OUR WORLD MISSION

Statement of the Treasurer, April, 1961

BUDGET RECEIPTS

| Treasurer’s Boards’ Apr. | | Boards’ Apr. | |
|------------------------| | 7 Mios. | 7 Mios. | 7 Mios. | 7 Mios. |
| Adams Center 80.35 | | 80.35 | 489.65 | 75.70 | 75.70 |
| Albion 40.70 | | 40.70 | 235.28 | 235.28 |
| Alfred 1st 41.54 | | 41.54 | 258.90 | 258.90 |
| Alfred 2nd 283.16 | | 283.16 | 1,169.71 | 1,169.71 |
| Associations and Groups 17.77 | | 17.77 | 143.72 | 143.72 |
| Battle Creek 489.18 | | 489.18 | 3,811.43 | 3,811.43 |
| Bay Area Fellow 34.50 | | 34.50 | 34.50 |
| Berlin 40.70 | | 40.70 | 238.80 | 238.80 |
| Boulder 75.70 | | 75.70 | 500.01 | 500.01 |
| Brookfield 1st 53.50 | | 53.50 | 162.30 | 162.30 |
| Brookfield 2nd 100.00 | | 100.00 | 150.00 | 150.00 |
| Buckeye Fellow 67.00 | | 67.00 | 511.00 | 511.00 |
| Buffalo Fellow 66.99 | | 66.99 | 607.74 | 607.74 |
| Carrway 74.63 | | 74.63 | 322.95 | 322.95 |
| Chicago 26.90 | | 26.90 | 75.34 | 75.34 |
| Dayton Beach 23.00 | | 23.00 | 82.79 | 82.79 |
| Denver 35.00 | | 35.00 | 45.00 | 45.00 |
| DeRuyter 21.00 | | 21.00 | 175.72 | 175.72 |
| Dodge Center 203.53 | | 203.53 | 1,375.80 | 1,375.80 |
| Edinburg 30.00 | | 30.00 | 51.00 | 51.00 |
| Fair 71.92 | | 71.92 | 71.92 |
| Hamond 233.41 | | 233.41 | 133.41 | 133.41 |
| Hebron 1st 1,190.00 | | 1,190.00 | 400.00 | 400.00 |
| Hopkinton 1st 52.50 | | 52.50 | 577.78 | 577.78 |
| Hopkinton 2nd 12.50 | | 12.50 | 12.50 | 12.50 |
| Houston 1,035.55 | | 1,035.55 | 15.00 | 15.00 |

Los Angeles 45.00
Christ’s 807.70
Dead Creek 2,885.15
Memorial Fund 1,070.30
Middle Island 13.00
Milton 660.89
Milton Junction 822.28
New Auburn 213.79
North Lawp 383.37
Nortonville 92.83
Old Stone Fort 108.00
Point Rock 194.30
Pawlet 413.64
Plainsfield 2,885.15
Richburg 472.00
Ritchie 40.00
Rockville 137.00
Roosevelt 15.00
Rochvile 157.97
Relay 100.00
Salmon 123.71
Schenectady 114.00
Shilo 297.07
Teara 47.72
Verona 1,006.98
Walford 248.50
Washington 223.00
Washington People’s 5.00
Waterford 639.31
White Cloud 339.95
Yonah Mountain 3.75

$4,741.19 $45,061.83 $2,550.01
SUMMARY

Current annual budget $111,205.60
Receipts of seven months $47,611.84
Balance needed in five months 64,683.16
Average needed per month 12,936.63
Percentage year elapsed 58.67%
Percentage budget raised 42.78%

G. E. Parrish, Treasurer.

TREASURER’S DISBURSEMENTS

Board of Christian Education $ 407.84
General Conference 742.27
Historical Society 118.27
Ministerial Retirement 629.76
Ministerial Training 641.66
Missionary Society 1,589.60
Tract Society 500.01
Trustees of General Conference 32.65
Women’s Society 72.35

$4,741.19

SEVENTH DAY BAPTIST GENERAL CONFERENCE

JUNE 12, 1961

The Sabbath Recorder

Children’s Day is more than a display of fancy clothes and recitations by shy girls and boys. For the sightless there can be the joy of discovery in the Word of God as trained fingers read the message of hope.
Two men have now looked down upon the earth from space. Their spacecraft hurled beyond the thin edges of its enveloping atmosphere. One of them was heard to exclaim three minutes after take-off: "What a beautiful view!" We do not know what the other man thought in his heart while he was gaining his unique world view. One imaginative writer has pictured the beautyful lookers-on had to dismiss those thoughts when they landed and mingled again with the atheistic leaders of his country. We would like to think that a view of the whole earth in an hour's time had such an effect upon a Communist party member. We know that Commander Shepard was aware of another force beside the fiery blast that lofted him to his pinnacle view — the power of prayer offered up in his behalf by church people.

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

It must be a great experience to look down upon the real world and be able to say, "What a beautiful view!" Such views are only slightly similar to God's perspective. Only by revelation can man see the world as God sees it, and revelation couched in human language must of necessity be partial. Man cannot imagine that his flight into space is more like that of a tightly bound prisoner than that of a conqueror or creator. These flights are fraught with danger and the danger of human error. Technical improvements will continue to reduce the dangers and expand the range, but man will ever be the creature and God the Creator.

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

The Manual Work of the Church

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

The church, poor and persecuted, could not and dared not erect conspicuous buildings. Times changed. Power and money were the names of the game. The building materials were most plentiful and with whatever skills the members had acquired. In most cases the specialization and unionization of our age make it impractical to try to build modern churches with volunteer work. Sometimes, however, the new building needed is financially out of reach unless men can be found who will freely contribute the necessary skills. Even those who are but loosely connected sometimes are drawn to the faith of the church as they work from the blueprints of the building and associate with those whose work can really be seen to be an evidence of their faith.

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

The pastor is happy to see that many members who learn to work together in the manual labor of the church are committed for working together in the spiritual program. Fellowship is developed in the raking away of dead leaves, spring housecleaning, pouring foundations, hammering, and not to mention the worth-while conversations at the noon lunch. It is good to know that we can be builders or can have some small part in the ongoing work for which the church exists.
Governor Dempsey of Connecticut has vetoed a bill which would permit liquor-selling places to remain open until 11 p.m. on Sundays. The present regulation allows sales only between noon and 9 p.m. One of the chief arguments against vetoing the new bill was that it "would impair proper observance of the Sabbath." As a matter of principle some could challenge that reasoning. We do not find anything in the Bible that would lead us to call the first day of the week the Sabbath. The weekly Sabbath of the Bible always began at sundown on Friday and ended at the first day of the week the Sabbath. The observance of the Sabbath, according to a decision of the Supreme Court, excludes Sunday observance of the Sabbath.

Sunday Laws Upheld by U. S. Supreme Court

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

However, such laws are constitutional only to the extent that they are general regulations, not special laws which would impair proper observance of the Sabbath. In the field of Sunday legislation, this means that the Sabbath laws are constitutional if they do not seriously interfere with the observance of the Sabbath. The Court ruled that such laws would not impair proper observance if they do not interfere with the Sabbath observance of the community.

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

By a vote of 8 to 1 the Court ruled the Maryland and Pennsylvania Sunday laws constitutional, but it divided 6 to 3 in two other cases upholding enforcement of the Sunday laws of Massachusetts and Pennsylvania against Orthodox Jewish merchants who closed their stores on Sunday even though the laws are of a secular rather than a religious nature. The majority held that "as presently written and enforced, most of these laws, at least, are applicable today as when it was written. They are of a secular rather than a religious nature, and there are no regulations to the establishment of religion as those words are used in the Constitution."

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

Justice Felix Frankfurter produced an 86-page opinion which is one of the most comprehensive of all Supreme Court decisions. The approach taken by the Court in this case is the Constitutional approach in prohibiting commerce on Sunday in the state of the United States.

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

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

The Court ruled that the Sunday legislation may not be a violation of the 'establishment' clause if it can be demonstrated that its purpose — evidenced either on the face of the legislation, its legislative history, or its operative effect — is to use the state to aid religion.

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

— Baptist Press

Peace Corps Missionary Service

According to the Washington Evening Star the Peace Corps is struggling with the problem of the best way to work. In the United States, which constitutionally cannot receive government money, one idea that has been advanced is that a Peace Corps Foundation be established which would give grants to the more controversial projects.

It has been explained that the Peace Corps personnel will be engaged in such activities as teaching English, instructing in nursing and sanitation, construction projects, support of civil groups, research, relief work, and all manner of activities that are difficult to support. The Peace Corps will be engaged in such activities as teaching English, instructing in nursing and sanitation, construction projects, support of civil groups, research, relief work, and all manner of activities that are difficult to support.
Parochial school interests have been advised that Congress will be given an opportunity to vote on an expanded program of Federal loans for private schools.

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

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

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

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

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

Opponents of the parochial school amendment of the National Defense Education Act frankly admit that their cause is in trouble. They feel that precedents already set for aid to private schools, the frequently expressed opinions that special national aid to private schools is constitutional, and the commitments of some members of Congress to consider parochial aid, make the outcome of this bill uncertain at the present time.

However, proper church-state relations are being strained to the breaking point by the insistence of the parochialists for help for their schools. If a substantial parochial school loan program can be agreed upon for projects of "special national interest" apart from the teaching of religious education, it might carry Federal grants for these same purposes will be made available.

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

Conference Registration

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

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

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

If you do not receive a registration form and you plan to attend Conference, write your church requesting one, and if there are none available write to the Rev. Earl Cruzan, 118 Mill St., Sturbridge, Mass. These forms should be available to you through the churches before July 1.
led by Mr. Coombs. Almost all took part in the Bible discussion which was on the verses assigned for next week’s Sabbath School lesson, and in the familiar Helping Hand played an important part.

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

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

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

Leon Lawton has summed up the matter:

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

Maiden Hall School 

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

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

The shortage of funds from which the immediate problem for the Jamaica leaders. He reports, “The Grendale School’s farm has gone into the red, although with past Charles Smells was manager it paid for the land in three years. The present manager, Mr. Edward Byfield discontinued his services as of May 31, 1961.

After much discussion, it was voted to borrow funds from the Conference Subsistence Fund, enough to finish out the present term. It was decided that it would be best to notify the teachers at Maiden Hall that school will end the end of the summer term and that they are free to seek other employment after August 31st.”

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

In the service which followed, every adult offered his prayer, testimony to the love of Christ and his faithfulness in the week just closing and on other occasions as well.

Under these conditions, a group of young people in the Kingston church have developed an interest in the Orange River and winding Wag Water River to the north of the forty-five miles across the mountainous backbone of the island and down the same voice leads the singing of the hymns in the morning stayed beside the beach as a background for the singing. Jerome Coombs, a teacher in Crandall Post Office, has developed an interest in the Orange River, besides the one at Hamilton may be able to offer when he visits them, must develop their own program.

All the members of the Orange River group, except for suggestions as Pastor visits them, must develop their own program and, except for such suggestions as Pastor may be able to offer when he visits them, must develop their own program.

The shortage of funds to operate the Maiden Hall School is yet hope and there can yet be victory if our hindsight now permits us to see too clearly, running third. (Rev. John Hill, the assistant pastor of the Kingston church, was contributed by Pastor Headrow.)

The shortage of funds to operate the Maiden Hall School is yet hope and there can yet be victory if our hindsight now permits us to see too clearly, running third. (Rev. John Hill, the assistant pastor of the Kingston church, was contributed by Pastor Headrow.)

THE SABBATH RECORDER

SABBATH SCHOOL LESSON

for June 24, 1961

The Fruits of Faith

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

JUNE 12, 1961

WOMEN'S WORK — Mrs. A. Russell Manners

Religious Journalism

Promotion

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

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

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

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

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

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

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

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

So, Isaiah's vision and revelation (Isaiah 6), according to this author, "becomes psychologically intelligible as the outcome of a spiritual crisis, due to historical events and reflection on them... What seemed spontaneous had really been prepared for." That Christ did not hold any such view is clearly shown in his own person and mission were attested by supernatural revelations from God. At His baptism in the Jordan, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." John 1:32-34

The writer above quoted tries to show that Jesus Himself is an illustration of His principles: "There is a striking absence of any claim to peculiar or abnormal modes of intercourse." It is true that Jesus, like God, was a peculiar Son, but that one who has been begotten by God from heaven is the Son of God.

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

The Cure of Souls

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

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

The treatment, they say, consists in bringing these hidden things to light; they must be confessed. This, of course, is in harmony with Christian principles; but they say that merely giving vocal expression to the trouble is all that is needed to effect a cure. Sometimes, there is an improvement, but this is usually at the cost of spiritual and moral conviction, so that later the state of the man is worse than in the beginning.

Cure by this method can be accomplished only by denial of God and moral responsibility to Him. In fact, the great difference between Christian and psychoanalysts divorce the problem from the fact of sin and human accountability to God. They relate every inward conflict to the man himself, not to God, and His moral condemnation.

True Psychology

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

The fact is, psychology is not a new science; and the Bible is the best textbook on the subject. It reveals, from the dawn of history, the nature of the soul, its health, its diseases and its cure; and that is Christ. He says, "Come unto Me, and I will give you rest." (Matt. 11:28.)

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

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

JUNE 12, 1961
**The Sabbath.**

Dr. Hurley has had a unique distinction. He commented on putting aside her desire to acquire a college education at the age of fifteen, and how Mrs. Hurley had declared, "Let us use it wisely for the glory of His Divine origin, in time, with intellect, as a spiritual being with the promise of spiritual advancement." He challenged the graduates and his audience to rebuild the dignity of the individuals and the worth of a human personality.

**Salem College Notes.**

One of the degrees conferred by Salem's president was to an 84-year-old Shireen Hurley, his wife. The Salem president reviewed the long struggle her wife has had and the sacrifices to achieve this unique distinction. He commented on their marriage nearly a quarter of a century ago, and how Mrs. Hurley had held aside her desire to acquire a college degree to take part in club work, community life, church activities, her singing, and other important, to mother four daughters who were present for the ceremony.

In his annual presidential statement, Dr. Hurley called this a year of "ground breaking and work completed in recent months. He further outlined the signing of contracts for the construction of new buildings on the Salem campus. The retirement of Harley D. Bond was announced by President Hurley, who praised Mr. Bond as "a pillar of Salem, who had given of himself for more than thirty years to further his approach to education in his native West Virginia." Mr. Bond served as one of the parade marshals for the commencement program, along with Harold Bukke, director of the Clarksburg Branch of Salem College.

**Pastoral Changes.**

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

**Pastor Resigns.**

Rev. Robert Lippincott submitted his resignation from the Nortonville Seventh Day Baptist Church on May 7, to accept a pastorate in Arkansas. As a result of his resignation, the Rev. Leon R. Soper of Roanoke spoke forcefully on the suggested theme of the day, as did Pastor Dickinson (chairman of the Tract Board Committee) of Riverston, Calif., congregation listened to a sermon entitled "A Quest for Better Motivation." In this his thirty-third year of service to Sabbath observance is suggested by the pastor's subject, "The Law of Grace." The Verona, N. Y., minister spoke on "Two Essentials for Christian Sabbathkeeping." He also printed as an insert an original poem, "Remember the Sabbath Day," which was sung to the tune "Serenity" after the sermon. At Weston, R. I., Pastor Earl Cruzan used the tape-recorded sermon by Leroy Bass at the Sabbath eve, and spoke on "Sabbath Values" at the regular morning worship hours. Another aspect of the biblical Sabbath was brought out in the White Cloud, Mich., church — "The Sabbath, A Sign." It is probable that other church bulletins or news items yet to be received will recall other points of interest and evidences of attempts to effectively observe a day devoted to recapitulating the values of our distinctive belief and practice.

**For Youth Only. We Hope They Understand.**

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

**THE SABBATH RECORDER.**

**JUNE 12, 1961.**
Phillips has announced that Dr. John A. Huffman, former president of Winona Lake School of Theology, will become a trustee. He served as director of Fuller Theological Seminary Summer School Division at Winona Lake, Indiana.

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

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

Halley Gets Gutenberg Award

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

In making the presentation, Dr. Robert T. Taylor, a long-standing friend of Mr. and Mrs. Halley, and senior executive secretary of the American Bible Society, said, "The conferring of the Gutenberg Award upon Dr. Halley is an illustration of the ideal combination of two aspects of Bible use. For his Bible is that of widely disseminating the Scriptures. Dr. Halley has provided the ministry of opening the Scriptures to those who seek its teaching."

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

Thousands Converted in Jamaica Crusade

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

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

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

Mrs. William H. Macorikel, Chicago Deaconess, Died at 81

Clare F. Macorikel, wife of William H. Macorikel, of 3223 W. Ohio St., Chicago, Ill., was called to rest May 19, 1961, after an illness that had confined her to her home for the past year. Her parents were not connected with the Seventh Day Baptist Church, she herself being a convert to the Sabbath.

The Chicago church, recognizing her faithfulness and capability, chose her as a deaconess, May 20, 1950, an ordination service was conducted for her and Raymond Sholtz. At this time the church was co-pastored by two seminary students, Leonard Meeker, and Robert S. Lipton, and three other pastors and Deacon Mark Wiley (who still serves the church). There served the Mother-Daughter banquet at the Baptist church in Watertown recently. The Ways and Means Committee sponsored ham dinners on Easter in two churches.

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

The workshops of the second year Program for Advance are nearing completion. They are held on Sabbath afternoons so that members may attend as many different workshops as possible. The Junior Christian Endeavor conducted the church service, Sabbath, May 4.
Obituary

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

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

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

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

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

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

Maccorkel.—Clare F. Blisset, wife of William H. Maccorkel, was born in 1880, and died at her home in Chicago, Ill., May 19, 1961.

She was ordained a deaconess in the Chicago church in 1950. (See extended obituary on another page.)

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

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

He was married to Bula L. Warner June 12, 1925, by the Rev. James Hurley, then pastor of the Verona church. Besides his wife he is survived by two daughters, Jean (Mrs. Alden Vierow) and Twila (Mrs. John Vicco), both of Olean; three brothers, Craig of Verona, Raymond of Davenport, Iowa, and Floyd of Onedia; two sisters, Mrs. Dena Davis of Verona, and Mrs. Leon Matly of Plainfield, N. J. There are four grandchildren and several nieces and nephews.

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