

visitors were present with the regular congregation.

Since the departure of the Rev. A. A. Appel in September of 1962, we have had very fine messages from pastors of other Farina churches, and we have extended thanks to them for the interim services. On some occasions, services were conducted by laymen of the church. We are pleased again to have the services of a full-time pastor, who on two previous summers served this congregation as a student pastor, and comes to our midst fully aware of the needs of the Farina church for good pastoral leadership. We solicit your prayers in behalf of our efforts to strengthen the church and the cause of our denomination in our community, and in the "Chain of Seventh Day Baptist Churches." —Corr.

Continuing Independence

"To date, nuclear weapons have been the major preventive of a Soviet military effort to take over localities of great importance to the security of the so-called free world. There seems to be a reasonable expectation that as long as the United States is armed with nuclear weapons, is ready to use them if necessary, and remains peaceable in its intentions, there will be no major war."

— Lt. Gen. William K. Harrison,
USA (Retired).

Our Servicemen

Bruce Greene, AA689-79-19
NATTC - Co. 7, NAS (56)
Memphis 15, Tenn.

Accessions

Berea, W. Va.

By Letter:
Mrs. Elizabeth Bond Pearcy

Obituaries

Boehler.—Emogene Elaine Prentice, youngest of four children of William Allen and Callie Babcock Prentice, was born at North Loup, Neb., Dec. 25, 1882, and died at her home at Edinburg, Texas, June 13, 1963.

She was married to G. G. Boehler at North Loup Jan. 12, 1909. To this union two sons were born: William Prentice, who died in 1945, and James Robert. She was converted at the age of 12, and joined the North Loup

Seventh Day Baptist Church. Elaine Boehler and her sons moved to Edinburg, Texas in the fall of 1928, where all three united with the Edinburg Seventh Day Baptist Church, of which she remained a faithful and active member throughout life.

Farewell services were conducted at the Edinburg Seventh Day Baptist church Sunday afternoon, June 16, by her pastor, Clifford A. Beebe, and burial was in the Edinburg cemetery.

She is survived by one son, J. Robert of Edinburg; three grandchildren, Robert M. of Houston, J. Harold in service with the U.S. Army at San Antonio, and Miss Rose Mary Boehler of Gladewater; also one brother, Deacon Asa Prentice of Nortonville, Kan., four nieces and one nephew. —C.A.B.

Hurley.—Perley B. Hurley, son of John and Adeline Hurley, was born March 2, 1878, at Welton, Iowa, and died at Riverside, California, May 25, 1963. In the Riverside Seventh Day Baptist Church, he served as deacon for many years.

He is survived by his wife Polly Hurley; a sister, Miss Dora Hurley of Riverside, California; three brothers, Francis Hurley of Riverside, and Victor and Archie Hurley, both of Milton, Wisconsin; one daughter, Mrs. Lucille Stillman of Montebello, California, and one son, Dr. K. Duane Hurley of Salem, W. Va.; six grandchildren; and three great grandchildren.

Since his body, through his pre-arrangement, was dedicated to the extension of medical research at the Loma Linda School of Medicine, a memorial service was conducted on the Sabbath afternoon of June 8, 1963, in the church by the pastor, Alton L. Wheeler. (More detailed article appears elsewhere).

A few years ago, he conceived of a tape-recording ministry through which the Sabbath worship services could be shared with shut-ins, hospital patients, non-resident members and friends, missionaries and pastorless churches, and other men assisted him in operating as many as six tape recorders, in reproducing tapes after the services, and inequipping the church with a public address system.

He served our denomination in numerous other ways, holding the office of General Conference president for two years (1945, 1946), being a commission member, and representing our denomination at interdenominational conferences a few times.

P. B., as he was best known, came from a long line of related ministers and missionaries among whom were uncles including Rev. James Hurley, Rev. C. C. Van Horn, Rev. T. J. Van Horn, and Rev. D. B. Coon. Cousins include Rev. Edgar Van Horn, Rev. Eli Loofboro, and Rev. Loyal Hurley.

He was hospitalized for a short time following a fall resulting in fractures of his wrist and hip, and there the twilight of his earthly years came, with the reminder of an awakening dawn awaiting those whose faith abides in Christ.

The Sabbath Recorder



The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, M.A., B.D.

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Supreme Court Attempts To Walk Tightrope

Baptist leaders in general and leaders in a wide variety of other denominations have either approved of or accommodated themselves to the June 17 Supreme Court decision, which ruled that the laws of Maryland and Pennsylvania requiring Bible reading in the schools were unconstitutional. This ruling affects similar laws in other states such as New Jersey.

The reasoning of the Court seems, on the face of it, to be logical and right. It was something that had to come if the Justices were going to act consistently with their previous decisions. Some critics have pointed out, however, that the Court had to set up a philosophy of United States history in order to come to their conclusions and that their philosophy of history as much as their interpretation of the Constitution determined their decision. This evaluation of history might be open to question. Be that as it may, some of us see the Justices walking a tightrope. We cannot help but wonder whether their sense of balance as they venture across is going to be adequate. Will they get themselves into a precarious midway position?

On the one hand the Court has gone to some length in pointing out that the Constitution prohibits legislation either to advance or inhibit religion. The writers of the majority opinion claim that merely to avoid favoring one religion over another is not enough; the state must remain strictly neutral in regard to all religion. They hasten to add that in their opinion this neutrality does not constitute an establishment of "a religion of secularism" (which has been charged).

In the case before them they had to rule that Bible reading and the Lord's Prayer in the opening exercises of the day was religious in nature since the Bible is a religious book. They held that the use of the Bible as literature and as a source book in comparative religion studies was permissible.

On the other hand the Supreme Court has been called upon several times to rule on the constitutionality of Sunday Laws. Here in general the majority has upheld their constitutionality. In doing so, one cannot help but wonder whether or not the same philosophy of history has been used. The opinions in some of these cases

draw a distinction between the religious intent of many of these laws in their enactment and the present non-religious arguments in behalf of them. The laws that historically were put on the books to make it practically impossible for a person to do anything else but go to church on Sunday are now supposedly devoid of religious intent. The fact that they were discriminatory, placing undue hardships on religions and denominations conscientiously observing another day is now glossed over. The old laws can be interpreted as being necessary for the general welfare and the new laws can be so carefully worded as to come within the present view of constitutionality.

Does the Supreme Court of the present day think more clearly than those of earlier days? Are these honorable men far above their contemporaries or is their reasoning a product of their day to a considerable extent? We can believe that they try to be leaders of the conscience of the nation, but we cannot be sure that they will not fall off the tightrope. Many of the principles back of our Constitution are clearly derived from the Bible, which is now considered a sectarian book. It must be banned from devotional use in the schools which are committed to teaching the moral principles of our Constitution drawn from that Book. On the other hand Sunday observance, regarded by our forefathers as a religious requirement, is now thought to be a non-religious requirement. Can a semblance of consistency be maintained?

Peace Corps in Nyasaland

Although the narrow, land-locked little country of Nyasaland has great missionary interest for Seventh Day Baptists, it seldom gets much notice in general religious or secular publications. It is interesting therefore to get a Peace Corps news release with a story written by Rowland Bennett, a Peace Corps English teacher in that underdeveloped country.

Mr. Bennett does not mention our missionary work but he does make some revealing remarks about the quality of Peace Corps Volunteers which shows the difference between that kind of work and

missionary service. He opens with these words:

"The Peace Corps offers itself as a superb program for students who are personally challenged by the appalling needs of underdeveloped nations. A sense of purpose greatly increases a Peace Corps Volunteer's value, because in the field the Peace Corps lacks the peculiar glow and glory attributed it in America."

One notes here a strong bid for volunteers who have acquired (probably from their church) a strong purpose such as that which motivates successful missionary work. He goes on to say in the same vein that it is no haven for drifters who would welcome a two years' vacation in which to make up their minds about what to do with their lives. He adds: "Taking one's place in a culture and community much different from one's own involves responsibility in understanding and appreciating the successes as well as the failures of that culture empathetically."

Mr. Bennett gives cautions about the necessity for a devotion to the chosen task that will carry a person through the full two years. Here again it could be noted that such devotion to ordinary work without ordinary pay is seldom found apart from religious motivation. One might well question whether young people so motivated are doing their best for their Savior when they cut themselves off for two years from expressing their faith in a place where such an expression might bear eternal fruit.

The Peace Corps publicity writer has this to say:

"Christians whose sense of duty toward the world is primarily and strongly evangelistic might better inquire into some of the excellent short-term programs offered by several evangelical mission boards, since the Peace Corps policy is to discharge any who use the program merely to pay bills of proselytizers.

"On the other hand, the Peace Corps in no way infringes upon a Volunteer's religion — in fact they neither ask nor care what it is. As long as Volunteers respect the religious customs of the host country, they are free to practice their faith, even to personally, unobtrusively witness."

JULY 8, 1963

Disturbing Views Of What Is Sectarian

A change in the general opinion of what is sectarian and what is not seems to be reflected in some of the recent Supreme Court decisions relating to religious practices in public schools. How far can we logically go in broadening the meaning of sect and sectarian? In religious circles it has been common practice to label as sects certain denominations which claim special prophetic inspiration for their founders or leaders. For example, Seventh Day Baptists, who take the Bible only as their guide in faith and practice, have been considered as orthodox and not a sect. Seventh-day Adventists, who honor Ellen G. White as a prophetess and take her writings as an authoritative guide have (rightly or wrongly) been called a sect.

We must recognize a broader meaning. Any teachings that characterize one Protestant denomination in distinction from another or promote that denomination exclusively may well be termed sectarian. Perhaps we must go one step further in applying this term in the context of religion in the public schools. If one teacher promoted Roman Catholic doctrine and another contradicted it with distinctly Protestant interpretations that could be termed sectarian. An attempt to force all the students in a public school into one or the other of these doctrinal molds would be inappropriate under our Constitution.

We come, however, to another question which seems to unduly broaden the meaning of sectarian. Reading verses from the Sermon on the Mount or reciting the Lord's Prayer can hardly be considered sectarian by most of us. These passages do not favor one denomination over another or one division of Christianity over another. In fact, the terminology is so distinctly from Old Testament that Jews readily accept the lofty concepts.

C. R. Daley, editor of the Kentucky Baptist publication *Western Recorder* points out that Buddhists and Moslems and others who do not believe in the deity of Christ or in God, consider the above-mentioned passages highly sectarian. The objections of these people who are among us in ever-increasing numbers, and who

MEMORY TEXT

Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! But the Lord is in his holy temple: let all the earth keep silence before him. Hab. 2: 19a, 20.

pay taxes, raise the question as to whether public recognition of God and Christ is discriminatory.

We must not allow sectarian teaching as part of the curriculum of our public schools. It is quite another thing to say that there cannot be any dependence on God taught in our tax-supported institutions. To abandon this would be to knock the props from under the teaching of morality and even patriotism. It could be the beginning of a self-inflicted disease leading to a death similar to that of the Roman Empire. It would take our nation down to the level of the atheistic states against which we are pitting our superior ideology. The Soviet Union, professing godlessness, is still held by the social pressure of its own past and that of the so-called Christian nations to a course that shows some dependence on Christian principles. If we lower our standards and consistently remove God and Christ from our public life we will cease to exert that pressure and will have no talking point with the uncommitted nations in the current struggle between East and West. We will be preparing the way for the one world concept in which the lion (Russian bear) and the sheep get together—one inside the other.

Repentance Church

Plans for a Protestant "repentance church" to be built on the grounds of the notorious Nazi concentration camp at Dachau, near Munich, are announced by the Council of the Evangelical Church in Germany. The church will be a memorial shrine to all victims of the Hitler regime, but especially to the 300,000 persons, mostly Jews, who were killed in the camp. Among the victims were more than 1,000 Roman Catholic and Protestant clergymen. — W. W. Reid.

THE 1963 GENERAL CONFERENCE

Come to Conference
in Cool, Colorful Colorado

(No. 14 on local arrangements)

Having just returned from a quick trip to Dallas, we can appreciate the Colorado climate more than ever. At the altitude of Fort Collins, although it may get warm or occasionally even hot during the day, it always cools off at night. The comparatively rare atmosphere does not hold the heat so much as at lower altitudes. We do not, of course, imply that it gets down to or near freezing in August, but merely that it gets down to a comfortable temperature.

In the mountains, where the Pre-Con Retreats will be held, it gets downright cold at night.

For the Youth Pre-Con near Glen Haven, campers must supply all bedding and linens; mattresses and cots are supplied. Better bring two blankets, because of the cold nights.

For the Young Adult Pre-Con, at the Lee Hill camp near Boulder, campers must supply their own sheets and pillowcases.

For the General Conference at Fort Collins, all bedding and linens will be furnished to those who stay in the dormitory — unless you are having your small children stay in your room free, in which case you must furnish everything for them.

And, by the way, even if it is hot in the day-time in Fort Collins, the meeting rooms will be air conditioned.

Remember the dates:

General Conference, Fort Collins, August 12-17, but better try to get registered on August 11.

Young Adult Pre-Con and Youth Pre-Con, August 7-11, coming in on Wednesday afternoon, and leaving Sunday morning.

Commission meeting in Denver, during the week preceding Conference.

—H. Herbert Howe.

SABBATH SCHOOL LESSON

for July 20, 1963

Rebellion Against God

Lesson Scripture: Genesis 3: 1-10, 22-24.

The Basis For Friendship

By Paul B. Osborn

The church should not be divided by race or theological bias, but as long as the church abides in an imperfect world and under the control of imperfect men, these divisions will exist. We must, however, seek the real basis for fellowship which John describes as "... with the Father, and with His Son Jesus Christ." Paul teaches that Christ reconciles mankind "... in one body by the cross" and urges the Ephesians "... to keep the unity of the Spirit ..." (2: 16). From these other passages we can see that the Holy Spirit is the key to fellowship.

Peter's sermon on the day of Pentecost explained how the 120 Christians became possessors of the Holy Spirit's presence and led the people to cry out, "What shall we do?" The answer reveals the way to become a partaker of the promised filling of the Holy Spirit, and it is through this that 3,000 were that day "added to" the "fellowship" (Acts 2: 41-42). Let us then consider the formula: "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

"Repent!" This is the step we must take if we would be saved. It is the only thing that man can do. A Calvinistic New England pastor asked a young lad how he came to be saved. "It is the work of Christ and myself!" the lad replied. "Indeed!" the pastor was indignant, "And what did you have to do with it?" "I repented," said the boy, "and Christ did the rest." But this is a hard step to take. Even without going into all that John had to say about "bringing forth fruits meet for repentance" we can see that it is difficult for proud man to say, "I have sinned!" Ever since God sought Adam in the Garden following the first disobedience, man has been trying to excuse himself rather than honestly repenting and confessing his sin.

"Be baptized!" To be baptized "in the name of Jesus for the remission of sins" is to accept Him as our sin-bearer, to let Him die in our place. Again our pride is hard hit, for we never want to admit

that someone else must do something for us. It does no good, either, to argue over the meaning of baptism. John the Baptist declared, "I indeed baptize you with water unto repentance: but . . . (Christ) shall baptize you with the Holy Ghost, and with fire." (See Matthew 3 for all references to John the Baptist.)

"And ye shall receive the gift of the Holy Ghost." The final blow to our pride, for we still have not earned the right to the promised power, but must accept it as God's gift given through Christ. It is only the power of the Holy Spirit granting to us new life that makes us righteous. We are no good ourselves. The devil makes a good fight for our souls at each of these points. Pride is his chief tool, but there are other ways to keep us from the truth. In the matter of repentance he uses the opposite extreme many times to keep men away from God, "I am too bad for God to forgive." On the step of baptism the devil has succeeded many times in hiding the meaning in the disputes over the method. And of course the "gift of the Holy Ghost" has been imitated by the forces of evil, or confused with the manifestations of His presence by some, so that many discount the importance of the gift entirely.

None-the-less this is the way of Salvation: Repent! Be Baptized! and you will have your sins forgiven and receive the gift of the Spirit. Thus we have God's standard for membership in the Church. If we claim to be part of the body of Christ we dare not accept a lesser standard. The overcoming church is composed of those who have so completely abandoned themselves that they are willing to approach God through Jesus Christ, our Lord and Savior.



We Are His Witnesses

By Nina Traver

Little Genesee, N. Y.

There is a song that I learned in the Inter-Varsity Christian Fellowship while I was in Salem College, "We Are His Witnesses." The words have ever since had a great effect on me. As I remember them they are:

"We are His witnesses,
Obeying His clear command.

We are His Witnesses,
Obeying in heart and mind and hand.

We go on preparing in His word,
We go on preparing by His blood.

We are His witnesses,
To His call we give our own."

Yet, as we sing these words, do we really take to heart the words "We are His witnesses, obeying His clear command." His clear command to me (and to all of us) is written in Matthew 28: 19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." These words, "I have commanded you," apparently have no effect on some people. We, as Seventh Day Baptists, are slowing up in obeying this command, slowing up enough to be at a standstill at a time when our denomination should be growing.

Most of us use the cliché, "Let the minister do it; he knows all about these things." Yet how can the minister do it, unless the people are behind him and helping? What I am saying is this, we

*Miss Nina Traver, who now operates a small business in Little Genesee, N. Y., was licensed to preach by her home church in 1960. This message was given at Little Genesee when the pastor was away on June 8, 1963.

have more ministers in the United States than elsewhere, but we are paying less and less attention to them until we are getting nowhere. The minister can only do so much. We are all supposed to be witnesses, young or old, factory worker, housewife, student, businessman, whatever our vocation may be.

It was a great privilege for me to attend the ministers conference in Adams Center this past April. I was really challenged by the studies, talks, and the wonderful fellowship we all had. On the last day of the conference, as many of the ministers were departing, I was very much impressed with one sentence spoken by Brother Fred Kirtland, "Watch the Southwest!" This one sentence, "Watch the Southwest" is a command to us, but are we going to sit back and see what this one man can do, or are we going to pitch in and challenge him? How I would love to say to him, "Brother Fred, watch the Northeast!" How can we say this at this time, when we are just sitting back and letting someone else do it? Have Seventh Day Baptists lost their forward thrust?

Sure, we can say that there are millions of people who go to church every week. I'm not denying the fact that Christianity seems to be growing by leaps and bounds, but what we don't seem to realize is that illegitimacy has increased 300% and crime is increasing four times faster than our population! What we don't seem to care about is that for every dollar we give to the churches and missions, we spend \$12,000 on crime, gambling, cigarettes and liquor. And we just sit back, shake our heads, and wonder what this country is coming to!

The devil's disciples are obviously better salesmen than most Christians! We are ignoring the possibilities opened to us day in and day out because we don't dare say anything about religion! Why don't we dare? Our martyrs weren't afraid! Are we afraid to witness for our Lord, who has commanded us to preach the Gospel to all nations? Yes, I believe we are afraid, and that is why we are not growing as we should.

They have taken prayer out of the schools and may be about to take "In God

We Trust" off our coins, and take all public religious affirmations like these out of our thinking—because we are afraid. Why? I would like to quote Methodist Dr. Kermit Long when he says:

With all our education, our theology, our fine buildings, our image of the church, we are doing less to win people to Christ than our unschooled forefathers did. We're no longer "fishers of men" but keepers of the aquarium, and we spend most of our time swiping fish from each other's bowl.

Our nation is known as the most civilized and most Christianized nation on earth and yet millions of our own children have had no religious training whatsoever. No wonder the propaganda Russia gives her people is not about the many fine advances made by the United States, but descriptions and pictures of violence, racial riots, our drinking, smoking and making merry! Yes, we are witnesses, but witnesses of what?

"We are His witnesses, obeying with heart, and mind and hand." In Matthew 22, a lawyer asked Jesus, "Which is the great commandment in the law?" Jesus answered him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and the second is like unto it, Thou shalt love thy neighbor as thyself." Are we really obeying in heart, mind and hand? Do we really love our neighbors as ourselves? Remember, on these two commandments hang all the law and the prophets. Can we really and honestly say to others that we love our neighbors, and then behind their backs gossip about them, and tell our children not to play with their children? Can this type of loving win souls to Christ?

Everyone says, "Let your conscience be your guide." I think this one cliché has hurt more than helped. Many parents tell their children to "Let your conscience be your guide," and don't bother to explain the right and wrong. When the teenager eventually gets hurt, or caught, the parents wring their hands and cry, "Whatever did we do to deserve this? Where did we fail?" As we say nowadays, "There are not any delinquent children, only delinquent parents." In many cases this is

(Continued on page 9)

Seventh Day Baptist Educational Effort In Nyasaland

By Miss Joan Clement, Former Manager of Schools, Central African Conference of Seventh Day Baptists, Nyasaland, Africa.

I shall try briefly to present highlights of the educational mission, so that those who are not very familiar with this aspect of our missionary endeavor may have an up-to-date picture of the Lord's wonderful work among the young people of Nyasaland.

I cannot speak too clearly of the very beginning of Seventh Day Baptist Schools in Nyasaland except to say that the school at Makapwa Mission had begun as a typical bush school and had for several years been adding classes until 1953, the year of my arrival at the Mission. At that time the school had developed through 6 classes and a seventh was to be added at my coming. The classes, called standards, were Sub A, Sub B, and standards one through five.

Teaching in the school was a community project, so to speak, so far as the missionaries were concerned, for every missionary at Makapwa has, at one time or another, had part or full-time teaching responsibilities in the school. There were three African teachers on the staff during the school year 1953-54.

In the year 1954-55 an eighth class, Standard VI, was attempted but due to lack of proper facilities and experience it was not successful and so was withdrawn until a later date. During that year two village schools were registered and opened in the northern province of the territory and put under the managership of Mr. Johnstone Mzumara, a very capable and well regarded member. These two schools continued for several years but due to the great distance of the schools from the mission, proper communication and supervision was impossible and so notice was given to the Government that they were to be closed.

Upon the advice of the Provincial Educational Officer the educational outreach of the mission was limited to places in the southern province which would be

easy to manage and in the ensuing years four out-schools were opened and plans made for opening one other. Three of these schools are presently in operation but limitations in the budget and new legal requirements have made it impossible to extend the program further.

It may seem that some of the apparent setbacks mentioned above have seriously cut into, and possibly even hurt our missionary endeavor but I don't think that is necessarily the case. The three out-schools together with Makapwa Mission Primary School have proven to be fairly strong schools and in the past two years wonderful things have happened particularly in relation to the Mission School.

With the coming in of new African Government, priority in the Government budget has been given to education and good working relations were established with the District Education Officer. As a result of this, our school at the mission was given quite a boost and recognition which we did not have at the beginning. The Provincial Education Officer in Blantyre was also most helpful.

If you were to visit Makapwa Mission nowadays, you would find a four-room brick school building (the mud building which was the school on my arrival in 1953 is gone now) in which most of the classes meet in double session. Two young classes meet in the wings of the church up on the hill, because there are more children than we have classroom space for. A walk around the mission will show you the Girls' Boarding Home, a Kimberly brick house which accommodates a few more than ten girls. At the other end of the mission is the Boys' Boarding Department (three dormitory buildings, each having four rooms which hold four boys apiece). There is a preceptress for the girls and a boarding master for the boys.

The boarding students have their gardens which supplement their diet of porridge and relish which the mission provides. In these gardens they raise vegetables for their own consumption and for sale if they so desire.

This year for the first time Makapwa Mission School has an all-African staff, headed by Mr. W. D. Nkolokosa who is Headmaster. Mr. Nkolokosa teaches Stan-

dard 8 in addition to his administrative duties and, from all reports, is doing an excellent job. As a direct result of his fine work this top class of the Mission School placed first in the District (Cholo) and second in the Province on the Government Primary School Leaving Certificate Examination held at the end of the past school year. Needless to say, this enhances the reputation of the mission in many ways.

Now the mission school and one of the out-schools is receiving assistance from the government, and I personally expect to see these schools continue on in the good work of helping to mold the lives of the young people of this important generation in Nyasaland. Though our educational efforts have not been on a grand scale and there have been disappointments from time to time I feel that the energy expended by each and every one concerned in any way with the schools has been well worth it. Above all I am thankful for those young people who have come to know Christ as Savior, Guide and Friend, during this brief ten years of time. One of these students, Mr. O. B. Manan, pastor and Mission Assistant Superintendent is an example of what I mean. And there are others who have gone on into other fields.

For Makapwa School, Thembe School, Balle School, and Chikanda School, together with their students and faculties, I would solicit your prayers that whatever these years ahead may bring, the Lord would continue to bless and prosper them as He has so wonderfully done in these years past.

Secretary Harris En Route

Secretary Harris' visit in Holland on his way to Makapwa Mission in Nyasaland has previously been noted. From Amsterdam he went to London, where he was to leave by plane on the evening of June 10. Arriving in London on Sunday he met the Rev. James McGeachy, pastor of the Mill Yard Seventh Day Baptist Church. Dr. Harris spoke that evening at a special service in the Upper Holloway Baptist Church, their regular meeting place.

The BOAC plane from London arrived at Nairobi too late to catch the connecting plane to Blantyre, so he had to go to Salisbury and spend a night. This caused some inconvenience for him and the friends at Makapwa.

In his letter to the office, Secretary Harris enclosed clippings from *The Rhodesia Herald* of June 12. An article headed, "Banda Warns Whites: Agree—or Quit" says that European civil servants must carry out the laws and policy of his government.

"If they do not agree with anything there is only one honorable thing for them to do and that is resign," he said.

He warned African civil servants that they would get promotion only if they were efficient and if he accepted their political views.

"I am not going to sack a European just because he has a white skin and have you there just because you have a black skin. If I cannot find a suitable African for a post it will be occupied by a European forever," he said.

We Are His Witnesses

(Continued from page 7)

true. Why can't we use these commandments in our own lives and in the lives of our families? Why can't we say, "We are doers of the word and not hearers only?"

Are we preparing in His word and by His blood as the song goes on? "Ye shall know the truth and the truth shall make you free," said Jesus. We, as Seventh Day Baptists, have a great truth to give to the world, but how can we give this truth unless we practice it in our own lives? How can we show the world this truth unless we know what this truth is? My friends, if we do know this truth, then why are we sitting back and letting the rest of the world shift for itself? Why are we not saying anything about it? "Be ye doers of the word and not hearers only." To go even further, we can take this year's Conference theme and build our whole lives around, "Lord, what wilt Thou have ME to do?"

"We are His witnesses, to His call we give our own."

The Church's Mission And Persons of Special Need

Special Topic for July:
Dope (including narcotics)

Suggested Readings:

"Menace of Dope" by B. M. Silverman
Parents Magazine, October 1962

"White House Conference on Narcotic
and Drug Abuse"

"What We Can Do About the Drug
Menace" by Albert Deutsch
Public Affairs Pamphlet No. 186

Ministries of Mercy

by Fern Babcock Grant

Pages 120 through 126 deal with nar-
cotic addicts. She presents problems
and tells what some churches are do-
ing for these addicts.

"Narcotics — Chemical Mind Changers."
Life, March 15, 1963

"Narcotic Laws," Questions and answers
concerning laws.
Redbook, March 1963

"Narcotic Habit — New Approach: More
Humane Treatment"
Newsweek, April 15, 1963

Marjorie J. Burdick, Chairman,
Christian Culture and Publicity.

CHRISTIAN ABSTINENCE

By Milton Conover

John the Baptist in Jordan, baptizing a Greater,
Was a total abstainer, not a mere moderator.

The wine served last at Cana, being sanctified, was good —
Harmless for the newlyweds and potential babyhood.

Vine-fruit at the Last Supper, as served in the Upper Room,
Would not trip alcoholics into anonymous doom.
It revered the Passover, God's Kingdom, Christ's blood when shed —
How could it have been that wine 'gainst which Proverbs warned —when red?

Consistent with His passion, Christ refused drink on the Cross,
His perfect life maintaining, counting worldly ease for loss.
How can Christians wise and true, for worse wines go astray?
Straight and narrow are His paths, light and truthful is His way.

Saintly apostles gleamed His light: Matthew, Peter, John and James,
Avoiding wine's tempting taste, they hastened holy aims.
John saw the Holy City — hidden far from cosmosphere
Where drunkards ne'er can enter, but the Godly there appear.

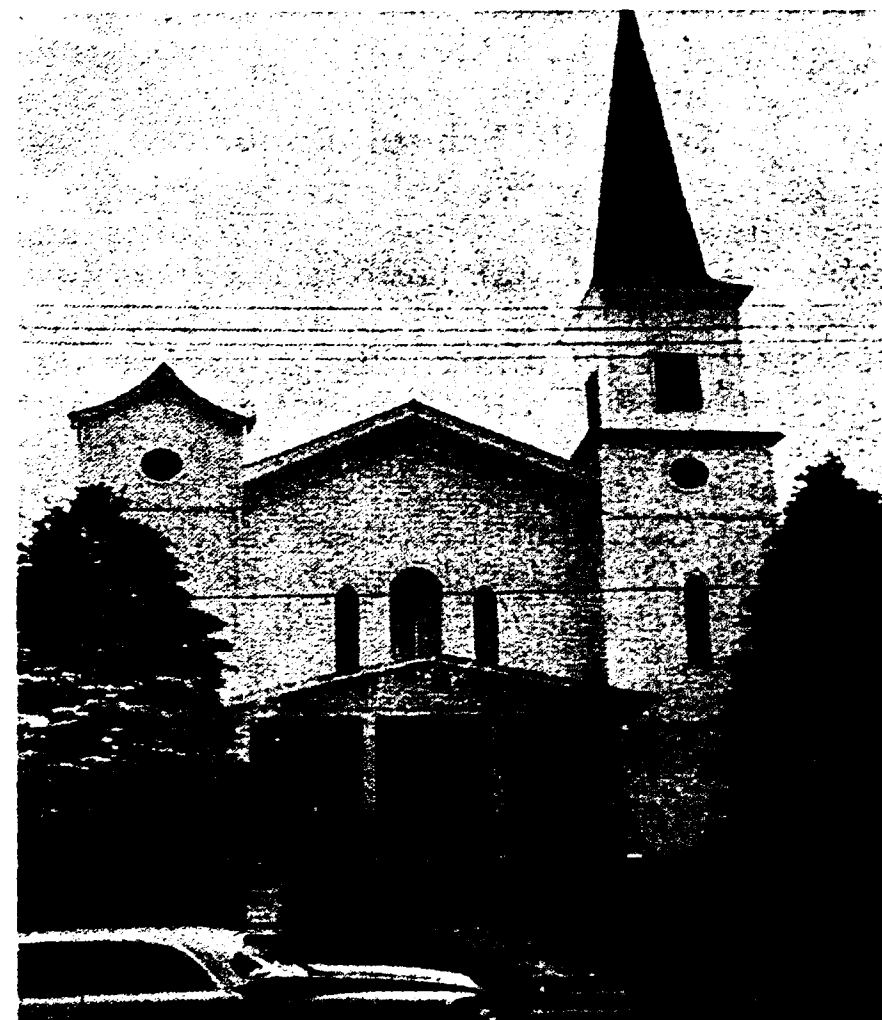
Paul's sweet wine for Timothy differed from all wines accursed;
'Twas for his sick stomach's sake — not for unnatural thirst.
Saint Thomas of angel-lore, all men to God would adjust,
Saying that communion wine could be unfermented must.*

*Freshly pressed grape juice.
Summa Theologica Q. 74, A. 6

(Milton Conover is a professor at
Seton Hall University Law School
40 Clinton Street
Newark 2, N. J.)

Impressions of Association

It was the editor's privilege to be the
Sabbath morning speaker at the Western
Association at Little Genesee, N. Y., on



June 15. He was asked to emphasize in
his sermon "Witnessing in interdenomina-
tional co-operation" because of his exper-
iences in that area, particularly as member
and 1963 chairman of the Joint Commit-
tee of the Baptist Jubilee Advance.

There has been considerable talk in de-
nominational gatherings of our people in
recent years about strengthening our As-
sociations to make them more of a work-
ing, outreaching force in their geo-
graphic areas. The idea fits the Western
Association better than most others be-
cause the churches are closely grouped.
Thus there can be an active Laymen's
Fellowship and frequent meetings of As-
sociation youth. It was pointed out, how-
ever, in conversations with some lay lead-
ers that this close grouping has its dis-
advantages in planning the program for
Association meetings. People are so close
to home that they go home between meet-
ings and have a strong tendency to choose
which meetings they will attend. It is
hard to set up a representative, well at-

tended Sabbath eve service or to hold a
service on the evening after the Sabbath
because visiting delegates do not stay over-
night and do not like to drive the distance
back to their homes late in the evening.
Those keenly interested, however, come
back for a Sunday morning service and to
do the business of the Association in the
afternoon. It is somewhat unfortunate
that a majority of those present on Sab-
bath morning, filling the large church to
capacity, do not sense the equal value of
afternoon and evening meetings.

This illustrates the observation of some
that it is easy to suggest a uniform plan
of organization and action for Associa-
tions but hard to apply it. Congregations
differ but Associations differ much more
widely in what they can do co-operatively.
Churches in some of them are far too
widely separated for effective committee
work and in others are too close together
to provide incentive for a long weekend
of helpful meetings. In the face of such
a situation it may be necessary for denom-
inational planners to recognize anew that
the major emphasis must be put on the
local work of each church. We find our-
selves of necessity more congregational
than denominations which bear that name
or the Baptists whose churches are numer-
ous enough to be brought into more
uniform Associations.

(Another story of Western Association and
its business may be expected in an early
issue)

Is Father Mature?

Psychologists are alarmed at the immat-
urity of the American father. He is in-
fected with a phobia of responsibility ac-
companied by withdrawal symptoms. He
seeks escape from the home and family
councils. . . . The mature father is inter-
ested in his home and tries to be there
as much as possible . . . he lives with them,
(his children) talks with them, plays with
them, prays with them — and disciplines
them, when necessary. Such a father is
richly rewarded with the joy of devoted,
affectionate response. His love is returned,
his teaching learned, his admonitions
heeded and his example imitated.

—Catholic Layman.

The Child in the Church

By Rev. Charles H. Bond

During a discussion of baptism, a minister of another denomination pointed out that they baptized babies because each child is born in sin and must receive the cleansing that comes from God through baptism. He went on to talk about the natural selfishness every child seems to have.

I pointed out that we believe that a child is born into a sinful world but that he is not held accountable until he is able to make willful decisions. Jesus pointed out that except you become as a little child you cannot inherit the Kingdom of God.

I suppose Baptists as a group would stand almost as one on this point, but it does deal with a point in theology.

I believe that God as Father looks upon a child as does any truly concerned earthly father. God is concerned with his nurture in every form — "And Jesus increased in wisdom and in stature, and in favor with God and man" (Luke 2: 52). The statement before this tells of Jesus' obedience to His parents. Certainly God wants obedience. This may be where the new point of emphasis is needed today — obedience to God, to parents, to laws.

Youth Field Worker

Miss Linda Bingham, youth field worker, has just finished a month's work with the church at Battle Creek, Mich. She is now at home near Milton, Wis., where she is working on her **Seventh Day Baptist Resource Book For Youth Fellowships** and helping with the programs of the Seventh Day Baptist churches in that vicinity. She is also preparing a display for General Conference. She will work on the staff of the Young Adult Pre-Con Retreat.

Pre-Con Reservations

All who anticipate attending either the Youth or Young Adult Pre-Con Retreats are urged to send in their names to the directors at the first opportunity. For Youth Pre-Con at Glen Haven, Colo., August 7-11, (fee \$18.00) send your name to Rev. J. Paul Green, RFD 3, Bridgeton, N. J. For Young Adult Pre-Con at Rocky

Mountain Camp, Boulder, Colo., same date, same fee, send your name to Rev. Rex E. Zwiebel, Box 15, Alfred Station, New York.

The physical planning is aided very much when we can anticipate the number for which to provide.

Sabbath School Reports

Blanks which we ask to be filled out regarding Sabbath School statistics and other phases of our churches' educational program will soon be sent to each church. It will help us immensely if the persons responsible will fill them out and return them as quickly as possible. If by chance you do not get a blank, either write the Board of Christian Education office or take a Seventh Day Baptist Yearbook, and send in figures that coincide with the reports therein.

Association Starts Plans For Strong Washington Church

By Harley D. Bond

Coming out of the sessions of the South-eastern Association, held at Lost Creek, W. Va., on June 21-23, was approval for a project for the strengthening and development of the Washington, D. C. church.

This project creates a committee of 10 members, 5 members from the Washington church and 5 members from the Association not members of the Washington church. Immediately following the sessions the committee met. Dr. K. Duane Hurley was invited to serve as its chairman, and Mrs. Grover S. Brissey was named secretary.

This committee will seek counsel and co-operative working relations with various agencies of the General Conference and with other Christian leaders as may seem desirable.

Working with the approval of the Washington church and the Association, the committee will assist in planning the over-all program, including the raising of funds and the employment of a pastor for a period of three years, full-time. It will serve the pastor in an advisory capacity, reporting periodically to both church and Association, will evaluate the work, and

will make recommendations for the future development of the church.

The potential for growth and service of the Washington church is tremendous, situated as it is in our National Capital. It is significant, too, that this co-operative venture should occur in the final years of our denominational Program for Advance.

Missionary Work In Pioneer Country

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.

By Rev. E. H. Socwell

Part VI

Mountain Experiences

I made a trip on foot from Darby where I held most of my meetings, up a canyon to the westward, stopping at every home.

I continued on up the canyon to the foot of "Fire Cup Mountain" and visited the home of Mr. J. D. Kerlee, beyond whose home there was not another house for over 200 miles — nothing but bold mountains and peaks, canyons and gulches as wild and as beautiful as when they came fresh from the hand of God.

I went from Darby south a few miles to visit a man, Sam Kyle and family, on what was known as Rye Creek Ranch. He and I had a nice visit and dinner, after which I continued on south to find the next home. The trail became fainter and fainter until it faded out into a path and then disappeared entirely. I found myself in a wilderness of trees and bushes and huge boulders, sun hidden by clouds, no trail, points of compass lost, and as it is said in the South, I was "in the middle of a bad fix." I wandered about for awhile then at last found my trail and followed it back to Sam Kyle's home. He told me there was not another house in that direction till far over into Idaho — at least 250 miles distant.

Both here and at Kerlee's home I had gotten to the end of civilization with nothing but mountains, wild animals, and Indians beyond. I will confess there is a kind

of inspiration in standing and gazing off into an uncivilized uninhabited, wild country.

The most of my preaching was done in the schoolhouse in the little mountain town of Darby, 20 miles beyond the end of the railroad. In the town were one or two saloons, a few stores, a sawmill, a public hall, a licensed gambling house, and a few dwellings. The lumbermen, known in parlance as "lumberjacks" had just come in from the "drive," driving the logs down the river to where they were to be sawed.

Peavy Jack and the Lumberjacks

I was anxious to get them out to my meetings, and I finally adopted the following plan. The licensed gambling house was operated by a big, burly fellow, John Pearson, who was an old lumberjack and handy with a "heavy pole," which is used very much in "driving" logs on streams and because of this he was known as "Peavy Jack." I tried to get acquainted with him as a means of getting the other lumberjacks to come to church. One day I found Peavy Jack sitting on a bench in front of one of the rude stores and asked him to come to church. In return he told me in very plain and emphatic language what he thought of preachers, and it was evident he did not love them as a class. When he had finished I bantered him again to come out to church and hear an old lumberjack preach, telling him that formerly I was a lumberjack. He hesitated a moment, then replied, "I'll come to church tonight and bring every lumberjack there is in Darby." "Good," I replied, and left him before he had a chance to back out.

That evening just before time to begin our church service, the door opened and in came big Peavy Jack followed by 15 to 20 other roughly dressed, burly lumbermen, their driving boots on with the soles filled with spikes which made splinters fly from the floor. All of them sat together on the left-hand side of the schoolroom.

Surprise took possession of Deacon Tabor and others who were present, but I was pleased. These rough fellows paid good attention to my sermon, and were quiet and orderly. At the proper place in my sermon I turned to these rough fel-

lows and said, "Boys, I am glad you are here," and proceeded to tell them how I too was an old lumberjack, and knew the trials and danger and hard work, and temptation to sin that came to them. I knew that some of them had come from the State of Maine, and asked any such present to hold up their hands. Up went the hands of three of the fellows. After appealing to them I called on any of them who wished Christ as their Savior, and would try and lead a better life, to hold up a hand, and up went the hands of two of them.

When the meeting closed all these rough fellows closed up around me, shook hands, slapped me familiarly on the back and acted pleased to meet me. From that time on they called me "The River Driven Preacher" and were warm friends of mine. The two fellows who raised their hands for prayers were Frank Haggerty and Jack Brandon, both of them from Maine. They confessed, "We are the two worst drunkards, the two worst gamblers, and the two most profane men in the Bitter Root Valley, and as bad to fight as any two men I could find." I said to them frankly, "I don't believe it," and treated them as I would two brothers, as I did all these rough fellows. They all continued to come to church as long as I remained in the valley, and all but one were fast friends of mine and showed it in many ways.

**Emergency Commission
On Religion and Race Appointed**

The National Council of Churches has announced the appointment of 29 religious, industrial, labor, and community leaders to its newly created emergency Commission on Religion and Race, which has been set up in an attempt to marshal nation-wide religious forces in the struggle for racial justice.

Announcement of the appointments, which include integration leader Martin Luther King, was made at a strategy meeting of 40 top national Protestant, Anglican, and Orthodox churchmen in Washington on June 17. The session followed a conference of religious leaders with President Kennedy the same day.

Formation of the Commission was authorized as an urgent emergency measure by unanimous action of the National Council's policy-making General Board, meeting in New York City June 6-8.

Mr. J. Irwin Miller, president of the National Council of Churches, told President Kennedy that he will receive the "support and the active work of the religious institutions of this country in all efforts aimed at prompt and complete elimination of racial discrimination in our midst."

Mr. Miller further stated: We have all come to see the racial problem in clear terms this summer . . . Now we see ourselves deliberately and unlawfully denying equal liberty and opportunity to millions of our fellow citizens. By so doing we attack the great society which we have inherited, and we tarnish the quality of our moral leadership in a world which is trying to decide which way to turn . . . I believe the religious groups of our country are prepared to make their first order of business the achievement of dignity human rights, equal opportunity, and full justice for all citizens regardless of race."

Charge And Counter Charge

Roman Catholic leaders strongly oppose any Federal aid to public education which does not include grants or loans to parochial schools, contending that taxation for such Federal aid would be discriminatory in forcing Catholic parents to pay for schools from which their parochial school children would get no benefit. Protestants think that there is a flaw in that logic. They hurl the counter charge that tax money spent in any way on parochial schools forces them to pay for the propagation of a religion they do not accept. Catholic spokesmen, under questioning, acknowledge that these institutions exist to teach throughout their curriculum the doctrines of the Roman Catholic Church.

"Those who deny freedom to others deserve it not for themselves."

— Abraham Lincoln.

Sacred Album Order Blank

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An album of 16 numbers, 33 1/3 rpm long-play record, to be ordered from American Sabbath Tract Society, 510 Watchung Ave. (P. O. Box 868), Plainfield, N. J.

Group orders sent to one address will reduce the \$.25 mailing charge on individual mailings. Records may be picked up at Conference, your local church, some designated address, or mailed to your home. The price is \$2.50 plus \$.25 handling charges, paid in advance. (We have no available staff to bill after shipment at this low price.) Reservations, however, can be made without prior payment.

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- Signature

(Cut out this order blank and mail at once to the Plainfield address given above.)

**The Selections
(Tentative)**

Side One:

1. "With a Voice of Singing"
1962 Conference ensemble
2. "You Better Mind"
1962 Conference ensemble
3. "He Smiled on Me"
Charles North
4. "Remember Me, O Mighty One"
Shiloh Quartet*
5. "His Eye Is on the Sparrow"
Herbert Crouch
6. "The Lord Is My Shepherd"
Denise and Paul Green
7. "If Thou Art Near" (Organ)
Betty Daland
8. "Great Is Jehovah the Lord"
Anne Bergh

Side Two:

1. "Let All Things Now Living"
1962 Conference ensemble
2. "I Want Jesus to Walk with Me"
Don Gray
3. "Help Me to Be Holy"
Male quartet **
4. "The Stranger of Galilee"
Shirley Horwood
5. "Watch and Pray"
De Land trio
6. "How Lovely Are Thy Dwellings"
Kenneth Babcock
7. "Holy Lord God of Hosts"
Pre-Con 1962
8. "Christ Is Made the Sure Foundation"
Pre-Con 1962

*Shiloh quartet: Charles Harris, Owen Probasco, Everett Dickinson, and Percy Davis

**Male quartet: Paul Green Jr., Herbert Crouch, Frank Green, and Alan Crouch

The Sabbath Recorder

Ecumenical Abstinence

By Milton Conover

Abstinence learned by Buddhists, long before Christian times,
And taught by Greeks like Plato, and Hindus of friendly climes,
Set mores for true Moslems — toxic wine-drink to suppress.
Still we see the misery of some churchmen who do less.

Keen Communists now foresee, while building planet power,
Needs for law 'gainst alcohol, like that for Eden's bower.
Cosmonaut and cosmonette win no interstellar race
While tipping "temperately" in the heavenly blue space.

In Nature's whole creation, since Eden's habitation,
God never made alcohol, nor disease of degradation.
Fiendish brutes abused His fruits, provided for humanity,
Spurring Evil's constant quest for increased insanity.

God lead us all Edenward, blest with global bravery,
For rightful world-wide freedom from Satan's wine slavery;
Grant us abstinent Hannahs, with youthful, manly Samsons;
Nazarites and Rechabites, with many new champions.

But this prayer, without hard work, might be fraudulent to God!
To seek His help worthily, let us implement His rod
Chiming our own humble call: Church! Syn-a-gogue; Mosque! Tem-ple;
Join with God in abstinence — Eden's Ecumenical.

The author of this poem, formerly a teacher of Political Science at Yale and part-time student at six well-known theological seminaries is now Professor of Law at Seton Hall University in Newark, N. J. Acquainted with and expressing appreciation for Seventh Day Baptists, he spends his spare time in temperance work with intentions of writing a book on "Bible Abstinence." His published works on law, political science, education, politics, etc., include: 4 books, 2 essays in law reviews, eleven articles in the American Political Science Review, twenty articles in The American Year Book, twenty articles in miscellaneous journals, five book reviews in Law Reviews, three book reviews in non-legal journals. He served as history editor for Webster's New Unabridged International Dictionary, 1934 and 1947 printings.

NEWS FROM THE CHURCHES

DODGE CENTER, MINN.—Several members were in Milton, June 14, 15 and 16, to attend the meeting of Association. Lay members cared for the church services in their absence. The sermon was presented by Deacon Donald Payne with moderator D. C. Lippincott in charge of the service.

New railings have been placed in the church rostrum. Every Sabbath these are adorned with flowers, a project of the Ladies Aid. The ladies also are sponsoring a traveling basket of food, the object of which is to raise money to send a delegate to Conference.

We regret the moving of the very active Devon Conrad family to Santa Barbara, California, where Devon has employment. The church held a farewell party for them.

Vacation Bible School was held during the week of June 9-13, with all day sessions. The course was entitled, "Christ's Way, My Way." Pastor Richards was superintendent and there was an attendance of 29 young folks. Some children from other churches attended.

Members of the church had a special treat on the evening of June 3 when the Spencer Manning family, lone Sabbath-keepers from northern Wisconsin, presented a program of singing and testimony.

The Book of Ephesians is being studied during the prayer meeting hour on Friday night.

Sabbath Rally Day was observed May 25, with an appropriate sermon on the subject: "Remember the Sabbath Day to Keep it Holy."

Hosts at the May Meal of Sharing were the Donald Payne family, Charlotte Lindahl and George Bonser. The money received went toward sending a young person to Camp Wakonda.

Linda Bingham, denominational youth worker, was with us two weeks and gave much inspiration and many new ideas to the young people of the church. On May 18, Miss Bingham gave the morning message. While here she directed the Intermediate and Junior choirs and both gave selections during the morning service. She made her home in the Mary Thorngate house and was the guest of church families.

The 40th Wedding Anniversary of Mr. and Mrs. Leslie Langworthy was observed Sunday, June 16, with a family picnic in the Dodge Center Park.

The new bulletins being used on Sabbath days bear the picture of the church with inscriptions. This is the work of Pastor Richards in the Claremont print shop where he works part time.

The church has two new flags, the American flag presented by Mrs. Marguerite Clapper in memory of her husband Clyde, and a Christian flag presented by Miss Mary Thorngate in memory of her parents, Rev. and Mrs. Charles Thorngate. —Correspondent.

WHITE CLOUD, MICH.—A total of 32 from White Cloud were in attendance at sessions of the Northern Association at Battle Creek, June 7-9. They included the Marion and Donald Cruzan families, the Gary Branch family from Marne, Verne, Mildred, Betty and Earl Babcock, Leon and Margaret Mosher, Nettie Fowler, Naomi VandenBerg, Elma Matson and Pastor Sanford and family. Dr. Ellis Johansen was elected president for the coming year to succeed Earl Babcock. Mrs. Elma Matson was elected the new treasurer.

—Bulletin.

Every time someone "blows his stack," all he is accomplishing is smudging up the neighborhood with stale soot out of his own hair-trigger disposition.

—Dr. Galen Starr Ross,
Sunshine Magazine.

Accessions

San Francisco Bay Area

By Letter:
Robert Petch

Births

Henry.—A daughter, Miriam Laura, to Paul and Marcia Henry of Fontana, California, on May 21, 1963.

Gibson.—A daughter, Gay Denise, to Norman and Evelyn Gibson of Riverside, California.

Kloppstein.—A daughter to Bob and Vivian (Bonser) Kloppstein of Dodge Center, Minnesota, on May 15, 1963.