on the meaning of church membership. Money has been sent to our missions, also to CARE, to Mission Notes, and also given to the church. The children also have social times.

The Youth Fellowship met with other young people of the county in a neighboring town recently. Foreign exchange students presented a panel for the program followed by a social.

— Correspondent.

A missionary says, 90 per cent of all converts in Latin America are the result of "Literature Evangelism."

Obituaries

Burkard.—Evelyn F., son of Fred and Edna Burkard, was born at Little Genesee, N. Y., on September 24, 1912, and died in Alfred, N. Y., March 24, 1962. (See extended obituary elsewhere in this issue.)

Davis.—Lewis Clarke Leroy, passed away suddenly at his home at 541 Arapahoe Ave., Boulder, Colo., on February 2, 1962. He was born January 21, 1892, in Beausard, Man., to Lewis Almon and Alice Sykes Davis.

He is survived by his wife, Minnie Potter, Davis; his mother, Mrs. Alice Davis of Boulder; a brother, Ewlyn J. of Webster Grove, Mo.; two sons, and six daughters.

Mr. Davis served his community faithfully as a member of the Boulder Fire Department from which he retired after twenty-seven years. He was a member of the Boulder Seventh Day Baptist Church and was much interested in the work of the Rocky Mountain Youth Camp to which he contributed time and effort for many years. He also served his church in choir and quartet work.

He was devoted to his family; and his children, left to cherish his memory are: Lewis M. Davis Jr. of Roswell, N. Mex.; Duane D. Davis of Boulder; Mrs. Juanita Lusic of Boulder; Mrs. Dorothy Lusic of Boulder; Mrs. Ruth Creuzan and Mrs. Shirley Creuzan, both of White Cloud, Mich.; Mrs. Barbara White of Lakewood, Colo. There are nineteen grandchildren.

Funeral services were held on Monday, February 5 from the Howe Mortuary with Rev. Erlo Sutton officiating.

— L. E. B.

Sutton.—Elsie Blanche was born on Greenbrier Run, near Salem, West Virginia, May 5, 1881. She was the seventh child of a family of eight born to Judson and Mary Elizabeth Morris Fitz-Randolph.

Because of the age of her father, and the inability of her younger brother to any longer do the work, the farm where she was born was rented, and the four still at home moved to Salem. Here she was for a time employed as bookkeeper in a large grocery and later as a clerk for a brother-in-law, who was county assessor.

On October 5, 1903, she was married to Erlo E. Sutton, then a public school teacher in West Virginia. Later he entered the Gospel ministry in the Seventh Day Baptist church and they went to Rhode Island for their first pastorate, serving successively in Andover and Little Genesee, N. Y., Sheldon, N. J., Milton Junction, Wis.; Denver and Boulder, Colo., where they retired and built a home.

She was deeply interested in the work of the church, especially with children, helping to organize and supervise groups and closely graded work in Bible schools. After her son and daughter were married, she traveled extensively in the U. S. with her husband, who for several years was executive secretary of Religious Education for the denomination in the U. S. Mrs. Sutton, after a long illness, died at West Hallock, Ill. at the age of ninety-four.

— Correspondent.

The SACaith Recorder

APRIL 23, 1962

THE JOY OF NEW-FOUND LITERACY

Africans — millions of them — are finding it easy to learn to read through the lessons and charts provided by the world literacy program of the National Council of Churches. In 60 different nations and in 200 languages adults and youth are expressing their joy in places where 79 mission boards are working to present Christ to those they are helping to learn to read. The responsibility to provide an abundance of faith-building literature for these new readers rests heavy upon the churches.
For our church

Lone Sabbathkeeper is the term used of Seventh Day Baptists members who are temporarily or permanently living at a considerable distance from their home church. A United States map prepared by the former secreted records of the church and the Women’s Board, and now hanging in the front office of the corresponding Sabbath Tract Society, is dotted with pins, each of which represents one or more of these lone Sabbathkeepers. The pins are alike, but not the area of different types or gradations of type. Since this is true there is no single answer to the frequently discussed problem of how to nurture the faith and channel the service of lone Sabbathkeepers.

Some of our people have moved temporarily or permanently from the North to warmer climates. It has been observed by wise men of the past that fruits and vegetables grown near the North are likely to be of the best flavor. It is a fact that the northernmost area of production usually produces the best flavor and the highest plateau of Valencia oranges gave us an example of our denominational paper changed to their new address. Perhaps they find opportunities for witnessing to their less purposeful neighbors in the new warm dwelling place. We hope so. But those in good health and normally active in their home church must feel that they are taking a long vacation from work that might be theirs if they were nearer to a substantial group of people of like faith.

From these the finest couples we move on to visit other types. Here are some who are loyal to the Sabbath at home and away from home but become so interested in the work of churches of different faith and practice that they do not grasp as many opportunities as they might to travel the extra miles to a Seventh Day Baptist church that needs their help.

Our hearts go out to some other individual and families whom in tenderness we like to call lone Sabbathkeepers because they wish they were. In their hearts they believe the truths that were held common in their families from church-going for the time when circumstances which seem at present to be beyond their control will be changed and they can again observe the holy day with rest and worship as they think they should. Although we enter sympathetically into their problems we wonder in some cases whether or not they put first those things which can make or mar decisions about location or employment.

There is another man whom nearly every pastor has met in calling upon those far from church. He is the successful man who once had a close connection with one of our churches but has spent most of his life away from church. Pursuing what the Bible calls the things of the world. He is well able to send a check annually upon request to the home church which still holds for him a certain amount of sentimental value. He knows little about the church, its standards, or the activities of its people. He has not subscribed to the denominational periodical for too many years. One has a feeling that he is not entirely satisfied with what he has gotten out of life. Perhaps he would give advice to young folks similar to what is so often handed by a man enslaved by a bad habit, “Some day I would have done.”

We have not met all of the lone Sabbathkeepers. You could introduce us to variations of these types and could say more about the problems of reaching those who seem to be drifting away from the clear teaching of the Bible and from the joy of working unitedly for the faith.

Our pastorate work. It might have been far easier for Him to convert the gentiles who appreciated His ministry but He chose to devote a major portion of His time to “the lost sheep of the house of Israel.” To be sure, He sent His apostles out to all the world, and we should heed His command. We ought not to be intended, but love also the scattered sheep and to rejoice when the wandering one is brought back into the fold.
Fifth Anniversary at Texarkana

A church that is 225 years old in this country is an old church and can be justly proud of its years if it is making progress and frequently considering enlarging its facilities because it is growing in membership and in concepts of service. Such is the Seventh Day Baptist Church of Shiloh, N. J., featured in a recent issue.

The Texarkana church celebrated its fifth anniversary with appropriate ceremonies on March 31, one week after the Shiloh program. It, too, ought to be given due credit and should be remembered in prayers of thanksgiving and petition. Five years is not a long time, but it is long enough to find out whether the dreams of the charter members are being realized or were just dreams. Five years tells a story of survival and growth in the case of this church in the border city of Texarkana. The congregation has secured and enlarged its meeting place and now has a resident pastor giving more time to local work and church care. The program on March 31, with dedications by Pastor Marion Van Horn looks as if the occasion was very fittingly celebrated with a COMMUNITY service, good music, and well-chosen words.

In the providence of God a new church is far enough on its way to prove that it is ready to extend its service and take its rightful place among those that are older. We should take off our hats to those who have labored so effectually. Let us also not forget denominational funds and missionary support played a large part in bringing this organization to the happy occasion of its fifth anniversary. All of us have a financial as well as a prayer interest in most of the new congregations that reach for our first milestones.

A pack horse can be loaded with a mountainous burden. A soldier can learn to trudge on indefinitely with a well-adjusted heavy pack. But he who packs a grudge has a backbreaker.

President's Message

Prayer at General Conference

Besides the regular devotional periods at General Conference, Aug. 13-18, when one may "Draw Near to God" in a more formal way, there will be time for spontaneous and personal devotions. While the days will be full, they will not be so long nor begin so early that one will not have time to "Draw Near to God" in the beauty of the surroundings. "Areas of Prayer" will be designated in the out-of-doors and in certain buildings.

Prayer, of course, will be a regular part of the devotional and worship sessions, but there will also be time for spontaneous and personal prayer. Of particular note here is the "Prayer Vigil" to be held in the "Upper Room."

In the tower of the chapel at Mission Farms, Minneapolis, Minn., is an upper room that looks out over Medicine Lake and the conference grounds. This upper room will be open at all times for those who wish to pray quietly for the needs of our denomination and for the work of General Conference.

So that we might have an unbroken continuity of prayer for our work as Seventh Day Baptists, folks will be asked to sign up for 15-minute segments of prayer throughout the days and nights of General Conference. This "Prayer Vigil" will be scheduled continuously except during the periods of General Conference sessions. We will be expected to bring our prayers to the sessions!

Prayer is an integral part of our Christian calling and should undergird all the activities and program which we undertake. In prayer at General Conference we will "Draw Near to God."

Pray!

Melvin G. Nida.

WANTED: A pump organ for the new church at Fowlerville, N. Y. Heat and tenderness. Do you know of one in church or private home, not being used, but in good condition, that could be given to be shipped with the Burdicks' luggage when they return? - Dr. Victor H. Burdick, 190 West Street, Battle Creek, Michigan.

APRIL 23, 1962
JESUS WAS GOD
A Bible Reading
By Lester G. Osborn
(Pastor of the Shenandoah, N. Y., church and recording secretary of the Seventh Day Baptist General Conference.)

A. Jesus Was Lord
Lk. 2: 11 — "Unto you is born . . . a
Savior which is Christ the Lord." (Martha)
Mk. 2: 28 — "The Son of man is Lord also of the Sibabath; Mt. 7: 21-23 — "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; Acts 10: 36 — . . . Jesus Christ (he is Lord of all)."
1 Cor. 2: 8 — "... crucified the Lord of glory.
Rev. 19: 16 — "On his thigh a name written, King of kings, and Lord of lords."
Jn. 20: 28 — "Thomas . . . said unto him, My Lord and my God."

Deduction — While the Greek KURIOS (Lord) may be used in polite address as a deeper meaning in in addressing Jesus, it certainly has passages. It can only refer to Jesus (1) Lk. 1: 31-35 — Jesus was the Son of the Highest . . . the Son of God. (2) Mk. 1: 1 — Jesus was the Son of God. (3) Mt. 3: 17 — "And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased." Mt. 17: 5 — "A voice came out of the cloud, saying, This is my beloved Son in whom I am well pleased, Hear ye him." 2 Pet. 1: 17 — "There came a voice to him from the excellent glory."

Deduction — The apostles and other followers, the New Testament writers, an Ethiopian, and a Roman centurion, all witnessed that Jesus was the Son of God. He was the second person of the Trinity — God the Son.

B. Jesus Was the Son of God
(1) Lk. 1: 31-35 — "Thou shalt call his name Jesus; he shall be great, and shall be called the Son of the Highest . . . the Son of God."
(2) Mk. 14: 61, 62 — "Thou art the Son of God." (Mark)
Mt. 27: 43 — "He said, I am the Son of God." (Mark)
Mt. 16: 16 — "Thou art the Christ, the Son of the living God." (Peter)
Mt. 16: 17 — "O my Father, if it be possible, let this cup pass from me."

Deduction — The angel Gabriel, in the announcement to Mary, says that Jesus was the Son of God.

(3) Jn. 1: 1 — "The gospel of Jesus Christ, the Son of God." (Mark)
Jn. 1: 1 — "I have seen and borne witness that this is the Son of God." (John the Baptist)
Jn. 1: 49 — "Thou art the Son of God." (Nathanael)
Mt. 26: 39 — "O my Father, if it be possible, let this cup pass from me." (the apostles)

Jn. 11: 27 — "Thou art the Christ, the Son of God, who would come into the world." (Martha)
Mt. 27: 54 — " Truly this was the Son of God." (centurion)
Rom. 1: 3, 4 — "Concerning his Son Jesus Christ our Lord." (Paul)
1 Jn. 3: 23 — "This is his commandment, That we should believe on the name of his Son Jesus Christ." (John)
Acts 17: 37 — "Therefore, I believe that Jesus Christ is the Son of God." (the Ethiopian)

Deduction — The apostles and other followers, the New Testament writers, an Ethiopian, and a Roman centurion, all witnessed that Jesus was the Son of God. He was the second person of the Trinity — God the Son.

Deduction — Demons recognized Jesus as the Son of God and feared Him.

(4) 2 Cor. 11: 30-33 — "If I be an Archbishop, yet am I not the greatest of Archbishops; if I be an Apostle, yet am I not the greatest of Apostles." (Galatians)
Jn. 17: 1, 5, 21 — "Father, the hour is come, glorify thy Son, that thy Son may also glorify thee . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one." (I John)

Deduction — Jesus was God, and is God. He was and is Christ the Lord. He was and is God the Son, the second Person of the Godhead. He was with God before the world was — pre-existent. Many other passages could be quoted. Reference could be made to His omnipotence and omniscience. How can anyone doubt the deity of Jesus? This is not to ignore or depreciate His humanity. Only by "tabernacing" in the likeness of sinful flesh could He have been the Savior. An impartial study of the New Testament can lead to only one conclusion: The Word, who was made flesh, was and is God. Jesus was God!

LET'S THINK IT OVER
Unfinished Home Missions Task
The missionary task of the church on the American continent will not be completed in the 20th century, the chief home missions executive of the Methodist Church has warned his denomination's Board of Missions. This prediction and a warning against a "cure-all" attitude toward interdenominaional co-operation and merger were given by Dr. H. Howell Snook, of Philadelphia, a layman and general secretary of the Board's division of national missions. To change the heart of man, that is the task of the church — that is our task," Dr. Snook declared. "To take all men the reconciling gospel, this must be our commit­ment. It is a task which will not be com­pleted in the 1960's, or the '70's, or yet in this century — but it is the task that we must be about." — W. W. Reid.

SABBATH SCHOOL LESSON
for May 5, 1962
Christians in a Pagan Society
Lesson Scripture: 1 Peter 2: 9-21.

THE SABBATH RECORDER

APRIL 23, 1962

7
Thoughts on Distinctive Seventh Day Baptist Beliefs

By Thelma Tarbox

(A letter received from a Baptist minister in Rhode Island to his Advisory Board, which resulted in an offer of church facilities to be used on the Sabbath.)

There aren't enough words to express how good you folks are to let me present my Baptist point of view. You are setting an example which I hope will be followed by many churches. Within Christ's of different denominations get together and talk out their differences. I think the way is paved for us to feel the same spiritual kinship in the seventh day community. He's open on Saturday, but no one expects us to go. I think the way is paved for us to feel the same spiritual kinship in the seventh day community. He's open on Saturday, but no one expects us to go.

Certainly Baptists and Seventh Day Baptists share all the basic Christian doctrines. The one difference between us is that Seventh Day Baptists worship on Saturday. We have three primary reasons for this practice. First, it is the seventh day, the memorial of Creation, which God commanded to be remembered and kept holy. Before God spoke the Ten Commandments at Mount Sinai, He instituted the Sabbath among the Israelites and showed how important it was by providing the miracle of extra manna on Friday; the second reason Seventh Day Baptists keep Saturday is because Christ observed the seventh day and said it was to be kept holy. The third reason why Seventh Day Baptists observe the Sabbath is that it is the Lord's day, the day God restored His children to the Garden of Eden. It is also the day God made man's body capable of feeling the same spiritual kinship as He had with Adam. We trust in Christ and let Christ-love take over in his life so that it becomes possible to obey God's law. Grace does not negate the obligation to keep the Ten Commandments. Paul declares that the law was given in which it is written, "Thou shalt love the Lord thy God with all thy heart." And he states: "Shall we sin because we are not under law but under grace? God forbid! (Rom. 13:14)."

People interpret the Sabbath Commandment to mean that it is necessary to keep one day in seven. By doing this, no difference which day of the week is selected. The majority suffer little inconvenience by having two or more weekly worship days. But what happens when a Sunday keeping family moves into a seventh-day community? For this family Saturday has become the busiest day. Are they going to stop work and attend local services? If they do, will they be able to feel the same spiritual kinship in the seventh-day church that they felt among first-day Christians? Moreover, if they enter wholeheartedly into the activities of the Sabbath church, what are they going to do about Sunday? Will they catch up on the work they couldn't do while going to church on Saturday? Sunday unuttered by secular activities? Take the case of a Sunday Christian who establishes a church in a seventh-day community. He's open on Saturday, but nobody buys. Sunday he closes. By then the housewives need milk and bread. The money on Saturday and the Sabbathkeepers go hungry on Sunday. Another type of problems are created by having two Sabbaths. Good next-door neighbors can't very well experience the blessings of belonging to the same church when one believes in Saturday and the other believes in Sunday.

Likewise, the children of Sabbathkeepers are beset by heartbreaking chores. Will they go to church, or will they participate in the school functions which take place on Saturday? Will they give up basketball and other cherished activities, or will they compromise their religious discipline among these all-important ten years? It is easy to see that having two days of worship creates heartbreaking hurts and many inconveniences. Does God care? Is it possible that the Creator of a harmonious universe has left the question of the Sabbath unsettled? I can't help but believe that God makes it plain in the Bible that all Christians should worship on the same day of the week and I think He specifies which day He wants set apart for that purpose.

Some people claim that Jesus fulfilled the law and therefore Christians don't have to keep the commandments. Among the definitions of the word, "fulfill," given in the New Century Dictionary, are such meanings as: "make complete or supply what is lacking; perform or do; obey or follow commandments." People are mistaken when they think "fulfill" means to do away with. Jesus said He came not to do away with the law (that is, He came to obey and to complete the law). He further stated that not one jot or one tittle would be left from the law until all was fulfilled, and that those who broke the least of the commandments would be called least in the Kingdom of Heaven and those who kept and taught others the commandments would be called great in the Kingdom of Heaven. It is true that Jesus kept the Passover, the sacrificial rites, and all the tenets of the Jewish religion. These, however, are not necessary for Christians because the crucifixion "blotted out these ordinances and ushered in a new covenant between God and man. The Sabbath law, however, is not listed among the Jewish laws, but holds a unique place in the Ten Commandments. It was not the Jewish laws which got Jesus into trouble, but His interpretation of the Ten Commandments. Because He established for all time the proper observance of the commandments, and especially because of His treatment of the Sabbath, the leaders sought to kill Him.

Alleged Basis for Sundaykeeping

Sunday observance is based upon the tradition that Christ rose on the first day of the week. But did He? Matthew says the tomb was found empty in the end of the Sabbath. The Gospel of John indicates that Christ was crucified the day before the Passover. Therefore, if Christ arose on Sunday, He would have been in the grave three days and three nights just as He said He would. He couldn't very well be called least in the Kingdom of Heaven and those who kept and taught others the commandments would be called great in the Kingdom of Heaven.

Other than the references to the discovery of the empty tomb, the first day is mentioned only twice in the New Testament. Acts 20:7 speaks of a night service when the Christians broke bread and Paul preached until midnight. This may have been a Saturday night service.

(Continued on page 14)
After the supervisor stated the present situation relative to underwriting the cost and mailing of the Helping Hand, it was voted that each church consider the possibility of contributing a portion of the cost of the Helping Hand and report back at conference time on their decision.

Bona Ventura sought financial aid of the Conference for the enlargement of their church. Pastor Trotman stated that they hope to add a vestry and enlarge the sanctuary by an additional.

It was voted to give Bona Ventura $70 as a gift, and make them a loan of $30.

After singing "Have Thine Own Way, Lord," the session closed with the benediction by Pastor Trotman.

**News Items from Jamaica**

A Pastor's Class in preparation for church membership is being offered by Rev. Leon R. Lawton, meeting each Sabbath eve at the church. Beginning the Class on April 15, it is being used to guide the classes.

The good news from Crandall High School is that four students have passed the Cambridge Examinations from last year's graduating class. Headmaster Davis would give credit to the fine teaching staff of Crandall High School.

**WOMEN'S WORK — Mrs. Lawrence W. Marsden**

**National Temperance Leader Makes Appeal to NAE Women**

The president of the National Woman's Christian Temperance Union declared at Denver on April 11 that congressional curbs on prohibition have again become necessary to reduce mounting alcoholic beverage consumption and addiction as well as the effects of alcohol-linked, juvenile and drunk-assisted crimes and highway fatalities.

Mrs. Fred J. Evanson, Ill., spoke at a Women's Fellowship section of the National Association of Evangelical convention in the Denver Hilton Hotel citing the current annual $11.3 billion national consumer expenditure for drink, the six million alcoholics in the country, and an increasing rate of drink-associated crimes and highway fatalities.

"Despite deceptive propaganda and promotion by the liquor traffic," Mrs. Tooze said, "the nation is learning that people cannot control the effects of alcoholic beverages once it is inside of them, and that the effects made drinkers will mean a menace to society, the home, and their associates.

"Alcoholism and drunkenness have proven not to be pleasurable and harmless results. They are malignancies that turn people into reckless irresponsibles who are a hazard to others, by taking away their abilities of self-control. The American home is entitled to public protection from this vice."
DEAR FELLOW-WORKERS IN CHRIST:

Gary of the

When we arrived on the last day of December, we found a note from the Rev. S. called. We were so sorry to have missed him and that we did not find it possible to attend church at Daytona Beach.

ally the mocking birds and cardinals, and

was good to be able to talk in person

fellowship of other Seventh Day Baptists.

help by contributing to the Women's

you for an article, I would be very pleased

t have a post office at Albion so write me

I have been asked some of you to help by contributing to the Women's Page. Why, I have been asked you for an article, I would be very pleased to receive one, or names of people to whom I might write.

We plan to return to Albion, Wis., on Easter weekend as Laurel, our junior-high daughter, will have an extra day without school then. It will be nice to be back with the home folks again. We no longer have a post office at Albion so write me at Route 1, Box 153A, Edgerton, Wis.

Gary of the

ITEMS OF INTEREST

A recent news dispatch from Cairo, Egypt, notes: "The government plans to exploit Cairo's considerable resources to its drive to win influence in Africa. It has been decided to push as hard as possible the argument that Christianity is European and Western and therefore somehow tainted with 'imperialism.' Islam, on the other hand, is to be presented as a natural faith for free Africa. Africa is now believed to have 85,000,000 Muslims, while Christians of all denominations total 31,000,000.

CHRISTIAN EDUCATION — Sec. Rev. E. Zwischen

Youth Field Worker

The youth work of the churches has received a big boost in the recognition that Miss Linda Bingham will begin work as a "dedicated service" Youth field worker on July 1. The committee on Youth Work of the Board of Christian Education now works with a sense of satisfaction and of thankfulness because of her acceptance of this task by Dr. Edwin Ben Shaw. General Secretaries of the National SDBYF are able to broaden the scope of its work and to lift its sights to include a greater service to the denomination.

Miss Bingham is the daughter of Elton and Constance Shaw Bingham, Seventh Day Baptists with ties in the past will recognize the Shaw name. Her mother is the daughter of Dr. Edwin Ben Shaw who was active among our church. For a number of years before he began his later work on the faculty of Milton College, Linda will come to this work from the faculty of the Lincoln Junior High School in Beloit, Wis.

The Milton Junction Seventh Day Baptist Church is her home church. In this church she was to be sorely missed during her time as field worker. Her work there has included teaching in the Sabbath School and directing the church choir. To her new work Linda brings an alert mind, devoted interest, and high hopes of effective service. Her varied talents and interests provide a sound base on which consecrated labor may be the focus of attention for the denomination.

THE SABBATH RECORDER

Music at Camp

"I will sing to the Lord as long as I live; I will sing praise to my God while I have being" (Psa. 104: 33).

"Every child is innately musical and has a natural feeling for rhythm. The campers feel at ease in expressing their feelings through music because of freedom of the out-of-doors and the eager participation of the group."

OBJECTIVES: The general objectives for the use of music in camping are as follows:

1. To provide a means of spiritual communion with the Creator, Savior, and Lord.
2. To provide opportunities for active participation in various phases of music.
3. To provide opportunities to create music.
4. To provide opportunities make and use musical instruments.
5. To use music to set the atmosphere of the various activities of the day.
6. To aid the campers in the appreciation of good music.
7. To prepare the hearts of the campers for the spiritual truths presented through conversation, testimonies, and messages.
8. To teach spiritual truths through the words of the songs. — Dynamic Junior Camp.

SDB Youth Interests

Youth Work Committee of the Seventh Day Baptist Board of Christian Education met on the evening of April 10, 1962.

The chairman, Rev. Victor W. Skagges, reported that arrangements had been made for Miss Linda Bingham, Youth field worker, to fly to Alfred Station during the Easter vacation to begin planning for her year of dedicated work out our denominations. It is planned that further orientation will take place in Alfred Station beginning July 1, and work will begin at Senior Camp Harley, July 8.

It was reported that our youth fellowships have sent in $526 toward the field worker's expenses.

Youth Field Workers — Gary Cox for Youth Pre-Con and Leland Bond for Young Adult — reported by letter of plans that are developing nicely for program and staff. The theme for Young Adult Pre-Con is "Survival? or Survival?" Pre-Con the fee for each will be in the neighborhood of $13. Pre-registration blanks will be sent to the churches.

The Beacon has 160 subscribers. Only 146 of these young are members of the National SDBYF. We urge local fellowships to send in their membership lists.

Mr. and Mrs. Wallace Greene have agreed to plan youth activities for General Conference. They are working members of the Dodge Center, Minn., church.

The Conference Youth Banquet will be held on Monday night of Conference.

Rev. Kenneth E. Smith, pastor of the Denver church, has agreed to conduct the noon report sessions for youth at Conference.

The Camper Exchange Committee, Mr. Gordon Sanford, chairman, reported that as soon as one more pastor replied to their question as to the time of his senior camp, the program for camper exchange would be posted.

ECUMENICAL NEWS

WCC Conference in Pennsylvania

New prospects in Christian unity will be the focus of discussions at the annual meeting of the United States Conference for the World Council of Churches which convenes at Buck Hill Falls, April 15-29.

Attending the meeting will be the delegates and advisers to the Third Assembly of the World Council which met in New Delhi, India, last November and December. There are thirty Protestant, Anglican, and Orthodox churches in the United States which belong to the 197-member worldwide council.

Major problems before the World Council's 100-member policy-making Central Committee will be discussed by the Rev. Dr. Francis J. Dheimer and president of the United Lutheran Church in America.

Charles C. Parlin, a well-known Methodist layman and a New York lawyer, will preside at the three-day session. Mr. Parlin was elected to the six-
NEWS FROM THE CHURCHES

BATTLE CREEK, MICH. — There was an open house at the parsonage January 27, and all went to see the finished product. Staples and canned foods were supplied by the pantry which were appreciated by the Patato family. The pastor and family wish to thank you for your generous gifts and the abundance of staple foods,” appeared in the church bulletin February 3.

We are all sorry Miss Mary Neils had to change her plans and cannot be with us as the summer helper this year.

The plan of a 50th Wedding Anniversary celebration for the Ben Moultons at the church February 25 had to be changed because of Mr. Moulton's illness.

The congregation and friends were invited to an open house at the Health Center across the street from the church February 26, the occasion being the 110th Anniversary of the birthday of Dr. John Harvey Kellogg. There were tours and refreshments.

March 17 was church family night, with the Peace Corps theme was carried out. A pot-luck supper at 6:30, with cake and ice cream for dessert was enjoyed by all. There was a musical program in which Daren Williams played a cello solo and the DeLand and Parrishes finished the program.

Lately, we have had some impressive inserts in the bulletin on Tithing. The title of the inserts are "Behold His Majesty" and "The High Road of Dedicated Living." The Stewardship Committee is busy.

Sunday, March 25, was Sabbath School visitation night. The families of primary and junior age children were invited to a 5:30 supper in the social room, after which there was a short program by the children. A film "Faith of Our Families" was shown and visiting in the Sabbath School class with the teachers was invited.

We have had some very good sermons by Pastor Patato since his arrival, both for children and adults. The congregation appreciates having its own minister again.

Correspondent.

APRIL 23, 1962

BAY AREA FELLOWSHIP — On Sabbath day, March 24, the Bay Area Fellowship sponsored another meeting at Hollister, Calif. Mrs. Epps had reserved the Park Building at Dunn Park, which provided a central location for the meeting and picnic lunch.

At the meeting, Rev. Pastor Henry C. Lewis of Christ's Church, Los Angeles, was the speaker and brought us a Sabbath sermon. He reminded us that God instituted the Sabbath law of worship as a law of education. Adam and Eve disobeyed His law, and mankind is still suffering the penalty for that disobedience. The Sabbath also existed from the beginning of time, and was not "nailed to the cross," as some believe.

If God's law is perfect, he continued, and those who keep the law know great peace. Christ said that no one who tittle shall pass from the law until all be fulfilled. We need more than the commandments, we need Christ, who came to fulfill the law, not to abolish it. No man came to the Father except through Christ who kept God's law including the observance of the Sabbath.

The morning service was followed by a covered dish picnic lunch in the picnic area of the park. The lovely spring day and beautiful surroundings provided a fitting background for the social hour.

In the afternoon Mrs. Ida McCooen conducted a Bible class for the adults based on her study of the complete man in God's likeness, with reference to the nature of the Trinity. Mrs. McCooen has done much reading and research on the topic and it was a privilege to have her share her thoughts with the group.

Present at the meeting were: Mrs. McLaury, Dr. and Mrs. George Torngate, Mrs. McFarland, Anne Rae, David, Mrs. Stephen Torngate, Diane, Stephen, Mrs. J. E. Epp, H. E., Mrs. H. H., Mr. and Mrs. Eugene Epp and Barbara, Mrs. Lee; from Carson City, Nev., Mr. and Mrs. Theodore Hibbard, Faith and Ed. Those from the immediate Bay Area were as follows: San Francisco, Estrella Hibbard; Santa Clara, Lewis Hibbard; San Mateo, Ed Livermore, Mrs. Alta M. Leonard, Mr. and Mrs. Stanley Rasmussen, Martha,
Carol and John; Albany, Mrs. Fred Draper; Berkeley, Mrs. Ida McCoon; El Cerrito, Rev. and Mrs. Oscar Burdick, John, Ruth, and Richard.

The fellowship is also sponsoring regular monthly services at San Jose. The meetings are held at the YWCA, 210 South Second St., at 2 p.m. on the first Sabbath of the month. The meetings will be continued through June and this effort to extend the Bay Area Fellowship will then be evaluated.

Pastor Alton Wheeler of the Riverside church is making the semiannual pastoral visit to the Bay Area in May. There will be a fellowship dinner on the eve of the Sabbath, May 4, at the home of Mrs. Alta Leonard at 1682 Fourth Street, Livermore. On Sabbath day, May 5, Pastor Wheeler will conduct the regular services at the Arlington Community Church, Kensington, at 9:30 a.m. (one hour earlier than usual) and then go to San Jose for the 2 p.m. service.

We ask that all will remember our fellowship in their prayers as our leaders work to extend the message of the church to this area in California.

PLAINFIELD, N. J. - At our Sabbath School annual meeting March 25, William Armstrong was re-elected superintendent, and Lloyd Coon and Everett Harris, Jr., were elected assistant superintendents. The treasurer's report showed that the income for the year amounted to $10,420, including two donations of $500 from two brothers, two sisters, an infant son and a step-son.

Our church annual meeting was held on Sunday, April 2, from 4:00 to 8:30 p.m. Charles H. North was elected moderator for the year, and George M. Clarke, Miss Evalos St. John, and L. H. North were re-elected as trustee, clerk, and treasurer. The treasurer's report was an encouraging one. Total giving for the year amounted to $10,420, including OWM. A church budget of $10,815 was adopted.

A membership of 106, including two associate members, was reported. The average attendance on Sabbath morning was 59. Greetings were received from several absent members, including Mr. and Mrs. Courtland V. Davis, missionaries in Jamaica, and Mrs. Asa F. Randolph, our oldest member, who joined 75 years ago and is nearly 95 years old. Three new members had been received during the year, Mr. and Mrs. Lloyd Coon and Miss Maureen O'Connor.

A delicious ham-and-yam dinner was served to about sixty by the young people, headed by Mrs. Everett Harris, Jr. The proceeds were for entertaining the Alfred young people April 13-16. After dinner Pastor Dickinson gave a forward-looking report, and color slides were shown of Mission Farms, Minnesota, site of our 1962 General Conference. A feeling of unity and encouragement pervaded the annual meeting. - Correspondent.

**Obituaries**

Crockett.—Mirta Stillman, daughter of Horace and Clara (Bolster) Stillman, was born July 29, 1884, in Rock County, Wis., and died in a nursing home in Battle Creek, Mich., March 26, 1962, where she had been a patient since October 1960. Her marriage to Henry C. Crockett ended in a divorce in 1938.

Surviving are two daughters: Mrs. Harry (Marion) Shaffer of Pompano Beach, Fla.; Mrs. Ruth C. Rose of 26 Keith Drive, Battle Creek, with whom she made her home; two grandsons; four sisters: Mrs. Frank (Ruth) Walker of Richmond, Calif.; Mrs. Kathryn Ryn of Chicago, III.; Mrs. Clara Garrett of Fort Knox, Ky.; and Mrs. Myrtle Graham of Battle Creek; and two brothers: Mahlon of Battle Creek and Willis of Albion, Wis.

Mrs. Crockett was a member of the Battle Creek Seventh Day Baptist Church. Funeral services were conducted March 28 by the Rev. Herbert L. Polan and burial was made in the Hicks Cemetery. - H. L. P.

Whitford.—Carolyn Ambuehl, daughter of Nicholas and Mary Wicke Ambuehl, was born Feb. 26, 1882 in Lone Grove Township, Ill., and died March 2, 1962 in St. Elmo.

She was baptized and confirmed in St. John's Evangelical Church. On Feb. 6, 1901 she was united in marriage to Charles Slordner, who passed away in 1920. She is survived by the Seventh Day Baptist Church of Farina April 19, 1919. In 1921 she was united in marriage with Orlo Whitford. She was preceded in death by her husband, her father, mother, two brothers, two sisters, an infant son and a step-son.

She leaves two brothers: Dr. George Ambuehl, Evanston, Ill., and Will Ambuehl, Farina, Ill.; one sister, Margaret Jarad of Farina, and two step-sisters, Mable Koscule of Maroa, Ill., and Josephine Hutchens of Kansas City, Mo.

Funeral services were held at Farina with her pastor, the Rev. Addison Appel, officiating. Burial was in Farina Cemetery. — A. A. A.

Pilgrimage to Plainfield

Seventh Day Baptist youth do not make pilgrimages to denominational shrines, for there are none in the generally accepted meaning of the term. It is, however, a valuable part of one's preparation for adult responsibilities to visit if possible during the intermediate age the brick headquarters building prominently located in the city of Plainfield, N. J., which provides space for rare historical exhibits and offices for boards and agencies. Then, too, there is in the city a church building of unique architecture where the young folks can worship on the Sabbath. Pictured after church on April 14 are thirteen teenagers from Alfred, N. Y., their adult advisor, Wayne Maxson (right), and eight local intermediates.
Carol, and John; Albany, Mrs. Fred Draper; Berkeley, Mrs. Ida McCoon; El Cerrito, Rev., and Mrs. Oscar Burdick, John, Ruth, and Richard.

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A delicious ham-and-yam dinner was served to about sixty by the young people, headed by Mrs. Everett Harris, Jr. The proceeds were for entertaining the Alfreed young people April 13-16. After dinner Pastor Dickinson gave a forward-looking report, and color slides were shown of Mission Farms, Minnesota, site of our 1962 General Conference. A feeling of unity and encouragement pervaded the annual meeting. - Correspondent.

Obituaries

Crockett.—Minerva Stillman, daughter of Horace and Clara (Bolster) Stillman, was born July 20, 1884, in Rock County, Wis., and died in a nursing home in Battle Creek, Mich., March 26, 1962, where she had been a patient since October 1960. Her marriage to Henry C. Crockett ended in a divorce in 1938. Surviving are two daughters: Mrs. Harry (Marion) Shaffer of Pompano Beach, Fla.; Mrs. Ruth C. Rose of 26 Keith Drive, Battle Creek, with whom she made her home; two grandsons; four sisters: Mrs. Frank (Ruth) Walker of Richmond, Calif.; Mrs. Kathryn Ryn of Chicago, Ill.; Mrs. Clara Garrett of Fort Knox, Ky.; and Mrs. Myrtle Graham of Battle Creek; and two brothers: Mahlon of Battle Creek and Willis of Alibon, Wis.

Miss Crockett was a member of the Battle Creek Seventh Day Baptist Church. Funeral services were conducted March 28 by the Rev. Herbert L. Polan and burial was made in the Hicks Cemetery. - H. L. P.

Whitford.—Caroline Ambuehl, daughter of Nicholas and Mary Wicke Ambuehl, was born Feb. 26, 1882 in Lone Grove Township, Ill., and died March 2, 1962 in St. Elmo.

She was baptized and confirmed in St. John's Evangelical Church. On Feb. 6, 1901 she was united in marriage to Charles Sodler, who passed away in 1920. She joined the Seventh Day Baptist Church of Farina April 19, 1919. In 1921 she was united in marriage with Orlo Whitford. She was preceded in death by her husband, her father, mother, two brothers, two sisters, an infant son and a step-son.

She leaves two brothers: Dr. George Ambuehl, Evanston, III., and Will Ambuehl, Farina, Ill.; one sister, Margaret Jarard of Farina, and two step-daughters, Mable Knoced of Maroa, Ill., and Josephine Hutchens of Kansas City, Mo.

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