April 9 with the New Auburn Evangelical United Brethren Church, joint World Day of Prayer services with the New Auburn churches, the winter Youth Retreat to be held in Milton, planning sessions for our Community Bible School, Bible School and church camp.

We would appreciate your continued prayer with and for us as we continue our efforts to "be about our Father's business."

—Correspondent.

**Accessions**

SECOND BROOKFIELD, N. Y.
By Baptism: Mrs. James (Linda) Palmer
Orland Weidman
WASHINGTON, D. C.
By Baptism: Barbara Dixon

**Obituaries**

THORNGATE.—Ernest E., was born Sept 15, 1902, at Laurel, Nebr., and died July 22, 1967, in the Lakeview General Hospital, Battle Creek, Mich. He had been in failing health for some time but only seriously ill for three weeks.

At the age of two he was adopted from the Nebraska Children's Home Society by Herbert and Eva (Mattison) Thorngate of North Loup, Nebr. When he was nineteen years old he was baptized and joined the North Loup Seventh Day Baptist Church. Later the family moved to Battle Creek. There he served as a trustee from 1954-1957 and in later years as head usher. For a number of years he operated his own automobile repair business.

On Dec. 22, 1924, he was married to Leona G. Davis, who survives. Others surviving him are three sons, A. Keith, Battle Creek, Dale D., of the United States Army, Ft. Bragg, N. C., and Wendell L., Kalamazoo, Mich.; a sister, Mrs. Lee (Vesta) Farley, Redlands, Calif.; and eight grandchildren.

Funeral services were conducted by his pastor, the Rev. Eugene Fausto, Battle Creek, with interment in Floral Lawn Memorial Gardens.

—E. N. F.


A retired school teacher, Mrs. Sullivan was a member of the Berlin Seventh Day Baptist Church, joining by letter May 6, 1936. She remained active in all the church affairs. She also served in the capacity of trustee for many years.

She was married twice. Her first husband was Elmer M. Stuart, and her second husband was Charles Sullivan.

She is survived by: one son, Elmer M. Stuart, Jr., of Stephentown; a granddaughter, Carol, and a grandson, Alan; a brother, Delmar B. Ellis, also of Stephentown.

The funeral services were conducted in Stephentown by the Rev. Leland Davis of the Schenectady Seventh Day Baptist Church in the absence of her own pastor. Burial was in the Cemetery of the Evergreens, New Lebanon, N. Y.

—P. L. M.

WINGATE.—Ray Winthrop, was born Oct. 26, 1886 in Lawrence, Mass., and died Feb. 14, 1968 at Hornell, N. Y.

Mr. Wingate came to Alfred University as Professor of Music in 1912. A graduate of the New England Conservatory of Music, he also studied at Eastman School of Music and the Royal College in London. After 25 years as music department chairman, he was appointed carillonneur for the Booth Memorial Carillon of Alfred. In 1941 the University bestowed the honorary Doctor of Music degree. Active in the Guild of Carillonneurs, he performed on many U. S. and European instruments and was guild president in 1947-48.

Dr. Wingate was organist and choir director of his church, (Alfred Seventh Day Baptist) for almost a quarter century.

His wife, Margaret Merrill Wingate, died in 1964. Their daughter, Mrs. Daniel (Margaret) Rase of Alfred; two grandchildren; a sister, Mrs. Milton Brown of DeLand, Fla.; and nieces and nephews survive.

A memorial service was conducted Feb. 16, 1968 in his church with Dr. Melvin LaBone, present University music department chairman and church organist, at the console. Pastor David Clarke presided. Burial was in Alfred Rural Cemetery.

—D. S. C.
Christian Attitudes
Toward Peace in Vietnam

The General Board of the National Council of Churches meeting in San Diego, Calif., February 22, renewed its call that they may point resolution on Vietnam on the last day of its meeting. While many of the other resolutions and policy statements adopted were the result of long processes of adoption from lower levels of NCC structure this resolution was current, taking into consideration the military events of the past few weeks. The resolution, calling for a cessation of bombing of North Vietnam and making other proposals for peace, is worthy of study, but is perhaps too political and military in nature for full quotation or debate in a journal of the church. We take the liberty to reproduce the sixth point, which is directed to the churches.

We appeal to our churches to continue and augment study and debate concerning the U.S. involvement in Vietnam and to resist hardening of attitudes. Especially in this election year, we ask the churches to increase activity in respect of these matters to the end that both officials of our Government and candidates by hearing from voters who will have participated in such study and debate will be aware of the voice of Christian conscience concerning these fateful issues.

Looking Toward
College Graduation

National College Day is one of the many observances of the church year. Up to the present, the emphasis of National Council of Churches' National College Day has been the sponsorship of the Department of Higher Education, NCC, April 28 is designated to call attention to the unique contribution that Christian colleges have made and are making to life in the United States. What Seventh Day Baptists have done in fostering higher education in Christian colleges is record of record, but fostering high principled, Bible oriented, education must be more than a record; it must be continued in every student generation. The celebration of National College Day will doubtless be spearheaded by colleges and departments.

Our college students are now in the last semester of their year. Many are approaching graduation and making plans for what lies ahead in employment, further study, and service of one kind or other. The Sabbath Recorder would like to publish at length articles concerning the activities of all prospective graduates, partly to honor them, but more particularly to enlist the whole denomination and all the friends of Seventh Adventism to take a bright and deeply satisfying service. It is possible that much can be done by friends in the home church or other church-connected service—if they know.

Last spring the Sabbath Recorder tried to get stories of graduates from pastors, from colleges, from friends and relatives. Students themselves are the primary source of information about hopes for the future. Let us begin now to gather these stories. What do our graduates hope to do? Are they aware of possible opportunities near one of our churches?

Send us information, as detailed as possible, so that we can say something about nearly all of our graduates. Our periodical cannot act as a vocational bureau but our readers take pleasure in honoring achievement and encouraging greater service.

Honor Due to Students

When students make the Dean's List at college it is news. When there are a number of our friends who achieve this distinction, we like to give them the honor of being listed. Of course, we want them to graduate, partly to honor them, but more to let others know.

Our college graduates are the future of the church. The Lord has used each graduating class, one after another, to augment study and debate concerning the fateful issues.

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**President's Column**

**To Know Him**

The Master Workman of Humanity

Rev. Loyal Hurley collaborated with Bernice Brewer (now Chapman) and Ethlyn Copeland in 1939 to create a chorus for Pacific Pines Camp youth. It has earned a rightful place among the significant, spiritual tunes of Seventh Day Baptists. “To Know Him” comes into lives with a youthful appeal related to the 1968 theme, “Yoked in Mission.”

“To know Him and what He doth require: To know Him is all my heart’s desire; To know Him will set my soul on fire; To know Him is the promise of a time!”

We suggest that some youth groups who may have lost sight of this chorus look it up for use. It’s found just before Chung Ave., Plainfield, N. J.

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**MEMORY TEXT**

For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Psalm 149:4.

The will must also be exerted if we are to “take His yoke.” Faith represents confidence in Christ’s design of the yoke, and assurance of His presence in pulling the world’s loads.

General Secretary Alton Wheeler will represent Seventh Day Baptists at Upsala Assembly of the World Council in July. Have you considered using “All Things New,” the Bible study book prepared for background of that assembly’s study of “Creation”? We heartily urge your consideration! Know Christ better as “Master Workman” — Redeemer!

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**Man in a Technological World**

Not all speakers at the three-day National Consultation on Technology and Human Values in Chicago last May held that “on its present course, humanity is doomed to extinction,” which is the view of socio-economist Robert Theobald, but none was very optimistic about our future, either. Almost 150 leaders from the fields of science, industry, government, labor and the churches attended this first such national consultation called by the National Council of Churches to study the effects of technology on human values.

Speaking on “Brain Technology and Psychocivilization,” Dr. Jose M. R. Delgado, Spanish-born professor at the Yale University School of Medicine, called for “the exploration of man’s inner space” which he called as important as the exploration of outer space. In the view of Dr. Donald N. Michael of the Center for Research on Utilization of Scientific Knowledge at the University of Michigan, “The need to develop new social institutions is far more critical than inventing new weapons, faster computers, supersonic transports or any other form of technological hardware.”

—Religious Newsweekly

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**The Ramparts We Watch**

(A Sabbath morning message at the Alfred church)

By Dr. Burton B. Crandall

Before considering a few of the ramparts Christian patriots should watch perhaps it might be well briefly to review the place and existence of those who watch on the ramparts. We need more watchmen than ever before since there is so much more to watch with the scene of world history changing at a faster pace. Consider for instance the number of nations which have emerged on the world scene since World War II. Although many have assumed great importance than at any previous time in world history—through their representation in the United Nations as well as the interest of the United States as the result of various types of foreign aid granted them. And we realize that virtually any happenings in the world concerns us and may embroil us. As has been oft-repeated, because of our stature and status—for good or bad—we are a major member of the world neighborhood and to a marked degree “our brother’s keeper”—whether we like it or not. So we are literally forced into a consciousness of world affairs, and experience has shown that participation on a preventative basis is to be preferred to entry at a time of crisis.

But as Rev. Ralph Sockman has said, “It is not enough merely to multiply watchmen; much depends on the character of those who watch. Irresponsible watchmen are worse than none, for they deceive us with misinformation. Emotional watchmen are a menace, for they excite us without cause. Prejudiced watchmen are a peril, for they distort danaes, and arouse our fears in wrong directions. And false prophets cry, “Peace, peace,” when there is no peace or “War, war,” when there is no cause. In a society honeycombed with fears and buzzing with propagandists, the “Watchmen, what of the night??” should be supplemented with the cry “Night, what of the watchmen?”

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There are many ramparts we should watch—the home, the school, our youth, our pleasures and perhaps, most of all, ourselves. We will mention only three.

“Through the centuries the church has provided watchmen, from the ministry and from the laity. In our own history the colonial pulpit contributed their part in securing independence, and in recent years both ministerial and lay groups have worked in presenting and defending him.”

Our belief that the church should stand against the state presents one of the most crucial ramparts we must watch during the coming decades. We saw a decision (in part at least) on this point in the last election. One of our most basic concepts as Christians has been our belief that church and state should be separate. Christ stated this in his admonition, “Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s.”

The Christian martyrs throughout the ages have gone to their deaths crying “We must obey God rather than man.”

“We who are Christian patriots must join in asserting at church and school, at work and play, in the legislative halls and at the ballot box, the sovereignty of God over all things.”

True it is that we have relinquished many social welfare activities—perhaps to too great an extent—to the state. The report on the Religious Liberty Conference of Baptists in the Sabbath Recorder stated that

(1) It was generally agreed that in all cooperative church-government relationships neither party should sacrifice its own objectives, principles and independence.

(2) An almost unanimous view was expressed in the conference that “both individual Christians and churches should be as independent as possible. The differences arose in how this was to be done.”
The conference was not aimed to teach us the need for meeting all human need, but they must develop specific structures for meeting some. Christians do not meet human need in order to validate their personal Christian experience but rather because this is a normal expression of Christian need in order to validate their personal Christian quality. It is not contingent upon a responsive participation in the satisfaction of one's need. The satisfactory realization of one's Christian quality does depend upon a responsive participation.

The Conference concluded that, "Christians cannot assume direct responsibility for meeting all human need, but they must develop specific structures for meeting some. Christians do not meet human need in order to validate their personal Christian experience but rather because this is a normal expression of Christian need in order to validate their personal Christian quality. It is not contingent upon a responsive participation in the satisfaction of one's need. The satisfactory realization of one's Christian quality does depend upon a responsive participation in the satisfaction of one's need.

Another area of national life which is every Christian's job, is the protection of the sanctity and worth of the individual. Christians do not meet human need in order to validate their personal Christian experience but rather because this is a normal expression of Christian need in order to validate their personal Christian quality. It is not contingent upon a responsive participation in the satisfaction of one's need. The satisfactory realization of one's Christian quality does depend upon a responsive participation in the satisfaction of one's need.

One favorable outcome of these racial outbreaks of violence has been a simple change in our thinking about the way we think about such outbreaks of violence if there had been a Christian alertness to the developing trouble. Industry is doing much but must do a still better job. The church may well suggest areas of difficulty to industry and ask for their cooperation. Several corporations, for instance, have ministers on their boards of directors for this very purpose.

The world is not going to be converted through the church but rather because this is a normal expression of Christian need in order to validate their personal Christian quality. It is not contingent upon a responsive participation in the satisfaction of one's need. The satisfactory realization of one's Christian quality does depend upon a responsive participation in the satisfaction of one's need.

The church at Corinth pointed out that the world's world was theirs—things present and things to come. But this promise is followed by others and predicated on the succeeding verses that state "ye are Christ's and Christ is God's." They must accept loyalty to God to receive the freedom he proclaimed. We

(Continued on page 12)
Youth...

A Boastful Christian

It is most interesting to know that I
must be eliminated. This
honour and privilege to be writ­
ing up this devotional form which was
given to me by the curator of the Mill
Yard Seventh Day Baptist Church.

A day or two ago he read your ex­
plicit information to us, after which I
was convinced to take this form from
him.

Probably you may be one of the curious
persons to ask me, “What do you know
about God; why do you have to send in
this form?”

I will answer you in the English lan­
guage and say that I do not know much
about God, but He has reformed my life
approximately nine years ago from a
skeptic to a Christian; therefore in Him
do I boast every day.

O how I like the famous passage which
the Psalmist uttered with his lips: “He
sent redemption unto his people: He hath
commanded his covenant for ever: holy
and reverend is his name.” (Psa. 111:9)

From the time of George Washington
down to the time of Lyndon Johnson.
the U. S. A. has thirty-six great men who
ruled these states. The majority died:
nevertheless the Almighty lives and gov­
erns the world.

And finally, I cannot tell what He has
for me in the future. That is all uncertain.
However, my peculiar ambition is to be a
vessel of honour fit to be used for His
service.

And I must add, in all we do, let us
have faith that right is might and in that
faith, let us dare to do our duty as we
understand it.

W. A. Dewar.

SABBATH SCHOOL LESSON
for March 23, 1968
A LIVING RELATIONSHIP
Lesson Scripture: John 15:1-12.
Hangchow—I saw a number of churches. Most were closed. One or two were being used as schools—as, for example, in Tsinan. In nearly all cases, as though they had been locked for months, a deserted look, yet untouched except for “big character posters” on the door or on the walls.

Some looked in excellent condition, as though they could be reopened tomorrow, though bereft at the moment. Many still stand as symbols of an age of faith and fellowship that was.

Some have disappeared—as, for example, one that stood in a great square in Harbin until the Cultural Revolution broke out. It had been totally dismantled, and where it stood is now a very tall square tower used to relay news and propaganda from 6:30 a.m. till 11 p.m., just outside the hotel. No need to set the alarm here. The relay is utterly punctual at 6:30 a.m. with the song “East is Red” on the very spot where one probably heard “The kingdom come or ‘Glorious things.”

Some Orthodox churches stand conspicuously large, well-sited and distinctive. Guides and interpreters tended to be evasive if one asked if they were open and if one could attend. Sometimes they said, “Yes, but only for Chinese.” It proved impossible to get to church to worship, as one expected.

Cemeteries and graves are disappearing—even in the countryside. One used to see them, on roadsides and hillsides. They are now regarded as wasteful of space, superfluous, and reflecting untruth. Cremation is being encouraged. Ashes can be kept in urns at home, if so desired. Conversation often gave one an easy opening and I would ask: “Do you believe in life after death?” There was instant scorn every time. ‘We are convinced of the same formula.”

“I Hate Bosses”

“When I first went to school and was very young, I believe in universal love. But I have learned better. There is no such thing. For instance, I hate...” (I could tell what was coming. It is always the same formula.) I hate the Top Party Person in authority taking the capitalist road. I hate all bosses, landowners and reactionaries.

The “Top Party Person” is, of course, Liu Shao-chi, the President of China, who stands over against Chairman Mao in the minds of hundreds of millions of Chinese. He is the chief target for attack, and symbolic of all resistance.

“But do you not believe in trying to think well of a person even if you do not see eye to eye with him, and even if you think that he is essentially evil? This is a form of nature or outlook” This was impossible. To hate the sin and love the sinner was Western devianism (casuistry in Chinese is probably a complicated character.)

So we agreed to differ: Christians could go on believing in a change of heart if they believed in the means of realizing the same end—quick and more telling. I could believe that. We were back to politics at every stage in the conversation. This was typical of many a conversation. It was something that we were able to discuss so freely, even at meetings arranged with Red Guards.

“To be continued

THE SABBATH RECORDER

"When I Make Up My Jewels"

By C. T. White

And they shall be mine saith the Lord of hosts in that day when I make up my jewels (Mal. 3:17).

Some have told me that the tenth commandment says that God is no respecter of persons. Do you really think that this means God does not have a special people to do some important work?

All through the ages God has picked some special believers from all types of life to do an important work. Does this mean that certain folks are holier than others? Of course it doesn’t. As a matter of fact, these special folks who are called for some important work can see themselves more clearly and realize that they come so short. I think of Jonah and men like Martin Luther who saw the light and went forward with the truth as it was revealed. Many times they must have been discouraged and felt that the whole world was against them. I cannot think that Martin Luther thought he was holier than others when being called a heretic by his former church members.

Day by day I think of His believers around the world taking their stand for the Sabbath. Yes, the time seems to be near for Him to make up His jewels. If you want to be sure that you are one of them, look into the Lord Jesus and make Him your personal Savior praying for strength day by day to live in full obedience to His will. This means that you will ever try to live the pure, clean, life that you know He wants you to live. It means that you will seek for companions, that is, for all ten of them. It means that you will put no other gods above Him; and never bow down to or kiss an idol of any kind; but He is your only King. You will have no private sin; you will keep His true Sabbath of the Bible as His holy day; you will honor your father and mother; you will never kill or commit adultery, or take anything that does not belong to you, or tell lies and gossip, or covet your neighbor’s goods.

The best way to put this is as Jesus did: “Love the Lord your God with all your heart and soul and mind and strength, and your neighbor as yourself.”

This means that your heart will be changed and it will show the fruits of the Spirit. You will overflow with love of God and thy neighbor who may not see things as you do.

Dear friend, will you be marked as one of those jewels and let God mark you as one of His own?

Commercial Missionary Film Fails

The American Baptist Convention has made an unsuccessful effort for seven years, spending $110,000 in the process, to produce a commercially suitable film about the life of Adoniram Judson, who sailed to India in 1812 as a missionary.

Fred Essex, the convention’s director of radio and television, said several major motion picture studios had been approached, but each had turned it down at the time. Financial reasons were mainly given for declining.

A trip around the world was made to find a suitable filming location, finally setting on a site in Thailand. A screen play has been written.

The film, if produced, would have played in commercial motion picture houses, rather than being designed only for use within churches. Essex said the various motivations for not making the film included:

(1) previous commitment by film producers to plots with an Oriental setting, (2) the Vietnam war, which prevented the use of a Thailand location, (3) the fact that recent motion pictures with a religious subject have not been commercially profitable, and (4) absence of a financial commitment by the Baptist group itself toward the filming.

Judson, who left Boston, Massachusetts, as a Congregationalist, spent the long voyage to India with his wife, who accompanied him, and his wife, who accompanied him, became convinced of the Baptist position on baptism. Having to sever their original means of support in America, they turned to Baptists for funds and became the first US Baptist missionaries to serve abroad.

—EBPS.
Christian Education—Sec. Rex E. Zweibel

N. Y. State Council Renews Fight
To Raise Legal Drinking Age

Pledging renewed efforts to raise the legal drinking age in the state from 18 to 21, as in neighboring states, the New York State Council of Churches has also sharpened several of its positions on other issues in its 1968 Statement of Legislative Principles, issued recently.

Legislative changes it would like to see in the state's penal law include repeal of statutes which make deviant sexual practices between consenting adults criminal. It also calls for revision of the Criminal Code to provide for releasing without bail those accused of misdemeanors or minor offenses, unless the public safety would be endangered, and the granting of amnesty, after a reasonable period, to first offenders as a "once-in-a-lifetime privilege" for those with no further criminal convictions.

For the first time, the council has called for legislation to halt the sale of pornographic material and to condemn the "encroachment" of the purveyors of them, especially among young people. It also revised the wording of its 1967 statement on narcotics to include non-narcotics such as barbiturates, amphetamines and hallucinogens and urges increased hospital and rehabilitation facilities for addicts.

The statement renews its call for the abolishment of capital punishment and urges amendment of the abortion laws to cover cases where the child might be born deformed or where the pregnancy resulted from rape or incest.

Expressing "gratification" over the 1966 "forward step" in revising the state's divorce laws only in the case of adultery, the council also backs expanded family planning programs and recommends that the Family Courts have jurisdiction over civil aspects ofsuch proceedings as well as cases of delinquent minors.

The council has added calls for gun control and, in responding to the Supreme Court's recent decision, reiterated its perennial appeals for legislation to prohibit gambling (extended this year by strong criticism of the state's new lottery bill which it wants repealed); more curbs on the sale of alcohol and tobacco advertising; and other curbs on the sale of cigarettes, including abolishing vending machines accessible to youth.

The Religious Newsweekly

The Ramparts We Watch

(continued from page 6)

cannot separate the two—to have all things we must accept loyalty to God.

Liberty is a personal matter, but it is freedom within bounds—physical, ethical and moral. The free-falling parachutist is bound by the laws of gravity, and must open his parachute or perish; the speeder who defies the laws of traffic; the murderer who defies the laws of life; the deflowerer who defies the laws of innocence; the huckster who defies the laws of business—he pays the penalty.

Our failure to recognize the rights of others has nurtured social revolt down through the ages. Democracy stresses the liberty of its citizens, dictatorship stresses the loyalty and minimizes the freedom of its citizens. We must be reminded as a nation again of the statement of President Kennedy. "Ask not what your country can do for you, but what you can do for your country." Thus our liberty becomes subservient to our loyalty.

Democracy naturally does emphasize privilege and right, and we who are democracy's children have a thanksgiving for priceless gifts of open doors and free opportunities. But such a story of privilege, right, and opportunity is only half of democracy. It is not the one which created it in the first place. It took loyalty to create it. John Adams, the founding father, wrote in a letter: "Prosperity! you will never know how much it cost the present generation to preserve your freedom! I hope you will make a good use of it. Do not, if I shall repent it in heaven that I ever took half the pains to preserve it."

Quoting from a sermon by Dr. Fosdick on liberty: "Turn now to see this principle of liberty lighted up when it is illustrious in the calm of self-sacrifice. Religious freedom is one of the major tenets of our faith, and nowhere is liberty more commonly interpreted in negative terms. We are not compelled to be Methodists, Episcopalians or Episcopalians, Catholics or Protestants: we are free. Freedom of worship—what a boon it is to be so incredibly free, at what a sacrifice, they think. It means giving up things they want to hold, and disciplining life in subjection to an inner fidelity. They dislike the prospect. They want freedom in the form of harmony—that is joy, they say. But we had better face the fact that it is not joy, Looseness of life is not happiness. The man without a center, without an attachment, without a principle to be devoted to and lives for, has never been a symbol of anything but wretchedness. It is the life that makes life emotionally worth living.

Here is the strange paradox of all rich and fulfilling living. We do want to be free from external restraints, from moral and political dictators and tyrants, but when we ask why we want to be free, we run straight into a paradoxical answer: we crave liberty so that we may find loyalty to, and organization of our life, which is something that masters us, saying to it, I belong to you: you shall organize my life, shall save me from aimlessness and give direction and meaning to my days."

Again, we want to be mastered so that we can be free, so that whatever is best in us be directed and fulfilled, life saved from anarchy to integration, from aimlessness to purposefulness and meaning.

This strange paradox, that we want freedom in order to choose our loyalty, and want loyalty in order to be free, is true of every one of us, for here is the very definition of freedom: liberty to worship God as we are making, without compulsion; and the substitution of inner voluntary loyalty for outward constraint. Or to put this idea in the words of St. Augustine who stated this basic condition on which alone this kind of life can successfully be lived, "Love God, and do as you please." This is the heart of Christianity.

News From the Churches

AshaWray, R. I.—A publication from our oldest extant church shows that the congregation is vibrant with life. Its activities emphasize the spiritual. During the Week of Prayer (Jan. 7-13) daily services led by laymen were held at the church. The church further reported that at least twenty people read the Bible through in 1967.

The young people of the church are encouraged with C.E. meetings and other activities, and the older members are not forgotten. At the homecoming services those with the longest membership were honored. Here were people over seventy years, ten between sixty and sixty-nine years on the rolls, and twelve between fifty and fifty-nine years.

The pastor's report was commented on by the church folks. The whole atmosphere was encouraging. Through baptisms and letters sixteen new members were added to the church, the largest number of accessions in the history of the church.

North Loup, Nebr.—Our annual Lord's acre turkey supper November 12 drew a crowd of about 500. We enjoyed fellowship with neighboring townspeople and country folks. Though not quite
completed, the new church entrance was used for the first time.

On Nov. 18, Sabbathkeepers from Arthurl, Nebr., joined us for worship services and a fellowship dinner. Following the evening service led by Mrs. Bonnie Keown, Dale Stine, a local businessman, showed slides of the “People to People” European tour of which he was a member.

The Union Thanksgiving Service was held at our church Wednesday evening. An offering was taken for the local hospital ministry. The worship service was followed by a social hour.

Universal Bible Day was observed Dec. 9, and a special offering taken for the American Bible Society.

The annual Lord’s Acre ingathering sale of produce, needlework and baked goods was held Sunday, Dec. 10. Those in charge of all Lord’s Acre activities during the year are Cecil Severance, Mrs. Bonnie Keown, Mrs. Jim Scott, Mr. and Mrs. Victor King and Mr. and Mrs. Arden Davis.

Christmas activities began with the Sabbath School program December 17. This was a “Centennial Christmas” as well as observing the Nativity of Christ. Centennial costumes were worn. Red stocking gifts from the children and the offerings from adults were given to our dedicated service workers, Harold King and Peggy Williams.

The Junior and Senior Youth Fellowship groups went caroling, then returned to the church for a social time and refreshments.

The Sabbath Eve Christmas Candlelight Communion Service was held in a very effective way with carols, Scripture and special music. The vesper service on Christmas Eve led by the young people concluded the Christmas services. We trust the spirit of Christmas will abide with us throughout the year.

Our annual New Year’s dinner was held on Sunday, Dec. 31. In spite of 25 below zero weather that morning about 100 attended. As usual meals were taken to shut-ins.

At the quarterly business meeting Jan. 7, those present voted to participate in the Baptist Crusade of the Americas.

A junior Bible club “Soldiers for Christ” had been organized. The members meet every Thursday afternoon following junior choir practice.

Eight of our officers and teachers attended the all Central Nebraska Sunday School Convention held in Grand Island Feb. 14 and 15. The workshops were educational and inspirational and those attending felt it was time well spent. A follow-up was held the next Sabbath afternoon when the group and others met for a discussion of the material learned.

A “soup supper” was sponsored by Dr. Grace Missionary Society Feb. 18, with proceeds going toward the floor covering for the new addition.

Building improvements are continuing, many of them with volunteer labor. The old stairway to the basement has been removed, making a new entrance available for a needed classroom. The room formerly used by the choir is being designated as a study for Pastor Davis.

—Correspondent.

Point Rock Pastors

The clerk of the Paint Rock, Ala., church wants Sabbath Recorder readers to know that in reporting the pastoral leadership of the church she neglected to say that Paul V. Beebe was the duly elected pastor for the summer vacation period of 1967. He is now living at Mount Berry, Ga., and is assistant pastor of the Paint Rock church by action taken in August 1966. His father Clifford Beebe has been serving the church as pastor during the winter months 1967-68.

Paul Beebe hopes to help strengthen the ties between home Sabbathkeepers and small groups in a tri-state area and their home churches as he has time and opportunity. He is employed as poultry supervisor at Berry College. He writes that the college has 13,200 layers—which means quite a lot of work.

The Baptist World recently requested information about Paul Beebe to accompany an article clipped from the Sabbath Recorder, which they were considering for reprint in their periodical edited by C. E. Bryant at the Baptist Building, Washington, D. C.
Marriages

Burdick - Smiley.— Roger M. Burdick of Milton, Wis., and Margaret Lowther Smiley, daughter of Rev. and Mrs. A. M. Smiley of Clarksburg, were united in marriage in the George Ellis Memorial Chapel of the Milton Seventh Day Baptist Church Feb. 16, 1968, with the Rev. Earl Cruzan officiating.

Randall - Payne.— Gary R. Randall, son of Mr. and Mrs. Roscoe Randall of Mapleton, Minn., and Miriam Dee Payne, daughter of Mr. and Mrs. Donald Payne of Claremont, Minn., were united in marriage Feb. 24, 1968, in the First Baptist church in Mankato, Minn., with the pastor of the bride, Wayne Bahcock, of the Dodge Center Seventh Day Baptist Church, officiating.

Van Horn - Oakey.— David Van Horn, son of L. M. Van Horn, of Milton, Wis., and Carol Marie Oakey, daughter of Mr. and Mrs. Charles W. Oakey of Madison, Wis., were united in marriage in the Westminster Presbyterian Church of Madison Feb. 27, 1968, with the Rev. Richard E. Prichard officiating.

Births


Obituaries

LAWSON.— Grace D., daughter of Rev. and Mrs. W. L. Davis, was born Sept. 8, 1901, at Jackson Center, Ohio, and died at Clarksburg, Wis., Jan. 9, 1968.

Mrs. Lawson was connected with the Salemville, Pa., Seventh Day Baptist Church when her father was its pastor. Later she became a member of East Clarksburg Baptist Church of which she was organist for fourteen years. She was a graduate of the Normal School of Salem College.

Surviving are: her husband, J. C. Lawson of Waltham, Mass.; three daughters, Mrs. Jean Gore of Logan, W. Va., Mrs. Kitty Rollins of Clarksburg, and Mrs. Mary Ann Hudson of Springboro, Ohio; one son, W. O. Earl Lawson of Parnall, Minn.; one sister, Mrs. Jacob Ebersole of New Enterprise, Pa.; and thirteen grandchildren.

Funeral services were held at Clarksburg, with burial in the Bridgeport cemetery.

—Mrs. Albert Blough, Salemville, Pa.

MAXSON.— Fern Barber, daughter of Charles W. and Louisa Davis Barber, was born May 8, 1889, at North Loup, Nebr., and died Feb. 16, 1968, at Ord, Nebr.

All of her life was spent in the North Loup community, except for one term at Milton College, Wis. She accepted Christ and became a member of the North Loup Seventh Day Baptist Church on June 9, 1900. She continued faithful to her Lord, finding many ways of quiet service through the years, including her poems, music, children's work, and frequent contributions to the SABBATH RECORDER and SABBATH VISITOR.

On April 9, 1919, she was united in marriage to George S. Maxson who died in 1954. Survivors include her two children, George S. Maxson, Jr., of North Loup, and Mrs. Warren (Marion) Brannon of Freeville, N. Y., a brother, Dell F. Barber of North Loup, and four grandchildren.

Memorial services were conducted by her pastor, Duane L. Davis, and the choir at her home church, Interment was in the Hillside Cemetery of North Loup.

—D. L. D.

WILLIAMS.— Bertha Alice Rood, eldest daughter of Charles and Rosa Furrow Rood, was born at North Loup, Nebr., Sept. 13, 1876, and died at Ord, Nebr., Feb. 27, 1968.

Her parents were North Loup pioneers. She centered all her life around the church her family founded, accepting Christ and becoming a member of the North Loup Seventh Day Baptist Church, July 4, 1891. On March 14, 1899, she married Henry A. Williams at North Loup. In 1901, they went to help found a colony of Seventh Day Baptists at Gentry, Ark., and were charter members of that church, then returned to North Loup in 1910, where they remained. She was a faithful Christian to the end. Mr. Williams died in 1963, and a daughter, Mrs. Cecil (Beck) Severance, in 1960.

Survivors are: two sons, Melvin of North Loup, and Leonard of Kearney, Nebr.; a brother, Byron J. Rood of Milton, Wis.; three sisters, Mrs. Esther Nelson of Whitewater, Wis., Miss Elsie Rood of Milton, Wis., and Mrs. Charles (Eunice) Harman of Beaver City, Nebr.; 14 grandchildren, and 16 great-grandchildren.

Memorial services were conducted in her home church by her pastor, Duane L. Davis, and interment was in the Hillside Cemetery of North Loup.

—D. L. D.