Pastor Davis was asked to supply the pulpit at Salemville, Pa., March 23. The worship hour at our church that day was in charge of Edward Sutton, a ministerial student at Salem College.

We are looking forward to the evangelistic services to be held the first five nights in May under the leadership of the Rev. Charles H. Bond of Shiloh, N. J. There will be special meetings each Friday night in April in preparation for these services, and we feel the Lord will add His blessings to all our efforts.

--- Correspondent.

WESTERLY, R. I. — The Pawcatuck church has completed a series of four workshops, holding them on alternate Sabbaths, following a fellowship lunch and church service. Using the Social Frontier topics, these persons led the discussions: "Ethnic Groups," Denison Barber; "Alcoholism," George E. Potter; "Juvenile Delinquency," Mrs. Howard Barker; "Concerning Those Confined to Institutions," Rev. E. Wendell Stephan, chaplain of Hartford Hospital.

The leaders all brought good thought and material to these workshops, and all who attended received a broader understanding of the topics.

The Pawcatuck young people have been active all year. Junior Fellowship meets Sabbath afternoons with Pastor Cruzan and presently has a project of building a model temple like the one of New Testament days.

Youth Fellowship meets regularly Friday evenings with Mr. and Mrs. Elston Van Horn as sponsors. Money-making projects are being conducted such as food sales and car wash events to raise money for the Westerly share of sponsoring the youth field worker and to send members to Pre-Con in August.

It also made plans to be host to the New England Youth Rally on March 22-24.

On March 31, the Women's Aid Society and the S. D. B. Society will be hostesses for the ladies of the New England churches at an evening of fellowship at the Pawcatuck church.

The annual meeting has been changed to April 14 so that Pastor Cruzan can attend without missing the Ministers Conference. --- Communications Chairman.

**Accessions**

Plainfield, N. J.

By Letter: Mrs. Nellie Dunn

By Testimony: C. Harold Thompson

Richburg, N. Y.

By Baptism: Ann Burdieck

David Lesley Taylor

Stephen Paul Taylor

**Marriages**

Brenn-Poulin.—George Roger Brenn, son of Mr. and Mrs. George Brenn, Jr., of New Providence, N. J., and Miss Sylvia Belle Poulin, daughter of Mr. and Mrs. Henry Poulin of Warren Township, Plainfield, N. J., were united in marriage in the Seventh Day Baptist Church of Christ, Plainfield, N. J., on February 9, 1963, by the Rev. C. Harmon Dickinson.

**Births**

Baker.—A daughter, Elizabeth Grace, to ReRogers and Shirley (Knox) Baker of Richburg, N. Y., on February 2, 1963.

Drake.—Mark Scot, son of Donald and June Drake, Milton, Wis., was born July 3, 1962.

Field.—Jennifer Louise, daughter of Roger and Virginia (Babcock) Field, Stoughton, Wis., was born Aug. 18, 1962.

Freigang.—Alan Richard, son of Richard and Jeannette (Babcock) Freigang, Saginaw, Mich., was born Nov. 12, 1962.

Green.—David Lee, son of Leland and Dortha (Bond) Green, Stratford, Wis., was born June 13, 1962.

Green.—Norman Henry, son of Edwin and Connie (White) Green, Milton Junction, Wis., was born Sept. 21, 1962.

Hanon.—Glenn Ethan, son of Dwayne and Rita Hanon, Lomira, Wis., was born Sept. 27, 1962.

Heinig.—David Jon, son of William and Marguerite Heinig, Jr., Milton, Wis., was born Sept. 29, 1962.

WANTED to buy a small farm with good home, near some of our S. D. B. churches by retired minister, wanting a church home. R. M. Soper, 424 West Syper Street, Nashville, Arkansas.
Resurrection Faith

Christianity has come to be known by the world in which it works by two great festival dates, Christmas and Easter. They are the high points of the year, marking days of obligation for Catholics and significant times of doctrinal emphasis for Protestants. To be sure, neither of these celebrations is of origin. If there was an annual or a weekly observance of the Resurrection of Christ in New Testament times there is nothing in the writings of the Scriptures to indicate it. This is not to say that annual observances of the birth and the resurrection are directly contrary to the spirit of apostolic Christianity. They are of human origin and had their beginning later than the first century of our era. They grew up out of desire for regular and frequent commemoration of the historical and supernatural events that gave rise to Christian faith. Faith in Christ as the divine Savior did not at its beginning nor in subsequent years rise from natural causes like the mists of a summer ground fog on our lawlands. Faith comes down to men like refreshing rain from God. When God became incarnate and His Son was born of a virgin it was a miracle of considerable magnitude. That forerunning event was revealed to Mary and Joseph by divine intervention. When the Savior’s work on earth was done, the significance of the manner of His birth became apparent. It was a foundation stone of faith and found its necessary place in the inspired records of the beginning of the Church. To speak of resurrection faith as if there was a choice open to the Christian would be a grave mistake. The Bible does not contemplate the possibility that there can be a Christian or a Christian Church without faith in the Resurrection of Christ. Over and over again from the earliest days of His ministry Jesus foretold His death and Resurrection, although His disciples did not then comprehend it. Peter climaxd his Pentecost sermon with the fact that the disciples were witnesses of these events. The Apostle Paul maintained that there would be nothing to Christianity without the certainty of a risen Lord. “If Christ is not risen,” he wrote in 1 Cor. 15: 14, “resurrection faith is foundation faith. The unassisted rising of Jesus; the bursting of the sealed tomb and the strong bonds of death is the miracle par excellence of the Bible. None can fully explain it; all can accept it as the proof needed to start the great Christian movement. None can fully explain it; none can successfully explain it away by any of the rationalizing attempts that have come down through the centuries and are tried again in every generation. Christian faith is resurrection faith, not a once-a-year emphasis, but a foundation upon which we build continually. The visible, personal appearance of Jesus to His disciples and to over 500 people at one time was far from being excess miracle-baggage thrown upon the world. It was the fact that it gave them courage to be Christians. It is the same today in spite of our sophistication. Scientific advance may help us to comprehend some of the lesser miracles of healing but science cannot progress from the finite to the infinite. It can explain in detail the cause of death but it cannot explain the eternal life, a foretaste of which has been given to us by the Resurrection and Ascension of Christ.

Thoughts of Spring

When one looks at a map showing the location of the Seventh Day Baptist churches and the beautiful public parks maintained for the joy of all but well marked with prohibitive signs that indicate laws are being violated, thoughts of spring abound. The unassisted rising of Jesus; the bursting of the sealed tomb and the strong bonds of death is the miracle par excellence of the Bible. None can fully explain it; all can accept it as the proof needed to start the great Christian movement. None can fully explain it; none can successfully explain it away by any of the rationalizing attempts that have come down through the centuries and are tried again in every generation. Christian faith is resurrection faith, not a once-a-year emphasis, but a foundation upon which we build continually. The visible, personal appearance of Jesus to His disciples and to over 500 people at one time was far from being excess miracle-baggage thrown upon the world. It was the fact that it gave them courage to be Christians. It is the same today in spite of our sophistication. Scientific advance may help us to comprehend some of the lesser miracles of healing but science cannot progress from the finite to the infinite. It can explain in detail the cause of death but it cannot explain the eternal life, a foretaste of which has been given to us by the Resurrection and Ascension of Christ.

City dwellers reared in country places have joy in recalling experiences of former years in the springtime in the larger domains over which they roamed and upon which they laid claim regardless of the legalities of property rights. Now we are happily satisfied with our carefully bounded little homes, our well marked public parks maintained for the joy of all but well marked with prohibitive signs that indicate laws are being violated, thoughts of spring abound. The unassisted rising of Jesus; the bursting of the sealed tomb and the strong bonds of death is the miracle par excellence of the Bible. None can fully explain it; all can accept it as the proof needed to start the great Christian movement. None can fully explain it; none can successfully explain it away by any of the rationalizing attempts that have come down through the centuries and are tried again in every generation. Christian faith is resurrection faith, not a once-a-year emphasis, but a foundation upon which we build continually. The visible, personal appearance of Jesus to His disciples and to over 500 people at one time was far from being excess miracle-baggage thrown upon the world. It was the fact that it gave them courage to be Christians. It is the same today in spite of our sophistication. Scientific advance may help us to comprehend some of the lesser miracles of healing but science cannot progress from the finite to the infinite. It can explain in detail the cause of death but it cannot explain the eternal life, a foretaste of which has been given to us by the Resurrection and Ascension of Christ.

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Conference President Schedules Visits to Churches

George Parrish, president this year of the Seventh Day Baptist General Conference, has been able to discuss denomina
tional matters with church leaders across the country. In a trip centered around a three-day meeting of the Plann
ing Committee at Plainsboro, N. J., churches at Marlboro and Shiloh, N. J., churches on Sabbath eve and Sabbath day, March 30.

Freedom of Religion Stressed

The Seventh Day Baptist General Conference, its annual meeting, is that of the Pacific Coast. It meets this year April 19-21 at the Riverside church where the spring meeting has been held for many years. The local church bulletin announces that the hospitality chairman is Mr. Oscar Richards of 3547 Washington Street. Details of speakers and themes are not yet announced. Services begin Sabbath eve and end with a lunch Sunday noon.

Pacifie Coast Association
April 19-21 at Riverside

The earliest of the spring meetings of Associations throughout the country is that of the Pacific Coast. It meets this year April 19-21 at the Riverside church where the spring meeting has been held for many years. The local church bulletin announces that the hospitality chairman is Mr. Oscar Richards of 3547 Washington Street. Details of speakers and themes are not yet announced. Services begin Sabbath eve and end with a lunch Sunday noon.
"And Ye Visited Me"

By Rev. E. Wendell Stephan

(Continued from last week)

I think first of all, first and most important, is that volunteers give patients someone with whom to identify. This involves giving patients attention. It involves giving them our concern. The important, is that volunteers give patients in a way that is similar to the way in which they have been treated by volunteers.

When we fight our pain or our circumstance, often we push it away because we cannot accept it and will not agree that this is ours and this is our responsibility. In Bellevue Hospital, patients acceptance by someone else of the fact that we have the problem or the sickness or the pain helps us to come to a greater degree of acceptance of it ourselves. Thus, I say we cannot take the pain of a patient on ourselves; but we can understand it and through our understanding we can help patients relax to greater comfort and greater patience.

Implicit in the work that we are doing as volunteers is an encouragement of the patients' awareness of himself in relation to his God. We can say in so many ways, 'God loves you, God cares for you.' But so much of the time these are mere words, words which cannot remove the sense of futility which cannot remove the feeling of having been forgotten. But when we dramatize the love of God — when we make it real by the way in which we come closest to patients, by our presence and by a concern that is acted upon, we can dispel so often this sense of emptiness, this same feeling of having been forgotten, most of what I am saying has to do with people who move directly with patients and visit specifically in the wards and at the bedside; but I certainly would not want to forget the many who do not deal directly with patients but who provide thousands of dedicated hours at the typewriter or at the office or at the switchboard or the information desk or all of these other places where in one way or another they serve their fellow man. These are the people who move directly with patients and through our understanding we can help patients relax to greater comfort and greater patience.

I am not sure whether you have realized that for some minutes I have been discussing one of the great doctrines of the church, but I have. It is the great Proverb of the church: 'Pride is the preacher's problem, the devil's argument, the heart of all believers.' This teaches profoundly that every man has the capacity to be a bearer of grace to his neighbor, that each one of us has the ability to act creatively towards fellow man, and that when we do we are expressing the active concern and love of Father God.

Let us then enlarge our thinking to include also a history of the church in addition to this doctrine which we have discussed. We read that 'Jesus laying his hands upon him blessed them.' A surgeon, a urologist, at Bellevue Hospital, New York City, was talking one day about his work. He used these words, 'I am really only a master plumber, but every time I take up the scalpel and open the abdomen of a patient, I feel that I know what the Scripture is teaching about the laying on of hands; for I do this task with a feeling of responsibility; I do it with a sense of reverence; I do it as an act of dedication, and I feel as I work that my participation is a process which is God's own.' It has never been my privilege to hold a scalpel, but as a minister, I shake hands with a great many people. Sometimes I have wondered what it means. After the following experience I began to understand. A prisoner at Federal Detention Headquarters with whom I was seeing once told me that when his hand I shook on many occasions, was taken one day to death row at Sing Sing, I went through miles of red tape in order to visit him. But when I got there, I could only see him; I could not touch him. I saw him only through layer after layer of steel bars and grating. There were perhaps five or six layers of something between us. I could not touch him; I could not feel him; I could only talk to his voice and his voice could talk to me. It was then I began to realize what a handicap could mean.

The conversation, the handshake, the attention, the offering of oneself in relationship — these do not heal cancer; they do not open prison doors; they do not reverse a hardening process in the arteries. But they do say to the exile, 'You are not different; you are not alone, you have not been forgotten, God is here and serving in His Name we are beside you.'

If you feel that by my message today I am trying to urge you to do more, I
have not made my message plain. I am trying to urge you to mean more, to recognize more completely the profound significance of human relationship and the desperate need of our fellow human beings for the kind of love that will not be worth sacrificing. I am suggesting — no, I am declaring — that when we serve our fellow man, we are participating in the work of God’s own personal presence, and purpose of God Himself. For He said through His Son, “I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me.” We asked Him, “Lord, when did all this happen?” and He answered, “Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.”

How to Have Eternal Life Now

Part of the Easter Message to the Episcopal churches by Bishop Arthur Lichtenberger.

Through His life and death and resurrection, Christ has opened for us the gate of everlasting life which means that He has opened up new possibilities of life and direction, Christ has opened for us the gate that leads nowhere for us unless we walk through it. The fact of Christ means nothing in its own right, if then, when we celebrate it as Christian’ the “Easter Festival,” it is a festival as wide as all creation and desires. What God did in Jesus Christ was done not for me, but for the whole created order; He here is the focus and center of all our attention:

The shock of loss of property is one of the most painful experiences of life for me. And so the only response that has any meaning is my own personal commitment of faith: “My Lord and my God.” This is the way out of self-centeredness and the narrow and constricted way that leads to death. This is the way from ourselves to toward the world. This is the way that leads to eternal life now!

MISSIONS — Sec. Everett T. Harris

What’s Going On — Here and There

At Home

Several missionary pastors are making plans to attend ministers’ meeting at Adams Center, N. Y., April 17-22. The Missionary Board has offered to assist on the travel expenses, and pastors will accept the cost of travel. Those who have indicated that their churches will release them from services in the local area in order to accept the traveling expenses and attend the conference are: Pastors S. Kenneth Davis, Marion C. Van Horn, Paul B. Osborn, Leon C. Bass, Kenneth C. Van Horn, and Fred Kirtland. It is possible that two other missionary pastors will accept the preferred assistance and will attend.

Secretary E. T. Harris was out of the office a few weeks during February, recovering from surgery.

Pastor Leroy Bass has accepted the call of the Nortonville Seventh Day Baptist Church to serve as their pastor beginning June 1, 1963. He has expressed the hope that the remaining months of his pastoral services with the Paint Rock Seventh Day Baptist Church may be fruitful in the Kingdom of our Lord.

A fairly complete and up-to-date card file on Seventh Day Baptist church members has been prepared at the Missionary Board office. Use has been made of the card file in furnishing the Wichita church data. In addition, letters have gone to church pastors and clerks, requesting their assistance in bringing the files up to date and making the mailing list accurate. This opportunity is taken to express appreciation to the many church clerks and pastors who have given their helpful assistance.

Rev. David Pearson has written regarding the sending of a representative of the Nyasaland Conference to attend our General Conference at Salem in 1964: “At our Executive Committee meeting which met January 16-17, 1963, it was decided to send an African delegate to our Conference in 1964. Our members are being asked to give two shillings each. If 1,500 of our approximate 2,900 members are able to do this, it will net 150 pounds (about $425.00).”

British Guiana

The request for a portable organ for use by our missionary and family was filled by an anonymous gift.

Pastor Leland Davis has expressed his joy to receive word that the organ was shipped on February 16. He received a new mission car for either Jamaica or British Guiana, with suggestion that funds might be raised through S & H Green Stamps was referred to the Women’s Board, with approval of Commission.

Pastor Trotman as president of the British Guiana Council has indicated that they would like very much to send a delegate to the Conference at Salem in 1964. They request financial assistance to do this.

Rev. and Mrs. Leland Davis prepared five lessons on British Guiana Missions to be added to the lessons already at hand. Mrs. L. J. Turcotte, Mrs. G. W. Burdick and five from Rev. Leon Lawton. The fifteen lessons have been sent to Secretary Rex Zwiebel for consideration by the Board of World Christian Education as to preparing a Sabbath School quarterly for junior-age young people.

Eastern Association

To Observe 125th Anniversary

The First Hopkinton church at Ashaway, R. I., will be host to the Eastern Seventh Day Baptist Association May 31 - June 2, 1963. The program theme is “The Christian Church: An Experiment in Friendship.”

Since this will be the 125th session plans are in progress for an anniversary supper Sabbath Night. Let’s have the largest attendance ever. “Teens and Twenties” will have an important part. Urge your young people to attend. They are our future!

The officers of the Association are: pres., Mrs. Harold L. Collins, Sr.; vice-pres., James G. Waite; secretary, Raymond Coon; rec. sec., Mrs. Achille Piccolo; assistant, Mrs. William Bowyer; treasurer, Mrs. Anna C. North; engrossing clerk, Mrs. Barbara W. Harris.

**THE SABBATH RECORDER**

APRIL 8, 1963
CHRISTIAN EDUCATION — Sec. Rex E. Zweibel

Youth Field Worker

(The following is taken from the Church Record for March 1967 and published in the Los Angeles Times.)

"Having spent the month of February in Riverside, Miss Linda Bingham, national youth field worker, leaves this week for Los Angeles to make her home with Pastor and Mrs. Francis Saunders during March.

Our heartiest thanks are extended to the Lord, the Board of Christian Education, and Linda for her dedicated services. During the month she met with the youth, their executive officers and counselors, as well as the Junior C. E. She brought the morning message on Youth Day, talked to children bringing a message two SDBYF, and received instructions to the local church for reasons which have to do with the youth fellowship. However, this experience did start me on the search for God which has continued with increasing success. I had an emotional religious experience which shook me, the core. I still did not join the local church for reasons which have to do with that particular community. However, this experience did start me on the search for God which has continued with increasing success.

I first heard of Seventh Day Baptists in 1936. At first I assumed that they were a radical sect, but I soon learned that this was not true.

As time went on, I married a Seventh Day Baptist girl, the finest person I have ever met. Through her I became acquainted with Seventh Day Baptists. They impressed me as a truly remarkable group of people. It seemed as though they possessed people and lived up to their more acceptable reputation. This was my first step on the road to becoming a member of that church.

This feeling of idealism was so strong that I used to refer to the village of Alfred as "the dream world," because of the contrast between the behavior of its townspeople and that of certain groups of people in the city. None of this has occurred in Alfred from time to time have not lessened this feeling. Where there are people, there will be sin, but there is less of it among those who obey God.

Later on I discovered that there are plenty of idealists on the Niagara Frontier also if one knows where to look for them.

The second step toward becoming a Seventh Day Baptist came about quite simply through accepting the Sabbath itself. I set out to check up on the claim that Sunday was a day of rest. I imagined that the Sabbath was a day of rest, yet I found it difficult to do anything. It took very little study to convince me that this claim was true. Indeed, it appears that Sunday church do not deny it. Now accepting Saturday as the Sabbath would not make a Seventh Day Baptist of a hard-hearted individual like myself. I believe, and I still do believe that the Sabbath as a day of worship can have value and significance only if it is a part of a broader effort to do the Lord's will as thoroughly as possible.

The third and final step in making me a Seventh Day Baptist was the realization that Seventh Day Baptist theology does not, in my mind, and is in harmony with the Bible to a greater degree than others I have studied.

I was particularly impressed by the doctrine of the way to which I was drawn within reasonable limits. This realization did not come all at once. It grew over a period of many years. Many people had a hand in it, and especially the members of the Buffalo Fellowship. The primary credit for convincing me goes to two excellent ministers, Loyal F. Hotley and Rex Zweibel. These men, by the quality of their sermons and the example of their works have helped to my own satisfaction as a Seventh Day Baptist.

I began to feel a real need to be baptized. Therefore, at a time which I judged would cause a minimum of confusion I asked for baptism.

With this increased understanding came a growing awareness of the importance of the external symbols of Christianity, especially baptism and the Lord's Supper. No doubt many different emotions when they are baptized. To me it was a privilege and a great satisfaction. The thought ran through my mind: "This is what I ought to be doing."

"The greatest of faults is to be conscious of none." — Eugene N. Marten, LaGrange (Ind.) Standard.

APRIL 8, 1963

THE SABBATH RECORDER

Co-operative Evangelism
at Hammond, La.

During the three-week-long Crusade at Hammond Pastor Fred Kirtland had the pleasure of speaking on both the Hammond and Covington radio stations and on March 3, Mrs. Kirtland ap-

peared with Bob Harrington at the Bedico Baptist Church, sponsor of the Crusades, to give a very inspiring testimony of her own Christian faith. Her unusual wit and charm made Mrs. Kirtland's testimony at recent Evangelistic Crusades held in Hammond, La., and surrounding communities.

Mrs. Tsuruko Kirtland with her unusual wit and charm made an inspiring testimony at recent Evangelistic Crusades held in Hammond, La., and surrounding communities.
It was an interdenominational affair with the pastors of other churches present. Rev. C. Martin, pastor of the Lee's Landing Methodist Church gave the opening sermon from St. Mary's Baptist Church of God and Rev. E. R. Thomas, First Methodist Church of Hammond, also offered prayers.

Deacon Stanley W. Rasmussen
By Mynor G. Soper

Stanley Wheeler Rasmussen, licensed lay minister and deacon of the Bay Area Seventh Day Baptist Church in California, died of cancer at a hospital near his home in Livermore, Calif., on February 22, 1963.

He received his education in the Boulder schools, graduating from the University of Colorado magna cum laude with honors in June 1943. After graduation he worked with the Manhattan District project in Chicago at the University of Chicago Radiation Laboratory and in Chicago again with the Argonne National Laboratory. Dr. Rasmussen was a member of Phi Beta Kappa, Sigma Xi, the American Physi­cal Society and the American Association for the Advancement of Sciences and other professional societies.

He was married to Miss Thelma Leonard in Boulder August 8, 1948.

Dr. Rasmussen is survived by his wife, two daughters, Martha 13 and Carol 12, and a son, John 5, and his mother, Mrs. Clarissa Rasmussen of Boulder.

Funeral services were held in Boulder on Monday, March 1, at the Geddes-Hibbard Mortuary with Pastor Mynor G. Soper officiating, assisted by the Revs. Erlo Sutton and Kenneth Smith. Interment was in the Green Mountain Cemetery.

Mr. Soper has been president of the organization for the past three years.

In his new office, Mr. Smith will direct the world-girdling activities of the league, which during the 22-year administration of Mr. Kunz, has carried through programs of Scripture distribution and evangelization in pre-communist China, Japan, Korea, Formosa, parts of Southeast Asia, Europe, and Africa. Currently its foreign staff is at work in South America in a continent where the Gospel has already swept through Peru, Ecuador, and Colombia and is now under way in Venezuela. To date, more than 24 million copies of John and New Testaments have been distributed in more than 50 languages.

LET'S THINK IT OVER

Church Situation in USSR

The president of the National Council of Churches says he found it difficult to determine during a month's stay in the Soviet Union whether a Christian Orth­odox Church is a "tool of the state."

But J. Irwin Miller, Columbus, Ind., says he became firmly convinced that communists and religious influence as quickly as they can.

He addressed some 400 persons at the annual meeting of the Greater Minneapolis Syn­agogue and St. Mary's Greek Orthodox Church. . . .

Mr. Miller said the Russian Church is not critical of communist society. While it gives its blessing to certain elements of society, it remains silent with respect to those elements which it disapproves and this silence is as eloquent as speaking out, he added. — Interchurch News.

Self-Criticism

"The real problem facing the church, now as in the past, is the eternal problem of worldliness of the church as an institution and its submission to the values of the culture around it."

These are the words of the Rev. Dean M. Kelley, executive director of the Depart­ment of Religious Liberty of the National Council of Churches at St. Louis, in an address before the Division of Christian Education at St. Louis.

Definition of Church-Related

C. Stanley Lowell, associate director of PAOU (Protestants and Others United), appearing before the House Committee on Education and Labor did much to clear the air on the subject of Federal aid to education by drawing a distinction between church colleges and church-related institutions. A church college is: (1) ownership of the property, (2) financial support, (3) required religious studies, (4) election of the governing board by a church, and (5) sectarian purpose.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, presented the Baptist concern for separation of church and state during testimony before the House Committee on Education and Labor.

Carlson cited a religious liberty conference report that an institution is church-related when both the denomina­tion and the institution have affirmed the following: (1) control of the institution, (2) financial support, (3) curriculum and its objective, (4) a statement of relationship, and (5) charter relationship.

The Race Issue

Two prominent speakers at the meeting of the Division of Christian Education (NCC) at St. Louis agreed that many people are tired of the race issue, "but none are so tired as those who continue to suffer from it," said Dr. John R. Fry of Philadelphia.

Pocket Testament Brigade

For 22 years Alfred A. Kunz has been the international director of the Pocket Testament League, a Bible distributing agency that has carried Scripture portions and the message of Christianity to people in all countries of the world. Dr. Kunz is honored now as he retires to an emeritus position in the organization. His duties have included not only world-wide travel to plan the distribution program, but also the strenuous work of the New York office in raising the funds with which to carry on the work.

The newly elected executive director of the Pocket Testament League is J. Edward Smith who has been president of the organization for the past three years.

In his new office, Mr. Smith will direct the world-girdling activities of the league, which during the 22-year administration of Mr. Kunz, has carried through programs of Scripture distribution and evangelization in pre-communist China, Japan, Korea, Formosa, parts of Southeast Asia, Europe, and Africa. Currently its foreign staff is at work in South America in a continent where the Gospel has already swept through Peru, Ecuador, and Colombia and is now under way in Venezuela. To date, more than 24 million copies of John and New Testaments have been distributed in more than 50 languages.


**Christianity and Communism**

By Donna Branch

One of four talks by high school youth given on Christian Endeavor Day at the Methodist (N. J.) Seventh Day Baptist Church.

The word communism comes from the Latin term comunis meaning 'common' or 'belonging to all'. Russia emphasizes education.

The United States has had as its leaders, Karl Marx, Joseph Stalin, and now Nikita Khrushchev, all true Communists. These men and men like them try to destroy our churches and weaken our democratic society and persist in spreading the poison of communism.

Russia says she is going to take the United States from within, not by a nuclear war. She will try to destroy by preparing her children to do so. Russia's children are farther advanced than our children. Russia emphasizes education. Sure, we emphasize education too, but look who is ahead in this field. These children are going to grow up to be Communists. Communist people have but one aim, and that is to overthrow the church, indeed all religious institutions, are the strongest bulwark against it.

Note: The above talk was shortened to make more room for other material.

**Kansas City Church Prepares to Move Forward**

The new church at Kansas City announces plans that should cause its ministry and effectiveness to grow.

The group has secured a centrally located meeting place, a church building that was not being used and is costing them very little. It is located at 1506 Van Brunt Blvd. Leaders of the church want traveling Sabbathkeepers to know that services are being held every Sabbath at 11 a.m. with Sabbath School at 9:45. They have also begun Tuesday evening meetings for the public at which they use filmstrips and sound Bible studies.

A radio program has been started which seems to be drawing favorable comment. One of the men with whom Ed Johnson works asked him if he knew that there was a radio program being aired on a station that is being broadcast in the area.

The program is being broadcast on KCCV on Saturday evenings. The church has used taped sermons and sound Bible studies.

**NEWS FROM THE CHURCHES**

**DODGE CENTER, MINN. — The base-**

ment is being newly painted and otherwise cleaned. New curtains are being planned for the picture room through the efforts of the Christian Fellowship. The members of the church are assisting as they are able. Seat cushions have been made by the members of the Ladies Aid for the pews and new covering for the piano stool. Repairs are planned for the parsonage.

Pre-Easter services are being held on Wednesday evenings in cooperation with the other churches of Dodge Center. Our pastor spoke at one of the services and our church was host at one time. Plans are being made to have our own service on the Wednesday evening of Easter week, in accordance with our belief as to the true date of Easter.

The Christian Fellowship members held a progressive dinner for their March meeting. Food was served at three different homes.

Open House was held on March 1 in honor of the 91st birthday of Mrs. Jessie Langworthy. The affair was planned by her daughter Mrs. Jane Crabbe, who is celebrated on February 29, but she celebrated on March 1.

The three choirs of the church are active and have regular rehearsals. They take their turns in furnishing music in the worship service.

Prayer meeting and Bible study is held every Friday evening, meeting in the various homes. The study is on the Book of Romans.

The semi-annual meeting dates are fixed for April 26-28.

The March Meal of Sharing was served on Sabbath day, March 23. Hosts were the Devon Conrad and the Roy Arnold family.

Two events in regard to our Rocky Mt. Camp on Lee Hill give us great happiness. Both the Boulder and Denver churches have accepted the proposal of Paul Hummel to deed the entire 240 acres of his mountain ranch to the two churches. Both churches have also accepted the proposal for recognition of the Rocky Mt. Camp as a committee into a Board of Trustees for management of the camp property.
At the Denver church annual meeting, held December 30, officers for the year were elected and the new constitution and by-laws were adopted. These contain several changes, three of which are: six trustees instead of three, arrangement for an associate membership, and the creation of four departments in the church: Evangelism, Worship, Religious Education, and Stewardship.

The "kick-off" Advisory Board dinner meeting, January 10, was an important organization meeting.

On January 26, President Parrish met with the Boulder-Denver churches at the quarterly meeting in Denver.

Our young people presented a very beautiful Sabbath morning service, February 27, carrying out the international theme "To Fill The Emptiness." The following young people presented the service: Rob Stephan, Bob White, Donna Stephan, Sheila Davis, Sharon Crosby, Lynn Randolph, Linda Smitty, Sharon Widman, Ed Hansen, Shirley Crosby, and Pat White.

A new sidewalk has been built along the extended gravel area for cars. Cement foundations have recently been placed under the parsonage. Tiling has been put on the platform of the social hall.

The pastor, Rev. Kenneth Smith, is hard at work on his Dissertation for the doctorate with culminating exams in May. This detracts in no way from his giving us wonderful sermons each Sabbath. He is truly an inspiration to us all. Indeed there is no time for idleness if we carry out our Christian commitments.

-O. E. J.

Obituaries

Bond.—Lucretia Thompson, daughter of Cyrus and Stella Davis Thompson, was born August 21, 1903, near Shinnston, W. Va., and died at Clarksburg, W. Va., on March 19, 1965. She was married to Carroll A. Bond August 9, 1928. She became a member of the Lost Creek Seventh Day Baptist Church in 1930, where she was a faithful leader in many places, in spite of crippling arthritis. About five years ago, the Bonds moved from Jan Lew to Salem, where they were also active in the church there.

Surviving are: her husband, of Salem; her mother of Shinnston; two daughters, Mrs. Leland (Dorothy) Green, Stratford, Wis., and Mrs. Lyle (Sylvia) Shreves of Pennsville, N. J.; one sister, Mrs. Carl (Eva) McDonald, Bridgeport, W. Va., and three grandchildren.

Burdick.—James, son of the late Rev. Leon and Nellie W. Burdick, was born in Rome, N. Y., Oct. 1, 1916, and died Jan. 31, 1963, at the Veterans Hospital at Syracuse, N. Y.

Services were held in the Calvary Assembly of God Church, Cattaraugus, N. Y., Feb. 3.

Besides his wife Carmen, and mother (of De Ruyter) he leaves 8 sons and 1 daughter, two brothers and four sisters. — C. D. S.

Lennon.—Allen Wilcox, son of the late Edwin and Jennie Wilcox Lennon, was born in Whitesboro, N. Y., May 23, 1887, and died unexpectedly at his home in Vernon, N. Y., January 28, 1965.

He was married to Mildred Warner of Verona on Feb. 11, 1911. Besides his wife he is survived by three daughters: Mrs. Stanley (Bernice) Fargo, Rome; Mrs. Bentley (Eula) Sargeant, Moores Forks; and Mrs. Frank (Doris) Fine, Fonda; two sons, Roger Lennon, Rome, and William Lennon, Havre de Grace, Md.; one brother, Elmer Hobbie, Plattsburgh; 15 grandchildren, and 2 great-grandchildren

He was an active member of the Verona Seventh Day Baptist Church until the time of his death.

The memorial service was conducted from the Fiore Funeral Home in Oneida by his pastor, the Rev. C. Rex Burdick. Interment will be made in the New Union Cemetery, Verona Mills. — C. R. B.


(See more extended obituary elsewhere in this issue.)

Wellman.—Silas Harold, son of Mr. and Mrs. Thomas Wellman, died in the DeGraff Memorial Hospital, North Tonawanda, N. Y., March 13, 1963, at the age of 43.

Born in South New Berlin, N. Y., Mr. Wellman had resided in North Tonawanda, N. Y., for the past 12 years and was employed as an engineer at the Sylvania Electronics Systems Co. in Buffalo. A veteran of World War 2, he served as a bomber-pilot with the U. S. Air Force in the ETO. He was awarded the air medal in 1944. Mr. Wellman was a charter member of the Buffalo Seventh Day Baptist Church, having worked faithfully in the Buffalo Fellowship for many years.

Surviving are his wife, Margaret Carpenter Wellman; a daughter, Judy; and two sons, Kendall and David; his mother, Mrs. Thomas Wellman; and a brother, Russell.

Farewell services were held at the Hamp Funeral Home of Tonawanda, N. Y., on March 17 with his pastor, the Rev. Rex E. Zwiebel, officiating. — R. E. Z.