

The Sabbath Recorder

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

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

— Correspondent.

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

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

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

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

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

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

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

Accessions

Plainfield, N. J.

By Letter:

Mrs. Nellie Dunn

By Testimony:

C. Harold Thompson

Richburg, N. Y.

By Baptism:

Ann Burdick

David Lesley Taylor

Stephen Paul Taylor

Marriages

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

Births

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

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

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

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

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

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

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

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

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

Our Sustaining God

Walter E. Isenhour

I have scaled some rugged mountains,
I have crossed some swollen streams;
I have stood upon the hilltops
Where the golden sunlight gleams;
I have traveled in the valleys,
I have walked some stony roads,
But I find in all my travels
Jesus shares the heavy loads.

Whether things are hard or easy
As the years go passing by;
Whether we are shouting happy,
Or sometimes stop to cry;
We may know the God of battles
Never lets His children down,
But will give us grace and courage
And at last a victor's crown.

The Sabbath Recorder

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Member of the Associated Church Press
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WOMEN'S WORK Mrs. Lawrence W. Marsden
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Resurrection Faith

Christianity has come to be known by the world in which it works by two great festival dates, Christmas and Easter. They are the high points of the church year, marking days of obligation for Catholics and significant times of doctrinal emphasis for Protestants. To be sure, neither of these celebrations is of biblical origin. If there was an annual or a weekly observance of the Resurrection of Christ in New Testament times there is nothing in the writings of the apostles to indicate it. This is not to say that annual observances of the birth and the resurrection are directly contrary to the spirit of apostolic Christianity. They are of human origin and had their beginning later than the first century of our era. They grew up quite naturally in the church as humans contemplated the historical, supernatural events that gave rise to Christian faith.

Faith in Christ as the divine Savior did not at its beginning nor in subsequent years rise from natural causes like the mists of a summer ground fog on our lowlands. Faith comes down to men like refreshing rain from above. When God became incarnate and His Son was born of a virgin it was a miracle of considerable magnitude. That forthcoming event was revealed to Mary and Joseph by divine intervention. When the Savior's work on earth was done, the significance of the manner of Christ's birth became apparent. It was a foundation stone of faith and found its necessary place in the inspired records of the beginning of the Church.

To speak of resurrection faith as if there was a choice open to the Christian would be a grave mistake. The Bible does not contemplate the possibility that there can be a Christian or a Christian Church without faith in the Resurrection of Christ. Over and over again from the earliest days of His ministry Jesus foretold His death and Resurrection, although His disciples did not then comprehend it. Peter climaxed his Pentecost sermon with the fact that the disciples were witnesses of the resurrection. The Apostle Paul maintained that there would be nothing to Christianity without the certainty of a risen Lord. "IF Christ be not risen, then is our preaching vain, and your faith is also vain," he wrote in 1 Cor. 15: 14. Resurrection faith is foundation faith.

The unassisted rising of Jesus; the bursting of the sealed tomb and the strong bonds of death is the miracle par excellence of the Bible. None can fully explain it; all can accept it as the proof needed to start the great Christian movement. None can fully explain it; none can successfully explain it away by any of the rationalizing attempts that have come down through the centuries and are tried again in every generation.

Christian faith is resurrection faith, not a once-a-year emphasis, but a foundation upon which we build continually. The visible, bodily, personal appearance of Jesus to His disciples and to over 500 people at one time was far from being excess miracle-baggage thrown upon the backs of early Christians; it was what gave them courage to be Christians. It is the same today in spite of our sophistication. Scientific advance may help us to comprehend some of the lesser miracles of healing but science cannot progress from the finite to the infinite. It can explain in detail the cause of death but it can say nothing of eternal life, a foretaste of which has been given to us by the Resurrection and Ascension of Christ.

Thoughts of Spring

When one looks at a map showing the location of Seventh Day Baptist churches and the wide distribution of church members in areas where there are as yet no churches, he is reminded that historically our roots are in the north-eastern portion of the United States. Many of us who now live elsewhere have memories of earlier days spent in areas where the distinction between winter and spring is sharp.

This has been a winter that has been unusually severe for much of our country. The cherished legends of heavy snows, prolonged isolation and record low thermometer readings have been broken. This all serves to make us rejoice at the signs of spring as they come to our section of the country or as we read of them in letters from old friends in northern communities. Thoughts of spring are coupled with thoughts of God, the God who

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MEMORY TEXT

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John 3: 19.

created all things beautiful, and who controls the cycle of the seasons.

In the city of Plainfield spring snipped the tail of winter like docking a white, woolly lamb. It was as if a door had suddenly dropped between the two seasons catching the vegetable and animal kingdoms by surprise. One day it was winter; the next it was spring. Coal furnaces were banked and oil heaters turned themselves off; windows and winterized doors were thrown open. Children flocked the streets in joyful play, doffing the restrictive clothing that had hampered that freedom of movement which their supple bodies longed for. Whole families swarmed over yards and gardens on the first mild weekend, carefully pulling away the leaves to reveal the shoots from long dormant bulbs.

City dwellers reared in country places have joy in recalling experiences of former years in the springtime in the larger domains over which they roamed and to which they laid claim regardless of the legalities of property rights. Now we have to be satisfied with our carefully bounded little plots or the beautiful public parks maintained for the joy of all but well marked with prohibitive signs that we have become accustomed to. We are all aware, however, that a greater hand than the hand of man moves across the heavens and causes the blessings of spring to blanket whole cities as if they were nothing. While man controls temperature and humidity within his dwellings, places of business, and vehicles of transportation God touches the cosmic dials and causes all nature to respond to His climatic controls.

The coming of spring brings hazards to nature and to man, hazards brought on often by man himself by his failure to recognize the responsibilities laid upon him from above. The little children running into the streets to follow the rolling

ball need the restraint of watchful parents, for perhaps during the long winter they have forgotten the dangers. Fire sirens remind us of the dangers of carelessness. The liberty of young people finds expression in potentially dangerous acts. Spring to them means roaring the motors of their open cars in areas where speed should be curbed by legal and moral restraints. Again, there is need to recognize that the godly person will not respond as a vegetable or an animal to natural impulses of the vernal season.

Spring brings to our attention sounds and sights lost to us for months. These sometimes come even to the city dweller in the normal course of his day's activities. There are the songs of returning birds and those that have huddled silently together through the inclement weather. This we expect. What one does not expect is the early morning evidence that the wild creatures of wood and stream are living in our midst unnoticed until catastrophe overtakes them on our streets. One morning on an old, residential street there is the body of a medium-sized opossum. The next morning just a few blocks from City Hall is the flattened form of a beautifully furred muskrat. It reminds us that our little wild friends are among us trying to live in an environment that is full of dangers.

Thoughts of spring are often random thoughts. They cover only that portion of nature best known to us. Wherever we are; whenever spring bursts upon us or is discovered to have arrived among us our thoughts can be of God. It is a time above all others in which we need to channel our thinking toward new life — the life that centers in serving Christ who died for us and rose again.

Rev. H. Eugene Davis

Word has been received of the death of the Rev. H. Eugene Davis at Milton, Wis., on March 31. A long-time missionary in China, a faithful, sweet-spirited minister of the Gospel has answered another call — the call to his heavenly home.

Conference President Schedules Visits to Churches

George Parrish, president this year of the Seventh Day Baptist General Conference, has been able to discuss denominational matters in many of the churches across the country. In a trip centered around a three-day meeting of the Planning Committee at Plainfield March 31-April 2, he spoke at both the Marlboro and Shiloh, N. J., churches on Sabbath eve and Sabbath day, March 30.

The next trip from his home in Battle Creek includes two or three days at the ministers conference in mid-April at Adams Center, N. Y. Following is his tentative schedule, most of which has been confirmed. He stops off at Buffalo for a meeting with that church Thursday evening, April 11; goes on to Berlin, N. Y., for a Friday night meeting; turns west again for a Sabbath morning service at Schenectady and a meeting later in the day at Verona, N. Y. He drops down to Brookfield on Sunday, the 12th, and De Ruyter on the 13th. It is expected that there will be a meeting at Adams Center on Tuesday evening. Leaving ministers conference he goes to Little Genesee for a meeting Sabbath eve. Sabbath, April 20, will be spent with the Alfred and Alfred Station churches, with a possible contact also with the Independence church before returning home. The first Sabbath of May he is scheduled to speak at White Cloud, Mich.

Pacific Coast Association April 19-21 at Riverside

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

Freedom of Religion Stressed

The free exercise of religion, as well as the disestablishment of religion, must be guaranteed in proper church-state relations, according to the Baptist Joint Committee on Public Affairs.

In the current national debate on the place of government in the public schools and in public life, the committee pointed out it must be remembered that the first amendment to the Constitution has two clauses relating to religion. The first prohibits an establishment of religion; the second prohibits governmental interference with the "free exercise thereof."

The action of the Baptist group was taken in support of the 1962 ruling of the U. S. Supreme Court to prohibit official government prayers in public schools and in view of the pending decision on required religious exercises of Bible reading and recitation of the Lord's Prayer in schools.

It is anticipated the court will continue to hold that religious devotions required by law violate the First Amendment.

The Baptist committee has concurred with the Supreme Court in the New York Regents' prayer case throughout the recent controversy. However, the decisions against "establishment" require a search for the proper means for "free exercise."

The Baptist Joint Committee on Public Affairs held its semiannual meeting in the national offices of the American Baptist Convention churches at Valley Forge. This was the first time in the history of the committee to meet outside Washington, D. C., where it maintains offices. C. Emanuel Carlson is the executive director.

In other actions, the committee took steps to enlarge its staff, to expand its research program, and to provide adequate building facilities for work authorized by the sponsoring Baptist conventions. Plans were discussed for the development of a full-scale research program in the area of church-state relations.

The Baptist Joint Committee on Public Affairs is maintained by seven national Baptist bodies in North America for activities in the field of religious liberty and

church-state relations. The groups are the American Baptist Convention, Baptist General Conference, National Baptist Convention, National Baptist Convention, USA, Inc., Baptist Federation of Canada, North American Baptist General Conference, and the Southern Baptist Convention.

(The Seventh Day Baptist General Conference is not yet a member although observers have attended meetings and the Conference has been invited to join.)

The 1963 General Conference

(No. 7 on local arrangements)

We hope that many of those who attend the 1963 General Conference in Fort Collins, Colorado, will visit the sponsoring churches (Boulder and Denver) before or after Conference.

The Boulder church was organized in 1893. Before the church building was finished, it was damaged by the worst flood that has hit Boulder in historic times, but the building was nevertheless finished, at the corner of Broadway and Arapahoe Avenues. In 1929, the site was sold for a filling station, and the church was moved, stone by stone, three blocks west to the corner of 9th and Arapahoe. The present parsonage, next door to the church, was bought in the 1950's. The sanctuary will seat nearly 100, but room can be made for more by bringing up chairs from the basement, and by using the choir loft. A number of improvements in the physical plant have been made recently, and more are contemplated.

The Denver church was organized in 1928. Because of deterioration of the area in which it was located, plus the fact that many of the members lived in the suburbs, the church was recently moved to the unincorporated suburb of Lakewood, at a point about a mile west of the Denver city limits. The new site is a 4-acre tract, which contained a good house which is used as a parsonage, and some outbuildings used for storage. A new building has been built, which is now used for all functions of the church. Future plans call for building a new sanctuary in front of the present building, and using the present building as a parish hall. — H. Herbert Howe.

"And Ye Visited Me"

By Rev. E. Wendell Stephan

(Continued from last week)

I think first of all, first and most important, is that volunteers give patients someone with whom to identify. This involves giving patients attention. It involves giving them our concern. The Greeks had a phrase for it. They called it "making a fuss" over someone. If I might tell a story that is personal, but one that happened to me when I was a student chaplain at Riverside Hospital in New York City, it would help you to understand what I am trying to say. My assignment was taking two boys who had been drug users out for an evening of recreation. This is a rather frightening experience, by the way, because when there is only one of you and two of them, both of them can bound off in different directions and leave you standing alone. You can only hope this won't happen. On our way back to North Brother Island, standing at the ferry rail, one of the boys said, "Chaplain, I like walking beside you." I replied, "Well, thank you Joe, I have enjoyed this evening a great deal myself." And he said, "No, that is not what I mean. What I mean is when I stand beside you, I feel tall and strong." Many times patients do not see themselves as identified in any way with someone else, but when volunteers come in and take a consistent interest time after time and week after week, many patients talk about their "special" friends. Some of these patients will actually mimic or copy the dress or mannerisms of their "special" friends — in one way or another walk like them or act like them or try to be like them. As one patient said to me, being able to talk with a volunteer, coming to know this person and to know her family is like having a family, someone that it just plain feels good to be around. Volunteers actually provide a patient with a source of identification, helping restore the patient to a feeling of personhood. Again we look at the good Book and we read

these words ascribed to our heavenly Father when He said, "I have called you by name, thou art mine." This gives one a feeling of personhood, of belonging. Of the volunteer worker the patient feels: Here is someone who doesn't consider me primarily a "patient" and certainly not a "problem" but who looks upon me as a person. I can talk to her, show her pictures of my family, tell her how much I miss my dead husband. To her I am someone important.

Volunteers provide opportunity for communication. Granger Westburg is a teacher and hospital chaplain, and has developed some very profound ideas about conversation. It is his suggestion that conversation becomes sacramental. The fact that we can talk to someone who cares, about something that is important, is a part of our participation in the very spirit of God. Many of you have had the feeling that I am now going to describe, and will realize that patients have this feeling too. It is the feeling on a very deep level, "if no one cares about me, I don't care about me either." I am trying to suggest that through opportunity for communication, patients can be raised to a level of healthy self-interest, that because they receive attention, and warm human contact, they take more pride and more interest in themselves. It is important to recognize this because in a sense this is a kind of conclusive consequence, yet in another sense, of course, it is only a beginning consequence. How many, many patients feel that once they have been placed in an institution, this is the end of the road, yet how many, when they have been raised to a level of healthy self-interest, recognize that they have value not only in themselves but also for other patients. These realize maybe for the first time that they can act redemptively toward others regardless of the situation in which they find themselves. You see then a kind of

chain reaction, or to use a biblical phrase, the leaven in a loaf. Patients will react and respond to other patients in a way that is similar to the way in which they have been treated by volunteers.

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

Implicit in the work that we are doing as volunteers is an encouragement of the patients' awareness of himself in relation to his God. We can say in so many ways, "God loves you, God cares for you." But so much of the time these are mere words, words which cannot remove the sense of emptiness, words which cannot remove the feeling of having been forgotten. But when we dramatize the love of God — when we make it real by the way in which we come close to patients, by our presence and by a concern that is acted upon, we can dispel so often this sense of emptiness, this same feeling of having been forgotten. Now, most of what I am saying has to do with people who move directly with patients and visit specifically in the wards and at the bedside; but I certainly would never want to forget the many who do not deal directly with patients but who provide thousands of dedicated hours at the typewriter or at the office or at the switchboard or the information desk or all of these other places where in one way or another they serve their fellow man.

I am not sure whether you have realized that for some minutes I have been discussing one of the great doctrines of the church, but I have. It is the great Protestant doctrine called the "priesthood of all believers." This teaches profoundly that every man has the capacity to be a bearer of grace to his neighbor, that each

one of us has the ability to act creatively toward his fellow man and that when we do we are expressing the active concern and love of Father God.

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

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

If you feel that by my message today I am trying to urge you to do more, I

have not made my message plain. I am trying to urge you to mean more, to recognize more fully and more completely the profound significance of human relationship and the desperate need of our fellow human beings for the kind of love that will not let them go, and I am suggesting — no, I am declaring — that when we serve our fellow man, we are participating in the very nature and purpose of God Himself. For He said through His Son, "I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me." We asked Him, "Lord, when did all this happen?" and He answered, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

How to Have Eternal Life Now

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

Through His life and death and resurrection, Christ has opened for us the gate of everlasting life which means that He has opened up new possibilities of life now. But a gate leads nowhere for us unless we walk through it. The fact of Christ means nothing in our lives unless we have some understanding of what the fact means and respond to it. Easter then, when we celebrate it as Christian people, is a festival as wide as all creation and as personal as my own thoughts and desires. What God did in Jesus Christ He did for the whole created order; He was reconciling the world to Himself. Here is the focus and center of all our attention: "Maker and Redeemer, life and health of all." But then I realize this was for me, that Christ lived and died and rose again to open up new possibilities of life for me. And so the only response that has any meaning is my own personal commitment of faith: "My Lord and my God." This is the way out of self-centeredness and the narrow and constricted way that leads to death. This is the way that turns us from ourselves toward the world. This is the way that leads to eternal life now!

MISSIONS — Sec. Everett T. Harris

What's Going On — Here and There

At Home

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

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

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

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

The Missionary Board was represented by Pastor Edgar F. Wheeler at the annual meeting of the Committee on Literacy and Christian Literature of the Division of Foreign Missions held at the Interchurch Center in New York, February 8, 1963. Also, the board was represented by the Rev. Harold R. Crandall at a meeting of the Program Committee of the D. F. M. in New York on March 20, 1963. Pastor Crandall took the occasion to attend a

meeting of the African Committee of D. F. M. and heard Dr. Theodore Tucker's report of his recent trip to Africa, including a visit to Makapwa Mission.

Jamaica

The offer to turn over the deed of the Kingston church property to that congregation for \$3,000 was accepted by the Kingston church. The Missionary Board made this offer contingent upon the board being granted a first option to buy back the property if ever the Kingston church should decide to sell it. This was done to protect the board's interests in the neighboring property on which is located Crandall High School.

The Jamaica Seventh Day Baptist Conference is considering sending one or more representatives to the August, 1964, Conference at Salem, W. Va. The 1963 Jamaica Conference is to be held July 16-21 with the Kingston church and they would be happy to have representatives from our Conference to attend.

Nyasaland

Miss Joan Clement has indicated that she is fairly certain of her acceptance at the Madison School of Anesthesia, Madison, Tenn., beginning the school term of July 1, 1963. She will be unable to attend Conference at Ft. Collins in August, but understands that she will be given a vacation of two weeks in August 1964, enabling her to attend Conference at Salem next year.

The shock of loss of \$908.32 by theft at Makapwa Mission has been relieved to some extent by the Missionary Board undertaking to send \$500 at an early date and then assess continuing need at Makapwa at a later date. It is possible that some of the money may be recovered.

Rev. David Pearson has written regarding the sending of a representative of the Nyasaland Conference to attend our General Conference at Salem in 1964: "At our Executive Committee meeting which met January 16-17, 1963, it was decided to send an African delegate to our Conference in 1964. Our members are being asked to give two shillings each. If 1,500 of our approximate 2,500 mem-

bers are able to do this, it will net 150 pounds (about \$423.00)."

British Guiana

The request for a portable organ for use by our missionary and family was filled by an anonymous giver. Pastor Leland Davis has expressed his joy to receive word that the organ was shipped on February 16.

The need for a new mission car for either Jamaica or British Guiana, with suggestion that funds might be raised through S & H Green Stamps was referred to the Women's Board, with approval of Commission.

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

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

Eastern Association to Observe 125th Anniversary

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

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

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

Youth Field Worker

(The following is taken from the Church Chimes, for March 1963, a publication of the Riverside Seventh Day Baptist Church.)

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

Our heartiest thanks are extended to the Lord, the Board of Christian Education, and Linda for her dedicated services. During the month she met with the youth, their executive officers and counselors, as well as the Junior C. E. She brought the morning message on Youth Day, talked to children bringing a message two Sabbaths, and recommended additional library books. It was a good job well done."

During the month of April, Miss Bingham will be working among Seventh Day Baptist churches of the Mid-Continent Association.

Los Angeles - Riverside Dinner

The Los Angeles Seventh Day Baptist Youth Fellowship held a semiformal dinner in the new addition to the church on March 17th, at which time the members of the Riverside SDBYF were guests. Some fifty young people and their sponsors and guests enjoyed a delicious chicken dinner prepared by the mothers of the L.A. group. Several of the fathers also helped with the serving of the meal. Pastor Saunders was toastmaster. Guest of honor was Miss Linda Bingham, youth field worker, who has been working with the local Youth Fellowship during the month of March. The program at the tables consisted of two numbers by a male singing group, a radio skit, "The Frontier Mortician," presented by the Los Angeles Youth Fellowship, and introductions of guests and officers of the two groups. Following the dinner, the group all went into the sanctuary to view the thought-provoking film "Face of American Youth" which made all aware of the place that

a true Christian faith should have in the daily experiences of Christian young people.

Linda Bingham has been an inspiration to our organization, and we hope to soon put many of her suggestions to work as we strive to become more effective in the work of our Lord.

Why I Am a Seventh Day Baptist

By Silas Harold Wellman

My mother introduced me to religion at an early age. We went to the Methodist church. She died when I was 8 years old, and I did not go to church for the next 6 years. At the age of fourteen without seeking it or wanting it, I had an emotional religious experience which shook me to the core. I still did not join the local church for reasons which have to do with that particular community. However, this experience did start me on the search for God which has continued with increasing success to the present day.

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

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

This feeling of idealism was so strong that I used to refer to the village of Alfred as "the dream world," because of the contrast between the behavior of its townspeople and that of certain groups of people on the Niagara Frontier. Certain incidents which have occurred in Alfred from time to time have not lessened this feeling. Where there are people, there will be trouble, but there is less of it among those who obey God.

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

The second step toward becoming a Seventh Day Baptist came about quite simply through accepting the Sabbath itself. I set out to check up on the claim that the Sabbath of Jesus was on the same day of the week as our Saturday. It took very little study to convince me that this claim was true. Indeed, it appears that Sunday churches do not deny it. Now accepting Saturday as the Sabbath would not of itself make a Seventh Day Baptist of a hardheaded individual like myself. I believed, and still do believe that the Sabbath as a day of worship can have value and significance only if it is a part of a much broader effort to understand God and His will as thoroughly as possible.

The third and final step in making me a Seventh Day Baptist was the realization that Seventh Day Baptist theology does indeed rest on sturdy footing and is in harmony with the Bible to a greater degree than others I have studied.

I was particularly impressed by the doctrine of freedom of thought within reasonable limits. This realization did not come all at once. It grew over a period of time. Many people had a hand in it, and especially the members of the Buffalo Fellowship. The primary credit for convincing me goes to two excellent ministers, Loyal F. Hurley and Rex Zwiebel. These men, by the quality of their sermons and the example of their works have helped me to draw closer to God and to understand Him better than I had ever hoped to be able to do.

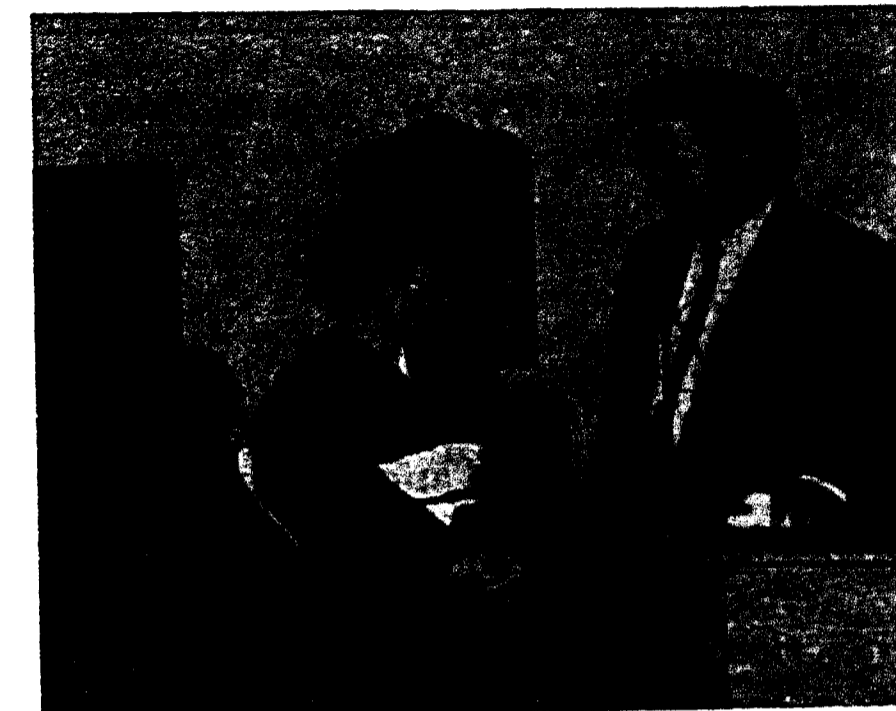
With this increased understanding came a growing awareness of the importance of the external symbols of Christianity, especially baptism and the Lord's Supper. I began to feel a real need to be baptized. Therefore, at a time which I judged would cause a minimum of confusion I asked for baptism.

No doubt people feel many different emotions when they are baptized. To me it was a privilege and a great satisfaction. The thought ran through my mind: "This is what I ought to be doing."

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

Co-operative Evangelism at Hammond, La.

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



Mrs. Tsuruko Kirtland with her unusual wit and charming personality gives heartwarming testimony at recent Evangelistic Crusades held in Hammond, La., and surrounding communities.

peared with Bob Harrington at the Bedico Baptist Church, sponsor of the Crusades, to give a very inspiring testimony of her Christian faith. Her apparel was a Japanese kimono. She told of the various beliefs and superstitions in Okinawa, her native home. After services she stayed and answered questions. Mrs. Kirtland stirred the hearts of everyone who happened to be standing by, when one of the ladies asked her: "Mrs. Kirtland, did your husband save you?" She smiled and very humbly answered, "No, Jesus did that."

On Sabbath morning, March 2, the evangelist Bob Harrington was the guest speaker at the Hammond Seventh Day Baptist Church. His message was, "Temptation, how to avoid it." Rev. Mr. Harrington is known throughout the Southland as the "Chaplain of Bourbon Street," a name given him by Mayor Victor Schiro of New Orleans for his work in the French Quarter. Decatur and Bourbon Streets are the skid rows of New Orleans, with everything from strip-teasers to peddling dope.

It was an interdenominational affair with the pastors of other churches present. Rev. C. Martin, pastor of the Lee's Landing Methodist Church gave the opening prayer. Rev. J. D. Moss, Hanson Ave. Church of God and Rev. E. R. Thomas, First Methodist Church of Hammond, also offered prayers.

Deacon Stanley W. Rasmussen

By Mynor G. Soper

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

He received his education in the Boulder schools, graduating from the University of Colorado magna cum laude with honors June 1943. After graduation he worked with the Manhattan District project in Chicago at the University of Chicago; in Oak Ridge at the Oak Ridge National Laboratory and in Chicago again with the Argonne National Laboratory. Dr. Rasmussen went from the Argonne National Laboratory to the University of Minnesota where he obtained a Master's degree and a Ph.D. degree. During his graduate work he was a research assistant and helped construct the Linear Accelerator at the University of Minnesota.

In February 1955 he went from the University of Minnesota as a senior physicist to the University of California Radiation Laboratory, later known as the Lawrence Radiation Laboratory. In 1957-1958 he took a year's leave of absence to teach advanced physics in Salem College, West Virginia.

He was also a violinist and took part in many musical activities during his life including grade school, high school, and University of Colorado orchestras. For a time he played professionally with the Knoxville, Tennessee, symphony. In Livermore he got together a chamber music group which has met each week for several years.

Dr. Rasmussen was an active Seventh Day Baptist. He was deacon and licensed lay minister. He helped organize and has

been a charter member of two Seventh Day Baptist churches. One was organized in Minneapolis in 1953, the other in the San Francisco Bay Area in 1962. He taught adult Sabbath School classes and led worship services in both these churches. While in Salem he taught the college Sabbath School class of students and sang in the choir. He and the Rev. Oscar Burdick took turns preaching and conducting the Sabbath services in the Bay Area church. He preached for the last time the last Sabbath in November, 1962.

His maternal grandfather, the late Rev. S. R. Wheeler, organized the Seventh Day Baptist Church in Boulder in 1893 and built the first Seventh Day Baptist Church building in Boulder in 1894.

Dr. Rasmussen was a member of Phi Beta Kappa, Sigma Xi, the American Physical Society and the American Association for the Advancement of Sciences and of other professional societies.

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

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

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

— Mynor G. Soper.

A Catholic Hour speaker, Dr. Sheed, a layman, of Sheed and Ward, publishers of Roman Catholic literature, maintained that the greatest need of the individual in today's world is for theology — not to become a professional theologian but to arrive at a clear and communicable understanding of the Holy Trinity; a kind of understanding that is clearly related to one's reasons for being and doing in daily life.

SABBATH SCHOOL LESSON

for April 20, 1963

Psalms in Worship and Life

Lesson Scripture: Psalm 1; Psalm 15.

THE SABBATH RECORDER

LET'S THINK IT OVER

Church Situation in USSR

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

But J. Irwin Miller, Columbus, Ind., says he became firmly convinced that communists aim to root out all religious influence as quickly as they can.

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

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

Self-Criticism

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

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

Definition of Church-Related

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

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

testimony before the House Committee on Education and Labor.

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

The Race Issue

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

Pocket Testament League

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

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

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

Christianity and Communism

By Donna Branch

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

The word communism comes from the Latin term *comunis* meaning "common" or "belonging to all."

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

Russia says she is going to take the United States from within, not by a nuclear war. She will try to do this by preparing her children to do so. Russia's children are farther advanced than our children. Russia emphasizes education. Sure, we emphasize education too, but look who is ahead in this field. These children are going to grow up to be Communists. Communist people have but one aim, and that is to conquer the world, first by taking over the major powers.

Russia will be able to do this if the people of America don't wake up to the shocking picture of communism. This can be a job of the Christians in America today. Christians have something more to fight for besides their country; they have their God to defend. If communism ever does overtake the United States, the Christians will have two choices, (1) to forsake God and accept communist rule or (2) to die fighting for what Jesus died for. Do you want to forsake God or join in the fight to save what we all believe in? We can't do this alone, we must ask God's help. We're going to tell the world what communism really is and what it will do to us and our faith if communism should take over.

Now in America there are probably communists by the hundreds. They tell so many things to make Russia look good that people all over the world are not taking communism as seriously as they should. The people are accepting it even though they are against it, deep down.

It's the job of us Christians to open their eyes. President Kennedy can't do it himself even though he is trying hard.

There are people in the world just as disturbed and upset as we are. They are fighting very hard to wake America up and some of us lazy citizens leave it up to others to carry on the fight.

The greatest enemy of atheistic and materialistic communism in the world today is Christianity. The Protestant churches, indeed all religious institutions, are the strongest bulwark against it.

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

Kansas City Church

Prepares to Move Forward

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

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

A radio program has been started which seems to be drawing favorable comment. One of the men with whom Ed Johnson works asked him if he knew that there was a Seventh Day Baptist Church at 1506 Van Brunt Blvd. He went on to say that they had a good program over KCCV on Saturday afternoons. The church has used taped sermons from the Tract Society offerings and some live broadcasts by ministers interested in the work.

The church is happy to announce that it has secured a pastor. They look forward to the time when their pastor, John Conrad, who has just arrived, will be able to have fellowship and make co-operative plans with the Rev. Leroy Bass who will become the pastor of the mother church at Nortonville in the near future.

NEWS FROM THE CHURCHES

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

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

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

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

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

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

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

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

Work is progressing on bringing the history of the church up to date. A booklet is to be printed soon.

Several pictures of the churches of the denomination have arrived and are being placed on a map arranged by the Junior superintendent, Claston Bond, for the purpose. Friends are asked to send in pictures of their churches.

The Tract Committee held a supper

meeting recently and ordered tracts to be distributed at the annual county fair.

News of our men in the service is good. A welcome visitor for two weeks is A3/C Denny Lippincott, son of Mr. and Mrs. D. C. Lippincott, who is in the Air Force, and is being moved from Texas to California.

Conference President George Parrish was in Dodge Center on the evening of March 21. He spoke of Conference plans and answered many questions. He led the church members in thinking on his theme for this general meeting, "Lord, what wilt thou have me to do?" Refreshments were served during a social time.

Plans are being made for the regular Vacation Bible School. At a special meeting of the Sabbath School, a committee was formed consisting of Mary Thorngate, Mrs. Clare Greene, and Mrs. Arden Crane. The resignation of Mrs. Devon Conrad as treasurer was accepted with regrets, and Roy Langworthy elected in her place. The Conrads plan to move soon to California. — Correspondent.

DENVER, COLO. — We in Colorado are looking forward to the General Conference to be held August 12-17 on the campus of the State University at Ft. Collins. As early as September '62, a joint meeting of the advisory boards of the Boulder-Denver churches and the joint camp committees of the two churches was held at Boulder. At the October quarterly meeting of the Boulder-Denver churches a "Local Arrangements Committee" was chosen with Pastor Mynor Soper as chairman, and the following as committee members: Herbert Howe, Duane Davis, Richard Shepard, and Elnor Davis. This efficient committee is very busy and our readers are being informed about Conference as Dr. Herbert Howe's articles appear in the Sabbath Recorder.

Two events in regard to our Rocky Mt. Camp on Lee Hill give us great happiness. Both the Boulder and Denver churches have accepted the proposal of Paul Hummel to deed the entire 240 acres of his mountain ranch to the two churches. Both churches have also accepted the proposal for reorganization of the joint camp committee into a Board of Trustees for management of the camp property.

The Sabbath Recorder

At the Denver church annual meeting, held December 30, officers for the year were elected and the new constitution and by-laws were adopted. These contain several changes, three of which are: six trustees instead of three, arrangement for an associate membership, and the creation of four departments in the church: Evangelism, Worship, Religious Education, and Stewardship.

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

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

Our young people presented a very beautiful Sabbath morning service, February 2, carrying out the international theme "To Fill The Emptiness." The following young people presented the service: Rob Stephan, Bob White, Donna Stephan, Sheila Davis, Sharon Crosby, Lynn Randolph, Linda Smitty, Sharon Widman, Ed Hansen, Shirley Crosby, and Pat White.

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

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

— Correspondent.

Obituaries

Bond.—Lucretia Thompson, daughter of Cyrus and Stella Davis Thompson, was born August 21, 1901, near Shinnston, W. Va., and died at Clarksburg, W. Va., on March 19, 1963.

She was married to Carroll A. Bond August 9, 1928. She became a member of the Lost Creek Seventh Day Baptist Church in 1930, where she was a faithful leader in many places, in spite of crippling arthritis. About five years ago, the Bonds moved from Jane Lew to Salem, where they were also active in the church there.

Surviving are: her husband, of Salem; her mother of Shinnston; two daughters, Mrs. Leland (Dortha) Green, Stratford, Wis., and Mrs. Lyle (Sylvia) Shreves of Pennsville, N. J.;

one sister, Mrs. Carl (Eva) McDonald, Bridgeport, W. Va., and three grandchildren.

Funeral services were conducted at the Lost Creek church by Pastors Duane L. Davis and Clifford W. P. Hansen, and interment was in the church cemetery. — D. L. D.

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

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

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

Lennon.—Allen Wilcox, son of the late Edwin and Jennie Wilcox Lennon, was born in Whitesboro, N. Y., May 23, 1887, and died unexpectedly at his home in Vernon, N. Y., January 28, 1963.

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

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

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

Rasmussen.—Stanley Wheeler, son of Clarissa Wheeler and the late Orville S. Rasmussen, was born at Boulder, Colo. July 7, 1921, and died at Livermore, Calif., Feb. 22, 1963. (See more extended obituary elsewhere in this issue.)

Wellman.—Silas Harold, son of Mr. and Mrs. Thomas Wellman, died in the DeGraff Memorial Hospital, North Tonawanda, N. Y., March 15, 1963, at the age of 43.

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

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

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

