Accessions

By Baptism:
Mona M. Appel
Carol A. Baum
Diana L. Baum
Laurel E. Marsden
Geraldine K. Owens
Gregory S. Reiterson
Shirley Vaught

Marriages

Kuehn-Lindquist.—Raland B. Kuehn, son of Mr. and Mrs. Howard E. Kuehn of Orange, Conn., and Miss Penelope A. Lindquist, daughter of Mr. and Mrs. Merton O. Lindquist of Holden, Mass., were united in marriage at the First Baptist Church of Holden, Mass., on Sept. 7, 1963. Mr. and Mrs. Kuehn will reside on Fairwood Road, Bethany, Conn.

Van Horn-Buttefield.—Rodney W. Van Horn to Mary Buttefield on July 3, 1963, with Pastor Kenneth B. Van Horn, father to the groom, officiating. (Rodney is stationed at Great Lakes Naval Training Center, Ill. His next assignment will be at New London, Conn.)

Births

Barber.—A son, Brian Andrew, to Mr. and Mrs. Hiram W. Barber, III, of Westerly, R. I., on August 5, 1963.

Gavitt.—A daughter, Bonnie Jean, to Mr. and Mrs. David Gavitt of Ashaway, R. I., on August 10, 1963.

Geske.—A daughter, Maureen Sue, to Mr. and Mrs. (Roselyn Reierson) Neil Geske, Jr., Edgerton, Wis., August 18, 1963.

Loofboro.—A son, Scott Allen, to Mr. and Mrs. Roger Loofboro of Milwaukee, Wis., on May 27, 1963.

Loofboro.—A daughter, Paula June, to Mr. and Mrs. Norman Loofboro of Milwaukee, Wis., on June 8, 1963.

Loofboro.—A daughter, Melanie Kay, to Mr. and Mrs. Robert Loofboro of St. Paul, Minn., on July 30, 1963.

Obermann.—A daughter, Carol Ann, to Mr. and Mrs. Anton Obermann, III, of Westerly, R. I., on Sept. 4, 1963.

Rousch.—A daughter, Deborah Lynn, to Mr. and Mrs. (Joan Saunders) Rousch, Rockford, Ill., August 9, 1963.

Schock.—A daughter, Barbara Adele, to Mr. and Mrs. Floyd (Adele Walters) Schock, July 6, 1963, at Edgerton, Wis.

Obituaries

Avery.—Josephine Maxson was born in Waterford, Conn., Sept. 19, 1894, and died there Sept. 10, 1963.

She was a member of the Waterford Seventh Day Baptist Church and for many years a teacher in the Waterford school system. She was married to Leslie A. Avery and leaves beside her husband, a sister, Miss Helen Maxson.

The funeral was held in the Waterford Seventh Day Baptist Church on Sept. 12, conducted by her pastor. — P.S.B.

Campbell.—William D., son of the late Elmer and Elizabeth Campbell, was born in New York State August 24, 1889, and died in the Bridgerton, N. J., Hospital, August 1, 1963.

Mr. Campbell was a retired railroad man, having been with the Pennsylvania Railroad for 25 years. Following that, he was employed at the Gorson and McCormick produce store in Bridgerton for 30 years. He was a member of the Seventh Day Baptist Church of Shiloh.

He is survived by his wife, Mae B. Campbell, and an adopted daughter, Mrs. Rex Allred, of Florida; also nieces and nephews.

Funeral services were held on Sabbath afternoon, August 3, from Brooks West Side Funeral Home with the Rev. Robert B. Stellman of the Trinity Methodist Church officiating. (His pastor, the Rev. Charles H. Bond, was away.) Interment was in the Seventh Day Baptist Cemetery at Shiloh. — C.H.B.

Davis.—Maude P., daughter of Henry S. and Abbie Frances Deorian Green Davis, was born at North Loup, Neb., Aug. 21, 1888, and died at Wheat Ridge, Colo., Sept. 4, 1963, following an illness of several weeks.

She was baptized at the age of 14 by the Rev. F. O. Burdick, uniting with the North Loup Seventh Day Baptist Church. Later she transferred to the Boulder, Colo., church and in 1928 became a charter member of the Denver church. She was married on July 8, 1908, to Oren E. Davis and after some years in Nebraska they moved to Denver. She was known as a woman of deep religious faith and commitment.

She is survived by her husband and two sons, Dr. E. Keith Davis and Will Davis of Wheat Ridge. Another son, James, preceded her in death. A brother, Frank L. Davis, Denver, and grandchildren also survive, including Mrs. Betty Kitzman, Mrs. Joan Wilson and Mrs. Patricia McAnally of Denver, and Philip Davis and Sheila Davis of Wheat Ridge.

Funeral services were held at the Denver Seventh Day Baptist Church hall on Sabbath day, September 7, with the Rev. Albert N. Rogers, pastor, officiating. At the family's request contributions were made in lieu of flowers to the Church Building Fund to be used in construction of the church sanctuary. Burial was in Crown Hill Cemetery. — A.N.R.
Baptist Integration Policy

A changing policy leads to a changing practice.

A survey of Baptist churches in Texas reveals that slowly and quietly the pattern of excluding Negroes is changing. About one quarter (1,259) of the churches responded to the survey conducted on a voluntary basis by the Texas Baptist Public Relations office.

The survey revealed that 747 Baptist churches in Texas have an official or informal policy that would not allow Negroes to attend worship services. A total of 234 Baptist churches in Texas said their policies would permit Negroes to join the church as a member. Most of the churches, however, had no policy on that subject. All other responses were given in terms of church meetings that allowed Negroes to attend worship services or (2) permitting Negroes to join the church as members.

One hundred forty-seven congregations stated they would not allow a Negro to attend worship services, while 178 churches said they would refer the Negro to the homes of their brothers and express their regret in person or pray with the Negroes.

A total of 237 churches stated they would consider a Negro who sought church membership just like any other person who seeks to join the church regardless of race.

It is well to remember that this is a step in Texas, not a northern state. Figures are not yet available for other southern states.

If any Baptist churches have changed their policy on admitting Negroes it is an evidence that the arguments against equality of the races in public worship are invalid. It can be expected that eventually nearly all churches will apply Christianity to the house of God and the organized local congregation. Jesus said long ago, "My house shall be called a house of prayer for all people."

In our own branch of the Baptist faith most of our churches are in the North rather than the South. Not all of our congregations have the opportunity of facing the policy and practice questions of admitting a considerable number of people of other races. Let us try to improve and test our own application of Christian principles before attempting to test those of our southern brethren.

Let's Have a Funeral

The memory of the funerals of four teen-age girls wantonly killed in their church in Birmingham is still fresh in our minds. Expressions of sympathy for the bereaved relatives and for the whole church swept the nation. The outrageous bombing of a church filled with children by a group calling forth some very strong editorial comment in the South as well as the North. The Washington Post pertinently asked, "What kind of creature is it that would snuff out the lives of children innocently at church on Sunday morning?"

A Birmingham attorney, Charles Morgan, Jr., in an article in the same influential paper, mentioned a Negro has provided us with something close to a legalistic formula for the integration of our churches. He said: "Negroes should not be asked to change the law. This is the essence of the civil rights movement. Our churches, however, should have certain policies and practices which would be a monkey wrench in the gears of our southern churches."

Why do we say, "Let's have a funeral"? Because there is another funeral that ought to be conducted by the clergy of Birmingham and countless other cities. It is the funeral of "Jim Crow." His death has been recorded recently in a number of places and, by all the laws of evolution, his funeral ought to be celebrated by others, by those who love peace and order and by those who have lofty motives. No single race or repressed minority should have to fight for its rights. The fighting should be done by others, by those who love peace and righteousness and have no thought of personal gain. It is up to us in the Christian Church to bury Jim Crow and to bury communism — with Christ-like love.

November Special Issue

By the editors, Mr. and Mrs. E. T. Harris, Jr.

The distinctive task of the special issue Sabbath Recorder is evangelistic in nature; it travels to non-Seventh Day Baptists as well as Seventh Day Baptists. In fulfilling this purpose, the November special issue will help inform the unfamiliar reader about the variety which flows down through the church, the search for truth, faith, practical Christianity, and ecumenics. All will supply answers to questions on "What do Seventh Day Baptists believe?"

OCTOBER 7, 1963

3
AS THE YEAR CHANGES

Since Conference in Fort Collins many of us have been giving, hoping, praying that by some turn of events the 1962-1963 OWM budget would be raised in full. We have hoped for this because our projected programs cannot be satisfactorily concluded without the full provision of a fully raised budget. We have hoped for this because unless the budget is fully raised we shall begin the 1963-1964 Conference year with a drastically reduced budget. Conference provided that if the 1962-1963 budget is fully raised we shall enter the new year with a budget similar to that of the previous year.

As this is being written the time is rapidly approaching for us to find out. By the time you have read this the calendar page will have been removed from the book.

We have hoped for this because we know that the Air Force views seriously its religious welfare, and we have hoped for this because our projected budget is based on the assumption that we have an adequate budget.

As this year changes, it will be one of our own choosing. This is true because we have had the chance to choose the course that we shall take. The 1963-1964 budget will be one of our own making.

Our hope is that we shall make a significant contribution during this year. We shall make a significant contribution during this year to our monetary needs, and the gifts of our love and devotion will provide a basis for the meeting of the budget, but will go beyond that to provide those other essentials which will help to establish a forward looking program during this year.

Let us unite our hearts in this purpose as we affirm that CHRIST IS THE ANSWER.

Denomination Represented at Air Force Academy Chapel Dedication

By Albert N. Rogers

The Seventh Day Baptist General Conference was represented at the dedication of the Cadet Chapel at the United States Air Force Academy on Sunday, September 22, by the Rev. Albert N. Rogers, Jr., of the Seventh Day Baptist Church of Denver, Colo., and Mrs. Rogers. The Hon. Eugene M. Zuckert, Secretary of the Air Force, and ranking officers from Washington attended.

Those denominations and agencies which endorse chaplains to the Armed Forces were invited to send representatives, and Harley D. Bond, executive secretary of the General Conference, requested Pastor Rogers to serve in this capacity.

The dedication ceremonies were held in the Court of Honor immediately in front of the chapel with the cadets in formation and Maj. Makanwia, superintendent of the Academy, presiding. Protestant, Roman Catholic, Jewish and Orthodox leaders presented greetings in recognition of the three chapels contained within the structure and the contributions made by religious bodies toward the furnishing of the chapels which were furnished by the Academy Band and the Cadet Chorale.

Dominating the chapel area with its seventeen spires silhouetted against the mountains, the chapel is a constant reminder to future officers, staff and visitors that the Air Force views seriously its responsibility for the religious welfare of all personnel. "Of the many demands made on our cadets, ethical conduct ranks first," said General Warren. Although criticized early for its bold design, the building bids fair to become a national shrine, the official declared. To the civilian observers it seemed fitting that officers and cadets were requested to uncover and stand at ease as they joined in the pattern of responses following the dedicatory prayers.

Staff Sergeant Dale E. Thorngate, a member of the Battle Creek Seventh Day Baptist Church, is presently serving as a member of the Academy staff and lives with his family on the reservation. Dale recently received the Commendation Medal for meritorious service in his previous assignment at Patrick Air Force Base.

KingTurns Other Cheek

The son of a minister and descendant of slaves, Martin Luther King has never lifted a hand against white people although he has been beaten and beaten and beaten. The young man has been bom. He has insisted on turning the other cheek, whatever they did. When the "Freedom Riders" arrived in Montgomery and were mercilessly chased from the city, there were 50,000 negroes in the city, heeding the advice of the young preacher, clenched their fists and stoically refused to join battle. So they are winning the admiration and the sympathy of the vast majority of white Americans. Their battle is being won without violence, but by turning the other cheek to the many insults which whites see fit to mete out.

Gordon Powell in Difficult Sayings Of Jesus (Fleming H. Revell Company).

Young Adults Contribute to Conference Music

Although not mentioned in the September 4 article on Conference music, the Young Adult Pre-Conference group, under the direction of Miss Linda Bingham, made a significant contribution during the two vesper services when they had charge. A reader, noting the omission, assumes that it was unintentional (which is correct) and states that this group "did some of the smoothest ensemble singing heard at Conference."

THE SABBATH RECORDER

THE SABBATH RECORDER

October 7, 1963

MISSIONS — Sec. Everett T. Harris

A Meeting With Makwinja

When Secretary E. T. Harris first arrived at Blantyre, Nyasaland, on Wednesday, June 12, 1963, he was met by a Sabbathkeeping pastor named Alexander Makwinja and a group of his followers, as well as the Rev. David Pearson, head of our mission.

Those who are familiar with the early history of Seventh Day Baptists in Nyasaland will recall that Alexander Makwinja and Joshua Chateka were two of the earliest converts to the Sabbath made by Joseph Booth. Later, these all became involved in an abortive attempt to lead a revolution against England called "The Nyasaland Native Rising of 1915." As a result of this involvement Joseph Booth was sent out of the country and Makwinja and Chateka were sentenced to jail. Mr. Walter Cockerrill, an independent Seventh Day Baptist missionary, who in Nyasaland, was acquainted with these leaders and because they held the seventh-day Sabbath in common he, too, was asked to leave the country.

After introductions, Pastor Makwinja let it be known that he wanted Pastor Pearson and Secretary Harris to come to his home at the old Shiloh Mission, a few miles away. He showed them his home and accepted his invitation. Here we viewed an additional memorial with names printed on it which had been erected with a roof for it. Here, too, he showed us the Sunday school building and the sympathy of the vast majority of white Americans. Their battle is being won without violence, but by turning the other cheek to the many insults which whites see fit to mete out.

Gordon Powell in Difficult Sayings Of Jesus (Fleming H. Revell Company).

Young Adults Contribute to Conference Music

Although not mentioned in the September 4 article on Conference music, the Young Adult Pre-Conference group, under the direction of Miss Linda Bingham, made a significant contribution during the two vesper services when they had charge. A reader, noting the omission, assumes that it was unintentional (which is correct) and states that this group "did some of the smoothest ensemble singing heard at Conference."

OCTOBER 7, 1963
to Makapwa where a meeting was held all day Thursday, June 13. Pastor Makwinja said, when asked his age, that he was at Makapwa pastor at Makapwa, who in his nineties, commented that he was older than Pastor Makwinja.

A prolonged and strange meeting took place on Thursday, June 13. Pastor Pearson called the meeting to order and a devotional service was held. He then asked Pastor Makwinja to state what he had in mind. The old pastor came forward and took over. Another devotional service, with singing and prayers, was held. Apparently the Makapwa Mission-pastor wanted to speak simply and effectively to a group of pastors. The secretary said that the Executive Committee of Makapwa Mission pastors spoke simply and effectively to a group of pastors.

The theme of the conference was the Authority and Lordship of Jesus Christ, which was explored in several areas through lectures and in small discussion groups. One of the things that we discovered was that the Church is subject to the authority of Christ. The Church includes all of us in one. The unity of the Church is in its calling and in its mission—that is, to be the Body of Christ. This means, we decided, that each individual has a responsibility to the Body that each individual must do the work of the Church where we live and work in the world. And we spent hours talking in lofty words and phrases about how we should go home and fulfill our mission.

This was all very nice, and I was all set to write a report back to the Board of Christian Education telling what a nice conference it was and saying it was too bad we couldn’t have more representatives that each individual could get to know all these nice people from all these other nice churches.

Then on Thursday afternoon, something happened that shook up the works. Our lecturer that day was the Rev. Andrew Young from Atlanta, Ga., speaking on "Authority and Lordship of Jesus Christ and Human Relations." "Andy" is a Negro working for the Southern Christian Leadership Conference. He has a warm personality, a keen sense of humor, a deep perception of the problems with which he is called to deal, and a strong devotion to Christ. He is engaged in waging a full-time battle against the continuous brainwashing of his people in the South.

The Negro in the South really doesn’t get much of a chance, Andy explained. The state and local governments take every possible measure to see that he doesn’t get an education. They exploit him economically—he can’t get a good job, even if he’s qualified, and he has to take whatever wages the employer feels like giving him. They deprive him of the vote by various means. And then they humiliate him every chance they get. They make him use back doors. They tell him he can’t send his children to school. They say he can’t use public facilities—hotels, restaurants, rest rooms.

In the midst of all this the church comes along and tells this Negro that he is a child of God, and he believes it. And when he thinks about it, he knows that the way he is being treated is not the way a child of God ought to be treated, and so he revolts. This is the basic cause of the revolution in our country today, according to Andy Young. "Well," Andy said, "the Lordship of Jesus Christ becomes real important when you get down to Mississippi. ... When you’re lower there where everybody’s shootin’ at everybody else and just barely missin’, you get to thinkin’, ‘Now this resurrection—just how did it go?’ And really when you’re not at all certain that you’re going to live until tomorrow, eternal life does become an important issue. But, if you take the incarnation seriously, you’ve got to get on to crucifixion. Our only hope is in the resurrection.”

Then he made the statement, "Nobody really loves anybody else." "They just extend their love for themselves in a selfish way, he ventured. We don’t really want our lives to come under the authority of Jesus Christ, because we’re too comfortable without Him. The problem in human relations is a problem of not being able to love one another because the
lordship of Jesus Christ is not a reality in our lives. And 115 conference participants, myself included, nodded silently in agreement. But we didn't really believe him — after all, we were Christians!

Our Lack of Love Becomes Apparent

That night, we had proved to us our own lack of love in a very meaningful and dramatic way. We were still talking about human relations as we gathered in our big assembly hall. The program leaders divided us into groups, according to the different geographical areas of the country which we represented. Then there was another group off in a back corner of the room. We were told that we were to separate these people from us, because we were not like them. We were still talking and planning what we would reassemble, share what we had learned, and see what was going on. Then some young man in the back of the room got up and interrupted the program. "I want to know why those blondes left," he said, "I think we ought to find out why they left and then where they are and what they're doing for Christ."

The man who was in charge said, "Well, we're not preventing their return. They can come back any time they want to. If we're just patient we'll find out what they're up to, and things will work out. Just be patient and let us proceed with the program."

So things went on, and after a little bit someone else interrupted and said, "I don't think we should wait. We've got a problem here, and we're just going right on as if nothing had happened. We're acting just like the church, because we're not doing anything about this problem."

They tried to continue with the program; they tried to convince these people that if only we would wait, things would work out. Finally this boy who was so insistent that we ought to do something changed his mind and went back and sat in the corner where the others had gone to talk with them if he could find them. So he left, and as he went out the door, someone hollered, "Blondie-lover!" and we all laughed. Still the program continued.

Pretty soon one of the blondes came to the door and knocked and asked if we had any people there, and we had no idea who they were. They turned to look at them; nobody sent them out to talk with their group and listen to their grievances. Four or five volunteers (mostly Negroes) and were sent as our delegates to talk with the blondes. And the program went on.

After a while the blondes came back. They stood at the doorway for a minute; people turned to look at them; nobody said anything. They finally came in and sat back in the corner where they had been stationed originally, and it was apparent that they had been hurt. They weren't blaming any kind of a game — they really had been hurt. And then we realized that we had a problem, and we began to talk of what we could do to bring about a reconciliation between us and these blondes who had somehow gotten hurt.

We talked, one after another of us, and everyone brought our opinions of what we could do, or what we should do, or what we should have done. Finally the blondes had a chance to voice their feelings, and they said, "Well, we thought you didn't want us here — you didn't tell us anything — you just sent us off over here into the corner, and we thought we weren't wanted, so we left — and when we walked out you looked at us, you shrugged your shoulders, some of you looked upset, but what were we supposed to do? You didn't bother to come and see what the trouble was — you just continued with business as usual. You just ignored us, and that made us upset — it hurt us. You didn't care enough to come and see what was troubling us. The program just continued as if nothing had happened.

And when we came back, you still ignored us — the program was still going to go on. And now here we are back and there you are up there, and we still feel as if you don't want us in the group."

Then we knew that in our ignoring them, we had proved Andy Young's point — we really didn't love them! For love involves concern, and concern involves action. They don't know what we had to do, and about half the people picked their chairs and moved over to join the blonde group. The blondes were completely overwhelmed by this mass movement — at this sudden feeling of fellowship — and everyone became quite emotional. We were just realizing that it doesn't take overt action against a person to hurt a person seriously — that a person can be just as deeply hurt by a lack of any action or any sort — by being ignored. We hadn't done anything bad to these blondes. We hadn't told them they weren't wanted. We hadn't sent them away — we hadn't refused to let them come back. We hadn't done anything — and that was just the trouble.

The impact of this realization hit us all very, very hard. Everyone became quite "shook up" as the kids say when we realized that we really didn't love one another. We talked about this for a while, and we cried about it, and then (Continue to page 12)

The Potter's Wheel

There is something highly interesting in the work of a potter, turning his wheel and causing useful, beautiful jars or vases to rise from the shapeless lump of clay. Here is a fascinating art that was developed even before Bible times and continues much the same even to this day in countries slow to develop mass production techniques or even in our own country where the personal touch is desired for uniqueness.

We can easily imagine the prophet Jeremiah paying a visit to the potter and later describing what he saw in the eighteenth chapter of his work. Any of us would have gotten a little thrill out of such a visit. We like to be spectators, to watch people doing what we ourselves are unable to do because of lack of ability or training. Jeremiah was not a potter, and the maker of pots was not a preacher, but there was a sermon in the clay for that day and for this one. The marred or misshapen vessel while still on the wheel could be brought back again into a lump and refashioned as it pleased the potter. So, too, Jeremiah suggests, our Maker can transform marred...
lives and fashion them anew into something pleasing to Him.

The prophet Isaiah gets another sermon on the subject of clay and the potter. He writes of a potter's wheel.

Isaiah 45:9: “Woe unto him that striveth with his Maker! Let the potter strive with his clay, and if it receive not his handwork. Shall the clay say to him that formed it, ‘Woe be to me!’ or thy work, ‘Thou hast no hands’? Hath not the potter power over the clay, of the wheel? We are indebted to the American Bible Society for the picture of a potter at work with his heavy, momentum-sustaining wheel. The picture comes from a recently released midi-Continental Bible picture "The Potter's Wheel" which tells a story of Scripture distribution in India and compares the work of the American Bible on the lives of its readers with the shaping of common clay by a potter.

**Centennial Celebration of Nortonville Church**

Early in 1961 plans were made for a Centennial Celebration of the Nortonville, Kan., Seventh Day Baptist Church. A Centennial Committee was appointed, with Edna Wheeler chairman. Much time was spent by the committee in the search for authentic history, costumes, pictures, and antiques for display. Centennial plates were ordered and sold in honor of the event.

The first worship service of the original Nortonville Seventh Day Baptist Church was August 14, 1865. The Centennial Celebration was August 3, 1963, a more convenient date.

This important day started with the regular Sabbath morning worship service with Pastor Bass in charge. The regular Sabbath morning worship service is a lay minister in the Seventh-day Adventist Church at Troy, Kan., read the Scripture. John Conrod, pastor of the Kansas City church, gave the talk to the children. Clayton Fabian, a pastor in the Seventh Day Church of God, from Stanberry, Mo., and Rev. C. B. Dennison, local retired Methodist minister, were also present and took part in the afternoon service.

The message of the morning entitled "Seeing the Invisible One" was brought by Pastor Bass. Pastor Bass brought to mind just as Joshua urged the children of Israel to keep the covenant, so our forefathers urged the children of Nortonville to keep their covenant. As Joshua placed a stone as a witness to the Lord, so here at Nortonville have also placed a stone as a witness unto the faithful of the faith of our church's forefathers. Pastor Bass urged those attending to visit the site of those first services, and the congregation read in unison our covenant in re-dedication.

In the Sabbath School hour letters from former pastors, members and friends were read. There were six from former pastors; two from former members of the Continental Association, and three from young men ordained to the ministry from this church.

The last half of the service was used for giving recognition to living members who are descendants of the pioneer founders of the church. The names of the pioneer families included: Saunders, Stillman, Bearden, Greier, Grinnell, and Randolph. Fred and Myra Maris are the only living first-generation descendants. Second-generation descendants are Paul Hunsley, Boulder, Colorado, Alma (Maries) Davis, and Edwin Wheeler, both of Nortonville. Third-generation descendants consist of the William Vincent family and Margaret (Stillman) Oden, Sabatha, Kan. Alfred Wells, Lawrence, Kan., is a great-grandson of the Rev. A. F. Randolph, the church's first pastor. Herbert N. Wheeler and Clarissa (Wheeler) Rasmussen, Boulder, Colo., are direct descendants of the Rev. Samuel Wheeler who was the second minister to serve the church.

The church service in the afternoon was divided into four parts. The first 25 years (1865 to 1888) were dramatized with a skit of the history and work of the church. Fourteen members of the church took part in the skit, using authentic minutes, names of participants at the first meeting, and costumes. The skit was prepared by Myra Maris and Lenna Babcock.

During this period the Sabbath School was formally organized on April 3, 1869, and the Continental Missionary and Benevolent Society was organized April 15, 1882. The dedication of the original church two miles north of Nortonville was held May 1, 1883.

The next 25 years (1888 to 1913) were reviewed in a paper prepared by Jessie Crouch and Alena Bond. During these years the church was torn down, carefully moved and rebuilt at the present site. Also the parsonage was moved bodily, slowly and surely, and placed south of the church building. The moving, even without the presence of a paved road, took place so safely and gently that Mrs. Hills, the pastor's wife, lived in the parsonage during the transit, cooking the meals and doing other household duties. Dedication of the church took place on May 19, 1902. The Individual Communion Service was instituted in 1911.

The history of the next 25 years (1913 to 1938) was portrayed by the use of a visual aid of church buildings of historical interest. The Golden Anniversary of the church was observed during Association in 1913. General Conference work took place on May 19, 1902. Individual Communion Service was instituted in 1911.

The history of the next 25 years (1913 to 1938) was portrayed by the use of a visual aid of church buildings of historical interest. The Golden Anniversary of the church was observed during Association in 1913. General Conference work took place on May 19, 1902. Individual Communion Service was instituted in 1911.

The history of the next 25 years (1913 to 1938) was portrayed by the use of a visual aid of church buildings of historical interest. The Golden Anniversary of the church was observed during Association in 1913. General Conference work took place on May 19, 1902. Individual Communion Service was instituted in 1911.

The history of the next 25 years (1913 to 1938) was portrayed by the use of a visual aid of church buildings of historical interest. The Golden Anniversary of the church was observed during Association in 1913. General Conference work took place on May 19, 1902. Individual Communion Service was instituted in 1911.

The celebration was brought to a close with a social evening. It had been a day of joy for the 157 who attended. Ten states were represented in the congregation.

A Stirring in the Mulberry Leaves

(Continued from page 9)

someone said, "Oh, for heaven's sake, let's break this up and go have some coffee. We're getting too worked up over this." So the meeting broke up, and they went and had coffee.

But some of us stayed behind to talk about what had happened and we thought, "Well, now we really are acting just like the church, because every once in a while the church will get worked up about something. after they've talked about it the church will get worked up about this." So the meeting broke up, and they went and had coffee.

What Africa Needs

Albert Schweitzer, noted physician-clergyman, who has operated a hospital in Gabon, Africa, for the past half century, has this to say about contemporary Africans: "At this stage, Africans have little need for advanced training. They need very elementary schools run along the old missionary plan, with the children going to school for a few hours every day and then going back to the fields. Agriculture, science, and industrialization, is their greatest need."

The SABBATH RECORDER

THE SABBATH RECORDER

Philipino Minister

Writes Again of Gospel Needs

Virgilio Ibarra, a seminary graduate, writes again from the mountain country of Luzon where he is patiently attempting to carry on a Sabbathkeeping Gospel work without denominational assistance. Letters such as this may well be shared in part with those who are pleased to include the Philipino gathered... Christ is in the center of their love and prayers. This young man has a simple request, knowing that our budget does not allow us to support him and his work. He adds at the close of his letter that some of his native friends are asking him to appeal to our friends in America to send some second-hand clothing against which he is asking to tell us of this request, but "If you can help me in favor of our native friends, kindly send a relief for them."

Part of his letter deals with his efforts to get Seventh Day Baptist literature translated into the native dialect because 98% of the people with whom he is working speak that language. The churches of Holland have sent a check to provide for the printing of one tract.

It's only one. Jesus says. It is to "love one another as I have loved you. This kind of love takes personal action - it takes concern - it takes compassion - it takes complete consecration - and it might take us to the crucifixion. But, as Andy Young said, "If we do the incarnational thing, we might be found helping a lot of people to help us."

We sang some of the songs that had been sung in Washington the day before - the day of the Negro freedom march. We sang "We Shall Overcome" for about twenty minutes, people making up verses as they went along. But I remember something one of my friends said, "This is the first time we've ever been together on a Sunday." "Black and white together, someday. . . . We shall brothers be, someday. . . . And then the reconciliation was complete, and we could go to bed.

I know for a fact that none of the people who participated in this experience are ever going to quite the same again. The sight of the bread, candy and the black Bette hugging each other and crying is not going to be easy to forget. It took something hard - something tough to go through - to make the possibility of the neutral position. And I, for one, was convinced that a Christian can never be neutral - whether it's about racial discrimination, or African and Bible reading in schools, or fraudulent politics, or anything. A member of the Church - the dispersed Church, the Body of Christ - can never be neutral. Jesus said, "He that is not with me is against me; and he that gathers not with me scatters." And now I know what He meant. It's so easy to be the church, when all you have to do is talk. We're not dis-crediting them. We're not forbidding them to come to church. We're not being mean to anyone. After all, we're Christians! But because we're being neutral - because we're ignoring them - are we causing them hurt?

There is a stirring in the mulberry leaves, and it is much more than a wake-up in the Christian Church. Some of our people are beginning to understand. There's only one way, Jesus says. It is to "love one another as I have loved you. This kind of love takes personal action - it takes concern - it takes compassion - it takes complete consecration - and it might take us to the crucifixion. But, as Andy Young said, "If we do the incarnational thing, we might be found helping a lot of people to help us."

We're getting too worked up over something. After they've talked about it the church will get worked up about this. So the meeting broke up, and they went and had coffee.

But some of us stayed behind to talk about what had happened and we thought, "Well, now we really are acting just like the church, because every once in a while the church will get worked up about something. After they've talked about it the church will get worked up about this." So the meeting broke up, and they went and had coffee.

What Africa Needs

Albert Schweitzer, noted physician-clergyman, who has operated a hospital in Gabon, Africa, for the past half century, has this to say about contemporary Africans: "At this stage, Africans have little need for advanced training. They need very elementary schools run along the old missionary plan, with the children going to school for a few hours every day and then going back to the fields. Agriculture, science, and industrialization, is their greatest need."

The SABBATH RECORDER

THE SABBATH RECORDER

Philipino Minister

Writes Again of Gospel Needs

Virgilio Ibarra, a seminary graduate, writes again from the mountain country of Luzon where he is patiently attempting to carry on a Sabbathkeeping Gospel work without denominational assistance. Letters such as this may well be shared in part with those who are pleased to include the Philipino gathered... Christ is in the center of their love and prayers. This young man has a simple request, knowing that our budget does not allow us to support him and his work. He adds at the close of his letter that some of his native friends are asking him to appeal to our friends in America to send some second-hand clothing against which he is asking to tell us of this request, but "If you can help me in favor of our native friends, kindly send a relief for them."

Part of his letter deals with his efforts to get Seventh Day Baptist literature translated into the native dialect because 98% of the people with whom he is working speak that language. The churches of Holland have sent a check to provide for the printing of one tract.

It's only one. Jesus says. It is to "love one another as I have loved you. This kind of love takes personal action - it takes concern - it takes compassion - it takes complete consecration - and it might take us to the crucifixion. But, as Andy Young said, "If we do the incarnational thing, we might be found helping a lot of people to help us."

We sang some of the songs that had been sung in Washington the day before - the day of the Negro freedom march. We sang "We Shall Overcome" for about twenty minutes, people making up verses as they went along. But I remember something one of my friends said, "This is the first time we've ever been together on a Sunday." "Black and white together, someday. . . . We shall brothers be, someday. . . . And then the reconciliation was complete, and we could go to bed.

I know for a fact that none of the people who participated in this experience are ever going to quite the same again. The sight of the bread, candy and the black Bette hugging each other and crying is not going to be easy to forget. It took something hard - something tough to go through - to make the possibility of the neutral position. And I, for one, was convinced that a Christian can never be neutral - whether it's about racial discrimination, or African and Bible reading in schools, or fraudulent politics, or anything. A member of the Church - the dispersed Church, the Body of Christ - can never be neutral. Jesus said, "He that is not with me is against me; and he that gathers not with me scatters." And now I know what He meant. It's so easy to be the church, when all you have to do is talk. We're not dis-crediting them. We're not forbidding them to come to church. We're not being mean to anyone. After all, we're Christians! But because we're being neutral - because we're ignoring them - are we causing them hurt?

There is a stirring in the mulberry leaves, and it is much more than a wake-up in the Christian Church. Some of our people are beginning to understand. There's only one way, Jesus says. It is to "love one another as I have loved you. This kind of love takes personal action - it takes concern - it takes compassion - it takes complete consecration - and it might take us to the crucifixion. But, as Andy Young said, "If we do the incarnational thing seriously - if we believe in the im-planted Word of God - then we must accent the crucifixion. And our only hope is in the resurrection."

Submitted by Rev. Rex Zwetch, Secretary of the Pacific Baptist Board of Christian Education.

ITEMS OF INTEREST

Seat Belts Safer

Than Supernatural Statuses says Catholic Priest

Father L. Romagosa, a leading Roman Catholic clergyman in New Orleans, La., has this to say about seat belts over dashboard statues, to reduce accidents or fatalities on the highways. In a newspaper editorial he told his parishioners that only one car in 100 is equipped with seat belts despite proof they can reduce injuries by one-third and deaths by one-half. "This is particularly interesting," he said, "when one stops to consider the proportion of the remaining 99 cars prominently displaying one, two, or even three religious statues upon their dashboards that are forbidden to the church's ministry. Seventy percent of the religious articles would seem to imply a hopeful wish thereby to double and redouble divine protection. This almost borders on superstition, as if God were more pleased with the fad of displaying cheap religious fac-similes than with the use of sound common sense in automobile safety. Father Romagosa stressed the importance of the use of right reason, which is pleasing to God, and the lesson of experience, which leads to the conclusion that seat belts save more lives than dashboard saints.

Leaders of the Mormon Church in the United States are reported to be considering abandonment of its historic policy of discrimination against Negroes. From its earliest days the church has advocated Negroes to simple membership, but has not permitted them to progress beyond this to the church's ministry. A spokesman says that the decision finally will be made by the president who is regarded as the chief prophet and "source of divine revelation."--W. W. Reid

Central Association Fall Meeting

The Central New York Association which holds its annual meeting in the spring announces that its one-day fall session will be held at Leonardsville on October 12. The Rev. Herbert Levoy acts as the host pastor.
Sunday might well be called Constantine's Day. In the chronologica table in the back of Nixon's Dictionary (Encyclopedic Edition) under the date A.D. 312 it says: "Constantine establishes the observance of Sunday." Under the date A.D. 313 it says: "Constantine the Great establishes the Sabbath. His edict, however, was a political move and he was still a sun worshiper at heart. His edict of 321 reads: "Let all the judges and the townspeople and the occupation of all the trades rest on the venerable day of the sun, but let those who are situated in the country lines and at full liberty attend to the duties of agriculture, because it often happens that no other day is so fit for the planting of corn and the planting of vines, lest by neglecting the proper occasion they should lose the benefits granted by divine bounty.'

Up to this time the early Christian churches observed the seventh day as a day of worship. Jesus, as well as Peter and Paul, preached and healed on the Sabbath, the day of rest blessed and sanctified by God at the creation. When the disciples were criticized for plucking grain and eating it on the Sabbath, Jesus said, "The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath." (Mark 2: 23-29).

In many of the Old Testament books the seventh day is called "the holy sabbath unto the Lord" — the real Lord's Day. At the time of the Reformation, the Sabbath was abolished by many churches. We have enjoyed the scene of various summer events, will be left between the church and the parking area.

Another improvement to the property is a new classroom addition. A special committee has been taken by the representatives of the diaconate, Elmo Davis; the church moderator, Daryl White; the Sabbath School superintendent, Richard Steele; the Ladies Aid, Frances Stephan; and the Youth Fellowship, Ed Hansen.

At the fellowship dinner, excellent Conference reports were given by Sheila Davis, Mrs. Betty Rood, Daryl White, and other officers.

The parsonage is a center for friendly visitation, many friends stopping en route from Conference. Here is the meeting place for two Sabbath School classes and various organizations of the church. The Mid-Week Reminders bespeak the all-out interest, enthusiasm, and consecration of our pastor and his wife to the work of our Denver church.

We are all saddened by the passing of our beloved Maude Davis, a charter member and true servant of God.

We're proud of our Youth Fellowship group with Ed Hansen, president, and capable young people in other offices. SEPTEMBER finds several of our young people college-bent: Phil Davis, Mesa College; Grand Junction, Colo.; Jerry Knox, C. S. U. at Ft. Collins; Gary Davis and Robbie Stephan, Colorado State University at Boulder, Colo.; and Jean White and Janet Sue Turpin, Milton.

Bud Stephan is "house parent" at Colo. State Children's Home with responsibility for 16 boys. Don Hansen will
Births

Greene.—A daughter, Elizabeth Marietta, born Sept. 5, 1963, to Mr. and Mrs. Ronald L. Greene of Greenville, Pa.

Obituaries

Shelton.—Hortense Keith, daughter of Billy and Esther Keith, was born Jan. 3, 1884, in Stone Fort, Ill., and died in Texarkana, Ark., Sept. 6, 1963.

At about the age of 18 she became a convert to the Sabbath and at the age of 20 she married Thomas Shelton, who also became a Sabbath convert. Hortense was a charter member and the oldest member of the Seventh Day Baptist Church of Texarkana, and a resident of Texarkana for more than 40 years.

Surviving are one daughter, Mrs. Ruth Griffith of Texarkana, one sister, Mrs. Nadine Powell of Long Beach, Calif., two grandchildren, and two great-grandchildren.

Funeral services were held at the Silverino Baptist Church, with her pastor, the Rev. Marion C. Van Horn, officiating. Burial was in the Silverino Cemetery. — M.C.V.H.

Titsworth.—Miriam Saunders, daughter of Irving and Katharine Davis Saunders, was born at Alfred, N. Y., Dec. 17, 1879, and died at Lakeland, Fla., Sept. 10, 1963.

At an early age she was baptized and joined the First Alfred Seventh Day Baptist Church. She attended schools in Alfred and Rochester, and studied ceramics at Alfred University.

On April 6, 1904, she was married to Waldo A. Titsworth, who died in 1956. She is survived by three children, Mrs. Ruth K. Baum, of Lakeland, Fla., Irving S. of Madison, Tenn., and Alfred A., Texas, six grandchildren and one great-grandson. Mrs. Titsworth was very active in the church Ladies Aid, Evangelical Society, and several clubs in Alfred.

After Dr. Titsworth retired in 1946 they moved to Daytona Beach Fla., and Mrs. Titsworth was a member of the Daytona Beach Seventh Day Baptist Church and their Ladies Aid. The last three years she resided in Lakeland, where she was quite active until she suffered a broken hip in March.

Funeral services were held in the Heath Funeral Chapel, Lakeland, with the Rev. Wm. B. Caldwell, pastor of the Lakewood Park Methodist Church, officiating. INTERMENT will be at a later date in the Alfred Rural Cemetery. — R.B.