in mob

action, in armed assaults on law enforcement officers and firemen, in the looting of stores, or in the selling of stolen goods. To say that this is long pent-up frustration of a downtrodden race is to utter something less than a half-truth and to speculate about hidden motives in the face of criminal realities. To justify such acts is situation ethics gone to seed.

As proof that this volcano of lawlessness is not a matter of civil rights one needs only to look at East Harlem where the population is largely Puerto Rican. A leader of that element when asked for an explanation of the cause of their riot responded that when the Puerto Ricans saw how many concessions had been gained by the Negroes they decided that they would try rioting. Another proof comes from the full accounts of the damage in Detroit estimated as over \$500 million. It is reported that whites and Negroes boosted each other through windows to loot stores and chatted amiably while committing lawless acts. On the other hand many Negro youths assisted firemen in putting out fires which other Negroes had set. In most cities where the trouble has been severe it was only a very small percent of the black race that participated; the remainder felt very badly about it and many tried unsuccessfully to stop the lawlessness. The fact that liquor stores were the first to be pillaged in most cities bespeaks the general character of those participating.

What seems most distressing is that the trouble seems to have erupted in the very places where there has been the greatest effort to weld the colored and the white together into a harmonious community. On the other hand, in areas of cities where there has been real fellowship between the races at the middle class level, there was no fear of trouble. Plainfield, for instance, has several predominantly Negro areas. There was no trouble in the area where there is an integrated Neighborhood Association.

There will be attempts of the "Black Power" advocates and other extremist groups to capitalize on the recent wave of what one governor called armed in-

surrection. We can expect various subversive groups (such as Communists) to play the situation for all it is worth. More distressing is the possible connection between these troubles and some of the attitudes taken by the leaders of CORE at their Oakland convention in early July. They advocated the building of a black civilization to coexist with the white civilization in the United States and urged their people to resist integration, according to the editor of *Christian Century*. James Farmer exhorted: "Look out for efforts from racists of the north to move you out of the ghetto into the suburbs." He was afraid that the lot of the Negroes would improve so much that they would cease to be angry and would no longer vote as a solid bloc.

If such plans were to materialize there could be no hope for the future. Certainly the majority of Negroes want all the benefits of our high living standards and want to achieve them by virtue of their education and individual endeavors. This cannot be said of those whose voices seemed to predominate in the disjointed, heterogeneous Black Power conference recently held in Newark, N. J., where the emphasis seemed to be anti-white, anti-Christian, and anti-draft. One resolution called for a boycott of "every black church and all religious institutions that do not join the black revolution." Speakers at the conference who used the term "Negro" instead of "black" were shouted down in spite of the fact that a high percentage of American Negroes are of mixed ancestry. Fortunately Black Power is not representative of the Negro population.

There is hope for the future if we do not lose our heads—or our hearts. Let us love our neighbors as ourselves regardless of skin color or ethnic background. Let us also uphold law and order, applying justice to all lawbreakers of whatever color without fear or favor. And, above all, let us redouble our efforts to convert our wayward brethren, showing by word and example that we believe in applying Christianity in every area of life.

MEMORY TEXT

I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. Psalm 89:1.

Churches Face Inflation

An article in Kiplinger's magazine *Changing Times* (July 1967) sets forth and establishes the fact that churches face a greater problem of inflation than individuals. Living costs are said to rise about two percent per year while church operating costs face an inflation of three to five percent per year. This is largely because churches are used more than before, with corresponding increase in costs. In small churches the budgets go up faster than in large ones (as much as 33% in six years).

Whether the church is large or small the plate offerings are found to provide only a small portion of the money needed. Pledges and other sources of income have to make up the difference—if it is made up. Usually the budgets are not fully met. No matter how much the individual earns the plate offering seems to average about \$1 per person. Most churches of large size feel the necessity of some kind of a manager to get the extra money needed. Smaller churches cannot afford to hire such a man. They have to depend on the minister or some volunteer to help them secure the funds needed.

The Kiplinger article closes with the remark that the ideal of tithing or ample giving is seldom reached. The rather sad situation is summed up thus: "By and large, church members continue to feel that \$2 or \$3 a week should be an ample gift. And, ironically, they justify it by pointing out that they can't afford to give more just now, when the cost of living is so high."

The average per-member giving in Protestant churches is less than seventy-eight dollars a year, with about eighty-two percent of this earmarked for current expenses. Salaries seem to be increasing

much faster that the two percent cost of living increase but giving to the church is not keeping pace in a time when we expect so much more in the way of church program. The problem we face: how to convince ourselves that we can and should tithe our income for the Lord's work. One pastor announced the morning offering rightly when he said, "Let us present the Lord's tithes and our offerings."

European News Service

The *Sabbath Recorder* is now receiving by air mail (on an exchange basis) European Baptist Press Service (EBPS) at the suggestion of Theo Sommerkamp, director. It comes from Zurich, Switzerland. It will provide the editor, and occasionally our readers, with the latest news of Baptist affairs on the Continent. Arrangements were made by telephone between your editor and Mr. Sommerkamp while the editor was passing through Zurich. Mr. Sommerkamp was formerly with the Southern Baptist Press Service (BP) at Louisville, Ky. Our periodical receives other Baptist material such as ABNS (Amer. Bapt.) and BP (South. Bapt.) before it is published in Baptist papers. These press services often provide human-interest stories helpful to a wide readership.

Sabbath Recorders in August

The schedule of publication in August will be slightly different this year. Instead of printing on alternate weeks we will publish the first two weeks and omit the last two. This change will allow the men in the shop to take their vacations. Material for the two August issues should be sent in early.

Loyal F. Hurley

Word has been received of the death of the Rev. Loyal F. Hurley in an automobile collision near Hancock, Md., Monday, July 24. The funeral was at Adams Center, N. Y., July 28. A tribute will appear in the next issue.

An Open Letter to Seventh Day Baptists

Dear Fellow Seventh Day Baptists:

I have just returned from a week of camp and have just finished reading the *Sabbath Recorder* for July 17 with its report on June receipts from the treasurer of Our World Mission. The records of our giving have compelled me to write this open letter to Seventh Day Baptists, something which I've contemplated doing for years.

Just who do we think we are? Who are we trying to kid? We claim that we are Seventh Day Baptists with a cause worth working for—a cause which we claim as a heritage. We claim that we are unique by our observance of the Sabbath, and yet, day after day, week after week, and month after month, we show that we are just run-of-the-mill Christians unwilling to sacrifice a little for the cause we seem to proclaim. We complain that we do not have enough help from the denominational boards and agencies and the General Conference and yet year after year we find ourselves unwilling to give until it hurts that we might receive that needed help. We come to General Conference with high-sounding words about what the boards and agencies should be doing and offering suggestions and demanding action, but we return home and "speak soft words" with our pocketbooks. We claim that God has a place for Seventh Day Baptists in our world, but we fail to realize that God will not help those who are not willing to carry their share of the load.

There are supposedly five or six thousand of us in the United States. That means that if we had even the willingness to give only five dollars a month to Our World Mission as members of a church we believe in, or at least say we believe in, we could raise a \$300,000 - \$360,000 budget. And yet, we cannot even raise \$125,000 for a cause that seems to many of us to be worthwhile and contemporary. With 75% of the budget year elapsed and only 58.12% of the 1966-67 budget raised, what do we hope to accomplish?

We certainly cannot expect our boards and agencies to do *all* that we have called upon them to do!

I am personally convinced that there is a future for Seventh Day Baptists in the world community, but not at this rate. How can we expect others to look at us and possibly accept the Sabbath we hold so dear if we are not willing to dedicate ourselves completely, including our giving, to that cause? We cannot blame anyone but ourselves. We can only sit down and watch the world pass us by if we are not willing to consecrate ourselves to the Christian faith and the Sabbath by giving, without reservation and very, very liberally.

Yes, there are those who will say to me that a lot of our membership is young people and those who have little interest in our churches. That is the truth. But even if only *one-third* of our membership (1600-1800 people) gave as little as one hundred dollars a year to Our World Mission we could over-shoot our budget. That, to me, doesn't present too pretty a picture of our present situation. That, to me, doesn't say too much about our Christianity.

My friends, I believe that we can annually raise our budget! I believe that if each of us did everything that we could do, we could raise our budget each year and find ourselves really growing from the programs and endeavors which could be extended by our increased giving. We live in a troubled world today, and right now is the time to start extending our witness as Christians. The name of Jesus Christ has to be proclaimed, not only by our lips and our actions, but by the opening of our pocketbooks. We need to "Open Our Hearts Loving" but we also need to "Open Our Pocketbooks Giving." For the sake of the Sabbath and for the sake of Seventh Day Baptist witness to a contemporary world, let's *give*. For God's sake and for the sake of Christ, let's dedicate ourselves to the support,

totally and completely, of His kingdom's work.

Where do we go from here, Seventh Day Baptists? Downhill, if the present trend continues. But if we start throwing off the shackles of unwillingness, and begin the dedicated and consecrated climb to the committed Christian life, we will find ourselves "on top of the world" with a witness for Christ that is lasting and significant. Let's all join the climb.

(Rev.) Herbert E. Saunders,
Little Genesee, New York.



Vernon White
Resource
Leader
at
Conference

The 1967 General Conference at Grand Rapids August 14-19 under the program arranged by Dr. Lewis H. V. May, president, will be somewhat unique. One of the main features of the program as announced by the president is the maximum use of a noted outside resource leader who will give messages and provide help in the committee discussions that will take up much of the program time each day. In addition to his lectures Dr. Hugh Vernon White will have a daily face-to-face meeting with ministers and pastors while the lay discussion groups are meeting.

In an earlier issue an article on Conference program introduced Dr. Vernon White. Here are a few facts about his ministry.

Dr. Hugh Vernon White, a native Californian, is Professor Emeritus of Christian Theology and World Christianity at the Pacific School of Religion from which he was graduated in 1917. He also holds the honorary degree of Doctor of Divinity from Pacific School of Religion and the earned degree of Doctor of Philosophy from Stanford University.

He has taught at Stanford University, Chicago Theological Seminary, and was Associate Professor of Theology and Philosophy at Andover-Newton Theological Seminary from 1942-44.

From 1931 to 1944 Dr. White was a secretary of the American Board of Commissioners for Foreign Missions, the oldest foreign missionary society in the country. During that time he and Mrs. White made an extensive tour of the Orient studying the Christian movement in various countries.

Since becoming "emeritus" in 1959, Dr. White has written *Truth and the Person in Christian Theology*, published by Oxford University Press; and taught courses in the University of Southern California Graduate School of Religion, and in Fresno State College.

Chicago Consultation on Technology and Human Values

The future of the human race was under intense discussion by some of the nation's most advanced technical and philosophical thinkers as the first National Consultation on Technology and Human Values met May 2 - 4 at Chicago.

The consultation, whose major addresses and working sessions dealt with the implications of futuristic techniques ranging from electronic brain stimulation to the shaping of human evolution through genetic manipulation, was sponsored by the National Council of Churches.

Some 150 experts representing science, industry, government, labor, education and religion met daily in six simultaneous working groups.

Conspicuously absent from discussions and addresses alike were such terms as "automation" and "cybernetics." It appeared that problems such as unemployment created by machines belonged to the past and not the future.

There were no arguments over whether computers could ever approximate human thought, or whether mankind will become a race of vassals to machines.

"The brave new world is upon us right now," one participant said. "Our only problem is to decide what kind of brave new world it's going to be."

"Guilty of All"

By Rev. Francis D. Saunders

"We believe in God, the one personal, perfect, and eternal Spirit, Creator and Sustainer of the universe, our Father, who manifests a holy redeeming love toward all men." So reads the accepted testimony of Seventh Day Baptists. As ruler of the universe, perfect in power and wisdom, His will, which He has revealed to us, must be likewise perfectly good. This perfect good is spelled out for us in the Ten Commandments, which one unknown author has defined as "man's moral constitution."

Jesus Christ has condensed this perfect good into a divine, universal formula by His, "Thou shalt love the Lord thy God with all thy soul and strength and mind, and thy neighbor as thyself." This formula He most vividly expressed in His own personal, incarnate life. The purpose of His life was one, namely love, expressed first in His love to His Father, and next in His love to His fellowmen.

The law of God, like the life of Christ, is not made of dissimilar parts or of contrary authority. Loving one's neighbor as one's self is involved in loving God with all of one's heart. However, it should be emphasized that the claim of God upon our love is not precisely the same as the claim of our fellowman upon our love: We are not to love God as we love self, neither are we to love our neighbor with all our mind, strength and soul. The latter, absolute, prior claim is God's alone. His claim upon our allegiance is unique and all-inclusive. Complete devotion to God is consistent with every act of service to others, but what we owe to God may not be shared with any other.

As the law of God is one, a man is no less obligated to love his neighbor as himself, than he is to love God with all his heart. The law of God is truly the expression of the will of God, and any deviation from any part of the law is a deviation from His holy will. "Each particular of the law is equally holy with every other, and equally good with every

other, and equally authoritative with every other" (Anon.).

There are those who claim that some of the commandments are of greater importance than others, having more specifically to deal with moral values and purity of life. One author has this to say: "How are we to determine the relative greatness of an appointment? By its relative capacity for effecting the good purpose of God. What God had in view in His ordinances about man was their welfare, not their injury; their profit, not their loss; increasing their happiness, not merely restricting their liberty; 'showing mercy' towards them, rather than exacting 'sacrifice' from them" (Anon.). Contend therefore, if this be true, for the Sabbath Commandment, for what other law can have greater influence for "effecting the good purpose of God," than that which has to do with direct communion with God, a seeking after His will, and a renewing of covenant relationship with Him.

James, in the text for this message asserts, ". . . whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." God's law is like a circle, and wherever you break into it, at any point on the circumference, top, bottom or side, it is nevertheless a broken circle. Take any one of the precepts of the perfect law of God, and offend against that one, and you have become a law-breaker, and are guilty of sin, just as a man is classified as "criminal" through disobedience to any one civil law imposed by the governing body. If sin is "the transgression of the law," then it follows that the transgressor, regardless of what law he has broken, is a sinner and in need of forgiveness and redemption. Take whichever of the Ten Commandments you will, and this principle applies.

Because of the fact that we as Seventh Day Baptists and Sabbathkeepers emphasize the Fourth Commandment along

with the others, and are somewhat peculiar in this respect, the charge is leveled at us that we are legalists, striving to earn our place with God by the keeping of a day. Strange, is it not, that men, placing a likewise earnest emphasis upon other precepts of the decalogue, are not so accused? Existing conditions in a society must be met by men of God with the Word of God. Where hatred hovers over a community and warfare rages in the heats of her citizens, a word concerning hatred and murder is in order, and God's "Thou shalt not kill" should be emphatically proclaimed. Where the menacing force of immorality is taking its toll upon the hearts and minds of our youth, the commandments, "Thou shalt not commit adultery," and "Thou shalt not covet thy neighbor's wife" need to ring out with rebuking clarity. Where sticky fingers and greedy grasping hands reach into the very heart of our national economy, the Word of the Lord, "Thou shalt not steal," must voice its accusing message in an effort to reclaim. Who, however, would ever accuse the rebuking prophet of being a legalist for preaching against the evil which he so plainly sees? It is true that hatred and immorality and greed are rife in the midst of today's world, but so is Sabbath desecration, and what man is there who will be so audacious as to claim wisdom higher than God's and say that this one commandment is not important for the lives of men. The extent of Sabbath desecration in our world and in our economy, (even if it should be conceded—and we certainly do not—that Sunday-keeping is also Sabbathkeeping) has never been equalled in the history of man. So today, we contend for "the seventh day, which is the Sabbath of the Lord thy God," urging that men respect this one of God's commandments even as they would urge that the other commandments be respected, calling to every man's attention that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Wherein then, can we make our Sabbathkeeping both acceptable to God and

spiritually and physically beneficial to ourselves? How can our Sabbath testimony be such as to make the Christian world sit up and take notice that "our fellowship is with the Father and with His Son"?

First of all we need to gain a true, deep understanding of the spiritual and physical implications of the commandment: "Remember the sabbath day to keep it holy; Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."

Remember the Sabbath Day, expresses the abiding, unchanging principle of Sabbath observance, consistently in force from creation's hour. The oft repeated fallacy that there was no Sabbath in the annals of man between creation time and the gift of the Ten Commandments on Sinai's summit is belied not only by the tone of the opening words of the fourth law, but also by historical accounts of the ensuing time. The life of the great "liberator" of the children of Israel from Egypt's bondage, is a testimony to the fact that the children of bondage were instructed in the will of God, including the Sabbath truth, for what other possible reason could there have been that he would "refuse to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season"?

The gathering of wilderness manna by the children of Israel is a point for consideration in this regard. You will recall that manna fell each of the six days of the week, but with the stipulation that only the day's needs should be gathered, and he who gathered more would only

(Continued on page 13)

Farewell Plans for Pearsons

All who may wish to do so are invited to join the group that will bid farewell to the Rev. and Mrs. Pearson and daughters Deborah and Joanna as they depart for Blantyre, Malawi, on Monday evening, August 21. The group may wish to meet in the BOAC departure waiting rooms at Kennedy International Airport, at New York.

Present plane reservations call for the following schedule: Leave New York on Monday, August 21, at 8:00 p.m., BOAC Flight 500, arriving in London the next morning at 7:40. The Pearsons are planning to visit friends in London during Tuesday, Wednesday, and Thursday morning; Leave London for Amsterdam on Thursday morning, August 24; stay in Holland Friday, Sabbath day, and Sunday, attending the Netherlands Conference of Seventh Day Baptist Churches; leave Amsterdam, Monday, August 28, for Malawi, Africa, arriving at Chileka Airport on the outskirts of Blantyre at 12:20 p.m., Tuesday, August 29, 1967.

Our prayers and Christian love go with them as they go to live in the home so recently completed and made ready for their coming.

Jamaica Conference Actions and Plans

(Excerpts of letter from Corresponding Secretary Joe A. Samuels.)

Under date of July 17, 1967, a letter of news and doings of our Jamaica, W. I., brethren has come from the Conference corresponding secretary. It was from this letter that word came of the death of Blanche Smellie, wife of the Rev. Charles S. Smellie, noted in the *Sabbath Recorder* issue of July 31, 1967. She passed away on Friday, July 7, just one month after they had celebrated their 50th wedding anniversary. Many will be expressing their sympathy to Pastor Smellie.

Pastor's Samuels' informative letter tells also of plans of Brother Herlitz Condison and family to move to Canada.

They have been dedicated young people working in the churches. Their places will be hard to fill. Mr. Condison was a member of the Crandall High School Board of Christian Education. "They hope to further their education while in Canada. We pray God's blessing on them."

Brother Samuels' letter tells of the action taken by the Jamaica Conference Executive Committee requesting the U. S. Conference secretary, Alton L. Wheeler, to return to Jamaica in 1968 as the "American Released Worker." He wrote, "The committee voted at our last meeting that a letter be sent to the American Missionary Board requesting that the Board consider the possibility of sending Secretary Alton L. Wheeler to Jamaica in 1968 as their released worker. This then is the official request." At a meeting of the Missionary Board held Sunday, July 16, approval was given to Secretary Wheeler's appointment if he can make the arrangements within his busy schedule.

Other items of news and progress from Pastor Samuels' letter are as follows: "One of our branch churches, Niagara, has been organized into a full accredited church. An independent group in the parish of St. James and led by Sister Laura Peart, it has grown so rapidly over the past five years that it became necessary to take this step. On June 23, 1967, an examination council met at the church and carried through the organization procedures. Among those present were Pastors Joe A. Samuels, N. B. Thompson (who served as chairman), and Pastor Lyons, pastor of the church. Twenty-eight women and eighteen men comprised the membership. We rejoice for this growing witness of Christ and the Sabbath in that section of the Island.

"Last Sunday, July 9th, I took a group from my circuit, the United (circuit), to Post Roads where the examination council and service of ordination were carried out for Brother and Sister Vassel Thompson and Sister Reid as deacon and deaconesses respectively. Pastor Samuels served as chairman of the council and gave the prayer of consecration, Brother

V. Burke preached the sermon, Deacon J. Brown charged the candidates, Deacon W. West charged the church, and Deacon A. Myers welcomed the candidates to the diaconate. Among those in the congregation were Sister Emily Smikle and Sister Joyce Samuels.

"So, in spite of our many setbacks and difficulties, I can say that the work of the Lord is still going forward, and the churches are increasing in membership and we trust the Lord to continue to bless and prosper our endeavors.

"The 1967 sessions of Conference will be held July 25-30, at Albion Mountain, St. Mary. We are anticipating a prosperous and blessed Conference. We do crave your earnest prayers that the Lord will lead us in our discussions and in the decisions we make.

"I am working on the materials for the 1968 Seventh Day Baptist Week of Prayer. I have outlined the daily topics and Scriptures, which I hope to send on to Pastor Lawton in another day or two. This is my first assignment of this kind and I am very conscious of my limitations. However, I know Pastor Lawton will greatly assist me.

"All the officers and members of the Jamaica Conference join in sending greetings to all the members of the Missionary Board and pray God's guidance on them in all their deliberations."

Licensed to Preach

Miss Connie Coon (member at Ashaway, R. I.), who has devoted most of recent summers to Christian work in our churches and camps, is serving the Battle Creek church this summer as assistant to the pastor. She is recognized not only for her work with youth but also for her messages. Church bulletins tell a continued story. On July 8 she gave the children's story. On July 15 she took the pastor's place with the morning message "Be Ye Separate." Again on July 22 she spoke on "Would You Believe?" The bulletin for July 29 carried this notice: "The Ashaway SDB Church has voted to license Miss Connie Coon to preach."

Junior High Conference

The Rev. Delmer E. Van Horn, director of Junior High Conference at General Conference, has been asked to gather together musicians from the Junior High age group to form an orchestra.

Will all young people of the ages twelve through fourteen years who play a musical instrument please plan to participate? Bring your instrument, unless you play piano—we'll furnish that.

The Junior High Conference theme is "LOVE." "L" is for loyalty; "O" is for obedience; "V" is for voluntary service; and "E" is for eternal life.

The morning activities will be changed in some ways from those of the past, and the afternoon will be given to recreation, sight-seeing and educational programs.

National S.D.B.Y.F.

The following names have been placed in nomination to be voted on for election to offices in the National Seventh Day Baptist Youth Fellowship:

For president—

Bernard Keown, a high school senior from North Loup, Nebr.

Deborah Fitz Randolph, a high school senior from Boulder, Colo.

For vice-president—

Philip Osborn, a high school senior from Nortonville, Kans.

Pat Williams, a high school graduate and member of the 1967 S.C.S.C. from North Loup, Nebr.

For secretary—

Kerry Fuller, a high school senior, member of the 1967 S.C.S.C. from North Loup, Nebr.

Cynthia Rogers, a college senior from Denver, Colo.

For treasurer—

Florence Bond, a high school senior and former president of the Mid-Continent Association S.D.B.Y.F.

Philip Van Horn, a college senior from North Loup, Nebr.

The ones who are elected from the above list will succeed those currently in

office: Robert Parrish, president; Dale Cruzan, vice-president; Janice Cruzan, secretary; and Barbara Parrott, treasurer. These officers have done a terrific job preparing for our young people who will be attending General Conference at Grand Rapids, Mich. We are grateful for their dedicated work!

Alfred University Funds Transferred

On April 17, 1967, the Seventh Day Baptist Board of Christian Education paid the amount of \$31,362.50 to Alfred University to close the accounts which the Board held for the University. This amount was the sum total of the endowments given to the Board to be used by the University.

Down through the years the treasurer and the Finance Committee of the Board have wisely invested endowment money and faithfully transmitted the earnings to the University. With the closing of the School of Theology and with the University no longer managed by Seventh Day Baptists, it was thought wise that all moneys held by the Board be turned over to the University.

Thus ends a long and happy relationship between Alfred University and the Seventh Day Baptist Board of Christian Education.

Eastern Association Pre-Con Help

The Eastern Association voted to help young members of the Association in their Pre-Con expenses to the extent of \$200. This will be divided equitably by the Rev. Earl Cruzan to whom it has been sent. If there are older youth who have to transfer from Youth to Young Adult Pre-Con Retreat due to space limitations they will be included in the distribution of funds, according to Hiram Barber III, chairman of the Christian Education Committee of the Association.

If I regard iniquity in my heart, the Lord will not hear me.—Psalm 66:18.

Christian Service Corps Letter

Gifts for the Summer Christian Service Corps and for the mission car are still being asked for by the Women's Board. Send money to Mrs. Harold Baum, treas., Route 1, Box 13, Edgerton, Wis. 53534.

Excerpts from a letter from Carol Baum to her parents show the enthusiasm and dedication of our workers and the importance of the S.C.S.C. to our workers as well as to those with whom they come in contact.

Parts of the letter follow.

"Hi, all! Every day brings new exciting experiences and I'm afraid I'll blow up with excitement before I get home to tell all of the fun. Naturally, hardships and problems (personal and group) turn up in our work, but everything always seems to turn out all right. I guess it's because Someone, somewhere, is always with us and He really cares. It's just great!

"It seems as though I've learned more in the past three weeks than I have in the past eighteen years. And each day, each member of our team is drawn closer to the rest and to God. And we're able to talk with others freely. This helps a lot, helps each one of us and the unity of our team.

"Another thing which plays an important part in our work is our appointment at 10:30 p.m. each evening. This is our time set aside for conversational prayer. No matter what we're in the process of doing, we lay it down and meet with God, each other, and the other six teams working in the United States. It's really great and is the most important part of each day. These meetings are our major source of power.

"I guess our disappointments and successes all work together for good. Some days we make two, three, or four good calls and other days we might not even get one.

"Tim and I called together yesterday. We made a call at 1:15 and found the door wide open. Our visit lasted until almost 3:00 and we left in high spirits.

Then it began raining and after our next attempt we came to the conclusion that people think you're crazy when you call in the rain. But, rain or no rain, that one good call made our day. And no failure could be big enough to erase it.

"So, I guess you can see how much I love my work."

Facts on Middle East Relief



Middle East refugee children receive morning meal in one of many refugee camps established to care for the thousands left homeless by the recent war. Church World Service is appealing for \$1 million for the refugees among U. S. Protestant and Orthodox churches. (UNWRA Photo).

In a person-to-person overseas phone conversation between CWS headquarters and Yoon Gu Lee, CWS representative in the refugee zones of East Jordan, the following pertinent facts were gleaned:

- a. There were, as of July 19, 200,000 war refugees in the Amman, Jordan area, with more turning up daily; of these it is estimated 120,000 were "new" refugees, and 80,000 were formerly UNRWA mandate charges.
- b. Clothing was needed to care for those without shelter.
- c. 60,000 to 80,000 of the total number were housed in schools, undamaged buildings or homes.
- d. Church and church-related organizations actively engaged in relief efforts, with representatives in the Amman area, were the Near East Christian Council, Church World Service, Luth-

eran World Federation, and YWCA of Jordan and other national churches working with the World Council of Churches.

- e. The total number of either "old" or "new" refugees in the Jordan, Syrian and Egyptian regions, including those behind the Israeli truce line, were believed to exceed 1,300,000.

On July 28, the following CWS materials are scheduled to leave U. S. by vessel for Ashdod, Israel, for refugees in Jerusalem being assisted by the Near East Christian Council Committee on Refugee Work.

300,000 pounds flour (CROP secured)
10,800 pounds canned beef
60,000 pounds rice (Middle East funds and CROP)

1,000 blankets purchased at \$3.25 ea.

The World Council of Churches has established a base in Ashdod, Israel, to assist war victims behind the Israeli military line.

All funds gathered for the CWS Middle East war victims appeal should be channeled through denominational machinery handling such matters.

—C.W.S.

BWA Executive Committee

The Executive Committee of the Baptist World Alliance has been enlarged and now includes a Seventh Day Baptist representative. For the current five-year period between Congress sessions (1965-'70) the Rev. S. Kenneth Davis, of Westerly, R. I., is that representative. He has been meeting from July 31 to August 3 with the large committee of Baptists from all over the world at Nashville, Tenn. A report of his participation and of the discussions of the committee may be anticipated in a later issue.

SABBATH SCHOOL LESSON

for August 19, 1967
THE GOSPEL VERSUS
VESTED INTERESTS

Lesson Scripture: Acts 19:23-28, 35-39.

THE SABBATH RECORDER

"Guilty of All"

(Continued from page 8)

have it spoil on his hands. On the sixth day twice the amount was allowed, with the added miracle of non-spoilage, in order that the coming Sabbath could be observed without the customary task of daily provision. At least three important lessons were taught to the observant Israelites: First that man must depend upon God for daily sustenance; second that God's provision is sufficient for the day; third that God's will must be regarded, or the disobedient one must bear the consequences. How important, then that with the regular appearance of the Sabbath, there be a recalling of God's gracious day-by-day provision, and a spiritual remembering of His appointed day of rest and renewal.

Keep it holy, suggests original sanctity and human obligation in regard to the true essence of the designated time. We need to avoid every activity of body and of mind which could possibly desecrate its sanctity, for "the Lord blessed the Sabbath day and hallowed it." Thus it remains throughout time, sacred time. The holiness of these sacred hours can be attained without the pharisaical encroachments or legalistic minutia which make it a burden rather than a joy. Carefully and prayerfully pass the hours, making the "Sabbath a delight, the holy of the Lord," and you will certainly experience His presence and His love.

"In it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gate." However wide is the jurisdiction of your personal influence, even so great is your obligation in the matter of Sabbath rest. That man has need of a regular time to cease from the ordinary, demanding days of work and self provision is plainly evident. Without such a day set aside, life becomes hum-drum and meaningless. In order to comprehend the value of the true Sabbath, one has only to make a comparison between the sincere Sabbathkeeping Christian, and one who chooses another "day off" from his daily

occupation. There is a contentment, a feeling of inward peace and real joy which is a part of true Sabbath worship. For whatever other day might be "observed," it is, in most cases, just that—another day, with little or no difference in activity, with the exception in some cases of an hour or two spent in worship or Bible study.

Another way in which we can make our Sabbathkeeping acceptable to God and beneficial to self, is to examine closely the Sabbathkeeping example of Jesus Christ, strive to pattern our own experience after that example, and follow in the light of His teaching. The great controversy which existed between Him and the Jewish religious leaders, was not as to whether the Sabbath should be kept, but rather as to how it should be observed. He stoutly affirmed that "one jot or one tittle should in no wise pass from the law till all be fulfilled." The reason for His advent, He said, was "not to destroy the law, but to fulfil it." That the law was fulfilled in His life is seen by His day-by-day and moment-by-moment obedience to it, including the Sabbath Commandment, and this is the example He has given. His activities on God's day were certainly not in the tradition of the elders nor after the manner of their burdensome proclamations. Their accusation that he who at Jesus' bidding "took up his bed and walked" thus desecrated the Sabbath was counteracted by the good that had been accomplished, and the fact that he who had been sick was "made every whit whole." Jesus' question, "Is it right to do good or to do evil on the Sabbath day?" at least for the moment silenced their hypocrisy. The inadvertent plucking of the grain by the disciples as they passed through the fields on a Sabbath stroll, brought on a railing accusation from these pious prophets, and on this occasion, they were reminded that "the Sabbath was made for man, not man for the Sabbath." Trace His hours of Sabbath activity, and you find nothing to desecrate its sanctity, nothing to mar its helpfulness, nothing to deprive it of its blessedness. His words, "The Son of

man is Lord even of the sabbath" forever establish it as the true "Lord's day." His attendance at Sabbath worship has never been questioned, for the record quietly states that this was His custom.

He that offends in one point is guilty of all. How great then is the guilt of that persuasion which consistently and without shame continues to offend in any point. To claim that the majority cannot be wrong is to beg the question. Majority acceptance or adherence to any precept has never been proof of its validity. Were this true then it would follow that Christianity itself is false, for there are more non-Christians in the world than there are Christians. It is more important to follow truth than to follow the crowd, and even Jesus Himself made the observation that "many are called, but few are chosen." He also spoke of the wide, crowded road that leads to destruction, and contrasted it with the narrow way that leads to life, which few find.

It may be that our distinctive mission as Seventh Day Baptists and Sabbath-keepers, is to "open our hearts, loving," and share with a needy Christendom the truth, the blessing, the joy, the peace of spiritual sabbathism. We will never be able to do this by a half-way acceptance of these values in our own observance, or by a haphazard adherence to the obligation, the responsibility, the privilege of Sabbathkeeping. Neither will it be accomplished if we allow ourselves to become hypocritical through legalistic demands upon ourselves and upon our children. I truly believe that honest acceptance and willing obedience to the basic principles of the Sabbath as set forth in the Fourth Commandment, and as exemplified by the teachings and the life of our Savior, will be both God-honoring and humanly beneficial. May we earnestly put our faith in the Sabbath to the test and see if the prophetic assertion is not correct: "If thou turn thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shall honour him, not doing thine own

ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Sermons from Science

In mid-July the 300,000th visitor to the Sermons-from Science Pavilion at the Montreal World's Fair took his seat in the auditorium. On the same day the 100,000th person entered the conference room of the pavilion to hear the way of salvation explained by a personal counselor. What a response to the gospel! Some of those (from foreign countries) who tarry have never before seen a Bible.

Methodism in Brazil

Church autonomy on mission fields is not such a new idea as we sometimes think. The Methodist Church of Brazil is celebrating its centenary this year. For the past thirty-seven years it has been entirely autonomous although financial help is still sent from the United States to foster the work. It is claimed that there are now 57,000 Methodists in Brazil. During the centenary celebration the Brazilian Methodists plan to visit one million homes. During a "Week of Thanksgiving," July 30 - August 6, an effort was made to secure extra contributions of 100,000,000 cruzeiros (\$50,000) for missionary work.

NEWS FROM THE CHURCHES

NORTH LOUP, NEBR.—Sabbath Rally Day was observed with all classes having a special Sabbath lesson. Other material and suggestions sent out by the Tract Board were used. In conclusion the congregation sang the "Young People's Rally Song."

Our Evangelism Committee sponsored a booth at the Ord Farm and Home Show held in the girls' gym at the high school in Ord, June 9 and 10. Tracts and literature were given to anyone interested.

A dedication service was held Sabbath morning, June 10, for the young folks

who have dedicated their summer to Summer Christian Service Corps. Those serving are Harold King, Patty Williams, Kerry and Richard Fuller. Harold King has made plans to be in dedicated service for the Lord for a year. A short service was held July 15 for Peggy Williams who is also giving a year of service to the Lord. We are proud of these young folks and we ask God's blessing on them and their work. The prayers of those of us who stay at home follow them.

Junior and Junior-High Bible School Camp was held at Camp Riverview June 12-19 with twenty-one campers attending. The theme was "Explore God's Hidden Wonders." The staff consisted of Mrs. Erlo Cox, Mrs. Jim Sharp, Mrs. Ron Goodrich, Mrs. George Cox, Mrs. Don Clement, Pastor. Duane Davis, Philip Van Horn, Peggy Williams and Kathleen Swanson. The Juniors had their own worship service at Camp Riverview. This group sang at church services July 1.

Primary Day Camp began the day Junior Camp closed and ended June 23. Four days the eleven campers and staff went out to Camp Riverview. The final day was spent at the church due to rain. The theme was "New Testament People." The staff consisted of Pastor Duane Davis, Mrs. Vernon Williams and Mrs. Jeneane Abel. The campers sang their camp songs during the morning worship service June 24.

Our annual business meeting and election of officers was held Sunday evening, July 2. Most of the officers were reelected for another year. A unanimous vote was cast for Pastor Davis to continue as our pastor.

As has been our custom, a Sabbath School picnic was held at Camp Riverview July 4th.

Mid-Continent Youth Camp was held at Camp Riverview July 10-16. "Instantly Serving God" was the theme used. Mrs. Elmer Anderson of Johnstown, Nebr., was director and had a well-planned program. The rest of the counseling and teaching staff were the Revs. Albert Rogers of Denver, Elmo Fitz Randolph of Boulder, Paul Osborn of

Nortonville, Duane Davis of North Loup; and Joan Cargill of Scotia. Of the thirty-five campers seventeen were local boys and girls, four came from Denver, six from Boulder, five from Nortonville and two from western Nebraska. Alice Rood of Milton was an exchange camper from Camp Wakonda. The campers came in to church Sabbath morning. Rev. Elmo Fitz Randolph brought the message "Faith for Today." All went out to Camp Riverview for a fellowship dinner followed by a worship service conducted by the campers.

On the fourth day one of the campers, Rita (Berry) Niemann, foster daughter of Mr. and Mrs. Lawrence Niemann of Nortonville, was drowned in the North Loup pool. Memorial services were held for Rita at camp, Friday, July 14. Pastor Osborn returned to Nortonville to conduct the Sabbath afternoon funeral service. Others stayed over the Sabbath and all left Sunday—a day before the planned closing. We are thankful that Rita had accepted Christ as her Savior and pray that God comfort her family.

—Correspondent.

SCHENECTADY, N. Y.—Early this summer our church resumed its Sabbath Eve hymn sing and prayer service. On June 24 immediately after our morning church service twenty-five people went to the home of Mr. and Mrs. Guy Barker of Oppenheim, N. Y., for a hymn sing and Bible study. A picnic meal was provided on July 1 when the Berlin church met with us for a joint communion service. A fellowship meal was later served in our social rooms. Our quarterly business meeting was held Sunday afternoon, July 2.

A Vacation Bible School was held July 24 to August 4 with the help of S.C.S.C. workers.

—Correspondent.

METAIRIE, LA.—The work has been progressing slowly due to a change in the time of services necessitated by one pastor serving two churches sixty miles apart. Some new contacts have been made and there is hope for increase.

—Correspondent.

The Sabbath Recorder

Accessions

LOST CREEK, W. VA.

By Baptism:

Thomas Allen
Daniel Curry
Debra Bond
Pamela Randolph
Jeannie Kennedy
Suzette Randolph
Rebecca Bond

Marriages

Spaur-Bond.—William Spaur, son of Mr. and Mrs. Isaac Spaur, and Doris Bond, daughter of Ernest and Helen K. Bond, were united in marriage at the Seventh Day Baptist Church, Lost Creek, W. Va., July 1, 1967. The Rev. Francis D. Saunders, pastor of the bride and groom officiated.

Obituaries

DAVIS.—Dr. Milton Daland, son of Arnold and Carrie Davis, was born in West Edmeston, N. Y., Oct. 22, 1902, and died at his home in Milton, Wis., July 19, 1967.

He was graduated from Milton College in 1924 and from Northwestern in 1931. He was married to Jessie Post, daughter of Dr. and Mrs. George W. Post, Sept. 2, 1926.

Dr. Davis began his medical practice in Milton in 1932 in partnership with Dr. George Crosley. He served as captain in the Army Medical Corps from 1942-46 in the United States and the South Pacific.

He returned to Milton and has practiced medicine there in partnership with H. Laurence Burdick since that time. He not only has served his community well in the field of medicine, but also his profession in a wider capacity. He has served as president of the Rock County Medical Society, as president of the Mercy Hospital Medical Staff (Janesville), and the Edgerton Memorial Community Hospital Medical Staff. Currently he was a member of the Claims Commission of the Wisconsin Physicians Service and has served as Counselor for the Third District of the State Medical Society.

He was also interested in his community. He had served as president of the Milton Historical Society, was a member of the Milton Kiwanis Club, served on the Board of Trustees of Milton

College and as president of the Board, and president of the Alumni Association. He had served as president of the Board of Trustees of the church as well as in many other ways. He was in business meeting the Sunday evening before his death, and had expressed himself in special interest in the work of the youth and the camping program.

He is survived by his wife, Jessie, his son, Milton D., Jr., and a grandson, Chris. Funeral services were conducted from the Seventh Day Baptist Church of Milton on Sabbath afternoon, July 22, at 2:30, with his pastor, the Rev. Earl Cruzan officiating, assisted by Dean Kenneth Smith. Interment was in Milton Cemetery.

—E. C.

DAVIDSON.—William B., son of George and Martha Burdick Davidson, was born in the Town of Wirt, N. Y., Nov. 14, 1875, and died at the Cuba Memorial Hospital, Cuba, N. Y., July 3, 1967.

During his active life he was a pumper in the oil fields of Pennsylvania, near Bradford, and in the Nile, N. Y., area.

On October 5, 1932, Mr. Davidson was united in marriage with Miss Mabel Jordan of Nile. During their thirty-five years of married life they made their home in the Nile community. Mrs. Davidson is an active member of the Richburg church.

He is survived by his wife of Nile; one sister, Mrs. Lelia Livermore of Andover, N. Y.; and nephews and nieces.

Memorial services were conducted at the Davis Funeral Home, Friendship, N. Y., by Rev. C. Harmon Dickinson and Rev. Hurley S. Warren. Interment was in Mt. Hope Cemetery, Friendship.

—H. S. W.

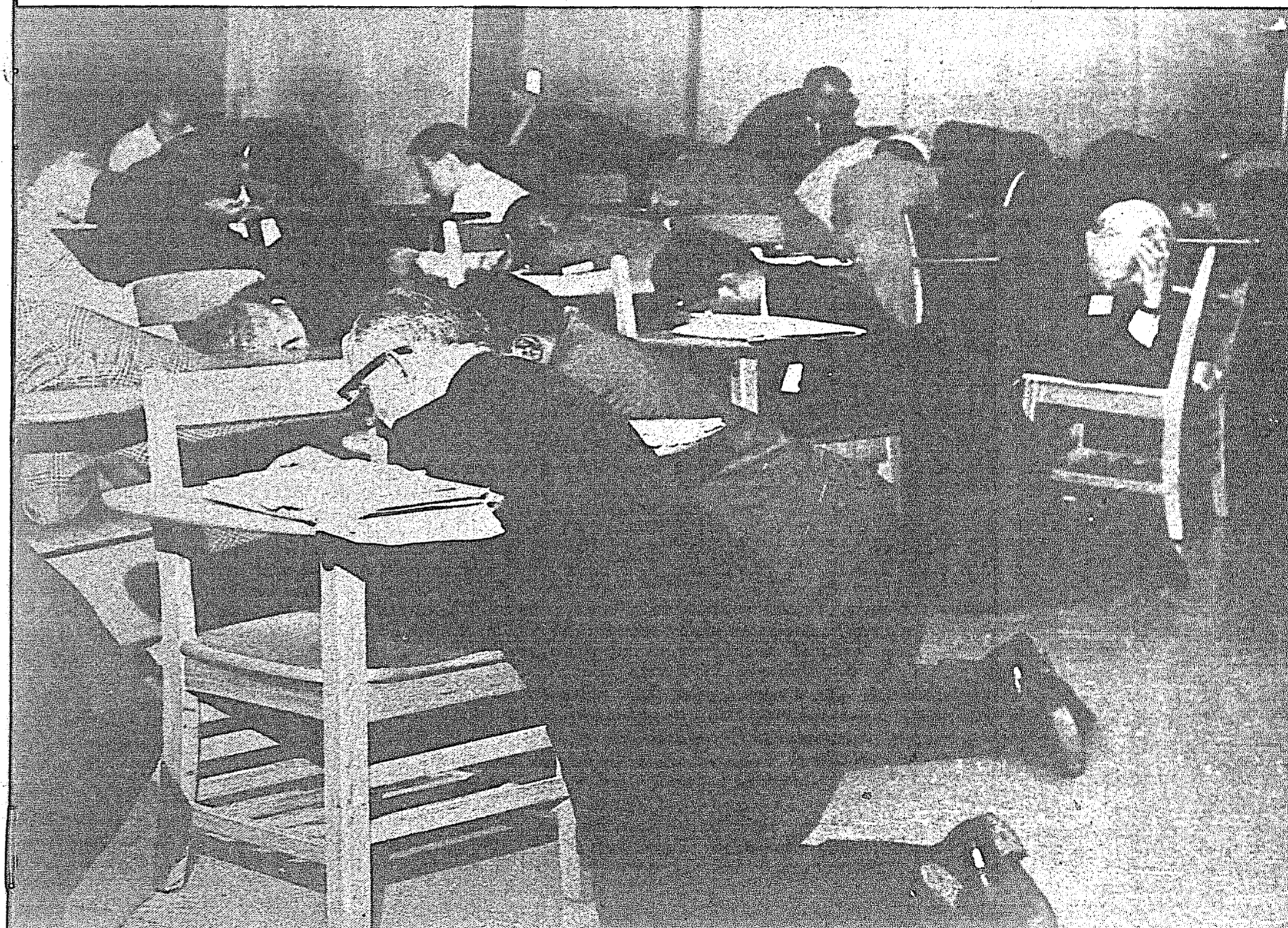
UPSON.—John J., son of Luther O., and Ida A. Upson, was born in Daytona Beach, Fla., June 25, 1912, and died April 11, 1967 at Daytona Beach, in the Halifax General Hospital.

He was a retired master-carpenter and cabinet maker, and a member of the Daytona Beach Seventh Day Baptist Church. On May 9, 1936 he married Helen Catherine Potts, of Balsam, N. C.

He is survived by his wife, four daughters, three brothers and one sister, and six grandchildren.

Funeral service was conducted by his pastor, Marion C. Van Horn in Daytona Beach, with burial in Hope Cemetery at Flagler Beach, Fla.

—M. C. V. H.



Crusade of the Americas Prays for Racial Peace

Twenty-one more Baptist groups (including Seventh Day Baptists) have joined the Central Coordinating Committee of "The Crusade of the Americas" which met at Louisville during the week of the Detroit rioting. Among the groups is the largest Negro Baptist Convention. One evening was devoted to praying for the strife-torn cities. On their knees together in the southern city the whites prayed for the blacks and the blacks for the whites. The photographer was the only one not on his knees. They prayed to be instruments of forgiveness (Story on p. 5).