

would return the favors "shown us in the hotels of Oslo or Geneva when we are advised of the location of the nearest Catholic church."

Dr. Nordenhaug stated that non-Catholic churches have previously been denied the right of any advertising, even the posting of the church name over the entrance door. "We trust that the suggestion of Ya's editors for inclusion of Protestant church addresses in tourist guidebooks may extend also to granting Protestants the right to mark their churches as places of worship," he said. — BWA.

#### Vacation Church School Children Contribute Bibles Through ABS

Contributions from Vacation Church Schools in 1962 enabled the American Bible Society to distribute Scriptures costing more than \$125,000, according to Dr. James Z. Nettinga, Society secretary.

"The generosity of these children who are sharing the Scriptures in this way with other children around the world has been an inspiration to all concerned," Dr. Nettinga declares. "In giving their pennies, sometimes going without candy or toys, so boys and girls in other lands can have the Bible, the children themselves have gained a greater understanding and appreciation of the value of the Scriptures. This is certainly an example of a gift that benefits the giver as much as the recipient."

Four new Bible Sharing Projects for children are being offered this year. Information about them and samples of related teaching aids can be obtained by writing to the Society for a free copy of its 1963 Vacation Church School Packet.

#### News from New Zealand

The Seventh Day Baptist Church of Auckland, New Zealand, with a membership of 42, according to the 1962 Yearbook, announced in a publication recently received in this country that they had completed work on a new chapel which is called St. Luke's Seventh Day Baptist Chapel. (It is located at 98 St. Luke's Road, Sandringham.)

In urging people to attend, the announcement reads:

"You will like the interior of the chapel. Its warm pastel shades, the drapes, the

wall to wall carpet, the seating. It is all there, so please come and enjoy the time of worship and fellowship with us. The value of our new chapel has mounted to hundreds of pounds. But, through the goodness of God and the generosity of His people, it has cost us considerably less than the actual value. We are exceedingly grateful to all who have contributed and to all who have given of their time. This chapel will supply a great need in that we will now have our own place of worship. The chapel will continue to be used until such time as we are able to build the actual church. The chapel will then become a youth hall."

The little mimeographed paper, "The Sabbath Link" with a printed cover carries this added information: "Published by the N. Z. Branch of the American Sabbath Tract Society and the Board of Christian Education, Box 5905, Wellesley St., Auckland, N. Z."

#### SABBATH SCHOOL LESSON

For June 15, 1963

God in Courts of Justice

Lesson Scripture: Psalm 72: 1-4, Psalm 82.

#### Accessions

Paint Rock, Ala.

By Testimony:  
Mr. and Mrs. Homer Martinez Gonzalez

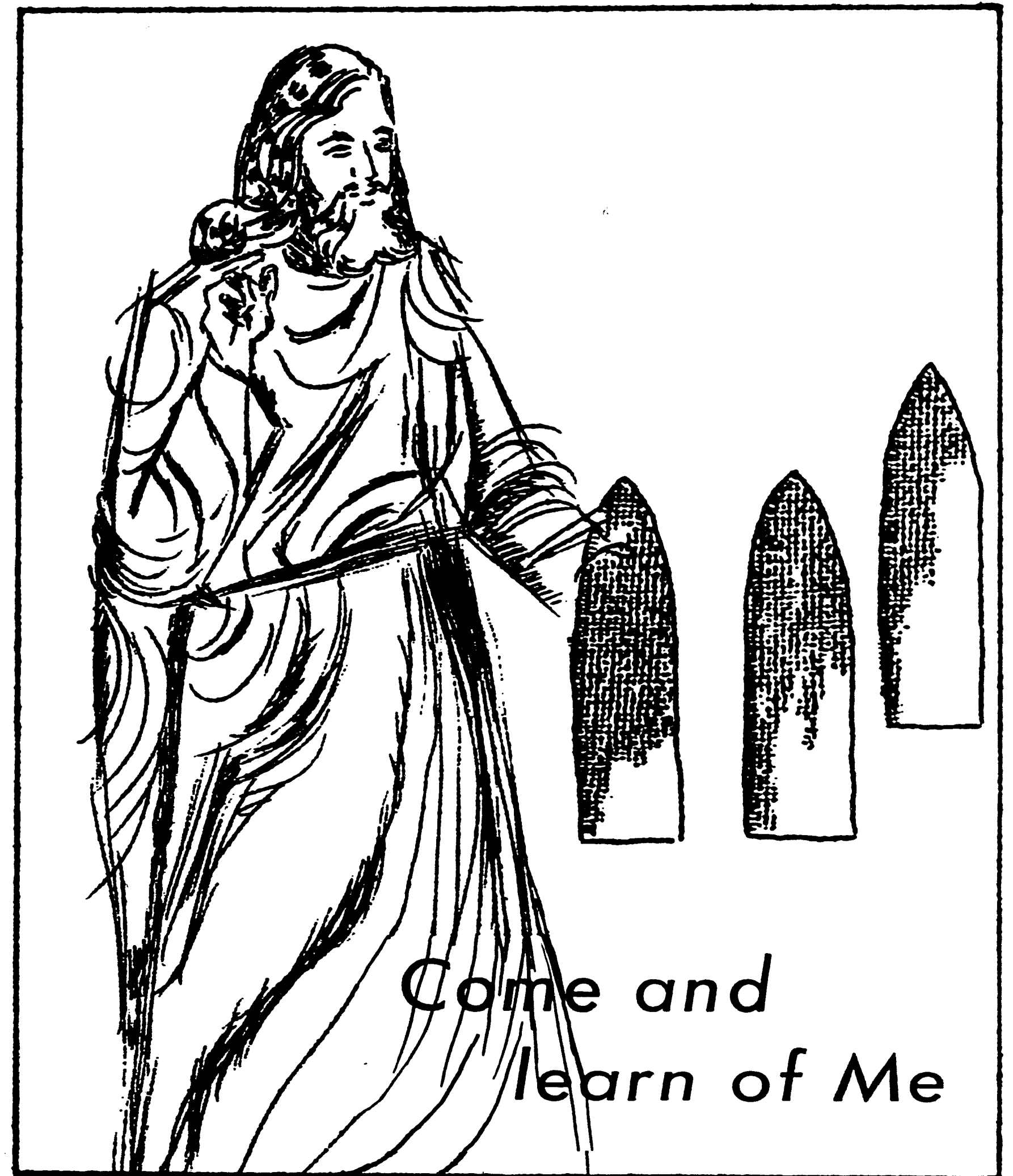
#### Obituaries

Arp.—Mary Elmira Elrod, daughter of John W. and Mary J. Elrod, was born Oct. 29, 1885, and died April 1, 1963.

She made her home with a daughter at Cleveland, Ga., after the death of her husband, the Rev. James M. Arp in 1942. They were both charter members of the Yonah Mountain Seventh Day Baptist Church where they remained faithful members. She is survived by three daughters: Mrs. Ivalee Mashburn of Mineral Bluff, Ga., Mrs. Bertha Horton of Hickory, N. C., Mrs. Dollie Sutton of Cleveland, Ga.; two sons: Windom L. of Akron, O., James B. of Jasper, Ga.; two sisters: Mrs. Nancy Davis of Knoxville, Tenn., Mrs. Mabell Jenkins of Etowah, Tenn.; one brother, Levie Elrod of Alma, Ga.; 26 grandchildren and 12 great-grandchildren.

Services were conducted by the Revs. Grady Chastain and Robert Bell at Shady Grove Baptist Church, Culberson, N. C. Interment was in the church cemetery. — B. H.

# The Sabbath Recorder



# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

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## IN THIS ISSUE

<b>Editorials:</b>	
Civil Rights Ground Swell .....	2
The Lord's Day .....	3
<b>Features:</b>	
Traveling South in the Spring .....	4
American Baptist Convention Proposes S.D.B. Merger Talks .....	4
The 1963 General Conference .....	5
A New Stand Taken by Presbyterians .....	6
The Christian and the Church .....	7
Pacific Coast Association .....	9
National Council President Speaks Out on Discrimination .....	12
Semiannual Meeting of Churches in Minnesota and Northern Wisconsin .....	12
Missionary Work in Pioneer Country .....	14
Other Folds and Fields .....	15
Ecumenical News .....	15
<b>Missions:</b>	
Preparations in Nyasaland for Secretary Harris' Visit .....	8
General Strike Continued in Georgetown, B. C. ....	8
<b>Christian Education:</b>	
How Can Youth Serve The Church? .....	11
Endeavorer of the Year .....	11
<b>News from the Churches. —</b>	
Accessions — Marriages .....	Back Cover

## Civil Rights Ground Swell

No one can predict at the moment of writing what the news of the next week will be in the matter of civil rights demonstrations and the repression measures taken against them. It cannot be denied, however, that the disturbances in different parts of our country which are responsible and non-violent are creating a ground swell that now reaches the whole national conscience and the leaders of all religious groups. Voices from the South seem to be almost as strong as from the North. One needs but to read articles by Southern religious leaders in national journals to see evidences of this cleansing wave.

One such article by a Georgia Methodist, Wesley M. Stevens, in *Christian Advocate* is worthy of serious consideration. It is entitled "Does Baptism Imply Integration?" He argues convincingly for the affirmative answer. A portion of the argument runs like this: "The early church was criticized for admitting slaves to membership on the same basis as others . . . What does this mean for us? Most obviously it means the Methodists are probably a heretical religious group, who tell lies in the name of Jesus Christ. The apostles agreed with St. Paul that baptism implies integration in the Christian community. We reject St. Paul and the apostles, and thus we reject Jesus Christ."

He goes on to say that in the South the question of white and black worshipping together did not arise until after the Civil War. Then he pointedly (rather sharply) notes: "The Methodist church would worship with Negro Southerners as long as they were slaves! but these white Methodists did not want to worship with Negro Methodists who were free citizens." If Mr. Stevens had been writing from within some other denomination, he could have made a similar observation. The attitude is changing.

The ground swell is sweeping the North where it is needed equally as much. A large group of ministers in a Northern city stated their convictions courageously (they seemed to think) when they announced jointly that their church services should be open to people of all races. The statement stopped short of offering open membership. Perhaps this was because the congregations were lagging behind the pastoral leadership. It may have been the

longest step that could be taken under the circumstances. It is evident, however, that the cause of Christ "in the world market" is suffering damage by the snail's-pace progress of civil rights.

Churches instead of leading the march have been holding back like a balky mule and resisting the right decisions of the highest court of the land. Thus missionary work receives setbacks in African countries and communism makes political hay by misrepresenting the situation and capitalizing on the slowness of the church in overcoming social injustice.

## The Lord's Day

Much has been written in books, tracts and sermons on how to understand the expression in Revelation 1:10, "I was in the Spirit on the Lord's day . . ." Since this single reference is the only one in the Bible that is used by advocates of Sunday observance for calling the first day of the week the Lord's Day it becomes to them a very important verse. The idea that this expression refers to Sunday cannot be established from the Bible for the simple reason that there is no parallel passage that clearly implies that Christians of the first century called the first day of the week the Lord's Day. This interpretation depends on a few references in second and third century writings which make that identification. It is a somewhat questionable procedure, but this reading back into Bible times of doubtful interpretations is the explanation of how a number of customs became established.

Space does not permit a full discussion of other possible and probably more logical ways of taking this lone reference. Some argue convincingly from Old and New Testament Scriptures that "Lord's day" in this case is equivalent to the "day of the Lord" which so often is used in prophecy and refers not to any literal day but generally to the day of the end. In such an interpretation the Apostle John would be understood to be prefacing his whole book with the statement that in the Spirit he was transported to the threshold of that end time to see in vision the things which he later describes in symbolic terms. Such an interpretation

## MEMORY TEXT

But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. 1 Cor. 15: 10.

has the advantage of seeming to be in harmony with numerous similar passages.

Another interpretation which cannot be lightly dismissed is that "Lord's day" does have reference to a day of the week but that the only day that qualifies for the distinction is the seventh day, the Sabbath. Jesus claimed to be Lord of the Sabbath, not to strike it out of the Ten Commandments but in a sense to strike it back in after its spiritual significance had been somewhat lost by pharisaical legalism. The Sabbath from the beginning to the end of the Bible is God's day — the day prescribed by command and example to be observed as a day of rest and worship. If it is God's day it is the Lord's day, whether the reference is to the Father, the incarnate Son, or the risen Lord.

Limiting our discussion to one point for simplicity, let us note a passage that contributes something substantial to identifying the Sabbath as the day referred to in Revelation 1:10. John was one of the major writers of the new Testament. Credited to him are the Gospel that bears his name, three epistles, and the Revelation. We might note that all of these were probably written later than most of the other New Testament books. Examined as a whole, there is no antinomian (anti-law) tendency in these writings. Neither is there any hint that the Christians of his time had any thought of being unfaithful to the specific day of rest found in the law which John upheld so consistently. But to single out one passage in the middle of the visions which John saw on the Lord's day, turn to Revelation 14:12. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

As a thought starter it could well be asked if it is reasonable to suppose that John meant to establish a new day of



worship in introducing the vision (Rev. 1: 10) and then to give the highest praise to those who kept the commandments of God (including the seventh-day Sabbath). The New English Bible makes the praise more emphatic in showing the distinction between those who have followed Babylon in the end time and those who have followed the Lamb. It reads, "Here the fortitude of God's people has its place — in keeping God's commands and remaining loyal to Jesus" (Rev. 14: 12) "Lord's day" in Revelation 1:10 can hardly mean Sunday, replacing the Sabbath.

### Traveling South In The Spring

By Charles F. Harris

A famous naturalist has written of his experiences traveling north in the spring-time. We were especially interested in the progress of the flowers and trees as we went from New Jersey to Daytona Beach, Fla., for our Easter vacation. The woods in Jersey were beginning to show leaves, the peaches were blooming in Maryland, and the dogwood was in full bloom in Virginia. The highlight of the trip was seeing the lovely azaleas in the Carolinas and Georgia. Gardens were well on their way in Florida.

### Sowing Seeds of Gospel Truth

As we planned for this trip, we selected several tracts and special issues of the Sabbath Recorder for the reading shelves in motel rooms. We left a packet of four at each stop, including salvation, Sabbath, and denominational tracts. These were the seeds we carried. Some tracts were marked and important statements were underlined. It is helpful to a future reader to see that someone was interested enough in the tract to read it before leaving it for someone else.

As we look forward to our travel to General Conference, may all of us include in our preparations some tracts to leave along the way. May we bear in mind that it is time we stopped trying to convince each other, and begin as Seventh Day Baptists to persuade others — in the power of His Holy Spirit.

### American Baptist Convention Proposes S. D. B. Merger Talks

One of the actions of the American Baptist Convention which met in Detroit in mid-May was to authorize the appointment of a six-man committee to engage in preliminary conversations in regard to a possible merger with the Seventh Day Baptist General Conference, the Disciples of Christ, and the Church of the Brethren.

News of this proposal was carried by Baptist Press, a news service going to all southern Baptist editors and many others (including the editor of the Sabbath Recorder). The action has already been commented on by some interdenominational magazines. Christian Century observes that the Baptists should not seek a merger with the Disciples of Christ when that denomination is currently involved in discussions of a merger with Episcopalians, Presbyterians, Methodists, and the Evangelical United Brethren Church. The editor suggests that the American Baptists be content for the present, "to proceed with the courting of the Seventh Day Baptist General Conference and the Church of the Brethren" and wait awhile before renewing formal discussions with a church already engaged.

The news of the Baptist proposal is indeed interesting to Seventh Day Baptists. It may be an indication of the good fraternal relations existing between these two conferences which are separated by their differences as to the proper day for rest and worship.

Before comment is made on the nature of the merger contemplated by those who made the motion last month at the Detroit Convention it should be noted that there is no word available as to the personnel of Baptist committee. The denominations involved may be expected to appoint matching committees or to take some other appropriate action to determine whether or not to engage in such talks. This is the time to take note of the initial, unilateral proposal, not the time to draw conclusions or commit our denomination.

### The 1963 General Conference

(No. 10 on local arrangements)

The Youth Pre-Con Retreat will be held at the camp known as Youth United, Inc., owned by a Pentecostal church in Denver. It is located 38 miles from the site of the General Conference in Fort Collins; you go up the magnificent Big Thompson Canyon, then up the North Fork of the Big Thompson to Glen Haven; then leave the "main road" and go a mile west, up Fox Creek to the campsite on a mountainside. The last 6 miles are gravel and dirt. Until two years ago, it was a Boy Scout camp, and should you have to ask directions, better ask for the "old Boy Scout camp."

The Boy Scouts slept in tents, and had only a very few buildings. The cabins and dormitories are all new; they are building more even now, and already have far more than we need. The dormitory your correspondent inspected had about 30 cots. It was well constructed, with many windows and interior plywood walls. There is a centrally located bath-house with showers and flush toilets; and there are several outside privies. The water supply is pumped from Fox Creek. Since this is near the headwaters, there is little chance of pollution, but the water supply is chlorinated, and is inspected by the State health department.

The dining room is large enough to seat 200 or more. It has many screened windows from which there is a fine view to the north, down to Fox Creek and across it; to the south, up to the mountain-top; also to the east. Attached to it is the kitchen equipped with a walk-in refrigerator and running water, and there is a flush toilet in the building.

The high plains of eastern Colorado have limited rainfall and hence few trees. But the mountains are mostly forested; in some places there is luxuriant growth of rather large trees. This camp is one such place. In fact, it is so heavily wooded that it is next to impossible to get pictures of the cabins. The building shown in the attached picture by Elnor Davis is one reserved by the owners, and we will not be using it.



This campsite is very quiet, far from traffic or other distractions, and the campers can look forward to an interesting and inspiring time. For those who wish to hike, there are mountains — well, small ones anyway — and streams.

Some details about the camping program were given in the Recorder for April 22, page 10. — H. Herbert Howe.

### Baptist Youth Conference In July at Beirut, Lebanon

Speakers from five continents are listed on the program of the Baptist Youth World Conference.

The conference, sixth in a series of international youth gatherings which began in 1931, will meet at Beirut, Lebanon, July 15-21.

An attendance of 4,000 young people from as many as 70 countries is expected.

Robert S. Denny, secretary of the Baptist World Alliance youth department, announced details of the program which he said has been three years in preparation by an international committee headed by Bruce Neal of Toronto, Canada.

The week-long program will open with an address, "A Changing World," by Charles Malik of Lebanon, former president of the United Nations.

Dr. Denny said that Beirut was chosen as meeting place for the conference because of its proximity of Bible lands. Delegates are expected to visit Jerusalem, which is only 55 minutes air distance from Beirut and other places of Bible history.

## A New Stand Taken By Presbyterians

When the General Assembly of the United Presbyterian Church USA met in Des Moines, Iowa, the third week of May it took some positions that were quite different from those of the founder of Presbyterianism, John Calvin of the 16th century. That early Protestant Reformer felt the necessity of closely linking political and ecclesiastical authority, even to the point of putting to death some of the heretics. Historians have noted that the Presbyterian church in following the doctrines known as Calvinism have not been in the forefront of the champions of separation of church and state in this country.

The recent action of the General Assembly is an indication that the adherents of "Reformed doctrine" (common to several denominations descending from Calvin) are now taking a more up-to-date look at the rightful relation of government and church under the Constitution of our country. A report favoring greater separation of church and state was presented to and acted favorably upon by the representatives of this 3½ million body of Presbyterians.

Of the numerous items in the report the one arousing the most debate had to do with the use of prayers and Bible reading as a devotional act in public schools. The majority agreed with the report in opposing religious observances in the public schools, including Bible reading and prayers. Such devotional acts in public schools were described in the report as either tending toward indoctrination or being meaningless ritual. The delegates, however, pointed out that reading in connection with courses in the American heritage, world history, literature, the social sciences and other academic subjects was "completely appropriate" to public school instruction. The standing vote showed 527 of the 840 delegates favoring this section of the report.

In regard to Sunday legislation the report to the Assembly stated that the churches should not seek restrictive Sunday legislation in order to "facilitate Christian

observance of the Lord's Day." This, it may be noted, is in accordance with the Supreme Court rulings that Sunday legislation clearly based on religious reasons is unconstitutional. On the face of it, the report as quoted would seem to leave room for Sunday laws based on moral or economic reasons. Whether or not restricting activity on a certain day can be truly a moral issue is being debated in some religious publications currently. The Presbyterians apparently attempted to point out the unfairness to Sabbathkeepers of some Sunday legislation that is now in effect or being contemplated. George Dugan reporting for the *New York Times* expresses their action as follows:

United Presbyterians should carefully investigate the effect of existing Sunday closing laws on persons who, because of their faith, voluntarily cease economic activity on a day other than Sunday and are required by law to cease their economic activity on Sunday as well. United Presbyterians should seek amendments exempting such persons from Sunday laws as a part of an authentic concern about their fellow men.

Other parts of the report, adopted without much discussion, seemed to be aimed at the Roman Catholic Church which has so consistently tried to breach the wall of separation of church and state. One section opposed direct aid to parochial schools while favoring tax-supported "welfare services to all children" whatever their schools. Another section appears to criticize the birth control tactics of the Roman Church. It is reported thus by Mr. Dugan:

Where a religious agency not supported by public funds ministers to the general public, it has the moral responsibility to make clear to its patients or patrons those areas in which, because of religion, its practices depart from, conflict with or prohibit certain procedures established by medical or public consensus.

From the actions noted above it would appear that the numerically strong and doctrine-conscious United Presbyterian Church has come much more abreast of the times and more nearly in accord with the longer-held Baptist (and Seventh Day Baptist) position of church-state separation. — Editor.

## The Christian and the Church

By Sharon Widman

(One of the Youth Day talks at the Denver church. Sharon is 15.)

Man is a social animal, gregarious by nature, and finds his greatest sense of security and satisfaction in the company of others who share his interests and attitudes. Of all the many groups into which humans have collected themselves, none has been so powerful, so far-reaching, or so universal as the church.

The word church as applied to the Christian society was first used by Jesus Himself when He told Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Thus Jesus Christ Himself founded the church. He is the great cornerstone upon which the church is built. He is the foundation of all Christian experience, and the church is founded on Him. As the hymn puts it, "The church's one foundation is Jesus Christ her Lord."

In this day of electronics it is very easy to draw a comparison with a far-flung telephone system in which there is one central station toward which all wires converge and from which all connections are made. In a railroad system there is always one central office from which orders governing the operations of all trains originate. In the army, one commanding general issues orders to the many groups under his jurisdiction. His various subordinates may interpret his orders in slightly different ways, but his orders still remain the basis for their action. In relation to the church, Jesus Christ stands in the position of the commanding general. It is upon His orders that the church comes into existence; its very power comes directly from Him; and it is up to every church group to follow His commands as closely as possible. Just as the commanding general expects to have his orders carried out faithfully, so does Jesus expect every branch of the church to abide by His teachings to the fullest.

When Jesus founded the church, He intended His followers to join it and remain faithful to it. Today those who are among the forty-one per cent of the

population of this country who have no formal church affiliation may stand in bewilderment before the number whose membership is open to them, and they must prayerfully select a church where they feel they can be of the most service to God.

Whenever anyone points a critical finger and demands to know why there have to be so many different churches all serving the same God, I am always tempted to point out how many different styles of hats have to be designed for both American men and women. We all belong to the same human race, but we all have enough physical differences to make it impossible for us to wear the same style of hat with equal satisfaction.

Some people find it easier to draw closer to God in magnificent buildings and with some form of ritual. Others find they can seek God only in stark simplicity. The important thing is not how we do it, but the sincerity and depth of purpose with which we do it, and we should each find and join the church in which as individuals we can best accomplish this.

Mere attendance at church is not enough. The worship of God demands and deserves complete and active participation. To give anything less is to deny ourselves the power that can fill life with meaning.

Thousands of people are passing up the richest opportunity of their lives every Sabbath morning. It isn't that they don't go to church. They do. But once they get there, they do not know how to use the limitless power that is within their grasp.

For so many church members, Sabbath morning goes something like this: After a week filled with bustle and tension, we get up, have breakfast, and hurry off to church. We may arrive a little breathless in order to catch the processional hymn. After that we sit back and let God, the minister, and the choir take over — and thereby defeat the very purpose for which, presumably, we have come to church.

The worship of God transcends all other human experience, and during these

(Continued on page 13)



### Preparations in Nyasaland For Secretary Harris' Visit

Rev. David Pearson has written: "After discussion on the mission in Executive Committee, and privately with Dr. Victor Burdick and Miss Sarah Becker, it was agreed to begin consultations with National leaders in high places regarding our land problems. Yesterday, together with Pastor Manan and Mr. Nangazi, I saw the local District Council member. He heard us patiently, is coming to see the mission, and will probably pass on matters to his superiors. I am hoping that there will be considerable development prior to your arrival for you to act upon.

"I am getting the Land Rover in shape for our northern trip. A new axle shaft was seen as a must, new rear wheel bearings, oil seals, V bolts for springs, and brakes relined."

Pastor Pearson writes further that he has planned a trip to the churches of the three provinces of Nyasaland (Southern, Central, and Northern) "with major meetings being planned for all three provinces. This means a week in each province (returning July 7). These meetings precede our Makapwa Conference slated for July 16-20." He adds that Executive Committee meetings precede Conference and Pastoral Refresher Classes follow Conference.

A more recent letter has come from Dr. Victor Burdick, dated May 13, in which he has written: "David and I shared letters. We are happy to receive the details of board actions. Happy to know that the money is released now for the water project. Still, we will wait until after you come before doing anything definite about it."

### General Strike Continued In Georgetown, B. C.

(This letter from Rev. Leland Davis was dated April 15 and was received May 24, 1963. It seems evident that the date should have been May 15.)

We are O. K. A general strike was called by the unions on April 19 to protest the "undemocratic" labor bill introduced by the government. In all, 50,000 workers joined in the strike, including the

civil servants and various other organizations. The strikes paralyzed almost every service including shipping, air travel, Post Office, telephone, and schools. All stores were closed including the markets, forcing stall holders and vendors into the streets with their produce. There has been a drastic shortage of flour, salt, sugar, oleo, and kerosene. While we were never without water and electricity, these services were maintained by a skeleton staff. Without chemicals, the water has been discolored and we have had to boil all that we drink.

There has been a deadlock between government and the labor unions over the labor relations bill. At present there are no negotiations for a settlement. May 10 or thereabouts a state of emergency was declared by the Premier, even though there have been no riots or violence. In England, troops are on standby for British Guiana; one warship, the Londonderry, is standing by in the local harbor. The Coldstream Guards, of course, have been here since "Black Friday" (February 1962).

Prices have skyrocketed on those items which we have been able to purchase. Daily bread and sugar lines with hundreds waiting are not uncommon. There are very few cars and no buses on the roads; almost everyone, including us, have had to rely on the cycle, or walk. The state of emergency enables the government to carry on essential services. I am now applying for a little gasoline for "church use" only. A little mail is being passed out at the G.P.O. today; however, this is mostly local mail, or mail which came in overseas and was undelivered.

I have been told that mail "may" soon be sent out of the colony; therefore, I am writing this letter. We have not received any mail from you since March 26, nor have we received our April salary checks. We are very low on cash; however, I was able to pay the April rent. It is likely that overseas mail was dropped off at Trinidad, Surinam, etc. I know this is true of other goods, including foodstuffs shipped in. You see, even Transport and Harbor Department are on strike as well as those working for the airlines.

I have been informed by the American Consulate that they are receiving their

salaries via cable from the U. S., and they suggested I request you to do the same for us. (Note: Salaries for months of April and May were cabled as requested, by Treasurer Stillman. —E.T.H.)

I very much doubt that the mail service will be operating and that the backlog of mail, wherever it may be, will be delivered for several weeks. So if you can cable the May salaries a little ahead of the regular schedule, we would be most grateful.

I have not seen or heard from the local pastors since Consecration Week at Uitvlugt during Easter Week. Ferries, trains, steamers have been at a standstill. A pontoon (privately operated) is making daily trips now across the Demerara. We have been able to maintain all services here at the mission, although some folk are not venturing out much at night, which has cut our attendance somewhat.

There "appears" to be no immediate threat or danger of violence; however the American Consulate has a plan for evacuation of U. S. citizens, some 430 in number, should it be required.

### Methodists Urge Full Citizenship

"We are a world church and proudly claim all peoples among our membership, all races under our banner," says a recent resolution of the Council of Bishops of the Methodist Church. "We commend Methodist ministers and laymen of the racially troubled areas of the world for the sincere and honest efforts that many have made and are making to improve relations between the races. We strongly urge that such efforts be continued, with particular emphasis being given to the right of all people, of all races, to enjoy full citizenship in this nation and every nation under God . . . . Our main concern is that we be Christian in this and all other relationships of life."

### SABBATH SCHOOL LESSON

for June 22, 1963

God in His World

Scripture Lesson:

Psalms 19: 1-6; 95: 1-7

### Pacific Coast Association Reports Profitable Meetings

The annual meeting of the Pacific Coast Association was held in Riverside Seventh Day Baptist Church April 19-21, 1963, with good attendance and fine spiritual fellowship around the Word of God.

On the evening of the Sabbath, following the song service, we were led in our devotions by the Rev. Arlie Davis of Phoenix, Arizona. Dr. Lewis May, Association president, gave the address of welcome, which was followed by an anthem by the youth choir of the Riverside church.

The Rev. Henry Lewis of Los Angeles church at W. 42nd St., was the speaker of the evening. He used the text John 1:10, 11, 12 for his theme, dividing it into three parts:

(A) The difference between belief and acceptance of the Savior was pointed out. Some believed, but did not receive Him.

(B) "As many as received him, to them he gave power to become the sons of God." As an illustration, Peter at first was only a believer, but the Lord finished the work in Peter and he became filled with power.

(C) Commitment (Matt. 16:24, and Ps. 37:5). After belief, and acceptance, the only way to receive power is to commit ourselves and our lives completely, wholly to God, that He may use us to His glory.

The Sabbath morning service followed a well-attended Sabbath School session. Two anthems, "Benedic Anima Mea," composed by our beloved William C. Daland, and "Lord, Speak to Me" by Noble Cain, were sung by the combined Riverside and Los Angeles choirs under the direction of Mrs. Bernice Chapman. Rev. Francis Saunders (Los Angeles) lifted our hearts by his sermon "Not of This Fold," text John 10:16. A resume of the sermon appears elsewhere.

At 1:45 p.m., the combined men's chorus sang many of our favorites. Featured on the afternoon program was a very interesting and helpful round table discussion on "Our Responsibility as a Church on Social Frontiers." Moderator was Miss Evelyn Ring. The panel consisted of Elmer Madrox, Alice Hayward, and Ethel Wheeler.

The Youth Fellowship had charge of the evening service. Special music was given, followed by an inspiring film, "Forward with Christ" presented by the Riverside SDBYF. All the youth visitors were then entertained for the evening by the local YF. On Sunday morning the Youth Fellowship Breakfast was held at Sylvan Park, Redlands.

The Sunday morning service opened with devotions led by Glen Warner, who has been acting as assistant pastor in Los Angeles for two years. Dr. George Thorngate was speaker for the service, his subject being "Our Responsibility as a Church to our Neighbors." He covered several suggestions as to "neighbors," and how we could best serve them as Christians.

Pastor Wheeler gave a summary of sessions held to close the service.

Our annual business meeting followed, with election of new officers, and discussion of projects for the new year.

#### Business

(Gleaned from the minutes)

The business meeting of the Association was conducted on Sunday morning. The reports of officers and committee were presented. It was recorded that definite reservations had been made with the University of Redlands for the entertainment of General Conference in 1966. The Executive Committee was authorized to submit names for the Nominating and Vocational Committees at the 1963 General Conference.

There was discussion in the business meeting concerning a Sunday law being considered at Sacramento. People were urged to take time that afternoon to write to their senators expressing their personal views. In the realm of social action there was feeling that individual freedom of choice should be preserved. The following statement presented from the floor was adopted:

"Remembering that we are accountable to God for our conduct in all things and that each individual must answer for himself, we would encourage members of our fellowship, in the interest of maintaining good health, to refrain from the use of alcohol as a beverage and from the use of tobacco and narcotics."

The following were elected to Association office for the coming year: president, George Barber; vice-president, Elmer Maddox; recording secretary, Jane Frazier; corresponding secretary, Marian Hargis; treasurer, Rolland Maxson; members at large, Jack Jensen, Riverside, and Ben Peil, Los Angeles.

#### Pacific Pines Camp Dates

Intermediate (grades 7, 8, 9)

—June 23-30

Primary (grades 1, 2, 3)

—June 30 - July 3

Senior (grade 10 through college)

—July 3-7

Junior (grades 4, 5, 6)

—July 7-14

Family (all ages)—September 1, 2

The pastor of the Riverside, Calif., church writes about program plans as follows:

"Our theme for this year is 'Christ's Way, My Way.' With appointments made at the first of this calendar year, we continue to have a few adjustments to make as unforeseen situations arise. However, we are pretty well staffed and are thankful to the Lord for the anticipation of a very fruitful year. The staffs, incidentally, for the various camps include 16 staff members on the faculty for Intermediates, 17 for Primary Camp, 9 for Seniors, and 20 faculty adult members for Junior Camp."

The camp facilities at Pacific Pines, which have always been good from the campers' point of view, have been vastly improved during the winter and spring months. The modern winter-proof dormitory is ready for occupancy, as is also the well-appointed house for cooks which is called Miller Cottage. The new water supply which fills a second large concrete reservoir well above the buildings should provide all the water needed for regular and emergency use. Other outstanding improvements are scheduled in the near future. The camp during its many years of operation has built a reputation for evangelistic outreach and spiritual up-building.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### How Can Youth Serve The Church?

Youth Week talk at North Loup, Neb., church by Phyllis Fuller, High School Junior, daughter of Mr. and Mrs. Menzo Fuller.

There are three ways in which to serve the church. Actually there are many more but I have chosen these three: 1. Commitment; 2. Imitation; 3. Witnessing. The church of which I am speaking today is the Church Universal.

#### Commitment to God

For one to serve the church one has to commit oneself to God. You can't say: "I'll try to live a Christian life and after I've tried it for awhile and have decided I like that kind of life, I'll accept Christ as my personal Savior." To be of any service to the church you must know God personally.

#### Imitation

We must live our lives so that others may see what He has done for us. If people have known us before we were saved, they will say, "What a different person Johnny is now. I wonder what happened to him?" Then possibly that person will ask Johnny what happened to change him so much. In this way, we may serve the church — by witnessing for Christ in everything we do and say.

#### Witnessing

To serve the church of God we must tell others about him, not only what the Bible says but also what He means to us and what He has done for us. The Bible says in Mark 16: 14, 15, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

If we let God guide us we can be witnesses for Him now, while we are still in school, and when we have chosen our vocation.

To serve the church we must then: commit ourselves to God, imitate Him in our language, our thoughts and our deeds, and witness for Him. To me the most important one of these is the committing

of ourselves to God. If we are committed to Him we will want to live like him and tell others about Him. The only way we can truly say we have filled the emptiness in our lives is to be committed to Christ and to be serving His church.

#### Endeavorer of the Year

David J. Hildreth of Columbus, Ohio (a Junior at Ohio State), has been named 1963 "Endeavorer of the Year" by the International Society of Christian Endeavor, according to announcement made by Harold E. Westerhoff, general secretary.

For his achievement David will receive an all-expense-paid trip (to a maximum of \$150) to the 47th International Christian Endeavor Convention in Washington, D. C., July 2-6, plus expenses at the Sheraton-Park Hotel during the convention and a free convention registration.

Helen G. Beatty, (17) of Covington, Ohio; Earle W. Gates, Jr., (20) of Derby, New York; and Lawrence L. Hanby, (15), of Mesquite, Texas, were runners-up in the competition. All three will receive free expenses at the Sheraton-Park Hotel plus a free convention registration.

Young people were nominated for the Endeavorer of the Year selection by Christian Endeavor societies, unions, or adult groups which enrolled in the 1963 Society Roll Call before March 31. Each nominee was required to have passed his 12th birthday but not have reached his 22nd birthday by February 28, 1963, and to be an active member of a Christian Endeavor society. The nomination form called for information on the nominee's Christian Endeavor, church, denominational, interdenominational, and community activities.

During the Washington Convention David and the three runners-up will be presented and will also have opportunity to participate in the program.

The Endeavorer of the Year selection was inaugurated in 1961 to recognize the outstanding young person and to encourage youth in their Christian witness.

"Freedom has a thousand charms to show — that slaves, however contented, never know." — William Cowper.



## National Council President Speaks Out on Discrimination

In a message prepared for use by the churches of the NCC on Pentecost Sunday (June 2) J. Irwin Miller, who is completing his final year as lay president of the largest Protestant interchurch organization, took the occasion to face the discrimination issue more squarely than has been done in any previous call to prayer. In mid-May Mr. Miller accepted chairmanship of the National Conference on Religion and Race, an interreligious organization committed to work for racial justice, according to a news release by the NCC Office of Information. Whether or not all members of the 31 denominations in the Council can bring themselves to agree with the president's statement they have something here to ponder.

The text of Mr. Miller's statement follows.

"Racial discrimination violates Christian love and is man's denial of God's rule and authority. It is an idolatrous substitution of the god of race supremacy for the holiness of the Lord and Father of Jesus Christ whose Spirit at Pentecost united men of diverse tongues and backgrounds in a new fellowship of love.

"On Pentecost we may thank God that people of color all over the United States are militantly and responsibly opposing racial discrimination. They are willing to pay whatever cost is necessary. Let us pray that more white people everywhere will join them in the struggle against racism, for justice, and for the reign of love. Christians must pray in penitence for reconciliation and fellowship among men. They must act to build a society in which love and justice are a reality for all people.

"Therefore, I, as President of the National Council of Churches, urge our member communions to designate Whitsunday, June 2, as the day when churches pray in penitence for reconciliation and fellowship among men of different races and groups in every community. Above all, let Christians pray that God in his grace may lead us to act more fervently and forthrightly in eliminating racism from our hearts and from our practices."

## Semiannual Meeting of Churches in Minnesota and Northern Wisconsin Report Inspiring Meetings

By Mrs. Lester Greene

The semiannual meeting of Minnesota and Northern Wisconsin convened in Dodge Center, Minn., April 26, 27, 28, 1963. Attendance was large Sabbath Day with about 120 attending morning services. There were 35 delegates from away and many participated in the services.

The theme, "Lord, What Wilt Thou Have Me Do?" was used throughout the meetings. Theme signs placed throughout the church served as a constant reminder.

The Dodge Center Youth Fellowship had the opening devotions on Sabbath eve and brought their message in Scripture and songs. Host Pastor Donald Richards gave the introductory thoughtful sermon titled "Hearing and Doing."

At the Sabbath morning service the Rev. Kenneth Van Horn, now pastor at New Auburn, brought the message on the theme. He emphasized that we can do what the Lord wants us to do in three areas: through faith, through loving our neighbors, and, most of all, through Bible study. The Dodge Center senior and junior choirs sang for the morning service.

After the fellowship of eating together in the dining room we resumed our session which began with a selection by the Dodge Center intermediate choir. Don Gray, our Association field co-ordinator, spoke on our youth camp at Milton—encouraging all to come and also to attend Association in June. He closed the afternoon session with a solo, "This Love Is Mine." Pastor Richards gave a report on the ministers conference.

The night after the Sabbath the New Auburn Youth Fellowship conducted an inspiring devotional service. A film on "The Family that Changed the World" was shown. Later all gathered in the basement for a time of talent and fun with Pastor Van Horn as emcee.

At the Sunday morning business meeting the following officers were elected for the fall session: moderator, Rodney North; clerk, Mrs. Norris North, both of New Auburn, Wis.

Immediately following the business meeting Don Gray of Milton conducted

the closing inspirational service with a songfest enjoyed by young and old.

After a social dinner hour in our dining room the delegates departed for their homes. Semiannual meeting will meet with New Auburn in October, 1963.

## The Christian and the Church

(Continued from page 7)

few precious minutes in church we return to the source of our being. We leave the turbulence and pressures of the world and walk into God's healing presence. We communicate with Him and receive the blessings of peace, and with it the renewal of strength.

The minister's sermon, the choir music, the fellowship of the other members of the congregation are incidental to the purpose for which we attend church — complete and active communion with God. True, a dynamic minister helps. Good sermons can illuminate our lives. But no one else can perform the act of worship for us. This is our own personal and sacred responsibility.

Worship means a complete submission of ourselves, our minds, bodies, and wills, to a power greater than our finite comprehension. It means an inward searching and an outward humbling of self. We cannot expect to hurry into church at the last minute and be ready for a profound experience. Worship requires an attitude of reverence and expectancy. The purpose of the Christian society called the church is:

First: to glorify God by our worship. We do not go to church just to hear a sermon. We go to church to worship God.

Second: The church is for fellowship. Probably the greatest foretaste of heaven here on earth is the fellowship that Christians have with one another. Jesus said, "Where two or three are gathered together in my name, there am I in the midst."

Third: The church is for the strengthening of faith. Through joint prayers and

the preaching and teaching of the church, your faith will be strengthened.

Fourth: The church is a medium of service. There are a thousand and one tasks to be done for Christ. This work can best be accomplished through the fellowship of a local church.

Fifth: The church should be the means for channeling your funds for Christian work. Generosity should motivate us in all things. Christ said, "It is more blessed to give than to receive." He knew how giving warms the heart and satisfies the soul. Dr. Louis Evans has said, "The gospel is free, but it costs money to provide the pails in which to carry the water of salvation." Give until it hurts and see what God will give you in return.

Sixth: The church is for the spreading of the gospel. "Go ye into all of the world, and preach the gospel." The only feet that Christ has are your feet. The only hands that He has are your hands. The only tongue that He has is your tongue. Use every talent, facility, and method possible to win men to Christ. This is the great mission of the church.

Finally: It is through the church that our humanitarianism finds its widest expression. We are in truth our brothers' keepers, and one has only to visit some of the non-Christian countries to be impressed with the fact that it is this teaching above all others, perhaps, that sets the followers of Christ apart from those who know Him not. Because we are human, imperfect, and wayward children, we need the support of each other to help keep us on the right track. It is within the church that this fellowship, a spiritual home, and a focal point for all human activities are found. The church is a group of which He bids everyone to become a part.

Don't be discouraged if there are times in church when the "listening" seems to bring no answer. This has happened to every worshiper who ever prayed. But "wait on the Lord," and you will receive renewed strength and peace, not only for the week to come but for all your time on earth.

## Missionary Work In Pioneer Country

By Rev. E. H. Socwell

We are printing in serial form portions of the story of the missionary experiences in western pioneer country of Rev. E. H. Socwell recorded shortly before his death in 1929 and furnished to our readers by Mrs. Lottie Babcock, a 90-year-old lady who remembers him as the minister who married her at Grand Junction, Iowa in 1890. He went on a lengthy journey into Montana where he ministered to lone-Sabbathkeepers and preached the Gospel to rough miners. The full newspaper account (40 columns) of his travel experiences is now in the historical library at the Seventh Day Baptist Building.

### Part IV

#### Preaching to Goldminers

Soon after my arrival in the Bitter Root Valley Deacon Tabor took me down this valley to see about holding meetings there, and we stayed for supper at a home near Woodside, 20 miles north of Deacon Tabor's home. An Adventist family, Charles Tidwell lived here and received us kindly, and since they had preaching services so seldom in this part of the valley, Mrs. Tidwell sent one of her boys on a horse to tell the people of the community there was to be a preaching service in the schoolhouse nearby that evening.

Accordingly, after supper our company of people, eight or ten of us, walked up a ravine among the foothills to the schoolhouse. The walk was picturesque indeed along a blind wagon road up the ravine, among bushes and trees around jutting rocks and sharp bends, while on our left a small stream came down from the frowning mountains above us, tumbling over rocks and murmuring as it hastened down from its lofty source, all so pleasantly, that I was almost spell-bound by the beauty it lent to the winding rocky ravine.

Since the altitude of that whole country is very high, the air is rare and thin and I found it difficult to breathe freely if I exercised violently, and the thin air caused my nose to bleed quite frequently. As we walked up that beautiful glen my nose began bleeding quite badly. The whole of the company stopped while

I went to the bank of the sparkling little stream and applied the clear, cold water fresh from the snowy peak above, and tried to stop the bleeding, but it was not easily stopped.

Finally a company of men came down from the schoolhouse to learn what the trouble was. They were sturdy rough men of the mountains—miners who were "placer mining" for gold up a lonely gulch just above the schoolhouse, and had come to be present at the "preachin." They had shaggy beards, wore flannel shirts open at the throat, pants tucked into heavy, high-topped boots, men who saw very little of civilization, but were kind and good-natured. They were big-hearted, kind fellows, and took a hand in stopping my nosebleeding, swearing without knowing it as they did all they could for me, and while in deep earnest, making such odd remarks that I could not avoid laughing. I finally overcame my difficulty and we all moved on up the ravine to the schoolhouse.

Services were plain and the interest was good, and the house was well filled.

I never got back to that picturesque place to preach again. It was a casual meeting of plain, sincere mountaineers along the highway of life, roughly clad men and women whom I came to love at sight, the most of whom I have never since met.

In my audience that night was a man whom I met elsewhere afterward, and with whom I became acquainted—Bill Turnage, and his wife. "Bill" was one of the earliest settlers in the valley and had grown up with the country. In the "early days" he attended dances in the valley where most of the people were Indians, and in some way he became the owner of a paper collar—the only collar in the valley. He used to wear the collar to the dances, and because of this he became known as "Shirtcollar Bill," a name that still clung to him when I knew him.

He married a half-blood Flathead Indian, a tall, straight, queenly looking woman with straight black hair and black eyes, and a perfect lady in her demeanor. They had quite a family of children, and

I got to know him and his wife quite well—in fact, she was the last person with whom I shook hands as I left the Bitter Root Valley. As I looked into her dark but pleasant face and said good-bye she pressed my hand and said so sincerely, "I am glad you came to our valley, I am sorry to have you leave us. I shall miss you so much." Born in the wilds of mountain country, reared among Indians and rough mountaineers, she was a true lady and good at heart.

## OTHER FOLDS AND FIELDS

### American Baptist Resolutions Cover Race Bias and Other Issues

Delegates to the American Baptist Convention's 1963 session held at Detroit were almost unanimous in condemning racial discrimination.

Their other resolutions, on a list filling 11 mimeographed pages, sought the end of nuclear weapons testing, smoking, and legalized lotteries. They dealt with the United Nations, conversation with Roman Catholics, arms control, and foreign aid.

We re-affirm our stand that not only should all American Baptist churches be open to all followers of Jesus Christ regardless of their race but that we should earnestly and actively seek to win all un-churched persons within our community to Christ and to the fellowship of the church," it said on race.

Further, the 8,000 registered delegates urged the "continuation and strengthening of the (federal) Civil Rights Commission . . ."

They commended Martin Luther King, Ralph Abernathy, "and others who are in the forefront of the non-violent struggle for justice and peace and assure them of our support." This came in a section of the race resolution devoted to "demonstrations against racial segregation."

The delegates agreed "it has been shown by medical research that smoking is a factor in lung cancer and certain cardiovascular and respiratory illnesses." They urged serious consideration, especially by youth, of "the dangers involved in the use of tobacco."

"In these crucial and perilous times we affirm our belief in the United Nations as an instrument for the establishment of peace and the elevation of man," the American Convention resolved.

(A week earlier, the Southern Baptist Convention had been asked to show in its literature that the United Nations is "an instrument of war" to balance any reference to it as "an instrument of peace.")

"Mutual disarmament under adequate controls," was reaffirmed as the Convention's "ultimate goal." It asked for "continued support, financial and moral, of the U. S. Arms Control and Disarmament Agency."

It endorsed federal aid to foreign countries. This applied even to Poland and Yugoslavia "in recognition of their efforts to shape their own independent destinies."

The government was commended "for its persistent efforts to reach an accord for the cessation of nuclear weapons testing . . ."

—Baptist Press

## ECUMENICAL NEWS

### Faith and Order Questions

Why are the Christian churches separated? What are the theological doctrines and historical pressures which keep them apart? And what direction should they move to end their divisions?

These are the basic questions which will be examined by some of the world's leading theologians, historians, sociologists, church administrators and laymen and women when they meet in Montreal July 12-26. More than 400 persons are expected to attend.

They will convene for the fourth World Conference on Faith and Order sponsored by the Commission on Faith and Order of the World Council of Churches, an organization of 201 Protestant, Anglican, and Orthodox confessions in more than 80 countries.

Some of the contemporary ecumenical problems to be discussed by the conference will include the following:

What is the nature and task of the Church? What is the extent of the churches' agreement on the attributes of the Church: its oneness, holiness, cath-



olicity, and apostolicity? What is the significance of such diverse new forms of Christian community as councils of churches and movements which reject the need for ecclesiastical institutions?

What is the theological meaning of revelation, Scripture, and tradition and their relation to each other?

What are the basic patterns of Christian worship and how can these best reflect the catholicity and apostolicity of the Church? How are recent moves towards liturgical renewal coping with the estrangement of modern man from the transcendent realm? What are the implications for unity of the recognition of one baptism for all Christians, the character of the Eucharist, the question of intercommunion, and the celebration of the Eucharist at ecumenical conferences.

What are the chief obstacles for advance towards unity "in each place"? What institutional factors impede or advance this unity and what are the racial and ethnic factors which create division? How does the disunity of the church affect popular concepts of personal and social morality, national politics and international affairs, and even population mobility? What are the "responsible risks" churches should take in seeking unity? — Excerpts from WCC release.

### Filipino Children Cry No More

"On days when we fail to catch wild birds or animals for food, we have only the shedding of tears and crying of children for breakfast, lunch, and dinner," the chief of a destitute mountain tribe in the Philippines told an interchurch relief team.

Now smiles replace tears at mealtime, for these Manobos have been given food made available through Church World Service — cornmeal, oil, fish and salt — some of it SOS (Share Our Surplus) foods from U. S. Government surplus stocks, and some from CROP (Christian Rural Overseas Program of CWS).

First aid supplies and clothing sent by the churches have also been distributed to these mountain people.

"A grouch is a man who has sized himself up and got sore about it."

— Fred W. Grown.

### NEWS FROM THE CHURCHES

KANSAS CITY, MO. — We are happy to have our pastor and his family back with us after an absence of four weeks, due to the serious accident of Mrs. Conrod's father. He remains in a coma, and we ask that all of our people pray for him.

The auditorium of our church has been repainted this week (May 19-24), the holes patched, and the broken windows replaced. Work goes forward on the classrooms in the back, and if the weather permits there will be some work done on the outside this week. It is beginning to look more like a house of worship and less like a place of vandalism, and is much more attractive to visitors. We praise God that this improvement has been made possible.

While a meeting for the children of the church is in progress on Sabbath afternoons, the men go out in the surrounding neighborhood and call on people and hand out tracts telling "Who" we are and "Why" we are, and inviting them to come and worship with us.

We are very proud of our program "Moments of Praise" heard over station KCCV every Sabbath afternoon. Pray that God will use this witness for His honor and glory and win souls to the Kingdom.

—Correspondent.

### Accessions

Alfred, New York

By Baptism:

Jerry Charles Benjamins  
Joyce Anntoinette Benjamins  
Sylvia Marie Nida  
Eric Robert Olson  
William Douglas Place  
Susan Ruth Randolph  
Barbara Jean Snyder  
Sarah Elizabeth Thomas

By Letter:

Ferne Jacox Snyder (Mrs. Ernest)  
Olene Kenyon Smith (Mrs. Charles)

### Marriages

Tucker-Clay.—At the Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, May 18, 1963, Richard Nathan Tucker, Alfred, N. Y., son of Nathan and Mary Pierce Tucker, and Pamela Susan Clay, Alfred, N. Y., daughter of Wilfred Clay and the late Carole Sheldon Clay, were united in marriage. The Rev. Hurley S. Warren officiated.

# The Sabbath Recorder

