

The Sabbath Recorder

OUR WORLD MISSION

Statement of the Treasurer, April, 1961

BUDGET RECEIPTS

	Treasurer's		Boards' 7 Mos.		Treasurer's		Boards' 7 Mos.
	Apr.	7 Mos.			Apr.	7 Mos.	
Adams Center ---\$	73.70	489.65		Los Angeles			
Albion	80.35	314.41	10.00	Christ's	45.00		
Alfred 1st		2,356.28	1.50	Lost Creek	807.50		
Alfred 2nd	283.16	1,169.71		Marlboro	1,835.47		
Associations and				Memorial Fund ...	103.11	1,070.30	
Groups	17.77	143.72	668.10	Middle Island	13.00	121.00	
Battle Creek	489.18	3,811.43	82.00	Milton	660.89	4,334.28	120.00
Bay Area Fellow. ..		34.50		Milton Junction ..	108.50	822.28	
Berlin	41.54	445.40		New Auburn		213.79	
Boulder	40.70	258.90	35.00	North Loup	75.00	583.37	
Brookfield 1st		283.80		Nortonville	92.83	841.33	70.00
Brookfield 2nd	53.50	162.30		Old Stone Fort ...		108.00	
Buckeye Fellow...		25.00		Paint Rock		194.50	
Buffalo Fellow.	50.00	150.00		Pawcatuck	413.64	3,039.14	105.00
Carraway		3.75		Plainfield	688.81	2,885.55	450.00
Chicago	67.00	511.00	320.00	Richburg	54.00	472.00	
Daytona Beach	66.99	607.74		Ritchie	40.00	157.00	9.00
Denver		97.30	25.00	Riverside		1,705.55	
DeRuyter		230.50		Roanoke		15.00	
Dodge Center	74.63	552.95		Rockville	28.06	157.97	
Edinburg		33.34		Salem	100.00	648.00	
Farina	26.90	75.65		Salemville		123.71	6.00
Fouke		82.79		Schenectady		114.00	
Hammond	35.00	45.00		Shiloh		2,807.87	50.00
Hebron 1st	21.00	175.72		Texarkana		47.72	
Hopkinton 1st	503.55	1,375.80	40.00	Verona	123.50	1,006.98	
Hopkinton 2nd		51.00		Walworth	33.00	248.50	
Houston		71.92		Washington		223.00	
Independence		746.00		Washington,			
Individuals	90.00	2,497.62	133.41	People's	5.00	61.00	
Irvington		1,190.00	400.00	Waterford	85.53	629.31	
Little Genesee	52.50	357.78	10.00	White Cloud	48.85	339.95	
Little Rock		12.50		Yonah Mountain..		3.75	
Los Angeles		1,035.55	15.00				
					\$4,741.19	\$45,061.83	\$2,550.01

TREASURER'S DISBURSEMENTS

Board of Christian Education	\$ 407.84
General Conference	742.27
Historical Society	118.27
Ministerial Retirement	629.76
Ministerial Training	641.46
Missionary Society	1,589.60
Tract Society	500.01
Trustees of General Conference	32.63
Women's Society	79.35
	\$4,741.19

SUMMARY

Current annual budget	\$111,295.00
Receipts of seven months	47,611.84
Balance needed in five months	64,683.16
Average needed per month	12,936.63
Percentage year elapsed	58.67%
Percentage budget raised	42.78%

G. E. Parrish,
Treasurer.

205 Dogwood Trail,
Battle Creek, Mich.

SEVENTH DAY BAPTIST GENERAL CONFERENCE



Photo by Blaise Levai, American Bible Society.

Children's Day is more than a display of fancy clothes and recitations by shy girls and boys. For the sightless there can be the joy of discovery in the Word of God as trained fingers read the message of hope.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
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Viewed from Above

Two men have now looked down upon the broad expanse of the earth from spacecraft hurled beyond the thin edges of its enveloping atmosphere. One of them was heard to exclaim three minutes after take-off, "What a beautiful view!" We do not know what the other man thought in his heart while he was gaining his unique world view. One imaginative writer, Patrick Gorman, has beautifully expressed the possibility that during his hour in the heavens Major Gagarin had thoughts of God and His creation but had to dismiss those thoughts when he landed and mingled again with the atheistic leaders of his country. We would like to think that a view of the whole earth in an hour's time had such an effect upon a Communist Party member. We know that Commander Shepard was aware of another force besides the fiery blast that lofted him to his pinnacle view — the power of prayer offered up in his behalf by church people.

Is there anyone who dares say that the prayers of Christian people had nothing to do with what our astronaut saw in his brief moment in space? He as a mere man was enabled to get a wide view of God's creation. We recall what the Bible says about God in the first chapter of Genesis. In the initial stage of creation the earth, shrouded in darkness, was formless and void until God said, "Let there be light." Then comes the expression, "And God saw the light, that it was good." At the close of each subsequent stage of the creation a similar word is found. Looking down on the third day God saw as a whole what Alan Shepard saw in part at his third minute. The dry land and the gathering together of the waters the Creator saw as good. It made possible the life that was to be created the following days. God's view of the whole creation, including man, is given in the closing verse of Genesis 1: "And God saw everything that he had made, and, behold, it was very good."

It must be a great experience to look down upon the realm of nature and to be able to say, "What a beautiful view!" Such views are only slightly similar to God's perspective. Only by revelation can man see the world as God sees it,

and revelation couched in human language must of necessity be partial. Man's position as he makes his flights into space is more like that of a tightly bound prisoner than that of a conqueror or creator. These flights are fraught with danger — the danger of human error. Technical improvements will continue to reduce the dangers and expand the range, but man will ever be the creature and God the Creator.

At the close of Creation God saw that all was good and beautiful. But in making man God had made a being capable of sin and conscious of sin. The Maker looked down upon the earth again and saw "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6: 5). The new beginning made possible by Noah's ark did not last. Thus in the fullness of time God sent His Son as the Redeemer, not of one generation only, but of all. To Him we look for salvation today. Faith in Him beautifies land and sea, transforms the lives of sinful men, and opens to us the glories of the great beyond, heaven itself.

The Manual Work of the Church

Solomon built a great temple for the worship of God. He had inherited all the materials laid up for that purpose by his father, David, and had untold riches of his own. He built the temple and all the other impressive buildings with a labor force that was not entirely voluntary. Succeeding generations were justly proud of a house of worship that more than matched anything erected to pagan gods.

The early church, poor and persecuted, could not and dared not erect conspicuous buildings. Times changed. Power and riches came when church and state were practically identified in the ages that we now call dark. With the Reformation and its insistence on the right of private interpretation of the Scriptures there came the development of state churches with ornate buildings and also the small, poor churches whose buildings had to be constructed by volunteer labor. Often this necessity of volunteer manual work has

proved to be a blessing in disguise.

Our own local churches are, in many situations, learning anew the blessings our pioneer forefathers experienced when they built church houses with whatever materials were most plentiful and with whatever skills the members had acquired. In most cases the specialization and unionization of our age make it impractical to try to build modern churches with volunteer labor. Sometimes, however, the new building needed is financially out of reach unless men can be found who will freely contribute the necessary skills. Even those who are but loosely connected sometimes are drawn to the faith of the church as they work from the blueprints of the building and associate with those whose works can clearly be seen to be an evidence of their faith.

Well-established churches find one new and effective way of challenging men to work together in a common enterprise that calls for much manual labor; it is the church-owned camp. Construction work is relatively simple, and development of the whole camp area provides perennial work that is almost never ending. Church people are quick to see the purpose of an adequate camp program and are willing to contribute time to anything that will conserve their own young people and attract others to the Christian way of life. Great are the responsibilities that pile up when a church or group of churches attempts to build and maintain a set of buildings at a considerable distance from the homes of the members. Nevertheless, the blessings that come are counted as far outweighing the sore muscles from unaccustomed work and the sacrifice of time that could have been devoted to personal gain or pleasure.

The pastor is happy to see that many members who learn to work together in the manual labor of the church are conditioned for working together in the spiritual program. Fellowship is developed in the raking away of dead leaves, spring housecleaning, pouring foundations, hammering, and chopping, not to mention the worth-while conversations at the noon lunch. It is good to know that we can be builders or can have some small part in the ongoing work for which the church exists.

EDITORIAL NOTES

Approve Action,
Question Reasoning

Governor Dempsey of Connecticut has vetoed a bill which would permit liquor-selling places to stay open until 11 p.m. on Sundays. The present regulation allows sales only between noon and 9 p.m. One of the governor's reasons for vetoing the new bill was that it "would impair proper observance of the Sabbath." As a matter of principle some could challenge that reasoning. We do not find anything in the Bible that would lead us to call the first day of the week the Sabbath. The weekly Sabbath of the Bible always began at sundown on Friday and ended at the same time on the day commonly called Saturday. Even if one granted that a custom that can be traced back to the fifteenth or sixteenth century justifies terming Sunday the Sabbath, it could be questioned whether the extra two hours of sale between 9 and 11 p.m. would impair the proper observance of the day for those who had already been buying liquor nine hours of the day.

Governor Dempsey is to be commended for his action, supported by these words: "In these days when the forces of materialism are all too much in evidence, the need is especially great for us to hold fast to those qualities which in the past have shown us to be a people who will not compromise principle for profit."

Every effort to curb the sale of liquor and thereby lessen the debasing and destructive drunkenness that accompanies it should be applauded. Probably late evening sales contribute more to drunkenness than early evening sales, but the "proper observance of the Sabbath" is more impaired by the late drinking done on preceding evenings.

Speed Records Broken Again

Our consuming interest in earth-orbiting missiles that carry man at 17,000 miles per hour has drawn our attention away from winged aircraft and the constant effort to set new speed records. The people in a wide area around New York were startled or frightened one afternoon recently by three explosions

MEMORY TEXT

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Timothy 1: 15.

that cracked plaster, shattered a few windows and even caved in a well. Police stations were swamped with hundreds of calls. The explanation: Three supersonic planes were slowing down to land in New York after record-breaking flights across the United States. The explosions occurred when they crossed the sound barrier after flying three times the speed of sound. It was unavoidable and relatively harmless for those of us who were below.

Ours is a news-hungry age, especially in the realm of speed, but it concerns us only slightly except when the dangers that make the news come close to our homes and families. This ought not so to be.

On the same day as the West-East record was broken the world's fastest experimental plane broke another record. For a few seconds the pilot of the X 15 had the throttle wide open and reached a speed of over 3,300 miles an hour. At that speed air friction heated the skin of his plane to 700°. The next day a B 58 Convair Hustler taking off from Carswell Air Force Base in Texas made a new transatlantic record, reaching Paris in 6¼ hours — at speeds twice the speed of sound. Before these words are in print it is possible that other records will be broken.

Another item reminiscent of Aesop's fables drew two-column space recently. It was a picture of a tortoise and a hare crossing the finish line together — with the lazy rabbit riding on the turtle's back. The lesson of the old fable is as applicable today as when it was written. We like to display tremendous bursts of speed in the material realm, air, land, and sea but in the realm of the Spirit our plodding is as slow as ever. In grace, goodness, and godliness, we seem to be too self-centered to make progress in distance, elevation, or speed. Yet achievement in this realm can be ours.

Sunday Laws Upheld by U. S. Supreme Court

Laws prohibiting business and commercial activities on Sunday are constitutional, according to a decision by the United States Supreme Court.

However, such laws are constitutional only to the extent that they are general regulations to protect the health and welfare of the public by providing a "community day of rest," the Court ruled.

If such laws are designed to enforce the observance of a religious holiday, they violate separation of church and state and would be unconstitutional, the Court warned.

The Supreme Court ruling came as it handed down decisions on four cases involving Sunday laws in Maryland, Pennsylvania, and Massachusetts.

By a vote of 8 to 1 the Court ruled the Maryland and Pennsylvania Sunday laws constitutional, but it divided 6 to 3 in two other cases upholding enforcement of the Sunday laws of Massachusetts and Pennsylvania against Orthodox Jewish merchants who close their stores on Friday evening and Saturday and then are prevented by law from being open on Sunday.

Acknowledging that the Sunday laws were originally religious regulations, the Court pointed out that Sunday legislation has undergone extensive changes. The majority held that "as presently written and enforced, most of these laws, at least, are of a secular rather than a religious character and presently bear no relationship to the establishment of religion as those words are used in the Constitution."

Altogether, the Court handed down 60,000 words of opinions, making it the longest legal ruling in recent U. S. history, exceeded only by the steel seizure case of 1950.

Justice Felix Frankfurter produced an 86-page opinion which is one of the most comprehensive documents carrying 112 footnotes to State and Federal court decisions in the field of Sunday legislation and including 20 pages of three-foot charts analyzing in every detail the Sunday laws of every state in the Union. Alaska is the only state having no law respecting commercial activity on Sunday.

Two of the cases, Maryland and Pennsylvania, involved the operation of discount stores on Sunday. According to the Court the states have a constitutional right to enforce Sunday closing of such businesses.

The other two cases, Pennsylvania and Massachusetts, had to do with Orthodox Jews, whose religion requires them to close at sundown Friday and all day Saturday. Unless they could open on Sunday, they said, they will be in operation less than five days a week and be at a tremendous disadvantage.

It was in these latter cases that the Court divided 6 to 3 in upholding the constitutionality of the laws that refused to allow the Orthodox Jews to open on Sunday.

In the Maryland case the Chief Justice Warren said, "We should be clear that this case deals only with the constitutionality of paragraph 521 of the Maryland statutes before us. We do not hold that Sunday legislation may not be a violation of the 'establishment' clause if it can be demonstrated that its purpose — evidenced either on the face of the legislation, its legislative history, or its operative effect — is to use the state's power to aid religion."

There is another Sunday case now pending before the Court. It has to do with a South Carolina law forbidding the showing of movies on Sunday. This may be the Court's first chance to apply its new standards to other Sunday legislation.

— Baptist Press.

Peace Corps and Missionary Service

According to the Washington Evening Star the Peace Corps is struggling with the problem of the best way to work through religious and sectarian agencies, which constitutionally cannot receive government money. One idea that has been advanced is that a Peace Corps Foundation be established which could give grants to the more controversial projects.

It has been explained that the Peace Corps personnel will be engaged in such activities as teaching English, instructing in nursing and sanitation, construction foremen, surveyors, crop planning specialists, civilian administration, and even such simple matters as how to use typists in office work.

Battle Continues Over Parochial School Aid

By W. Barry Garrett

Parochial school interests have been advised that Congress will be given an opportunity to vote on an expanded program of Federal loans for private schools.

Democratic leaders in both the Senate and the House of Representatives have made it clear that they will attempt to pass a general education bill for public schools and then give Congress opportunity to vote on aid to parochial schools in a separate bill.

The real test of strength in Congress for parochial school aid will come when the National Defense Education Act is up for extension and amendment. This will probably come during the first session of the 87th Congress, but if it meets with too much resistance it may be carried over until 1962.

The Baptist Joint Committee on Public Affairs is scheduled to be heard before House subcommittees on education, along with Roman Catholic representatives and other religious groups representing both sides of the parochial school question.

The focal point of contention in the National Defense Education Act is Title III which provides loans to private schools for equipment to teach science, mathematics, and foreign languages. This provision is being cited as a precedent for Federal loans for parochial schools, and it is proposed to expand this provision to include classroom construction and possibly other benefits for parochial schools.

The Democratic leadership in both houses has committed itself to this way out of the parochial aid dilemma in order to get some sort of a public school aid bill through Congress and in order to appease the advocates of tax aid for parochial schools.

Opponents of the parochial school amendment of the National Defense Education Act frankly admit that their cause is in trouble. They feel that precedents already set for certain aids to private schools, the frequently expressed opinions that special national interest aid to private

schools is constitutional, and the commitments of some members of Congress to consider parochial aid, make the outcome of this bill uncertain at the present time.

However, proper church-state relations are being strained to the breaking point by the insistence of the parochialists for help for their schools. If a substantial parochial school loan program can be agreed upon for projects of "special national interest" apart from the teaching of religion, it will not be long until grants for these same purposes will be made available.

If the parochial schools can succeed in getting public support for the "non-religious" portions of their activities, they will have gone a long way in solving their financial difficulties, and a new era of competition between the public and parochial schools will have been ushered in.

Conference Registration

A supply of Conference registration blanks and special registration forms for youth under 18 have been mailed to each church and fellowship. These forms must be filled in and returned to Mr. Harold C. Durgin, University Conference Co-ordinator, University of Massachusetts, Amherst, Mass., so that they are received in that office by August 4.

A white registration form must be filled out for each person attending. In case of families who should be in adjoining rooms, please clip the blanks together and make a notation to this effect on the parent's forms. All youth under 18 must also send in a completed special registration form for youth.

Churches are asked to make these forms available to their membership by displaying them at church and by mailing them out to all nonresident members to whom they send church bulletins. This should make a quite complete coverage.

If you do not receive a registration form and you plan to attend Conference, write your church requesting one, and if there are none available write to the Rev. Earl Cruzan, 118 Main St., Westerly, R. I. These forms should be available to you through the churches before July 1.

Spring Associations

Reports of inspiration received and significant action taken by the various Associations holding June meetings may be expected in future issues of this journal.

The Central New York Association met at Leonardsville June 2-4. Several notable visitors and delegates from other Associations were scheduled to be present and have parts on the program, among them: the Rev. Leon R. Lawton representing Jamaica, W. I.; Loren Osborn, president of Conference; the Rev. Clifford W. P. Hansen, delegate from the Southeastern Association; and the Rev. Lester G. Osborn, delegate from the Eastern Association.

The Eastern Association, including the churches of New Jersey, Eastern New York, and New England was scheduled to meet at Berlin, N. Y., June 9-11. Delegates from other Associations and fields included the Revs. Lawton and Hansen, mentioned above, and the Rev. Delmer E. Van Horn from the Central New York Association. The theme: "Go Forth to Serve."

Western Association, made up of churches in Western New York and nearby points in Northern Pennsylvania, holds its spring meeting June 16-18. The Sabbath eve services are held with the Little Genesee church and the remainder of the weekend meetings with the Alfred Station church. The moderator is Mrs. Leah C. Crofoot. Unlike other Associations, this one has trustees listed among its officers — a responsible body to hold title to Camp Harley.

The theme, "Dissenters Then and Now," calls attention to John James who was martyred in 1661. The Friendly Forum Class of Alfred will aid Mrs. Sylvia Carr in conducting the Little Genesee meeting. Rev. and Mrs. Eugene Fatato will meet with the young people.

Sabbath morning at 10:30 the worship service will be conducted at Alfred Station, with the Rev. J. Paul Green in charge. The Rev. Everett Harris of Westerly, R. I., will bring the message.

There will be a tureen dinner at noon. Conference president, Loren Osborn, speaks at the afternoon service at 2:00.

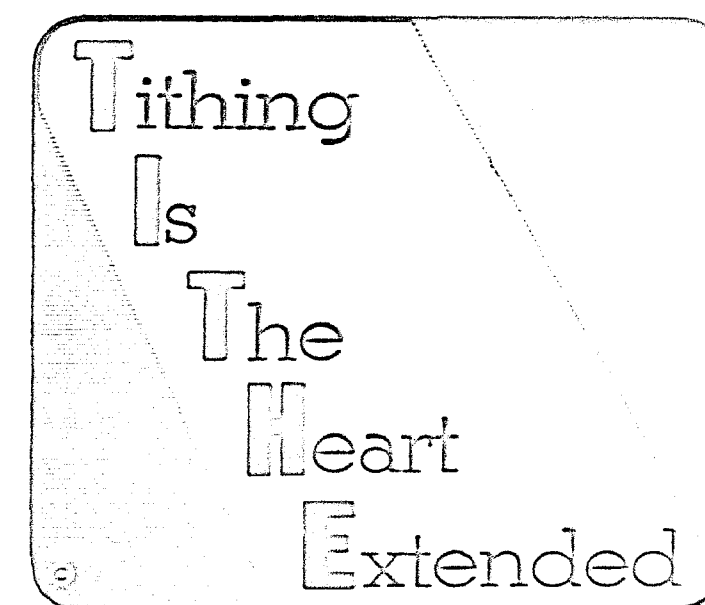
Sunday morning at the 11:00 service. Kenneth Davis will bring the message. Dean A. N. Rogers will conduct the worship service. Another tureen dinner will be served Sunday noon followed by the business meeting held at 1:30 p.m.

Southeastern Association, as noted in a featured article last week meets at Camp Selby, W. Va., rather than with the Berea Church (as anticipated when the Year Book was published). This Association, in some respects, is better organized than others and has several projects that have been maintained over a number of years. Considerable time on the program is reserved for business.

Details of the Southwestern Association meetings are not at hand. According to the Year Book, the Fouke, Ark., church is the host church this year. It is to be held just prior to the Association-sponsored camp (MILES), and the delegate from Eastern, Central N. Y., and Western Associations, the Rev. Charles D. Swing, will assist in the leadership of both.

The North Central Association, composed of Wisconsin, Minnesota, and Illinois churches, also has a June meeting, held this year with the Albion, Wis., church. A committee is working on plans to sponsor Seventh Day Baptist booths at county or state fairs. This Association has a field co-ordinator, Donald V. Gray, and a periodical "The Sabbath Candle."

Completing the round-up story of Associations, two met in April, Pacific Coast, and Northern. The Mid-Continent Association holds only a fall meeting.



Jamaica Seventh Day Baptist
Young People at Work

(Note: This article was contributed by Headmaster Courtland Davis, who furnished transportation for the three visiting young people.)

The Seventh Day Baptist Church at Orange Bay, Jamaica, sees its pastor only occasionally. Rev. John E. Hamilton is the assistant pastor of the Kingston church and in addition serves four other churches besides the one at Orange Bay. Most of the time the members of the Orange Bay congregation provide their own leadership and, except for such suggestions as Pastor Hamilton may be able to offer when he visits them, must develop their own program.

Under these conditions, a group of young people in the Kingston church have developed an interest in the Orange Bay work and from time to time drive the forty-five miles across the mountainous backbone of the island and down the winding Wag Water River to the north shore to conduct the services in the Seventh Day Baptist "temple" beside the blue Caribbean Sea.

Last Sabbath there were three young people in the group. Byron Lewis, a junior executive in the Department of Public Works of the Government of Jamaica, brought the message of the morning. Jerome Coombs, a teacher in Crandall High School, conducted the Sabbath School and led in the study of the lesson. The two young men with Miss Lucille Hunt, who has been a clerical worker in the General Post Office, formed a trio whose message in song was greatly appreciated by the listening congregation. With no instrumental accompaniment available, the same voices led the singing of the hymns at all four services.

The Sabbath School and morning worship services were followed by luncheon under the coconut trees on the church grounds with the music of the waves on the beach as a background for quiet conversation. Most of those who were present in the morning stayed for the afternoon services under the palms. The services began with a Bible study under the leadership of Mr. Lewis, and closed with vespers

led by Mr. Coombs. Almost all took part in the Bible discussion which was on the verses assigned for next week's Sabbath School lesson, and in which the familiar Helping Hand played an important part. In the service which followed, every adult bore testimony to the love of Christ and what it had meant in his or her life in the week just closing and on other occasions as well.

Before the young people left for the long ride back across the hills to their homes in Kingston, plans were completed for a group to return on the following Wednesday evening to conduct an evangelistic street meeting in the immediate vicinity.

Maiden Hall School
May Discontinue

There is a strong possibility that the Maiden Hall Vocational and Secondary School (Jamaica, W. I.) will be discontinued at the end of the present term of school (in July). Such a possibility brings concern, sorrow, and the dashing of hopes to many in this country, as well as to our Jamaica Seventh Day Baptist brethren.

A delayed report from Acting Supervisor Duane Davis (delayed because of illness from which he and Mrs. Davis have now recovered) tells of the April meeting of the Executive Committee of the Jamaica Conference and also of the Board of Christian Education, at which time the future of the Maiden Hall School was discussed and various actions taken.

The shortage of funds to operate the school was the immediate problem faced by the Jamaica leaders. He reports, "The Maiden Hall farm has gone in the red, although while Pastor Charles Smellie was manager it paid for the land in three years." The present manager, Mr. Edward Byfield discontinued his services as of May 31, 1961.

After much discussion, it was voted to borrow funds from the Conference Sustentation Fund, enough to finish out the present term. It was decided that it would be best "to notify the teachers at Maiden Hall that we might close the school at the end of the summer term and that they are free to seek other employment

after August 31st." The final decision as to closing the school will be made at the Jamaica General Conference, to be held July 18-23, with the Wakefield Seventh Day Baptist Church as host.

There are many factors that have entered into the present situation. A letter received earlier this year from Headmaster Courtland Davis offers a better understanding of some of these factors. Mr. Davis wrote:

"A committee of the Jamaica Board of Christian Education containing members of the Crandall High School Committee and the board's committee which has the management of Maiden Hall, are meeting regularly under the chairmanship of Pastor S. A. Thompson to try to work out a general philosophy and set of goals for Seventh Day Baptist educational endeavors on the island, and then to see where Maiden Hall and Crandall High schools fit into the picture.

"There are many problems, as there are in the States, with economics heading the list, personnel second, and past mistakes which our hindsight now permits us to see too clearly, running third."

Pastor Leon Lawton has summed up the matter:

"Though the situation looks dark and in some respects hopeless, I feel that there is yet hope and there can yet be victory in the total scene. The school may 'fail' (many reasons seeming to justify such), yet the possession of Maiden Hall property and its use for the Conference as a campground for youth camps and spiritual retreats as well as a meeting site for the annual Conference sessions could (in my opinion and blurred vision) make something more vital and great come out of the ashes of the former plan. Perhaps I am too visionary or optimistic! But whatever comes, it must come from the people, for the people, and by the people in the Jamaica Conference. And in this they need leadership, led by the Spirit, and not the oft-quoted 'I told you so.'"

SABBATH SCHOOL LESSON
for June 24, 1961
The Fruits of Faith

Lesson Scripture: James 2: 8-17; 5: 7-8, 11.

Religious Journalism
Promotion

The Religious Journalism department of the Women's Board has carried on a project during this Conference year designed to encourage anyone interested in Christian writing to acquire the techniques of writing in this particular field, either by attending a summer Christian Writers Conference or including this study in their college course. Each one interested was asked to send in an essay of about 500 words on any religious subject they chose, giving a brief statement as to their experience in writing and their aim in further preparation.

Three manuscripts were received, and were submitted to the judges without identification. The judges generously gave of their time to read and evaluate the manuscripts. Acting on their suggestions, the Women's Board is making available a scholarship to Garth Warner of Oneida, N.Y., and to the Rev. Trehah Sutton of El Paso, Texas. Mr. Warner wrote a thoughtful and timely article on political issues during the presidential election, the subject being, "Where Do We Put Our Trust?" We wish it had been available early enough to publish it in the Recorder. Mr. Sutton wrote a fine piece under the title, "Christmas," which we hope may appear later in this department. Mr. Warner will use his scholarship to apply on tuition for a course in Religious Journalism at Syracuse University. Mr. Sutton hopes to include this work with other courses he is taking in a college near his home.

The third entry was an article on "Prayer," written by Mrs. Robert Randolph of Denver, Colorado. It appeared last week in this column.

Previously, editors of some of our denominational publications have availed themselves of the opportunity afforded by this scholarship plan to attend writers' conferences for short sessions. They have expressed appreciation for the help and inspiration received. The need is so great for Christian writing that we hope others will feel the call to use their abilities in this field.

Christ and Psychology

By Stanley C. Page*

"The truth shall make you free." John 8: 32.

In two respects, at least, the Lord Jesus Christ and the teachings of modern psychology are diametrically opposed.

First, the psychologists' view of inspiration is different from that of Christ's. Their conception is that there is no such thing as a direct, spontaneous revelation from God. As one puts it, in opposing the view that the Old Testament prophets were directly inspired of God:

When, however, we examine their experiences we see good reason to doubt whether the direct revelation which is claimed for the prophets is either so inexplicable or so independent of the ordinary means of human discovery as at first sight appears. Modern psychology by its analysis both of the phenomenon of religious conversation and of the process of discovery and artistic production has thrown much light on the whole subject. What seems the spontaneous, inexplicable flash is shown to be in fact the outcome, emerging into consciousness, of a long period of subconscious reflection on material which the conscious mind has supplied.

So, Isaiah's vision and revelation (Isaiah 6), according to this author, "becomes psychologically intelligible as the outcome of a spiritual crisis, due to historical events and reflection on them. . . . What seemed spontaneous had really been prepared for."

That Christ did not hold any such view is clear. Experimentally, His own person and mission were attested by supernatural revelations from God. At His baptism in the Jordan, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased" (Matt. 3: 16-17). So, too, at the transfiguration, the same attestation

was given with miraculous accompaniments (Matt. 17: 4, 5).

That Jesus accepted these as direct revelations from His Father and as of primary importance, is clear from the fact that after the first He began His mission, and following the second, He steadfastly set His face to go to Jerusalem knowing that there He would be put to death, and so finish His work.

He also did many miracles which cannot be explained without reference to divine intervention, as for example, the feeding of the five thousand. His resurrection, too, was verified by many supernatural manifestations.

The writer above quoted tries to show that Jesus Himself is an illustration of His principles: "There is a striking absence of any claim to peculiar or abnormal modes of intercourse." But if we examine the Gospels, we shall find that this "striking absence" must be in the thinking of the author, for we find the contrary to be the truth. Jesus had an intercourse with His Father, peculiar and abnormal, beyond any person who ever lived. It is a principal theme of the Gospel of John. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." If that is not a peculiar intercourse, what is it? "For the Father loveth the Son, and sheweth him all things that himself doeth." There is no question that the Gospels reveal Jesus as being in constant and immediate contact with His Father. Surely, this is "peculiar and abnormal." He saw and heard things which the ordinary man does not see and hear. Therefore He spoke with authority and acted with power. He claimed to have a special revelation from God and He Himself to be a revelation and extraordinary manifestation of the Most High. "I speak that which I have seen with my Father." He is "the Light of the world." Surely, we do well to recognize the fact that Jesus is Himself a contradiction of the theory that

God does not immediately and objectively reveal Himself and His will.

The Cure of Souls

Second, the psychologists' application of certain theories to the cure of souls is at variance with the workings of the Son of God.

Some preachers accept the Freudian theory of psychoanalysis and think that it is about the same thing as the practice of Christ. But this is a mistake. According to this school, many mental breakdowns are the result of inner conflicts springing from violation of moral restraints, often resulting in an abnormal sense of guilt, so that the patient considers that he has committed an unpardonable sin, or he may have other fears of like nature.

The treatment, they say, consists in bringing these hidden things to the light; they must be confessed. This, of course, is in harmony with Christian principles; but they say that merely giving vocal expression to the trouble is all that is needed to effect a cure. Sometimes, there is an improvement, but this is usually at the cost of spiritual and moral conviction, so that later the state of the man is worse than it was in the beginning. Cure by this method can be accomplished only by denial of God and moral responsibility to Him. In fact, the great difference lies here. The psychoanalysts divorce the problem from the fact of sin and human accountability to God. They relate everything to human factors only. Sin is not in their vocabulary.

Some of these doctors, even in our state institutions for the insane, do not hesitate to advise their cured (?) patients to henceforth give unrestrained expression to their instincts, even going so far in some instances as to advise married persons not to be bound by the obligations of marital fidelity.

How different is all this from the teaching of the Scriptures. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 8, 9). Christ's cure is based on the confession of sin, not the denial of it. It is simply Satan's

deceitful question in modern guise. "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3: 1), and his lying assurance to Eve, "Ye shall not surely die" (Gen. 3: 4).

These men reject the supernatural in all its phases. They do not admit the spiritual gifts as manifestations of the Holy Spirit. They are classed as automatists of the subconscious mind.

Again, Jesus had respect for every individual. He was no respecter of persons. He saw each one as a potential son of God. The psychiatrists, like the totalitarian dictators, seek to regiment humanity into a godless nonindividualistic group. A stereotyped question of theirs is, "Do you believe in God? Has He ever spoken to you?" If, in truth, you are able to admit that He has, then you are in a fair way to being committed to an institution for the insane. For them, the average is the normal. Hence, if a person is unusually independent, or conscientious and God-fearing, that one is suspected of mental unbalance.

Such views and methods are entirely different from those of Christ. He commanded His disciples to be perfect, even as our Father in heaven is perfect, and He urged them to seek first the kingdom of heaven and His righteousness.

True Psychology

We are not attacking the science of psychology in as far as it truly is a science, but we are pointing out the anti-Christ trend, the satanic substitutions, and immoral bias that characterizes much that today is taught and practiced by its followers.

The fact is, psychology is not a new science; and the Bible is the best textbook on the subject. It reveals, from the dawn of history, the nature of the soul, its health, its diseases and its cure; and that is Christ. He says, "Come unto Me, and I will give you rest."

So we are challenged whom we shall believe: Christ or modern psychology. As for me, the answer is Christ.

You can't change your ancestors, but you can do something about your descendants. — Unknown.

* The Rev. S. C. Page is an elderly Sabbath-keeping Presbyterian who testifies that the Holy Spirit has occasionally given him the ability to speak in other tongues (intelligible). He has been in close touch with the Plainfield, N. J., and Mill Yard, London, Seventh Day Baptist churches, has visited others, and has distributed our literature in Jerusalem. The above article somewhat abridged is a reprint from another journal.

"The Heavens Declare"

Speaker's Theme at Salem College
Commencement

"You must be prepared to overcome dialectic materialism, to recognize and refute the poison of Red propaganda and not let insidious talk of peaceful co-existence beguile you," warned Edward C. Ames, who addressed the members of the 73rd Salem College graduating class on May 26.

Ames, public relations director of Owens Illinois Glass Company, Toledo, Ohio, addressed a huge throng in Underwood Gymnasium and warned of the spread of communism in the last twenty-odd years since today's graduates were born.

He reminded his audience that the Goths and Vandals swept away the glory that was Rome, and asked, "It is too late? Are we more concerned with small domestic conflicts than with the overwhelming conflict of our time?"

Using as his theme, "The Heavens Declare," he defined man as a creature of divine origin, in time, with intellect, as a political being and, most important, as a spiritual being with the promise of spiritual advancement. He challenged the graduates and his audience to rebuild the dignity of the individuals and the worth of a human personality.

Salem College Notes

One of the degrees conferred by Salem's president was the Bachelor of Arts to Shireen Hurley, his wife. The Salem president reviewed the long struggle his wife has had and the sacrifices to achieve this unique distinction. He commented on their marriage nearly a quarter of a century ago, and how Mrs. Hurley had put aside her desire to acquire a college degree to take part in club work, community life, church activities, her singing, and most important, to mother four daughters who were present for the ceremony.

In his annual presidential statement, Dr. Hurley called this a year of "ground breaking." He informed the friends and parents of the graduates this was the first time Underwood Armory had been used for a commencement program, which in-

dicated ground breaking and work completed in recent months. He further singled out the signing of contracts for the construction of three new buildings on the Salem campus.

The retirement of Harley D. Bond was announced by President Hurley, who praised Mr. Bond as "a pillar of Salem, who had given of himself for more than thirty years to further the cause of higher education in his native West Virginia." Mr. Bond served as one of the parade marshals for the commencement program, along with Harold Bakker, director of the Clarksburg Branch of Salem College.

Persons who attended Salem 60 years ago or more were asked to stand to be recognized. Nearly a dozen were spaced throughout the crowd and stood to receive a round of applause. — Clem Clower.

Pastoral Changes

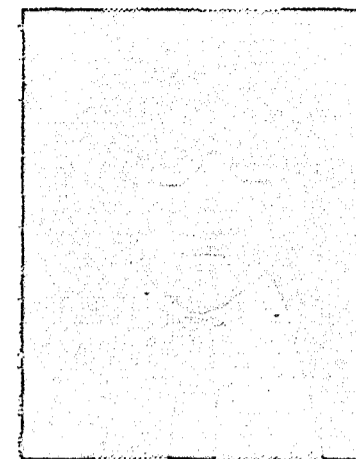
In the March 20 Sabbath Recorder there was comment on the resignation of Mynor Soper, pastor of the North Loup, Neb., church. The comment ended, "Pastoral resignation is one way to shift fields, and who knows but that it is a Spirit-led way?" Subsequent developments appear to bear out this observation. The North Loup church, with a leeway of several months, started calling, and secured the promise that the Rev. David S. Clarke of the Boulder, Colo., church would come when the pastorate was open. Thereupon the Boulder church began searching for a replacement. The clerk of that church now requests publication of the fact that Mynor Soper has accepted the call of the church and will take up his duties in the latter part of July. It is understood that Mr. Soper hopes to continue his theological education at Boulder, being much closer to schools that offer the kind of courses he wants.

Pastor Resigns

Rev. Robert Lippincott submitted his resignation from the Nortonville Seventh Day Baptist Church on May 7, to accept a pastorate in the Presbyterian church in Lyndon, Kansas. The resignation was accepted and became effective May 15, 1961.

— Nannie E. Greeley, Clerk.

Introducing a Minister, Rev. Adolph Showers



Mr. Showers in a letter to the secretary of the Tract Society tells a little about himself and the West Side Seventh Day Baptist Fellowship of Hammond, La., of which he is pastor. He is not widely known by Recorder readers although his name is in the Year Book in the list of ordained ministers not yet accredited by the General Conference. He has been with the denomination since 1957 and says that he has been trying to build up that fellowship, which now numbers fifteen, with one now ready for baptism.

Pastor Showers has been in touch with another Negro group in New Orleans pastored by the Rev. Mary Craig Johnson, who attended General Conference last summer. The distance between the two places is too great for close co-operation.

Sabbath Rally Day Echoes

Pastors and other local church leaders have not yet found time to write to the Sabbath Promotion Committee of the Tract Board about their use of the material sent out for the May 20 Sabbath Rally Day but church bulletins on file in the secretary's office indicate that much of the material was found helpful.

The theme, "Recapturing Sabbath Values," was used as a sermon topic by a number of pastors. At Alfred the sermon was on "The Family and the Sabbath." The Ashaway pastor preached on "Sabbath Values in Our Time." The sermon at Battle Creek was delivered by Mrs. Charles Parrott on a Sabbath theme, "The Three D's — Divine, Discipline, and Delight." The Buffalo Fellowship bulletin contained this note: "Let us remember that this is a day peculiar, a chosen day of the Lord. Let us use it wisely for the glory of His kingdom and our spiritual refreshment."

Pastor Saunders at Los Angeles listed his Sabbath Rally Day subject, "The Great Forgery" and printed at the bottom of

the page, "This is the day that the Lord hath made; we will be glad and rejoice in it." The Rev. Leon R. Lawton at Lost Creek and Roanoke spoke forcefully on the suggested theme of the day, as did Pastor Dickinson (chairman of the Tract Board Committee) at Plainfield. The Riverside, Calif., congregation listened to a sermon entitled "A Quest for Better Motivation."

In Shiloh, N. J., a different approach to Sabbath observance is suggested by the pastor's subject, "The Law of Grace." The Verona, N. Y., minister spoke on "Two Essentials for Christian Sabbathkeeping." He also printed as an insert an original poem, "Remember the Sabbath Day," which was sung to the tune "Serenity" after the sermon. At Westerly, R. I., Pastor Earl Cruzan used the tape-recorded sermon by Leroy Bass at the Sabbath eve service and spoke on "Sabbath Values" at the regular morning worship hour. Another aspect of the biblical Sabbath was brought out in the White Cloud, Mich., church — "The Sabbath, A Sign."

It is probable that other church bulletins or news items yet to be received will reveal other points of emphasis or other evidences of attempts to effectively observe a day devoted to recapturing the values of our distinctive belief and practice.

For Youth Only

We Hope They Understand

Our English language must at times be quite puzzling to foreigners who are trying to understand us when we talk among ourselves. Take, for example, a note in one of our church bulletins. It told of a Youth Fellowship carnival on a certain afternoon in June, the proceeds of which were to be used to send young people to Pre-Con. "White Elephants are still needed," it stated, "tho some very nice ones have already been received." Perhaps this would not sound funny if the morning radio had not noted that among the hazardous items of debris removed from New York City waterways was a giraffe — no white elephants reported. Anyway we hope the young people can get enough money for suitable transportation. Some may be riding very nice white elephants.

ITEMS OF INTEREST

Martin Luther King Speaks at P. S. R.

Pacific School of Religion, Berkeley, Calif., invited Dr. Martin Luther King, popular spiritual leader of the desegregation movement to deliver the commencement address on May 26. The Gallup Poll in 1957 found Dr. King to be one of the most admired religious leaders in the world. This Negro pastor has been reproached by some who have disagreed with him but unbiased observers have almost universally judged his actions to be above reproach. He is scholastically qualified to be the featured speaker at the graduation of theological students.

It will be recalled that there are two Seventh Day Baptists, Dr. Wayne R. Rood and the Rev. Oscar C. Burdick, on the faculty at P. S. R.

Captures Child TV Audience

A children's TV program in color, "Davey and Goliath," has become so popular with the nation's children that in less than two months, more than 80 key TV stations in major cities have scheduled it. Made for the United Lutheran Church by Clokey Productions, Inc., the series of 26 programs is being distributed by the Broadcasting and Film Commission of the National Council of Churches.

Many stations are repeating the program, presenting it several times in one week and often incorporating it in highly rated commercial children's programs, a spokesman for BFC reports.

Famed Summer Seminary Strengthened by Merger

The trustees of Fuller Theological Seminary and Winona Lake School of Theology, Winona Lake, Indiana, have announced merger plans for the two schools, under which Winona Lake School of Theology will become the Summer School Division of Fuller Theological Seminary. Dr. Ockenga has announced that Dr. John A. Huffman, former president of Winona Lake School of Theology, will become a trustee of Fuller and will serve as director of Fuller Theological Seminary Summer School Division at Winona Lake, Indiana.

The Winona Lake School of Theology was founded in 1920 by Dr. G. Campbell Morgan, the late British Bible expositor, and has since served as a summer theological training center for pastors, missionaries, teachers, and Christian workers. It has become widely known for its excellent summer faculty, for its annual flying seminars to Bible Lands, and recently for its affiliation with the University of London, England, on the external doctorate degree program. Both the flying seminars and the doctorate degree program will be continued as an integral part of the Fuller Seminary program.

Under the terms of the merger Winona Lake School of Theology will come under the trustees and administrative control of Fuller Theological Seminary, which will continue the annual ten-week summer theological school at Winona Lake, Indiana.

Halley Gets Gutenberg Award

The Chicago Bible Society at its annual meeting April 28, conferred its Gutenberg Award upon Dr. Henry H. Halley. The award was made to Dr. Halley for his unique contribution to the cause of the Bible, primarily in view of the widespread use of his famous book, Halley's Handbook of the Bible.

In making the presentation, Dr. Robert T. Taylor, a long-standing friend of Mr. and Mrs. Halley, and senior executive secretary of the American Bible Society, said, "The conferring of the Gutenberg Award upon Dr. Halley is an illustration of the ideal combination of two aspects of Bible use. The Bible Society's task is that of widely disseminating the Scriptures. Dr. Halley has provided the ministry of opening the Scriptures to those who seek its treasures.

The Gutenberg Award is a tradition with the Chicago Bible Society. It has been conferred on a number of outstanding citizens, including General Douglas MacArthur, former President Herbert Hoover, and FBI Director J. Edgar Hoover. It has also been given to people who are virtually unknown, but who have made a great contribution in the personal distribution of the Scriptures.

Thousands Converted in Jamaica Crusade

Jamaican Baptists got a look at Southern Baptist evangelism methods when 91 Southern Baptist evangelists led in recent revivals covering the entire island.

Jack Stanton of Dallas, associate in the Southern Baptist Home Mission Board's evangelism division, said that an incomplete report shows 3,023 conversions. Revival services were held in 240 Jamaican Baptist churches.

Last year, they gained 1,100 members making their total membership 28,000. Some Jamaican pastors must serve as many as eight churches and seven missions because of the shortage of pastors and high academic standards.

Mrs. William H. Macorkel, Chicago Deaconess, Dies at 81

Clare F. Macorkel, wife of William H. Macorkel, of 5323 W. Ohio St., Chicago, Ill., was called to rest May 19, 1961, after an illness that had confined her to her home for the past year. Her parents were not connected with the Seventh Day Baptist Church, she herself being a convert to the Sabbath.

The Chicago church, recognizing her faithfulness and capability, chose her as a deaconess, and on May 20, 1950, an ordination service was conducted for her and Raymond Sholtz. At this time the church was co-pastored by two seminary students, Leon Lawton and Robert Lippincott. Three other pastors and Deacon Mark Wiley (who still serves the church) participated in the service.

Funeral services were conducted for Mrs. Macorkel at the Haver Funeral Home by the pastor of the Austin Wesleyan Methodist Church, the Rev. Irwin Reist, since her church is at present without a pastor. He was assisted by the Rev. Harry H. Macorkel of Rensselaer, Ind., and interment was at Mt. Auburn Cemetery, Berwyn, Ill., a south-side suburb.

Surviving are her husband; two sons, Harry H. and James A. (at home); two daughters, Mrs. Ruth Augustine of Oak Park, Ill., and Mrs. Louise Dominguez of Chicago; and 18 grandchildren.

— Mrs. A. E. Webster.

NEWS FROM THE CHURCHES

ADAMS CENTER, N. Y. — Although our winter was unusually cold only one service was cancelled — on Sabbath, February 4.

The four churches of this vicinity joined in the series of Lenten services held on Wednesday evenings. Two guest ministers from Watertown, the Rev. James Kenyon from the local Baptist church, and Pastor Van Horn were the speakers. There was a good attendance at each service. Our church was host to these churches in observing the World Day of Prayer. The National Council of Churches program was used. Members of all the churches participated.

The SDBYF observed Youth Week by conducting the service on Sabbath, February 11. The group has held a food sale to help defray expenses at Pre-Con in August.

Mrs. Chauncey Reed was hostess to the annual meeting of the Ladies Aid Society on May 9. Mrs. Delmer Van Horn was re-elected president, Mrs. Chauncey Reed 1st vice-president, Mrs. Richard Shippee 2nd vice-president, Mrs. Samuel Dibble secretary, Mrs. Paul Greene treasurer, and Mrs. Gerald Greene keyworker. They have had an active year. They have used the worship programs by the Women's Board. The society served the Mother-Daughter banquet at the Baptist church in Watertown recently. The Ways and Means Committee sponsored ham dinners on Easter Sunday and on Mother's Day.

In a cantata, "My Heart Is Glad," presented as the worship service on Sabbath, April 1, our church choir and the Honeyville church choir combined, making a total of 30 members. They were directed by Pastor Van Horn, with Mrs. Chauncey Reed, organist, and Mrs. Evelyn Avery, narrator. It was a descriptive and very moving presentation of the meaning of Easter. It was given also at Honeyville for the Sunday service.

The workshops of the second year Program for Advance are nearing completion. They are held on Sabbath afternoons so that members may attend as many different workshops as they choose.

The Junior Christian Endeavor conducted the church service Sabbath, May

The Sabbath Recorder

High and Noble Aspirations

*If you aspire for something great
And give to this your time,
And trust the Lord for leadership
Your life will be sublime;
Although you may not reach the heights
For which you set your aim,
Yet God will bless your earnest work
And honor your good name.*

*It's better far to aim quite high
And fall a little low,
Than ease along in aimlessness
Like those we see and know
Who seem content to eat and sleep
And merely to exist,
And never have their names removed
From failures on the list.*

*But no one fails in life, we know,
With aspirations high,
Whose life is yielded unto God
Without complaint or sigh;
Who blesses others on life's road
By prayer and helpful deeds,
And praises God when he beholds
A fellow who succeeds.*

Rev. Walter E. Isenhower,
Taylorsville, N. C.

Obituaries

Cowles.—Elmer B., son of William and Lydia Amidon Cowles, was born April 16, 1882, in Friendship, N. Y., and died at the Olean General Hospital on April 8, 1961.

Since 1906 Mr. Cowles has been active in political and community life. He was a town councilman at the time of his death. He was an active member of the Richburg Seventh Day Baptist Church.

Surviving are: his widow, Thelma Clarke Cowles; one son, Crandall W., Olean, N. Y.; three brothers: Clayton, Tampa, Fla.; Kilburn, Wellsville, N. Y.; William, North Tonawanda, N. Y.; two sisters: Mrs. Grant Trask, Eldred, Pa.; Mrs. Clarissa Joy, Cresson, Pa.; and two grandchildren.

The funeral services were held in the Richburg church, Pastor Ernest Bee officiating. Burial was in the Richburg Cemetery. — E. K. B.

Langworthy.—Isabelle R. Syme was born Sept. 10, 1876, in Edinburgh, Scotland, and died at Westerly, R. I., on Feb. 22, 1961.

She was the wife of the late Howard C. Langworthy. She is survived by a son, Clifford A. Langworthy of Westerly, R. I. Funeral services were conducted from the Schilke Funeral Home Feb. 25, 1961, by the Rev. Earl Cruzan assisted by the Rev. Harold R. Crandall. Interment was in River Bend Cemetery. — E. C.

Macorkel.—Clare F. Blisset, wife of William H. Macorkel, was born in 1880, and died at her home in Chicago, Ill., May 19, 1961. She was ordained a deaconess in the Chicago church in 1950. (See extended obituary on another page.)

Sholtz.—Claude J., son of Joseph and Effie Davis Sholtz, was born in Des Moines, Iowa, July 22, 1901, and died May 27, 1961, at Oneida, N. Y., following a brief and sudden illness.

He has been an active member of the Verona Seventh Day Baptist Church since moving here from Nortonville, Kansas, in 1918, with his parents. In addition to other church offices which he has held, he was chairman of the building committee at the time a recent major addition to the church was constructed and was chairman of the trustees at the time of his death.

He was married to Eula L. Warner June 10, 1925, by the Rev. James Hurley, then pastor of the Verona church. Besides his wife he is survived by two daughters, Jean (Mrs. Alden Vierow) and Twila (Mrs. John Viscosi), both of Oneida; three brothers, Craig of Verona, Raymond of Davenport, Iowa, and Floyd of Oneida; two sisters, Mrs. LaVerne Davis of Verona and Mrs. Leon Maltby of Plainfield, N. J. There are four grandchildren and several nieces and nephews.

Memorial services were conducted from the Sholtz home and from the Verona Seventh Day Baptist Church by Pastor C. Rex Burdick. Burial was in the New Union Cemetery, Verona Mills. — C. R. B.

13, in observance of National Family Week. The junior choir, directed by Miss Cathy Gilmore, sang the responses and an anthem. The little ones sang "Jacob's Ladder" as an offertory. Miss Connie Reed was organist. Themes on Christian Living: "In the Home," "At School," "At Play," "At Camp," were written and read by Merrick Reed, Barbara Mae Gilmore, Maureen Gilmore, and Darwin Shippee. This was a very dignified and worshipful service. We were made aware of the talent of the younger ones. Their leaders, Mrs. Alan Gilmore and Miss Beatrice Maltby, were in charge of the preparation for this service. — Correspondent.

Accessions

Los Angeles, Calif.

By profession of faith:
Roy Jones, Cottonwood, Calif.
Mrs. Roy Jones, Cottonwood, Calif.

Verona, N. Y.

By Baptism:
Elgie Drummond
Kathy Vierow
Mark Warner
Sharon Williams

Marriages

Barber-Welch.—George Le Roy Barber, son of Le Roy A. and Frances A. Barber, and Elizabeth Welch, daughter of Mr. and Mrs. Merle Ashcraft, were married at the Seventh Day Baptist parsonage, Los Angeles, Calif., March 25, 1961, with the Rev. Francis D. Saunders officiating.

Soper-Bowman.—John Soper and Venita Bowman were united in marriage at the Seventh Day Baptist parsonage in Los Angeles, May 13, 1961, with the Rev. Francis D. Saunders officiating.

Births

Blaeholder.—A son, Darin Leon, was born May 15, 1961, to Mr. and Mrs. Jack Blaeholder of Los Angeles, Calif.

Gavitt.—A daughter, Janice Marie, to Mr. and Mrs. David Gavitt of Ashaway, R. I., on Mar. 16, 1961.

Mosena.—A daughter, Bonnie Lou, to Mr. and Mrs. George Mosena, Jr. of Westerly, R. I., on March 1, 1961.

Stephes.—A son, Matthew, to Mr. and Mrs. (Beryl Oberman) J. Stephes, Jr., of Lansdowne, Pa., on Feb. 16, 1961.

Winquest.—A daughter, Elizabeth Starr, to Mr. and Mrs. (Mary Starr Maxson) Robert D. Winquest of Greenwich, Conn., on Feb. 16, 1961.