

The Sabbath Recorder

10:00 a.m. to 11:00 a.m. unless a guest pastor is present; on those Sabbaths, Sabbath School is from 10:00 a.m. to 11:00 a.m., and worship from 11:00 a.m. to 12:00 noon. We have recently completed arrangements with the Rev. Carlos L. McSparin of the Old Stonefort (Ill.) Seventh Day Baptist Church to fill our pulpit on the last Sabbath of each month. Communion will be held on the last Sabbath of the first month each quarter. *Heart and Mind.*

LET'S THINK IT OVER

First Class Citizenship Year

AFL-CIO President George Meany on January 24 stated: "The AFL-CIO unreservedly endorses President Johnson's 1968 civil rights program. We have testified for and we support the concept that the President has placed before the Congress and each specified piece of legislation he has proposed."

Mr. Meany said, "Much more must be done—starting right now with federal fair housing legislation which is a key item in the war against discrimination and segregation.

"We urge the Congress to remember that in America there can only be one kind of citizenship — first-class citizenship. . . . We urge the Congress to make 1968 the first-class citizenship year."

Redemptive Witness In Realm of Peace

Foy Valentine, executive secretary of the Southern Baptist Convention Christian Life Commission, in a Baptist World Alliance Study Commission on human rights and religious liberty, said that the violence and anarchy by black racists "are tragic reflections of white racism tracing back for hundreds of years."

"Black power racism has fed on discrimination, prejudice, unemployment,

poor housing, poverty, deprivation and all kinds of social disadvantages to create an explosive situation," said Mr. Valentine.

Concluding his prepared paper: "Let us determine that through legislation and through love, through work and through witness, through open doors and through open hearts, through repentance and renewal, we will give ourselves to a redemptive witness in the realm of race."

Accessions

BERLIN, N. Y.

By Testimony:

Mrs. Ann Woltcheck
Joseph W. Woltcheck
Miss Saralyn A. Michaels
Mrs. Ora Etta Lincoln

LOS ANGELES, CALIF.

By Profession of Faith:

Trofim Phillips
Rachel (Mrs. Trofim) Phillips
David Phillips
Lenox E. Baxter, Jr.
Joane (Mrs. Lenox) Baxter
Mrs. Jeri Blackwell
Miss Anna May Barber

PAINT ROCK, ALA.

By Testimony:

John D. Bevis

By Letter:

Edward D. Lawrence
Mildred (Mrs. Edward) Lawrence

PLAINFIELD, N. J.

By Baptism:

Mrs. Kay Satterlee

By Testimony:

Mrs. Mary Dixon

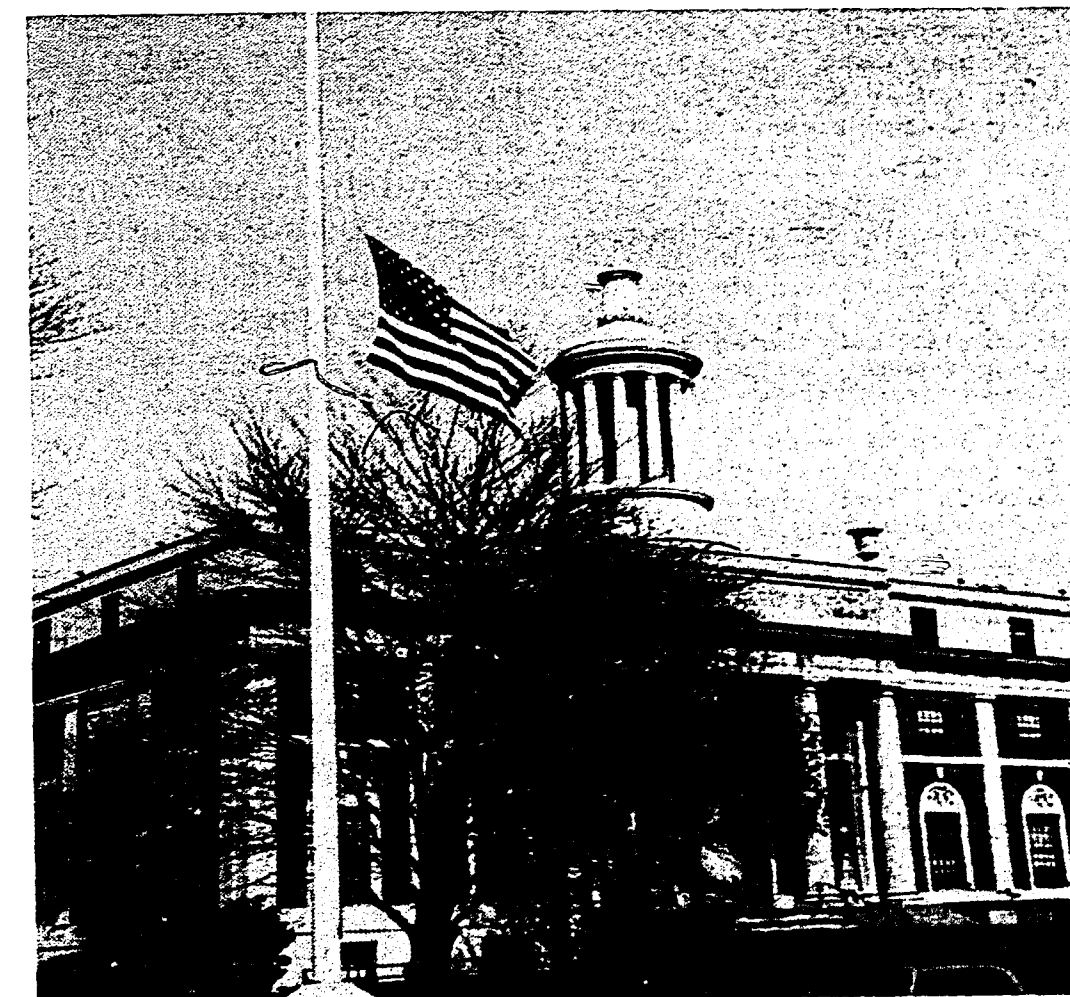
Associate Member:

Miss Peggy Williams

Births

Schuler.—Heidi Hermine was born Nov. 30, 1967 to Peter and Rolanda (Wheeler) Schuler of Sunnymead, Calif.

Wheeler.—A son, Ernest Paul, to Rev. and Mrs. Edgar Wheeler of Ashaway, R. I., February 1, 1968.



Flags at Half-Mast

On the morning after the murder of Rev. Martin Luther King on the balcony of his motel at Memphis the mayor of the city of Plainfield, N. J., ordered the flags on public buildings to be flown at half-mast for three days. The night of the shooting President Johnson cancelled a dinner engagement and postponed a flight to Hawaii. Throughout the nation responsible citizens paused to honor the champion of non-violent civil rights action struck down by violence.

It is a sad commentary on the wisdom of white people who did not approve of the non-violence of Dr. King and, by opposing him, fostered the violence of those who championed Black Power and other organizations of Negroes committed to the destruction of society. Now a white extremist in what appears to have

been a well-planned murder has removed the one great moderating voice in the civil rights cause. What will follow?

Pathetically, certain elements in New York City and other urban centers took the occasion of the ruthless act of one person in Memphis to start looting of liquor stores and committing other acts of anarchy. Schools had to be closed in such cities as Newark, not in honor of a minister who had done so much for his race, but for fear of irrational rioting that would dishonor his memory. While national and local leaders proclaim a time of mourning, others take this as an occasion of lawless looting. We need to pray. Perhaps the prayer should be, in part, the words of Jesus, "Father, forgive them, for they know not what they do."

The Sabbath Recorder

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Member of the Associated Church Press

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What Is a Blanket?

Have you wondered, as I often have, why relief agencies serving warm countries lay so much stress on contributing and distributing blankets? What would these people in Mediterranean or African countries do with blankets? The question is pretty well answered by the following note from Helen A. Herr of CWS.

"During the spring Church World Service Clothing Appeal, a special emphasis is being placed on the great need for blankets in the overseas programs. I am sure you are aware of the extensive use made of blankets. They form not only a covering at night, but a ground cloth to sit and lie upon. They are used as outer garments, sometimes constituting the entire wardrobe. Blankets are used as tents and carry-alls. They are the single most important item of material aid we send overseas. In 1967 nearly 60,000 blankets were shipped. This response represented less than one-third the number of blankets which were requested.

"Churches are being asked to have an ingathering of blankets, striving for a goal of one blanket per family."

In harmony with the above use of blankets there is one more which I have pondered. When a little grandson just learning to talk comes to our house occasionally to stay overnight or to take a nap in the big crib which grandparents provide for such use, we have the house warm and we supply adequate covers for the bed. But the little boy is not happy unless he brings with him his well-worn blanket. He may not need it for warmth of body, but it seems to warm his soul. He can't go to sleep without it. Away from home the blanket clutched in his arms is the symbol of home and security. Furthermore, it is his. No matter how he is taught to share, this is one thing he will not share with others when it comes time to lie down and sleep.

It has been said,

"Men are only boys grown tall,
Folks don't change much after all."

When floods and other natural or man-made disasters rob people of their homes, they cry out (like the little boy) for a blanket they can call their own. It may be little more than a symbol of home,

but it is a strong symbol. There can be a lot of security wrapped up in a blanket.

If we could personalize gifts of blankets, if we could see just what that big square of warm cloth does for someone who is destitute, we would probably give heed to the continued appeal to give a blanket to the Community Clothing Appeal of CWS and other similar services. We are told that there is a clothing depot not too far from any of us and that pickups will be made about May 15 at the latest.

Low Wages for Negroes?

Every coin has two sides. We sometimes see only tails and not heads, because everybody is talking about that side of the coin. Is it true, for instance, that Negroes can't get good paying jobs? That depends on whether you are looking at national statistics or observing the situation in a highly industrialized area where quite a percentage of the labor force is non-white. Even on the national level the situation is perhaps a little different than usually pictured.

At a recent meeting in Washington two top-level speakers, emphasizing the need to do something about poverty, made the same observation, that there are far more white people in poverty than Negroes. They hastened to add, however, that the percentage of unemployment and poverty among Negroes is much higher than among whites. It is generally true that Negroes do not now hold their percentage of supervisory positions in industry, government service, or in interdenominational church organizations. There are, however, some bright spots and general improvement in many cities.

Recently it was my privilege to visit a large assembly plant of the Ford Motor Company in New Jersey. I was impressed with the large number of Negroes on the assembly line helping to turn out forty-four popular, well-built cars per hour. They seemed to be equally employed all along the line. Upon inquiry at the office it was learned that 30 percent of the 2,300 hourly wage employees at that plant are Negroes. This is considerably above the Negro population percentage in the wide area from which employees

are drawn. I wondered what the gross hourly wage amounted to and was told that it was \$3.81 per hour. With fringe benefits and overtime the wage would figure about \$5.00 per hour, and the take home pay is above \$150 per week.

Granted, this is only one industry in one part of the country. But the same is true in many places where men are employed, not on the basis of color but of capability. More and more effort is being made to provide training for those who are capable. Preference now is often given to the non-white to make up for the years when they were discriminated against. Industrial workers of white skin in the East often complain of discrimination against them and frustration because of the instability of their fellow workmen who were employed without adequate skill or temperament to produce in accordance with their capacity.

We have some serious problems of race relationships and equal opportunity. Let's not forget it. Let's be patient with those who are now being incited to be impatient with past oppression and discrimination. On the other hand, let us avoid overplaying the hand, just as our military commanders try to avoid overkill in achieving the halting of the enemy. The minority of black people have no more right to rule the majority than have the trade unions to dictate the policy of government and business to the harm of the whole society. We are one, and the sooner we realize it the better. Christianity does not just call for meek submission to wrong; it calls for justice tempered with love, and justice equally distributed.

May Special Issue Coming

Three times a year *Sabbath Recorder* subscribers receive as a bonus the two-color special issue and have an opportunity to place advance orders for giving copies to other people. That time has come again. Orders for extra copies in quantity must be received at the publishing house before April 29, the day when the printing of the May 6 special issue starts.

This May special issue, highlighted with red to distinguish it from the blue-

ink issues that come the first of each month, will prove to be a very valuable piece of handout literature as well as highly interesting to the youth of our churches. It is primarily beamed toward youth and has one article built out of the responses of our own youth to the current issues of the world. This emphasis is new. The guest editor, Miss Florence Bowden, has been circulating among our churches, meeting the youth, and giving expert advice on Christian education. She has gathered together a helpful list of articles from people who are specially qualified to write on the assigned subjects. It would be a shame if our regular readers merely accepted this bonus issue (at twice the usual cost) and did not order extra copies to give to neighbors and friends. They may be ordered 10 for \$1 or 100 for \$8.50. It is up to individuals and churches to determine whether we print 6,000 extras or 8,000.

There is evidence that many more people than formerly are thinking about providing gift subscriptions to the *Sabbath Recorder*, but there are still a good many families that do not have the weekly visit of their denominational paper. The monthly emphasis issues, started last fall, are proving to be a blessing to many. The February, May and November special issues have served an evangelistic purpose in a highly accepted way.

New ventures in publications among Seventh Day Baptists have a tendency to die for lack of support. It has been quite different with our special issues; the idea has lived because people have seen an outreach use for extra copies. This project of the *Sabbath Recorder* and the American Sabbath Tract Society has been going for over ten years now. The first one was edited by the late Rev. Loyal F. Hurley in February 1958. One other editor, the Rev. Lester G. Osborn, has gone on to glory during this time. Their works live on. This evangelistic venture continues to be popular in the churches that see the value of tracts and periodicals to extend the work of the church.

Get your orders in by return mail and you will not be disappointed.

Bible Society Gives Again

The American Bible Society is in the giving business, and Seventh Day Baptists have benefited greatly from this generosity.

Some months ago a representative of the American Bible Society sought out the secretary of the American Sabbath Tract Society at a meeting and offered the Society all the Finger Fono machines that could be used. The offer included a large shipment of disc recordings of Scripture portions in Chinyanga, the language of Malawi, and English. Of course the offer was accepted.

Shortly before Christmas the Bible Society suggested sending us all the full-color pamphlets of the Nativity story we wanted for our Spanish-speaking friends. Our Tract Society ordered these-expensive (but free) Scripture portions and mailed most of them to the leaders of the churches of like faith in Mexico, Brother Camacho of Tampico and Brother Aldave of Torreón.

With the approach of Easter another letter came. Could we use a supply of Scripture portions in Spanish that tell the story of the resurrection of Christ and the gift of the Holy Spirit (Acts 2)? Yes, we could help the churches of Mexico again with two large packages through the generosity of the American Bible Society.

How can such service be so freely rendered? Because of the gifts of Christian people who believe in the ministry of the American Bible Society—publishing and distributing the Word without note or comment. Seventh Day Baptists support the American Bible Society on an individual basis. Because there is not much direct appeal for this cause our gifts have not been very large. We are not pulling our own weight—receiving more than we give. Our OWM treasurer, Gordon Sanford, notes that according to his figures we gave \$151.75 during the budget year October 1, 1966 to September 30, 1967.

—Tract Board secretary.

Planning Committee Holds Week-long Session

Why we have a Planning Committee that holds two or three lengthy sessions a year becomes increasingly evident when we understand just a few of the things worked on by the members to help the denomination to move forward in such programs as "Facing Frontiers with Faith." The meetings of board and Conference representatives at the Seventh Day Baptist Building, Plainfield, N. J., March 17-22 accomplished many things in coordination and planning that should help us to advance in our witness and service.

The Coordinating Council, composed of the Commission and board representatives, that never functioned quite as well as anticipated, was disbanded a year or more ago. Now there is a growing feeling that there is value in getting the policy body and the planning body together for some joint meetings. The first experiment along this line was the meeting together of the two groups on Sunday, March 17, the last day of Commission and the first day of Planning Committee. It was generally agreed that it is more logical for the two groups to meet in the other order, with the Planning Committee bringing its program and budget needs to Commission.

For the first time in its history the Planning Committee will have a pre-Conference meeting of several days, including two days of joint meetings with the Commission. The two groups agreed on this schedule for meetings at North Loup, August 4-11, 1968: Sunday-Tuesday, Commission; Wednesday and Thursday, joint meeting; Friday and Sunday, separate meetings of Planning Committee and Commission in preparation for Conference. Looking farther into the future it was proposed tentatively that the next mid-year meeting would be at Plainfield, December 30, 1968 - January 3 with an overlap day with Commission on Sunday, January 5 — if that body finds that it can meet the following week.

Since future coordination and planning have to be based on where we are now the committee took some time early in

the week to discuss the most current work of the boards and such projects as the Crusade of the Americas and "Dedicated Service." There was some heart searching as the board secretaries pondered together some of the forward-looking projects proposed by the boards and/or General Conference and for which funds are not in sight in the proposed OWM budget. Here is one of the important areas of cooperative planning and coordination. The question is not how much I can get from the denominational budget for my board or agency's program, but what is best for the total work of Seventh Day Baptists. The result, painful as it may be, is that some important work will have to wait until we have more givers or greater willingness to give. How much advance planning can we do? Quite a little in spite of financial problems.

Our denomination is in the middle of Year II of "Facing Frontiers with Faith." The work already accomplished under this program was reviewed by Planning Committee and major attention was given to filling out the new emphasis for Year III which will be launched at Conference at Kearney, Nebr., next August. This will be done against the background of many accomplishments in the strengthening of the churches during the current year's emphasis. The packet material developed by Planning Committee on strengthening Conference and the boards and agencies will be mailed in two parts, June 1 and July 1, so that churches will have ample time to study and implement the program soon after Conference. All that has been found helpful in the first two years will be carried forward vigorously in Year III in addition to the new emphasis. The committee laid plans for new endeavors in four areas: (1) personal enrichment, (2) evangelism, (3) stewardship, and (4) Sabbath emphasis. The details of these plans will be announced in June, July, and August.

One of the great programs of evangelism in the next two years is the Crusade of the Americas, which Conference voted to join and which is being fostered by

(Continued on page 7)

God's Greatest Love

By Rev. George Spencer*

Eternal verity pounds at the door of man's consciousness asking for a breakthrough. Ageless generations dimly perceived that somehow mind and matter have an indissoluble link in the universe with God. What millenium of time heard God's call: "Where art thou?" (Genesis 3:9b), is unknown. But it is significant in that it elicited a feebled and humbled response: ". . . I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (Gen. 3:10).

The identity becomes the God-man relationship, culminating in "the only begotten Son," who fully felt the terrifying plight of man's alienation from God: "Father, forgive them . . . !" No less apparent today is man's need to hear and respond. "For this I have come," should be our statement as well as Christ's.

That God has used every means (including death) throughout the millenia to break the wall between Himself and man becomes the most amazing event in history. Francis Thompson poignantly sets forth the search in his poem, "The Hound of Heaven."

I fled Him, down the nights and down the days;
I fled Him down the arches of the years;
I fled Him down the labyrinthine ways
Of my own mind; and in the midst of tears
I hid from Him, and under running laughter.
Up vistaed hopes I sped;
And shot, precipitated,
Adown titanic glooms of chasmed fears,
From those strong Feet that followed, followed
after.
But with unhurrying chase
And unperturbed pace,
Deliberate speed, majestic instancy,
They beat — and a Voice beat
More instant than the Feet—
"All things betray thee, who betrayest Me."

* Rev. George Spencer, pastor of the Mineral Ridge Baptist Church of Boone, Iowa, recently sent a gift subscription to someone else. The editor thought there might be a story back of it. There was. Mr. Spencer was befriended in his college days at Alfred by Dean H. O. Burdick and during his further training and ministry had contacts with numerous Seventh Day Baptist ministers. He looks up lone-Sabbath-keepers, reads the Sabbath Recorder regularly, and now, for the first time, submits a timely article.

Sorrow begat Easter. Strange are the ways of love. In His steps we walk. In His face we spit . . . only to be wiped by rays of dawn and unmerited depth of peace/joy. "Why seek ye the living among the dead? . . . Mary . . . He lives! He lives! . . . Lo, I am with you always," are fragments of resurrection Scripture that flit across our memories.

How can sorrow, pity, love and judgment permeate and save us? Out of the cosmic mind of God who dared to believe than man had possibilities as a free agent, we have received our redemption. Alas! Not earned, but freely given. "Sorrow and love flow mingled down," we reverently sing.

We don't seek to prove Easter, for Easter is an experience that proof texts do little justice. By faith humble men find its true dimension in understanding that there is so much yet with which to grapple.

Paul had already come this far. He wrote to the Ephesian church; ". . . that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length and depth and height; and to know the love of Christ" (Eph. 3:17-19). Here is God in Christ risking everything that we may be at one with Him.

Frankly, I don't dare ask for anything more except mercy.

Western Association Exchange

The Missionary and Evangelism Committee of the Western Association met at the Alfred Parish House on the night after the Sabbath, March 30. The following schedule has been set up for the Association Pulpit Exchange on Sabbath Day, April 27.

Alfred, 11 a.m. — Rev. Floyd Aldrich
Alfred Station, 11 a.m. — Harold King
Buffalo, 11 a.m. — Rev. Harmon Dickinson
Hebron, 9:45 a.m. — Rev. Ernest Bee
Independence, 10:30 a.m. — Rev. David Clarke
Little Genesee, 11:30 a.m. — Rev. Ernest Bee
Richburg, 10:30 a.m. — Rev. Rex Zwiebel

Vietnam: Where Do We Stand?

Elaine Kuehn
Swarthmore College

Many students at my college have raised strong opposition to the involvement of the United States in Vietnam. This opposition has led me to consider my own views and the question of how the Christian should view the war. Of course, this was not simple as the Bible never mentions Vietnam, or even foreign policy. However, I recently heard a sermon which I feel has great bearing on the problem. The sermon, based on John 11:32-53, made several points but emphasized verse 50 which reads, "Don't you realize that it is better for you to have one man die for the people, instead of the whole nation being destroyed?" (TEV). The question comes from Israel's high priest who was upset because Jesus' miracles and teachings were arousing the people of Israel. The priests did not want to lose their personal power nor did they want anything to happen which might harm Israel. The point of the sermon was that patriotism is admirable, but *worship* of country is a form of idolatry. The Jewish leaders were justified in their concern for their nation, but their over-concern led them to kill the Son of Man. They took the stand "our country right or wrong."

Certainly, this passage is pertinent to Vietnam. We are justified in our concern for Vietnam, but we are killing sons of men. Our stand cannot be "our country right or wrong," or we will be guilty of failing to put first things first. If our national policy contradicts our Christian principles then it is our national policy which must be challenged. Our Christian love cannot be denied.

As the members of the Sanhedrin worried about their continued freedom to practice Judaism under Rome, we 20th century Americans are concerned about our position in the world and the freedom of Southeast Asia. The issues are complex and there are no easy solutions. However, we must consider that Christ did not say love all your enemies except the Romans (Communists) because they have the power to stop your worship and

they will overrun Israel (Southeast Asia). Rather, Christ said "love your enemies and pray for those who mistreat you. . . for He makes his sun to shine on bad and good people alike. . . ." (Matt. 5:44-45). Christ preached victory through love, never through violence.

Thus, as Christians and Americans, we must ask ourselves if we are idolizing our country, placing military and political victories above our Christian love; we must ask ourselves if we are justified in killing a child of God in the name of an uncertain victory, especially since it is unclear whether war is better than a North Vietnamese peace or that we can establish democracy if we do win.

Where do we stand on Vietnam? Christ calls us to love both our enemies and our friends. As Christians, our stand must be based on that first, and on that alone.

Planning Committee

(Continued from page 5)

the Planning Committee. There are great opportunities opening before us in Mexico and Latin America when we catch the spirit of this movement. Prayer partners is one aspect of the work.

The whole program of "Dedicated Service" is coordinated by the Planning Committee. It includes Summer Christian Service Corps (SCSC), Vacation Church School and Camp (VCS), Missioners, Extended Service, and COME. The relation between SCSC and VCS for the coming summer had to be carefully considered. It was noted that there were many more calls for SCSC teams than volunteers for the work this year.

Advance planning for Years IV and V was thoughtfully considered as well as the "Mission of the 70's" — a program of evangelism and service reaching to 1980.

The secretaries and representatives took time to work out a denominational calendar of important events for the full year of 1968-69. They also correlated travel plans so as to avoid duplication and present the forward-reaching program to as many churches and associations as possible.

—Leon M. Maltby.

Because He Lives

(An after Easter sermon by Rev. E. T. Harris)

Jesus spoke comforting words of assurance to all who believe in Him and seek to follow Him. He said, "Because I live ye shall live also" (John 4:19).

Let us consider several facets of this gem of truth, "Because I live ye shall live also." It is a promise of Christ's abiding presence in today's world, helping to shape the destiny of men and nations. And it is also an assurance to all those who love and serve Him that some day we shall enter into an even closer relationship with our Lord and be where He is, for He has promised, "That where I am, there ye may be also."

First, let us think of Jesus' words as an assurance of His abiding presence in today's world. What evidence is there that He lives today? As we remember the influence the spirit of Jesus has had in moulding history during the past centuries we are impressed by His power. No one can truthfully deny that the stream of the ages was turned out of its channel by Him. Whether one charts the political, the social or the religious development of the ages he is faced with a great upward trend beginning with Jesus and the spreading of His truths throughout the world.

Most people will acknowledge the reality of the living powerful Spirit of our Lord today, even His enemies. In the midst of the horrors of war the Cross of Jesus still stands for mercy. Even when men curse and use His name in profanity they testify to His greatness. Why not curse by saying the name of Julius Caesar or George Washington? . . .

He is supreme even though His enemies oppose or disregard Him.

But the only conclusion that will help us today is one that affects us personally. Is Jesus alive to you personally? Is He helping you solve your problems right now? Is His great abiding Spirit helping you conquer temptation, lifting and purifying your motives today?

Nothing is more evident to a Christian than this, that his new life began with Jesus Christ. It cannot be ac-

counted for, however, by the fact that Jesus lived twenty centuries ago and gave some fine religious and moral teachings. The miracle of a changed life can only be accounted for by the fact that His Spirit is alive and is striving in the souls of men today.

It is a matter of observation that when Jesus comes alive to us personally not only does the sense of sin become a great fact to us but unless we flee from Him He will change our whole attitude toward life. We will be born again just as He said—just as has happened to millions through the ages who have experienced His living, purifying Spirit. It will happen today to you or to some of your friends if you will plant the seed and nurture it.

We cannot explain just how a man can be born again spiritually but we know it does happen. It is one great fact which testifies of the living, present Christ. In the days of the early church when the controversy over the nature of Christ was at its highest, Athanasius, Bishop of Alexandria, settled the dispute thus, "Jesus whom I know as my Redeemer cannot be less than God."

"How do you know that Christ is risen?" asked an English editor, walking with an elderly fisherman along the cliffs at Folkestone. "Sir," replied the old fisherman, "do you see those cottages near the cliffs? Sometimes when I'm far out in the channel I know that the sun is risen by the light that is reflected from yon cottage windows. How do I know that Christ is risen? By the light I see reflected from the faces of some of my fellows every day. As soon tell me that the sun is not risen when I see its reflected glory, as tell me that my Lord is not risen."

The biographer of John Donne, the English poet, tells of his experience.

John Donne in his youth was a seeker for selfish joy, he followed the desires of his appetites no matter who stood in the way and suffered because of this selfishness. He says of himself, he was a parasite on society, a canker to others and a misery to himself. Then one day he was led to see Jesus Christ and to realize that Jesus was able to change even such

as he. He became conscious of all the wrong he had done. He felt that he had sinned too much—that God could never forgive him. He expressed it thus in one of his poems:

Wilt thou forgive that sin, by which I have won
Others to sin? and made my sin the door?
Wilt thou forgive that sin, which I did shun
A year, or two; but wallowed in, a score?
When thou hast done, thou hast not done,
For, I have more.

That is what Jesus creates in us, the sense of the bottomless depth of our unworthiness. But a sense of God's forgiveness finally came to John Donne and he wrote:

I have a sin of fear, that when I've spun
My last thread, I shall perish on the shore,
Swear by Thyself, that at my death Thy Son
Shall shine as He shines now and heretofore;
And having done that, Thou hast done,
I fear no more.

Jesus had come to mean so much to John Donne that he feared death for fear of a broken fellowship with Him. And he wanted assurance from God that that fellowship never would be broken. It never will. We have Jesus' word for that. "Because I live ye shall live also."

Just as Jesus changed John Donne's life and came to mean everything to him, so His living Spirit will do today. John Donne was a changed man. He tried to make right the wrong he had done; he became a blessing to those about him, he became considerate to all, an industrious man instead of a parasite, earning his living by his own hands and making his contribution to society. For every effect there must be an adequate cause. Behind the changed life of John Donne was the living presence of Christ—pleading, striving, cleansing and strengthening him into a changed man. He truly had been born again.

"Because I live ye shall live also" is a wonderful promise to all who love Him. It is assurance that we shall find an abundant life here and now and in the life to come we shall be with Jesus. We do not know where heaven is but we know it is with Jesus. Paul says, "If in this life only we have hope in Christ we are of all men most miserable."

Is a belief in life after death reasonable? Is it tenable in the face of scientific findings? We believe it is. The span of man's life is 70 years, yet moral perfection is set for his goal. He needs another life to attain it. God supplies all our needs—physical, mental, aesthetic. Is then this spiritual need to be left unsatisfied? For it to be impossible of fulfillment is contrary to every apparent plan of the universe.

The Bible points to man as the height of creation and to the soul of man as the best possession of all. Does a reasonable universe scrap its highest creation and death make all in vain? What of all the years of anguish and sacrificial suffering? Are these to end in an ash heap? The answer must surely be "No." Life after death where that which is highest and best in this life is conserved, is the supreme act of a reasonable universe.

A revered and aged minister once said, "One of my greatest reasons for believing in life after death is an old aunt of mine who lived back in the country. She became a cripple through no fault of her own and yet for years and years she bore her intense suffering in silence, always maintaining a happy disposition for the sake of others." This man went on to say that since her life had been so unbalanced, so unfair, as judged by normal life, there must be another life where justice would be done and where she would reap her reward.

As we study the life and teachings of Jesus we see that He wanted us to base our belief in life after death on our faith and trust in a loving Father, a Creator who cares for that which He created. Jesus declared that God cares for the lilies of the fields giving them royal beauty, He cares for the birds of the air noting every sparrow that falls; why then should men doubt that God will care for them, meeting their every need?

With this great hope in our hearts we can face bravely today's tasks and sorrows. Without it, life loses meaning and we are lost in despair.

But as we read His words of assurance, we are confident that "Where He is, there we shall be also, . . . Because He lives, we too shall live."

Christian College Day

Suggestions have been sent from the Higher Education Committee of the Seventh Day Baptist Board of Christian Education for the celebration of Christian College Day, April 27, 1968.

We suggest that churches try to get speakers from church-related colleges for the morning worship, or have a student belonging to the church tell of experiences in his church-related school. Information may be displayed on bulletin boards or display tables. Recognize students who may be attending your services. Through sermons, Sabbath School classes, and other groups discuss some of the crucial issues that confront higher education and point the need for an informed and concerned Christian response to them. Such issues may include: (1) the relevance of Christian faith to higher learning; (2) the Christian college as a critic, as well as a transmitter, of culture; (3) the role of the Christian conscience in education as it relates to pressing moral issues: war, racial conflict, economic justice, social disorder, population; (4) Christian values and new knowledge; (5) the importance of maintaining pluralism in American higher education in all institutions; (6) the financial crisis of our related colleges; (7) what does student unrest have to say to the Christian conscience? (8) how does moral learning take place, and what roles as moral educator are appropriate to the church and to the college?

Local ministerial associations and councils of churches may be urged to make the celebration community-wide.

Join with churches of all faiths in emphasizing the common Christian enterprise in higher education.

Family Week

National Family Week falls this year on May 5-12. It is sponsored annually by the Commission on Marriage and Family Life of the National Council of Churches whose coordinator is the Rev. William H. Genne.

The Family Life Committee of the Seventh Day Baptist Board of Christian Edu-

cation has sent materials to each church which are designed to give ideas for the celebration.

At a recent meeting of the above committee, much time was given to a discussion of what we can do to help families meet the coming summer crises, especially in the cities. Feeling that study materials suggestions are in our category, the editor of this page was charged with forming a list of materials that our people may purchase for study and resulting action. Watch for the list.

Also under discussion was the possibility of having a column, or a page, of articles regularly in a Seventh Day Baptist publication concerning the relationships of family members to each other, to the church, and community. Initial steps were voted to work toward this possibility.

SDB Camp News

From the *Mountain Signal-Trumpeter* we catch the following announcement: "Rocky Mountain Camp trustees had an enthusiastic meeting at the Boulder parsonage on March 17. Projects at camp getting priority this spring include development of an archery field course and installation of a 12" reflecting telescope loaned to the camp by Pastor and Madeline Fitz Randolph. June 23-30 is proposed as a tentative date for Association Senior Camp. Junior Camp dates for the Rocky Mountain area are July 21-28."

C. E. Convention at Kingston

Christian Endeavorers will be coming to Kingston, Jamaica, the West Indies, August 8-11, 1968, for the 5th Area I Conference of the World's Christian Endeavor Union and the Diamond Jubilee Convention of the Jamaica Christian Endeavor Union.

Area I includes the Americas, Jamaica, the Pacific Region, and Asia (except India, Pakistan and the Near East). The theme will be "Advance—for Christ and the Church."

Meetings will be held in the East Queen Street Baptist Church and the adjoining George Lisle Education Center.

Rev. J. A. Leo-Rhynie is the pastor. He and his wife, prominent in C. E. and world Baptist work, are well known to Seventh Day Baptist leaders in Jamaica.

In addition to Bishop Meadows, president of the World C. E. Union, program personalities announced to date include Elwood Dunn, president of the International Society of Christian Endeavor; Rev. Benjamin Alvarez T., minister of the Getzamani Presbyterian Church of Zitacuaro, Michoacan, Mexico; William J. Sharpe, general secretary of Area II of the World's Union, Coventry, England; and Dr. P. M. Sherlock, vice-chancellor of the University of the West Indies, Jamaica.

The combined conference and convention schedule includes a civic reception on Thursday afternoon followed by the opening session. Two periods of educational conferences will be held Friday and Sabbath mornings. A communion service will begin Friday morning activities with the Friday evening mass meeting scheduled as Jamaica Union Diamond Jubilee night.

The Prime Minister will give a tea party for delegates at Jamaica House on Sabbath afternoon. The conference will close with a mass rally on Sunday night.

The International Society is conducting a tour to the Caribbean for leaders and friends from Canada and the United States. The group will leave Miami by air July 28 to tour Puerto Rico, Antigua, Trinidad, Venezuela, Curacao, Jamaica, and Grand Cayman, and return to Miami on August 14. Besides Jamaica, contacts will be made with Christian Endeavorers in Trinidad and Grand Cayman.

Thousands of societies in Protestant churches in Canada, Mexico, and the United States are included in the International Society of Christian Endeavor.

The World's Christian Endeavor Union embraces approximately three million members in eighty Protestant denominations in over seventy-five countries or island groups around the world. Headquarters for both the World's Union and the International Society is at 1221 East Broad Street, Columbus, Ohio, U. S. A.

MEMORY TEXT

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:11b.

The Keystone Commandment

Sabbath Rally Day, observed for generations on the third Sabbath of May in most Seventh Day Baptist churches, has for its theme this year, "Keeping the Keystone Commandment." The idea that the Fourth (Sabbath) Commandment is the link or the keystone between the two tables of the law is not an invention of Seventh Day Baptists. There is much written along this line in commentaries and books on the Ten Commandments. Ministers or laymen looking for sermon material or talks on the subject can find much if they look.

Our own people have occasionally stressed the importance of the Fourth Commandment in their writings by noting how it bridges the gap between duties owed to God and duties owed to man. Sabbath observance is our recognition that God has reserved the seventh day for His worship. It also involves helping families, employees and guests to rest upon that day.

Do you keep a file of *Sabbath Recorders* or special issues? It would be profitable in preparation for Sabbath Rally Day to look back through the years and refresh your mind on the Sabbath messages that may have stressed this particular thought. For example, in the special issue of February 11, 1963, there is an editorial by Rev. Duane L. Davis entitled "God's Sabbath the Keystone." Look it up. If you prefer, you may order as many copies of that issue as you would like at half price (5 cents). We have several hundred available. The other articles are still very timely.

—L. M. M. for the Sabbath Promotion Committee.

Keep thy heart with all diligence; for out of it are the issues of life.

—Prov. 4:23.

Are You a Name or a Number?

By Elizabeth H. Gripe

Caught up in the current controversy about changing values in a society that is increasingly shaped by technology, Church Women United has chosen the theme of "Human Values in a Technological Society: Anonymity and Community" for May Fellowship Day, May 3, 1968. The title of the program, *Name or Number?* poses the dilemma facing contemporary Christians who, whether they live in megalopolis or suburbia or in town or country, are seeking to find meaning in an urbanized culture which too often involves a sense of being both nameless and lost.

Church Women United recognizes that today thoughtful Christian women can no longer afford the luxury of merely holding pleasant conversations over a cup of tea or having brief interdenominational worship services without running the risk of being accurately accused of "fiddling while Rome burns!" The danger is perhaps, with the questions so unanswerable and the prospects so staggering, that many women will just "give up"—not realizing the unique contribution which they can make in this day and time.

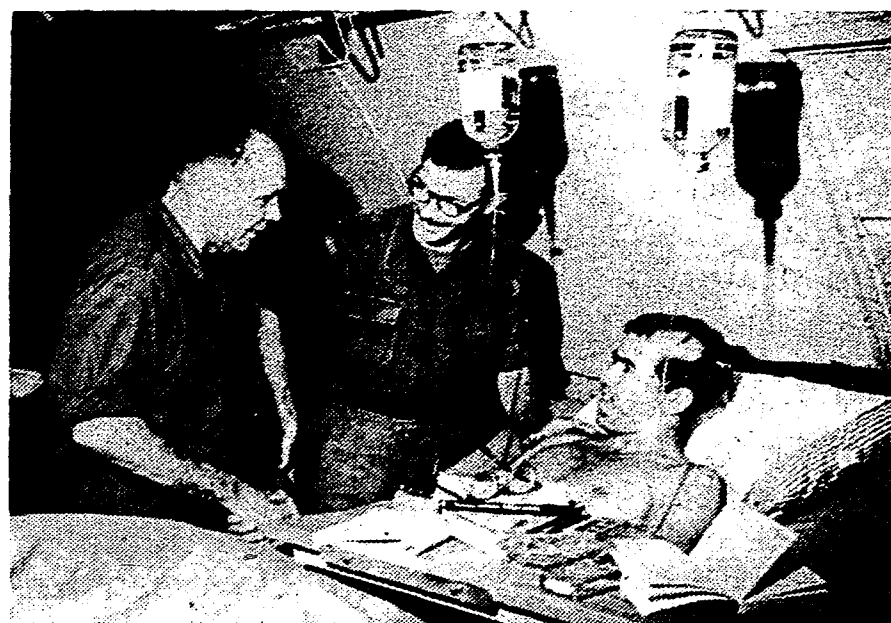
What can Christians, especially one individual Christian, do? And what of the "fellowship" of the Church of Jesus Christ? Where do they fit into this new society? Or do they? Will contemporary, affluent American Christians allow themselves to come alive with that singular power to make life human and whole that is available through their commitment to Jesus Christ? Will they risk the financial security of their families in an open-minded search for truth? Will they tire of the strain in seeking to keep a balance between the free search for new meanings and new forms, and the responsible conversation of timeless truth and human values? Will they see these questions as the frontier of the 21st century, studying its possibilities with courage and preparing their children to be its pioneers?

Just as women in the 18th and 19th centuries, with their missionary concern

for "the heathen" and their mite boxes, helped to launch the modern mission movement in the world, so now contemporary women have the opportunity to become agents of reconciliation in a world torn by war, alienation, struggle to power, and loss of human dignity and integrity. But to be effective agents, they must understand the nature of this revolutionary world and share true concern for the needs of its peoples.

On May 3, 1968, when Christian women gather throughout the USA in small groups for worship and study and discussion, perhaps a spark will be lighted in some of us to consume our complacency and prepare us for responsible service. Perhaps the wavering enthusiasm of some others of us can be nursed along so that we will have the courage to continue growing, searching, working, that a breakthrough can be made onto this new frontier.

They Like to Be Remembered



The wounded marine in the Naval Support Activity Hospital at Da Nang is surprised and pleased when he is visited by the Navy Chief of Chaplains, Rear Admiral James W. Kelly. The hospital chaplain apparently knows his patients well. He introduces the visiting chief of chaplains to the patient, who is glad to get his mind off from the discomfort of the intravenous feeding and the itching of his healing wounds. Wherever there are military hospitals there are chaplains as well as doctors to help the wounded.

Nonviolence and the Mind of Christ

By Rev. Paul S. Burdick

In these days of riots and counter riots, of wars and attempts to mediate between warring nations through the United Nations, it is useful to look to Christ for the answer to the question as to whether violence can be a part of the Christian's response in a world of strife.

"My kingdom is not of this world," said Jesus, "If my kingdom were of this world, then would my servants fight." This seems to form the basis for all His actions on earth, and what He expected of His disciples after Him. This does not rule out some form of decisive action. The "whip of small cords" used in cleansing the temple was no weapon, however. It was a sign of His moral indignation and was to be used against cattle perhaps, but not used to punish people, much less to kill them.

Anger against entrenched evils is a formidable weapon, but it is always under the control of God's Spirit, as we are told to hate the evil, while loving the person involved in it.

In the matter of what weapons would be used to establish Christ's kingdom, the words which were quoted at the beginning of this sermon should be the answer. His kingdom is not advanced by carnal weapons.

Jesus did once tell His disciples to sell a cloak and buy a sword, but when they said, "Here are two swords," His answer that these were enough surely indicated that the sword would not be used in propagating the kingdom, unless it were the Sword of the Spirit, the Word of God.

The sword which Peter used in cutting off the ear of the high priest's servant could have been the long fisherman's knife that was sometimes worn in a sheath at the belt under the tunic.

"Put up thy sword into its sheath, Peter, all they that take the sword shall perish with the sword," should be the answer to all men at all times who harbor some false ideas as to how the kingdom of Christ is to be advanced.

The End of the Age

But what of the final overthrow of evil at the end of the age? The picture of Christ with a sharp two-edged sword proceeding out of his mouth, is surely an indication that the Sword of the Spirit, the Word of God, as spoken with all sincerity and courage, will overthrow all God's enemies, and that the Battle of Armageddon itself will simply be the last confrontation of evil against the power and authority of God.

Turning the Other Cheek

Among the hardest of Jesus' sayings for us to understand is the one, "If someone strikes thee on the right cheek, turn to him the other also." This is not a passive acceptance of whatever bad men may do to us, but it is a holding back of angry responses in order that the soul may take over. In response to the blow that someone gives to us, there are many different kinds of action. It depends upon what impelled the person to strike the blow. Was he demented? Did he have some special enmity against me? What have I done to merit the blow? What possible response should I make in order to cure the man of his evil intent? Even to suffer another blow would be better than striking back in anger. What may I do in order to win him to the loving-kindness of the Lord Jesus Christ? Some such thoughts as these may flash through the mind as we stand in the presence of evil. "Render to no man evil for evil," is good advice, "but overcome evil with good."

Persons as Things

In our relations with others upon this planet, we are apt to put them into classes and so treat them as *things*. They are Communists, or atheists, or black men, or even "furriners." But not so with Jesus. For Him they were not just Samaritans, or publicans, or pharisees. Each one had a soul: each one was bound for either heaven or hell. So it was His aim to search out the soul behind the label or name. A woman at the well, a pharisee

who came to Him at night, a Roman soldier, even a leper whose body was being eaten away by a loathsome disease; all alike to Him were *persons*. They had life in them, and so were still made in the image of God. A thief on a cross, a woman sunk in the depths of sin—these all were held up by Him before the Father in loving concern.

Not everyone responded to His love. Some turned aside from it and finally crucified Him—as we do today to our greatest benefactors. But in the providence of God, the thing that man calls the defeat of love is really love's resurrection and lifting up to eternal life.

The blood of the martyrs has always been the seed of the kingdom. The mangled bodies of three civil rights workers were buried in a dam by a band of hard-hearted ruffians. But that was not the end. One who had seen their sufferings could not rest until their story came out. The three seem to have been defeated by death, but instead of that, their story will live on until the thing they lived and died for shall have been born in the City of God, where men regardless of race, or color, or creed, shall dwell together in harmony and peace.

New Birth

"Ye must be born from above," said Jesus. The natural man is full of rancor, of enmity, of the spirit of retaliation. He can see only one way to resist evil, and that is the way of the fist. Sword must be met with sword; guns with more guns, terror with ever increasing terror. This is the circle that holds man in its grip until there seems no release. It is only the mercy and forgiveness and grace of God through the Lord Jesus Christ that can save him. This is a way of sacrifice, of self-giving, and of complete obedience. This is the new birth, or birth from above. This is not measured by some inner, ecstatic experience, once for all received; it is walking forever in the light that shines from the cross. It takes away that spirit of enmity within a man's soul, leaving only a deep desire to save and console and free from sin every creature that God has placed upon this earth. The old man of sinful lusts is gone, and the new man of

love and peace and of self-sacrifice is born.

What Is the Cross?

"My Father, if this cup cannot pass from me unless I drink it, Thy will be done," said Jesus. That experience is repeated in the life of everyone who would follow in His footsteps. "You shall indeed drink of my cup, and be baptized with the baptism that I am baptized with," Jesus said to the two brothers, and so to all His followers. There is a way of the cross for every believer who would receive Jesus Christ into his life. It is not a way of ease or safety. It is a way of a "lamb led to the slaughter," who "opened not his mouth." "He made his grave with the wicked and with the rich man in his death, because he had done no violence, neither was any deceit in his mouth." But "he shall see of the travail of his soul and shall be satisfied."

YOUTH...

The Love and Faith of a Child

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven (Matt. 19:14).

Christ knew what it was to love children and to have them love Him. We can also learn what that love can and should mean to us by following the example of Jesus. We as youth, can give of part of our time in helping to teach children in Vacation Bible School the love of Christ. Those who have experienced the love and the faith of little children, have a reward for their task which will always remain with them. Those who have volunteered their time in the past are rejoicing today that they have, like Christ, learned how to give and how to receive the love of those wonderful kids with whom they have worked.

Do YOU know that happiness and joy?

—Timothy Looney,
Salem College, W. V.

SABBATH SCHOOL LESSON

for April 27, 1968

THE BEGINNING OF WISDOM

Lesson Scripture: Prov. 1:2-7; 3:5-8.

THE SABBATH RECORDER

Southern Baptists Deplore King's Death

In statements following King's death, several Baptist denominational leaders and editors called on Southern Baptists to repent of the sin of racism, and to deal with the root causes that led to the riots and demonstrations that brought King to Memphis.

The president of Southern Baptist Theological Seminary in Louisville, Duke K. McCall, predicted that King's assassination would have an effect on Congress, and force passage of a federal open housing law.

"Almost every time civil rights legislation has been stalled in the federal Congress, some extremist segregationist action has pried it loose and has set it back on the road," McCall observed. "There is almost a feeling of providential pattern to this thing."

King had once spoken at the seminary where McCall is president in about 1960, and McCall said that some Southern Baptists "tried to punish" the seminary for having listened to him.

McCall said that many Baptists had misunderstood King's philosophy of non-violence, and had not considered him a "moderate."

"But the tragedy is now that there is none nearly so moderate as Martin Luther King to take his place, and his death leaves the terrifying possibility that all the Negro drive towards civil rights will be formed by the more radical elements of Negro leadership. "No matter how much some people dislike him and his methods, he reflected the most moderate leadership that the Negro community would follow," McCall said.

NOT IN VAIN

To talk with God
No breadth is lost—
Talk on!
To walk with God
No strength is lost—
Walk on!
To wait on God
No time is lost—
Wait on!

(Author unknown).

NEWS FROM THE CHURCHES

PLAINFIELD, N. J.—On Youth Sabbath, February 3, our worship service was ably conducted by the Youth Fellowship. The sermon was in three parts: "That the World May Believe in Man, in Jesus Christ, and in God" presented by Miss Barbara North, Miss Janice Skaggs, and Daniel Armstrong. The Youth Fellowship meets at the parsonage Friday evenings at 6:30 and has been studying Old Testament characters. At Christmas time they made and sold Christmas cookies.

During February and March we had three fellowship dinners followed by workshops. On February 10 Pastor Herbert Saunders conducted a workshop on the meaning of worship. He stressed the need for individual experience, response, and dedication. Four people spoke on prayer, music, the spoken word, and congregational participation in worship; then they led discussion groups on these topics. The results were shared in a plenary session at the end.

Miss Florence Bowden of Shiloh, N. J., was guest leader of our Christian Education weekend February 23-25. On Friday evening, after leading a Youth Fellowship discussion, she participated in a discussion program of the Christian Education Committee and the Sabbath School teachers. At the Sabbath morning service the sermon was in the form of a dialogue between theological students Dale Rood and John Camenga on "The Church and Christian Education." They presented an interesting analysis of Christ's methods in teaching.

At the afternoon session Miss Bowden stressed the vital importance of the church school in this challenging period. Four group discussions on the challenges and needs of the Sabbath school were followed by a summary session, in which it was emphasized that commitment is more important than teaching techniques. Miss Bowden conducted department meetings for teachers of various ages on Sabbath night, Sunday morning, and Sunday afternoon; and a summary session on Sunday night.

On March 16 the Rev. David S. Clarke, Conference president, delivered the ser-

The Sabbath Recorder

mon, saying that we must remember where we stand if we are to be "Yoked in Mission by Christ" and with each other. After dinner the committee on Sabbath School and Church relationship presented its report and recommendations, and a discussion by the membership followed.

Members who bring their lunch have been meeting at the parsonage after church and sharing their meal and their fellowship. On March 9 a surprise dinner was held at the parsonage for Senior Deacon Frank Langworthy on his eighty-ninth birthday. At least thirty were present.

The Commission and Planning Committee meetings brought a number of visitors on March 16 and 23, including the Rev. Paul Osborn, the Rev. S. Kenneth Davis, Leland Bond, Dr. Lewis May, the Rev. and Mrs. Everett Harris, Mr. and Mrs. Loren Osborn. Other recent visitors have been Johannes Farenhorst of the Netherlands, the Rev. Vernon Burke, formerly of Jamaica, Dr. and Mrs. Paul Saunders, John Wheelock, Miss Nancy Brannon, Lance and Lori Osborn, and Howard Meldrim.

Bible study on the book of Hebrews is conducted by the pastor each Friday evening following the Youth Fellowship meeting. The Women's Society and Pro-Con Group continue to hold monthly meetings at the homes of members.

—Correspondent.

Correct Addresses Please

May we again remind our subscribers that any delay in sending address changes causes problems. For one thing, it may mean that all our effort to provide you with fresh program news of your denomination is wasted for the weeks lost. On the other hand, failure to notify us is now much more costly than it used to be. Every time your *Sabbath Recorder*

is not delivered it costs us 10 cents in postage-due notices. This can amount to almost one fourth of the total amount we spend for postage in a given week. It is wasted money, benefiting no one and not helping us to make corrections. Please notify us in advance of any changes in address. Most people do. Get on the team!

Accessions

FOUKE, ARK.

By Baptism:

Freda Carol Monroe
Eddie DuWayne Monroe
Sharon Ruth Davis
Susie Marie Monroe

Births

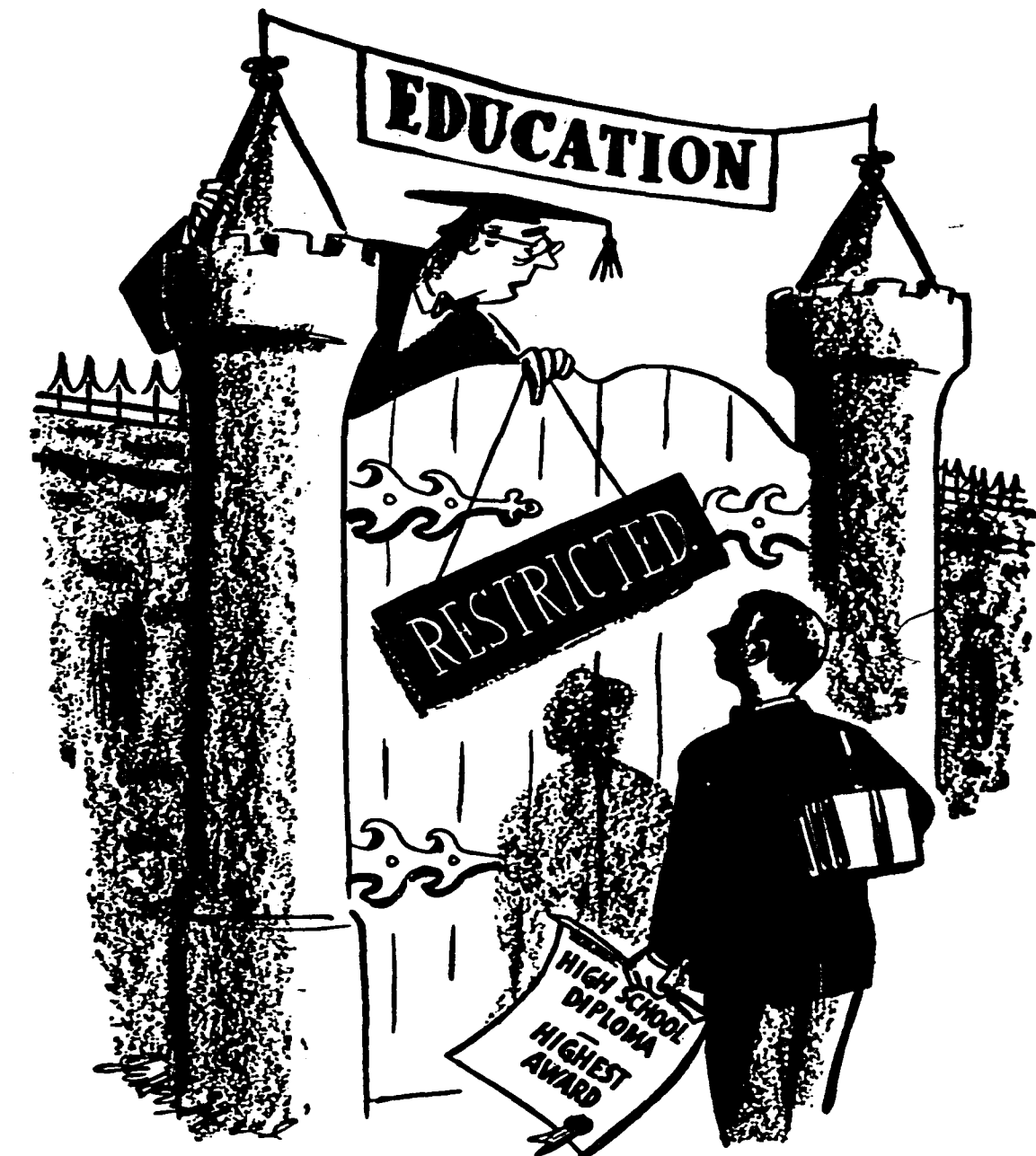
Johnson.—To Paul A. and Emma (Burdick) Johnson of Groton, Conn., a daughter Teresa Marie (adopted), born Oct. 10, 1966.

Obituaries

EVERY.—Mrs. Evelyn Greene, daughter of E. DeChois and Hanna Horton Greene, was born at Adams Center, N. Y., Aug. 12, 1907, and died in a Watertown, N. Y., hospital March 20, 1968.

Evelyn was baptized and joined the Adams Center Seventh Day Baptist Church in 1921. She prepared herself for the teaching profession and taught school in Port Jervis and in northern New York. She was married to DeWitt E. Avery at Port Jervis Aug. 24, 1931. They made their home in Syracuse. Her husband died at an early age and she returned to Adams Center to continue her teaching in the high school.

Mrs. Avery is survived by: two sons, David E., of Adams Center and Robert S. of Rome; a daughter Diane (Mrs. Frederick) Knapp of Adams Center; ten grandchildren; a brother, Gerald, of Adams Center; a sister, Mary Ellen (Mrs. Chauncey) Reed, of her home town; and her parents. Funeral services were conducted March 23 at the Carpenter-Stoodley Funeral Home, Belleville, N. Y., with Rev. Ralph Hays of her home church and Rev. William Burton of Adams cooperating in the service. Interment was in the Adams Center Union Cemetery. —R. L. H.



"You'll have to wait, son, till we
check on your race and religion!"

LET IT BE NO LONGER TRUE

The conscience of our nation has been stirred. Congress has passed the long-pending civil rights bill. Churches once clinging to segregation practices are seeing the inconsistency of this position. Open housing, equal job opportunity, adequate education are on the way. Now if people of all races will endeavor to earn the love and respect that Christianity teaches us to have for each other we can be happy.