

The Sabbath Recorder

expressed his enjoyment of the past eight years spent with the North Loup and Scotia churches, and requested them not to ask him to return to perform any pastoral duties, but leave the anticipation and experience to the new minister.

At noon a fellowship dinner was enjoyed. Pastor Soper and family (following a morning service at Arcadia) arrived in time for the dinner, and during a short program Pastor and Mrs. Soper sang two duets. Then they left for Sargent where he performed a wedding ceremony. This is mentioned because of the exchange of pulpits and the friendship and fellowship which has existed between Pastors Soper and Buehler and the two church groups during the past four years. We sincerely hope it may continue.

That same Sunday evening the social at the Seventh Day Baptist Church was a farewell to the Sopers. The program included slides of the missionary work in Africa.

Clare Clement, church moderator, with well-chosen words, said he would like to reverse somewhat Pastor Soper's message of excess luggage, and say that both Pastor and Mrs. Soper were leaving a great deal of luggage. Not only to members of our church — pleasant memories of splendid messages, fellowship and music — but also to the community and surrounding territory. Pastor Soper has preached in many other churches, often visited the hospitals, and has won many lasting friendships with his friendly smiles and words of comfort.

Mrs. Soper has conducted the youth choir and often substituted for the leader of the senior choir and played the organ or piano. She taught music in the Ord High School, directed the Ord Methodist choir, and has taught both piano and vocal pupils in the North Loup community.

A gift — an electric frypan and toaster — was presented from the church, and many other groups and individuals also gave gifts. One was a Bible from the youth group taught by Pastor Soper.

A large number from the Methodist church and several from other towns were present. The family will be greatly missed and we wish for them God's richest blessings. They left June 22 for a brief visit with his parents, then to Boulder, Colo., the first week in July.

Rev. David Clarke and family are expected in North Loup to begin services July 1. When Mrs. Clarke (Frances Polan) comes to North Loup, and Mrs. Soper (Marian Coon) goes to Boulder, each will return to a childhood home where their fathers were former pastors.

— Correspondent.

BATTLE CREEK, MICH.—At a recent church meeting, it was voted to release Pastor and Mrs. Davis to attend the Missionary Training Conference in Meadville, Pa. He will be resuming the pulpit July 15. This session is in preparation for their service in British Guiana. When their service ends here, their plans are to enter Hartford Seminary Foundation, Kennedy School of Missions, Hartford, Conn., for further training.

The church voted that the moderator appoint a committee to select a projector and screen for the church and, when funds are available, to purchase them.

Rev. Rex Zwiebel of Alfred, N. Y., has been secured to serve as director of the youth camp (July 9-16). Others on the teaching staff will be the Rev. Don Sanford, Miss Mary Neils, Miss Joyce Sholtz, and Mrs. R. T. Fetherston.

Births

Sweredink.—A daughter, Doris Marie, to Mr. and Mrs. Thomas Sweredink of Verona, N. Y., on March 5, 1961.

Thompson.—A son, Paul Eugene, to Mr. and Mrs. Harold Thompson of Oneida, N. Y., on April 11, 1961.

Obituaries

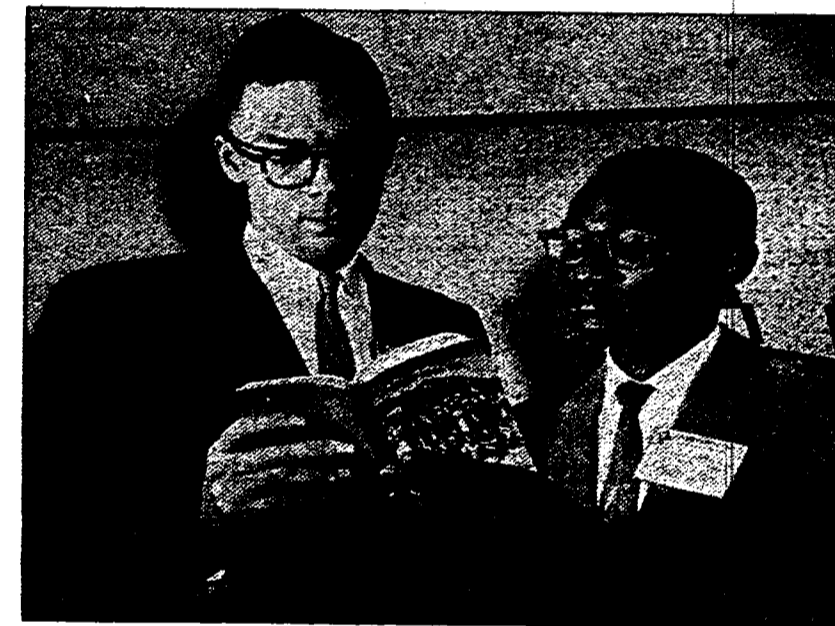
Babcock.—Lillian, daughter of Benjamin Thomas and Moriah Ayers Babcock, was born in Humboldt, Nebraska, June 19, 1877, and died June 18, 1961.

Having spent her years of childhood and youth in Nebraska as one of nine children in a dedicated and Christian home she came with her family to the California area.

As a young lady she accepted the Lord and was baptized into the Christian faith and throughout her remaining lifetime was known to be an active and faithful Christian and church member and will long be remembered for her generousities in giving toward missionary efforts both at home and abroad. Funeral services were conducted in Riverside on June 22, by her pastor, Alton L. Wheeler, and interment was at the Olivewood Cemetery in that city.

She is survived by one brother, Robert Babcock, and one sister, Bessie Herbert, and six nephews and nieces. — A. L. W.

"Who then is that faithful and wise steward . . . to give them their portion of meat in due season?" (Luke 12: 42)



The Rev. Fritz Fontus, Baptist minister from Haiti, and Dr. William A. Smalley of the American Bible Society Translations Department, examine a copy of the new Haitian Creole Testament.



Children in Vacation Bible Schools find well illustrated Scripture portions suited to their ages and are happy that somebody has supplied their need "in due season."

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The Sabbath Recorder

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Local Church Initiative

Can anything be more commendable in a church than seeing so much work to be done locally that the congregation is constantly challenged almost beyond its giving capacity to maintain that work? It would hardly seem so. If we cannot see the need of the people at our very doors, how can we expect to see clearly the need in far-off places? If we do not have adequate buildings in which to preach the Gospel or in which to instruct the youth within our reach, how much should we give to equip home and foreign mission stations? Certainly our first responsibility is to the place where we are. It is the only place where our transformed personality can be used to win souls. But to say all this does not mean that we can shirk our other responsibilities.

The Bible says that they who are strong ought to bear the infirmities of the weak. The Bible applies that to strong and weak churches. So should we. Looking over the churches of our denomination we are sometimes distressed to find that some of the strong churches are not consistently bearing the burdens of the weak. It appears that they are so concerned with maintenance and expansion of their facilities that they minimize Our World Mission giving.

Long ago our people determined that the only effective way to equalize and to administer our total work was by way of a denominational budget to which members and churches contributed loyally and proportionately. If our stronger churches fail to do this consistently the work will suffer and we will all eventually regret this shortsightedness.

We want our local church to succeed, especially if it is in an area that naturally attracts people of like faith. The American population is on the move. We, too, may move. If we do, we will hope that the little church nearest our new location can be helped to serve our families and our friends. Will there be funds for this and for the far more needy churches in mission fields? Will there be money to publish Sabbath promotion literature or Christian education materials? Not unless the strong bear the infirmities of the weak as the Gospel calls them to do.

Church bulletins frequently summarize the local and denominational receipts of

the previous week. It is observed that the fluctuation in OWM giving is far, far wider than local giving in many churches. On a given week in one church local giving was about \$160 (\$90 below the average need) and OWM giving was below \$10 (the average is much higher). Another church in the same week reported \$120 for local work (needed \$129) and \$188 for Our World Mission. The bulletin noted that the need per week for the larger cause was \$275. According to our standards, both churches are strong. Is there some lesson in it for the rest of us? If so, it ought to be at least this: If the total work of our denomination is as truly God's work as is our local church budget, then there ought to be consistent, proportionate support of both. Some of our local work can wait as well as our mission work — which we have representatively endorsed at our General Conferences.

A Christian Vacation

Vacation days are here. The children have long since laid aside their books for the summer. A vast number of parents long for a week or two of relief from their regular tasks and make plans to spend the time at some place that offers more relaxation, more pleasure, or less heat than the environs of home. This is all well and good for the Christian if certain things are kept in mind.

What is a Christian vacation? First of all, it is not a vacation from Christianity but within it. Attitude and frame of mind are important. The Christian will not go where he cannot consciously take Christ with him or hear the whisper of the Holy Spirit.

A follower of Christ will count the cost, remembering that his love for the Lord demands maintaining the Lord's work at all times. Christianity itself cannot take vacations in the midst of perpetual conflict with evil. The church must go on; missionaries far away from home must continue to eat. So, a Christian vacation is one which is never allowed to become so expensive that the expenses of the Lord's work are neglected. There may be an important principle involved in Paul's

MEMORY TEXT

For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. Psalm 84: 10.

admonition to the Christians of Corinth (a pleasure-loving city): "Upon the first day of the week let every one of you lay by him in store, as the Lord has prospered him." When we go on that week's vacation, let us lay aside the Lord's money before we start rather than wait to see if we have any left after paying for all our fun at high prices.

The Christian vacation is one in which our Christian principles, our source of joy, and our desire to serve Christ are manifest in the contacts that we make. In this connection let us remember that the vacation experiences we remember longest are those in which we have fellowship with old friends or make new ones. Attendance at our General Conference or at some other Bible conference does not have all the elements of a dream vacation, but it has many satisfying elements that might well be included in the dream.

Not everyone gets a vacation. The Joneses with whom we try to keep up are somewhat mythical people, and there is no valid reason for trying to top their vacation exploits. If we are fortunate enough to have a trip or some other kind of vacation, let us be sure that it is Christian in the fullest possible sense.

EDITORIAL NOTES

Cold Candles

This helpful hint is probably well known by housewives: if you want to keep your candles from dripping and from burning too fast in a warm room put them in the refrigerator for several hours before using.

It is different with Christians. There seems to be little danger that many of them will burn too fast in the service of their Lord. We have heard of people who endangered their health by "burning the candle at both ends." There are some so zealous in the Lord's work that they do just that. The vast majority however, do

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it for business or pleasure rather than to win souls. Our spiritual leaders are more concerned about the Christians who seem to have been stored in the refrigerator than those who burn too fast when they are asked to give light to those around them. How is it with you?

Nine Commandments

One of the periodicals coming unsolicited to the editor's desk each month is published by a small group that holds some of the same interpretations of Scripture as our denomination. It is evident that the leaders advocate Sabbath observance. Beyond that the similarities are not so apparent.

What caught the eye on one page of the current issue was a well-spaced list entitled "Ten Commandments for Right Living." They were in the nature of proverbs in couplet form and dealt with not worrying, not dominating others, not desiring fame or wealth. On the positive side were: "Thou shalt relax . . . have a sense of humor . . . love the beautiful . . . harm no other person," etc. The precepts were all good — good enough for the passing thought that is usually given to the many human take-offs for the time-honored, inspired Decalog.

What brought surprise and a smile was that the last commandment, at the bottom of the page, was number 9. Presumably the tenth commandment got lost somewhere in the printing process. The unintentional loss was not serious. It is far more serious when there is an intentional disregard of one of the moral laws of God. What is particularly distressing is that men maintain by their actions, if not by their words, that they have the right to reduce the Ten Commandments to nine, deciding for themselves which is the most inconvenient to keep. In the sight of God, according to Christ, the first four are more fundamental than the last six.

SABBATH SCHOOL LESSON

for July 29, 1961

Thomas: Through Doubt to Faith

Lesson Scripture: John 11: 7-8, 16; 14: 3-6; 20: 24-29.

President's Message

Roll Call of Churches

It has often been emphasized during this Conference year that our Third Year Program for Advance will be launched at the sessions in Amherst, August 14-19. Much has been made of the first two years in which we have evaluated our organizations, taken stock of our abilities, and renewed our dedication. Now we are called upon to put the results of these two years into effect. Now we are going to begin in earnest the "Mission to the Unchurched" and later to think more specifically of our "Mission to the Social Frontiers."

Wednesday afternoon of Conference will be devoted to the Program for Advance — a review, an inventory, and a projection of the future. This segment of the Conference program is being developed by Dr. Lewis (Pete) May, a member of the Riverside, Calif., church, and a man of considerable ability and with great interest in the future of Seventh Day Baptists.

Details of this presentation are not fully known at this time, but with the resources with which he can work and the personnel available to him across the denomination, you can be sure that it will be informative, inspiring, and challenging.

At the close of Dr. May's presentation of the Program for Advance a time will be allotted for the churches to stand up and be counted! This will be done in the form of a "Roll Call" of the member churches of the General Conference who will be asked to have delegates present to accept the Third Year material and designate their home church's intention to participate.

I am looking forward to this afternoon program as one of the pivotal parts of our denominational functions, and one of the high points of General Conference this year. This will serve to show us all in detail how to "be about my Father's business."

Attend General Conference Amherst, Massachusetts, August 14-19, 1961.

Federal Aid To Parochial Schools

By Melvin G. Nida*

Unless it is opposed by the voting constituency (you and me as citizens), Congress may approve Federal aid to parochial schools by the backdoor method of amendment of the National Defense Education Act of 1958. This subterfuge would provide long-term, low-interest loans for parochial school building facilities and might even include partial forgiveness of student loans for those who teach in parochial schools and payment of stipends to parochial school teachers who attend special summer training institutes.

In an effort to head this off, the Baptist Joint Committee on Public Affairs is urging all concerned individuals to write their Congressman in protest of this aid to parochial schools under the camouflage of "special purpose" loans for "national defense." The new bill in the House is H. R. 7904.

Here are some suggestions for communicating with your Congressman:

1. The most effective way of influencing a member of Congress is through a letter or telegram from you, one of his constituents. Write only your own Congressman.

2. There is no time to lose. Although the bill may be delayed, you may be assured that there is pressure to push it through.

3. Each person should express himself in his own way. A simple statement of opinion is adequate. Good reasoning rather than bigoted prejudice will influence your Congressman's thinking.

4. Be positive. Parochial schools have a right to exist, but they have no right to public funds. Whatever undermines public school education undermines democracy in the United States.

5. Multiply your effectiveness by enlisting others to write or to send a telegram. Help others to share in democracy by giving them directions as to whom to write. The other side is putting mail on your Congressman's desk.

6. Address your letter or telegram to

* Dr. Melvin G. Nida is chairman of the Commission's Committee on Church-State Relations.

your Congressman at the House Office Building, Washington 25, D. C.

7. There may be two other occasions to write about aid to parochial schools this year: a. if the Senate considers the National Defense Education Act; b. if both houses of Congress pass a parochial aid bill a flood of protests to the President could produce a veto.

Southeastern Association Resolutions

E. F. Bond, Chairman of Committee

1. Resolved, that the churches of the Southeastern Association of Seventh Day Baptist Churches actively voice their disapproval and go on record as opposing the sale of liquor by the drink, to be voted upon as a constitutional amendment in the State of West Virginia in the coming election.

2. Resolved, that the churches of the Southeastern Association of Seventh Day Baptist Churches, being law-abiding people and believing in the separation of the church and state, go on record as opposing the present Sunday Blue Laws on the statute books of many states and cities in our Association area. Since the recent action of the Supreme Court of the United States appears to uphold such laws, we would like to state that we believe this to be a religious issue and not a secular issue.

Be it further resolved, that we favor and advocate the repeal of such laws in cities and states having such laws and that we oppose the enactment of any new laws specifying any specific day of worship that may remove the rights of people to choose for themselves the day on which they shall not work and worship God; and that we give full support to those individuals and areas where individuals may be prosecuted because of existing laws.

3. Resolved, that the Co-ordinating Council of the Southeastern Association be given the power to voice the stand of the people of the Association at any time or any place that a problem may exist concerning the foregoing resolutions and take any action necessary to demonstrate these feelings to the proper public authorities.

Jamaica Pastor Ordained
Minutes of Ordination Council,
Held at Tydixon, Ja., for
Pastor J. A. Anderson

(Rev. Japheth A. Anderson is presently serving as pastor of the Cottage, Lemon Hall, and Tydixon churches, Jamaica, W. I.)

A council of brethren from churches that are members of the Jamaica Seventh Day Baptist Conference met at 11:45 a.m., 11 June 1961, in the chapel of the Tydixon Seventh Day Baptist Church, at the call of the Tydixon church, to consider and examine their pastor, Brother Japheth Augustus Anderson for possible ordination into the Gospel ministry.

The council was called to order by Sister Esmine McLean, clerk of the Tydixon church. The brethren sang, "The Church's One Foundation Is Jesus Christ, Her Lord." The Rev. Duane L. Davis led the meeting to God's throne in prayer.

Sister McLean read the action of the Tydixon church in calling the council, as follows:

"At a joint meeting consisting of the Lemon Hall, Cottage, and Tydixon Seventh Day Baptist Churches, held April 3rd, 1961, the Tydixon Seventh Day Baptist Church, after due consideration of the need of an ordained ministry and whereas Brother Japheth Anderson has given us satisfaction of service,

"It was moved by Brother C. O'Connor, seconded by Brother J. Sterling, and unanimously accepted that we call Brother J. Anderson to examination with a view to the ministry and to ordination provided upon examination it appears the time has come for such action,

"And that the examination council meet with the Tydixon Seventh Day Baptist Church on the 11th June 1961 at around 11:00 a.m. and, further, that we invite sister churches to send delegates to this council."

Sister McLean then read the names of the delegates of the sister churches, who had been officially appointed and had notified the Tydixon church. Other delegates present also presented their credentials. It was moved by Rev. A. A. Black, seconded by Deacon Williams, that the

names of Rev. John Hamilton, Pastor C. S. Lyons, and Pastor J. Samuels be added to the council, as official members. The motion carried. There were 21 delegates, representing 14 Seventh Day Baptist churches, making up the council.

It was moved by Deacon Albert Williams of Tydixon, seconded by Bro. C. O'Connor, that Rev. A. A. Black be elected to serve as moderator of the council. There being no other nominations, Pastor Black was declared elected.

On motion of Bro. J. Johnston of Tydixon, seconded by Sister M. Peart, and no other nominations, Rev. Duane L. Davis was elected clerk of the council.

Prayer for God's guidance was earnestly offered at this time by the chairman, Pastor Black.

The chairman then outlined the procedure of the examination council and Bro. Japheth Anderson was called to the platform for examination. He presented a written paper telling his statement of Christian experience. He gave a brief oral statement, confirming his Christian beliefs as a Seventh Day Baptist and his agreement with the articles of faith as presented in the "Seventh Day Baptist Statement of Beliefs."

After the reading of the experience and the brief statement concerning his beliefs, the delegates were given opportunity to question the candidate. This continued for almost two hours, with the candidate being questioned on many points, including his doctrines on points like tithing, baptismal formula, frequency of Communion, how he would answer if questioned by a doubter on the existence of God, his belief concerning the office of a pastor, his primary duties as a pastor, his call to the ministry, his willingness to serve as a pastor, possible problems that might arise within the churches he would serve, his relationship to community life, home life, etc. During this time, Mrs. Anderson was called to the platform, and the delegates inquired about the home life, her own feeling about the ministry, her opinion about her husband's daily life, etc. Sister Anderson showed her faith in God and her willingness to serve, as well as revealing the clean life of her

husband. At 2:00 o'clock the chairman of the council asked the members of the council if they were satisfied with the examination as to how they understood the beliefs and positions of the candidates. There being no further questions arising at this time, the chairman declared the examination period at a close.

Upon motion of Deacon Albert Williams, seconded by Rev. Socrates Thompson, with support from a number of other council members, the following motion was voted unanimously:

RESOLVED, that the examination of Brother Japheth Anderson has been satisfactory and we recommend that he be ordained.

It was moved by D. L. Davis, seconded by Bro. E. Bernard, that we adjourn, that the candidate be notified, and the Tydixon church be asked to proceed with ordination. The motion carried and the council was adjourned.

Duane L. Davis, Clerk.

Statement of Christian Experience
of Rev. Japheth A. Anderson

(This statement was presented at Tydixon, Jamaica, by Pastor J. A. Anderson on the occasion of his ordination into the Gospel ministry on June 11, 1961.)

Great Shepherd of Thy chosen few,
 Thy former mercies here renew;
 Here to our waiting hearts, proclaim
 The sweetness of Thy saving name.
 — Cowper.

Born the year A.D. 1917 in a little village in the parish of Westmoreland — Long Hill by name — to a humble family, I was brought up in a humble way of life. At about eight years of age, I was removed to the parish of Portland, where I began school and church life. My early education began and ended at Titchfield elementary school. Church life was at the Methodist Church, Port Antonio. Here I began knowing the ways of Christ in Sunday School.

When I was 16 years old, I chose the Anglican as my favorite church. I continued until I entered instruction class for Confirmation. This did not last for the duration of the course, when I began asking questions about the Sabbath. No suitable answer was given, so I then quit.

For some time I roamed from place to place visiting churches, but with no intention of becoming a part of any. Finally one Saturday morning I had a vision which aroused me to consciousness. I then began seeing myself; my life with companions became indifferent and gradually a practical change that could be felt and seen took place. Howbeit, till then I was still reluctant. I never worried myself about making a decision to become a part of any religious body. In 1937 I went to St. Thomas to work. Again I found myself not in this world and was sobbing while alone in a house where I stopped. In my humble way I prayed a simple prayer and I was revived.

I went back to Port Antonio, still not deciding to become a part of a church body. Time slipped by. In the year 1939, I decided to take residence in St. Thomas. A year or so before, I had gotten to know Miss Robinson, and finally this year in question we became better acquainted. In Bath, St. Thomas, I lived three years, during which time Rev. L. W. Crichlow was pastor of the Bath Seventh Day Baptist Church and came to have meetings. On a Sunday night, I went. When he gave the invitation, I accepted the challenge and went boldly forward as a penitent.

Again time passed until the year 1942, August 2, I was baptized and took to wife Miss Robinson (Mrs. Anderson) that very day. Since then we both walked together, though the way was rough and all seemed gone at times, yet never giving up our faith in God nor rejecting the assembly of the few.

The year 1953 brought another turn in my life, when I was given an opportunity to enter through the doors of Crandall High, under the headmastership of Dr. O. B. Bond, assisted by Mrs. Bond. I started in the Freshman class and on the 6th November 1953, I took four subjects and was commended for the effort made. From then on, I continued for three years, during which time Rev. Brissey and wife were my last teachers in the Academy. In 1957, I began ministerial training under the tutoring of Rev. L. R. Lawton.

(Continued on page 15)

THE CAMPAIGN TO MAKE CHEMICAL WARFARE RESPECTABLE

(An article with the above title, by Walter Schneir, was published in THE REPORTER October 1, 1959. That article is the source of much of the information here presented.)

By Neal D. Mills*

In 1943 President Roosevelt stated the policy of the U. S. regarding gas warfare in the following: "... I have been loath to believe that any nation, even our present enemies, could or would be willing to loose upon mankind such terrible and inhumane weapons. . . .

"Use of such weapons has been outlawed by the general opinion of civilized mankind. This country has not used them, and I hope that we will never be compelled to use them. I state categorically that we shall under no circumstances resort to the use of such weapons unless they are first used by our enemies . . ."

This has been the general American attitude, but since early in 1959 a widespread and energetic campaign has been waged chiefly by the War Department's Chemical Corps to "enlighten" the people and secure approval for increased appropriations to create a stockpile of chemicals and germs ready for use at the discretion of the officers in charge.

Various techniques are in use. Military officers make speeches to select groups and testify before Congressional hearings (closed to the press) after which carefully screened material is released with some fanfare. Articles by retired officers, who cannot be held accountable, appear in magazines. Word is passed to writers that material, formerly secret, is now available to them, and some are given tips as to where to find supposedly secret material. Writers are informed that certain high military officers are now receptive to interviews.

*The Rev. Neal Mills is pastor of the Rockville and Second Hopkinton, R. I., Seventh Day Baptist Churches. His address is Rockville. The publication referred to at the beginning of this article (which is regularly received by your editor) is 'The Reporter For Conscience' Sake, published by the National Service Board for Religious Objectors, 401 3rd St., N. W., Washington 1, D. C., a four page leaflet which started eighteen years ago. The story of the Vigil at Fort Detrick is available in pamphlet form.

The speeches of General Stubbs, Chief Chemical Officer, one of which was published (in part) in *The Sabbath Recorder* of May 8, 1961, reveal the themes typical of propaganda of the Chemical Corps, which may be summarized as follows:

(1) The public must be informed about germs and gas to correct the mistaken impression that these weapons are barbarous.

(2) Actually these weapons are humane. Some of them can cause temporary insanity, destroy the will to resist, turn brave men into cowards — all without killing people.

(3) Germs and gas do not destroy property.

(4) The Soviet Union has such weapons and would use them.

(5) Our present policy not to use these weapons except in retaliation is dangerous and exposes us to disaster.

(6) A man with a briefcase filled with germs or gas would be able to introduce one or both into the ventilating system of a building.

(7) In order to improve its research and development of germ and gas weapons, the Chemical Corps needs more money.

The point that gas and germs are humane seems rather strange in view of the statements of General Stubbs himself, who names eight terrible fevers that could be inflicted, and adds, "Their effects could range from mildly and temporarily incapacitating to profound illness and high mortality. A single large enemy missile could disperse enough chemical agents to produce 30% casualties among all unmasked personnel in the open over an area of one mile in diameter." The conclusion seems to be that germs and gas would be very humane when used by us but the very opposite when used by our enemies.

Actually very few authorities would deny that nerve gas is an extremely lethal

weapon. At Rocky Mountain Arsenal, near Denver, where the gas was formerly made, there were within six years, eight hundred casualties, some of them fatal. These occurred where every possible means of protection would presumably be available.

The point that germ and gas warfare would not destroy property might appeal to some, but I want to believe that most people will not look upon the loss of property as they would upon the spread of death and disease over large areas by the deliberate use of germs and poisons. Human life still rates above property.

It is noticeable that even in his address to the Associated Church Press, General Stubbs makes no reference to Scripture nor to any Christian teaching. He perhaps knows that no Christian teaching justifies his position. The argument that since our enemies could and might use germ and gas warfare, therefore we must be ready to use it first, is, of course, the exact opposite of the Golden Rule.

There is a widespread and deep-seated revulsion against deliberately spreading yellow fever, malaria, cholera, anthrax, and other terrible diseases and putting deadly poisons in food and water supplies for large cities. Something basic in the human soul declares, "This is blasphemy against the Creator of life."

In a poll of young people they were asked what they considered the worst offense anyone could commit. The most frequent answer was: dropping gas on defenseless cities.

For many months there has been a vigil at Frederick, Md., in protest against the preparation of chemicals and germs at Fort Detrick. One afternoon a local doctor, a member of one of the prominent families of Frederick, came to the vigil center and said that he was deeply disturbed over the matter and that he was opposed to preparing for germ warfare. He was invited to a public meeting to be held that evening. To that meeting came a man who sought to convince the group that war is the will of God and to work for peace is to pursue a mirage. This aroused the group to such moving responses that it proved to be a very inspirational occasion.

The next morning, just before the 6:15 meditation time the doctor walked in and said, "You people make it hard for me to sleep at night. I think I want to join you in the vigil." For two consecutive mornings he joined the meditation and the vigil.

The Fort Detrick Vigil has stirred a growing response across the nation. Twelve faculty members of the Andover-Newton Theological School in Massachusetts sent a public letter of support, as did 189 women leaders of the United Church of Christ. National and local organizations have passed resolutions of support. One day thirty-five ministers, under the leadership of the Rev. Henry Hitt Crane, nationally known Methodist minister, took part in the vigil. Many hundreds of people have joined the vigil for a day or for many days. Many public meetings have been held and a large portion of the homes in Frederick have been visited, causing people to think seriously.

Many reactions have resulted. One woman declared, "I'd kill 10,000 enemies to save 10 Americans." A churchwoman, referring to the atomic bombs dropped on Japan, said, "I would rather my son had been killed in the war than to have such a thing happen to defenseless people."

How can the conscience of America be stirred to the point of action? Some of the methods being used may not be the best, but to use the words of Norman J. Whitney, formerly head of the English Department of Syracuse University, and known to many Seventh Day Baptists in New York State, "To do nothing for peace may be the 'unforgivable sin' of our time."

Can you top this? From a member of the family of Miss Lillian Babcock of Riverside, Calif., comes word that her subscription would not be renewed when it comes due later this month because she has passed away. She had been a subscriber for 60 years. Are there any who have been on the subscription list longer? Someone recently suggested that we offer a lifetime subscription for \$100. That would have been a bargain for Miss Babcock.

Bible Class in Session

"Thy Word is a lamp unto my feet, and a light unto my Path" (Psalm 119: 105.)

The Bible is relevant for our troubled world! Yet that relevancy cannot be discovered if the Bible is honored as a "closed Book." In Israel it is very much



an "open Book." Pictured above is a Bible study class in session at which are found Israel's most distinguished citizens: Prime Minister David Ben Gurion (with tufts of white hair second from the left) and President Ben Zvi (at the extreme right). Over 400 such Bible study groups, with 20,000 and more members, dot the face of this land of the Bible.

Of such consuming interest has the Bible become that each year Israel sponsors a National Bible Contest and every third year holds an International Bible Quiz. 1961 is the year for the International Contest which is to take place in Jerusalem on October 3rd.

Various nations of the world including the United States are participating. Local contests are being arranged, with the assistance of the Israel Consulates, in the following cities: New York, Chicago, Philadelphia, Atlanta, Dallas, and Los Angeles. These contests will be held simultaneously on August 20th. The winners will be given a free trip to New York to participate in the U. S. finals some time during the first two weeks of September. Judges will represent both Christian and Jewish Bible scholars. The winner of the finals receives a free trip to Israel to participate in the October 3rd International contest. (Further information may be secured from the Israel Consulates in each of the cities mentioned above.)

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Are You A Writer?

The Sabbath Visitor for Boys and Girls needs writers who will contribute articles, poems, contests, and puzzles that are of interest to children. So far, under the present editorship, we have been able to print almost every article that we have received. It is altogether possible that we might receive articles that we could not use, but we would like the chance to accept or refuse. All magazines are constantly on the lookout for fresh material, and a talented, dedicated Christian writer can find an outlet for good material. The bigger journals will pay a reasonable sum for the offerings, and the national magazines pay premium prices. The Sabbath Visitor pays only in good will and gratefulness, but articles appearing in our magazine have a good chance of being seen by other editors.

Stories or articles do not always have to draw a moral or quote Scripture to appear in a church organ.

What can be done for Seventh Day Baptists who would like to learn to write, not only for the Sabbath Visitor but for other religious and secular journals?

Let me suggest that the first thing you do is to attend a Christian Writers' Conference at St. David's, Pa.; Green Lake, Wis.; Syracuse University, N. Y.; or Redlands, Calif. For those who qualify, the Seventh Day Baptist Women's Board offers scholarships to these conferences. At the conferences much technical help is given along with spiritual inspiration that can be attained nowhere else.

The Seventh Day Baptist Board of Christian Education has a few books to loan that will be of help to potential writers.

Some people are "born" to be writers, it seems, but many can learn to write if they are willing to work hard, to develop their skill, to be drastically patient, and if they have a normal amount of intelligence.

If you are interested in writing, your Board of Christian Education is anxious to help you.

Witnessing to the grace and mercy of God through Jesus Christ can be done in many ways. Why not be a writing witness?

WOMEN'S WORK — Mrs. A. Russell Maxson

The Master Planner

By Miss Constance Coon*

We read in Genesis that "in the beginning God created the heaven and the earth," and that "the earth was without form and void." God had a plan — I wonder how many of us recognize the greatness of that plan, the perfectness in minute detail. There are a couple of examples which should be given. First, how many of us realize that variation of one second in a century in the speed of rotation of the earth around the sun would upset our whole galactic system? And that had the bulk of the earth or speed of rotation been greater or less, it would have been farther from or nearer to the sun, and this different condition would have affected life of all kinds, including man; affected it so profoundly indeed, that had this earth varied in either respect to any degree, life as we know it could not have existed.

The second example is that of the tilt of the earth. The earth is tilted at an angle of 23 degrees. This gives us our seasons. If it had not been tilted, the poles would be in eternal twilight. The water vapor from the ocean would move north and south, piling up continents of ice and leaving possibly a desert between the equator and the ice. Glacial rivers would erode and roar through canyons into the salt-covered bed of the ocean to form temporary pools of brine. The weight of the unbelievably vast mass of ice would depress the poles, causing the equator to bulge or erupt. The lowering of the ocean would expose vast new land areas and diminish the rainfall in all parts of the world, with fearful results. There are many such examples of the detail of God's plan and as our knowledge about the world increases we should grow in reverence for His supreme plan. The question might be asked with evidence such as this, as to how man can doubt the existence of a Master Planner. There are

* Miss Coon, in portions of this article, has adapted ideas about the Master Planner found in *Man Does Not Stand Alone*, a book by Morrison, published by Fleming H. Revell Co.

many attributes of God. I would like to mention a few.

God is a sculptor and shapes all living things,

An artist who designs every leaf of every tree, who colors the flowers, the apple, the forest, and the plumage of the bird of paradise.

God is a musician and has taught each bird its love songs; the insects to call each other in the music of their multitudinous sounds.

God is an engineer, for He has designed the legs of the grasshopper and the flea, the co-ordinated muscles, levers and joints, the tireless beating heart, the system of electric nerves of every animal, the complete system of circulation of every living thing.

God is a chemist who gives taste to our fruits and spices and perfume to the rose.

God is an historian, for He has written His history page by page, through the ages, leaving its record in the rocks, an autobiography which only awaits correct interpretation.

When we consider the magnitude of God's plan for the universe we would ask with the psalmist, "What is man that thou art mindful of him or the son of man that thou visiteth him?" Just to think God has included man in His plan as just a little lower than the angels makes one tremble to realize the responsibility that is his in doing God's will. It was God's plan from the creation of the universe that man should have fellowship with Him and dominion over the earth. He is the one and He alone who can give us the will and power to achieve His purpose or plan for our lives. May each of us yield our lives to the Master Planner for direction in all our ways.

Traveling Clinics

A typical CARE mobile health unit travels 800 miles a month, in that period treats 2,500 persons and teaches hygiene to 10,000 according to reports from 19 countries. Funds donated to CARE by Americans provide the clinics-on-wheels, equipped for medical examinations and health education. Local agencies in each country staff and maintain the vehicles.

Church-State Study

By Melvin G. Nida*

During this Conference year a great deal of study and preparation has gone into a survey of the matters of church-state relations as they concern Seventh Day Baptists. Some thirty ministers and laymen across the denomination have taken part in the work.

Books, magazines, and articles have been studied and summaries prepared. Through the facilities of the School of Theology and the efficient work of the secretary of the school, Mrs. S. Kenneth Davis, these summaries are available in a mimeographed booklet of over 50 pages. Although the earlier edition was exhausted, a second edition has been prepared and a copy will be sent to whoever requests one. Simply address a card or letter to "Church-State Study," Alfred University School of Theology, Box 742, Alfred, N. Y. Copies will be available at General Conference, Amherst, Mass., Aug. 14-19.

One of the finest summaries in the study is that prepared by Professor D. Nelson Inglis who reviewed the book *The School Bus Law*, written by Theodore Powell (Middleton, Conn.: The Wesleyan Press, 1960). Professor Inglis' conclusions are presented here for your consideration.

"In this matter of separation of state and church nearly all decisions are split, showing that the basic concepts are open to interpretation by the individual.

"In matters which touch on religion and religious practices the very nature of the question touches on the quick, and people seem to lose the ability to consider both sides and are too prone to think of it as a personal principle.

"One argument seems to be overlooked. The parochial schools have been denied nothing at all by the state or the public school boards. The services that are rendered to the public school children would have been given or rendered to the parochial school children had they been allowed to attend the public school. It has been denied these children by the group that made it necessary to attend

the parochial school. The church that demands that its constituency support or maintain or attend the parochial school has already taken away that privilege which they wish to have rendered to the parochial school children.

"In a democracy where all are considered on an equal basis, or at least where that argument is put forth, I can find no place for a system of parochial schools where its puts children into two different classes at the same time. Have the church schools during the vacation time if they must be held, but not in conflict with the realm of secular education. Say what they may, the church maintains its schools to train and to try to maintain the students as constituents of that church. Otherwise, why have the parochial school or church school?

"There is no question in my mind that the parochial schools do relieve the pressure that would be put on the public school system, but that is no reason why the public should support or aid such schools.

"The side that seems to be denied or thinks that it is denied will always bring forth the most cutting and hurtful arguments. The opponents are bigots, unchristian, intolerant, etc. That is the very argument now being used by the Communists in their attacks on democracy.

"In this question of separation of church from state, it would seem to me that the broadest conception and the most 'separating' that can be conceived would be the one to be maintained, lest there come an 'entering wedge' leading to the very destruction of the principle. But let us be very careful to make it plain that it is not aimed at Jew or Gentile, Catholic or Protestant. And that is an order large enough to test a religion to its foundation where one should find love.

"We hire an attorney to find a loophole where we may avoid paying a tax which has been rightfully and duly assessed. Let's not tamper with honesty and honor. And let's keep the matter of this law in our hearts and not bring the church into strife with the state.

"A final word: as far as separation of church and state concerns Seventh Day

Baptists, there is no conflict as far as I know in the United States. But if it were to come up in the mission fields, my views would still stand if there is such a law in effect where such school might be maintained. If the state has no conviction and wishes to allow the school to be maintained and conducted without interference or dictation and also to give support on the grounds of its being the only school available, there might be some grounds for assent. But, if dictation is a part of the process of giving aid, let's stay away and carry on the work as best we can, trying to observe such regulations as may be imposed on any and all schools in such districts."

The American Dream

(Quotations from an article in *Christianity Today*.)

"We drink today from a vast reservoir of spiritual strength which we inherited," says an essay by FBI Director J. Edgar Hoover. "But that reservoir is not fathomless. It must be constantly replenished if the spiritual soul of America is to survive as a legacy to future generations."

"If we mean to understand the Declaration of Independence, the Constitution, and the Bill of Rights, we must realize that, while they do reveal strong rationalistic trends, they are essentially Hebrew-Christian documents." — Dr. Emile Cailliet, professor of Christian Philosophy Emeritus, Princeton Theological Seminary.

"Unless a marked change takes place in the United States of America, it is doomed, just as surely as was ancient Babylonia." — Dr. Albert Hyma, professor of History, the University of Michigan.

"If the American dream is for Americans only, it will remain our dream and never be our destiny." — Dr. Rene de Visme Williamson, chairman, Department of Government, Louisiana State University.

"Our part is to be genuine, sincere, and forthright in our quest for domestic freedom both for ourselves and for the masses abroad, and accordingly to unmask the cruelty and covetousness of the conspirators in the Kremlin." — Dr. V. Raymond Edman, president, Wheaton College.

Teen Talk

What It Takes

There are times when young people wonder whether they have what it takes to withstand the stresses and strains of life as they find it. It is reassuring to discover cases where teen-age youth have shown more of that ability than their elders who ought to be setting an example of fortitude and stability.

Did you happen to see the picture in the papers of the 14-year-old boy who was picked up alive from a tiny life raft on which were the bodies of two men in the prime of life who could not stand two days on the open sea? The three were starting on a month's fishing cruise off the southern California coast when heavy seas tore the bottom out of their 36-foot, well powered cabin boat and forced them to abandon ship hurriedly. They were not picked up the first day, and one of the men went raving mad. The other followed suit in spite of the boy's appeal to him to get hold of himself.

It is true that their situation was bad. They had neither food nor water, but if the teenager could endure, why not his elders? There is a grim moral that could be drawn from the story as it appeared in the papers. The men in their haste to launch the life raft did not take food or water; they only snatched a few packs of cigarettes. Was it a warped sense of values? With better values and the stability that normally goes with Christian faith those men would not have died.

Put yourself in the place of that 14-year-old who must live the rest of his life with the horrors of that experience in which his trusted elders let him down. Would you be able to display endurance such as he had? It reminds me of what the New Testament says about Abraham, "He endured as seeing Him who is invisible." We must prepare ourselves for the unexpected stresses and strains of life. Make sure that wherever you go on land or sea that you take with you that unseen companion, Christ your Lord. With Him by your side you will "have what it takes" for a successful life. You will not be shaken by those around you who fail.

* Dr. Melvin G. Nida is chairman of the Commission's Committee on Church-State Relations.

Tract Board Quarterly Meeting Held

By the Corresponding Secretary

Some of the members of the Board of Trustees of the American Sabbath Tract Society left their homes in South Jersey before 7 a.m. in order to attend morning committee meetings at Plainfield prior to the afternoon meeting of the board on July 9. Most of those coming from a distance arrived in time for an early luncheon at the church. Almost all of the thirty regular members, two consultants, and several visitors were in the Board Room for an important three-hour session.

Approval was given to the annual reports of the corresponding secretary, the treasurer, and the manager of the publishing house. These reports in printed form will be available for study at General Conference in August along with the proposed budget. The board found it possible to reduce two items although the work expected to be carried out between June 1, 1961, and May 31, 1962, is still several thousand dollars beyond known sources of income.

Ten standing committees and one special committee gave reports of work accomplished and planned during the past quarter. Chairmen and members of most of them have undertaken projects or assumed responsibilities in a heart-warming way. The new executive secretary, Harley D. Bond, remarked that he had now visited all three of the major boards and that he wished more Seventh Day Baptists could have the privilege of seeing at first-hand how the boards work. Particular attention was given by the board members to the first showing of a rear-view projection machine with synchronized sound which had been made by a member of the Audio-Visual Aids Committee to tell a story at state and county fairs. It will be on display at Conference and will undoubtedly be an attraction.

The items that evoked the most discussion centered around two recommendations of the Advisory Committee designed to ease the financial burden of the special and regular issues of the *Sabbath Recorder*. Board members apparently feel that re-

gardless of the mounting costs and correspondingly higher subsidies from other sources of income the most important consideration is getting the paper into the greatest possible number of homes. The Advisory Committee had proposed a substantial increase in the subscription rate at a future date. This recommendation was rejected by a close margin after thoughtful discussion. A recommendation to make a change in the special issues in 1962 was accepted. The editors for the remainder of 1961 and all of 1962 were announced.

The Radio and Television Committee was able to show advance copies of its first catalog which was not quite ready for distribution to the churches. It will take its place with the filmstrip catalog in church libraries and is expected to be of use to those planning radio programs and to those who want taped messages or music for special occasions. Nearly all General Conference messages for the past six years are available, and the committee plans to continue the project of preserving Conference features for loan to churches.

Publication and distribution reports showed good progress in these two important areas of tract work. Inter-board co-operation was evidenced by the use of \$300 of Publication Committee funds to help the Board of Christian Education in printing its *Church Membership Manual*. The treasurer reported at the end of the year that this committee had spent \$1,700 for tracts and that the Distribution Committee with its special projects, had spent more than was anticipated in the budget.

The board was thankful that income from invested funds had showed a marked increase without any new donations to the fund. This has made it possible to absorb some of the increases in expenditures. The work ahead was recognized to be challenging. Members of the board seemed to be anxious to move ahead for the cause represented by the board.

The new president of the Southern Baptist Convention, H. H. Hobbs, has been termed by a Kentucky editor "a middle-of-the-roader but not a fence-straddler" — a neat distinction.

ITEMS OF INTEREST

White Cloud Rotarians

The *White Cloud Eagle* of June 29 pictured on the front page the installation of new Rotary officers. Retiring President Orville W. Babcock (formerly pastor of the White Cloud Seventh Day Baptist Church) was handing the gavel to a fellow church member, Leon M. Mosher, principal of the elementary school of this Michigan village. Also on the front page was the weekly Bible study feature by the Rev. Don Sanford entitled, "New Light from Old Lamps." It emphasized (just before Independence Day) the esteem with which the Apostle Paul regarded his free-born Roman citizenship.

Anniversary Celebrated

We seldom are aware of the measured tread of time as it marches on. Within our families it can well be called the flight of time. In military terms, a flight is a small group of similar planes flying together like a family. As they approach the landing strip those trailing the flight leader peel off from the formation one at a time and land independently. So it is with our families; the children are soon grown almost to manhood and womanhood. An illustration of this is the last item on the July 1 church bulletin of the Pawcatuck church at Westerly, R. I.

The children of Pastor and Mrs. Earl Cruzan invite you to a reception to be held at the parsonage on Sabbath evening, July 1, in honor of their parents' 25th Wedding Anniversary.

Three of the children are old enough to manage such an affair, and yet it seems but a brief span of years since a Salem College student preparing for the ministry came to Shiloh, N. J., for the summer and later married one of the Marlboro girls. — Ed.

KSBU Dedicated

KSBU, the most powerful transmitter of the Far East Broadcasting Co. network, was dedicated in an impressive ceremony May 1 at Okuma, Okinawa. This new station, operating with 100,000 watts of power at 850 kc. in the standard broadcast band brings to a total of fifteen, the number of stations operated by FEBC throughout the world.

The program was opened with the singing of "All Hail the Power of Jesus' Name," traditional sign-on theme of FEBC stations throughout the world, led by Robert H. Bowman, FEBC president, who served as master of ceremonies.

Since the station will be broadcasting entirely in Chinese languages it was thought appropriate to have the main address delivered by the Rev. Andrew Ben Loo, Chairman of the Taiwan Evangelical Radio Fellowship Committee.

Statement of Christian Experience

(Continued from page 7)

This brings me to the many years that went by since I had my first experience in the form of a vision, and then I remember fairly well and envision the work God wanted me to do. Then I could quote the words of the poet: "God is working His purpose out, as year succeeds to year." One year of hard work was the greatest of all these challenges, with several subjects to study, plus going to churches on weekends. It was a joy. And today I can say, "Not by my strength, but by the grace of God I am what I am."

I wrote my last papers in December, at the close of 1957 leaving Kingston where I lived all the years of my schooling. I went back to Bath, St. Thomas, only to await the date of my graduation, which was witnessed by my family, Mable, Trevor, Norma, and Shirley (only a babe at the time). It took place on January 8, 1958. On the 11th of the same month, we went to Portland as a student pastor. Orange Bay was my first assigned church, Rev. N. H. Grant my supervisor. Two years and nine months were spent there. Eleven members were added, and many other activities that make for a community life were exercised. In the conference of 1960 I was transferred to my present care, where I am experiencing the joys of being a true witness for God.

Finally, as I end, I want to quote the words of Paul, as he answers to criticism: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14).

The Sabbath Recorder

NEWS FROM THE CHURCHES

VERONA, N. Y. — Following the regular meeting of the Ladies Society with Mrs. Rex Burdick on March 30, a former pastor, Lester Osborn, and Mrs. Osborn presented a display of their shellcraft and ceramic wares for sale in the social rooms of the church, generously donating the profit of the sale to the Aid.

A church Family Social was held the evening after the Sabbath, April 1. Group singing was led by the Sabbath School chorister, Brandon Crandall. A guest family gave several musical selections, and film cartoons were shown for the children. Those having birthdays the same month were seated together, with appropriate table decorations and a hostess for each table. Open House was held for Mr. and Mrs. Allen Lennon in honor of their 50th Wedding Anniversary on February 12, and for Mr. and Mrs. Kenneth Van Dreason for their 25th Anniversary on April 1. Each was held at the home and arranged by their children.

Nine members of our Youth Fellowship with Pastor Rex Burdick joined others of the Association at De Ruyter on Sabbath afternoon, April 15. Rev. Addison Appel of Leonardsville was speaker. The young folks enjoyed a hayride after supper.

The Mother and Daughter banquet served by the men, was held at the church May 13. Joyce Sholtz was song leader and Mrs. John Williams toastmistress. The toast to mothers was given by Barbara Crandall, and the toast to daughters by Zilla Vierow. Carnations were presented to: the oldest grandmother, Florence Stukey; the youngest grandmother, Viola Van Dreason; the newest mother, Louise Thompson; the mother with the most daughters, Marie Davis; the one with the most granddaughters, Marian Sholtz; the youngest daughter, Amy Sweredink; the one with the most grandmothers, Wendy Warner.

Our ladies served a Mother and Daughter banquet in our church for the Calvary Methodist Church of Rome May 17. About 30 of our women attended the "Secret Pal" banquet May 4 at Silver City Inn in Sherrill.

Pastor Rex Burdick with his family attended the 150th Anniversary of the founding of the Marlboro Church of which he was formerly pastor. He gave the

Sabbath morning message on May 6. In the absence of Pastor Burdick the morning worship was conducted by David Crandall.

The recently elected officers of our Ladies Society are: Mrs. Alden Vierow, president; Mrs. Maurice Warner, vice-president; Mrs. Stanley Warner, secretary; Mrs. Floyd Sholtz, treasurer; Mrs. Claude Sholtz, keyworker.

Glen Warner, a student at Salem College, has gone to Los Angeles to be assistant pastor for the summer.

Miss Joyce Sholtz is assisting at camps of other churches this summer, two of which are Camp Harley of Western Association and Camp Holston at Battle Creek. — Correspondent.

Marriages

Fatato-Seibert.—David Fatato, son of Mr. and Mrs. Frank Fatato, and Miss Alice Seibert were married on June 7, 1961, at Elizabeth City, N. C.

Lindermuth-Kilts.—Miss Caroline Kilts, daughter of Mrs. Helen Kilts, was married to William Lindermuth at the Schenectady Seventh Day Baptist Church on May 28, 1961, by the Rev. Eugene Fatato, with Pastor Lester G. Osborn assisting.

Tucker-Campbell.—Lillian Gray Campbell and Harry Tucker of Janesville, Wis., were married at the Little Brown Church in the Vale, Nashua, Iowa, on June 27, 1961, the Rev. Mr. Fox officiating.

Obituaries

Hayes.—Maude E., daughter of Alvin and Mary Crowner Rogers, was born November 27, 1877, in Amity, N. Y., and died at Jones Memorial Hospital, Wellsville, N. Y., June 26, 1961.

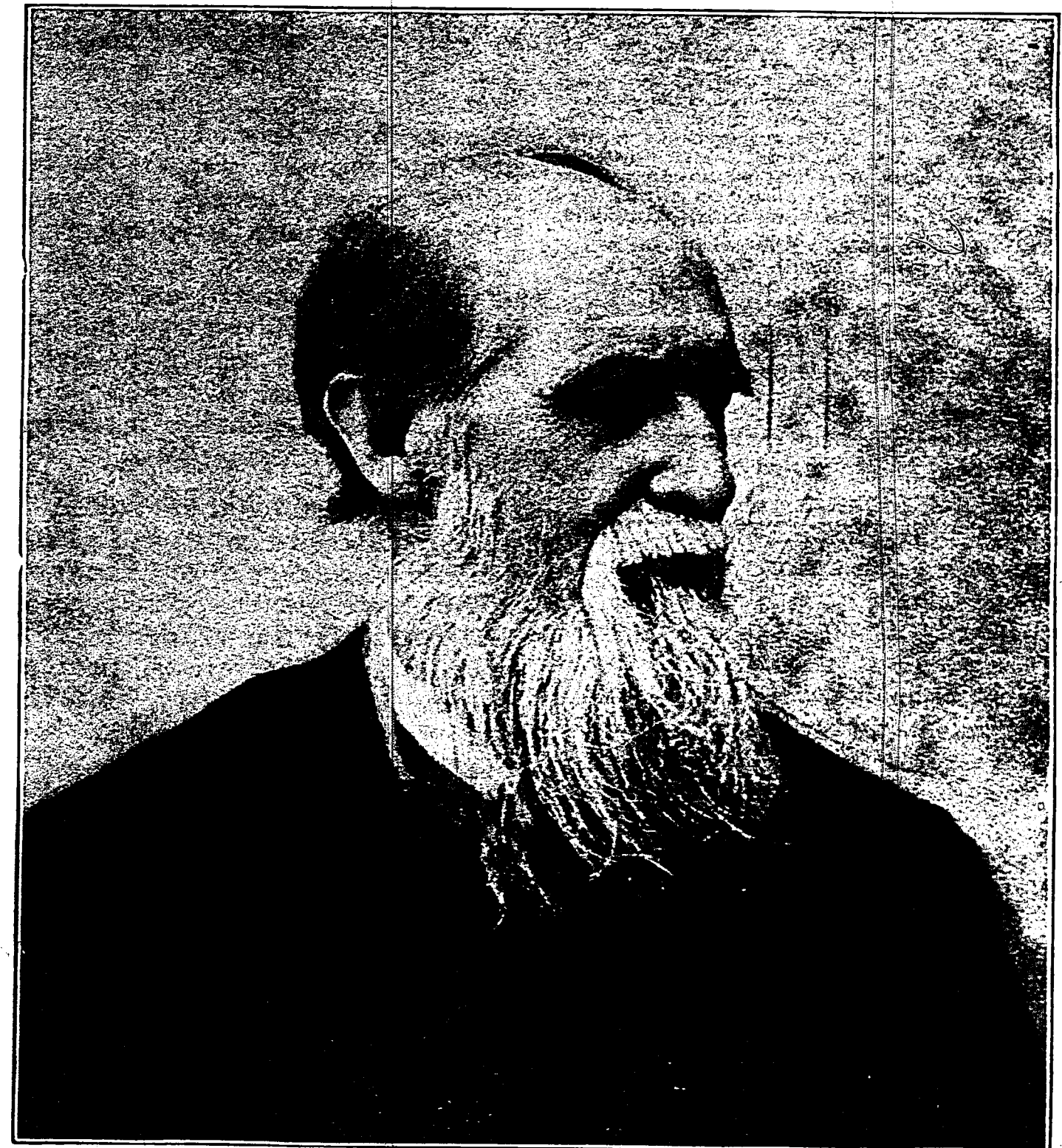
In 1914 she was united in marriage with Elmer S. Hayes, who died in 1937.

Mrs. Hayes was a faithful member of the Scio, N. Y., Seventh Day Baptist Church until it disbanded, having lived in Scio most of her life. She attended the church at Alfred Station, and later the one at Alfred as long as health permitted. She was a charter member of the Genesee Valley Grange.

She is survived by one brother, Lewis Rogers, of Scio; four nieces: Lois Maybee, Mary Pendleton, and Florence Merriam, all of Scio; and Ruth McQueen of Allentown, N. Y.; and two nephews, Paul Fuller of Scio, and Roy Rogers of Citrus Heights, Calif.

Memorial services were conducted at the Mulholland Funeral Home, Wellsville, with the Rev. Hurley S. Warren, officiating. Interment was in Fairlawn Cemetery, Scio.

— H. S. W.



DR. WILLIAM MEADE JONES, A GREAT MAN OF YESTERDAY

See page 16