**NEWS FROM THE CHURCHES**

DAYTONA BEACH, FLA. — Bible study is now being held on Wednesday evenings for six consecutive weeks which began May 1, for the purpose of studying in the area of "Beliefs," following the suggestion of the Los Angeles church.

On May 4 a good number returned to the church for an afternoon meeting to hear Pastor Davis report on the ministers conference. As an outgrowth of our Program for Advance/workshops for helping those in special need, individuals of the church have pledged to support an orphan at Mother Hunt's Colored Orphanage in Daytona Beach. Claudia Patterson, a 13-year-old, was chosen by the Board of Directors at the orphanage because she was not receiving any financial help of any kind. The church as a whole voted to support her at $30 a month as long as there is enough in the special fund. It might be noted here that we have already received enough to support her for the next half year. Claudia attended our services on a recent Sabbath and plans to attend Camp Joy in West Virginia this month with our young people.

A meeting to organize a Tampa branch of Seventh Day Baptists was held on the outskirts of Tampa on May 18th. How appropriate for Sabbath Rally Day! Twenty-nine from Daytona Beach drove over for the service and to give them moral support. It is hoped they can have services, with the assistance of our pastor, biweekly through the summer months.

Sabbath Rally Day was also observed in our own services with special emphasis on the Sabbath.

Children's Day was observed June 8 with both youth fellowships handling the entire service. The service was conducted by Rex Kenyon as leader. Also taking part were Kathy Cushing, Susan Davis and Joy Kenyon. The Juniors rendered special music. We admit a little pride in the way they handled their duties but give God the praise! — Correspondent.

**Obituaries**

Kenyon.—John S. C., deacon of the 2nd Hopkinton Seventh Day Baptist Church, son of H. Gillette and Harriet P. (Champlin) Kenyon, was born in Hopkinton, R. I., February 19, 1876, and died at Hope Valley, R. I., May 31, 1963. (More extended obituary elsewhere in this issue).

Stillman.—Deacon E. Rae, son of Daniel and Mae Smith Stillman, was born in Michigan, October 20, 1893, and died suddenly at his home in Shiloh, N. J., on Sunday, June 9, 1963.

Mr. Stillman during his earlier life worked as a farmer and as a mail clerk. He drove a local school bus until about two years ago. Surviving are his wife, Franceil, (whom he married 17 years ago after the death of his first wife); three daughters, Mrs. Nathan Moore, of Fouke, Ark., Mrs. Robert Welch, of Baltimore, Md., Mrs. Edward Lawrence, of Cedarville, N. J.; two sisters, Mrs. Grover Corno, of Florida, Mrs. Axel Anderson, of Washingt, and several grandchildren.

Mr. Stillman was an active member of the Seventh Day Baptist Church of Shiloh, and held the office of deacon.

Services were conducted on Tuesday, June 11, 1963, in the Shiloh church with his pastor, the Rev. Charles H. Bond officiating. Interment was in the Shiloh church cemetery.

— C. H. B.
SPIRIT OF '76

Does the spirit of '76 live on or has it been gently laid to rest with fair speeches? We have heard it to the rugged days, long muskets, three-cornered hats, and snow-soaked boots. Those battles are over and the trenches dug on our hilltops to protect our ill-equipped soldiers are long since obscured by lofty trees that cover the scars of war. We have no desire to bring the oldsters are borrowed from their original setting and applied to one that the writer considers somewhat of a dilution. This is good except that when the borrowed words are sacred they are sometimes dragged down to the profane level. One of the trade union publications coming to the editor's desk puts a caption under a blown-up, full-page picture. Among the highly praised pickets pictured is a woman in a white hat. The caption reads in part, "The doughy band above threw up their picket lines religiously every morning... and every afternoon."

Whether or not the demands of these former employees of the Bell System were justified in their protests against the inadequate pension plans for the Negroes is not for us to say. It has been considered that being employed by that company is somewhat comparable to owning some of its stock (employees do that too). What catches one's imagination is that the union writer speaks of religiously setting up picket lines. Was he aware of the rest of the practice of regular church attendance and the practical and religious concept of worship? To God and the practice of regular church attendance? Did he perhaps think that oldsters carrying signs dominated by the usual huge "Unfair" could reasonably be compared with saying prayers in church? Some of us would say that the spirit of this holiday is that it should be for the welfare of the state where impartial judges can scarcely see an issue is quite far removed from true religion.

We get ourselves into a rather mixed up mess of religious and church problems. Unionists in general have been slow to give Negroes equal rights and privileges. There has been some religious picketing recently in various parts of our country. It was led in some cases by pastors of churches. The pickets sang hymns, prayed, and carried few of the notorious "Unfair" signs.

They were sometimes set upon by dogs, clubbed by police, and thrown into jail by the hundreds. Perhaps some of the praying and some of the hymn singing was for effect rather than from the heart; but they knew the words and they stood up to be counted. Did they deserve being treated as criminals? The other pickets mentioned above also claimed to be well received. The president of Local 6322 said: "Public opinion was almost totally favorable." Was it partly because all the pickets were white?

We can be sure that if the voice of the best people is not heeded in this struggle for human rights, the voice of the worst will be heard. Men of evil minds stand ready to exploit, for their own personal or political ends, every element of unrest that can be made to fester in our relatively healthy body politic.

OUR GIVING POTENTIAL

Can we determine in dollars and cents the giving potential of the Seventh Day Baptists of America? This is a simple question. If anyone attempts to excuse our present failure to keep our denominational giving up to the budget level by saying that we have reached our limit that person is probably statistically wrong and certainly neglectful of the motives for giving. Theological is it is that there is an upper limit somewhere. Quite probably, a few people are giving just about all they can afford to the causes they consider most important. This is probably happening on the subject of our total giving potential. Let us not kid ourselves; most of us are not giving according to the biblical standard of one tenth of income. Most of us are not putting a very large measure of love into our missionary work. Saint Paul has written that "where your treasure is, there will your heart be also."

We, on the average, are madly in pursuit of happiness. We seek it by spending up to and beyond our means and with no thought of saving, or we save for the retirement we hope to enjoy later in life. Whatever the mode we have saved or invested. The happiness sought after often eludes us, because in its pursuit we have neglected to build within our souls the attitudes...
Behold, thou shalt call a nation that thou hast not known, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Isaiah 55:5. 

and characteristics that make the richer joys attainable. In assuming that we must lay up a large store of money for the pleasures of retirement years we tend to forget that we have no guarantee of long life. We cannot be sure that we will escape accident or heart trouble. Neither do we have the so-called golden years. Just as the missionary is weak. Here, indeed, we have not done love or our vision other than the younger men of the American Bible Society. In the last three years it is reported that he has been operating this Seventh Day Baptist church at a much lower figure. Arrangements are to be made for payment here and pick-up over there.

To supply new Bibles and Testaments for Nigeria directly from this country, though not impossible, is considered impractical since they can be purchased in that country through the American Bible Society at a much lower figure. Arrangements can be made for payment here and pick-up over there.

Although Pastors E. Osa and G. Har-
Ministering on the social frontiers is not new or distinctly American. Read the gripping story of the past in Holland as told by G. Zijlstra.

Out of the Fire

By G. Zijlstra and G. Velthuyser

In the first decade of the existence of the Haarlem Seventh Day Baptist Church, the Spirit of the Lord did great things. Already in the beginning, the desire of the church to evangelize found its expression in the temperance movement. The soul of this movement was Bro. Gerard Velthuyser, Sr., pastor of the church.

At that time they were digging the canal from Amsterdam to the North Sea. Great works were performed at Ymuiden and it was to this place that several members of the church regularly went, trying to bring the workmen to a booth, where the Gospel was brought to them. In such a school the members of the church were molded to become co-workers in the Kingdom of God.

It happened in the summer of 1888 at a meeting in Amsterdam, that the commissioner of the police at Haarlem told a friend who became acquainted with the Midnight Mission Work at Copenhagen, (Denmark), of a peculiar situation he was confronted with in his function. A brothel keeper had come to him in order to complain of two young men, who posted before his house, speaking to the men who would enter his house and trying to withhold them from doing so. As a man and a Christian he acclaimed this work, but as a commissioner of the police he was embarrassed, as the brothel keeper had a license and the burgomaster did not allow him to be hindered in his "legal" business. The commissioner was confused, but his friend jumped with joy and immediately went to Haarlem. That was the work he had been trying to call into existence in vain for over two years.

In the two young men mentioned above, we recognize Gerard Velthuyser, Jr., and Jan Vandersteur, members of the Seventh Day Baptist Church. In the temperance movement they soon met with opposition, a companion of liquor, and this led them to fight this evil.

But let Brother Gerard Velthuyser, Jr. tell in his own words in his report to the Midnight Mission Society in 1903:

Shortly after the first Midnight Mission was started at Haarlem, we were asked to begin the work at other places too, and so it was on the first of October, 1888, that I set my feet on the Zeedijk at Amsterdam (a sort of ill-fame) for the first time. What I now tell of myself does not apply to Vandersteur, who had a courageous nature. Opposition provoked him and when they pulled out the hairs of his beard and he was obliged to give way, he was hardly kept from going back immediately.

The terror and the horror and — let me confess honestly — the fear that filled me when I crossed the narrow side alleys, I shall not describe. Smoking women in the open doors, cheeky looks, impudent invitations house to house, screaming dissonances out of dancing, to dancing, barrel-organ, violin, piano, harmonium, tambourine, side by side or all mixed up together.

I would have preferred to go back immediately. At Haarlem I could not have imagined what it would be like. Had we to find our life task in such a hell from now on? We loathed it! And when they had learned to know our purpose and when there followed threats and strokes each night, while those who could have protected us did not stretch a finger to help us, then it would have become too much if not within the voice of our conscience would have spoken with irresistible power: God will it!

Difficult as they were, I should not like to have missed that experience of those early days. Though almost every night we were beaten, kicked, often poured over with dirt, still there were many who followed our advice. Even then God delivered us from all of our anxieties; from peril of life too, perhaps more often than we knew.

I only speak of these things to clearly show the contrasts, for now we walk through these same streets and alleys as quietly and as peacefully as you walk along Kalverstreet (5th Avenue). Many of those who have not known these days of old cannot realize those things and do not esteem the fruits of so many years of battle.

And how did this change proceed? Was it by our endurance and courage? No! For I assure you that each day I shrank from the night as from a mountain and that we could only be strengthened by prayer.

Was it for the number and for the excellence of our co-workers? Ah, they were only simple men, "small fellows" one called us, and their number sadly diminished soon when they learned to know the work by experience.

Our skill, our wisdom? But we had hardly any experience, and sometimes, especially in the beginning, we made great mistakes through misunderstanding and ignorance.

Our godliness and self-denial? We experienced that exactly the same grace must restrain us from wavering as those sunk in sin.

What, then, think over the gradual change of the situation, then there is no other response possible than this: it was God's work. He took up and used those men whom men would never have chosen for it. Vandersteur went behind the bread-cart (A push cart filled with tracts) shortly before we went to work in Amsterdam, and myself, I was very timid. But one thing we did have: we were close friends and both of us longed for nothing else than to follow the Lord's way.

Christian Doctrine

Higher Mathematics

Some of us are not very good at mathematics, especially the higher forms taught in college. Simple problems of arithmetic we can do but algebraic equations and trigonometry problems scare us. Perhaps our children will be better prepared than we for modern teaching methods use fairly long equations in the second grade to impart a knowledge of addition and subtraction.

It is easy to learn that 4 minus 2 equals zero. In the realm of higher mathematics many people encounter troubles. They think that all the equations of life they can take all their guilt, subtract from it the sum of all their good deeds and possibly come to the portals of heaven on the other side of the quantity with a zero amount of guilt. According to the Bible, no such equation is possible. Man is incapable of balancing evil deeds and good deeds in a way that will earn him eternal blessedness; there is always a remainder of uncancelled guilt. There is, however, a divine solution to the problem of guilt. It is cancelled by the Savior on the cross, even as predicted in the prophecy of Isaiah, "The Lord hath laid on him the iniquity of us all." What man cannot do in his whole life span the Son of Man has done long ago. When we accept by faith the sacrifice of the Sinless for the sinner, we are dealing in higher mathematics and are finding ourselves solving the greatest equation ever involving our guilt. And, thank God, we do not have to wait until the end of life. Christ is our righteousness, a present possession. — By the editor.

THE SABBATH RECORDER

JULY 1, 1963
Makapwa Mission

Excerpts from material sent by Mission Superintendent David Peetson

(Reprint from Southwest Advance, edited by the Rev. Marion C. Van Horn.)

Makapwa Mission engages in educational, medical and evangelistic work. Church school was started in all three of Nyasaland's provinces: 350 miles of road (good, bad, and indifferent) separate our northernmost and southernmost churches.

Pastors may serve as many as seven churches and groups, though three or four is more common. Pastors, even though paid, are poor, and work at other occupations are assisted by a host of non-paid deacons, deaconesses, Sabbath School leaders and others. Numerical growth has been rapid - 150% increase in the last 10 years.

Medical work is confined generally to the mission itself. Educational work extends out from the mission into three villages. Evangelistic work is carried out in any number of places scattered throughout Nyasaland. The mission itself is located in the Southern Province near Sandama, in the Cholo District.

Our youngest minister has more formal training, which indicates a trend toward more education for our ministry. He completed Standard V, pursued further study by correspondence and in private study with the mission superintendent and then completed two years ministerial training. He now pastoring a church, serves as mission assistant and teaches some classes in our pastoral school.

In 1961 there were 26 churches listed and also 26 places of worship. Meetings of course are held in other places as well. Sometimes the shade of a tree is all that is needed.

A look at our ministry reveals eighteen ordained men. Two of these are retired. Most of these have little formal education, but by virtue of their experience and maturity, with God's help are able to meet the demands of their daily duties.

Beautitudes

For Friends of the Aged

This poem carries a heart-warming message to the churches as they direct the Fourth Year Advance emphasis of our ministry to those confined to homes or hospitals because of advancing years.

Blessed are they who understand My faltering step and palsied hand.

Blessed are the who seem to know That I am a Christian.

Blessed are they who wait.

Blessed are the who see that my ears are dim.

Blessed are the who view that my eyes are dim.

Blessed are the who are slow.

Blessed are the who make it known That I am loved, respected, and not alone.

Secretary Harris Visits Holland

A letter from Brother G. Zijlstra expresses pleasure in the visit of Secretary Harris. He wrote on June 9, and in his letter says, "This morning I saw Brother Harris off to London by Ghent. I am home again and it feels empty here. We had such fine days together, renewing our personal acquaintance and talking in a new sphere of many things that interest both of us. I trust that the two days that Bro. Harris stayed at our house have been relaxing days for him. A heavy task is awaiting him in Nyasaland. The Lord bless the work he has to do there and grant the outcome will be a blessing for the people there and to His glory."

He wrote also of the anticipated pleasure of his representation of the Conference of Seventh Day Baptists in Holland at our General Conference in 1964.

H. R. C.

How Sabbath Tracts Started Our Churches in Holland

(From the Sabbath Recorder of February 20, 1964)

The conservatives of the Dutch and their reluctance to yield in controversy makes them almost intolerant of those who do not agree with them in religious belief. The Sabbath truth was not unknown to Holland, for in 1529 two wandering Baptists, from Holland and Christiana Follingren suffered martyrdom, one of the charges against them being that they kept the seventh day for the Sabbath....

To the minister of a little Baptist church in Haarlem, came a packet of four-page Sabbath tracts in the early spring of 1877. This little package was only one of many, sent by the quiet home of the Rev. Nathan Wardner and wife, who had been sent by the Missionary Board of the Seventh Day Baptists of America to spread Sabbath truth in Scotland, and who were located in Glasgow. None know the difficulties, the repulses, the discouragements of this kind of work until they have tried it.

To present an unpopular truth to an unsympathetic audience, to scatter pages of literature that is at variance seems a thankless task, and often these workers had hours of weariness and questioning as to the fruit of their labors; and would anxiously watch the mails for answers from these tracts sent to places they could not personally reach. Eagerly and hopefully they would read and reply to letters of inquiry, of thanks, yes, and even letters of rejection and bitterness, for controversy meant life.

From the little packet of tracts which came to his notice he published a portion of a paper read in the Plainfield church by Mrs. Sarah Wardner.

Presenting the Small College

Salem College, Salem, Va., was featured on the first of ABC Radio Network's new series, "Presenting the Small College," on Sunday, June 23, from 3:30 to 3:55 p.m. There will be twelve programs in the series.

"Presenting the Small College" is produced by the Public Affairs Department of ABC news in cooperation with the Council for the Advancement of Small Colleges (CASC). The series is designed to make known to a broad audience - and especially to prospective college students and their parents - the sound educational opportunities available at many of America's small, private liberal arts colleges.

Underlining Salem's current growth and development as part of the program, Dr. K. Duane Hurley, president of the college spoke at the opening, of bids for a full year salary for missionary work.

In 1879, the right hand of fellowship was extended to the church of Haarlem through its delegate, Rev. Nathan Wardner, by the General Conference, held at Plainfield, New Jersey.
in Human Relations, B.S., B.S. in Physical Education, and B.S. in Business Administration. It also offers pre-professional courses in such fields as medicine, law, engineering, social work, home economics and theology.

This year Salem is celebrating the seventy-fifth anniversary of its founding by the Seventh Day Baptists. The present enrollment is about 850, and the college is growing rapidly. Of the present enrollment, just over 300 are from West Virginia. An ever-increasing number of students come from Pennsylvania, especially from the Pittsburgh area. Connecticut, New Jersey, and other Eastern states are well represented on the campus.

Not only is Salem a good example of the small, private, liberal arts college, but indeed much of the impetus for their current development derives from Salem by way of Dr. Hurley and the Council for the Advancement of Small Colleges, the national organization that he founded in 1956 for the specific purpose of strengthening institutions like his own college. Dr. Hurley served as president of the council until July 1962, when he was succeeded by Dr. Roger Vosky, president of Westmont College, Santa Barbara, California. Westmont will be heard on the second program in the series on June 30.

**The Authority of The Bible**

IT SPEAKS:

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place . . . Knowing this first that no prophecy of scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Pet. 1:19-21.)

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God . . . (2 Tim. 3:14-17).

. . . God has revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God . . . the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are given to us by God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned (1 Cor. 2:9-14).

I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore he that receiveth me receiveth me, and he that receiveth me receiveth him that sent me (John 16:12-15).

**CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel**

**Young Adult Pre-Con Retreat**

The theme for Young Adult Pre-Con Retreat is "Herein Is Love." It is the title of the book which the Rev. Earl Cruzan is using for the main lectures. Those who plan to participate in the retreat will profit from a pre-study of the book. If you wish to purchase a copy, you may do it from the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N.Y., for $1.50 or from your nearest book outlet. The book is titled, "Herein Is Love" by Reuel L. Howe, Judson Press, Valley Forge, Pennsylvania.

Information concerning the Retreat will soon be in the hands of your minister or church clerk. Along with the information will come a pre-registration blank. It will not be practical to hold the Retreat unless we have 15 preregistrations. If you do not have a blank, send in your name to Rex E. Zwiebel, Young Adult Pre-Con director, Box 15, Alfred Station, N.Y., if you desire to come.

**Youth Pre-Con Retreat**

Fliers advertising the Youth Pre-Con Retreat with registration blanks have been mailed to each church. All who plan to come are urged to pre-register. As with those coming to Young Adult Pre-Con, if you do not receive a registration blank, send in your name to Rev. J. Paul Green, Youth Pre-Con director, R.P.3, Bridgeston, N.J.

**SDBYF Members**

Herbert Saunders, Youth Work Committee chairman, reports that 354 Seventh Day Baptist Youth workers have joined the national SDBYF. This is the highest number we have ever had.

**Papers from Ministers Conference**

The Board office has several copies of the following which will be sent to any one requesting them "The Nature of the Baptist Ministry" by Dr. Winthrop S. Hudson, "Ordination in the New Testament" and "The Early Years in America" by Evalos St. John; "SDB Study on Church-State Relationship" (54 pages), and Harley D. Bond's "Summary of the 1963 Ministers Conference."

Send to SDB Board of Christian Education Box 15, Alfred Station, N.Y.

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**Our Teaching Problem**

(From the following paragraphs are excerpts from the inaugural address of John H. Fitch, president of Teachers College, Columbia University.)

"What a pupil can do and what he should be doing are not necessarily the same. Indeed, much so-called progress in teaching came under critical fire and has been largely abandoned, precisely because children too often did merely what they could, rather than what was good for them to do. The issue for those who plan school programs is not simply what children can learn at a given age, although that question is obviously important, but equally, what they should be learning."

Other statements referred to responsibilities of schools for more than knowledge, e.g., "the freedom to focus the energies of education on helping people to find meaning in the world and to find it in their lives. If the ideal of self-fulfillment about which we talk so much is to mean anything at all, responsible adults must be aware of the directions in which human energies are directed toward fulfillment, and of the quality of respect with which they should be taught to view themselves. . . . The school has a special obligation of its own to deal with values and commitments, excellence and taste, and those elements of learning that lead to a more open regard for the good work of others and of endless desire to improve one's own."

Method and content are inseparable. "The connection between the total pattern of the curriculum and what we are now calling the processes of education offers an important and largely under-developed field for study. Only temporarily and unconditionally can the process of learning be separated from the content that is learned. To deal with education in concrete and conceptual ways, we must work with both."

Information Service, June 8, 1963.
United Church Women

Contact Women's Board

Several months ago, we were asked to send a statement to the United Church Women. After the recent meeting of their board in Seattle, a request was written to each national denominational president, asking her to send, by June 1, 1963, "a brief statement of not more than 50 words, signed by her as president and giving her denomination. This statement is to be based on the content of the original statement—expressed in the words of each president as she wishes to affirm the relationship between her group and United Church Women. These statements will be printed in a leaflet and used as a promotional piece by U.C.W., through councils of church women."

The Women's Board president, Caroline Gray, replied as follows:

May 16, 1963

Dear Mrs. MacLeod:

In response to a letter received May 7 we would submit the following statement: The Women's Society of the Seventh Day Baptist denomination has high hopes of a greater degree of accomplishment in the work of the Kingdom, through participation with the United Church Women. Just as a single twig, alone, can easily be broken, while the same twig, in a bundle of other twigs, can withstand much stress, so we are confident that our women, in co-operation with other women's groups "in a bundle" known as U.C.W., will be able to contribute to the strength and usefulness of the group.

—Seventh Day Baptist Women's Society

A note from Mrs. MacLeod:

May 21, 1963

Dear Mrs. Gray:

Bless you! Your statement was the very first one received. It is excellent and we sincerely appreciate your co-operation.

With every good wish,

Coretta Dorothy MacLeod

OTHER FOLDS AND FIELDS

World Baptist Membership Passes 25 Million

The Baptist World, publication of the Baptist World Alliance, in its June issue, that the membership of Baptist churches now totals 25,198,025 in 115 countries.

This is an increase of 888,487 over a year ago. There were gains of 28,000 in Africa, 50,000 in Asia, 14,000 in South America, 7,000 in the Southwest Pacific and 800,000 in North America.

The North American increase came in increases of 500,000 in the report of the National Baptist Convention Inc., which now numbers 5,500,000, and in the Southern Baptist Convention which gained 215,000 to a total of 10,193,052. A gain in the Mexico figure, says its June issue, was 60,000 as the correction of an error in the previous figures. Losses occurred in Central America, where the totals dropped 2,000; and in Europe, where totals declined 16,000.

—BWA

World Conference Of Baptist Youth at Beirut

Twenty-two-hundred delegates from 49 countries have registered in advance for the Sixth Baptist Youth World Conference, meeting here July 15-21. More than 5,000 are expected.

Dr. Finlay M. Graham, general chairman of arrangements, said that the meeting will feature 12 speakers from seven countries and 150 discussion leaders from 48 nations.

It will be the first major international Baptist meeting ever held in the Near East. Young people in attendance are expected to visit historic Bible areas in Syria, Jordan, Israel, Egypt, Greece, and Turkey as well as Lebanon.

The program for the six-day meeting was arranged by an international committee headed by Bruce Neal of Toronto, Canada. Speakers will include:

—Joao F. Sorensen, pastor of the First Baptist Church, Rio De Janeiro, Brazil, and president of the Baptist World Alliance.
—Theodore F. Adams, president of the First Baptist Church, Richmond, USA, and past president of the Baptist World Alliance.

THE SABBATH RECORDER

Eastern Association Women's Fellowship

Information has been received by Mrs. Gray, president of the Women's Board, that the women of the Elsa Association have organized with the name, "Eastern Association Women's Fellowship." They are asking the Association for recognition of two hours of time for a program and meeting during Association.

Two of the projects which they will work for through their local societies are the fund for travel expenses of international delegates to Conference in 1964 and scholarships for Religious Education courses of students from the Eastern Association who apply to the Board of Religious Education.

North Central Association Women's Fellowship

A group of women met Sabbath afternoon, June 15, 1963, to consider the possibility of organizing a North Central Association women's group. It was voted that we work to encourage our local church women to help pay the expenses of the international delegates to Conference at Salem in 1964. Funds raised for this should be sent to the Association treasurer, Charles Williams, Route 1, Edgerton, Wisconsin.

We wish to suggest that the 1964 Executive Committee of the North Central Association set up a supper meeting for the women in attendance at the Association meeting in St. Louis. At this meeting, the women will decide whether or not to organize an Association women's group.

Attention All Women

Don't forget to send your green S & H stamps to Mrs. Roger M. Burdick, 604 High Street, Milton, Wisconsin. She has received about twenty books so far but hopes she will be receiving more soon when all the women learn of the need.

It will take 1,000 books to purchase the car. The books will be redeemed at Rockford, Ill., and the car will be purchased at Sinclair Garage Limited, Kingston, Jamaica.

Tribute to Deacon P. B. Hurley

By Alton L. Wheeler

Mr. P. B. Hurley, the son of John and Adeline Hurley was born March 2, 1878, at South Butler, N.Y. He had the good fortune of being born to very religious parents. It was in the bleak wintertime that, at the age of nine, he accepted the Lord as Saviour. One of the candidates baptized in a nearby stream after a hole had been broken in the ice.

His college years were spent in Milton, Wis., and there he met Polly Rice, whom he married in October of 1901. In 1903 they journeyed westward to southern California, where he was destined to spend the rest of his earthly years.

In 1905 he began working as a mechanic and soon established an automobile business. This business continued for thirty-two years. Over the entrance in those early years appeared the plaque reading, "Hurley's Auto Hospital." Mention is made of his business, for through the years he endeavored to hire as many Seventh Day Baptists as possible. Many a person from far away places, when leaving for the West Coast, was asked where he was going to work.

"Oh, I'll be working for P. B. Hurley," he would reply with some air of confidence.

"Has he promised you a job?" they might be asked.

"Oh, he will hire me," would be their answer, and if the applicant were industrious and all too often when he was far from home P. B. would employ him at least for a time.

In the Riverside church, through the years, he held almost every executive office, worked on committees, sang in the choir, taught Sabbath School classes, and served as deacon. Even his latter years as church custodian seemed a ministry rather than a job.

I have just had the privilege of visiting a Philippine village where 40 families have received Christ in the past 6 years. They have had no other Christian worker but the Reverend Radio, according to the "Reverend Radio." —Robert H. Bowman, president of Far East Broadcast Co.

JULY 1, 1963
THE SABBATH RECORDER

JULY 1, 1963

Southern Baptist Convention Has Several Surprise Votes

The 106th annual session of the Southern Baptist Convention at Kansas City in May was filled with one of surprises. Messengers chose a Texas woman as president, adopted a revised statement of faith, and gave trustees of Midwestern Baptist Theological Seminary a vote of confidence.

Election of K. Owen White, pastor of First Baptist Church, Houston, Tex., and leader of conservative forces, as Convention president was the first shocker of the four-day Convention, according to Roy Jennings, staff writer of Baptist Press.

The second surprise was the election of Mrs. R. L. Mathis, the outgoing president of the Woman's Missionary Union, as second vice-president of the Convention. Mrs. Mathis is the first woman ever elected to one of the top offices of the Convention.

Adoption of the new statement of faith without a single amendment and so easily was a mild surprise to many Convention messengers.

The Committee on Statement of Faith and Message was composed of the presidents of each of the state conventions with Convention President Hobbs as the chairman. It replaced the 1925 statement of faith, prepared by Baptist scholars at the request of the Convention during a controversy over evolution.

The 1965 statement of faith contains 17 articles on the Scriptures, God, man, salvation, God's purpose of grace, the church, baptism and the Lord's Supper, the Lord's Day, the kingdom, last things, evangelism and missions, education, stewardship, cooperation, the church and the social order, peace and war, and religious liberty.

"In this day, when countless 'isms' are bidding for the attention of men, the wisest investment anyone can make is in adding God-called ministers in their preparation to preach the Gospel of Jesus Christ which is the power of God." So said P. C. Rodwell after giving properties valued at about $217,000 to a federation.

Work In Progress On Dormitories At Salem

Work has begun on the new Salem College dormitories which are expected to be ready for occupancy by the opening of the fall term, Dr. K. Duane Hurley, president, announced.

Salem College is one of the first colleges to participate in the new C.I.T. Educational Buildings, Inc., program of providing "pay-as-you-go" campus housing to colleges and schools which are expected in the city and undertaking the challenging task of helping the new church of just a few families to grow into a larger church. There have been, and there still are, obstacles which need to be turned into stepping stones. The new pastor and board were called back to the Pacific Coast shortly after arrival, due to a serious accident in his wife's family.

Upon returning to Kansas City housing and work presented problems. The pastor's housing problem has now been solved by the purchase of a mobile home located at the edge of the property and "a trailer park a few miles from the church. The address is 3206 Oakland, Kansas City 29, Mo. Pastor Conrad has now found employment as an accountant with the Butler Manufacturing Company.

The new church has a radio program which is bringing some response. Plans to encourage greater response are now being put into operation. The present series of messages on the air is entitled "What Christians Believe."

MILTON, WIS.—Each year as we look at the list of high school and college honor rolls, we are made proud to see many of our young people doing so well. Especially, are we happy when we know that character, too, matches their achievement. Rev. Dr. Dr.

This year two high school youth deserve special praise. David Branch, son of Dr. and Mrs. Forrest Branch, and Alan Crouch, son of Professor and Mrs. Herbert Crouch (straight 'A' students throughout their high school work) were chosen by the senior class of Milton Union High School.

The local paper says this of these boys: "David Branch is president of the student council and the Forensic Club. This year he earned honorable mention in a National Science Scholarship, and the William Randolph Hearst U.S. Senate foundation award. He is a member of the band, the Blackhawk staff and the track team."

"Alan Crouch, a letterman in both baseball and basketball, served as student council vice-president this year last year. He is also a member of the choir, the Keynotes and the science club." Young men are to continue their education. Alan is to enter Milton College and David is to go to Harvard. Good wishes and God's blessing go with them and our other young people as they continue to grow into leadership and Kingdom work. —Correspondent.

BEREA, W. VA.—Our church has a small but faithful group meeting each week for Sabbath School church, Wednesday evening prayer and Bible study.

The youth of the community join our young people in Youth Fellowship every two weeks.

Our local 4-H Club conducted all the worship service but the sermon on 4-H Sabbath. These young people bring us special music almost every Sabbath. It is wonderful to see them working for the Lord.

Our Vacation Bible School just finished eight days of work with an inspiring program. Twenty-seven children and eight teachers attended. Pastor Welch was the supervisor and Mrs. Welch was in charge of the music. The school offering of $11 is to be sent to help David and Betty Pearson's work in Nyasaland. —Correspondent.

FARINA, ILL.—We are pleased to announce that Rev. Wayne C. Maxson arrived in Farina on June 12, and filled the pulpit on Sabbath morning, June 15, delivering his first sermon at his first pastorate following the completion of his work at the Hartford Seminary Foundation. He was received into membership of the Farina church from the First Alfred Seventh Day Baptist Church, Alfred, N. Y. Thirteen
visitors were present with the regular congregation.

Since the departure of the Rev. A. A. Appel in September of 1962, we have had very fine messages from pastors of other Farina churches, and we have extended thanks to them for the interim services. On some occasions, services were conducted by laymen of the church. We are pleased again to have the services of a full-time pastor, who on two previous summers served this congregation as a student pastor, and comes to our midst fully aware of the needs of the Farina church for good pastoral leadership. We solicit your prayers in behalf of our efforts to strengthen the church and the cause of our denomination in our community, and in the "Chain of Seventh Day Baptist Churches." — Corr.

Continuing Independence

"To date, nuclear weapons have been the major productive of a Soviet military effort to take over localities of great importance to the security of the so-called free world. There seems to be a reasonable expectation that as long as the United States is armed with nuclear weapons, it is ready to use them if necessary, and remains peaceable in its intentions, there will be no major war."


Our Servicemen

Bruce Greene, AA689-57-19
NATTC, Co. 7, NAS (56)
Memphis 15, Tenn.

Accessions

By Letter:
Berea, W. Va.

Mrs. Elizabeth Bond Pearcy

Obituaries

Boehler.—Emogene Elaine Prentice, youngest of four children of William Allen and Callie Babcock Prentice, was born at North Loup, Neb., Dec. 25, 1882, and died at her home at Edinburg, Texas, June 13, 1963. She was married to G. G. Boehler at North Loup Jan. 12, 1909. To this union two sons were born: William Prentice, who died in 1945, and James Robert. She was converted at the age of 12, and joined the North Loup Seventh Day Baptist Church. Elaine Boehler and her sons moved to Edinburg, Texas in the fall of 1928, where all three united with the Edinburg Seventh Day Baptist Church, of which she remained a faithful and active member throughout life.

Farewell services were conducted at the Edinburg Seventh Day Baptist Church Sunday afternoon, June 16, by her pastor, Clifford A. Beebe, and burial was in the Edinburg cemetery.

She is survived by one son, J. Robert of Edinburg, three grandchildren, Robert M. of Houston, J. Harold in service with the U.S. Army at San Antonio, and Miss Rose Mary Boehler of Gladewater; also one brother, Deacon Ass Prentice of Nortonville, Kan., four nieces and one nephew. — C.A.B.

Hurley.—Perley B. Hurley, son of John and Adeline Hurley, was born March 2, 1878, at Welton, Iowa, and died at Riverside, California, May 23, 1963. In the Riverside Seventh Day Baptist Church, he served as deacon for many years.

He is survived by his wife Polly Hurley; a sister, Miss Dora Hurley of Riverside, California; three brothers, Francis Hurley of Riverside, and Victor and Archie Hurley, both of Milton, Wisconsin; one daughter, Mrs. Lucille Stillman of Montebello, California, and one son, Dr. K. Duane Hurley of Salem, W. Va.; six grandchildren; and three great grandchildren.

Since his body, through his pre-arrangement, was dedicated to the extension of medical research at the Loma Linda School of Medicine, a memorial service was conducted on the Sabbath afternoon of June 8, 1963, in the church by the pastor, Alton L. Wheeler. (More detailed article appears elsewhere).

A few years ago, he conceived of a tape-recording ministry through which the Sabbath worship services could be shared with shut-ins, hospital patients, non-resident members and friends, missionaries and pastorless churches, and other men assisted him in operating as many as six tape recorders, in reproducing tapes after the services, and in equipping the church with a public address system.

He served our denomination in numerous other ways, holding the office of General Conference president for two years (1945, 1946), being a commission member, and representing our denomination at interdenominational conferences a few times.

P. B., as he was best known, came from a long line of related ministers and missionaries among whom were uncles including Rev. James Hurley, Rev. C. C. Van Horn, Rev. T. J. Van Horn, and Rev. D. B. Coon. Cousins include Rev. Edgar Van Horn, Rev. Eli Loofboro, and Rev. Loyal Hurley.

He was hospitalized for a short time following a fall resulting in fractures of his wrist and hip, and there the twilight of his earthly years came, with the reminder of an awakening dawn awaiting those whose faith abides in Christ.