

The Sabbath Recorder

Marriages

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

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

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

Births

Cruzan.— A daughter, Amy, to Wayne and Linda (Thorngate) Cruzan of Alfred, N. Y., Feb. 3, 1968.

Obituaries

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

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

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

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

—Mrs. Albert Blough, Salemville, Pa.

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

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

On April 9, 1919, she was united in marriage to George S. Maxson who died in 1954.

Survivors include her two children, George S. Maxson, Jr., of North Loup, and Mrs. Warren (Marion) Brannon of Freeville, N. Y., a brother, Dell F. Barber of North Loup, and four grandchildren.

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

—D. L. D.

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

Her parents were North Loup pioneers. She centered all her life around the church her family founded, accepting Christ and becoming a member of the North Loup Seventh Day Baptist Church, July 4, 1891. On March 14, 1899, she married Henry A. Williams at North Loup. In 1901, they went to help found a colony of Seventh Day Baptists at Gentry, Ark., and were charter members of that church, then returned to North Loup in 1910, where they remained. She was a faithful Christian to the end. Mr. Williams died in 1961, and a daughter, Mrs. Cecil (Beth) Severance, in 1960.

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

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

—D. L. D.



Ministering to Men in the Field

Somewhere in Vietnam there are servicemen camped in the tall grass of the lowlands or in protected hilly areas. Not everyone approves the mission on which they are sent, but it is comforting to know that there are chaplains sent to our sons and brothers on a mission of ministering to their spiritual needs whether Protestant (top) or Catholic (bottom). Where our men are, there must the church be.

The Sabbath Recorder

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Progress in Pastorless Churches

Must a church fold up if it becomes pastorless? Not unless it was permanently creased before it lost its pastor. Sometimes a piece of paper is of such a nature and condition that when one lets go of it it automatically folds. Let this not be true of any Seventh Day Baptist church of which we are a part.

These thoughts are prompted by reading the bulletins of one or two pastorless churches over a period of several weeks. The Kansas City church, for example, is now pastorless. Judging by the tone and contents of the weekly church bulletin (which continues to be produced and sent out) this church is unfolding rather than folding up. A student travels some distance to preach for the congregation fairly frequently. Others carry on different phases of the outreach work. There is reference to answered prayer. Inquiries from their radio program are increasing, along with attendance. They enter a large order for *Sabbath Recorders* and distribute tracts. The prospects look bright even though they have no regular pastor. They are not left alone; the pastor at Nortonville assists with the radio programming and in other ways.

What is the secret of this unfolding? It would seem that the people are consciously allowing themselves to be led by the Holy Spirit into greater areas of witnessing and Christian service. They do not come together on the Sabbath to mourn the death of the church or to administer pink pills to alleviate their spiritual ills. They are not thinking about themselves and their lack of ordained leadership. Instead, their effort is to sound forth the message of salvation and the Sabbath to the very best of their ability. What does the future hold for such a church? Not all roses, to-be-sure, but probably enough to keep the hopes bright for a church that has had plenty of downs as well as ups in its formative years.

Pastorless churches! Almost all new churches are in that situation. Did the New Testament churches springing up along the trade routes of the Roman Empire and in the rugged back country have pastors? Scarcely a one! When the Bible record speaks of pastors, it does not

mean what we mean, but local part-time shepherds who took over the leadership of the flock out of necessity when it was apparent that God had given them some gift for this kind of ministry. We have become pampered and lazy. We need to struggle a little. We can grow stronger in the process.

How Should We Give?

There are many who believe that the proportion of income that should be turned into the Lord's work is one tenth. It was counted as binding law under the Old Covenant. God, not man, fixed that percentage. It was the minimum. There is also considerable evidence that a second tithe was expected of God's people. When we study the New Testament, although we find only incidental references to the tithe, those references are enough to show that Christ expected His followers to continue the principle and to give more liberally than their forefathers did. A strong case can be made for the continued application of the law of the tithe in the Christian dispensation. There does not seem to be any provision for enforcing that law, as there was in the Old Testament when nation and church were in large measure the same. Churches today hesitate to pass regulations on giving to enforce what ought to be a voluntary act.

If one accepts the principle of the tithe and admits that offerings ought not to be counted within or in place of the tenth, but beyond it, he has pretty well settled the question of how much to give to all purposes that can be counted as the Lord's work. There remains another question on which many would like to have more light. It is the question of our title, "How should we give?" There were subjects on which the Apostle Paul spoke by revelation in his epistles and there were a few occasions where he made it clear that he was speaking only out of his own best judgment. When you and I discuss how to distribute our gifts under the broad concept of the Lord's work, we cannot claim direct revelation. We are fully aware that the needs of the Lord's work today are more complex than in the First Century.

There are three or four broad categories: the local church and its ministry, the denomination and its ministry, the general ministry of the church beyond denominational lines, and the ministry of human relief. There is some overlapping, especially in the last category, since relief of the poor is attempted at all other levels.

How much of our tithes and offerings should be given to the local church? Not so much that we fail to see and support the other areas. We could well be accused of blindness if our giving did not extend beyond the area that we can touch with our fingers or the block that a blind man could get around in by tapping with his white cane. There is a good deal of such giving in our churches. In a recent month, for example, the members of one church gave ten times as much to the local need as to the Our World Mission need. Probably in other churches the percentage spread is even wider. Church treasurers could tell a story, if they would, that would bring tears to the eyes of those who believe that we ought to cooperate in a broad program of denominational outreach by supporting the work delegated to our boards and agencies. It is not that some apply 90 percent of their church gifts to the local program but that so many give nothing at all to the larger work. The church bulletins that print the weekly giving often show a narrow view of the Lord's work. Brethren, this ought not so to be.

On the other hand, judging by the way some people talk in meetings, one would gather that they were far more interested in ecumenical work or denominational relief work than in the ministry of the local church or the cooperative work of the denomination. However, the meager response to appeals for such causes as American Bible Society, NCC, WCC and Church World Service seems to indicate that most of our people give defensively to such causes and reserve their larger gifts for local and denominational mission work.

Can we narrow down our suggestions on how we should give? What should be the proportion between local and de-

MEMORY TEXT

The heart is deceitful above all things,
and desperately corrupt;
who can understand it?
"I the Lord search the mind
and try the heart,
to give to every man according to his
ways,
according to the fruit of his doings."
Jer. 17:9, 10 (RSV)

nominal work? It must remain a personal matter. There is liberty, not coercion. The well informed giver contributes not only to that portion of the Lord's work which he loves most, but also takes into consideration the worthy causes known to him which are not so well-known to others. He may try to make up what is lacking when the average person responds to the thing nearest to him and forgets the more remote or the less popular appeal.

What is a good balance to strive for in our giving? Most of us would do well to fix some small percentages for broad-based relief appeals and the support of interdenominational missionary and church work. The remaining large percentage could well be divided equally between local and denominational work. It is true that the total of the budgets of all local churches exceeds the OWM budget by a large amount. If, however, all of our people were tithing it could be the other way around, for there would be much more money available than the local churches could wisely spend. On this reasoning, the tithers among us can well set the pattern (as they no doubt already do) of supporting loyally both the smaller and the larger work.

Keep Informed

Keep informed on what Seventh Day Baptists and other Christians are doing. How? By subscribing to our church paper, *The Sabbath Recorder*. Since 1844 this weekly paper has been a MUST in Sabbathkeeping homes.

The price — only \$4.00 — and well worth it. Send in your order this week.

—Birmingham, Ala. Church Bulletin
P.O. Box 4004

MIDYEAR COMMISSION

General Conference Commission's mid-year session began at 2:00 p.m. Sunday, March 10, to continue through that week and meet jointly with the Planning Committee on March 17, for that one day only.

An account of Commission's activities during this week of meetings will appear in an early *Recorder*, since Commission was still in session when this issue went to press.



Seated clockwise in the picture are: Rev. Paul B. Osborn, Rev. S. Kenneth Davis, Rev. David S. Clarke (Conference president), Dr. Lewis H. V. May (chairman of Commission), Don V. Gray, Leland W. Bond, Rev. Alton L. Wheeler (general secretary).

Differing Christian Convictions

Over the signatures of the chairman of the Central Committee, Franklin Clark Fry, and the general secretary, Eugene Carson Blake, the World Council of Churches, made the following statement on the different ways that Christians feel led to express their convictions:

"Love for peace and commitment to justice mean for some that they must be ready to establish or defend them with force of arms, even though war is recognized as evil, for others war, and the methods of the warfare, may burden their consciences so heavily that the same love for peace and the same commitment to justice force them to refuse military service."



Conference President's Column

The Two Rings

Do you remember how one ring on a yoke is used to hold the tongue of a wagon for directing the load, while the other ring links powerful oxen to move the load?

Conference presidents' wives are helpful in so many ways that need recognition just as pastors' wives (not to belittle others' helpmeets!) accomplish much work deserving commendation! My wife commented after my discovery of the double rings on a yoke-beam: "The human tongue very literally needs to be yoked by Christ if we are to help bear burdens in the right direction" (or words to that effect, related to James 1:26).

Since a Conference session is largely a conversational experience among persons who in their church-community develop idioms and contexts which diversify thought in common programs, the way we let Christ yoke our tongues becomes crucially significant in how the next year's program develops. May you come to Kearney in August 1968 with both the direction and force of your speech firmly committed to Christ!

That Kearney Conference week will give you several opportunities for speech! Every delegate and visitor will have a "Conference Concerns Committee" chair from which to speak in small group work. Committee chairmen will help give overall direction through "Section" meetings. Every conference may be part of a "Prayer-Cell" group in five separate morning and evening informal sessions. On Wednesday every conferee has the chance to visit a civic or church agency in the Kearney area and discuss how moral purposes are being achieved. Of course, our world mission will be debated in its many individual facets in plenary business

sessions. After hearing a Bible study before lunch, and eating the meal with all the refreshing contacts of that informal time, "polylog quest groups" will discuss applications of the Bible study. (Polylog means more than a dialog between a group leader and an individual—a many-sided conversation, in due order, of course!)

And we mustn't forget the way our tongues glorify God and inspire one another in the music of Conference! Choir members will perform key service here, but every day will see much singing by everyone!

So, thank my wife for a delightful symbolism in taking Christ's yoke! Okay?

Wants Help for Biafra

A former-governor of the eastern region of Nigeria, now terming itself the independent Republic of Biafra, is calling on world Christian opinion to rally behind the Biafran cause.

Akanu Ibiam told about the formation of the Biafran government last May 30. It came about after the population of the eastern region of Nigeria had suffered two massacres at the hands of the Northerners and "had their backs to the wall."

The Moslem-believing people of Northern Nigeria believe their god, Allah, has directed them to murder the "infidels," that is, the predominantly Christian people of eastern Nigeria (Biafra).

Ibiam, one of six presidents of the World Council of Churches, said Egyptian fliers and mercenaries are piloting Russian MIG fighters against civilian targets, hospitals, schools, and marketplaces in Biafra. They quit attacking military targets after anti-aircraft fire downed two of the attackers.

The country is isolated from the sea by a naval blockade in the Bight of Biafra, the body of water on the Atlantic coastline from which the nation derives its name.

The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding. — Prov. 9:10.

When the Rope Is Too Short

By the Stewardship Chairman

Did you ever watch a small boy trying to tie a six-foot piece of rope to two trees seven feet apart? First he ties the rope to one tree and stretches it toward the other. Discovering that doesn't work, he scratches his head a minute, then unties the rope from the first tree, ties it to the second tree and stretches it back toward the first, only to find the same disappointing result.

The end of the matter depends on the boy. He has three choices. He may sit down and cry; he may get some more rope and tie it to the piece that is too short; or he may find a shorter distance to try to cover.

I feel like that boy. It is my peculiar privilege to wear a hat labeled "Chairman of the Stewardship Committee" and anxiously watch the "percentage gap" on the back page of this magazine each month, while also wearing a hat labeled "Chairman of the Home Field of the Missionary Society" and watch increasing numbers of opportunities needing increased financial aid cross my desk. Which of the solutions for the little boy's problem would you suggest to me as the rope shrinks and the distance between the trees increases?

We don't have a rich uncle to fall back on. But we do have a rich Father who has blessed us individually with an abundance never before experienced by mankind. We have no fairy godmother; but we do have a God who has promised to supply all our needs when we seek first His Kingdom and righteousness.

Last year, in addition to budget needs, we raised over \$10,000 for a mission home in Malawi. This year we need to raise our budget to keep our missionaries there. Have you wondered what you might do?

We salute the increasing number of churches which are seriously being challenged by and accepting as goals of endeavor the suggestion of your Stewardship Committee.

—S. Kenneth Davis.

Bible Reading Guide

for 1968

APRIL

	<i>Luke</i>	16 — 9:18-43
1 —	4:16-30	17 — 9:44-62
2 —	4:31-44	18 — 10: 1-24
3 —	5: 1-11	19 — 10:25-42
4 —	5:12-26	20 — 11: 1-28
5 —	5:27-39	
6 —	6: 1-11	<i>Luke</i>
		21 — 11:29-54
	<i>Luke</i>	22 — 12:1-21
7 —	6:12-36	23 — 12:22-40
8 —	6:37-49	24 — 12:41-59
9 —	7: 1-17	25 — 13: 1-21
10 —	7:18-35	26 — 13:22-35
11 —	7:36-50	27 — 14: 1-24
12 —	8: 1-21	
13 —	8:22-39	<i>Luke</i>
		28 — 14:25-35
14 —	8:40-56	29 — 15
15 —	9: 1-17	30 — 16: 1-13

Read the passage through. Then read over these suggested questions and seek answers from that passage. You might wish to keep a loose-leaf notebook with your daily notes on each passage.

BIBLE PASSAGE STUDY

Book: _____ Chapter: _____ Verses: _____

Who are the people involved? Key verse to me:

What does the passage say?

Application for my life:

A thought to share with others today:

Notes: (Things I don't understand, warnings, etc.)

SABBATH SCHOOL LESSON

for March 30, 1968

FOR WHOM JESUS PRAYED

Lesson Scripture: John 17:1, 6-10, 20-24.

THE SABBATH RECORDER

In our day

Jesus may again be

Betrayed with a Kiss

By Clifford L. Bond

On the night that our Lord was betrayed He told His disciples something that made them sad and angry as well as perplexed and mystified. Christ said that one of their number would betray Him, and of course all denied very emphatically that they would ever do such a thing. Even Judas denied it, but Christ showed him that He knew it was Judas who had planned the betrayal for that night.

Mark 14:26-45 serves the purpose of giving a good account of the events which followed the departure of Judas to do his black work. Christ warned the eleven that they would meet a time of great trial that could be met only through prayer. Three times Christ prayed and each time He returned to the disciples and found them asleep. Their intentions were excellent, they really loved this strange young man whom they believed was the Messiah. But Christ knew that their love was not strong enough to carry them through the following experiences. He knew that they must seek strength greater than their own and love deeper than what they possessed if they were to come through them victoriously.

When Christ came the third time He did not scold them for their sleeping, but was gentle in His statement, "Sleep on now, take your rest: it is enough, the hour is come. . . ." The time for preparation had come and now passed. Now came the battle. Jesus was ready, for angels had come to minister to Him in answer to His prayer, but the disciples faced the forthcoming events in their own strength which, of course, failed. Their intentions were good, their love for Jesus genuine, but when the trials came all but one fled for their lives. One of the twelve betrayed Christ. one followed at a safe distance and one, John, went with Christ; but nine of the twelve fled.

Judas, of course, was the one who actually betrayed Christ with a kiss, and down to modern times the term "Judas" is held contemptuously as equal to "traitor." He betrayed the one he loved. Is it surprising to think that Judas may have loved Christ? He had seen the miracles Jesus did, had witnessed His perfect life, and believed Him to be the Messiah. His love was not perfect, but whose is? It seems Judas did love Christ, almost as much as he did himself. But Judas was power mad, and so, to push Christ into revealing Himself to be the Messiah and set up the kingdom that was prophesied, Judas betrayed Him. In Matthew 27:3 it is recorded that when Judas saw that Jesus was not going to escape but was going to be killed, he repented that he had done such a thing and hanged himself in remorse. Judas loved Christ, and yet he betrayed Him with a sign of affection, the kiss.

But perhaps some feel that Judas did not love Christ. If so, that makes his betrayal less of a crime than that of the other disciples. All the disciples pledged their love that night. All but one betrayed Him. All of these betrayed their Lord with a kiss, with a sign of affection, for when the test came they found they loved themselves more than Christ. They loved Jesus, surely, but He came second, not first in their lives.

We today pledge our love for Christ, and rightly so. We do love Him, for He is altogether lovely. The only question is whether or not we, too, betray our Lord with a kiss, with a brief, "I love you Lord, but don't ask me to do that." How often is there a job to do, an important function of the church perhaps which takes second place to a lodge meeting? Or perhaps the problem is a conflict with a ball game, an extra hour's sleep, or even a favorite television program? Are we really so far removed at

Dedicated Service from Holland

The idea of visiting Plainfield and rendering shorter or longer periods of dedicated service around our denominational offices and publishing house has caught on. Quite a number of people have arranged short vacations or have used weekend military leave to put in full days of physical labor on a volunteer basis. Some with special skills have come with their equipment to perform much needed services. Few of these folks have as yet been given public recognition, though it is hoped to do so later. Then, too, there are those two who have been under the denominational program of extended dedicated service with a minimal weekly expense allowance.

At the present time Johnny Farenhorst, a light complexioned young man of 20, (who wishes he looked as old as he is and didn't have red hair) is spending about two months of a three-month visit to the United States in Plainfield. He comes from Amsterdam, Holland, speaks pretty good English, and has been spending three evenings a week in an advanced English class for foreign born. His tourist visa does not allow him to be gainfully employed so he had in mind rendering dedicated service where needed. He came at his own expense and is a guest at the editor's residence. Since his arrival on February 15 he has spent his days in the publishing house or denominational building performing many helpful tasks



in the various departments which employed personnel can never find time for, things which have to do largely with upkeep but partly with the general service rendered to the denomination by the Tract Society. He has also rendered a little service to the Historical Society. He is much interested in tract distribution work. This is his first real experience in a religious publishing house. The staff at S. D. B. Building and the people of the local church have quickly learned to appreciate and love this eager visitor from Amsterdam who is thrilled with his daily and weekly experiences in our country.

—L. M. M.

times from this Judas who betrayed his Lord with a kiss of affection? Personally, I must hang my head and confess that my love for the Lord who laid down His perfect life for me is not nearly all that it could and should be. Judas betrayed Jesus for thirty pieces of silver and the prospect of a position of authority in the kingdom he envisioned Christ as establishing. The questions which burn their way across my heart are, "What is your price for betraying your Lord? What is mine? Do we too betray our Lord with a kiss?"

The solution to the problem is not merely to determine to do better. Remember that the disciples were determined not to betray Him that night, but failed,

because they did the determining. Christ told them to seek strength from God through prayer, from direct contact with the living God. It will be only when we, too, seek God's face in prayer and real dedication and commitment to Him, that we will avoid betraying Him with a kiss. Won't you join others who are seeking to yoke themselves with Christ in the mission of serving God and their fellowmen? Any lack of service is a betrayal of Christ, and if you claim to love Him, it is a betrayal with a kiss.

You can go one of two ways. You can seek to run from the problem as Judas did, or seek forgiveness with tears and humility as Peter did. The choice is yours, but you must choose.

MISSIONS—Sec. Everett T. Harris

Christianity in Red China Today

By Ian Thomson

(Continued from last week)

Sunday is still the day when most people have their day off, but not a day of religious significance. Nor is Friday of any account to Moslems. Indeed there is practically no outward evidence of religion in any shape or form, and it hits one forcibly when one reaches airports on the way home to encounter once again the full assortment of professional religious attire, be it Buddhist monks, Catholic nuns, bearded rabbis or Western clergy. They are not to be seen in China at the moment, for China is enforcing (what has always been her inclination) a secular society.

On one occasion a Red Guard was explaining to me how important it was to rid the country of all old myths, superstitions and practices, and purge the nation of ancient idolatries. He was toying with a beautiful porcelain as he spoke. On it was a dragon and a phoenix, the first the symbol of an emperor, the other his queen. They were dancing to each other. Portraits of Marx, Engels, Lenin, and Stalin stared at us from the wall disapprovingly. Chairman Mao on a wall by himself looked more benevolent.

I drew attention to the design on the mug. "Yes, it will take a long time to change all this," he admitted.

Familiar Sound

In a proverbial capital a male guide we had for three days always began his daily reading of the red book with the words: "As our Chairman Mao has taught us, we are bound to say . . ." It sounded uncommonly familiar. One was forced to wonder how near one was to the influence of the "household of faith," at times.

Any realistic evaluation of the state of affairs in China must also take into account a very sober and challenging aspect of the cultural revolution. China, for hundreds of millions, is caught up in a dynamic purpose such as countries rarely experience except in times of crisis, war, or want. Behind this purpose is a degree of idealism, the vision of a just society

(the dictatorship of the proletariat over all the forces of exploitation, greed and self-interest), and an elation akin to evangelistic fervor.

In some senses it is tantamount to a "religion." The Chinese are the "people of a book," prepared to study its principles daily, both individually and in groups or organizations. Unquestionably they draw inspiration from its study, and know how to quote from it to support their decision making. The book fires their willpower in a phenomenal way, and this cannot be ignored. In however distilled and oversimplified a manner Chairman Mao has expressed it, and however juvenile it may read to sophisticated minds in the West, it speaks to the masses for whom it was intended, and is capable of being transmitted by them into action and drive.

Furthermore, the society they have in mind to mold is a moral society. Integrity, trust, cooperation and contentment are evident everywhere. "By their fruits ye shall know them." Many a time I was captivated by their charm, friendliness, simplicity, directness, good sense and apparent virtue.

What is one to say? *Imago dei*? Temples of the Spirit? If they are being true to the best that they know and the highest that is in them, ought we to stand in judgment? The doctrine of creation postulates a divine imprint. The cross and the doctrine of redemption come later. For many this is the moment of testing.

In the course of three crowded weeks among thousands of people in many differing circumstances I saw not a single instance of immodesty or embarrassment. In these respects it is a healthy-minded and moral society. The youth of China are busy with revolution, and all their burning desire to "serve the people" was in striking contrast to the headline news in Britain about a love-in at Woburn and mini-skirts in Moscow—both of which would have confirmed the Chinese in their estimation of the decline of purpose in the West.

Four characteristics dominate the present attitude of countless Chinese:

(a) In spite of Chairman Mao's warnings not to be arrogant, complacent or self-righteous, the Cultural Revolution

has generated a belief that China has a monopoly of truth and that all nations ought, therefore, to look to her for an answer to their problems.

(b) A reluctance to hear about what is happening in the outside world, except what can be used in support of China's leadership and claims. This again is nothing new in China's history.

(c) An ever mounting hostility and antagonism towards the major powers, especially the USA and the USSR, by both of whom China feels frustrated, exploited in the recent past, or threatened today. This is tragic for the future.

(d) A policy of worldwide incitement—of driving a wedge between people and their governments, of weakening national loyalties, and of preparing the way for international revolution. No historian, no lover of China and the Chinese, no one who has lived in the country and left some of himself behind, no one who can see positive facets in the present upsurge, can yet be sanguine about the future.

At this crucial stage in China's development informed understanding is of the utmost importance. Blind resistance leads nowhere. Therefore every personal contact infused with a desire to establish friendship and understanding is a valuable relationship. After all, the very substance of the gospel is encounter, and perfect love casts out fear.

—ACP syndicated article.

Missionary Dependents Evacuate Vietnam

Wives and children of Baptist missionaries serving in Vietnam have been sent to neighboring Thailand for safety's sake during the current warfare taking place in Vietnamese cities.

One newly appointed missionary family, with five children, was intercepted en route to Vietnam and told to remain in Hong Kong.

The newest Baptist church in Vietnam, Faith Church, of Saigon, with less than 30 members, is taking care of more than 1,000 refugees, reports a Southern Baptist missionary. The pastor is getting help wherever he can. (EBPS).

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Secretary's Experiences On the Southwest Field

On Sabbath Day, February 17, the Seventh Day Baptist churches of Fouke and Little Rock joined with the church at Texarkana for worship, a baptismal service, and a discussion of the work of the Seventh Day Baptist Board of Christian Education. With the worship service led by the Rev. Kenneth Van Horn, pastor of the Little Rock church, it was the privilege of the secretary to bring the morning message. In the afternoon, following the baptismal service, the work of the board was presented, and reference was made to the cooperative work of denominational boards and agencies.

The next day a preaching service was held in the sanctuary of the recently renovated meeting house of the Fouke church. An informal question and answer period followed.

On Tuesday, the first beautiful day experienced since February 8, the secretary headed for Little Rock. Two night sessions were used with the folk of that parish giving and receiving suggestions for increasing activity on the denominational as well as the local scene.

Friday, a trip was made to Hammond, La. He made two presentations to the congregation, and participated in the leadership of the morning worship on Sabbath Day.

After lunch, in company with the Rev. Earl De Land, pastor of the Hammond and Metairie Seventh Day Baptist churches, the secretary went to Metairie (New Orleans) where he preached a sermon on the teaching ministry of the church. Another session was held on the night after the Sabbath with a lively discussion on how material related to the "Facing Frontiers with Faith" program could be used by that church.

Sunday was spent with the pastor visiting scattered church members. That night we participated in a program originated by Sister Mary Craig Johnson. Monday night found us back at Hammond with the West Side Fellowship of Seventh Day Baptists.

As this is being written, I am using the facilities of the home of Mr. and Mrs. Kay Bee in Reform, Ala., to catch up on desk work and correspondence.

Sabbath Day, March 2, the Paint Rock Seventh Day Baptist Church and the Birmingham Fellowship scheduled combined services at Paint Rock.

In each of the churches and groups that were visited, there is a fiercely loyal corps of folk who are determined that the witness and service of Seventh Day Baptists be extended. For the most part buildings are adequate: complete renovation of Fouke church under the leadership of Pastor and Mrs. Ralph Soper including Sabbath School rooms; recently built churches at Texarkana and Metairie; and step-by-step development at Little Rock. In most of the churches a fine ministry in education is furnished for several children. There are classes and Bible studies for adults. The outstanding need is for more leadership, trained ministers. As always among our churches, the gracious hospitality causes a person to feel that the spirit of God dwells securely in the hearts of these dedicated workers.

Reflections include the wholehearted acceptance of the secretary into various homes: those of Mr. and Mrs. Charles Craw at Texarkana; the Rev. and Mrs. Ralph Soper at Fouke; the Rev. and Mrs. Kenneth Van Horn at Little Rock; the Rev. and Mrs. Earl DeLand at Hammond; Mr. and Mrs. Jack Hays at New Orleans; Mr. and Mrs. Kay Bee at Reform; and pastor and Mrs. C. A. Beebe at Paint Rock. The secretary and the Seventh Day Baptist Board of Christian Education give their heartfelt thanks to these fine people, and to many others who invited the visitor in for meals.

A further thank you goes to Mr. and Mrs. Charles Bottoms of the Buffalo, N. Y., church who supplied transportation for the trip due to an accident that sidelined the secretary's auto.

I'll remember the twelve voice youth choir in the Hammond church under the direction of Gerald Coalwell; the Sabbath School class taught by Jack Hays; the program that was led by the Rev. Mary

Johnson that included gospel songs sung in the distinct style of our Negro brethren, and the "Spiritual Wonders," an instrumental and vocal group of nine outstanding young men; the transformation of the Fouke meeting house; and the subfreezing temperatures with six inches of snow between Little Rock and Hammond.

Church Constitutions

The Hammond West Side Fellowship of Seventh Day Baptists has set a day to plan for organizing into a church. They need copies of constitutions, bylaws, and covenants from our churches to help them form an organization of their own. We urge our pastors or church clerks to forward copies of local church constitutions, bylaws, and covenants to the Rev. Adolph Showers, P. O. Box 42, Hammond, La. 70401, by March 27 (This item came in late, ed.).

We are happy to report that the new church building that will become the property of the Hammond West Side Church upon its incorporation is being used with much satisfaction, but there is much to be done to complete the structure. The greatest need is money to purchase wallboard and flooring. Our Louisiana churches have furnished labor and finances, and other Seventh Day Baptist churches have contributed. We wonder if other churches or church groups may want to have a "Hammond West Side" project and to "shower" Pastor Showers with enough gifts to complete the building.

This building is the one that takes the place of the one that was being used for worship services and was burned in protest of NAACP meetings being held in front of the building several years ago.

Evangelist Hyman Appleman of Kansas City, a Russian-born Jew speaking at the Southern Baptist Conference, told the evangelists and pastors, "It is a whole lot easier to march, and to talk, and to hold dialogues than it is to win souls to Christ."

Christian Endeavor President Looks at World Missions

Traveling 38,400 miles in three continents, delivering 97 sermons and addresses to groups as small as 20 and crowds up to 1,800 people—that's the record of Bishop Clyde W. Meadows' recent Around the World Tour as president of the World's Christian Endeavor Union.

In summing up the trip, Bishop Meadows says: "In visiting and touring extensively around the world at this time, one is made painfully aware of how sadly the world needs the Gospel of Christ. For instance, the conditions in India are, as I would evaluate them, desperate."

Bishop Meadows was encouraged with what he found in Hong Kong. He says, "A Christian philosophy has seemingly taken hold in Hong Kong in the last four years. The city has been transformed. The streets are cleared of people living on them; many of the temporary huts and shacks are gone; high rise apartments by the scores, some twenty and twenty-three stories high, have been built. The unemployment rate is less than in the United States."

When in Vietnam, Bishop Meadows made contact with many Christian Endeavorers among the military and with missionaries working through the Wycliffe Bible Translators. He left Saigon 12 hours before the outbreak of the Communist offensive on Monday, January 29.

"Racism and nationalism are problems everywhere," reports Bishop Meadows. "In India white missionaries are not welcome; in Kenya one is quite conscious that it is 'Kenya for black Kenyans'; in South Africa segregation in its severest form is the law and the practice. There are three color groups—the white, the colored, and the bantu or black people. The bantu are not permitted to live in Johannesburg even if they work there. At night they must be out of the city and into their own area by curfew time."

Bishop Meadows observes, "A major portion of missionary work in today's world is being carried on by independent groups rather than through church boards. The organized church seems to have

drifted into a relaxed indifference to the needs of the world. The activities of certain 'faith groups' are outstanding." He cites two mission activities: "ELWA radio and hospital is a tremendous operation in Monrovia, Liberia, with four and five transmitters operating at the same time, sending forth the gospel in many languages beamed to all parts of Africa. The Africa Inland Mission working out of Nairobi with over 250 missionaries is doing a great work among the native people—helping them to establish native churches, operating training programs for native lay and ministerial leadership, publishing of materials in the vernacular of the people, and the producing of radio programs."

"All of this and much more is not enough," continues Bishop Meadows. "Christian Endeavor is seeking to do its part. I met with leaders as well as youth groups of Christian Endeavors in many countries. In South Africa I met with the leaders of the bantu group and directed them in a plan of organization of Christian Endeavor in their churches in what is the fastest growing church group in the world just now. They have added over 200,000 converts in the last three years."

Latin America Training Course To Be Available in 1968

After a three year testing and revision period of the earliest materials the *New Life in Christ Course* has entered publication stage and will become available for use throughout Latin America as of September 1968. The *New Life in Christ Course* is a new curriculum being created by CELADEC, the Latin American Evangelical Commission on Christian Education, especially designed to reach persons who have less than five years of schooling. Such persons form approximately 80% of the population of Latin America. According to the World Council of Christian Education this is the first complete curriculum of the sort anywhere in the world.

The basic concept behind the *New Life in Christ Course* is that effective communication of the gospel to illiterate and

semi-literate people must be concrete and dramatic, and must always be related meaningfully to their life situation. The course, therefore, seeks its message through pictures, stories, simple-role-playing, songs, etc. always seeking to involve the pupils in creative participation and dialogue. Its aim is not primarily to impart information, but to present the whole of the biblical message in its relation to the whole life (individually and collectively) in such a manner that the pupils will be led to living encounters with Christ which will affect all of their life relationships. The course sets up three main areas of emphasis, understood as areas of decision rather than as mere subject matter. These areas are: "Called to New Life, New Life as God's People, and New Life in Apostolate." Going beyond traditional emphasis on evangelism and Christian nurture within the church the course seeks to challenge persons to an active participation in Christ's ministry of reconciliation in and for the world.

As the *New Life in Christ Course* reaches the stage where it is about to be introduced to the churches, CELADEC has appointed the Rev. Fred. Tinley, fraternal worker of the Commission on Ecumenical Mission and Relationships of the United Presbyterian Church with more than twenty years of service in Mexico, as associate editor and director of leadership training. Dr. and Mrs. Raimundo Valenzuela of Concepcion, Chile, Methodist missionaries, continue as co-editors. The course is being printed in Methopress, Buenos Aires, and will be available from Editorial La Aurora in the same city.

—Latin America Newsletter (NCC).

Two Things Wrong

Howard E. Butt, Jr., a Baptist layman and vice-president of H. E. Butt Grocery Stores in Texas, told pastors at the Southern Baptist Convention, "Hyperdenominationalism is wrong, but so also is the belief that you can organize Christian unity by ecumenical structures."

MARCH 18, 1968

YOUTH . . .

God Is Sufficient

The following poem is a favorite of mine.

*Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting.
Alone God sufficeth.*

—Longfellow.

Alan Crouch,
Milton, Wisconsin.

Help Me to Remember, Lord

When in great need, help me to remember, O most gracious God, that all who seek Thy protection, implore Thy aid and ask Thy intercession are helped and restored by Thee. Before any undertaking, inspired by this confidence, I fly unto Thee. O Lord Jesus Christ, who hast said, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you," grant unto me the gift of Thy divine love, that with all my heart, words and works, I may ever love Thee and never cease to praise Thee. Amen.

Jeanne Holdridge
Cornell University
Ithaca, New York

Temptation

James 1:2-12

Read the above Scripture and then ask yourself, "Am I like the waverer? How can I become stable?"

Prayer—

God, help us not to be waverers, drifting through the sea, not knowing which way we will go next or how firm our footsteps will be. But let us walk strong in Thy ways. Help us to become stable on Your path. Amen.

—Diane Warner, Verona, N. Y.

ECUMENICAL NEWS

Baptist College Plans Ecumenical Institute

Plans for an ecumenical institute headed by former Southern Baptist Convention President Brooks Hays have been announced by Wake Forest University at Winston-Salem, N. C.

It marks the first time that a Baptist school has developed plans for a scholarly center to deal with Baptist involvement in the ecumenical movement.

The institute will begin offering seminars dealing with the ecumenical movement from a scholarly perspective beginning in the summer of 1969. The seminars will be designated primarily for ministers as post-graduate study.

Wake Forest University President James Ralph Scales, in announcing the institute, said he hoped that the unique program will show that Southern Baptists "are not in fact spiritual isolationists separated from the mainstream of Christian thought."

Both he and Mr. Hays stressed that the institute would approach the ecumenical movement from the scholarly standpoint, and would center its work in study and research rather than promoting a point of view.

Church Union Not for Latin America

Unstructured unity is best for Latin America, a Buenos Aires educator tells friends of WCC. Efforts from outside to create continent-wide structures of Protestant unity backfire in Latin America, according to an Argentinian theological educator, because they arouse latent fears of domination and evoke other, equally foreign, structures of counter-unification.

The Rev. Dr. Jose Miguez-Bonino suggested an unstructured, highly decentralized strategy for unity, to meet the needs of an area where more than 250 Protestant church bodies and groups exist in an atmosphere historically troubled by division and divisiveness.

Dr. Miguez-Bonino is professor and president of Union Theological Seminary in Buenos Aires. He is the Henry W. Luce Visiting Professor of World Chris-

tianity at Union Theological Seminary in New York, for the 1967-68 academic year.

He was one of two featured speakers to address almost 200 Protestant, Anglican and Orthodox Christians at the annual luncheon meeting of the Friends of the World Council, at the Interchurch Center in New York, December 12.

Dutch Baptists Cancel Ecumenical Discussion

Because opinions are sharply divided and feelings on both sides are running strong, the issue of ecumenical participation will not be placed on the agenda for the annual assembly of Baptists in Holland.

It had been earlier announced that Dutch Baptists would consider what relationship they would have with the emerging new National Council of Churches in Holland, which replaces the 20-year-old Dutch Ecumenical Council.

After it was announced that the issue would be discussed at the forthcoming meeting, strong convictions began to appear in Baptist circles both for and against any ecumenical connection. This led the Dutch Baptist executive council to reconsider the agenda for the annual assembly.

Dutch Baptists withdrew their membership from the World Council of Churches several years ago. The vote at that time indicated deep feelings on both sides of the question.

—EBPS.

Opposes Ecumenism

(Sao Luiz, Brazil) — The Northern Synod of the Presbyterian Church of Brazil adopted a resolution sharply critical of ecumenical contacts when it met here recently.

The resolution rejected "all efforts of ecumenical approximation with the Roman Church, Greek Orthodox, or other groups or religious systems divorced from the truth taught by Scripture." It also deplored the fact that in spite of previous statements by the Supreme Council of the Church, some ministers continue to ignore the decision of the Supreme Council on this matter.

—EPS

ITEMS OF INTEREST

Using Tract Racks

The Evangelism Committee of the Dodge Center, Minn., church announces to its members through the church bulletin that it has tract racks. The announcement calls for the help of the people in sharing the gospel by placing these tract racks in public places and keeping them supplied with tracts. If this can be done in the village of Dodge Center and the communities where members have residence or business connections, it can be done almost anywhere. Inquiries coming to the office of the corresponding secretary of the Tract Society show that distributing tracts is a seed sowing that bears fruit in unexpected places and at unforeseen times.

Baptist Minister Recruitment

In the American Baptist Convention March 3 was Church Vocations Sunday. The emphasis was on recruitment for the ministry. Dr. Robert D. Rasmussen, director of the Commission on the Ministry, reports that recruitment has remained static for ten years.

"Moreover," he added, "no one seems wholly satisfied with the overall quality of those opting for the ministry. But then again no profession or occupation is convinced that it is getting its share of the most talented students."

The Bobbie Richardson Story

Baseball enthusiasts and Bobbie Richardson fans in our churches should be glad to know that on March 2 Gospel Films released a new 30-minute, full-color movie featuring the unique Christian testimony of one of the finest infielders of baseball history. Bobbie Richardson of the New York Yankees retired recently to devote his life to helping the youth of the world. The *Sabbath Recorder* is glad to call attention to another new picture by Gospel Films that can be used by churches to reach people who have been more interested in the baseball stadium than the church auditorium. The film is available from your nearest Christian film supplier or the producer at P. O. Box 455, Muskegon, Mich.

NEWS FROM THE CHURCHES

ALGIERS, LA.—A special young people's fellowship service was arranged at God's Lighthouse of Prayer Seventh Day Baptist Church Sunday evening, February 25, by Rev. Mary Craig Johnson the pastor. The occasion was the visit of Secretary Rex Zwiebel who was accompanied by the Rev. H. E. DeLand. She describes the youth service as "the best yet," Secretary Zwiebel also expressed real appreciation for the singing of the youth groups.

The musical and speaking program was under the direction of a 17-year-old boy and included a welcome and response by 16 and 18-year-olds. When the secretary gave a message about the establishing of Seventh Day Baptist churches in America many of the listeners were amazed at the history, according to the pastor of the little church.

In addition to other musical selections, including a piano solo by a girl of twelve years, there were two fellowship gospel singing groups that sang several selections dedicated to the visiting speaker. The groups are called "Mighty Wonders Gospel Singers" and "Spiritual Wonders Singers." It is said that the young folks left in high spirit and declared their intention to attend the regular services of the church.

MILTON, WIS.—The following officers were elected at the annual meeting of the church on January 14:

President, Truman Lippincott; vice-president, Roger Burdick; clerk, Susan Hoff; treasurer, L. Milton Van Horn; financial secretary, Gertrude Williams.

Others elected were Dorothy Smith and Dale Green as trustees, Herbert Crouch as chorister; Elizabeth Daland as organist, and Elizabeth Green as Sabbath School superintendent. Church committees have been appointed by the board of trustees. The clerk reported a membership of 422.

The church voted to relicense Stephan Saunders and Dale Rood for one year, and to license Alan Crouch and Justin Camenga for one year.

In another action we voted to accept a tentative goal for OWM giving of \$840

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a month or \$10,080 for the current year.

A vote of thanks was given to Roy Harris for the installation of a new dimming system on the sanctuary lights.

Keyworkers for 1968 are: Women's Society, Sue Maxson; Missions, Mizpah Whitford; Board of Christian Education, Martha Shaw; Tract Board, Lela Nelson; Vocational, Ralph Green.

—Correspondent.

San Diego Fellowship

A new meeting place is announced for the San Diego, Calif., fellowship. The Sabbath afternoon meetings are now being held at 6050 Henderson Street, La Mesa, Calif. Those planning to visit in the area of San Diego or who have relatives stationed there are urged to note this change and pass the word along. The fellowship has good pastoral leadership provided by the Los Angeles and Riverside churches.

Births

Davis.—A daughter, Paula Ann, to Roger and Della Fern (Lippincott) Davis of Verona, N. Y., Feb. 6, 1968.

Lupton.—A daughter, Janet Lee, to Charles and Sandra (Davis) Lupton of Shiloh, N. J. on February 21, 1968.

Probasco.—A son, William John, to Owen and Ruth (Ayars) Probasco of Shiloh, N. J., on February 21, 1968.

Welch.—A daughter, Bethany Ann, to Lowell and Pat (Weidman) Welch of Vernon, N. Y., Nov. 8, 1967.

The labor of the righteous tendeth to life: the fruit of the wicked to sin.

—Prov. 10:16.

Obituaries

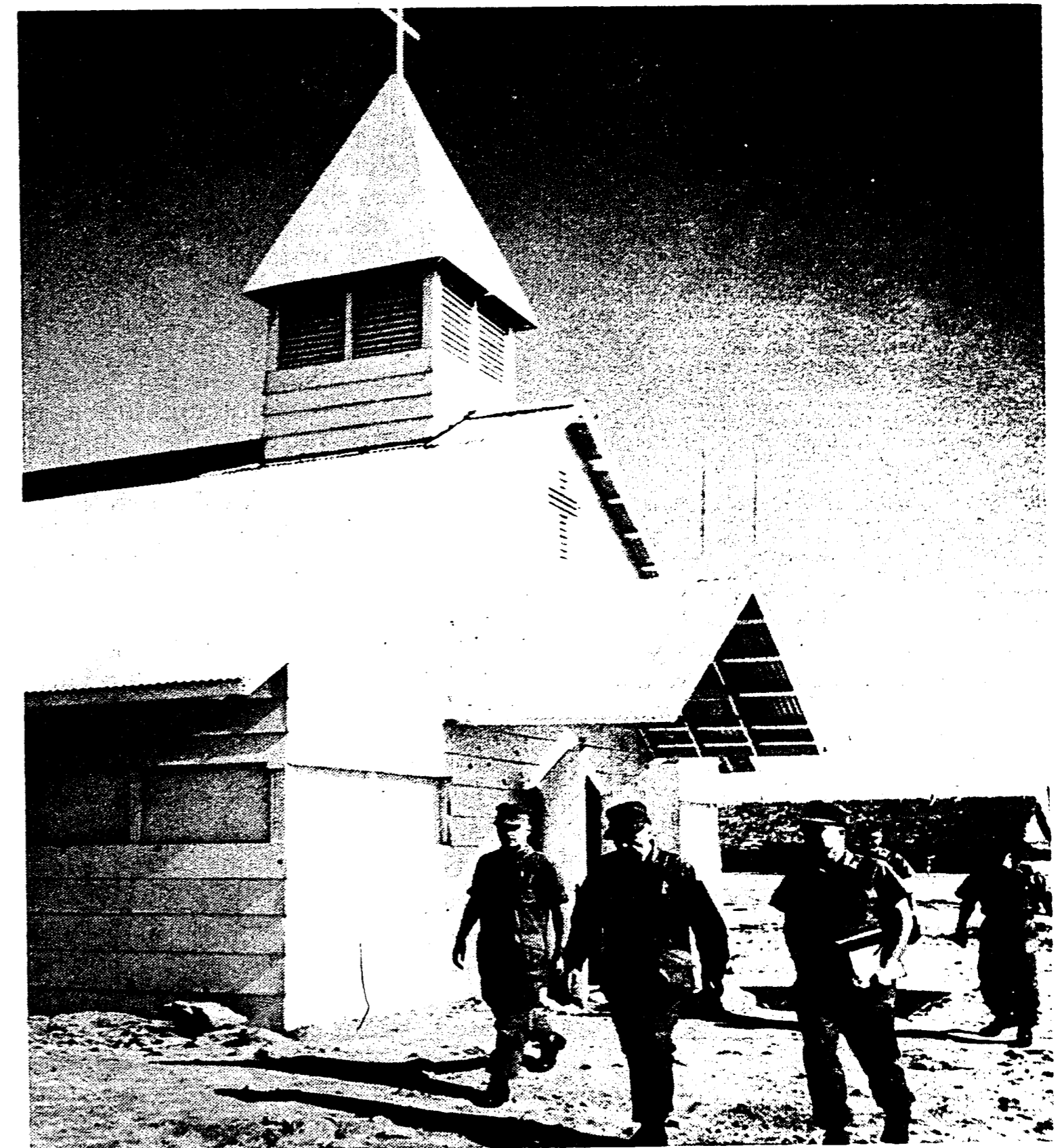
DAVIS.—Elizabeth Fisher, daughter of Ephraim B. and Rebecca Ayars Fisher, was born at Bowens Corner, north of Shiloh, N. J., June 30, 1872 and died in the Cumberland County, N. J., hospital March 4, 1968.

At the age of 13 she was baptized and joined the Marlboro Seventh Day Baptist Church to which she was very loyal throughout her life. She passed the New Jersey teachers examination at 18 and began teaching to earn money for normal school (at \$250 per year). In 1895 she was valedictorian of her class. Luther S. Davis to whom she was married July 6, 1902, was president of the class. Both before and after marriage she was a missionary teacher at a church school at Fouke, Ark., for a time. In 1920 she and her husband gave up their teaching careers to operate the family farm near Shiloh where they remained until the death of Mr. Davis in 1957.

She organized and directed the West District Male Chorus which sang at church gatherings for twenty years. She was a teacher of piano and organ and a composer. A number of her children's songs are in print. She is best known for the words and music of "We Young Folks are Seventh Day Baptists" — the Young People's Sabbath Rally Song. The influence of Mrs. Davis on young men and young women was remarkable. At least three young men who lived in her home went into the ministry and many others found their lives blessed by her prayers, her spirituality and her wise counsel. Living to a good old age, the constant aim even in her advanced years and failing strength was to do something lasting for the children—to publish tracts or a book of songs for their guidance.

Mrs. Davis is survived by: three sons, Paul G. of Hackensack, N. J., Arthur C. R., and E. Fisher both of the Bridgeton area; eight grandchildren, fifteen great-grandchildren; and a sister, Mrs. Agnes Fisher (Post) Schertz of Whitewater, Wis.

She was buried beside her husband just a few steps in front of the Marlboro church after a brief service in the church, which she had arranged herself. The services were shared by her pastor, John Conrod, and the Rev. Leon M. Maltby former pastor of the Shiloh church, who had been close to the family for more than 35 years. —L. M. M.



Taking Church Seriously

There are chapels in Vietnam on the bases that until recently were considered secure. Navy Chief of Chaplains, Rear Admiral James W. Kelly, accompanied by field chaplains of lesser rank, visits these chapels. To attend church here may be serious business. The small portion of the chapel shown here appears to have nearly thirty bullet holes in it. What is your excuse for not attending church last Sabbath?