

# The Sabbath Recorder

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

**Burdick.**—Gerald F., son of Fred and Edna Burdick, 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 Beauregard, Miss., 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, Elwyn 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 was 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 C. L. Davis Jr. of Roswell, New Mex.; Duane D. Davis of Boulder; Mrs. Juanita Lusic of Garden Grove, Calif.; Mrs. Dorothy Lusic of Boulder; Mrs. Ruth Cruzan and Mrs. Shirley Cruzan, 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 the Rev. Mynor Soper of the Boulder Seventh Day Baptist Church officiating. — L. E. B.

**Davis.**—The Boulder Seventh Day Baptist Church lost one of its most faithful members on February 9, 1962, in the death of Mrs. Alice Davis, known to her host of friends and relatives as Aunt Alice.

Alice J. Sykes was born south of Dodge Center, Minn., August 1, 1874, on a farm in the area known as South Prairie. She was baptized and joined the Seventh Day Baptist

Church at West Hallock, Ill. at the age of fourteen.

On December 25, 1890, Aunt Alice was married to Lewis Almon Davis at Hewitt Springs, Miss., a northern colony of Seventh Day Baptists. Two sons and a daughter were born to this union. The daughter, Enola Myrle, passed away in May 1899 at the age of three years.

The family moved to Boulder, Colo., in June of 1910 from Hammond, La., and were active in the Boulder Seventh Day Baptist Church.

After the death of her husband, Mrs. Davis was employed at the University of Colorado in the capacity of hostess at the Student Union Memorial Center. Surely her Christian character, combined with her love for young people, influenced the lives of many young men and women with whom she came in contact through her many years of service in that field.

One week after the death of her son, Lewis Clarke Leroy Davis, Aunt Alice slipped quietly away from this life. Another son, Elwyn J. Davis of Webster Grove, Mo. survives, as do nine grandchildren and twenty-one great-grandchildren.

Funeral services were held on Monday, February 12 at the Howe Mortuary with the Rev. Mynor Soper and the 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 FitzRandolph.

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, 1905, 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.; Shiloh, 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 group 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 the Boulder Memorial Hospital, March 27. A memorial service was conducted in the Howe Mortuary by Pastor Mynor G. Soper and interment was in the Mountain View Cemetery.

She is survived by her husband, Rev. Erlo E. Sutton; a son, Rev. Trevah Sutton of El Paso, Texas; a daughter, Mrs. Robert (Gladys) Fitz-Randolph of Arvada, Colo.; 3 grandchildren, Mrs. Ted (Roberta) Hansen and Linn Fitz-Randolph of Denver, and Judith Sutton of El Paso, Tex.; and 2 great-grandsons.

— M. S.



### 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 become literate. The responsibility to provide an abundance of faith-building literature for these new readers rests heavy upon the churches.

# The Sabbath Recorder

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## Far from Church

Lone Sabbathkeeper is the term used of Seventh Day Baptist church members who are temporarily or permanently living at a considerable distance from their home church. A United States map prepared by the former executive secretary and the Women's Board, and now hanging in the front office of the corresponding secretary of the American 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 people; they are 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 in 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 hardiest plants. The potato-growing state of New Jersey brings most of its seed potatoes in from Maine or Prince Edward Island. The Florida tomato growers do not grow their own seed; they buy it from New Jersey. Alfalfa growers have long imported disease-resistant strains of seed from the Canadian Northwest. This observation may not have anything to do with the virility of Seventh Day Baptist faith in different sections of our country. It is a fact, however, that historically our church spread out from a strong beginning in the Northeast rather than from the equally old colonial settlements farther south. We recognize that true faith is the work of the Holy Spirit whose direct influence knows no geographical or racial bounds. For this we can be most thankful.

How is it with our transplanted church members who are far from church? If you are one of them or if you have been in personal or correspondence contact with many of them, you wish that something more could be done to help them.

Have you met the loyal couple who live in the South from one to six months each year and make it a point to settle near one of our churches so that they can have

the best of Sabbath privileges and the joys of regular fellowship with people of like faith? If so, you would agree that they bear similarities to the five wise virgins in Jesus' parable. They are not really lone Sabbathkeepers; they are folks who often find more opportunities to witness and work than in their home churches. The transplanting was good for them, for the church of their adoption, and probably for their home church when they return.

Perhaps you recognize another couple, people who for reasons that seem good to them choose a winter dwelling place that is too far from a church of like faith to be visited more than once or twice. They loyally correspond with the people back home and have the denominational paper changed to their new address. Perhaps they find opportunities for witnessing to their less purposeful neighbors in their temporary 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 the fruitful work that might be theirs if they were nearer to a substantial group of people of like faith.

From these two fine 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 individuals 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 in common in their families from childhood. They long 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 things first at the time they made their 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 business man who once had a close connection with one of our churches but has spent most of his life away from the 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 lo these 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 heard by a man enslaved by a bad habit, "Son, don't do as I 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 Lord gave us an example of hard 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 know, however, that He intended us to love also the scattered sheep and to rejoice when the wandering one is brought back into the fold.

## Spending Too Much for Missions?

Is it possible for a denomination to spend too much on foreign missions? Theoretically yes, perhaps, but practically, no. In our own local churches, associations, and conferences voices are raised occasionally expressing fear that we are overextending ourselves on the foreign fields. It is true that we have nearly as many churches and members in other lands as here at home, but our number of missionaries is not great in comparison



MEMORY TEXT

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Acts 1: 3.

with the proportion in some other denominations.

Take, for instance, the Christian and Missionary Alliance, a denomination that celebrates its 75th Anniversary in May of this year. Its name indicates its missionary emphasis. Holding the unique distinction of having almost twice as many members overseas as it has at home, it is experiencing rapid growth in the United States, perhaps because it has always challenged people to missionary work. Its schools are for the training of missionaries. Its founder, Dr. A. B. Simpson, back in 1887 challenged a group of Christians to "lead a life of separation, simplicity, and sacrifice in a time marked by extravagance, ease, and comfort." Consequently, they gave missions top priority and now have one member in 75 serving overseas as a missionary. Giving for missions in the Alliance amounts to about \$60 a year per member.

With a relatively small base of 1,200 churches and four schools in the United States and Canada, the Alliance reaches out into 23 countries. Their \$4.5 million budget enables them to air over 150 Gospel broadcasts each week and 80 million pages of Christian literature each year in addition to operating 200 mission stations, schools, and medical clinics.

The obvious moral to that success story is, "Go thou and do likewise." Our problem is not too much emphasis on missions, but too little. It is not that we are laying too heavy a financial burden on our people for the spread of the Gospel; we aren't presenting enough challenge to develop dedicated Christians. Perhaps we are failing to inspire our young people and our converts with the singleness of purpose that pervaded the New Testament church and has been caught in considerable measure by certain Christian groups of our day.

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 than before. The program on March 31 with notations by Pastor Marion Van Horn looks as if the occasion was very fittingly celebrated with a Communion 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 the people of western Arkansas and eastern Texas who have labored so effectively. 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 their 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 Makapwa Mission, Nyasaland. 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.

OUR CHURCH

By Owen Probasco

(Written for the 225th Anniversary of the Seventh Day Baptist Church of Shiloh, N. J., and first read on March 24 by the author, a young deacon of the old church).

Through toils of tears and tenderness  
Our church has stood secure.  
Through times of doubt the world throughout,  
Our Christ has made her sure.  
She stood above the pettiness  
Of mankind's mortal strife;  
And year by year, she brought men near  
To everlasting life.  
Her people she has guided  
Unto the Lord above;  
Her acts of grace, 'tho commonplace,  
Draw gently to His love.

In this, our Church has been, and is, ....  
And we trust e'er shall be  
A beacon strong, a guide along  
The shadow of life's sea;  
A source of quiet confidence,  
Made sure through works well done —  
Yet still aflame, in Jesus' name,  
For tasks not yet begun.  
The courage of the past,  
The challenge of today.  
The strength for needs in future deeds  
The faith to live God's way.

Yes, we who now would worship here  
So very close to God,  
Must hold the light with Christlike might,  
As ever on we plod.  
We stand but at the threshold  
Of the door our fathers sought  
Through toil and tears of bygone years —  
Has this been all for naught?  
We tarry but a moment,  
Then we, too, pass it by.  
The point is this — are we amiss  
If we heed not its cry?

Yea, we hear thy gentle pleading,  
Thou servant of our Lord.  
That thou mightest grow and onward go,  
A living, flaming, sword.  
Yes — this has been thy heritage  
Entrusted to our care.  
May we inspire a zealous fire  
In all men, everywhere.  
That as they gaze in future days  
Upon this church of God,  
They'll know it grew, 'cause folks like you  
Provided fertile sod.

## JESUS WAS GOD

### A Bible Reading

By Lester G. Osborn

(Pastor of the Schenectady, 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."

Mk. 2: 28 — "The Son of man is Lord also of the Sabbath."

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 "master" or "sir," and was doubtless used thus at times in addressing Jesus, it certainly has a deeper meaning in these and other passages. It can only refer to Jesus as God.

#### 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."

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

(2) Mk. 1: 1 — "The gospel of Jesus Christ, the Son of God." (Mark)

Jn. 1: 34 — "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. 16: 16 — "Thou art the Christ, the Son of the living God." (Peter)

Mt. 14: 33 — "Of a truth thou art the Son of God." (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 3: 37 — "He . . . said, 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 even a Roman centurion, all witnessed that Jesus was the Son of God. He was the second person of the Trinity — God the Son.

(3) Mt. 8: 29 — "What have we to do with thee, Jesus, thou Son of God?"

Mk. 3: 11 — "Thou art the Son of God."

Lk. 4: 41 — "Thou art Christ the Son of God."

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

(4) Jn. 10: 36 — "Say ye . . . thou blasphemest; because I said, I am the Son of God?"

Mt. 27: 43 — "He said, I am the Son of God."

Mk. 14: 61, 62 — "The high priest asked him . . . Art thou the Christ, the Son of the Blessed? And Jesus said, I am."

Jn. 17: 1, 5, 21 — "Father, the hour is come, glorify thy Son, that thy Son may also glorify thee . . . O Father, glorify me with thine own self with the glory which I had with thee before the world was . . . That they may all be one; as thou Father art in me and I in Thee."

Mt. 26: 39 — "O my Father, if it be possible, let this cup pass from me."

Rev. 2: 18 — "These things saith the Son of God."

**Deduction** — Jesus Himself claimed to be the Son of God. He spoke often of God as "My Father," and addressed prayer to Him as "Father." The Jews knew He was claiming to be God.

(5) 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, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard."

**Deduction** — God the Father in heaven designated Jesus as His Son.

C. Jesus Was God

Jn. 1: 1 — "In the beginning was the Word, and the Word was with God, and the Word was God."

Mt. 1: 18-23 — That it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin . . . shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, God with us." (Isa. 7: 14)

Jn. 1: 14 — "The Word was made flesh and dwelt among us, and we beheld his glory."

Jn. 20: 28 — "Thomas . . . saith unto him, My Lord and my God."

Tit. 2: 13 — "Awaiting our blessed hope, the appearing in glory of our great God and Savior, Jesus Christ." (RSV)

Jn. 5: 17, 18; 14: 9 — "I and my Father are one . . . He that hath seen me hath seen the Father."

Jn. 8: 58 — "Before Abraham was, I AM."

**Deduction** — Jesus was "God with us" — God incarnate — God in human

flesh. He is called God many times in the New Testament. The supreme evidence is His applying to Himself the name of Deity revealed to Moses (Ex. 3: 14). The Bible bears out John's statement that "The Word (which was God) was made flesh."

#### Summary

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 "tabernacling" 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 interdenominational co-operation and merger were given by Dr. H. Conwell Snoke, 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. Snoke declared. "To take to all men the reconciling gospel, this must be our commitment. It is a task that 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.

## Thoughts on Distinctive Seventh Day Baptist Beliefs

By Thelma Tarbox

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

There aren't enough words to express how good you folks are to let me present the Seventh Day Baptist point of view. You are setting an example which I hope will be followed by many churches. When Christians of different denominations get together and talk out their differences, I think the way is paved for a feeling of oneness — because we discover that the beliefs we hold in common far outweigh the matters upon which we disagree.

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 made for man; third, the Bible indicates that the New Testament church kept the seventh-day Sabbath.

Seventh Day Baptists believe that Christians are under grace and not under law. To me, being under grace means that the Christian has the extra, undeserved gift of Christ. By contrast, the Jew concentrates upon the law and struggles to keep it. The Christian simply trusts in Christ and lets Christ-love take over in his life so that it becomes possible to obey God's laws. Grace does not cancel out the obligation to keep the Ten Commandments. Paul declares that the law tells him what sin is (Rom. 7: 7). And he states: "Shall we sin because we are not under law but under grace? God forbid!" (Rom. 6: 15). Paul concludes: "Do we then make void the law through

faith? God forbid: Yea, we establish the law" (Rom. 3: 31). Many passages in the New Testament make it plain that God gave us the Ten Commandments to point out the things we should do and the acts we should avoid in order to live happily.

### Not Just One Day In Seven

Some people interpret the Sabbath Commandment to mean that it is necessary to keep one day in seven, but it makes 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 been 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 whole heartedly 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, or will they feel duty-bound to keep Sunday untarnished by secular activities?

Take the case of a Sunday Christian who establishes a store 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 net result is that the businessman loses money on Saturday and the Sabbath-keepers go hungry on Sunday.

Other types 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 Sabbath-keepers are beset by heartbreaking choices. 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 religion during these all-important teen 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.

### Jesus Gives Us an Example to Follow

Seventh Day Baptists believe that Jesus set the perfect example which we should follow. The record is clear that, just as Isaiah prophesied, Jesus magnified the law; He rounded it out, gave it a final interpretation, and obeyed it perfectly. You remember that in those days, people could avoid taking care of their parents by giving a gift to the church which they called "Corban." Jesus criticized this tradition because it nullified the Fifth Commandment. Fathers and mothers should always be honored, even in old age! Jesus' interpretation of the Seventh Commandment on adultery went further than Moses' interpretation. Jesus said that to have lustful thoughts is the same as committing adultery and to hate is as bad as murder. We feel that Jesus did for the Fourth Commandment what He did for the other nine — He cleared the Sabbath of burdensome traditions and showed that it was meant to be a blessing to fulfill man's spiritual and physical needs. He went to church on the Sabbath, healed on the Sabbath, plucked corn when He was hungry. He said that He was Lord of the Sabbath and that it was lawful to do well on the Sabbath. In short, Jesus kept the seventh-day Sabbath exactly as devout first-day Christians think that Sunday should be kept.

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 commands." People are mistaken when they think "fulfill" means to do away with. Jesus said He came not to destroy, but to fulfill the law (that is, He came to obey and to complete the

law). He further stated that not one jot or one tittle would pass 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 wasn't 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 died on Wednesday and rose on Saturday, He would have been in the grave three days and three nights just as He said He would. He couldn't very well have been in the tomb three days and three nights if He died on Friday afternoon and rose Sunday morning! Regardless of when Christ arose, nowhere in the Bible can be found the command to change the Sabbath from the seventh to the first day of the week, nor are any reasons given for so doing.

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)



**Excerpts from Minutes  
British Guiana Council**

(As prepared by the Supervisor,  
Rev. Leland Davis.)

The British Guiana Council of Seventh Day Baptist Churches convened at Parika, on March 4, 1962. After the session was called to order by the chairman, and the hymn "O Master, Let Me Walk with Thee" was sung, Deacon Joseph Scipio led in prayer. In the absence of Wilbert Tobin, the address of welcome to the delegates and guests was given by Mrs. Mae Tobin. A special address of welcome was given to the missionary and his family (all of whom were present) by Pastor Joseph Tyrrell. Response to the welcome of delegates was given by Mrs. Martha Tyrrell. The supervisor responded to the welcome given him and his family. "Our presence," he said, "marks the beginning of a new era in the history of Seventh Day Baptists in British Guiana." He commended them for their patient waiting and reviewed the efforts of the Missionary Society in their search for a missionary. Pastor Davis told how the Lord laid the burden of this field on his heart and was called of the Lord as well as by the society to accept the challenge it offered. He also brought rich greetings from the Conference in the States.

After the new missionary's response, the body heartily sang, "O Spirit, Come," and the chairman, Pastor Alex B. Trotman, read the twelfth chapter of Romans and gave his address on "Love." His text was taken from verse 12: "Be kindly affectioned one to another with brotherly love: in honor preferring one another." He said, "Love is of the soul, and not of the body, operating through the will. It may be exercised as a duty, and yet devoid of tenderness." This portion of the meeting closed with the hymn, "Keep Thyself Pure," and prayer was offered by the supervisor, Pastor Leland Davis.

After a brief recess, the business session of the council took place. Officers present were: chairman, Alex B. Trotman; vice-chairman, Joseph A. Tyrrell; secretary and treasurer, Martha Tyrrell; delegates:

Uitvlugt, Rosalind Nichols; Bona Ventura, Mae Tobin; Dartmouth, Joseph Scipio; Parika, Jacob Tyrrell; Wakenaam, (no delegate present); representative delegate, Leland E. Davis. Guests present, aside from the Davis family were Mrs. Agatha Trotman, trustee of the conference, and Mrs. Lyttle.

Voted to change the conference date from Easter to the Week of Prayer, which is April 7-13, 1962. It was voted that Pastor Trotman, Pastor Davis, and Jacob Tyrrell serve as the Conference Program Planning Committee. (Note: As Pastor Joseph Tyrrell was to be on the Essequibo Coast, it would be impossible for him to serve on the Program Committee.)

A letter of greeting and commendation from the Rev. Everett T. Harris, corresponding secretary of the Seventh Day Baptist Missionary Society, was read by the chairman.

It was resolved that our sincere gratitude be today recorded, and that at the earliest opportunity, a letter be forwarded to the Seventh Day Baptist Missionary Society, expressing our sincere and hearty appreciation with thanks for the subsequent fulfillment of their promise to us in placing on this field a representative for the work, and for establishing a headquarters of the Seventh Day Baptists in Georgetown, the capital city of British Guiana. (See Recorder of March 26.)

The supervisor gave his message appealing for prayer, planning, and plodding. He said we must first pray down God's blessing; then plan out His work; and finally plod along in His service. He also pled for the Spirit's unity, and our oneness of purpose in seeking the salvation of lost souls: in feeding the flock of the Savior: and in sharing the Sabbath of the Bible. He asked that the Council join him in renewed dedication of purpose! "Do not lose heart," he said, "nor feel you are failing; but daily take fresh courage and the strength offered you freely in Christ."

The supervisor stressed the importance of each pastor and church of providing him with regular detailed reports and projected plans.

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 paying for 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 Council in the enlargement of their church. Pastor Trotman stated that they hope to add a vestry and enlarge the sanctuary by an addition.

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 Christian Walk**, a study booklet, 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 if not prohibition have again become necessary to reduce mounting alcoholic beverage consumption and alcoholism as well as such things as adult and juvenile drink-associated crime and highway fatalities.

Mrs. Fred J. Tooze of Evanston, Ill., spoke at a Woman's Fellowship section of the National Association of Evangelicals convention in the Denver Hilton Hotel citing the current annual \$11.5 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 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 their cause."

Mrs. Tooze urged the delegates to support the bill (H.R. 2297) currently in Congress and authored by Congressman Eugene Siler (R-Ky.) to prohibit the transportation of alcoholic beverage advertising in interstate commerce.

"The Siler bill," she added "would remove propaganda pressure" on people to drink, by eliminating liquor wine, and beer advertising from their daily papers, magazines, and in the-home television and radio programs.

"Some authorities have estimated that this could cut drinking and alcoholism one-half. The liquor traffic which cannot oppose such a law on the basis of the national welfare, fights it as an interference with one's personal liberty to destroy oneself.

"Alcoholic beverage sales efforts have been aimed at women to the extent that one-fifth of the country's alcoholics now are women, and the number of drinking children has doubled in the last 10 years."

Mrs. Tooze said removal of advertising pressure on people to drink should be accompanied by increased temperance education, including scientific instruction in the public schools as provided by laws of all states, "to teach young people the effects of alcoholic beverages accurately, and the advantages of social freedom from drinks." — From a news release.

## Letter from Women's Page Editor

Dear Fellow-workers in Christ:

Some of you know that we have been spending the winter in our trailer in Lloyd's Trailer Park, Bradenton, Florida. When we arrived on the last day of December, we found a note from the Rev. S. Kenneth Davis saying that he had called. We were so sorry to have missed him and that we did not find it possible to attend church at Daytona Beach.

It has been beautiful here with the roses, azaleas, other flowers, and the flowering trees. We enjoy the birds, especially the mocking birds and cardinals, and the squirrels that take peanuts out of our hand.

We were very pleased to have Editor Maltby and his wife and Mr. and Mrs. LaVerne Davis call on us recently. It was good to be able to talk in person about work to be done and to enjoy the fellowship of other Seventh Day Baptists.

I have been asking some of you to help by contributing to the Women's Page. Whether or not I have called on 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.

Yours in Christ,

Evelyn (Mrs. L. W.) Marsden.

## ITEMS OF INTEREST

A recent news dispatch from Cairo, Egypt, notes: "The government plans to exploit Cairo's considerable resources in Muslim teachings and culture as part of 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: Rex E. Zwiebel

## 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, 1962. The Youth Work Committee of the Board of Christian Education now works with a sense of satisfaction and of thankfulness because of her acceptance of this challenge. Through her the committee is challenged 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 churches 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 will 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 build a structure of worth-while accomplishment.

We wish her Godspeed.

## Add Camp Dates

Additional Seventh Day Baptist camp dates have come to our attention. The following is the schedule for Jersey Oaks Camps: Midget Camp, ages 6, 7, July 2, 3, 5, 6, 9; Bantam Camp, ages 8, 9, July 12-15; Junior Camp, ages 10-12, July 15-22; Senior Camp, for teens, July 22-29.

## 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 to 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 Camping, Leypoldt & Binder.

## SDB Youth Interests

The 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. Skaggs, 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 across our denomination. 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.

Pre-Con directors — 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?" For 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 our youth 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 attention for delegates to the annual meeting of the United States Conference for the World Council of Churches which convenes at Buck Hill Falls, Pa., April 25-27.

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 world organization.

Major problems before the World Council's 100-member policy-making Central Committee will be discussed by the Rev. Dr. Franklin Clark Fry, chairman 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-



member presidium of the Council at New Delhi. The other American president is Archbishop Iakovos of the Greek Orthodox Church of North and South America.

A panel discussion on criticisms of the World Council of Churches will be a feature of the concluding session on Friday morning. All taking part were present at New Delhi for the assembly.

### Thoughts on Distinctive Seventh Day Baptist Beliefs

(Continued from page 9)

If so, the preaching did not occur on any part of the modern Sunday. And during the daylight hours of the first day, Paul began journeying toward Jerusalem. If Sunday were the Christian holy day, why didn't Paul worship and rest with his friends throughout Sunday, and then start his trip the second day of the week?

1 Corinthians 16: 1-2 concerns a temporary collection to be put aside at home every first day. Later, Paul would collect these gifts for the poor saints in Jerusalem. In 43 B.C. Caesar Augustus made a special law for the Jews, giving them the right to collect their share of public distributions of corn or money on the first day rather than on the Sabbath. The early Christian churches were built around a nucleus of converted Jews. Since the Jewish Christians were accustomed to using the first day for welfare work, it may be the reason why Paul selected the first day for regularly setting aside this special gift for needy Christians. At any rate, the text mentions no Sunday worship service or the substitution of the first day in place of the seventh.

New Testament writers always call the seventh day the Sabbath and give no religious connotation to the first day. No regular Sunday services are mentioned in the Bible. But the New Testament does record many Sabbath services after the Resurrection. At Antioch in Pisidia (Acts 13: 15-45) Paul preached on the Sabbath and the gentile proselytes asked that he preach to them again the next Sabbath. Here was an excellent opportunity for Paul to explain that Christians should keep the first day and not the Sabbath.

He could have invited these interested gentiles to the next day's services, that is, if Christians were observing Sunday. Instead, we read that the next Sabbath day came almost the whole city together to hear the word of God.

We Seventh Day Baptists think it very strange that Paul was not criticized for giving up the Sabbath and substituting Sunday — if Sunday was established by the apostles! The Jews made a big fuss over circumcision, but not a word about Sunday! We have to conclude that the Sabbath was the day kept by the New Testament church.

(To be continued)

### Senior Citizens Wanted in Peace Corps

Don't envy youth its opportunities. If you are thinking of retirement, and have a usable vocational skill, if you are physically fit and have a willingness to share your skill with those living in one of the countries of Africa; the Near, Middle, or Far East; or in Latin America, then the Peace Corps would welcome your application. Already nine persons in the 60-70 age group and eight in the 50-60 year bracket have been assigned to overseas projects by Peace Corps.

Prior to next September some 4,000 more Peace Corps volunteers will be assigned to various projects in 30 different countries overseas. These will serve as (1) teachers — on the elementary, secondary, and collegiate levels, in most of the liberal arts and vocational subjects; (2) health officers — doctors, registered and practical nurses, sanitarians, well drillers, plumbers, etc.; and (3) community development workers — agriculturalists and practical farmers, road builders, house and school construction, auto and diesel mechanics, electricians, social workers, etc. It is hoped that many of the above overseas positions may be filled from our "senior citizen" groups. Married couples are acceptable only if both husband and wife possess a usable skill and have no minor dependents. For further information or a volunteer questionnaire write to Peace Corps, Senior Manpower Recruitment, Washington 25, D. C.

### 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 for the pantry shelves which were appreciated by the Fatato family. "The pastor and family wish to thank you for the beautiful and clean parsonage 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 Ben'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 choir in charge. A birthday 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 DeLands 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 rooms, 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 Fatato since his arrival, both for children and adults. The congregation appreciates having its own minister again. — Correspondent.

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

At the morning service 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 laws in the first week of Creation. 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.

God's law is perfect, he continued, and those who keep the law know great peace. Christ said that not one jot or 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 cometh to the Father except through Christ, who kept God's laws, 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 McCoon 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. McCoon 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: From Monterey, Dr. and Mrs. George Thorngate, Mrs. McFarland, Anne Rae, David, Mrs. Stephen Thorngate, Diane, Stephen, Jr., Patricia, and Russell; from Hollister, Mr. and Mrs. Eugene Epp and Barbara, Mr. Lee; from Carson City, Nev., Mr. and Mrs. Theodore Hibbard, Faith and Ted. Those from the immediate Bay Area were as follows: San Francisco, Estrellita Hibbard; Santa Clara, Lewis Hibbard; San Jose, Alfred Schmidt; Livermore, Mrs. Alta M. Leonard, Mr. and Mrs. Stanley Rasmussen, Martha,



# The Sabbath Recorder

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 St., 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 other officers were re-elected. It was decided to pay half the fees of those who attend summer camps and the Pre-Con Retreat, as usual.

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 Evalois 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.—Minerva Stillman, daughter of Horace and Clara (Bolser) 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. Myrle 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.—Caroline Ambuehl, daughter of Nicholous 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 Soldner, 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, Ill., and Will Ambuehl, Farina, Ill.; one sister, Margaret Jarard of Farina, and two step-daughters, Mable Kincade 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.

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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 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.—Minerva Stillman, daughter of Horace and Clara (Bolser) 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. Myrle 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.—Caroline Ambuehl, daughter of Nicholous 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 Soldner, 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, Ill., and Will Ambuehl, Farina, Ill.; one sister, Margaret Jarard of Farina, and two step-daughters, Mable Kincade 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.