### OWM Budget Receipts For April 1964

<table>
<thead>
<tr>
<th>Treasurer's</th>
<th>Boards'</th>
</tr>
</thead>
<tbody>
<tr>
<td>April 7 Mos.</td>
<td>7 Mos.</td>
</tr>
<tr>
<td>Adams Center</td>
<td>$138.35</td>
</tr>
<tr>
<td>Albion</td>
<td>310.05</td>
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<tr>
<td>Alfred, 1st</td>
<td>423.35</td>
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<tr>
<td>Alfred, 2nd</td>
<td>182.35</td>
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<tr>
<td>Associations &amp; Groups</td>
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<tr>
<td>Battle Creek</td>
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<tr>
<td>Bay Area</td>
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<td>Boulder</td>
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### April Disbursements

<table>
<thead>
<tr>
<th>APRIL DISBURSEMENTS</th>
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</thead>
<tbody>
<tr>
<td>Board of Christian Education</td>
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<tr>
<td>Historical Society</td>
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<tr>
<td>Ministerial Retirement (Mem. Fund)</td>
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<tr>
<td>Ministerial Education</td>
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<tr>
<td>Missionary Society</td>
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<tr>
<td>Tract Society</td>
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<tr>
<td>Trustees of General Conference</td>
</tr>
<tr>
<td>Women's Society</td>
</tr>
<tr>
<td>World Fellowship &amp; Service</td>
</tr>
<tr>
<td>General Conference</td>
</tr>
<tr>
<td>Church World Service</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

### Summary

- **1963-1964 OWM Budget**: $100,510.00
- **Receipts for 7 months**: $55,658.95
- **OWM Treasurer’s Budget**: 4,492.65
- **Amount yet to be raised**: $40,358.40
- **Needed per month to raise budget by July 31, 1964**: $13,452.80
- **Percentage of (10-month) time elapsed**: 70%
- **Percentage of budget raised**: 59.85%

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**Planning for the Future**

The plans of men for a better world will come to naught unless the planners superimpose the cross of Christ over each hemisphere, for the crying need is for changed hearts for a changed world.
Irregular Church Attendance

"What difference does it make if I attend my church irregularly? Surely people will understand that I am sometimes unusually tired or that there is something going on somewhere else that justifies my absence occasionally." Such statements have a semblance of reason and logic, but we all know that they are pretty flimsy excuses and they get more flimsy the more frequently they are used.

If I am a church member I have a responsibility; I have a place to fill in the congregation, if nothing more. When I joined the church, I did it because I had accepted Christ as my Savior and felt that I wanted to work for Him in the fellowship of the church. I agreed to or signed the church covenant, which is a clause in it about faithfully keeping the appointments of the church and consistently supporting it. Do I really have a moral right to break that covenant?

Let us apply a little of that so-called logic. Admitting that I have a place to fill in the congregation and that every worshiper has a responsibility, what happens when it is not filled? The cause of Christ may suffer in the breaking down of confidence in the church. Look at it this way: I can make everyone else be responsible to make one of the same sort. The chances are I would not want them to do so, especially if my home church membership is sometimes the reason, I suppose that half or two thirds of the church members had an excuse the same Sabbath or a different one each Sabbath. Where would the church be?

We go to church to worship God but not to worship alone. Much of the joy and satisfaction of the worship service is the close fellowship with others in worship, in singing the songs of praise and redemption. When we attend we expect to see the pastor, the choir, the deacons and our faithful friends in their accustomed places. We feel let down if they are not there. We lose confidence and wonder why they are not there. By the same token we have a place to fill and no one else can fill it. Visitors come to observe and to worship. If they come they should gain the same assurance that the members are not regular enough in their attendance to convince them that they are in earnest about Christian worship and service.

Faith and Order Trends

The National Council of Churches publishes quarterly a 16-page, tightly condensed booklet called Trends (Faith and Order) which is an "ecumenical "fence post" of information and interpretation of what has been happening in interdenominational groupings to further the cause of church unity.

Reading the latest issue in its entirety one is impressed with the trend or trend to think of unity almost entirely in terms of union. The union talked of members of certain Protestant denominations to explore the possibility of merger, but the recurring emphasis (at least in this issue) is for the bigger union—between Catholic and Protestant. Anything less than this does not seem to be countenanced by the writers as a worthy goal. The 'sin of division' refers primarily to the two branches of Christendom—three if one includes the Eastern Orthodox. Ecumenism is a term used by these Faith and Order writers to apply to the effort to reunite the whole Christian Church.

When we read reports of National and World Council meetings and occasional stories of other ecumenical gatherings if we have an opportunity to read them—we do not get nearly as complete a picture of the whole movement as when we read it all in one issue of a publication such as Trends. The result is pleasing or disturbing, depending on whether or not one is in agreement with the idea that all of us should be working for ultimate church union. Brought together here are edited reports of the Sixth General Assembly of NCC, Vatican Council Report, Pope Paul's Pilgrim's Way message "For Peace and Pilgrimage," the 135,000 World Mission in Mexico (WCC), Archdiocesan Commission, in 19th Ecumenical Study the pastor, the Bishop Faith and Order Conference, and two or three pages of brief items about faith and order developments in the United States and the world.

Reporting the Faith and Order Sections of the General Assembly of NCC, the publication notes: "A statement of the precise meaning and form of unity is a task not yet performed, and there are many fears that surround any prospect of visible unity. In a recent paragraph: "Our churches have no common theology of unity, nor is there adequate theological motivation for unity. The word 'ecumenicity' is common enough, but has little content. . . " One delegate at Philadelphia made a comparison which some would think quite appropriate. "I long for a time when the realization of the Church truly united as much as my Negro brother longs for the realization of the rights that are his but have been so long denied."

The Week of Prayer for Christian Unity (January 18-25), once a Roman Catholic venture, is now being strongly pushed by ecumenical leaders. This year the distribution of Week of Prayer leaflets increased to 135,000. Last year it was 60,000. It contained the same prayers as used by the Catholics. The history of the movement as reviewed, mentions that it started in 1908 with Fr. Paul James Francis urging Catholics to pray for the "return" of all separated Christians to the Holy See. In the 1930's a Catholic professor in France tried to make the observance more acceptable by changing the name. Now the unity of all Christians may come, such as Christ wills, and by the means He wills. Most American Catholics, however, have continued to use the earlier form. Throughout the world there were many instances of Catholic and Protestant clergywomen appearing on Week of Prayer programs together.

At Mexico City last fall, in a report on "Joint Action for Mission," the question was raised, "Is Joint Action for Mission really possible without having reached actual church union?" The answer was not quite clear but implied that joint action in some form was like a "cradle" step toward full unity which must always be recognized as our goal."

The Archdiocesan Commission, in order to foster church union, is first of all trying to educate Catholic youth in ecumenism. Credit courses are now being offered in several Catholic colleges. Programs have been given for high school pupils, nuns, and nurses training schools. Listed under U.S. Developments this item is found: "The acting presiding-
ficer of the House of Bishops of the Protestant Episcopal Church, Bishop Nelson M. Burroughs, declared at the end of its meeting that organic union within Protestantism, Roman Catholicism, and Orthodoxy must be the Episcopal Church's goal.

Another item coming from an Episcopal source brings us back to a suggestion on the front page of Trends where the question is raised: "What the NCU is doing in Philadelphia is said to imply "a healthy skepticism, enabling us to evaluate it with eyes open and to reject any temptation to sentimentality."

The joint commission on Eumeculical Relations of the Protestant Episcopal Church urged increased participation in the NCC but insisted its pronouncements "should avoid the impression that they offer the only specific Christian solution." to problems.

What should the attitude of Seventh Day Baptists be toward all this trend toward ecumenism fostered by various divisions of the NCC? Certainly it should be one of keeping our eyes open and our minds clear. In a program of church union we can reasonably expect an increase of pressure to persuade all Christendom that denominational differences (such as the seventh-day Sabbath) are unimportant.

The talk of mergers of quite dissimilar groups bears this out, especially when some of those groups are also having merger conversations at the same time with other groups that are still less similar. Here the geometric law, things equal to the same things are equal to each other, seems applicable.

--EDITORIAL NOTES--
Earthquake, Fire, and Sword

None can rejoice when calamities strike. The moments of horror endured by some of the people of the earthquake the last of March will never be forgotten. But the effect on Christians is notably different than on non-Christians. Baptist churches in the area did not have a large attendance two days after the catastrophe but it is reported that the following week the attendance reached large numbers. One pastor observed, "A deeper dedication has seized some of our fringe members." There were fifteen rededication services in two services. Another pastor reported that hard-to-reach prospects showed more interest in the church. Aside from the great economic hardship imposed by the loss of work opportunities it may be that the earthquake, like fire and sword, will prove to be a blessing in disguise. Unbelievers are shaken; believers steadied. Eternal things more real as temporal things crumble or wash into the sea.

Stall-Ins

When the massive stall-in threatened by the Brooklyn branch of CORE on the opening day of the World's Fair failed to materialize, millions heaved a sigh of relief, counting it a victory for order and decency. Millions more would feel the same if the discredited U.S. Senate minority would call off its outmoded, obstructionist "stall-in" that is holding up the wheels of progress on needed civil rights and other important legislation.

"We should distinguish between a man's rights and his privileges. Then we should distinguish between rights that are civil and those which are moral, religious, political or natural."--Ernest Joiner, Sebastopol (Calif.) Times.

Correction

The editorial on integration (May 18, p. 11) gave an incorrect figure for the percentage of Negro pupils in the Plainfield, N. J., senior high school. Sorry! The correct figure is 28 per cent. In the elementary schools the percentage varies from 20 to 75 from school to school.

"Faith of our fathers, living still; In spite of dungeon, fire and sword."

THE FAITH

By Rev. Lester G. Osborn

Just what is this "faith of our fathers"? Is it their belief and trust in God and Christ? Is it something definite which they believed and accepted? Is it how they believed, an active principle; or is it what they believed, the body of doctrine for which they stood?

We find the "faith" some forty times in Acts and the epistles. In some cases it undoubtedly means the mental act of belief and acceptance as used in the Gospel. Where Jesus asserted that "a man is not justified by the law, but by the faith" (Gal. 2: 16) he certainly meant: "We have put our faith in Jesus Christ; we are justified through this faith" (NEB). "Confidence by the faith of him" (Eph. 3: 12) must mean "through faith in him" or "because of our faith in him."

There are four or five passages that there might be a question about. For example, Paul a d m o n i s h e d the Roman church, "Him that is weak in the faith receive ye" (Rom. 14: 1). It could apply to one who is weak in his faith, or to one who does not completely accept the whole of the Christian revelation.

In the majority of cases "the faith" definitely means the content of the Christian belief — not how one believes, but what he believes. The "faith" is the system of doctrine given by revelation of God. It is the body of truth given through the Holy Spirit and recorded in the Bible.

When Paul told Timothy, "I have kept the faith," Paul was thinking of it as something which God had entrusted to him, and which he had guarded jealously.

Paul wrote to the Galatians that he was "unknown by face unto the churches of Judea . . . but they had heard only that he which persecuted us was turned to be a preacher of the faith which he once destroyed" (Gal. 1: 23). We read that "a great company of priests were obedient to (Ahed to the) faith" (Acts 6: 7). Paul declared his mission to be to promote adherence to the faith among the Gentiles (Rom. 1: 5).

Paul urged the Colossians to "walk in him (Christ) rooted and built up in him, and established in the faith" (Col. 2: 6, 7), and warned them against being "moved away from the hope of the Gospel," which they would not be if "ye continue in the faith grounded and settled" (Col. 1: 23). The foundation is the Gospel message. They must be firmly grounded on this foundation — must adhere steadfastly to the Gospel. Only thus could they have stability of position when withstanding those influences which threatened to dislodge them. Many who profess to have adopted Christianity, and who have united outwardly with God's people, but who are truly turned to the Lord in repentance and rested entirely on His finished work, soon forget the claims of the Gospel when "doctrines of devils" would draw them away, because they are not firmly grounded in the faith.

Paul and Barnabas confirmed "the souls of the disciples, exhorting them to continue in the things which they had been instructed. Paul and Silas delivered the decision of the Jerusalem Council, "and so were the churches established in the faith" (Acts 15: 28, 29). Paul admonished Titus to "rebuke them (the unruly and vain talkers, v. 10) sharply that they may be sound in the faith" (Titus 1: 10). "To tell a fault." Titus was to deal "sternly, even severely with them, so that they might be sound in the faith and free from diabolical error." (Acts 15: 28)

Deacons are to "hold the faith as a sacred trust, with complete sincerity" (1 Tim. 3: 9, Phil.). And they must have "great boldness in the faith" (1 Tim. 3: 13). Peter tells us to resist the devil "steadfast in the faith" (1 Pet. 5: 9).

We hear a great deal today about
American Christianity celebrates two solemn days of holy penitence and confession. On Good Friday we remember with sorrow how men crucified Jesus Christ 2,000 years ago — and did it in the name of God. Today, on Race Relations Sabbath, we recall shamefully how Christ is still being viciously crucified by the oppressions and brutalities of men against their fellows — also in the name of God. It has been accurately said that 11 a.m. on Sabbath morn is the most racially segregated hour in American life.

We are face to face with the modern Freedom Movement which challenges our integrity as Christian people — to put up or shut up.

The Freedom Movement has exposed us to a decade of intense struggle. After ten years we are still sick and tired — sick of hearing nothing but race from every news medium; tired of hearing the Negro's problems for the whole 24 hours of a day; and so tired we want the Negro's problems out of the inner-city churches of the Negro ghettos of Rochester and Buffalo. For six months now I've been the assistant pastor of a small Negro congregation in Rochester. It is a Negro church. No one here is sick and tired. This is an all-Negro, freedom, dignity church. We've had enough of boycotts, pickets, beatings, freedom songs, marches, and all the rest. For four years I've worked in the five-city area. I've visited the ghetto. I've worked under guard. I've been arrested and thrown in jail. We are sick of this whole messy affair.

Let us be sure we are sick and tired of tokenism and gradualism and every other evil device which keeps your colored brother from being a full human being among fellow men.

Can we forget, every time Governor Wallace calls for law and order, that no school in his state has yet successfully obeyed the Supreme Court decision of ten years ago? Can we forget the ghettos of northern cities where little children die of rat bites?

Yes we have gains for this decade of slow movement. But these are a questionnableable.

In the City of Brotherly Love, a Negro chemist had his home wrecked by a mob in a white suburb while the police looked silently on. His home ruined and his family harassed, this man had to enter a hospital for a nervous breakdown.

In Jackson, Mississippi, we have the prosecutor asking the jury: "Do you think it is a crime to kill a nigger?"

In Prince Edward County, Virginia, we have not had schools for Negro children in five years.

But, North and South, the Movement goes on.

In the North, Negro children boycott inferior schools.

In the South, Negroes enter colleges under guard.

In the North, Negroes march for better homes, jobs, and a decent chance in life for their children.

In the South, students and ministers of the Southern Non-Violent Coordinating Committee (known as "Snick") go from shack to shack among frightened people, whispering through the half-opened doors the magic words: "Freedom is coming! Freedom is coming!"

And in churches everywhere men and women gather to pray for the time when all Christians can sing in a loud and mighty voice the words of the great spirit.
or a man. Jesus said very huently:
about the nature of man. We
power of the Gospel, which is the power
Christian is the man who believes in the
learn to avoid the problem when it be-
the oppressor, by violence and strife. The
other devices of the devil. Most impor-
retreat to gradualism or tokenism or the
- or Chicago.
comes too big to ignore - he does not
friends in Germany - or
Spirit
this faith he does not learn to put his
of the
in his life for the clue as to
And as Christians, we have definite in-
down, whether it come from a
downtrodden, whether it come from a
Carolina
in the image of God to be walled-off
the
was expired.
Naval Willesley Harley

I was born at Springfield, St. Catherine, Jamaica on the 17th of January, 1938. My parents have both been members of the Waterford Seventh Day Baptist Church for over 25 years. My mother, Cassandra (dressmaker), was formerly of "Derry church (now defunct). My father, Norm-

Dr. Neal D.

The key words are love, reconciliation, and redemption. But, per-
sistent Christian love, which is costly, is eventually reconciling, healing, and re-
storative; for it is a witness of God's love and God's heart, and it
reaches the opponent and so stirs his conscience and reconciliation becomes a
reality.
We do not retreat to gradualism or tokenism or the
Christian is the man who believes in the

Naval Willesley Harley

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My infant days were spent partly with my grandparents and with my parents. As far back as I can recollect Rev. Luther Chilow (missionary) used to visit the Derry and Waterford churches. I attended the Seafeld and Guy's Hill Primary Schools. Simultaneously I went through various grades of Sabbath School at Waterford. At the age of 14 while still at Guy's Hill Primary School, Rev. Neal D. Mills visited the school with the view of setting up new plans for a scholarship examination. I took this examination only to test my ability as I had no plans to attend secondary school and I knew not where the first shilling would come from to provide the necessary materials if I were successful. The events of the next few weeks were to change my whole outlook.

(Continued on page 13)

THE SABBATH RECORDER

MISSIONS - Sec. Everett T. Harris

Delegates to World Consultation Meetings at Salem, W. Va.

(Eighth in a series of biographical sketches of official delegates and alternate representatives from Seventh Day Baptist Conferences abroad.)

Naval Willesley Harley

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(Continued on page 13)

THE SABBATH RECORDER

MAY 25, 1964
now. At the end of my one year assignment I returned to Kingston to complete my course at the hospital school.

It was during those days in the country and at the Kingston Hospital that I became really concerned about salvation and the church. I had now learned many lessons and I was sure that Christ was the answer. I was baptized at Kingston Seventh Day Baptist Church by Rev. Leon R. Lawton. At the same time he was working on forming a group of Christians under Christian Service Brigade charter. I took their training course and was selected as one of the lieutenants.

I completed my three years' course in Pharmacy, sat my examination and at that sitting I was the only successful candidate. I graduated with a diploma in Pharmacy and was later licensed to sell, dispense, and compound drugs.

This marked another important stage. At the age of 21 I was married to Joyce McDermott. My residence was now at Mountain View and I worked at the Oxford Pharmacy for four months; Jamaica Times Drug Department for four months; Real Corporation as a medical representative for five months. In most employments the Sabbath came in conflict and I had to quit. For the last four years I have been engaged in dispensing at the Pharmaceutical Centre in Kingston.

At Mountain View I became attached to the group there which later became a branch of the Kingston church where I was elected leader. It is now a full accredited Conference church with a membership of approximately 30. That very year I was elected Assistant Conference Treasurer to Sister D. Lawton, and last year I was elected Conference treasurer. This year I was elected first chairman of the Department with presidency of Baptist Churches of Kingston, Mt. View, Whitchfield, Luna, and Orange Bay. I was also named to sit on the Budget Administrative Board set up by the American Missionary Board and Jamaica Conference and lastly, member of the Board of Christian Education.

My wife has a longer record as a Seventh Day Baptist member than I. She was elected treasurer of the church in 1960 and this year she was elected treasurer of the United Gift of Home Economics and Housecraft, employed at present at the Donrobin High School. She hopes to improve her qualifications soon.

We have three children, Edward Wesley 4, Judith Andrea 3, Joan Angella 1.

The only thing I can say about my affiliations is that I have always been a Seventh Day Baptist. The words "Seventh Day and "Baptist" are imperative for me as far as Bible standards are concerned. One of my greatest hopes is to be able to help humanity better, and this conviction is getting stronger as the days go by. I have been engaged in various aspects of business in my profession but I have never given up my church. I am hoping that when I will be able to give more time, if not all, to the work of God's kingdom.

At present one of my greatest desires is to see more and better church buildings in Jamaica. I have helped to reorganize our local building fund to the point where it now produces £16 per month instead of £3 as formerly. Most of our churches are only half finished and the fund will be of some help. What the future holds for me, God knows. I am only willing to do as He directs and I have no more concrete plan than to do His will. I do believe that after CoWoCo I might see better than now something of the future, but for now let me say, "Thy will be done, Amen."

Sustaining Grace for a Senior Citizen

By Rev. Orville B. Bond

In Paul's second letter to the Corinthians (12: 9) we find these words: "My grace is sufficient for thee." Though Paul had sought three times to have the thorn in the flesh removed, the answer to this daily trouble came when he recognized the voice of the Lord and "peace was restored to me." The following lines, picked up in school by our grandson, Zachery Orville, whom I often ask to call Z.O.B., beautifully portray the simplicity and naturalness of many of our daily problems and what it takes to help us to solve the solution.

-Whether the weather be fair, Or whether the weather be not, Whether the weather be cold, Or whether the weather be hot, Whatever the weather, We can weather the weather, Whether we like it or not.

Though these lines indicate some strenuous times, they also illustrate how simple and down to earth are the problems that trouble us. Most of the problems of life concerned with matters growing out of our effort to secure the normal comforts of life. Every area of completion calls for the Kingdom of Heaven.

SABBATH SCHOOL LESSON

for June 6, 1964

Christians Face a Needy World


THE SABBATH RECORDER

MAY 25, 1964
CHRISTIAN EDUCATION — Sec. Rex E. Zwiefel

DEDICATED SERVICE

Miss Althea Greene of the Berlin Seventh Day Baptist Church will help with the Vacation Church School in Rockville, R. I., June 29 to July 10. She will work under the auspices of the Board of Christian Education and the Women's Board.

BIBLICAL MINISTERS CONFERENCE

As a result of the poll taken among Seventh Day Baptist ministers, the next meeting of that group will be in Battle Creek, Mich., April 28 to May 3, 1965. The poll was taken by the Rev. Hurley S. Warren, chairman of the Higher Education Committee of the Board of Christian Education.

PRE-CON RETREATS

The Youth Pre-Con Retreat, under the direction of the Rev. Myron G. Soper, will be held at EvUnBreth Acres near Buckhannon, W. Va., August 13-17, 1964. The fee will be $16.50.

The Young Adult Pre-Con Retreat will be held at Spring Heights Education Center, Spencer, W. Va., under the direction of the Rev. Ernest K. Bee. The dates are August 16-21, and the fee will be $18.00. The Rev. David Clarke will serve on the staff.

Youth Pre-Con Retreats who plan to travel with those coming to Young Adult Pre-Con will be housed with local folk the night of the 12th.

CONFERENCE NOON DISCUSSION

Dr. K. Duane Hurley, president of Salem College, will lead the post-lunch discussions for the young people at General Conference. He will interpret business that confronts the people so that a greater understanding will be fostered.

CAMP DATES

The Rocky Mountain Camp dates are as follows: Primary, July 3-5, directors, Mr. and Mrs. Duane Davis of Boulder; Juniors I, July 5-12, director, the Rev. Myron G. Soper of Boulder; Juniors II, July 19-26, director, the Rev. Albert N. Rogers of Denver; Senior, July 12-19, at North Loup, director, the Rev. Duane L. Davis. The latter camp is sponsored by the Mid Continent Association as a test. Plans are being made to have a camp period for persons over 60 years of age.

SCHOOL HONORS

(Taken from the White Cloud, Mich., church bulletin, May 2, 1964.)

"The Honors Program was held on Wednesday night at the local high school giving recognition to various honor students in each course of study. Members of the Seventh Day Baptist Youth Fellowship ship collected 16 and 3 runner-up awards. Those who received the honors were Betty Babcock in English, Algebra, Glee Club, French, and American History; Duane Cruzan in Industrial Art and Algebra; and Donna Sanford in English 1, Biology, and Algebra." Congratulations!

CAMPER EXCHANGE

Suggestions for the exchange of campers among Seventh Day Baptist youth have been arranged by Howard Ellis and Wayne Cruzan of the Youth Work Committee of the Board of Christian Education as follows: Pacific Coast camper to Mid-Continental; Mid-Continental to North Central; North Central (Morris Streich) to Mid-Continental; Western Association to Northern Association; Central to Eastern (Kauf Camp); Southwestern (James A. Wagner) to Southeastern; Southeastern to Western; and Eastern (Robert Wheeler) to Western (Camp Harley).

No doubt there will be some changes as the season develops.

PROCLAIMS DAY OF PRAYER FOR PEACE

"A day of prayer for a permanent peace" is set for Memorial Day, May 30, 1964, in a proclamation issued by President Lyndon B. Johnson.

In setting the day for prayer President Johnson said, "I call upon all the people of the nation to invoke God's blessing on those who have died in defense of our country and to pray for a world of law and order." He set 11:00 as the hour to unite in such prayer, and urged press, radio, and television co-operation in the observance.

LET'S THINK IT OVER

The Becker Amendment Opposed by Baptist Leaders

By C. R. Daley

"There are moral reasons that make it difficult to be against the Becker proposals and be understood. One of these is that in agreeing with the present Supreme Court interpretation of the First Amendment, we are on the side of atheists and other enemies of religion in America whose contentions led to the Supreme Court rulings on Bible reading and prayer in public schools. It must be remembered, however, that we have entirely different reasons from those of the atheists. They want American society ridded entirely of religion; we want the government to stay out of religion so that churches and other voluntary agencies may practice and propagate religion in American society according to their own conscience. No Christian relishes being on the same side with an atheist, but it is better to be on the right side with the wrong persons than on the wrong side with the right persons."

"This is a portion of an editorial by Dr. Daley published in the Kentucky Baptist for the Baptist Press weekly. He was the author of a resolution passed by the Executive Board of the Kentucky Baptist Convention which held that the First Amendment is a better expression of the Bill of Rights than the proposed amendment to the Constitution.

WAR ON POVERTY

There are many misconceptions at top levels in government as to whether or not the war on poverty legislation would allow some of the $662.5 million to be administered by religious organizations, thus raising again the church-state issue. The Attorney General said that it excludes parochial schools in the education guide. Rep. Roman Pucinski (D., Ill.), affirmed that such groups as the Catholic Youth Organization and the Y.M.C.A. would be eligible to receive funds if they carried on training programs that were not sectarian in nature or worship.

Do we want a mixing of church and state in our government? Why? Will it lead to a further breaking down of the wall and to consequences hard to cope with?

A retired Southern Baptist seminary professor, T. B. Maston, in a Texas Baptist, warns against rise of secularism as a threat to religious liberty. Within the church he sees it as an attempt to achieve results purely by secular means and programs. Outside the church there is also, he said, a secular humanism that has already become a competing religion.

"There is a real possibility," he stated, "that secular humanism as a religion may enjoy rights and liberties particularly in public schools that are not accorded to our historic faiths. This is a real threat to religious liberty and our whole way of life."

"Let us be careful," he added, "that we do not deny the Jew, the Catholic, and the Protestant the right to propagate his faith while permitting a secular humanist the fullest of freedom."

THE BROKEN WALL

(Continued from page 7)

store them — to the whole God intended for all his creatures and people. It is a faith which, in the words of Paul, calls for new creations and new beings, and in the words of Jesus to Nicodemus, a dark night, calls for men to be born again.

It is a miracle that the Negro can still love the white man. It is the Negro today, for all his humanism, who is the one dark night, calls for men to be born again.

May 25, 1964
Correspondent.

We the Gentiles who are afar off, separated tians who have broken down these walls and broken by these walls of hostility and alienation. For too long have the Christian people in White nation, seeking to take very seriously the imperative of becoming the reborn, new creations of God, so loved the world. If the world, ought we not love it also? If the world, but that the world salvation of the world was the work of God in Christ, should it not be our work also?

Segregation deters that salvation, blind­

gorous y to eliminate every vestige of this evil force?

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Baptist Advance

A book review

The Baptist Jubilee Advance of the past five years culminated in the combined rally of the Baptist Board of Education at Atlanta City May 22-24. Part of the culmination was the release of a large paper-bound book Baptist Advance given to each registered delegate. This book is available in a better, cloth-bound edition from the American Sabbath Tract Society at $5.00. Sold at this low price it is a remarkable buy since it has 512 extra large pages (weighs over 1 1/2 lbs.) and is packed with information about the Baptist.

Although the main body of this unusual book that has been in preparation for over two years tells the story of the cooperating Board of Conventions there is much other valuable material. Under the general editorship of Davis C. Woolley, historian of the Southern Convention, there are fifty-eight contributors (4 Seventh Day Baptist). Charts and pictures illustrating work and growth make a last­
ing impression. A sixteen-page section written by the Baptist Advance and Scott Latrouette, in which he discusses the "why" of Baptist growth will have missed something very substantial.

The maps showing the density of Baptist growth give an understanding of the past and also of the future. There is a parallel between the extension pattern of Baptists in general and Seventh Day Baptists. This book contributes something important in this respect to our knowledge of where to concentrate our efforts in work. It is not only valuable for plan­

ning purposes but also highly interesting for the church member who wants to be well informed — a good book for the library.

"The man who has to eat his words never asks for seconds."

England Calling

The Sabbath truth was carried from England to the United States by the spoken word in early colonial days. Through the years there has been much interchange between the churches. Now there is a new interest in the distribution in Eng­

land of literature printed at Plainfield. A new friend from London writes in part as follows:

"Please do be yo unto be God the Father, through Jesus our Savior. I am a member of the body of Christ who have been reading your tracts for quite some time. These have brought real blessing to my heart. I have been instru­

mental in passing them on to my brethren. They, too, have beheld much blessing. I would therefore be grateful if you could send a collection for distribution not only among my people but also among the people of the unsaved world."

NEWS FROM THE CHURCHES

DODGE CENTER, MINN.—Our church has had two mountaintop experiences lately, the spiritual retreat with Allyn Mack­

intosh as speaker, and the semiannual meetings. An Auburn folks meeting up the bulk of the visiting dele­

gates. Now we are ready to do the work expected of us "in the valley."
The church was given a com­

plete cleaning in a work bee before the semiannual meetings. New carpeting has been laid in the foyer and the church building was given a com­

plete cleaning in a work bee before the semiannual meetings. New carpeting has been laid in the foyer and the pews re­

arranged in the sanctuary.

The Ladies Aid served luncheon to the members of the district W.C.T.U. at a work meeting April 14.

Our young folks attended Retreat in Milton, Wis. the weekend of May 1, 2, 3, and reported their experiences the next Sabbath. They took charge of the worship service of the pastor who was attending the Missionary Insti­

ute held in Little Rock, Ark.

Plans for the regular one-week Vacation Bible School to begin June 8 are progress­

ing. Classes will meet throughout the day with a half hour for lunch. Members of the Finance Committee are Mrs Donald Richards, Mrs. Robert Kloppstein, and Miss Phyllis Payne.

MAY 25, 1964

Phyllis Payne graduated from the Agricultural High School. Her marriage to Crookston. Mrs. Michael Pan, son of Mr. and Mrs. Milo Pan; Jimmie Jensen, son of Mr. and Mrs. Harry Jensen; all of Minneapolis, and Linda Moore, daughter of Mr. and Mrs. Sylvester Moore of Harris, are graduates from high schools this spring.

The business meeting held in April, Mary Thorngate presented her house, formerly occupied by Pastor and Mrs. Charles Thorngate, to the church. Situated immediately across the road from the church building, the house, with needed repairs, could be turned into a splendid parsonage.

The Music Committee has decided to ask the seniors to sing in the morning services at stated times, under the direction of Howard Moore. The regular choir and the junior choir will take their turns in the services. Leaders are Miss Mary Thorngate and Mrs. Donald Rich­

ard, — Correspondent.

NORTONVILLE, KAN.—Our Sabbath School annual report for 1963-64 collection was $43.23 from the individual classes and was designated to the Min­

isterial Education Aid. This money is used to make a Memorial Mission Fund in face of the W.C.T.U. American Bible Society, and for one of our missionary pastors.

The church voted to grant Clifford Bond a license to preach.

Church action has been taken to begin a Memorial Mission Fund in place of the usual practice in the past of throwing flowers at the death of a member.

The congregation joined in singing the new hymn, "We Lift Our Voice Rejoic­

ing," during Sabbath morning services in January. This hymn was the winner of the 1962 hymn contest.

Baptist Advance has been installed in several of the churches to enable some of our members to better enjoy the services.

Following a Fellowship Dinner on Feb­

uary 1 the film "So High a Calling" was shown for the benefit of the Sabbath School teachers and others interested. The movie stressed that a Sabbath School teach­

er must be the "calling" of a teaching class, and en­

couraged personal contact with the pupils.
On February 15 we enjoyed an exchange of pulpits between the Nortonville and Kansas City churches. It was nice to have Pastor Conrod with us again and we appreciate the efforts of both pastors in the exchange.

A “kick-off” program sponsored by our Lord’s Acre Committee was given on March 14. The program included a fellowship dinner followed by group singing and a discussion of family projects led by Mrs. Wilma Adamson. The film “God is My Landlord” was shown which stressed tithing and stewardship.

Illness has been quite prevalent in our church during the past quarter. We mourn the passing of Fred Maris, 94, who died on Sabbath morning, Feb. 29. His obituary appeared in an earlier issue. He was one of the first-generation descendants of Deacon Charles R. and Mary (Graves) Voorhees, was born Feb. 14, 1878, at Bethlehem, Md., and died April 12, 1964, in Olean (N. Y.) Hospital.

She was married on April 2, 1899, to William Bentley. Baptized Mar 6, 1903, she joined the Seventh Day Baptist Church in Berlin, while the Rev. Eugene Sockwell was pastor.

She was survived by their three children, Mrs. Blanche Wilcox of Richmondville, Miss Lyda Bentley of Troy, and Whitford Bentley of Berlin, N. Y.; and one grandson.

Funeral services were conducted by her pastor, the Rev. Paul E. Maxson. Interment was in the Seventh Day Baptist Cemetery in Berlin.

--- P.L.M.

Langworthy.—Hattie Stella Voorhees, daughter of Deacon Charles R. and Mary (Graves) Voorhees, was born Feb. 14, 1878, at Bethlehem, Md., and died April 12, 1964, in Olean (N. Y.) Hospital.

She was married Feb. 8, 1898 to Herman A. Langworthy of Fortville, N. Y., who died March 23, 1939.

There are four children living: Christine Blouvelt, Gertrude Gray, Leslie Langworthy, Margaret Ducey; and 18 grandchildren, all living in the vicinity of Olean, N. Y., Ceres, Pa., and Shinglehouse, Pa. Also living are two sisters and one brother Mrs. Virginia Craw, Texarkana, Ark., Mrs. John (Emily) Fitz Randolph, Milton, Wis., and Robert Voorhees, Eldred, Pa.

--- John Randolph

Thorngate.—John H., son of Rev. and Mrs. Charles Thorngate, was born August 13, 1896 at North Loup, and died at Eau Claire, Wis., Feb. 7, 1964.

He was baptized into the North Loup Seventh Day Baptist Church by the Rev. George B. Shew and later transferred his membership permanently to the Exeland, Wis., Seventh Day Baptist Church.

Mr. Thorngate served in World War I. He taught school in both Berlin and Eau Claire, Wis., living for many years in the later location.

Surviving are: his wife Dorothy, daughter of the late Mr. and Mrs. Ben Maxson of Milton, Wis.; two sons, Charles W. of Aiken, S. C., and John Jr. of Oak Ridge, Tenn.; one daughter Mrs. L. A. Wells, Kalamazoo, Mich.; eleven grandchildren; a brother, Dr. George Thorngate, Monterey, Calif.; four sisters, Myra Barber, Marguerite Clapper, and Mary Thorngate of Dodge Center, Minn., and Mrs. W. W. (Kitty) Baldridge of Stone Lake, Wis.

Funeral services were conducted in Eau Claire on February 11 with interment in the Eau Claire cemetery.

Hammond Church Celebrates

The seventy-five-year-old building of the Hammond, La., Seventh Day Baptist Church, recently improved, will be the site of the meetings of the Southwestern Association and the Diamond Jubilee celebration of the founding of the church June 18-21. This Association now has strong local leadership and a very ambitious program of evangelistic outreach. See story inside.