

# The Sabbath Recorder

is seen in the brush and debris on the center knoll. A camp building and planning committee has been appointed, and everyone feels we are definitely marching forward.

October 16 and 17 will witness the development of the program for our church of the General Conference 5-year plan. Meetings will be held at the church. Laymen will participate throughout. There will be a fellowship supper at the end of the Sabbath with adjournment at 9 o'clock.

The Ladies' Benevolent Society has started a new year with new officers. The program theme chosen is "This I Believe." We are happy to welcome a number of the younger women into the society.

The Teen Choir has begun a new season under the capable leadership of Carol Harris. The accompanist is Ruth-Ann Dickinson.

The orchestra is now under the direction of John Harris. The music that comes from this group adds much to the opening of Sabbath School.

Ours was a busy summer and we all enter the fall and winter season with vigor and the knowledge that we are going forward with Christ as our leader.

— Correspondent.

## Accessions

Paint Rock, Ala.

By Baptism:

Mrs. Bonard Allen  
Charlotte Sutton  
Annalie Butler  
Donna Sue Butler  
Billy G. Butler  
Shirley Atchley

## Births

Burnett. — A daughter, Barbara Jean, to Arthur and Ellen (Swinney) Burnett at Topsham, Maine, on April 28, 1959.

## Obituaries

Burdick. — Alice Loofboro, the daughter of John Wade and Susan Forsythe Loofboro, was born in Welton, Iowa, Aug. 28, 1866, and died Sept. 15, 1959, at a Janesville, Wis., nursing home following a prolonged illness.

Alice Loofboro came from Iowa to Milton, Wis., to attend Milton Academy and College.

She was married to Dr. A. Lovelle Burdick at Welton Aug. 22, 1893. In 1914 they moved to Milton where Dr. Burdick passed away in 1939. Mrs. Burdick continued to live in Milton until her last illness.

Alice was baptized at the age of eleven years by the Rev. H. B. Lewis at Welton. Since 1914 she has been affiliated with the Milton Seventh Day Baptist Church where she served faithfully and effectively through the years.

Surviving her are two brothers, the Rev. Eli Loofboro, Westerly, R. I., and Dr. Erlo Loofboro, Janesville, Wis., a son, Dr. Allison L. Burdick, Chicago, Ill., a grandson, Dr. A. L. Burdick, Jr., and four great-grandchildren also of Chicago.

The funeral service was conducted by her pastor, the Rev. Elmo Fitz Randolph, in the Milton Seventh Day Baptist Church. Interment was in the Milton Cemetery.

E.F.R.

Clark. — Annie L. Langworthy, daughter of John Courtland and Ann Spicer Langworthy, was born at Hopkinton City, R. I., May 29, 1861, and died in Westerly, R. I., August 12, 1959.

Hopkinton was her home until her marriage to Albert F. Clark, when she came to the Clark farm on Shore Road, Westerly. Her home since Mr. Clark's death has been with her niece, Mrs. Arthur G. Stillman of Greenhaven Shores. She was the oldest member of the Pawcatuck Seventh Day Baptist Church and the oldest resident of the community. She is survived by a brother, John C. Langworthy of Roslindale, Mass., and several nephews and nieces.

Funeral services were conducted at the Schilke Funeral Home, by the Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Church. Interment was in River Bend Cemetery.

H. R. C.

Miller. — Inez, wife of Stanley P. Miller, of 198 Potomac Ave., Buffalo, N. Y., died September 22, 1959, following a lengthy illness.

Mrs. Miller was a former member of the Friendship, N. Y., Seventh Day Baptist Church. She is survived by her husband and two sisters: Mrs. Jesse Burdick of Richburg and Mrs. Paul Baker of Friendship, N. Y.

Memorial services were conducted by Doyle K. Zwiebel from the Loveridge Funeral Home, Cuba, N. Y.

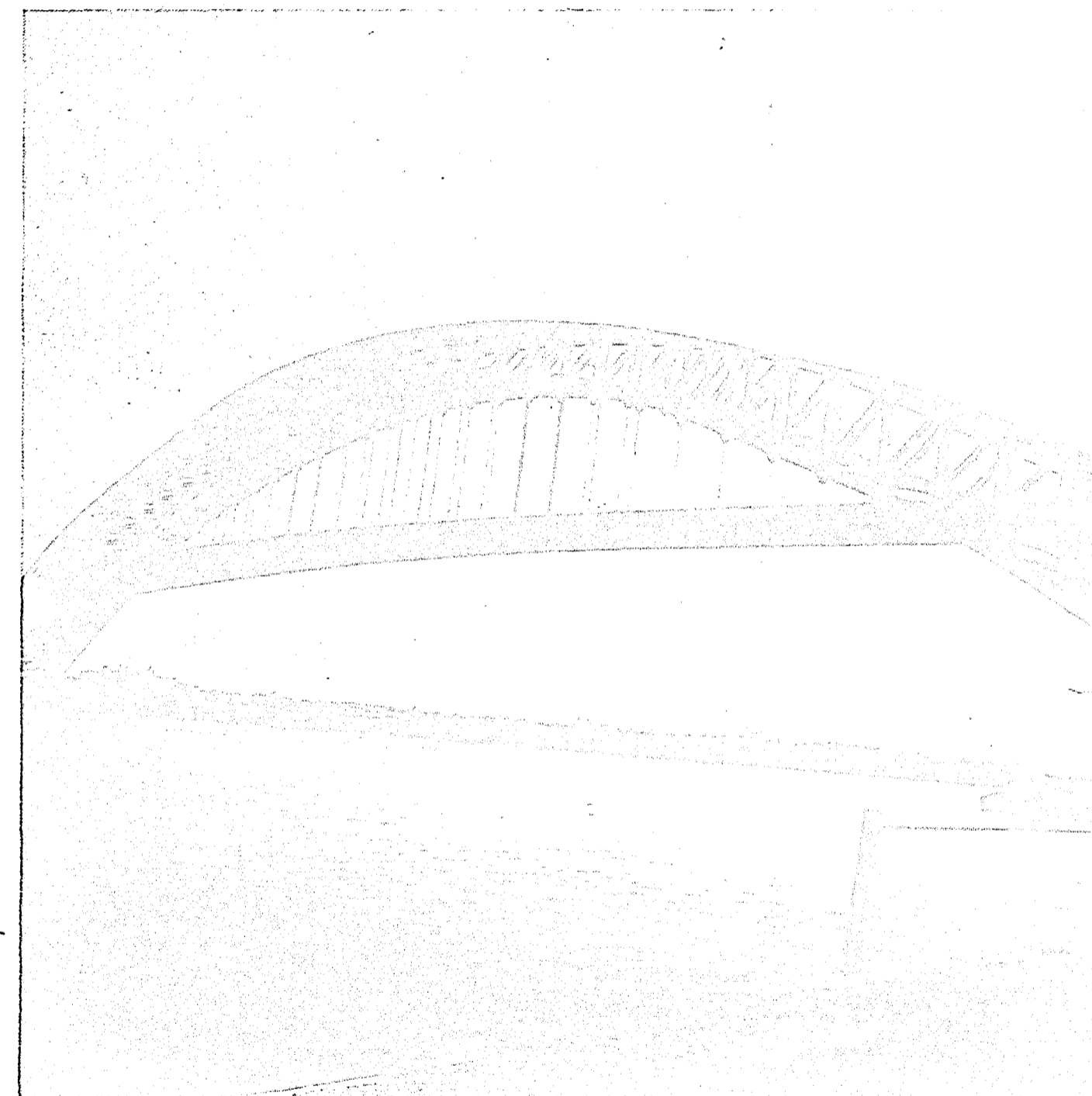
D. K. Z.

Schock. — Pauline Adele, daughter of Floyd and Adele Walters Schock, was born August 6, 1959, and died August 8, 1959, at Edgerton, Wis.

Survivors, besides her parents, are: maternal grandmother, Mrs. Fred Walters, Albion; paternal grandparents, Mr. and Mrs. Jake Schock, Edgerton; maternal great-grandfather, George Walters, Albion; maternal great-grandmother, Mrs. Stelle Carpenter, Burbank, Calif.

Graveside services were conducted by the Rev. Carroll Hill. Burial was in Evergreen Cemetery at Albion.

V. W. S.



ANOTHER GREAT BRIDGE

Between New Jersey and Staten Island, N. Y., the Bayonne Bridge rises high above the ships that pass beneath it and spreads its arch against the skyline, a familiar sight for thousands of daily commuters. This handiwork of man is symbolic of the saving work of Christ who presented Himself to bridge the gap between the sins of the world and the holiness of heaven. The life of the believer must also lofty be.

# The Sabbath Recorder

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## IN THIS ISSUE

<b>Editorials:</b>	
Reformation Sabbath .....	2
Planned Parenthood .....	3
Ecumenical Trends .....	4
The Song of the Generals .....	4
<b>Features:</b>	
Our World Budget Year .....	5
A Prayer for the Nation .....	5
Laymen Must Become More Concerned .....	5
SDB's Join Baptist Jubilee Advance .....	5
1959 Year Books .....	7
What Jesus Said About Faith .....	7
Memorial Fund Meetings Held .....	10
New NCC Home .....	11
Home Church Consecrates Missionary .....	12
Youth News .....	14
A New NCC Organization .....	15
Vocational Interest .....	Back Cover
<b>Missions:</b>	
Building Program at Makapwa .....	6
The Southwest Field .....	6
<b>Women's Work:</b>	
To Enlarge Our Thinking .....	10
<b>Christian Education:</b>	
Junior High Conference .....	11
Strong Stand on Red China Taken by C. E. Convention .....	11
News from the Churches .....	15
Accessions. — Marriages. — Births. — Obituaries .....	Back Cover

## REFORMATION SABBATH

Where does one draw the line on the observance of special days, even special religious days? At what point does the word "special" become like the "wolf, wolf" cry of the shepherd boy? We must confess that some of the days that we have promoted have slipped by without our notice. Reflecting upon that situation we feel a little ashamed and wonder why we allowed it to happen when our intentions were so good.

There is a day, October 31, marked on our denominational calendar that ought not to get such treatment. It is called Reformation Sabbath. It was on October 31, 1517, that Martin Luther nailed his 95 theses on the Wittenberg church door, starting the Protestant Reformation. That day this year falls on the Sabbath.

We are not Lutherans; neither was Martin himself. He belongs to the world, for he was instrumental in changing the whole course of national and world history. He was not a Seventh Day Baptist. The Sabbath-Sunday question was one to which he did not give sufficient consideration. Perhaps he can be somewhat excused for not thinking as objectively on the Bible teaching on this subject as on, "The just shall live by faith." He was a monk and was too deeply imbedded in the traditions of his church to see all things clearly. The pity is that his followers during four centuries, who were not brought up in the Roman tradition, have not advanced in objective interpretation of the Scriptures as much as Luther himself would have advanced.

The Sabbath is not the only thing that separates us from present-day Lutherans. Your editor has attended Lutheran communion services out of respect for a fellow chaplain, but has found that the words used by the chaplain made it impossible for him to partake. Others of various denominations have also found that in all good conscience they, too, must decline.

The Protestant Reformation, beginning with Luther October 31, 1517, is, as we have said, our Christian heritage whether or not Baptists were organized at that time. We put the Bible above the church as did Luther. We think that we do it in more areas of belief and practice than he did.

Reformation Day ought to be a day of solemn meditation and, if possible, a day of public observance. It is easy to become so absorbed in present duties, religious and secular, that we forget the struggles of the past which made possible our present liberties. But to take this easy way is immature and shortsighted. Let others forget, if they choose, the hard-fought victories on the battlefields of faith, but let not thinking Seventh Day Baptists do so! What we forget to emphasize will fail to grip our children. A Christianity that neglects its past will not have a future.

The issue of Protestantism versus Romanism cannot be laid to rest until such a time as the lion and the lamb can lie down together. There are considerable areas of agreement (even more than between some professedly Protestant groups) but the Catholic Church clearly recognizes the battle and awaits only a suitable opportunity to force its church doctrine and political views upon the whole Christian world.

We, in our continual thanksgiving for the fruits of the Reformation, do not honor any man as such, whether he be Luther or Calvin, John James or A. H. Lewis. We give thanks for our present liberty of conscience, our opportunity to interpret the Bible for ourselves, and for the firm conviction that, as Paul said:

Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone (Eph. 2: 19, 20).

## Planned Parenthood

When the world conscience becomes concerned (as it ought to) with the high mortality rate of infants in highly populated eastern countries, medical science is brought to the rescue. The babies are saved by the million. Then a new problem arises, how to feed and clothe a population that is exploding at the rate of 50 million a year.

Ours is a land of plenty, so the problem only indirectly comes to us. In spite of the many attempts to control production it would almost seem that in the grain producing centers the space required for storage would ultimately cut down

## MEMORY TEXT

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, . . .

Proverbs 8: 11, 12a.

the acreage under cultivation. In the eastern countries the situation is far different. A more generous use of American surpluses is not the complete answer. Distribution problems are too great.

It is not surprising then that Christian world leaders begin to re-examine their traditional views of the ethics of planned parenthood as a means of controlling the population sufficiently to insure for children the inalienable rights of man — life, liberty, and the pursuit of happiness.

Is it Christian to save the lives of infants and then let them die of starvation a little later? Would it be more Christian to teach prospective parents how to limit the size of families? Such questions are being studied by ecumenical groups. The Ecumenical Review of October 7 publishes a long-awaited report. The group making the report notes some of the statements by Protestant churches. We quote a paragraph:

True marriage and parenthood are seen at the same time to be part of the realm of Christian freedom. This means freedom from sensuality and selfishness which enslave. It also means considerable latitude of choice, when the motives are right, in regard to mutually acceptable and non-injurious means to avert or defer conception. Marital freedom, indeed, is the precondition of marital responsibility.

The group sets forth some of its own conclusions which will be studied in future meetings. It gives five considerations which bear upon the choices of responsible parenthood: the integrity of the marriage; the claims of children as persons in their own right; the witness of a Christian family in society; the needs of the social order of which the family forms part; and church tradition. It also urged the duty of Christians in wealthier regions to work for conditions in less developed lands conducive to the exercise of free and responsible decisions of the type supported.

### Ecumenical Trends

There is still considerable talk by Roman Catholic leaders and by World Council officials about the unscheduled meeting on the Island of Rhodes between the Roman journalists and some of the Eastern Orthodox delegates to the WCC meeting of August 19-27.

The occasion was a dinner given by the Eastern Orthodox delegates in honor of the Catholic visitors on August 21. One of the Catholic journalists, Fr. Wenger, describes the conversations as taking place in an atmosphere of great brotherly charity. He goes on to report that Monsignor Dumont (a Catholic prelate from Paris who has long urged union) describes a forthcoming meeting of Catholic and Orthodox theologians as "a fraternal discussion on the conditions for the reunion for which so many souls long." Monsignor Dumont continued: "If I speak with such clearness I ask you to believe that I have the requisite authorizations and whole-hearted encouragement to enable me to do so."

The WCC leaders at Rhodes were disturbed at the manner in which the discussions took place and by the fact that the Catholic participants released it to the press. In a recent five-point statement, the General Secretariat of WCC at Geneva said as one point: "The contradictory nature of the statements in the Roman Catholic press and radio concerning the nature and significance of the proposals made by the Roman Catholics at Rhodes, far from dissipating the malaise already created, only add to the confusion and this cannot be in the interests of Christian unity."

The direction in which church union efforts will move in the next few years would appear to be somewhat confused at the moment. That there are strong forces urging ultimate union of Protestant, Eastern Orthodox, and Roman Catholic cannot be denied. Whether those forces will become dominant in the NCC and WCC is a matter of unfolding history yet to be observed. Some students of Bible prophecy think that such a "super church" is predicted. How minority groups would fare in the event of such a union could be an item of grave concern.

A spokesman for the Ecumenical Patriarchate of Constantinople has said in Geneva that "no formal talks of any kind" are contemplated with the Roman Catholic Church. Father Timiadis continues, "The Ecumenical Patriarchate still holds to its policy of remaining with the World Council and regrets the unfortunate implication that it is in one way or another trying to weaken its relationship with the World Council."

### The Song of the Generals

The might of the Chinese military machine was paraded before Khrushchev on his recent "peace-promotion" visit to Red China. It is apparent that Taiwan (Formosa) is still a very troublesome "thorn in the flesh" of the mainland giant. According to a radio report 200 generals of the army were gathered together in one place and sang a song, part of which announced their determination to exterminate the regime on Taiwan. The number of generals is almost staggering. Can little neighbors hope for existence in the face of such belligerency?

The United Nations has heard again in its current session the ominous threat of Nasser, made as recently as July, the threat to wipe Israel off the map. Dictators and Communist bosses make life uncertain for any who seem to threaten the increase of their power, especially if those nations are small and unprotected by world public opinion or available military strength.

"Those who are strong ought to bear the infirmities of the weak," we read in the New Testament. There may be wide difference of opinion as to whether that applies only within the fellowship of believers or whether it can logically be extended to cover the responsibility of nations whose heritage of governing principles is derived from divine law. Whether citing that text or some other we, who are Christians, cannot stand idly by and see the weak and the poor oppressed. Our own ease and safety must not be allowed to blind our eyes to injustices which we ought to recognize and do something about.

### OWM BUDGET YEAR Ends on Encouraging Note

Giving to OWM for the year fell short of the pledged budget by only \$3,375.36. The budget last year was oversubscribed by \$3,462.45, so we may fairly consider that the boards and agencies have, in the two-year period, had the total amount voted by the Conference for OWM work.

Mrs. R. T. Feterston,  
Executive Secretary.

### A PRAYER FOR THE NATION

"Almighty and eternal God, whose judgments are true and righteous altogether, and who hast promised to give wisdom to all who ask of Thee, we come to Thee in deep penitence and contrition as Thy human children.

Put us on guard against falsehood and guile, but make us open-hearted towards every sincere word and action of those who differ from us. Give to us a spirit of self-discipline, so that there may be no untoward incident that shall mar the negotiations between the East and the West, bringing further grief and anguish to a broken world.

"Deliver us, too, from the treachery of subversive groups that would exploit for their own purposes the hopes of humanity for peace and justice. By Thy merciful grace cause even those who do not believe in Thee to become the instruments of Thy righteous will. And may those who believe give more than lip service to the spirit of Thine everlasting kingdom.

"From all the fall-out of sin and evil deliver us and save us, most gracious Lord. For we pray in the name of the Christ who bore His heavy cross in the faith that through His redeeming love we might be reconciled to Thee and to one another. Amen."

—Portions of a prayer for peace prepared for use in churches by the president of the National Council of Churches, Dr. E. T. Dahlberg.

### Seventh Day Baptists Join Baptist Jubilee Advance

WASHINGTON, D. C., (ABNS) — The Seventh Day Baptist General Conference was welcomed into the Baptist Jubilee Advance by the Rev. Thomas B. McDormand, Toronto, Canada, chairman, at the meeting of the committee in Washington, D. C., on September 19. They responded to an invitation that had been sent to other Baptist groups by the six Baptist conventions and conferences that are already in the Advance Movement. The Rev. Rex E. Zwiebel, Alfred Station, New York, represented the Seventh Day Baptists in the meeting. Mr. Zwiebel is executive secretary of the denomination's Board of Christian Education.

### Laymen Must Become More Concerned

The layman, and not the preacher alone, is the evangelist when the church is true to the New Testament, the Rev. Dr. Jitsuo Morikawa told the Baptist Jubilee Advance Committee in Washington, D.C., September 19.

Dr. Morikawa warned that churches in America are now enjoying filled meeting places, but he said that the churches of Europe were filled a generation ago and now they are largely deserted. The same fate may befall our churches, he said. Dr. Morikawa was in Europe in August studying the evangelistic work by which European Protestant churches are seeking to revive their witness.

The weaknesses he sees in American churches include: (1) religion that is related to the inner life of the solitary individual without concern for the "tensions and tragedies of the world," (2) churchmanship that is understood in terms of the organization instead of dispersing Christians into the world, and (3) "edifice conscious" Christianity that is confined to church buildings.

Dr. Morikawa called for evangelism that takes place through every member of the church in every area of his life. The job of the preacher, he said, is to "train and perfect" the laymen to perform the ministry of the church in the world.

**Building Program at Makapwa**

A recent letter from Dr. Victor Burdick of our Makapwa Mission in Nyasaland, Africa, gives considerable information regarding improvements being made at the mission. He writes as follows:

"We have almost completed a building to be used as overflow for our maternity ward, which is quite crowded at present. We need more space also for our sick-village wards. Facilities for toilets and washing are quite inadequate, and unhealthy, and we have a proposal for improving this, which we hope to begin late this year. We may be able to get government assistance on these things as we build one by one.

"As soon as the boarding students left, we started tearing off the old grass roofs on their houses to be replaced by lightweight asbestos, and putting in windows in each room. What they had was pretty bad, and unhealthy — one window to each 4-boy room, and that window small and closed by a little door. We've had a lot of sickness in the boarding department, and are concerned that some of this be prevented. We feel that the medical department can contribute to these improvements. Another project along this line is finishing a well which David Pearson started for the boys and others to get pure water. Still another project is to build a kitchen-dining room for the boys. The tables for this were already started in an old mud-and-pole house. But the house was about to collapse, so David tore it down, with the intention eventually to build a proper house around the tables. That we've started.

"One teacher is now living in the new house built out of the budgeted project, and by the end of this year there will be about £55 left towards starting another. The Dutch brethren have offered to send enough money to finish another. So we hope to start that, perhaps in January.

"We've nearly finished a two-room operating suite in our midwives' apartment house. (Each of the two single midwives has two rooms apiece, another two-room apartment houses laboratory, office, and

pharmacy, and now this remaining two-room apartment is for surgery.) We have operating table, and other essential equipment, and have already done 16 minor and one major surgery there. The major surgery was a Caesareansection — our first. Others in the past who needed Caesareansection were carried out to Cholo or Malamulo.

"Thinking again of the Dutch brethren, they have bought and sent a church bell to be hung in our church tower. When it is installed we will dedicate it, and you may expect some sort of a complete write-up about it. At present all the window arches of the church are in, and now the builders are filling in between the arches. We hope to have the walls completed and capped with cement before the heavy rains come."

**The Southwest Field**

(Statement presented on the Missionary Board Program of General Conference by Shepherding Pastor Marion C. Van Horn)

Work on the Southwest Field can be reported from ten organized groups. Nine of these have their own houses of worship and four have parsonages. Only two pastors, however, are serving among them, one serving two and the other three groups — three churches and one fellowship in Arkansas, one church and two fellowships in southern Louisiana, and one church in each of the states of Texas, Alabama, and Georgia.

The newest fellowship, in Walker, La., has a new, small church building. The New Orleans Fellowship worships regularly in a converted dwelling, formerly the home of Mr. and Mrs. Will Coalwell, with a congregation of from 45 to 57. The Little Rock Fellowship has purchased a house of worship from another congregation. The Texarkana Church, organized just two years ago, has a new building almost completed, size 38 by 60 feet. The old building, much smaller, is to be used for a church center — Ladies' Aid workroom, youth recreation, suppers, etc.

The work in Yonah Mountain, Ga., and Little Prairie, Ark., is at low ebb. This is partly due to the moving away of interested families. For instance, many of the

families once a part of the Little Prairie Church now live in the Fouke-Texarkana area. Also in the Little Prairie region the total population is only about one-half what it was a few years ago.

Bible Schools are held every year in several of the churches. The new group formed in Walker less than a year ago conducted a Bible School this year with good results. Youth work is one of the strong emphases among our groups because several have sizable proportions of young people. This is why we press for Bible Schools, a good camp program, and other youth activities. It is also one of the reasons we hope so strongly for pastors for the churches, and especially for an additional shepherding pastor.

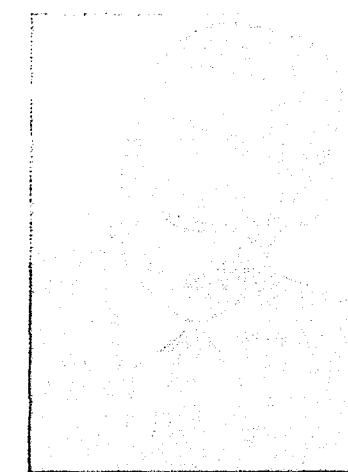
Besides the areas where we already have work to be strengthened, there are also new opportunities to be developed. Both in Texas and in Oklahoma there are groups of Sabbathkeepers in correspondence with us.

We feel we have at least two cities where the work of a city evangelist would be most helpful. In each there is a strong nucleus group to push and carry on the work. These groups are the New Orleans and Little Rock Fellowships in their respective cities. Each group is making its plans to organize into an accredited church in the near future. (Little Rock Seventh Day Baptist Church organized October 3, 1959.)

It is our prayer that our Heavenly Father will continue to bless our efforts and that He will also lay the burden of our need on the hearts of His workers and send forth laborers into His harvest.

**1959 Year Books**

A letter has gone out to all churches from the publishing house of the American Sabbath Tract Society requesting advance orders for the 1959 Year Book which is now in the process of publication. The deadline for advance orders (on which the number of copies printed will be based) is October 30, which means that these valuable informational books (about 260 pages) are expected to go to press about that time.



*Examining the  
four Gospels to find  
What Jesus Said  
About Faith*

By Jerry Knox\*

Dean Farrar tells of visiting two great ships preparing to sail on a dangerous expedition to the Arctic, the land of snow and darkness. He found the brave captains full of confidence. On the wall of the cabin he saw, as almost the only ornament, the text, "Have faith in God." Pointing to it, the captain said to Farrar, "Now there's the true compass, the true needle, pointing to the pole — 'Have faith in God.'" These are the words Jesus spoke to the Apostle Peter. A fig tree had just withered away at the word of Christ, and when the Apostle Peter called the attention of Jesus to it, He said, as written in the eleventh chapter of Mark, verses 22-24:

Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

The disciples had fixed their attention on the miracle of the withered tree itself rather than on the lesson Jesus intended it to teach. Jesus wanted to turn their attention from the miracle and point out the supreme heights to which true faith may attain, especially in regard to answered prayer.

We all know, of course, that Jesus never literally removed any mountains and He

\*Jerry Knox, a member of the Denver Seventh Day Baptist Church and a brother of the now well-known Helena Knox, was graduated from Littleton, Colo., High School last spring and has since been in Hawaii. He has held the office of treasurer of the Colorado Christian Endeavor Union. This sermonette was prepared for a Sabbath morning worship service when the pastor was absent and was submitted for publication by an older member of the church.

never expected His disciples to. They more or less took literally what He said. Jesus referred here to figurative mountains — the troubles, the difficulties that might and do arise in life. Real faith in God is trust in Him and belief in His Word. Hebrews 11: 1 tells us, "Faith in the substance of things hoped for, the evidence of things not seen." Without faith, no one can please God. The sixth verse of Hebrews 11 says, "Without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

We must have faith in Jesus as the Son of God, faith in the redemption that God has wrought through Jesus, faith in our Savior's atoning sacrifice upon the cross, faith in His Word as the Word of God.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life."

Belief on Him, faith in Him brings eternal life. This is the genuine saving faith which Christians must have.

#### Trusting the Promises

Do we trust Jesus to do the things that He promises to do? Are we like the man in the Bible who came to Jesus, when He had come to Galilee, and besought Him to come and heal his son who was at the point of death? Jesus said to him, "Go thy way; thy son liveth." And the man believed the word that Jesus had spoken unto him, and he went his way. This man's son lived, because the man had faith in the word of Jesus.

During the Civil War a father came to Abraham Lincoln begging him to pardon his son, who had been found guilty of some serious offense in army service and had been sentenced to be shot. Day after day he stood weeping at the door of the President's office. Day after day he knocked and pleaded and begged and wept again. Finally the President could endure it no longer. Although he had received messages from the military authorities that he must not pardon that particular soldier, the great-hearted President said, "General or no general, discipline or

no discipline, I am going to pardon that man's son."

When the father was brought in to hear the news, he couldn't believe it. It was too good to be true. And when the President smiled in kindness, he was filled with terror. "I know what you are going to do," he said. "You are saying this just to get me to go away, and then you will shoot my boy as soon as I am gone."

Lincoln said, "Go away, old man. If your son lives until I have him shot, he will be as old as Methuselah."

This is the way it is with the promises of God in Christ. They seem too good to be true, and we are slow to believe them. But we are greatly rewarded when we accept our Savior at His word. We need to know the simplicity of faith, to believe the words of Christ and find blessing.

To the Roman officer who requested healing for his servant, Christ said, "Go thy way; and as thou hast believed, so be it done unto thee." We read that his servant was healed "in the selfsame hour" (Matt. 8: 13). Speaking to the people about him, Jesus said, "Verily I say unto you, I have not found so great faith, no, not in Israel." To the man afflicted with a withered hand, Jesus said, "Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." To the two blind men who followed Him into the house where He was staying, pleading that they might have their sight, Jesus said, "Believe ye that I am able to do this? They said, unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you" (Matt. 9: 28, 29).

To the Samaritan leper who, together with nine others, had been instantly cleansed by the power of Christ, and who had returned to express his thanks, Jesus said, "Arise, go thy way: thy faith hath made thee whole" (Luke 17: 19). To a woman who had suffered twelve years from an affliction that had been found to be medically incurable, Jesus said, "Daughter, be of good comfort: thy faith hath made thee whole: go in peace" (Luke 8: 48). To blind Bartimaeus, sitting by the wayside and calling out to Jesus for help, our Savior said, "Receive thy sight: thy faith

hath saved thee" (Luke 18: 42). To a woman who had greatly sinned, but now was forgiven with a great forgiveness, Jesus said, "Thy faith hath saved thee; go in peace" (Luke 7: 50).

#### Great Faith

Here is another instance of great faith. One day a man helplessly sick with palsy was carried to Jesus by four of his friends. The crowd was so great that they ascended to the flat roof of the house in which Jesus was teaching, made a hole through it, and let the man down with ropes into the presence of Jesus. And "when Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee" (Mark 2: 5).

You can imagine how the sick man felt when he heard these words. Evidently the sins of this man were harder for him to bear than the sickness. Jesus was able to read his heart.

When some of the theologians near by saw this, they immediately accused Jesus of blasphemy. Because they didn't recognize Him as the Son of God, they said, "Who can forgive sins but God only." But Jesus knew that they were only reasoning among themselves and He said to them:

Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion (Mark 2: 8, 12).

Long ago, in the days of the Russian Empire, a number of criminals were standing chained together in the courtyard of a prison waiting to start their long, sad journey into the Siberian wilderness. One of them was a Christian, whose only crime was speaking to a fellow workman about the faith that had made his life new. The other prisoners were jeering at him. "You are no better off than we are," they taunted him. "If your God is alive, why isn't He of some use to you now? Why doesn't He knock off those chains and set you free?"

Quietly, but earnestly, the man replied, "If it is the Lord's will, He can set me free even now; but I am willing that His will be done." At that moment a voice was heard calling this man's name and telling him that a paper had just arrived granting him full pardon. He was told to stand aside. Then his chains were taken off. The awe-struck prisoners were solemnized by what they saw. Everything had come true that they had previously teased him about. It was discovered later that a Christian woman of high station had taken an interest in this man and had interceded for him with the authorities. It was this believer's privilege to exercise faith in time of danger.

#### When Faith Is Small

Our Savior's mercy is extended to us even when our faith is small and we do not exercise what little we have. Some of us, when we hear anything about faith, think of the experience of Peter as he was sinking in the water. He was looking at the stormy waves instead of at Jesus, where his help was. When he turned to Jesus for help, he cried out one of the shortest prayers in the Bible, "Lord, save me." And immediately Jesus stretched forth His hand, and caught him, and said to him, "O thou of little faith, wherefore didst thou doubt?" (Matt. 14: 30, 31.)

The teaching of Jesus on the subject of faith is especially needed today, as we draw near the end of the age; for Jesus intimated that when He returns, faith will be scarce. "Nevertheless when the Son of man cometh, shall he find faith on the earth?" He will find it, but it will be only among those who are looking for Him and are preparing for His coming.

We all have to keep in mind that true faith is believing God's promises when we cannot see their fulfillment. "We walk by faith, not by sight," said the apostle in 2 Corinthians 5: 7. John Wesley wrote in his diary: "My brother Charles, among the difficulties of our early ministry, used to say, 'If the Lord would give me wings, I would fly.' I used to answer, 'If the Lord bids me fly, I would trust Him for the wings.'" In other words, God's commands are enabling. What He tells us to do, He gives us the ability to do, the resources to do.

### To Enlarge Our Thinking

As the world grows smaller, the need for brotherhood grows bigger. The following selected thoughts may help us to keep from generalizing.

In the past, distances were too great, mankind was too far divided, nations too isolated for the commandments of Christ to His disciples to love all men to be fulfilled. Now, however, the time of fulfillment has come. We have crossed the threshold into a new historic day. — Our Baptist Way with One's Neighbors.

\* \* \*

As soon as one begins to think of the other side as a mass or a crowd, the human link seems to go. We forget that crowds also consist of individuals, of men and women and children, who love and hate and suffer. An average Englishman, if he were frank, would probably confess that he knows some decent Indians but they are exceptions and as a whole Indians are a detestable crowd. The average Indian would admit that some Englishmen whom he knows are admirable, but, apart from these few, the English are an overbearing, brutal, and thoroughly bad lot. Curious how each person judges of the other race, not from the individual with whom he has come in contact, but from others about whom he knows very little or nothing at all. — Toward Freedom by Jawaharlal Nehru.

\* \* \*

All people like us are "we" — all others are "they." — Rudyard Kipling.

\* \* \*

We as individuals never can deeply help anybody unless we say "our." A mother smitten with blindness, appreciating the goodness of her son, phrased her gratitude thus: "It is not so much that he does things for me, as that he fixes things so that we can do them together." No deep personal need is ever met with less than that. — The Riverside Sermons, Harry Emerson Fosdick.

\* \* \*

G. K. Chesterton once wrote: "Nothing is real until it becomes local." We be-

lieve that there is an important truth in this statement. We want our Christian convictions to become local first of all in our homes. Here is a place where many should find comfort and love. The stranger in our midst, particularly the foreign student near us, will find in our home a place of special welcome." — The World from Our Home, Friendship Press.

\* \* \*

The more intimately we know persons of a given group, the less likely we are to generalize or come to hasty conclusions about them. The law of averages gives any group a certain percentage of good and bad characters. What a minority group wants is not the right to have geniuses among them, but the right to have fools and scoundrels without being condemned as a group. — Our Baptist Way with One's Neighbors.

#### Memorial Fund Meetings Held

The Board of Trustees of the Seventh Day Baptist Memorial Fund held its regular quarterly meeting, as well as the annual meeting for election of officers and committees, on Sunday, October 11, 1959.

At this meeting the resignation of Stanton H. Davis was accepted, since he has removed from Plainfield. The Rev. C. Harmon Dickinson was elected to membership to fill the vacancy.

Officers were elected as follows: president, B. Colwell Davis, Jr.; vice-presidents, George M. Clarke and L. Harrison North; secretary, L. Harrison North; ass't secretary, Courtland V. Davis; treasurer, A. Adelbert Whitford.

The matter of the disposition of the income from certain restricted funds was referred to a lawyer for legal advice.

Warren Clark, investment counsel, was present and his recommendation for exchange of certain securities was approved.

#### SABBATH SCHOOL LESSON for October 31, 1959

Christian Fellowship in Action  
Lesson Scripture: Acts 4: 32-37; 5: 12-16.

### Junior High Conference

The Junior High Conference, held during General Conference, under the leadership of Miss Esther Hansen met from 9:30 a.m. to 4:30 p.m. each day, Monday, August 17, through Friday, August 21, 1959. Throughout the week there were approximately thirty-five young people in attendance.

Each Conference morning began with a devotional period. This period, which the youth themselves conducted, had as its theme, "I Put Away Childish Things." Following devotions the youth on four of the five mornings focused their attention on teen problems, especially those related to dating. The Rev. Clifford W. P. Hansen guided the youth in the discovering of the proper Christian answers for each of the problems. For additional interest color filmstrips on dating were shown. During this period on the fifth morning the Rev. and Mrs. David Pearson shared with the group some of their experiences in Nyasaland.

Miss Carol Harris directed the music hour each morning. This gave the group an opportunity to prepare a short musical program which they presented for the whole General Conference on Thursday evening (pictured on the cover of the Sept. 21 issue).

The afternoons of the week were devoted to such recreational activities as swimming at Lake Floyd, roller skating, and a guided tour of the McNicol Pottery in Clarksburg.

#### Strong Stand on Red China Taken by C. E. Convention

Young people are outspoken. Christian Endeavor Youth assembled 3000-strong at Philadelphia for their 45th International Convention passed a more clear-cut resolution on the recognition of Red China than some of their elders have done in denominational conventions. The resolution which follows, in the opinion of your editor, deserves careful reading.

Christian Endeavor salutes the memory of John Foster Dulles, late United States Secretary

of State and a former Christian Endeavorer, who was one of his country's most able, distinguished, and selfless public servants. We continue to support his unyielding opposition to recognition of Communist China and to the admission of Communist China to the United Nations. We deplore the recommendations of the Cleveland, Ohio, Fifth World Order Study Conference held in November, 1958, sponsored by the National Council of the Churches of Christ in the U.S.A., which recommended recognition and admission. We take our stand with the 47 missionaries of our Evangelical churches who sent their protest from Taipei, Formosa, declaiming the Cleveland resolutions to be a betrayal of our Christian missionaries and our Chinese Christians on the mainland of China.

#### New NCC Home

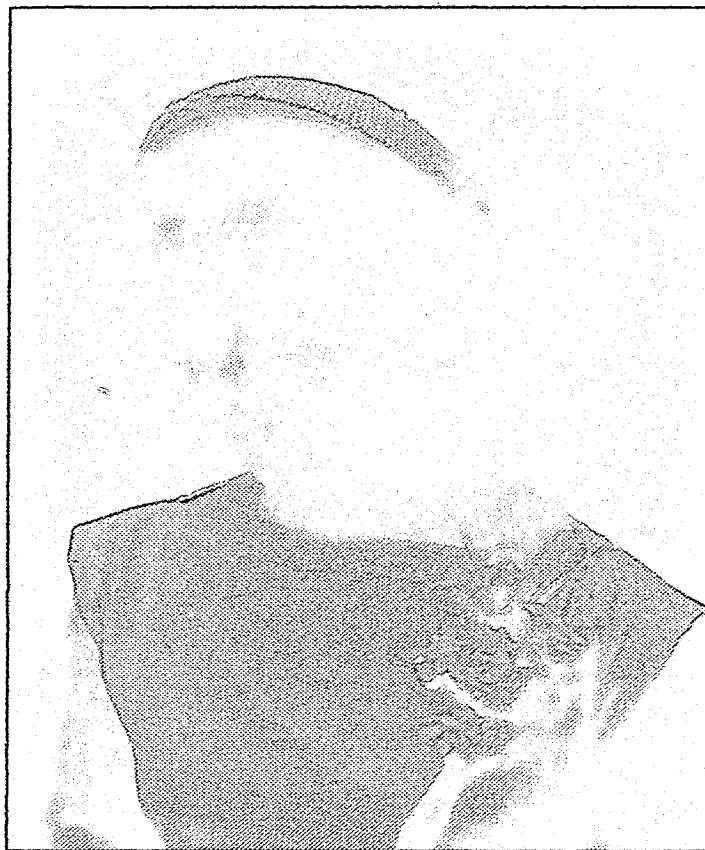
It was a year ago on October 12 that church representatives, city, state, and national dignitaries of highest rank gathered to lay the cornerstone of the Interchurch Center at what would later be known as 475 Riverside Drive, New York 22, N. Y. That was a great occasion, one on which a Seventh Day Baptist minister carried a properly inscribed silver trowel to the temporary platform in front of the building which was then but a skeleton of stone and steel.

The primary purpose of the costly, imposing building was to provide a single headquarters building for the National Council of Churches. It also affords office space for a number of denominations that have chosen to transfer or establish their headquarters in that central location.

Now after another year of construction work the NCC announces that as of October 5 it has moved its administrative offices and 118 program and operational units to 475 Riverside Drive. Previously the offices were more or less scattered through the city. Those who have occasion to write to any division, department, or agency of NCC need only remember this one address.

Speaking of ecumenical buildings, this might be a proper occasion to note that the World Council of Churches is in the process of erecting a great building to house its headquarters at Geneva, Switzerland.

## Home Church Consecrates Missionary



Harvest Home is an annual event at the rural South Jersey church known as the Marlboro Seventh Day Baptist Church. Long planning and hours spent in colorful decoration with fresh and canned fruits of the soil were evident to the visitors who came for the occasion. The guest speaker this year was no stranger but the father of the young pastor, the Rev. Lester G. Osborn of Schenectady, N. Y., who had been pastor at the nearby Shiloh Church. Though "Harvest Home" was the occasion it was almost completely overshadowed by the afternoon consecration service for Miss Barbara Bivins soon to depart for Nyasaland, Africa.

Pastor Paul Osborn in his introductory remarks in the afternoon before a churchful of members and friends reminded them that, to the best of his knowledge, this church had never before consecrated and sent out a missionary to the foreign field and that this was a great day for Marlboro. Previous contributions and the large attendance were evidences that the people agreed with him. They were ready to listen to the challenges, the testimony of the candidate, the prayer of the pastor and, as the meeting came to a close, they were manifestly ready for something not

listed on the program, a consecration of themselves.

### Challenge to the Candidate

The editor of the Sabbath Recorder, who had himself been a South Jersey pastor and had known the Bivins children well in their younger days, was asked to give a challenge to the candidate. He expressed his inability to challenge one to a work the challenge of which he himself had never responded to. He pointed out that she was so far beyond the rest of us in accepting the challenge of difficult work that we could only challenge her to go on from where she was and to remember a few things in connection with her new responsibilities.

There are new family relationships he told her, which will call for high degrees of love and patience. The mission family in Nyasaland is larger but it is still intimate and will require patience. Patience with the African people whom she will love and with whom she identifies herself may not always be easy. Then, too, she must try hard to be patient and loving to the big family of Seventh Day Baptists who are not keeping up with the evangelistic purpose and experiences which will constantly challenge her.

### Challenge to the Church

The Rev. Charles H. Bond, pastor of the Shiloh Church, read a paraphrase of the Epistle to the Philippians which he imagined might be written from missionaries in Nyasaland to the Marlboro Church two or three years hence. This was part of the challenge to the church in the consecration service. He went on to bring to the people the responsibilities that would come to them by way of remembering, praying, and supporting their personal representative. As the former pastor of the church in the city of Westerly, R. I., the headquarters of the Missionary Society, he recalled that he had helped with consecration services for every missionary now on the field. This, he noted, was different and more personal, more gripping because it was a local church consecrating one of its own.

### Her Testimony

Others had spoken briefly; now it was time for the missionary nurse to give her own testimony. What could she say that many had not heard before? Much. She reviewed her call, her special preparation at Providence Bible Institute, and her times of discouragement. There seemed to be no opening as the years of preparation slipped by. A special time of testing came through a speaker at the school. Would these candidates give up all to serve where they felt they were called? Would they give up even their denomination? She pondered the question deeply and decided that night that if the Lord so willed she would be willing to keep her denominational convictions but serve under another agency. The day after having made this decision she received a phone call from Secretary Harris of the Seventh Day Baptist Missionary Board. He wanted her to come to Westerly to talk about the possibility of going to her chosen field this very fall.

The Lord seemed to order the affairs of her life in strange ways. There was still question as to whether she should leave home when her father was afflicted with a progressing, incurable disease? She was able to tell with controlled emotion how she felt about her father's passing just before the time to apply for her visa. She now would not have to think about a dying father in a faraway land. She would be as near to her father in Nyasaland as at home, for heaven is no farther from Makapwa than from Marlboro.

She felt also that an unseen hand was working things out in other ways. The entry permit which must be secured from Southern Rhodesia before a visa can be granted ordinarily takes two full months. She mailed the request on September 14 and received the permit on October 8.

### Others Deeply Moved

After the pastor's earnest consecrating prayer the congregation and choir sang a hymn — those who could find voices for song. The pastor felt impressed to call young people (and older ones also) to come down the aisles and stand with the missionary if they could honestly say that

they would purpose in their hearts to accept the call of the Lord and serve in whatever way or place He might later call them. Singly and in couples they came from the congregation and the young people's choir. It was not a mass movement and was accompanied by no pleading or human urging. Of the nearly twenty who came there were many who did so for the first time and some who would hardly be expected to do so. It will be thrilling to follow the experiences of yet others who were deeply moved.

On this high note of consecration the afternoon meeting came to a close. There remained yet a gathering somewhat social in nature after the close of the Sabbath. Mother, relatives, roommate, friends, and pastors participated in a modified form of "This Is Your Life" with Mrs. Lloyd Coon of Philadelphia in charge. The surprises were climaxed when Miss Bivins was presented with a little tree whose only leaves were of the tightly rolled green of U.S. currency tied on by thoughtful friends. Perhaps it was symbolic of the tree of life which John saw (Rev. 22: 2) whose leaves were "for the healing of the nations."

— L.M.M.

### Place of Religion in Public School Studied

Work on a statement of the churches' views on religion's place in the nation's public schools progressed substantially this summer when the subject came up for review in Chicago, Ill. A provisional document, representing six years of work, was approved by the 126-member Committee on Religion and Public Education of the National Council of Churches. The 40-page document cautions that the nation's public schools "cannot corporately be committed to the Christian God," the statement emphasizes that "no preferment overt or implied by one religious faith over another should be tolerated" in such schools. "Each child," it says, "must be protected from embarrassment because of his faith or lack of it."

The document also states its opposition to the use of public tax money for direct or indirect support of schools operating under church control.

## Youth News

### A Louisiana Camp By Judi Coalwell

Young people from three Louisiana churches, Hammond, Walker, and Metairie, have just completed (Oct. 2, 3, 4) their first session at Camp BLOCKS. It was so named because by comparison with Camp MILES, our Southwestern Association Camp, the distance traveled was only blocks. Even then, ninety percent of the campers traveled fifty miles or more each way. Camp BLOCKS also has a slogan. The slogan of Camp MILES is, "May I Live Ever Steadfast." The slogan of Camp BLOCKS is, "Better Lives of Christian Kids, Shine" (Which grows out of steadfast living).

We arrived at Camp BLOCKS, which was held at the Salvation Army camp site, Camp Bena Lea, at eight o'clock Sabbath eve and left for home at about two o'clock Sunday afternoon.

There were three work groups: food preparation, dish washing and clean up, and vespers. These groups were chosen in the same way as the Metairie SDBYF decides who is going to take the next church service. This method is by the use of matches. One group was made up of those who drew burned matches (the top



A few of the campers with "Uncle Bill" Biggs (Center rear), a leader in the Walker Church. Attention is called to the "Seventh Day Baptist" shirts worn by the boys. Shirts like these can be bought from the Metairie SDBYF at 79 cents plus postage. Write to Judi at 514 Papworth Ave.

burned); another group was the plain stick matches (the tops cut off); and the last group was the head matches (regular matches).

There were twenty-four regular campers, five visiting campers, three regular staff members, and two staff members who were not able to spend the night.

Our activities included, on Sabbath day, singing to shut-ins at Hammond, having Sabbath School and church, a vesper service, and a wiener roast. Sunday, we had a hike, cleaned up the cabins and yards (cleaner than when we came), and then rested and played until time to leave.

For church service and vespers Sabbath day several persons were there who were visiting campers. All in all, it was a very inspiring experience for all who attended.

### What Japan Needs

Billy Graham's Diary: "Japan does not need our educators. Japan today has the highest literacy rate in the world. The Japanese are the most educated people in the world. There are scores of areas in the United States that need teachers far more than they need them in Japan. Japan does not need our social work. The Japanese economy is one of the most thriving in the world, but Japan does desperately need our message — the message of Christ. Without Christ, she could easily lead the people of the world back to war in the years to come, as she did in 1941"

— From *To The Far Corners*, by George Burnham (Fleming H. Revell Co.).

### Wisconsin Meeting

The annual meeting of the New Auburn, Wis., and Minnesota Seventh Day Baptist Churches will be held in New Auburn October 23, 24, 25. The theme will be "The Mind of Christ in You," taken from Philippians 2: 5.

The officers are: moderator, Alton Churchward; recording secretary, Mrs. Arthur North; corresponding secretary and treasurer, Mrs. Loyal Pederson. The Rev. Kenneth Van Horn assumed his duties as pastor of the New Auburn Church on September 1.

— Mrs. L. Pederson.

### A New NCC Organization

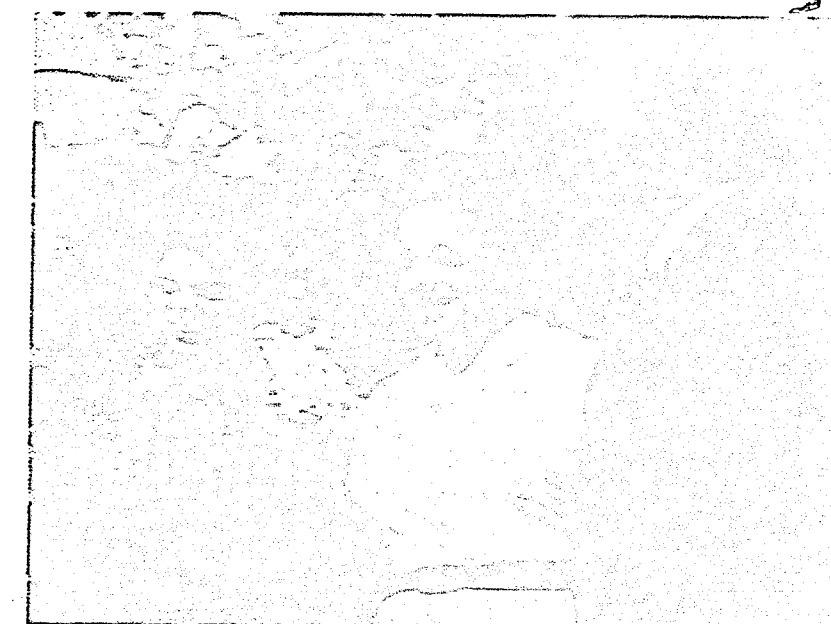
By Rex E. Zwiebel

The first officers of the newly formed National Student Christian Federation of the National Council of Churches were installed at the conclusion of the constituting assembly of the Federation held on Oberlin College campus, September 5-11.

Allan Burry of Belle Glade, Fla., is the president. He was president of the United Student Christian Council, one of the groups which merged to form the Federation.

Two hundred and fifty representatives of more than forty Protestant church groups and other organizations active in student Christian work on American campuses approved a constitution and organized program planning committees during the constituting assembly. The Federation is a unit of the Division of Christian Education of the National Council and is associated with the World Student Christian Federation.

The principal objective of the new National Council unit is to bring Christian campus work into sharper focus and deeper association with the world-wide mission of the Church and the move toward greater Church unity.



Laura Galindez, Mary Cecere, Reuben Simons. These three people representing widely different national or racial backgrounds were welcomed into the fellowship of the Plainfield, N. J., Church recently. See editorial in last issue.

### NEWS FROM THE CHURCHES

ALFRED STATION, N. Y. — Supper preceded the annual meeting of the Alfred Station Church Sunday evening, October 4. Reports of the pastor, church, Sabbath School officers, and chairmen of the various committees were given. The treasurer noted that \$2,529.56 was given to Our World Mission and other benevolences while \$5,388.75 was paid for church expenses.

A unanimous call was extended to our pastor, J. Paul Green, for another year.

The committee for the Lay Development Program named the following to serve as leaders: Wayne Crandall of Canisteo, Dr. Melvin G. Nida and Dean Albert N. Rogers of Alfred, Helena Knox of Whitesville, N. Y. The workshops under these leaders will be held on Sabbath afternoons in the near future.

The principal officers elected for the coming year were: moderator, Don Pierce; clerk, Rubie Clarke; treasurer, Irving Palmiter; trustees, Leo Shaw, Lyle Palmiter, Rodney Davis, Doris Palmer; youth counselors, Rex and Jaunita Zwiebel; Christian Education Committee, Jean Pierce, chairman; missionary and stewardship, Ivanna Lewis.

The trustees proposed a budget for the coming year of \$7,772.

— Correspondent.

ALBION, WIS. — Albion is glad to have Pastor Skaggs and family again at the parsonage after being absent most of August.

On August 1, the young people, Donna Reiersen, Barbara Kenyon, Barbara Green, Rollin Williams, Robert Kenyon, and Alan Loveless, had charge of the church services.

The next Sabbath, the Milton Junction Church met with us with the Rev. James Saunders of Stoughton as guest speaker.

On August 15, Mrs. Evelyn Marsden conducted the services. "Hymn Writers and Hymns" was the subject of her talk. Special music was by Mrs. Hazel Lawton, Mrs. Gretta Slagg, and the Junior Choir.

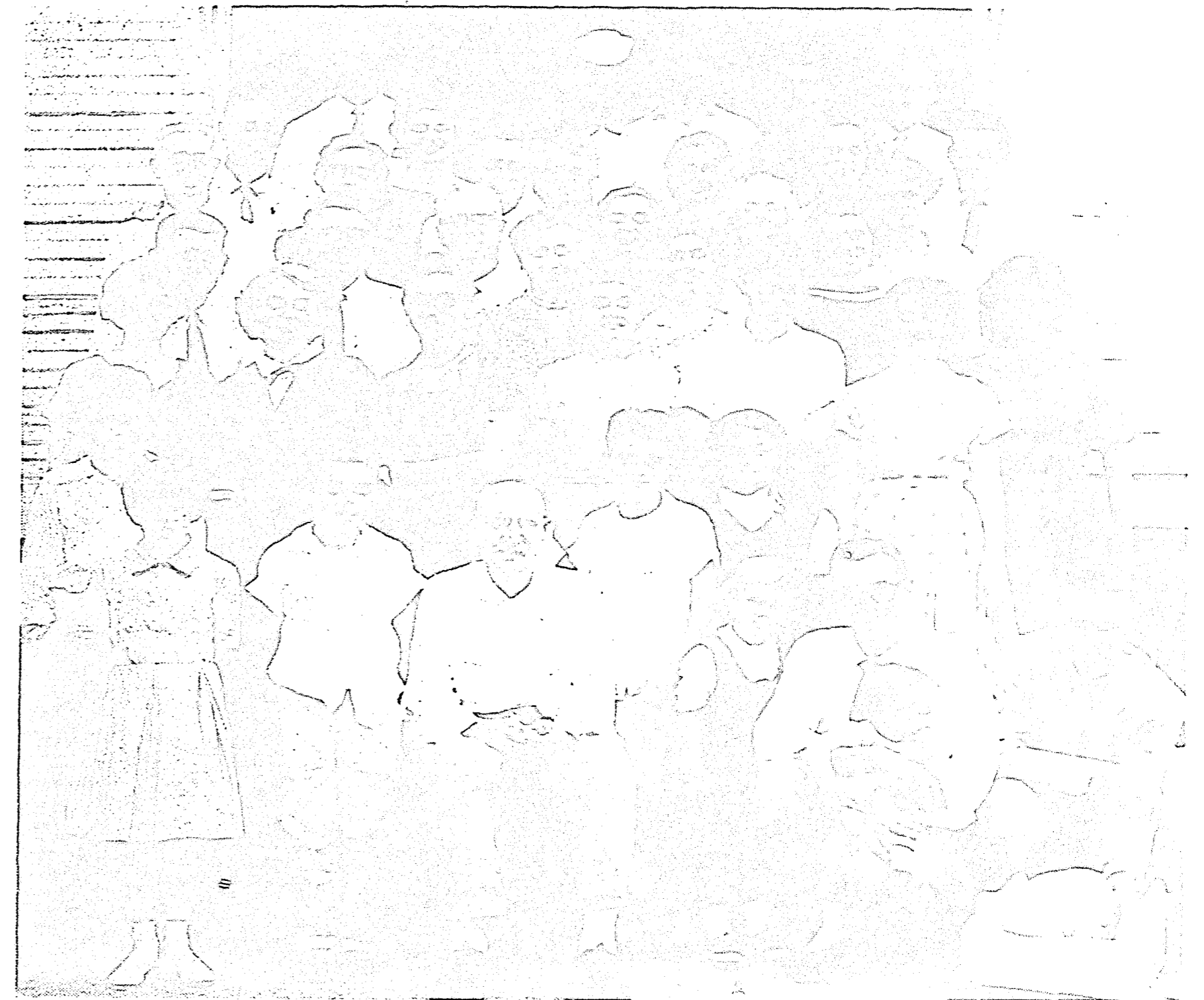
We met with the Milton Junction people on August 22. The guest speaker was the Rev. Talmadge Hartman of the Milton Congregational Church.

Those attending Conference from Al-



# The Sabbath Recorder

## Another New Seventh Day Baptist Church



See Little Rock Stories Inside

bion were Pastor and Mrs. Skaggs and Nina, Mrs. Lenora Saunders and Kay, Mrs. Doris Saunders, Mrs. Ruth Baum, and Miss Barbara Kenyon. Nina and Barbara attended Pre-Con Retreat as well as Conference. Good reports were given by delegates.

Pastor Skaggs planned to attend the sessions of the Mid-Continent Association at Boulder, Colo., on October 3. Mrs. R. T. Fetherston, denominational executive secretary, and husband were in Albion September 26.

— Correspondent.

### Vocational Interests

By O. B. Bond

125 Gardenia Drive  
Holly Hill, Florida

Having had no notice of the appointment of a vocational representative in any church of the denomination nor having received any inquiries concerning jobs or business openings in any Seventh Day Baptist communities, I would like to take this opportunity to invite any Seventh Day Baptists, who have reached retirement years, to consider the Daytona Beach area of the Sunshine State.

If interested, I will be happy to put anyone in touch with the owner of the following described property:

Located in the quiet community of Lake Helen and less than 25 miles from the Daytona Beach Church; 1 lot 155 ft. by 165 ft.; two-bedroom cottage; 18 bearing orange and grapefruit trees; home furnished; price \$7,250.

[This, as Dr. Bond suggests, is not exactly vocational material and the Sabbath Recorder cannot, for obvious reasons, enter into real estate development programs outside the auspices of the Vocational Committee. May this item serve as a challenge to churches and individuals to furnish Dr. Bond with the kind of information that will be most helpful to people in their more productive years as well as those who are retired.]

The Bureau of Census reports that in urban areas, where two thirds of our population live, barely half of all Protestants are found. But in these areas are 96 percent of Jewish people and 79 percent of the Roman Catholic population. The Methodist Church reports that three fourths of its churches are in rural areas, which is probably true of other denominations. It poses some questions.

### Accessions

#### First Hopkinton

By Baptism:  
Kay Francis  
Louis Savy  
Annita Wheeler  
Robert Wheeler

#### Battle Creek, Mich.

By Baptism:  
Alton Bennett  
Beverly Norton  
Marlene Moulton  
Charles Moulton  
Alida Klemm

### Marriages

**Camenga - Tilton.** — David L. Camenga, son of Mr. and Mrs. Kenneth A. Camenga, Beaver Dam, Wis., and Mary Ruth Tilton, daughter of Mr. and Mrs. Lloyd F. Tilton, Belgrade, Maine, were united in marriage on Sunday, June 14, 1959, at Old South Church in Belgrade, Maine, with the Rev. William McGinnis, chaplain at the University of Maine, officiating.

V. W. S.

### Births

**Arnold.** — A son, Danial Elwood, to Mr. and Mrs. Orville Arnold of Battle Creek, Mich., Sept., 23, 1959.

**Simpson.** — A daughter, Victoria Elizabeth, to Mr. and Mrs. Hugh Simpson of Kalamazoo, Mich., Sept. 24, 1959.

**Stonestreet.** — A daughter, Jan Karlen, to Denzil and Elaine (Lawton) Stonestreet of Charleston, W. Va., Sept. 22, 1959.

### Obituaries

**Babcock.** — Esther Davis, was born at Welton, Iowa, Feb. 17, 1872, and died at Sacramento, Calif., Sept. 5, 1959.

She was only a baby when her parents went to North Loup, Neb., with other pioneer families. Her childhood and early youth were spent there. She was married to Arthur H. Babcock in Chicago, July 3, 1893. They returned to North Loup where she lived until his death in 1943. At that time she went to California to live with her daughter Ruth Sporeleder. She was always busy in the activities of the church and the community of North Loup. She taught music in the North Loup schools for many years and directed the Seventh Day Baptist Church choir. In California she became an active member of the First Presbyterian Church of Burbank.

She is survived by two sons, Albert, of Long Beach, and Ted, of Santa Ana, and her daughter Ruth, of Sacramento, all in California; and by seven grandchildren and eleven great-grandchildren.

— Ruth Sporeleder.