people stopped in Dodge Center Monday evening, August 19, en route to their homes in Westerly and Plainfield. Mr. Cruzan is a former pastor of the Dodge Center church.

Promotion in the graded department of the Sabbath School has been set for the first Sabbath in October. — Correspondent.

"The people of this pious community," says Samuel Butler in The Way of All Flesh, "would have been equally shocked to hear the Christian religion doubted or to see it practiced."

Accessions

By Testimony: Mrs. John A. Conrad
By Letter: John A. Conrad

Marriages


Pearson - Kenyon.—Thomas Karl Pearson, Janesville, Wis., and Barbara Jean Kenyon, daughter of Mr. and Mrs. Robert Kenyon, Milton, Wis., were married June 9, 1965, in the Milton Seventh Day Baptist Church. The Rev. Elmo Fitz Randolph, pastor of the church, officiated.

Obituaries

Coon—Fayette Burdick, son of Edward and Anna Burdick Coon, was born Jan. 3, 1876, at Albion, Wis., and died in Janesville, Wis., June 12, 1965.

He attended Albion Academy, Milton Junction High School, and Milton College. On October 14, 1901 he was married to Berta Hurley of Milton, Wis., and died in Milton, Wis., June 12, 1965.

High school teaching and administration was Mr. Coon's profession for forty years in Wisconsin. During his career he served as a leader of youth in 4H, Boy Scouting, and church. At one time he was chairman of the Milwaukee City Beautification Commission and was also vice-president of the Milwaukee Horticultural Society.

As a member of the Milton Seventh Day Baptist Church, Fay Coon was faithful and devoted to its program and activities.

Surviving are his wife, Berta; a son, Garrelt Coon, Burbank, Calif.; two daughters, Margaret Coon of Milton and Genevieve Jensen, West Allis, Wis.; five granddaughters and eight great-grandchildren.

Funeral services were conducted in the Milton Seventh Day Baptist Church June 14, 1963, the Rev. Elmo Fitz Randolph officiating. Interment was in the Milton Cemetery. — E.F.R.

Crandall.—Corabell, daughter of W. H. and Rhoda Crandall, was born at Dodge Center, Minn., and died in Milton, Wis., June 13, 1965.

On May 14, 1907, she was married to Fred Crandall at Dodge Center. They lived most of their married lives in Milton, Wisconsin.

Mrs. Crandall was a member of the Milton Seventh Day Baptist Church.

Surviving her are her husband, Fred; three daughters: Cleone Van Horn, Milton; Gwen-dolyn Loofboro, Milwaukee; and Wanda Han-sen, Milton Junction. There are nine grandchildren.

Funeral services were conducted in the Milton Seventh Day Baptist Church by the Rev. Elmo Fitz Randolph. Interment was in the Milton Cemetery. — E.F.R.

Nelson.—Hannah, daughter of N. P. and Caroline Olson Nelson, was born October 17, 1876, at Dell Rapids, South Dakota, and died July 4, 1963, in the Edgerton, Wis., community hospital.

Baptized in the Sioux River by the Rev. John Hoffman, Hannah affiliated with the Milton Seventh Day Baptist Church in the year 1908 and was a faithful and beloved member of the church until her passing.

Surviving her are two sisters, Mrs. R. V. Hurley, Madison, Wis.; and Mrs. L. C. Frederick, Milton; three brothers, Charles and Julius of Milton, and Martin of Lima Center, Wis.

Funeral services were conducted in the Milton Seventh Day Baptist Church on Sabbath afternoon, June 6, 1963, the Rev. Elmo Fitz Randolph officiating. Interment was in the Milton Cemetery. — E.F.R.

Van Horn.—Harvey O. Sr., was born at Lost Creek, W. Va., Jan. 29, 1880, and died at Lost Creek, W. Va., July 22, 1963. See extended obituary elsewhere.

Wanted—Caretaker, to care for and rent apartments in Daytona Beach, Florida. Applicant must be willing to spend twelve months a year in Florida. Must be strong enough to do house cleaning. Prefer Seventh Day Baptist. Give age, family statistics, and financial reference in first letter. Write to Windfield W. F. Randolph, Adams Center, N. Y.

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Psalm 90: 1, 2.

MOUNTAIN MEDITATION
Let's Move Up the Ladder

A list of denominations is like a ladder. When we find our name pretty near the bottom of the column of the list, giving our faces are a little red and our leaders remind us that we ought to preach more energetically on stewardship and tithing. There is something like the names of some other Baptist denominations right next to ours at the bottom of the ladder. We begin to wonder, however, what is the ladder all about in seeing the names of our denominations are below those of other groups of similar faith and practice. Could it be that the profession of faith of the average church member is weak, faltering, and half-hearted? We do not have to probe very deep to discover that most of those who have a firm foundation of faith want to share it not only in personal witness but also by generous missionary giving.

There are other ladders beside the lists of denominations according to their benevolences. Where does our church stand in relation to the social issues of the day? The ladder of the church is needed to be faced honestly, thoughtfully, and theologically. Can we claim that we are halfway up the ladder in the matter of getting rid of denominationalism? We who have been pioneers in taking the Gospel message to that portion of the yellow race that lived in China have acted much more like "the gentiles and publicans" a short generation ago in our attitude toward another portion of the yellow race in Japan in other lands and in our own. Some of our leaders raised their voices on the side of the non-segregation but most of us followed the crowd at the foot of the ladder.

The question of civil rights for the Negro, so long denied, is plaguing our conscience as never before. Most of our foreign mission work is among people of African descent. At long last our General Conference has made a rather strong pronouncement designed to get away from the sins of the church. Here however, may not do much to change the attitude of the average church member.

It is a little like trying to climb the ladder of per capita giving by adopting a larger budget. What is decided at representative denominational conventions does not always take effect unless those representatives persuade the other members of their local churches to improve their attitudes — about giving, about racial prejudice, or whatever the issue is.

We have come to expect strong resistance in the South against any change in the cherished "way of life" which seems to allow the Negro only second-class status. There is some evidence that the South is more religious than the North and the church members mix their religion and their politics a little more. Southern Baptists and Seventh Day Baptists of the South are accused of de facto denial of freedom to their dark-skinned neighbors. The situation may be partially correct, but they may soon be pointing the finger of shame at the North-erners who are facing the integration problem. The situation may be partially correct, but they may soon be pointing the finger of shame at the North-erners who are facing the integration problem. Since the situation may be partially correct, but they may soon be pointing the finger of shame at the North-erners who are facing the integration problem.

There are evidences that the southern churches in some denominations are climbing to a new place on the ladder of social justice. A Christian Life Conference of the Southern Baptist Convention was held recently at Ridgecrest, North Carolina, which was a formal recognition of a new stand in relation to the social issues of the day. The conference is needed to face honestly, thoughtfully, and theologically. Can we claim that we are halfway up the ladder in the matter of getting rid of denominationalism? We who have been pioneers in taking the Gospel message to that portion of the yellow race that lived in China have acted much more like "the gentiles and publicans" a short generation ago in our attitude toward another portion of the yellow race in Japan in other lands and in our own. Some of our leaders raised their voices on the side of the non-segregation but most of us followed the crowd at the foot of the ladder.

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Instead of continuing as the sword of liberty, he said states rights became "the shield of slavery in the South; later, the exploitation of women and children in the sweatshops of the great cities of the North; and today, the armament of mass resistance to the law of the land for equal freedom of all Americans."

He went on to point out that the Negro can't fight, doesn't fight, and one get impetus from Moscow but that it could be traced back to the Judean hills and the Sea of Galilee.

The words were not heard in some northern conference but in a southern conference. It may be that the positive theological convictions of the South will be applied to the social problems and that they will climb faster on the ladder of social justice than the people of the North who hold more tenaciously to their smugness than to their faith.
Protestant view. Dr. Henry noted that under pressures, emphasizing the role of tradition authority and the Bible has an increasingly tenuous role within the life of the World Council. In such a situation little progress can be expected. The most that can be hoped for is a friendly discussion of opposing points of view.

What then was the outstanding thing coming out of the Montreal world conference? It was just this, that a dialogue was held, that, Protestants, Eastern Orthodox, and even Roman Catholics could get together and discuss freely their widely divergent views of faith and order. This was the thrilling aspect of it to the Seventh Day Baptist delegate and to others who have written about it. There were a number of Baptists present and a number of Baptist conventions that did not send representatives. Those who were there felt that Evangelicals who stayed away missed something and should have been willing to enter into the dialogue — even if it did not get very far.

Recorders to Give Away

Reports sometimes come to the subscription department of the Sabbath Recorder telling how widely a single subscription to the Sabbath Recorder is shared within the family or among friends. Usually these reports are apologetic since the one reporting is aware that several of those who get their issues second-, third-, or fourth-hand could well afford to be subscribers. It is admitted that this sharing process, generous as it may be, results in late reading and considerable loss in news value.

Another kind of letter came to the editor since the Conference. It explained why the Ladies Aid of a midwestern church was sending a second subscription to the Association field worker. He wrote to have it for missionary purposes. The ladies recognized that there are many times when a person who circulates around the edges of an outreach church needs to have fresh Recorders that he can give away without breaking his own file which he keeps for reference. Here is an idea in addition to the library subscription plan that might well be adopted by other groups or individuals.

Do you have someone in your church who would continue a subscription for missionary purposes? Does your pastor, for instance, have many opportunities to use a regular issue as well as special issues when he is calling in homes where the people are unfamiliar with our denominational weekly?

When people write to the headquarters at Plainfield and want to know about Seventh Day Baptists we send them samples of our tracts and a letter. This procedure is helpful to many, but one thing is lacking. This undated literature and these personal letters explain our position but cannot give any real glimpse of our current missionary work or tell them what our churches are really like. A few issues of the Sabbath Recorder would fill this gap.

Here is something to think about. Remember that it is often said that there are many productive Church members who are not members and are using it to learn more about Seventh Day Baptists. Write in such a way that it will be intelligible and interesting to people who might be thinking of joining our cause.

Public Relations Office

The denominational director of public relations, Mrs. Rolland Maxson of Los Angeles was unable to attend this year but carried on her publicity work from her home on the basis of reports sent to her by mail and telephoned to her by the editor of the Sabbath Recorder. From the information thus gathered Mrs. Maxson wrote articles for Religious News Service and for the secular press, articles that reached more people than could be imagined possible.

The effectiveness of the director's work can be judged by the use made of her material by local editors. Articles about Baptist coworkers accepted the articles is not known, but nearly every weekly and every daily paper received at the editor's office carried articles about Baptist activities that appeared to come from the hand of Mrs. Maxson at Los Angeles. It is hoped that she can once a report to our readers in an early issue.

New Conference Officers Elected

at the Fort Collins, Colorado, Assembly

It was a foregone conclusion that the first vice-president, the Rev. C. Rex Burdick, would be elevated to the presidency of General Conference. He has already served one year on Commission and will serve another year following his one year in the office of president. His theme, "Christ Is the Answer," was set forth in the closing address of Conference and will probably be printed in the next issue of this journal. This is the opportune time to introduce not only the president, but also his whole family. Mr. and Mrs. Burdick are a pastor of the thriving crossroads church a few miles from Verona, New York.

For the first time in its long history the Seventh Day Baptist General Conference will be presided over by a woman if plans work out as expected. Mrs. Robert T. Fetherston of Battle Creek was elected first vice-president. She had previously served very commendably as executive secretary for several years. During the year drawing to a close at the end of September she has been the treasurer of Our World Mission, receiving and disbursing the contributions of all Seventh Day Baptists to the total denominational budget. In her new office she will be a member of Commission, a position for which she is well prepared by her previous positions of responsibility.

Harley D. Bond of Plainfield, N. J., and Salem, West Virginia, continues as corresponding secretary and executive secretary. It will be recalled that a temporary illness prevented him from being present at the Commission and Conference sessions.

The new treasurer of Our World Mission is Gordon L. Sanford, R.D. #1, Little Genesee, N. Y. He may be best identified to the majority of adults who study the Sabbath School lessons as the brother of the Rev. Don Sanford, editor of the Help.
Accreditation of Ministers

In reporting the thinking of Commission in last week's issue some parts of the report were omitted because the action of Conference was not the same as that suggested by Commission. This was true of the section dealing with ministerial accreditation, which occupied nearly two pages and presented an introductory statement together with alternative lines of procedure. The full report of this will be printed later in the Yearbook together with the action of Conference. For clarity and readability the alternatives are summarized here with some editorial explanation.

As Commission saw it, the time had come for Seventh Day Baptists to determine which way they were going to go in the matter of denominational accreditation. The tendency in recent years has been to upgrade the requirements in ministerial training for those who wished to participate in the funds available for higher education and who wished eventually to be accredited by the Conference. Strong steps were taken in this direction last year when the new ministerial training center program was set up. The question arose in the minds of Commission members whether or not the denomination should be accredited by the Conference. Strong sentiment to that effect had arisen among Seventh Day Baptists. This would leave the responsibility for ordination and the enforcement of “in general harmony with Seventh Day Baptist beliefs” entirely with the local ordaining congregation. It would mean that no accrediting action would be taken by the General Conference and that the Yearbook would carry “simply a functional list of ministers ordained by Seventh Day Baptist congregations.”

Commission concluded that “present methods of enforcing standards of accreditation are largely ineffective” and suggested that the second alternative was “more in line with historical and distinctive Baptist principles and more workable for Seventh Day Baptists.” The Commission suggested, however, that these matters must be given thorough discussion by a representative group of ministers and laity before coming to the Conference for action and recommended that the proposals be referred to the president-appointed Conference Committee on Ministerial Interests. This was done. The committee of twenty, chaired by Dr. Keith Davis, of Denver, had three ministers on it, J. Paul Green, Victor W. Skaggs, and Leslie A. Welch.

That portion of the committee's report which pertains to the subject presented above is here presented as accepted by Conference:

We recommend that General Conference endorse and refer to the Council on Ministerial Education the policies pertaining to ministerial accreditation as stated in this report.

The report is on freedom with responsibility, which is a part of our heritage, provides a third alternative which is not included in the section of Commission's report dealing with ministerial accreditation.

On the one hand we are presented with the view that accreditation procedures and requirements must be strengthened so as to be consistent with the point of destruction of freedom of conscience. On the other hand we are presented with the view that accreditation should be carried on at the local church level. The third alternative, seen by your Committee on Ministerial Interests, is that we continue in a modified form of our present accreditation procedures with a clarification of meaning of accreditation and minor changes in the requirements.

Accreditation and ordination are separate terms, but some confusion seems to have arisen among Seventh Day Baptists regarding their meaning.

Ordination of General ministry is a solemn rite performed by a council called by the local church in order to set aside, within the ministry of believers, a man in a pastoral, administrative or teaching position of leadership. This is accompanied by an effort to determine the will of God through the guidance of His Holy Spirit. In ordination, the church speaks.

Accreditation is not like ordination. It is different in character and purpose.

We therefore propose the following definition and purposes of accreditation:

Accreditation Means:
a. that accepted standards of education and/or service have been met by the candidates
b. that an ordination council called by a Seventh Day Baptist church in good standing with the General Conference has examined the Christian experience, Christian beliefs, and Christian practice of the candidate and has declared him fit for the Gospel ministry by ordaining him to that ministry. (If accreditation is desired, the ordaining council shall include delegates from sister churches.)
The Purposes of Accreditation are:

a. to provide a list of those who have reached acceptable standards in education and service for the information of Seventh Day Baptist churches.

b. to provide a standard toward which ministers and ministerial students may strive.

c. to provide an official listing of Seventh Day Baptist ministers for interdenominational, intra-professional, business, and government groups and organizations, verifying the minister's standing in the Conference.

We recommend that the matter of changes of specific requirements for ministerial accreditation be referred to the Council on Ministerial Education for report at the General Conference.

We recommend that a proposed policy for removal of accreditation from ministers be developed and that this task be referred to the Committee on Ministerial Education for report at the 1964 General Conference.

Editor's Note: Although this committee action had no difficulty on the floor of Conference it manifestly could not be given the same kind of consideration which the mimeographed report of Commission could be given by the delegates. Most of it had only one reading. It is the editor's opinion that the wording should have more careful consideration, which subject of the policy of accreditation should be further studied during the year and brought up again at another Conference session.

"I am a seminary student and I've tried hard to master the Scriptures while studying in seminary. Now I see that what's wrong is not that I master the Scriptures but that I let the Scriptures master me." — An IVCF testimony.

THE SABBATH RECORDER

SEPTMBER 9, 1963

c. that satisfactory pastoral service of at least one year duration has been carried on in a church in one or more ministerial churches of the Conference.

Accreditation does not necessarily mean that the General Conference gives its full approval to the candidate's theology for to do so would require a stereotyped ministry and destroy the right of freedom of conscience which belongs to all Seventh Day Baptists including ministers.

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THE SABBATH RECORDER

SEPTMBER 9, 1963

limited in scope, as compared to our own Conference with many representatives from byzantine areas. Delegates to the consultation will be official spokesmen for their national general conferences, with a pre-arranged agenda and schedule of sessions. It was also difficult to say a conference of conferences, so the title of this convocation, worked out for us by the Committee on Missions and Interdenominational, right here in Fort Collins, was accepted.

The second point is easier to get across, as it is a recitation of geographical locations of Delegates (There will be at least six delegates from other conferences, including Mr. G. Zijlstra from Holland, the Rev. James McGeachy from Scotland, and the Rev. George H. Wellman from the General Conference: Mr. Wellman and Mr. Bahle: Pastor Otraim Maran of Nyasaland, as it is yet unarranged delegates from Jamaica and British Guiana. Perhaps Brazil and New Zealand will be represented, too, but we have no definite word yet. At least you can see that there will be a definitely international flavor in this consultation.

Other delegates will be from our own General Conference, and although we are not sure how many will be able to attend, there is hope that eight delegates from Jamaica and British Guiana. Perhaps Brazil and New Zealand will be represented. Mr. Wellman and Mr. Bahle: Pastor Otraim Maran of Nyasaland, as it is yet unarranged delegates from Jamaica and British Guiana. Perhaps Brazil and New Zealand will be represented, too, but we have no definite word yet. At least you can see that there will be a definitely international flavor in this consultation.

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Third, we will each seek to take back to our own fields the inspiration for greater work, a clearer vision of Seventh Day Baptist responsibility and potential, and the practical knowledge required to put these into effect.

Now for the fourth major point of consideration — the mechanical details of getting these delegates together, supplying the funds and sponsors needed to entertain and act as hosts during their stay in this country, and to otherwise see to the physical requirements of such a session must be worked out. There will be a call for volunteers to act as sponsors. We anticipate that Associations, Sabbath Schools, and individuals will share the resources available for this need. Please hold yourself in readiness to answer the call for volunteer assistance to the fullest when the time comes to act.

Once again let me emphasize that our "Mission to the World" must not stop with General Conference next year, it must be only a stepping stone to a launching pad to further contact and outreach. Remember, the world starts at your doorstep.

World-Wide Communion

October 5

Since the beginning of the observance of World-Wide Communion in the 1930s, Seventh Day Baptists have participated in sharing this ordinance of spiritual blessing with fellow Christians from the Arctic to the Antarctic and from east to west in every zone.

The transforming power of Christ continues to blesses people of every continent and every culture. Communion is sharing. The observance by Christians
everywhere is evidence of sharing the Gospel and being united spiritually with our Lord and with each other.

What a realization of cordial fellowship with Christians world-wide is ours in this observance all together in one twenty-four-hour day.

World-Wide Communion challenges us to self-examination and enlarged vision, to put forth greater consecrated effort in the mission of the Church. Let us share in this service in remembrance of Him whose everywhere is evidence of sharing the Gospel and being united spiritually with all together in one mission of the Church. Let us share in to self-examination and enlarged vision, twenty-four-hour day.

September 15, at Alfred Parish House on Sunday afternoon, Seventh Day Baptist Building in Plainfield, N. J., following the Board of Sabbath Tract Society will be held at the field, N. J., following the Board of

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Our Youth Ask

Is there a difference between evolution and the possibility of evolution? Do you think that smoking is morally wrong? If so, why?
Where did Cain get his wife if Adam and Eve were the first man and woman, and Abel was dead?
Do you believe that it is right to have premarital relations if you really love the person? Are premarital relations considered adultery?
If you choose an occupation in life, how do you know whether it is God's will instead of your own?
Was God punishing or destroying the Israelites who worshiped the golden calf when He sent them to wander in the wilderness for 40 years? Was or wasn't He destroying the older generation so they could not enter into the promised land?
I want to know why during the lectures at camp, the preachers and lecturers used the revised standard version of the Bible — also I've seen them used in several churches I've been in. For example, the Jewish version; I always thought the Jewish religion was considered a dead religion. I also thought that Seventh Day Baptists were people who used the Bible a lot. THEN HOW COME THE PREACHERS HAVE TO USE REVISED VERSIONS IN ORDER TO GET THE POINT ACROSS? I've always liked to hear a sermon preached from the Bible.

Junior High Conference

By Thoena Rasmussen, director

The Junior High group had a singing conference this year, 1963, in Fort Collins. Mrs. Oscar C. Burdick was music director and Doris Rood was our pianist. The culmination of the evening was the vespers service presented by the group on the eve of the Sabbath preceding the Conference worship service.

It is urgent that all Sabbath School reports be sent as soon as possible to Secretary Rex Zwiebel. The statistics must be compiled for the Yearbook within the next few weeks.

SABBATH SCHOOL LESSON

for September 21, 1963

What Is God Doing?


THE SABBATH RECORDER

SEPTEMBER 9, 1963
A Statement of My Christian Experience

By Myron G. Soper

(Given at the time of his ordination to the Gospel ministry. Mr. Soper was recognized with denominational accreditation at General Conference.)

I was born in North Platte, Nebraska, the son of ranching parents. They were Seventh-day Adventist and I went to the Sabbath through their own study. Upon accepting the Sabbath they joined the Seventh-day Adventist church and took a year’s preparation to go to the foreign mission field. However, due to the illness of my father’s parents, they were unable to go, so returned to the ranch. They continued to ranch or farm until most of the children were grown.

Ours was a large family. There were eventually nine of us children. I was the seventh down the line. Because we lived in the western part of Nebraska, there were no Sabbathkeeping churches to attend, so we were what is known as lone-Sabbathkeepers (If you can call a group of 11 people a group). My father got in contact with Seventh Day Baptists and went to North Loup to one of the General Conferences. There he joined the denomination. Later he and another man started a little church up in the sand hills which was mainly made up of 3 or 4 families. I was very small at this time and barely remember it. As a child I did not live the kind of life that I should, to say nothing of living the kind of life that God would want me to. I had hard times at my spirit to yield my life to the Lord at various times through childhood and through my teens. Now these desires and strong feelings came flooding back to me and there that day I made a decision in Italy I made my decision to give my life to the Lord and to become a minister. Since that day I have had times of spiritual defeat, but for the most part I have experienced a steady growth in my spiritual life. I had a long way to go — and still do.

Returning home from the service I worked at different things for about four years. It was a period of adjustments and indecision. In the fall of 1950 I entered college to begin my studies to fulfill my promise to my Lord. Upon graduation from college I started my seminary work in Alfred School of Theology. During the last two years I was able to visit some of our churches of that area. The following summer I went to Los Angeles to serve as summer pastor. That fall I stayed on college to begin my studies to fulfill my promise to my Lord. Upon graduation from college I started my seminary work in Alfred School of Theology. During the last two years I was able to visit some of our churches of that area.

During my time in Los Angeles I had my first experiences with church camps. I worked very closely with the Rev. Leon Lawton and the Rev. Milton Whitley in the camping programs at Pacific Pines. I directed several camps as well as teaching in them. My time on the West Coast was short. I was a time of spiritual growth, spiritually speaking, and had a wonderful steadying influence upon me. I shall always cherish the two years there and the men with whom I worked.

It was a time that was hard and with a family to take care of, and not being completely happy in the seminary I was attending, I decided to accept the call to the North Loup church. Upon hearing this I felt I had to go there because they had tried to get about everyone else to come and couldn’t get anyone.

This was now my first experience of being full-time pastor and responsible for the inuided church. I learned a great deal in the next four years. One of the experiences that will always stand out in my memory as being one of the most significant in my spiritual life happened while I was pastor at North Loup. When I went there, there was a very fine minister who was there. The people of our church liked him and, therefore, I had no reluctance to work closely with him. He and I became fast friends. So did our families. We often preached for one another. We were nearly as familiar a figure in each other’s pulpits as we were in our own. His warm Christian and uncritical spirit had a great deal of influence upon me. Then I began to have the opportunity to preach for other churches. Apparently I did an acceptable job, for during the last two years, I was preaching on almost every Sunday. For the most part I only conducted the worship services for these churches — but sometimes I was called on to visit some of their people who were very ill, and to conduct their weddings and funerals. I found my work through with Presbyterians and Methodists and Congregationalists that there were many sincere Christian people in these churches who also loved the Lord very much. I began to see that they were not God’s only people, really. While I had never claimed to believe we were, yet I think there was a feeling of smugness there to that effect. My experience with the people of the Heavenly Father and His Christ was growing.

Temptation of an Evangelist — to compromise the message, to offer salvation at a discount. Many turn away when the invitation is given, thinking that the price of forgiveness, peace and eternal life is too high.
Baptist World Alliance Holds Executive Session

Representatives from 13 countries, meeting in the annual sessions of the Baptist World Alliance Executive Committee, at Waco, Texas, took a long and optimistic look at world-wide Baptist activity. Their actions included:

- Re-endorsement of plans for making 1964 a world-wide year of evangelism.
- The erection of a $2,000,000 Baptist building in Washington, D.C.
- The initiation of plans for an American Baptist Fellowship.
- Plans for the 11th Baptist World Congress at Miami Beach, USA, in 1965.
- The adoption of a 1965 tentative budget of $195,500.

A continuation of efforts to meet relief and rehabilitation needs in troubled areas of the world.

Commendation of the nuclear test ban treaty recently drafted by the governments of great Britain, the United States of America and the Union of Soviet Socialist Republics.

A total of 120 denominational leaders and scholars came together for the five days of meetings that began with sessions of four BWA study commissions and continued through the annual executive committee sessions. Carney Hargrove of the USA presided in the absence of President Joel F. Soren of Brazil.

The Commissions were concerned with Religious Liberty and Human Rights, Evangelism and Missions, Bible Study and Membership Training and Baptist Doctrine.

Proposals for the beginning of a North American Baptist Fellowship had come to the Alliance administrative committee last fall from leaders of seven North American groups who have worked together in the Baptist Jubilee Advance, 1958-1964.

The want was for an annual fellowship after the BJA Program terminates at their meeting in Atlantic City, May 22-24, 1964, and suggested the Alliance might sponsor such a fellowship along the pattern of the European Baptist Federation.

Editor's Note:

The above action is of keen interest to Seventh Day Baptists for several reasons. We are members of BWA and will have delegates at the 1965 meeting at Miami Beach. We participated in the plans for a North American Baptist Fellowship and so, too, will continue to give our support. Our emphasis will be on world evangelism in 1964. Finally the proclamation for a new headquarters building in Washington, D.C. will be on the site of the building where our Washington church has long held its services.

"In its concern with Left and Right, the world today has forgotten that there is an Above and Below." — Fred W. Grow, Edgewater (N.J.) Bergen Citizen.
business meetings are in the homes of members.

The Mt. Olive Baptist church (Negro), thanked us for the use of our building from Easter through June following a fire in their own church.

At the Eastern Association meetings in Ashaway May 31 - June 2, twenty-three of our number were present. Lloyd Coon was elected president for the coming year.

Our Evangelistic Committee is planning a series of special meetings November 6 - 17, at which the Rev. Edgar Wheeler has consented to speak. We are looking forward to our annual fall retreat in September and to increased activity in the work of our Master. - Correspondent.

BERLIN, N. Y. - Summer is a time for camping, Bible School, picnics, fairs, and, of course, Pre-Con and Conference. This summer of 1963 has meant all these things for the people here at Berlin.

Daily Vacation Bible School, this year under the direction of the Berlin Baptist Church, was held during the first two weeks in July at our own Maxson Fellowship Hall. Three girls from our church, Althea Greene, Ruth Ellis, and Sandra Bentley, helped teach the classes, and many of our children attended the daily sessions.

Early in July, Pastor Maxson spent a week in Michigan at Camp Holston, where his daughter, Maryann, was the exchange camper from Lewis Camp, and he helped on the staff. Other young people from Berlin who went were Pamela Byars, Robert Cushman, and Suzanne Freeman.

Sabbath day, July 6, our friends from the Schenectady Church joined us for a Communion Service which was followed by a fellowship dinner. Rev. Lester Osborne was in charge of the service, and special music was provided by the Schenectady members and Rev. Wendell Stephan, who also gave the children's sermon.

Lewis Camp opened July 14, and our young people were on hand for both junior and senior camps. Pastor Maxson served on the staff, and Ruth Ellis and Nancy Burdick helped as girls' counselors. As soon as Conference time approached, some of our members started on the road once more. Four of our Youth Fellowship members attended Youth Pre-Con, and eleven of our members were present for Conference.

Those who stayed home from Conference had no time to be idle, however. The men of the church were kept busy, helping to install a new heating system in the church.

This year, our Sabbath School picnic was accompanied by a work bee. While the men were working at the church, the women cleaned the Sabbath School rooms at Maxson Fellowship Hall, and the young people helped complete cleaning out Fellowship Hall's basement, which, we hope, will soon be made into a fellowship room.

Shortly after her return from Conference, Ruth Ellis left for Syracuse, N. Y., where she helped at the Seventh Day Baptist booth at the New York State Fair.

So the summer has gone, but it was a summer filled with work, fun and fellowship for the people of Berlin.

- Correspondent.

Marriages

Johnson-Burdick.—On July 14 at the Seventh Day Baptist church at Waterford, Conn., occurred the wedding of Mr. Paul A. Johnson, son of Mrs. Alma Johnson and the late M. Richard Johnson, of Groton, Conn., and Miss Emma M. Burdick, daughter of the Rev. and Mrs. Paul S. Burdick of Waterford, Conn. The ceremony was performed by the father of the bride.

Births

Ayars.—A son, James Michael, to James and Christine (Davis) Ayars of Brunswick, Maine, on July 3, 1963.

Camenga.—A son, Eric Peter, to Justin and Trudy Camenga of Middleton, Wis., on May 25, 1963.

Kirtland.—A son, Paul Carl, to the Rev. and Mrs. C. Fred Kirtland of Hammond La., on August 13, 1963.

Van Horn.—August 6, 1963, a daughter, Mary Margaret, to Peter and Penny Van Horn, residing at Altamont, Ill., attending service at Farina, where Mrs. Van Horn holds membership. Peter is a member of the Milton, Wis., church.

Whitford.—A son, Kevin Eugene, to Charles and Jean Whitford, Fulton, Wis., in April, 1963.

Williams.—A son, Kevin Scot, to John and Eulala (Davis) Williams of Shiloh, N. J., on July 6, 1963.