On February 15 we enjoyed an exchange of pulpits between the Nortonville and Kansas City churches. It was nice to have Pastor Conrad 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 lived in this community all his life. With his passing the church loses one of the first-generation descendants since he had been an active member for years of our church.

VERONA, N. Y. — Mrs. Leila Franklin, baptized May 16, 1896, was honored by a fellowship dinner at the church just before her departure to live with her daughter at Battle Creek. The short program included numbers by a young quartet, reminiscences by Zilla Vierow, and a gift presentation by Pastor Burdick. A "Best Wishes" cake inscribed with the date of her baptism was cut by the guest of honor.

The Ladies Aid met April 30 with Mrs. Garth Warner under the leadership of Mrs. Olin Davis. Following a review of the life of Lydia by Zilla Vierow the ladies made cancer "dresses" and laid plans for the next sewing meeting at the church.

Marriages

Champlin-Burdick.—George Arthur Champlin was married to Evelyn Burdick in DeLand, Florida, May 1, 1964, by the Rev. S. Kenneth Davis.

Hansen-Wellman.—Donald Hansen, son of Mr. and Mrs. Luther Hansen of Denver, Colo. and Judith Wellman, daughter of the late Silar and Marguerite Wellman of North Tonawanda, N. Y., were united in marriage at the First Methodist Church of North Tonawanda, N. Y., by the bride's pastor, the Rev. Rex E. Zwiebel, February 8, 1964.

That man may last, but never lives, Who much receives, but nothing gives; Whom none can love, whom none can thank, Creation's blot, creation's blank.

—Unknown.

Obituaries

Bentley.—Nellie Adella Barber, daughter of Thomas and Della Barber, was born Dec. 28, 1881, and died at Cobleskill, N. Y., March 26, 1964.

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 Stockwell was pastor.

She is 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 L. 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.


He was baptized into the North Loup Seventh Day Baptist Church by the Rev. George B. Shaw 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. Car., 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.
The Success of Missions

In a day when rising nationalism in Africa and communism in Asia are calling for sharpened criticism of things foreign and things Christian seem to have joined the chorus that calls missionary work a failure. If there has been a failure it would be much more correct to say misdirection. This is because of too little missionary work rather than wrong motives or methods. If foreign missions had been better supported and more carefully saturated the various countries than nationalism would have been achieved along Christian lines without violence and communism would not have swallowed vast land areas. Missionsaries came with too little support and arrived too late in many cases. The Christianization was not sufficient to stop the forces of evil although their work was good.

Let us look at the plus side. In most cases the emergence of African nations would not have been possible without the education provided by the missionaries. The Gospel sends people to foreign lands to endure uncustomed privations for the sake of the spiritually and economically underprivileged. The proverb, “A little knowledge is a dangerous thing” has often proved true. Given aspirations for a better life, some have not stuck to the Christian principles that they had started to grasp. Sometimes the ability to lead an undistanced life was lost. It happens in our country too.

Missions have accomplished much. Let us remember that there are about 55,000 Protestant congregations in so-called mission countries. It is estimated that in the southern part of the continent the number of Roman Catholic congregations. We read that in all but four countries of the world the nations, Christians are known by some branch of the Church. The churches have been established. This comes to pass by the faithful work of present missionaries and those who so faithfully served the Lord before them in those lands.

We hear much about the need for churches to become indigenous, to take care of all their affairs without supervision from the main body. But never mind the original missionaries. It is possible that mission boards were slow in seeing that the new churches were ready for this.

Political events have hastened the process in some places and wiped out the churches in others. Let it be remembered that it took many years of missionary work before there were any churches or native leaders. A nonexistent or half-trained church cannot be expected to hold its position in the Gospel to other villages. Men must be won before they can win others. A native church does not come as a result of any sudden beginning, as it has begun, with mission work. There is still a work to be done that will call all the missionaries we can send. If they are not needed where they and others have been laboring they are needed in some other field. The Macedonian call is still being sounded across the seas——a call to help.

Dissension in Congress and Church

Washington columnist, Patrick Fox, takes issue with President Johnson's outcry against dissension as he wants to see passed by Congress. Mr. Fox maintains that our system of government was “set up to accommodate——even encourage——dissension.” Pursuing this thought he says:

Vigorous, and even headstrong argument is a hallmark of democracy. Until the day comes when all brains and compassion somehow are invested in the top echelon of the dominant party, dissension will be necessary to reach even passable decisions.

We all know that many others have conceded dissension on civil rights, Medicare, the poverty package, and other matters. Yet, appeals to ‘national unity’ will not mask the flaws of the programs offered, and there is not even passable agreement on these matters.

When he was a fresh man Senator, Mr. Johnson maintained that the United States had the right to make laws that all are important, the rights of some cannot be assured by allowing the taking away of the others.

The same line of argument cannot be applied to the fight to theological, church, and denominational affairs, but trying to discourage argument about issues considered important by some in order to preserve our unity is not necessarily more gospel to Christian than to discuss the issues. The word “dissension” may seem harsh to some it is scriptural. When the question of the day is n0t of immediate or personal importance but of the decision before salvation was raised in Antioch by men from Judea, we read that Paul and Barnabas ‘had no small dissension and dispute among them.”

JUNE 1, 1964

Church Preference

Another large city, Greenville, S. C., has had a nearly complete church census conducted by 3,719 workers. It was found that church membership was 62.3 per cent, which was 4.8 per cent above the national average. This survey, differed from others in that it attempted to gather statistics of all members. It was found that the preferences were in close relation to the membership percentages. Sixty-one per cent of the unchurched people indicated a preference for Baptists; for Methodists, 11.4 per cent; for Presbyterians, 6.4 per cent; and for Churches of God, 4.6 per cent. All other denominations had less than 2 per cent.

Whether or not this finding can be considered normal for other southern or northern cities has not yet been determined. It would seem to indicate that churches have made themselves known to the unchurched. People in general know something about the various denominations in Greenville. In the second place, it seems to show that a large number of people
have grown up somewhat under the influence of a church but have not really been reached with the message of the church and have remained indifferent to its call to membership and service. It is assumed that most of them have not professed Christ. It would be interesting to know whether or not they would have expressed a Christ preference as well as a church preference if the question could have been tactfully asked. At any rate there is plenty of work for personal or mass evangelism in Greenville and every other city. People need to be made aware of the unsatisfactory situation of being indifferent to Christ. One is not a Christian just because he has a verbal preference for Christ rather than the devil.

For several generations there seems to have been a growing percentage of people who would express a preference for the Seventh Day Baptist church but would not take the trouble to join it or really engage in the work of a church that probably was the center of life for their parents. Church preference is usually a very noncommittal expression. It is as often an indication of a has-been connection as it is an openness to a closer walk with God. In either case, however, the love of Christ must constrain us to persevere in our efforts to secure full commitment.

Picture Stories to Come

It is not often that the Sabbath Recorder, with its limited space, makes room for picture stories. The next issues will be exceptions to this rule. The local Conference Publicity Committee at Salem, W. Va., has furnished pictures of new buildings at Salem which will make visitors very comfortable and glad they made plans to attend. Look for these stories. The Los Angeles pastor, upon request, has provided views of the extensive addition to the church plant which was recently dedicated.

Other pictures are solicited. Whenever there is an event of real significance it should be captured on camera for local or denominational publicity, or both. If there is a story to be told, clear black and white pictures may help to tell that story. Write the story or give the editor all the facts.

THE SABBATH RECORDER
We who are not specialists must leave warns against allegiance some aspects of what he referred to as a OSSIans IS that there were several varieties of New IS Paul w3ls Paul, not especially interesting. We know, for instance, that there were varieties of New Testament Christianity, and among them was Paul’s. Was the “Gnosticism” at Colossae actually undermining Christianity or just Paul’s variety? We also know that there were later varieties of Christianity that were outside “Gnostic.”

Finally, we may ask to what degree are Paul’s views on morality and behavior acceptable today? To make an unexamined assertion one way or the other is unsatisfactory if one is interested in perspective. One of the chief values in Bible study is the opportunity to wrestle with the thought, in order to appreciate what the church saw in them for it to cherish them. This is impossible unless we entertain the possibility that they may not be wholly relevant for our day.

We Receive Blessings From Depth Bible Study
By S. Kenneth Davis, Daytona Beach, Fla.

In our depth Bible studies this year two facts have kept recurring with amazing frequency. The first and most outstanding is the fact that the message is a universal one that transcends cultures and eras, applying itself to the living of these days just as surely as, although differently than, it did 1,900 years ago. A good example is the Book of Colossians chosen as our study book for the year by our Conference president.

Colossians has within its few pages some of the noblest religious and ethical teachings found in the New Testament or anywhere else. Paul, here and in the other letters which he probably wrote during his imprisonment at Rome, clearly and precisely defines once and for all the nature of the Christian life. Here in Colossians he warns against anything less than Christ, noting that Christianity is the final religion. Christ is all; there is nothing outside of Him. While we do not have this same precursor of second-century Gnosticism to grapple with today which Paul apparently had, still we do have philosophies that threaten Christianity just as surely and so the message takes on new meaning for us. This is not an isolated in

The Bible over and over continues to talk to twentieth century America. The fact that keeping coming to light in our depth Bible study was the authenticity and reliability of the Scriptures, which is so apparent. This is perhaps unquestioned by one who simply accepts the Bible as “God’s Word,” but to those who are conscious that that Word was written and transmitted by human fallible hands, it is reassuring to discover for oneself such dependability. After investigating various theories about authorship, dates, purposes, etc., we usually come back to a position similar to Clarke’s who writes in his introduction to the Epistle to the Colossians (Concise Bible Commentary, Macmillan Co. 1953, p. 881):

No doubt need be felt as to the authenticity of the Epistle. Theories supposing that some parts were interpolations, because they showed too little a stage of doctrinal development to be ascribed to St. Paul, are now abandoned.

Depth Bible study has opened our eyes not only to a broader appreciation of our Bible and the integrity of its writers; appreciation of the importance of its message today; and to a deeper commitment to God, inspiring not only the men who wrote but also the vast number to whom we are indebted for the amazingly accurate preservation and transmission of the Bible considering its stormy history.

Baptist Advance

The new 512-page book Baptist Advance reviewed in the issue of May 25 can now be ordered from the American Tract Society at $3 per copy. This is a special price for our people not meant to be in competition with what other agencies are charging. The book has much valuable information about Seventh Day Baptists contributed by our other writers, as well as all other Baptists groups, and it has our denomination—imprint. The supply is limited. Order now!
What Baptists Want to Say to Themselves and the World

A statement prepared by the Message Committee of the Baptist Jubilee at Atlantic City.

The Gospel of Jesus Christ speaks to every age, including this one. Baptists believe that it is their responsibility to translate it into meaningful terms for the Twentieth Century.

Baptists have been and continue to be a people of the Bible. Upon its authority, and fortified by experience, we declare that God is the Creator of all things, and that He guides the events of history toward the achievement of His benevolent purpose for all men. In His nature God is holy and righteous love. He hates sin but loves the sinner. He has unveiled His redeeming purpose and put it into operation through the atoning work of Jesus Christ and by the power of the Holy Spirit. He summons us to obedience that we should be co-workers for Him.

We confess that Jesus Christ is Lord. Therefore, all men must stand before Him for judgment, both in this life and the life to come. As Baptists we confess our sins and pray for forgiveness for our failures to live according to God's will for little children.

Every man is competent to stand before God in his own right without means of any human mediator. Human personality is sacred and of infinite worth. God created man in His own image, and Christ died for all men. Every man therefore possesses human dignity. Every man is worthy of respect and Christian love.

Every man has the inherent right of equal opportunity in all phases of the social order whether they be educational, governmental, or economic. Every system of life which tramples upon that dignity and degrades human personality must be challenged as sinful. We as Baptists rededicate ourselves to a ministry of reconciliation and call for a solution in keeping with the Gospel of Christ. Following the mission, the message, and the method of Jesus Christ we preach a Gospel which changes men. Through changed men we strive to change society. It is our purpose to thrust redeemed men into society. Thereby we seek to guide human affairs toward the will of God.

Christian men and women should be the conscience of the nation. We deplore any attitude or act that degrades human personality and denies to any man the right to the blessings of God. We call upon every Christian, in the spirit of Christ and through methods which are consonant with the Gospel of love, to involve himself in the struggle against the social evils of our day.

We Baptists declare our love for all men. Because of our understanding of God's truth, we maintain our own identity. But we extend the hand of brotherly cooperation to all who love the Lord Jesus Christ.

In the unity of the Spirit and in the bonds of peace, we join all Christians of this age in proclaiming the eternal Christ to a world still lost, a world for which He died.

SABBATH SCHOOL LESSON

for June 13, 1964

What Can I Do for World Peace?


Man has the right to be free. Religious or soul liberty is the fountain-head of all freedom. As Christian citizens we are dedicated to the achievement of freedom for all men.

We declare that both church and state have their respective places in the purpose of God. They bear mutual responsibilities, but neither is to invade the rights and purposes of the other. Wherever conflicts arise we must obey God rather than man.

Baptists declare a spiritual gospel that is relevant to modern man in every aspect of his life. We view social sin as the sum-total of individual sins. The problem of race is but one of many moral and social problems which beset our generation and call for a solution in keeping with the Gospel of Christ. Following the mission, the message, and the method of Jesus Christ we preach a Gospel which changes men. Through changed men we strive to change society. It is our purpose to thrust redeemed men into society. Thereby we seek to guide human affairs toward the will of God.

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Report of Home Field Committee

The report of the Home Field Committee of the Seventh Day Baptist Missionary Board was presented by the chairman, Rev. Earl Cruzan, and was approved at the quarterly meeting of the board held April 26, 1964.

Among the items of interest from that report was the announcement that the Women’s Board has completed the project of collecting 1,000 S&H Green stamp books, valued at $2 per book, coming from Women’s Societies all over the denomination during the past year, reaching the goal set to raise funds for purchase of a new mission car. The Women’s Board left the final arrangements for purchase and use of the mission car to the Missionary Board.

Secretary Harris has written appreciation in behalf of the Missionary Board to Mrs. Roger Burdick, chairman of the committee that collected these books. It may be noted that further are coming through the efforts of the above committee, some of which have been received since the April meeting. Gold Bond Stamp cash redemption, $30; Top Value Stamps cash redemption, $15; E. F. MacDonald Stamp Company (Plaid Stamps), $20; Sperry and Hutchinson Company (S&H Green Stamps) project, previously mentioned, $2,000; grand total, $2,065.

The following statement reviews the discussion of the Home Field Committee as regards a new mission car:

"At times confusion has arisen in the minds of the public when a major piece of equipment has been purchased for a mission field, feeling has been hurt when we have identified the equipment with the personnel of the mission field rather than with the work that is being done. Title to automobiles is not purchased by the denomination and used on the mission field, for instance, have been held by the Missionary Society and made available for the use of the personnel employed on the field. The automobile being secured through the gifts of S&H Green Stamps has the right of changing hands, needs to be assigned to the work on the home field. In the year 1964-65 it is expected that it will be used by Director of Evangelism, Rev. Roger Burdick, chairman of the committee.

"The automobile will be vested with the Missionary Society. (A car is needed in Nyasaland, but the proceeds from the S&H Green Stamp Project would not have been sufficient to secure the car that is needed there. A proposal has been sent to the church and Co. leaders to purchase a new mission car for the Nyasaland field through OWM giving.)"

The committee then recommended the board approved, "that the Secretary and Treasurer be authorized to make the purchase of a mission car for use on the home field from the proceeds of the S&H Green Stamp Project which would place it at the beginning of our Missionary Board under the Missionary Board's title, Guidelines to Mission Policy. We would place it at the beginning of our Missionary Board under the Missionary Society by the Women's Board."

The Home Field Committee would recommend that the Director of Evangelism meet with the Conference Planning Committee on October 11, 1964, by invitation of the Planning Committee.

"We would recommend the addition of the following statement to the Basic Policy Statement of the association: S&H Green Stamp Project until the automobile is purchased for the use of the personnel employed on the field."

Hammond Church to Celebrate Its Diamond Jubilee

In the history of the spread of Seventh Day Baptist work in United States it is customary to think that the churches in the S&H Green Stamp Project area have been recent ones. This is not entirely the case. The present members of the Hammond, Louisiana, church feel that they have reached an important stage in their history who a few years ago they celebrate seventy-five years of church organization in connection with the Southwestern Association June 18-21, 1964. The Hammond church is only newspaper in the area, with a circulation of from five to ten thousand copies daily, recognizes the importance of this event and has run notices every Thursday during the month of June, and its expected to be held in the history of the church, articles prepared by Mrs. Edna Campbell, society editor, with the help of Mrs. Richard Raiford, a member of the church, who has been preparing the history from well-preserved record books.

One of these articles notes that the first seeds sown for the beginning of the Hammond Seventh Day Baptist Church took root in a meeting held at the home of Benjamin Booth on January 12, 1889. Rev. A. E. Main, the visiting pastor from the North, was present and interested in the plans. Among the charter members of the church was Benjamin Booth, father of Edna Booth Campbell, the last of the charter members, who died in 1962. Other charter members included the Rev. A. E. Main, O. B. Irish, Sarah A. Irish, Homer F. Landphere, Mary Saunders, A. B. Landphere, Emma Landphere, Dora Mott, Grace Mott, W. R. Potter, W. H. Booth, W. R. Rich and Mary E. Rich. The church has conducted services continuously in the sanctuary of the 75 year-old building although there have been times when the church was small and the goal was involved. In recent years the original frame building has been covered with a stucco finish. The congregation rejoices in having a good church bell in its belfry which rings out the call to worship every Sabbath. It is the only Protestant church in the entire area which preserves this tradition.

During the pastorate of C. Fred Kirtland, a relatively new member of the church, many a person's idea of heaven would be nothing to do and an eternity to do it in. Olin Miller, Thomaston (Ga.) Times.

Why a Church Camp?

By Rev. Marion C. Van Horn

A missionary pastor who has helped many young people and children through camping programs in the Southwest where he now serves.

Some campers have given the following reasons for coming to camp:

"To play games with the kids."

"I enjoy the campfires."

"To get away from the folks."

"It's exciting to do things."

"To have good food and fun."

For a very few youth such a list as this would tell the whole tale. All the rest, however, after giving these reasons, would open their mouth to say more, and then hesitate as a pensive look comes into their eyes. The other reasons they want to give can hardly be expressed in the limited terms of human communication. When camping has achieved this characteristic in the camper, it has begun to do what we hope and pray for.

The basic philosophy that undergirds our purposes in camping is then the same as for the church and for the Christian home. First, there is God. He is Creator and Father of all, and is unchanging in His justice and love (Gen. 1: 1 and Psa. 24: 1-5). Then there is Jesus, who by His unselfish living and sacrifice exemplified God's love in human life, but also a practical way of living. He is Savior of the world. But, perhaps, more significantly stated, He is the Redeemer of each individual by personal acceptance of His Way. By what He did, as well as by what
Another basic element in our underlying purpose is the teaching-training function. God does not change, He is the same yesterday, today, and forever. He does not adjust to us, nor to our world. Therefore, through teaching we train campers to adjust to Him, and to come to Him, and to orient themselves and their lives toward Him. This is the ultimate aim of all Christian education: "These words which I command thee... Thou shalt teach them diligently unto thy children" (Deut. 6: 4-7). Moffatt translates, "Impress them on your children." The marginal readings for the word "teach" for these King James versions say, "Whom," and "Sharpen them unto thy children."

I hesitate to stop with so brief a statement of basic purpose, both for fear of being misunderstood and because the Holy Spirit and the Bible are others are just as basic. But, with the above noted fundamentals well in mind, we move on to note that the characteristic elements of camps are (1) persons arranged to meet needs, (2) living together (3) under conditions of the King James Version are, for the most exciting, easiest task of our lives. Men today are being shot, stabbed, blown up, and captured as they try to achieve a number of objectives, to be a program of love, to be a program of hate, but in the church and the Christian today are being called again to shoulder the ministry of Jesus Christ as Isaiah said it.

What can you do to act out the responsibility of the Christian in this racial crisis? I would especially suggest that you keep in close touch with your political leaders to see that the institutions of society are being adapted to human need. Many persons state "you can't legislate change" and of course they are substantially correct. But we can legislate too by the formal conditions which keep men oppressed, inferior, and in unequal positions. While we are trying to deal with poverty and social problems on the foreign mission field with doctors, teachers, and specialists in many technical fields — all carrying the Gospel of love and redemption — my work in the northern slums daily shows me how little we have done with these problems in our own backyard. Now is the time.

Second, you must personally stand ready at all times to refuse those who assign stereotytes or any minority group. You must especially stand firm against those men who will deny the in-meaning of the Negro who were also created in the image of God. We must end the idea of some people who think because they once have known one or a few Negroes, that they know all about all Negroes. You must be ready to show your light in the open wherever you are given the opportunity. To be bright, this light needs the fuel of information and facts.

Finally, as individuals, a local church, and a close-knit denomination, you can involve yourself in projects to show forth the reconciling love of Christ in concrete, difficult situations. Read again, carefully, the suggestions in the Sabbath Recorder. Continue to read them this summer. The Baptist magazine, which regularly contains information directly concerned with our programs, is developed and taken to Christian men and women to face it.

Set aside part of your local budget for assistance to some group making a special effort to meet the problems of alienation and brokenness and division in our society. Contribute generously to the missionary work of Our World Mission that all men might know our walls have truly been broken through pronouncements and in the pages of the Sabbath Recorder, of your Christian convictions. But don't stop with talk; we have enough talk now and too little real action.

I challenge the Seventh Day Baptists, when you meet, poised between North and South at Salem this year, to do just this with some of the funds received by OWM in the eleventh and twelfth months over and above your operating budget.

We have a dream of which Martin Luther King spoke last summer in Washington, when, at the knee of Abraham Lincoln, he told 210,000 people: Let us not wallow in the valley of despair. I say to you, my friends, we face the difficulties of today and tomorrow. We must know that somehow this situation can and will be resolved. We have come long way since the night of last supper. Jesus prayed with His disciples: The day when God will give me the mission, the strength, the power, and the authority, I will give them, that they may be one even as we one, in them and thou in me, that they may become perfectly one so that the world may know that thou hast sent me and hast loved them even as thou hast loved me.

The fact cannot be evade, that unless we, through an all-out ministry of love
and reconciliation, break the walls which divide us and others from our God-given oneness, we hold on to the love of God which was in Jesus Christ and which lives on, even now, in Him. Now is the time!

Our Nation Under God

By Dr. Joseph R. Sizoo

What follows is a portion of a message printed by Religious Heritage of America, Inc., 636 Woodward Building, Washington D. C. Given at a preview of their documentary film of religious shrines in our nation's Capital "This Is Our Heritage," it is highly worth reading at any time.

Democracy is a form of government so high and so exalted that it requires a high level of intelligence to appreciate and a high standard of character to maintain. If we as a nation should fall apart, which God forbid, it will not be because of a political structure or a social pattern, or economic instability, but because of the character of the people. If we attempt to build a nation with no reference to religion, then Plymouth Rock may yet become a memorial to the light that failed.

Freedom of religion does not mean freedom from religion, and liberty of conscience does not mean liberty from conscience. I would rather put our country and its culture in the keeping of the humble pilgrims of the past — like my mother and father who in autumn and spring, electric storm, sunshine and rain, had that daily litany, "Lord! thou hast been our dwelling place in all generations," than to put our country and its culture in the keeping of some quasi-intellectual, fly-by-night theorist, whose only contribution to religion has been to smear it and to smash the minds of young men and women across the campuses with the brilliance of his negations.

Not long ago I was flying home from Denver. It was night. There is nothing comparable to night flying. It seemed as if God had spread blankets of black velvet over the earth, laid them in ridges across the land and sprinkled them with rubies and sapphires and diamond dust. Now and again I could see, looking out of the little window, the dull glow of an approaching city. Here and there I could see a row of flickering lights on some vil­

CHRISTIAN EDUCATION — Sec. Rex E. Zwibel

Another C. E. Contest Begins

Youth and Christian Endeavor societies participating in Christian Endeavor's 1965 Citizenship Awards Program will be eligible for the Albert H. Diebold Awards, totaling $1,500 in cash, trips, award emblems, plaques, and honor certificates. Albert H. Diebold, a Christian layman of New York City who died February 17, has made generous contributions to citizenship programs for the last eight years.

"This year's program is again directed toward individuals and societies or similar youth groups," reported Rev. Chris·

At the July 6 opening session of the International Summer Assembly at Otterbein College in Westerville, Ohio, the 1964 Citizenship Awards Program winners received their awards. Margaret Jean Leseiko of Ambridge, Pennsylvania, will receive the top individual award, with first place honors in the society sec·

Entry in the individual section will be evaluated on the basis of group participation in the activity, goals established or achieved, breadth of the group's activities, originality of that person's work, and the significance of the decision, the

LET'S THINK IT OVER

Court Rules Public Aid Requires Public Policy

United States Supreme Court action involving two North Carolina hospitals may have far-reaching effects on church-state institutions that have been aided in govern·

The society section is open to all Christ·

Entry in the individual section will be evaluated on the basis of originality, excellence of literary or art form used, the manner in which they implement the "What Is Christian Citizenship?" and Christian witness to the community. Society entries will be evaluated on the basis of group participation in the activity, goals established or achieved, the manner in which they implement the folder "What Is Christian Citizenship?" and Christian witness to the community. At the July 6 opening session of the International Summer Assembly at Otterbein College in Westerville, Ohio, the 1964 Citizenship Awards Program winners received their awards. Margaret Jean Leseiko of Ambridge, Pennsylvania, will receive the top individual award, with first place honors in the society section going to the Senior Christian Endeavor Society of the United Presbyterian Church of Covington, Ohio.

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The decision of the United States Supreme Court in the case of the United States ex·

The significance of the decision, the Baptist Press editorial said, is that "public funds are accompanied by public policies."

A further effect of the decision, Carlson pointed out, is that now "physicians who have no religious affiliations and are not members of the clergy may seek the accom·

js were covered by the decision of the United States Supreme Court and must be reconsidered by the courts.

Carlson viewed the case as having a di·

Show me a person who manifests quietness of spirit and I will seek the acquaintance of that person as a rare jewel.

JUNE 1, 1964

5, 23-32, the opinion of the Court was 5-3, the majority opinion of Justice Harlan on behalf of the Court was that the decision was correct and that the Court should not hear the case.

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On Drying Up River Jordan

The story of the Israelites crossing the river Jordan dry-shod has often puzzled Christians as well as unbelievers. If we read the story as told in Joshua 3 carefully, we find, however, clearly stated what happened and how it came that the river Jordan fell dry over against Jericho.

In verse 16 we are told that there happened to arise a dam at Adamah, about 15 miles upstream. On the map, in Young's Concordance, e.g., you may find this place.

In his book *The Bible as History*, Werner Keller tells us that a similar thing happened in 1927 and also in 1924. In 1906, too, an earthquake caused the banks of the river to cave in, so that the stream was entirely blocked and the lower course at Jericho was dry for 24 hours. Arabian chronicles tell of the similar thing in A.D. 1267.

— G. Zijlstra, Rotterdam, Holland.

Note: This came as a result of reading an item of similar title in the March 30 issue (p. 14).

ITEMS OF INTEREST

Spend a Day at UN Church Center

New York Visitors Urged

The interdenominational Church Center for the United Nations will provide a six-week series of special seminars on the United Nations for visitors to the New York World's Fair. Dr. Ernest L. Inwood, UN Program director for the Center, says:

The seminars — to be held on all weekdays during the summer (May 11–Sept. 11) — will offer "inside views" of the world organization's work through tours, briefings, attendance at UN sessions, and lectures by UN delegates and Secretariat officials, according to Dr. Inwood, who coordinates programs at the Church Center in behalf of the National Council of Churches Department of International Affairs.

Open to all individuals or groups, regardless of religious affiliation, the seminars will utilize unique facilities of the new Church Center, located directly opposite the UN General Assembly and Secretariat buildings at 777 UN Plaza. Its 12 floors contain the only simultaneous translation equipment in New York City outside the UN itself, and the only closed-circuit television lines to the UN apart from the national missions.

For those who cannot set aside an entire day, up-to-date briefings at 11 a.m. or 2:10 p.m. will be available daily free of charge.

New York Seamen's Center

The Seamen's Center, founded near the turn of the century by the former Augusta Lutheran Church and at present an agency of the Lutheran Church in America, has moved into new quarters in New York City. The eleven-story building, erected at a cost of $1,100,000, is at 123 East 15th street, corner of Irving Place and Lexington Avenue. It has overnight accommodations for 100 seamen, double the capacity of the old center at 6 Water street, on the tip of Manhattan Island, where, in 65 years, lodging was provided for an estimated 1,250,000 seamen. The new Center continues the services of the old — a mail station, message receiving and forwarding, giving Christian counsel on employment and personal problems, storing baggage, keeping legal and other documents for those at sea, and many others. Dr. J. Vincent Nordgren is executive director of the Center.

Accessions

By Testimony:

Fouke, Ark.

Mrs. Emma Newson
Mrs. Charles Stanley

NEWS FROM THE CHURCHES

LITTLE ROCK, ARK. — The following notice appeared on the May 16 church bulletin: "The clerk of the church wishes to announce that the ballots for call of the pastor for the year July 1, 1964 to June 30, 1965 were unanimous for Pastor Paul B. Osborn, per agreement with the Seventh Day Baptist Missionary Society. Pastor Osborn has stated his willingness to accept the call." He has been serving the church according to this joint agreement since July 1961.

Los Angeles Church Buildings

Located on busy North Figueroa Street in the Highland Park district, the Los Angeles Seventh Day Baptist Church has recently dedicated the third building of its structures, the two-story Christian Education Building on the right. With faith and faithfulness the members of the church which not many years ago was supported with missionary funds have moved forward in their spiritual and temporal building. (See story on page 8).