

# The Sabbath Recorder

## NEWS FROM THE CHURCHES

**HAMMOND, LA.** — Our church has bought a new piano which has greatly influenced our song service.

An extensive and very vigorous building program is now under way. At the present time repairs are being made on the flooring, in the vestibule, new steps have been purchased, and we are planning to paint the outside of the building and install stained glass windows. Deacon Richard Raiford is doing the carpentry. The ladies of the church very graciously give their time in cleaning the inside of the building while the young people are cleaning the outside.

On Sabbath afternoon, Aug. 11, 1962, a special service was held for the ordination of Paul W. Campbell as deacon of the Hammond church. Paul Campbell is a life-long and well-known figure in Hammond. He was baptized into the church in 1916 and is the son of the late Edna Booth Campbell, who was a charter member of our church and a deaconess.

Assisting Pastor Kirtland with the ordination service were Pastor Ralph Hays and Earl DeLand both from the Metairie church. Also assisting with the service was Brother Richard Raiford who is presently a deacon of the Hammond church.

There were visitors from Hammond and a very good representation from the Metairie church. Pastor Hays delivered the Ordination Sermon.

— Earl (Butch) Hibbard.

**LOST CREEK, W. VA.** — Our church has been quite busy the past few months taking care of its many duties as they present themselves. Attendance has been very good considering our widely scattered membership. Much interest has been manifested in Bible reading and the Sabbath School lessons.

Our Sabbath School picnic was held July 22 at Holly River State Park and was well attended. All enjoyed a picnic lunch together and reached home in the evening tired but happy.

A Junior Christian Endeavor meeting was held at the church Sabbath afternoon, July 28, where parents discussed their children's Christian education and Christian Endeavor needs, also ways to help

families living a great distance from church.

A number of our young people attended Pre-Con and Young Adult Retreats at Minneapolis. All young people attending were very fortunate in having Leland Bond from our church as director. Several of our members also attended General Conference.

After Conference, Pastor Davis and family spent a week's vacation in Denver, Colo. In his absence we were fortunate in having neighboring guest ministers of several denominations.

After church services on September 1, a group journeyed to Crites Mountain in Braxton County and conducted a Sabbath worship service in the school yard that afternoon. Fifteen youth and children and six adults from that section attended. They manifested quite an interest. It is a wonderful opportunity for home mission work and fits in with our theme for the fourth year of Advance, "Mission to the Social Frontiers." We need your prayers as we consider this opportunity.

The theme for quarterly Communion Service September 8 was "Power." This was a very impressive service and should make us better servants of God.

Our Ladies Aid is promoting the purchase of badly needed new hymnals for the church, and it is hoped nonresident members will help with this.

Pastor Davis is part-time teacher at Lost Creek High School and our prayers are for his success in all his undertakings. He is indeed a very busy man.

— Correspondent.

### Southern Baptist Gains

Southern Baptists have started 12,796 missions and churches since 1956, according to C. C. Warren of Charlotte, N. C.

Warren, director of the denomination's 30,000 Movement, reported the information during Home Mission Week at the Glorieta Baptist Assembly.

The 30,000 Movement, a mammoth program to start 20,000 missions and 10,000 churches by 1964, originated from a challenge to the Southern Baptist Convention by Warren when he was president in 1956.

This report shows 4,175 churches started and 8,621 missions begun in 27 states and many foreign countries. — B. P.



### TENTH ANNIVERSARY OF REVISED STANDARD VERSION

Ten years ago members of the Translation Committee looked over the fruit of their years of labor as they scanned the printer's proofs of pages of the Revised Standard Version — a version that has maintained a wide sale during a decade that has witnessed the publishing of several modern English translations of merit. The passage applicable to all who partake of the Lord's Supper on World-Wide Communion day reads as follows in the RSV:

"Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself" (1 Cor. 11: 27-29).

# The Sabbath Recorder

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## The Stranger Within Thy Gates

Our all-wise God in giving the Ten Commandments saw fit to incorporate in the Sabbath Commandment more clearly than anywhere else in the Decalog a "Great Commission" for home mission work. He did so in the clause, "The stranger that is within thy gates." Possibly some literalists miss the deeper significance of this by supposing that it means merely that the Israelite should compel his house guests to rest on the Sabbath lest his own observance of the day be hindered. This is far too narrow an interpretation. God wants the blessings of sanctified time to be communicated with missionary zeal to the stranger within the gates — the gates of the home, the city, and the country.

We are a Sabbathkeeping Christian denomination. We contend that we observe the seventh-day Sabbath because we are Christians seeking to do the will of the Father of our Lord and Savior and desiring to follow the example of our Lord in this matter as well as in baptism. Our claim to being within the will of God in honestly trying to keep the Fourth Commandment is an idle boast if we stop short of obedience to the last clause or if we limit its application in order to avoid being held responsible.

It is a big responsibility to teach the Sabbath to the stranger. In ancient Israel, the crossroad of the world, the stranger more likely than not would be of another nation or race and would have no adequate concept of God as Creator, Sustainer, and Judge of the world. He would not know divine law, the sinfulness of sin, or the way of atonement. A basic knowledge of these things had to precede the concept of Sabbath rest. So it is today. There are strangers among us who, like Apollos, need an Aquila and a Priscilla to "expound unto him the way of God more perfectly" (Acts 18: 26). The expounding just mentioned took place on the Sabbath and was among Sabbathkeepers and therefore the observance of the day was the background rather than the principal subject of the instruction.

In modern society by a long process of history knowledge of the Sabbath has been lost sight of even among nominal Christians. Vast areas of the world have been partially evangelized by a church

that was led astray from apostolic teaching and example in the early centuries, a church that had anti-Semitic tendencies, that set its own authority above that of the Bible, and that discouraged the reading of the Word by the common people. It is no wonder then that succeeding generations of Latin Americans, for instance, have grown up with no knowledge of the Sabbath.

May we think for a moment about the Latin Americans who are in our midst. They are, more than any other people, the strangers within our national gates and our city gates. We are told that Spanish is now the number two language in the United States. We have welcomed, and we should continue to welcome, these strangers in such a way that they speedily cease to be "strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2: 12).

Do Seventh Day Baptists have a God-given, major responsibility for those of this type who are our neighbors but are still strangers to the pure Gospel of the grace of God in Christ Jesus? Who can deny it? We could find that responsibility strongly set forth in Matthew 28: 19, the foreign missions text, but we can find it with equal clearness in Exodus 20: 10. We probably have said more about foreign missions than home missions partly because it is so much easier to send someone to a Spanish-speaking country than to recognize our personal duty and privilege to minister to our Spanish-speaking countrymen — the strangers within our gates. Is it not time to recognize and to change this attitude?

What can we do? Not everyone is equipped to speak to such people effectively either in English or in their native tongue. Some of the ministry must be delegated to those more qualified, but where there is a will there is a way. We can make a start personally by distributing Gospel and Sabbath literature when the latter becomes available. We can test the sincerity of our profession of honoring the Fourth Commandment by moving forward in this area during this fourth year of our Program for Advance. Here is an ethnic group at our very doors, one that needs the best that we can offer.

It would be a great stimulus to our whole program for advance if we could see developing during this year one well-organized Spanish-American home mission effort in a major city. Would we wholeheartedly back such a work without endangering the support of already established work in other places? Could we find suitable personnel for such work? It is quite possible. Will we take the Sabbath to "the stranger that is within thy gate"?

## Welcoming Another New Church

It was the editor's privilege to drive from Plainfield to Buffalo on the early fall weekend of September 21-23 to be present at the organization of the 15-year-old Buffalo Fellowship into a Seventh Day Baptist church. Several fellowships in widely scattered areas have recently taken this step. Perhaps none of them have been so situated that they could get as good a representation from other churches and agencies for the occasion as this one drew.

All of the pastors of the Western Association were present with members of their congregations although regular services were suspended in only two of the churches. Since the fellowship had long been sponsored in some ways by the Association it must have been highly encouraging to the local group to see so many leaders in attendance and bringing greetings or messages. In addition to the other ministers of the area, Dean Albert N. Rogers and Professor Melvin G. Nida were present, the former rendering suitable musical numbers of Seventh Day Baptist authorship and the latter giving the afternoon address. The Rev. Loyal F. Hurley, now residing at Adams Center, active in the early days of the fellowship had been invited to give the morning sermon on the subject, "What Is a Seventh Day Baptist Church?" a good message which we shall hope to summarize at another time.

Representatives of all the major boards made the effort to be present and to lend encouragement. Notably, the new president of the Women's Board, Mrs. Don Gray of Milton, Wis., made her first flight for the occasion. Secretary E. T.



MEMORY TEXT

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. — 1 Cor. 11: 25.

Harris of the Missionary Board also came by air and was asked to welcome the new church. Warm greetings came from a number of individuals and churches having a feeling of personal or organizational interest in what was taking place. The Union Road Community Church of Cheektowaga where the new church will continue to hold its services was well filled.

Out of a relatively long history and out of a desire to be bound together by ties of membership for a greater work in the future a new church was brought into being on Sabbath afternoon, September 22. Very few of the fifteen charter members are transfers by letter from churches of like faith. A number are young folks who have rather recently been baptized and have not before been members of any church. Three charter members, we understand, are now in institutions of higher education.

Well-wishing friends, already mentioned, came from long distances to rejoice with the local people and participate in the organizing council. It was not all rejoicing, for the afternoon service began under a tender emotional strain. One of the charter members, Harold Wellman, who was scheduled to have an important part on the program, was unable to attend because the progress of a dread disease had sent him to the hospital. Special prayer for his healing was voiced by the pastor. This was followed by a sweet solo, "Precious Lord, Take My Hand." All those present felt the tenderness of the situation as members of the family and close friends carried out their assigned parts bravely. A church thus brought close to God on its founding day may be expected to weather future storms stoutly.

FALL SPECIAL ISSUE  
COMING SOON

Another special issue of the *Sabbath Recorder* in color is due to go to press very soon. Orders must be received before the end of October to insure that subscribers and churches will have all they need for personal and general distribution. These undated copies of permanent value can still be ordered for the reduced rate of \$8.50 per 100.

K. Duane Hurley, who pioneered the idea of special issues when he was editor of the *Sabbath Recorder*, is the November editor and brings to this evangelistic task his acknowledged journalistic ability and his selection of writers and topics. Besides material by the editor himself there will be timely articles relating to the general theme "The Church, a Launching Pad for Christian Service." The composite of such writers as the following should make something valuable to distribute in large numbers: Dr. Burton B. Crandall, Dr. Victor Burdick, Dr. Richard Bond, Dr. Stanley Rasmussen, Senator Jennings Randolph, Albyn Mackintosh, Loren Osborn, Doris Fetherston, Alberta Batson, Willard Wells, and O. B. Bond.

Churchmen's Week, Oct. 21-27

If the special weeks of the year were not frequently stacked, pyramid-fashion on top of each other, perhaps there would be no regular hum-drum weeks for ordinary work. As it is, church people have to be highly selective in the named weeks which they observe. The same, of course, is even more true of the special days in excess of the 365 allotted to a year.

What about churchmen's week which will follow Laymen's Sunday (Oct. 21) in most churches? The latter is sponsored by United Church Men, and the week is sponsored annually by the National Council of Churches. It is designated to be symbolic of the present-day partnership that exists between the clergy and laymen, who realize that they, too, are the church and equally responsible for its ministry. So said Dr. Don L. Calame of NCC. Some Seventh Day Baptist churches adapt the material of United Church Men for their use on the nearest Sabbath.

What Is a Seventh Day Baptist Church?

(Points made in a sermon by the Rev. Loyal F. Hurley on the day that the Buffalo Seventh Day Baptist Church was organized, Sept. 22, 1962.)

Let it not be said of us that we are so hazy in our understanding that we do not know what a Seventh Day Baptist church is. It is first, a Christian church; second, a Protestant church; third, a Baptist church; fourth, a Sabbatarian church. The important thing to be sure of is that it is Christian first of all and not Sabbatarian.

1. A Christian Church

Americans traveling abroad are known as Christians, but to be a Christian is to have a living experience with God through Christ. In organizing a new church let us be sure that everyone applying for membership is a Christian. There are four ways we can know that we are Christians. Paul tells us in Romans 10: 9, 10, that if we confess the Lord Jesus and "believe in thine heart that God hath raised him from the dead, thou shalt be saved." Again if down in our hearts we think of God as our Father rather than in some less personal sense we know we are Christians. In the third place, if we are sure that we love the brethren, if we know that we belong in that sort of company, we are Christians. Finally, if it is our habit to seek His guidance we can be sure that we have the living experience with God through Christ that entitles us to call ourselves Christians and qualifies us for membership in a Christian church.

2. A Protestant Church

A Protestant church draws its authority from the Holy Spirit in the Christian's heart in distinction from the kind of authority claimed by some other branches of the Christian Church. This experience of the Holy Spirit is revealed in the Bible. The early Christians were led by the Spirit to go out and establish churches. Sometimes the claim of being led by the Spirit becomes an occasion for fanaticism, but the true Protestant tests his experience by the character of Christ as found in the Bible. In a Protestant church we find a Jesus-like spirit. The Bible tells us what

Jesus was like. It provides us the authority for the church.

3. A Baptist Church

It is not enough to say that we are not Lutheran, Episcopalian, Methodist, or something else. A Baptist church is not negative; it has a series of related truths that come into the foreground and are held dear. Baptists sprang from the Anabaptist movement because Luther and Calvin compromised in faith or in practice some of the principles which they professed. It is true that some Anabaptists were extremists and brought general discredit to the movement. Baptists in a somewhat unique way try to obey Christ and live like Him. They take the Bible as their rule, for there they find Christ.

A Baptist believes in a regenerate church membership, not based on baptism but symbolized by it. This baptism of believers only is closely related to the separation of church and state pioneered by Baptists. When all infants are baptized, as in a state church, baptism becomes a sign of citizenship rather than faith.

A Baptist contends for freedom of conscience; he wants to study the Bible for himself. Unfortunately some think of liberty of conscience as being liberty for me to hold my opinion but not for you to hold yours. It is not necessary that all believe alike but that all have a right to express their beliefs. Out of such an attitude grows democratic government of the church with the majority ruling and the Spirit guiding. There is no place in a Baptist church for bossism and wire-pulling.

4. A Sabbatarian Church

It is not quite right to call a Seventh Day Baptist church a Sabbatarian church, for it is more than that. It keeps the Sabbath, but the Sabbath alone is not enough to produce unity. A church leader in Los Angeles found twenty-two different Sabbathkeeping groups which he hoped

could rally around that belief and practice but nearly all of them in effect denied liberty of conscience.

The Sabbath Commandment is different from the other nine. All the rest are commanded because they are right. The fourth is right because it is commanded.

The keeping of the seventh-day Sabbath was prohibited by the Council of Laodicea in A.D. 364. Its abolition grew out of paganism and anti-Semitism. It came back to some extent through the Reformation.

A Seventh Day Baptist church has the Sabbath. It will lose it if it does not share it. We must teach the Sabbath in and out of the church; we must teach Baptist principles in and out of the church, otherwise we will die. The most important thing is to teach Christ. This must be done in the tender years when children are trustful. The time soon comes when the will is hardened against trusting in God. The emotions and the mind remain active even in advanced age but the will gradually hardens. Thus the church must put forth its best efforts to teach Christ and the Sabbath in the tender years.

Note: The above summary is from the editor's notes — not a condensation of a manuscript.

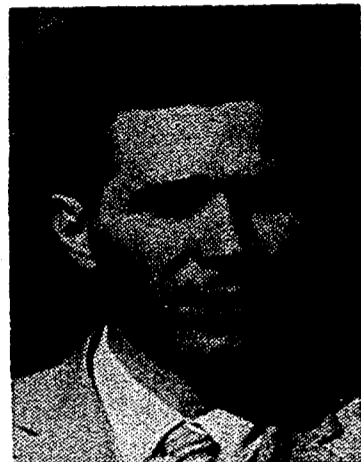


Glimpses of Conference would not be complete without noting that the children had their happy part. These are part of the Edgar Wheeler family.

### A Quiet Worker,

Frederick M. Ayars of Philadelphia

"Full many a flower is born to blush unseen  
And waste its sweetness on the desert air."



So wrote the poet many years ago. He was thinking of people, and his words have been applied through the years to some of the quiet workers in the Christian cause. One such worker is Fred Ayars, chairman of the Radio and TV Committee of the Board of Trustees of the American Sabbath Tract Society. It would seem that such work must be public, but most of it is hidden from view, like the iceberg that is two-thirds submerged.

Probably there is no member of the Tract Board or any layman in a local church who devotes more time consistently to the work of the Lord than Mr. Ayars, a deacon in the Marlboro, N. J., church, constantly active in that capacity although he lives in Philadelphia, more than 40 miles distant. By way of introduction, he came from a large family of less than average economic standing, but a family that worked faithfully for and was frequently helped by the Marlboro church. The time came when the promotion of the Christian faith and evangelism became central in his life. When the Philadelphia fellowship broke up and his services were no longer needed in that area, he and his wife, Virginia Bivins (a sister of the missionary nurse Barbara Bivins), returned to active participation in their home church.

Before many people in this country had heard of the unselfish service of this young man the people of Jamaica blessed his name. They knew that he worked by day in electronics and that the proceeds of his night labor in repairing radios was sent to Jamaica. Almost singlehandedly he financed the building of the sturdy, wind-swept Blue Mountain Church.

Somewhat later, Fred was elected to membership on the Tract Board where he has been outstanding as a member of several committees but particularly the Audio-Visual Aids and the Radio and Television Committees. His thought, his zeal, and his ability have been responsible for a considerable number of projects that would not otherwise have been started or brought to completion — projects that involve much time that others would devote to things of lesser importance.

His fertile brain, skilful hands, and consecrated, loose-stringed purse have produced numerous items that are being used in home and foreign mission work and Sabbath promotion at county and state fairs. One of these, an automatic slide viewer, was constantly telling a missionary story in a main traffic area at General Conference in August.

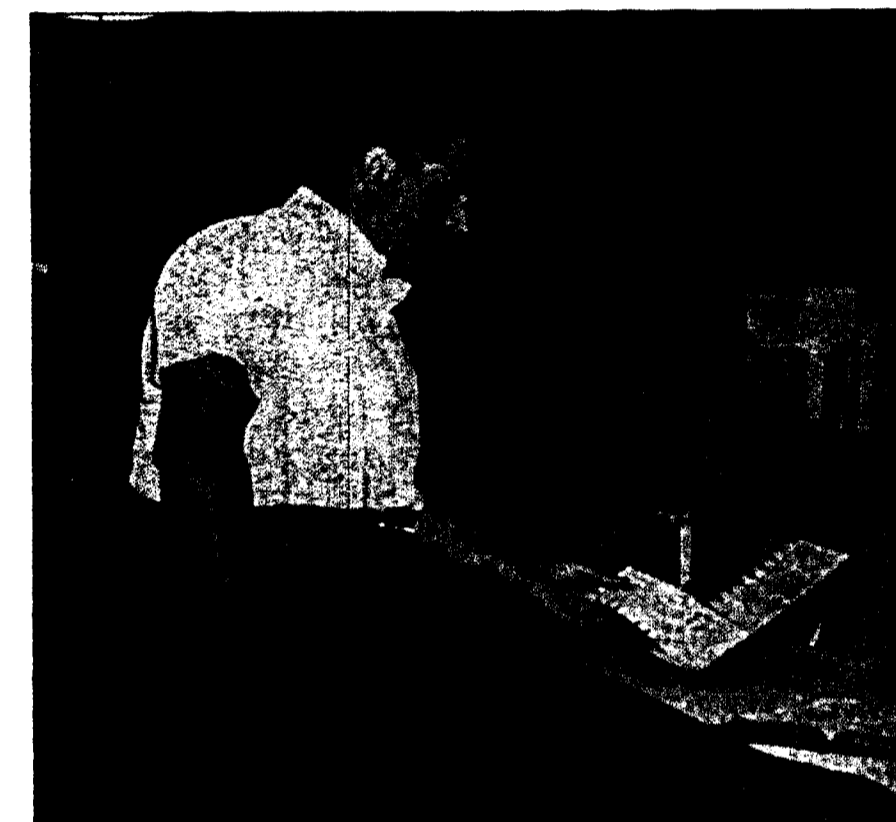
Many people had little to do at Conference but to attend meetings and visit. Not so with Mr. Ayars who, in behalf of the Tract Board, took over the operation, modification, and supervision of the public address system and tape-recording facilities, which involved transfer of equipment from one building to another twice each day. Previously he had purchased one of the finest studio-quality microphones for his committee and the board, and had built up his own high-fidelity tape recorder. In his seldom seen tape-recording work he was ably assisted by two faithful young apprentices, Ray Froding of Milton Junction, Wis., and David Cruzan of the Marlboro church.

It is one thing to record all of Conference and to strive to attain near-studio quality reproduction of the special music. It is quite another thing after Conference to make two or more copies of everything so that the whole material can be made available to those who need it. The time and patience required is tremendous. Here, indeed, it is only right that the quiet worker should be brought out of the seclusion of his home workshop to note that he has used all his available time from the end of Conference until the board meeting on the 16th of September. Where could another

man be found who would spend such countless hours in providing free of charge whatever was requested or might be called for at a later date? Many tapes have already been sent out by our tape-recording specialist. Eventually the material will be catalogued and listed in the Radio and TV catalog as available from the Plainfield office.

Seventh Day Baptists owe a great debt of gratitude to a quiet worker, Frederick M. Ayars of 1129 W. Tioga St., Philadelphia, Pa., for the tasks completed and yet to be willingly undertaken.

### More Conference Pictures



A young pastor, Eugene Fatato, examines a pastor's record book display.



Lunch is brought to the registration desk for Mr. and Mrs. Don Gray.



### The Fourth Year Advance Mission to Social Frontiers

(A message presented to General Conference at Mission Farms, Minn., on August 16, by Secretary E. T. Harris.)

"Earning the Right to Speak for Christ" has been stated as the theme of this fourth year Advance emphasis. Other words to express the same idea are "Concern" or "Compassion." They mean to really have a sense of caring for others.

We recall that on one occasion "Jesus, moved with compassion, put forth his hand" and touched a leper, healing him (Mark 1: 41). He cared deeply for anyone in need — the sick, the erring, the suffering, the unfortunate people that are usually passed by.

Jesus did not stand off and say to the leper, "Be healed." He stretched forth His hand and touched him. He didn't have to do that to heal him. He touched the leper because He had compassion on him. Jesus cared deeply and the leper realized it. Jesus did something for his self-respect. He healed his broken spirit as well as his diseased body.

You may ask how Jesus could stand to touch this man who was dirty, ragged, and terrible to behold. Most of us would shudder to even look at him, to say nothing of touching him. But the secret of Jesus, which was no secret at all, was this: He saw, beneath the filth and rags, the possibilities in this man. He may have thought of the happy home this man had been forced to leave, the destitute wife, the fatherless children — this man himself, so abject and broken — a man who was meant to be strong and well, the head of a home and a leader in his community. As Jesus saw beneath the surface, He was moved with compassion. He put out His hand and touched the untouchable leper and healed him from the inside out and sent him on his way rejoicing.

We who are His followers today belong to the "fellowship of the concerned." We bind ourselves in churches that we may encourage one another to be concerned about others who are in need. For our natural tendency is to become so pre-occupied with our own troubles, our efforts to earn a living and pay our bills,

our scramble to get what we consider our share of this world's goods, that we have no time nor heart to see beneath the surface of any other man, nor let our hearts go out to him in deep caring.

And yet, this is just what it takes to heal the world — beginning with one man, one woman, one boy, one girl at a time — to be moved with compassion for each as an individual, with limitless possibilities as a child of God.

We may not perform the miracles of healing of our Lord and yet we may be able to do some wonderful things as we launch out in faith into the four areas described in this fourth year of Advance as "Social Frontiers." These are classified as: those confined to institutions; those we speak of as "Alcoholics"; those we pass by because they are of a different ethnic group; and those called "Delinquents." There are other groups or types of neglected people that probably should have been included in our study but these four will point the way.

Thinking of these people as **individuals** within these categories, we may well make note that more of the ills of this world are caused by hopelessness, the feeling that no one really cares, than we ever dreamed. You and I have the capacity to perform veritable miracles of healing as we let Christ's spirit of compassion work through us.

The story is told of a boy in a certain neighborhood who found a lost horse when all the men in the community, after diligent search, had failed. Asked how he found the horse, the boy replied, "Well, I just thought to myself, if I were a horse and wanted to get lost, where would I go? And I went there . . . and there was the horse."

The story illustrates a point which we may miss as we consider reaching the unchurched for Christ. Oftentimes we fail to put ourselves in the other person's place. We fail to consider why he is outside the church, or why he became a delinquent or social outcast. If we really want to reach him, we must be concerned enough to appreciate his point of view.

A church leader of a denomination within the Baptist Jubilee Advance spoke

recently of the church as the "Fellowship of the Concerned." Then she said, "But the community may be asking, 'Concerned for what? Their own programs? Concerned for whom? Themselves?'"

These are terribly frank and important questions. Are the answers true of our churches? During this current year let us re-examine our own hearts as well as our church's program and standing in our communities to make sure that we are aware those who really care for the unfortunate, the discouraged, the needy ones, the folks that are often passed by.

(To be continued)

### Doings and Plans of the Missionary Board Secretary

It was the privilege of the secretary of the Missionary Board to attend the organizational meeting of the Buffalo Seventh Day Baptist Church on Sabbath day, September 22. It was a spiritually refreshing experience to enter into the worship and fellowship of the day, along with a large group assembled at the Union Road Community Church of Cheektowaga, a suburb of Buffalo. Visitors were present from all of the churches of Western Association and from the four major boards, giving their encouragement and blessing as fifteen adults covenanted together to form the Buffalo Seventh Day Baptist Church. The message of the morning as given by the Rev. Loyal Hurley was stirring and the message of the afternoon service as presented by Dr. Melvin Nida was thought-provoking. The fellowship in Christ was sweet and the sense of His Presence could be felt by all that were present.

The secretary of the board has agreed to take part in the following activities and services during the coming weeks: September 30 - October 3 he will attend the Baptist Jubilee Advance Joint Committee at Washington, D. C., along with Conference Secretary Harley Bond; on October 11 he plans to travel to Nortonville, Kan., to attend the meetings of the Mid-Continent Association; on October 22-24 he hopes to take part in the fall meeting of Conference Planning Com-

mittee at Plainfield, N. J.; he has agreed to give a series of four lectures on Missions at the Alfred School of Theology on November 13-16; and it is expected that he will attend the annual meeting of the Division of Foreign Missions at Buck Hill Falls, Pa., along with President Harold R. Crandall, November 27-30, 1962.

### Annual Meeting of Missionary Society

The 120th Annual Meeting of the Seventh Day Baptist Missionary Society was held on Sunday afternoon, September 16, in the vestry of the Pawcatuck church. The Rev. Harold R. Crandall was elected for the ensuing year as president of the society and of the Board of Managers.

A resolution of appreciation was voted to the retiring president, George V. Crandall, as follows:

"Whereas Mr. George V. Crandall has served as president of the Seventh Day Baptist Missionary Society and in this capacity has served also as president of the Board of Managers of the Missionary Society since his appointment on September 21, 1958, carrying on faithfully and acceptably the duties and obligations of these offices:

"Be it so resolved that the Seventh Day Baptist Missionary Society express profound and sincere appreciation to Mr. Crandall for the efficient and considerate way in which he has performed his duties, expressing to him our high regards as he now turns over these duties to his successor."

The report of the Nominating Committee was read by the chairman, Edmund Smith, and was adopted. This report included the names of three new members of the Board of Managers: Rev. Paul Maxson of Berlin, N. Y.; Nicholas Fatato of Schenectady, N. Y., and Donald Lewis of Bradford, R. I.

The next quarterly meeting of the Board of Managers is scheduled to be held Sunday afternoon, October 28, at the same place.

## Commission Report 1962-63 OWM Budget

(As recommended to and adopted  
by General Conference.)

Since the current budget has not been raised, the Commission felt we should "hold the line" on basic budget. However, 1962-63 will be a year of special need for the ministerial training program. In addition to maintaining the School of Theology at Alfred University, preparation is required for the proposed Study Center. Therefore, a new item of \$4,525\* has been added. This fund will be held in escrow until needed. Funds not so used will be reallocated.

It was recommended that a budget for the Conference year 1962-63 in the amount of \$194,669 be adopted. This includes \$51,026 from investment income, \$26,925 from refunds, sales and services, and \$116,768 for all agencies from current giving as follows.

	Current Giving Undesignated & Designated	Total Budget
Board of		
Christian Education	\$ 9,060	\$ 18,800
General Conference	13,600	13,950
Historical Society	3,800	4,600
Ministerial Retirement	5,000	17,000
Ministerial Training	11,400	27,000
(School of Theology)		
Ministerial Training	4,525*	4,525
(Study Center)		
Missionary Society	51,833	68,009
Tract Society	12,465	33,855
Trustees,		
General Conference	700	2,500
Women's Society	2,985	3,080
World Fellowship	1,400	1,400
	<hr/>	<hr/>
	\$116,768	\$194,719

The suggested goals for individual churches are printed in the October Program for Advance News.

## ECUMENICAL NEWS

### Protestant — Catholic Dialogue Advocated

The General Secretary of the World Council of Churches called for "genuine dialogue" between the Protestant and Roman Catholic churches in his opening address before the annual meeting of the WCC's Central Committee, held in Paris August 7-17. Dr. W. A. Visser 't Hooft acknowledged that "useful conversations between individuals" of the confessions

had taken place but "no constructive relationship is possible" unless the churches themselves begin to talk with one another.

Dr. Visser 't Hooft said the forthcoming Second Vatican Council has "great significance for a vast part of Christendom" and "important implications for the relationship of the Roman Catholic church to all other Christian churches." He noted that the World Council is especially concerned about action which the Second Vatican Council takes or does not take with regard to such questions as the relationships of the churches, religious liberty, mixed marriages, prayer for unity, and the question of the nature and limits of the church.

### Church Center at the United Nations

The Church Center at the United Nations will soon become a reality. This dream initiated and financed by the Methodist Church took visible form with the laying of the cornerstone of the Church Center at the United Nations, across the street from the United Nations Plaza, on Sunday, September 23, 1962.

The Church Center will be directed by the National Council of Churches. Its purpose is expressed on the program for the occasion: "It will be a Christian symbol of the church's continuing concern for peace with justice and freedom; a constant Christian witness to 'the things that make for peace'; a home of Christian hospitality to persons related to the United Nations and to other forms of international work; a place of Christian service to men, women, students, and youth who are concerned with international affairs; and a center of Christian work in world relations with educational services radiating out across the United States and overseas."

Participants in the ceremony included representatives of the Methodist Church, the National Council of Churches, the World Council of Churches, and the United Nations. An address was given by the president of the General Assembly of the United Nations, Muhammad Zafrulla Khan, representative of Pakistan.

(Seventh Day Baptists were represented by the Chairman of the Council on Ecumenical Affairs, the Rev. C. Harmon Dickinson, writer of this article.)

## Paul and the Sabbath

By C. L. Price, Ryley, Alberta

One of the chief accusations that the Jews brought against our Savior was that He profaned the Sabbath day, by healing people on that day. "And they watched him, whether he would heal on the sabbath day, that they might accuse him" (Mark 3: 2). "And it was the sabbath day, when Jesus made clay and opened his eyes" (John 9: 14). "Therefore said some of the Pharisees 'This man is not of God, because he keepeth not the sabbath day'" (John 9: 16). "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father" (John 5: 18).

Now if Paul had really broken the Sabbath by his tentmaking, the Jews would have condemned him for it. "He (Paul) abode with them, and wrought: for by their occupation they were tent-makers" (Acts 18: 3).

Cruden's Concordance under "Sabbath" notes that the short distance permitted, about a mile, received the name of a Sabbath day's journey. But what do we find? In Acts 24: 1 we read "And after five days Ananias the high priest descended with the elders, and with a certain orator ('a professional Pleader' says Rev. A. R. Fausset) named Tertullus, who informed the governor against Paul." He charged, "We have found this man a pestilent fellow, and a mover of sedition among all the Jews . . . a ringleader of the sect of the Nazarenes: Who also hath gone about to profane the temple."

Four charges were made against Paul; why not that Paul profaned the Sabbath too? Certainly that orator, that professional pleader, Tertullus, knew nothing of it. Thus in the next chapter, Acts 25: 8: "While he (Paul) answered for himself, 'neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all.'" Certainly Sabbathkeeping was a law of the Jews, and Paul had not "offended anything at all" against it. So Paul must have kept it — the Sabbath.

How was it when Paul was in Rome? "And it came to pass that after three

days, Paul called the chief of the Jews together: and when they were come together, he said unto them, 'Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered . . . into the hands of the Romans.' " Sabbathkeeping was one of the chief "customs of our fathers" and Paul "committed nothing against" it.

Now the Sundaykeeper's text, Acts 20: 7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." So Paul kept "the first day of the week." Did he? Let us look at the context in verse 6: "And we sailed away from Philippi . . . and came unto them to Troas in five days; where we abode seven days." Naturally the last day of those "seven days" would be the Sabbath. Now we go on. After "Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight," we read that later in the morning hours came the reviving of the dead man and breaking of bread. And in verse 13: "And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot." All this was on the first day of the week. Paul was on his long journey "to be at Jerusalem the day of Pentecost" (Acts 20: 16).

In the Commentary on the Whole Bible by Jamieson, Fausset, and Brown, A. R. Fausset commenting on Acts 20: 14 says: "In sailing southward from Troas to Assos, one has to round Cape Lectum, and keeping due east to run along the northern shore of the Gulf of Adramantium on which it lies. This is a sail of nearly forty miles. Whereas, by land, . . . cutting right across, from sea to sea, by that excellent Roman road, which then existed, the distance was scarcely more than half" (half of "forty," or 20, which Paul went "afoot" on "the first day of the week." (A bit more than "about a mile, a Sabbath day's journey" mentioned above).

I would like to mention what one authority says on it. The Emphatic Diaglott renders Rev. 1: 10: "I was in Spirit in the Lord's day." Commenting



on the Greek construction he concludes: "So 'in the Lord's day' might have been Sabbath, or any day of the week." Simply, to me it seems that the aged apostle, John, was spiritually minded regarding that great day of Our Lord's second coming — the chief theme of the book, Revelation.

### RIAL Announcement

Protestants, Catholics, Eastern Orthodox, and Jews, in hundreds of localities across the United States, will join with each other in conducting a Religion In American Life community-wide worship attendance crusade.

The RIAL program is designed to assist the local church and synagogue to reach all the people in the community with the importance of worship and participation in the religious program.

Nationally, over seventeen million families are without religious affiliation. Each local community has its share of these families and every congregation is concerned about those in its neighborhood. Religion In American Life, for fourteen years, has been calling people everywhere, by every means, to "WORSHIP THIS WEEK."

The RIAL theme for 1962-63 is symbolic of the upward thrust of the church and synagogue. Every line of the arches and spires seeks to give a lift to the person who views it. The words of the theme, "You Can Lift Your Life . . . Worship This Week," lend support to the uplifting architecture.

This theme will form the background for a multimillion-dollar promotional program for religion in the mass media. Through The Advertising Council, seven mass-media outlets will carry the RIAL message.

To help local communities take advantage of this umbrella of publicity in November and following months, RIAL, from its New York headquarters, has prepared a kit of worship attendance materials for local use.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Camp Riverview

Recently there was sent to our office an article from the *Ord Quiz* (Nebraska), dated July 19, 1962. The title of the article is "SDB Campers Frolic at Riverview." A three-column picture of the campers during recreation time appeared above the article.

The story begins: "Camp Riverview, the Seventh Day Baptist youth camp on the river on the Elery King place, was the scene of junior camp this week with 21 campers age 9 to 13."

Quotations from the article follow.

"A new girls' dormitory, 20 x 40, has just been completed to accommodate 20 girls. The boys occupy a large tent, also church property. There is a kitchen and dining hall, 16 x 50, where meals are prepared on a gas stove and where also there is a new gas refrigerator. The kitchen area is in the north end of the hall and tables and chairs fill the south end with seating capacity for about 35 persons. A piano in the dining room is used for music and devotions.

"The land for the camp was leased to the church for 99 years by Mr. King, and this is the third year that camp has been held on the site. Each year new facilities are added, and the next project will be a boys' dormitory. Both the dining room and the dormitory have cement floors. The campers sleep on cots.

"A pump outside the kitchen door furnishes an ample supply of water.

"The camp is state inspected and all state camping rules are followed. One rule is that the food must be state inspected. This is obeyed.

"The nearby North Loup River furnishes an excellent swimming pool."

The writer listed the tasks of the director, the Rev. David S. Clarke, as "supervisor, business manager, boys' counselor, and teacher, as well as general roustabout." The rest of the staff and the campers were named.

We are happy to receive and pass on articles regarding the educational programs of our churches and Associations.

### International Lesson Annual

The new *International Lesson Annual*, 1963, has been secured by the Seventh Day Baptist Board of Christian Education, and copies may be obtained by ordering the number that you need. It has been the privilege of the board secretary to work with the new editor of the *Annual*, Dr. Horace R. Weaver, on a few occasions in connection with writing and editing of suggestions for the *International Lessons* as committeemen on the Committee on Uniform Lessons of the Division of Christian Education, National Council of Churches. Dr. Weaver is a serious seeker of spiritual truth and a keen biblical scholar.

The *International Lesson Annual* is valuable especially to those who teach adults and young people in the Sabbath School. Anyone who studies the weekly *International Sabbath School* lessons will find therein challenging interpretations and illustrations for application to daily life.

Order from the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y. The cost is \$2.50 per book.

### Essay Contest

The Mary Maxon Christian Journalism Committee of the Women's Board is planning once more to sponsor an essay contest. The winners will be awarded either a scholarship to a Christian Writers' Conference or, in case of a college student, tuition on such a course offered at his college. Anyone, regardless of age or formal education, is urged to enter this contest. We need Christian writers whose Christian attitudes show through their writing whether the vehicle is fact or fiction.

The requirements for scholarship application are: 1. Submit a five-hundred-word essay in triplicate, on any religious topic to the chairman of the board committee, Minnie Godfrey, Walworth, Wis. Enclose a separate slip with your name, address, age, title of essay, and reason for applying for such a scholarship. Since all essays will be judged anonymously, do not put your name on the essay itself.

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2. Submit two character references. 3. List any writing experience, such as school paper, year book, newspaper, magazines, or other writing. 4. The deadline for receiving applications for the scholarship is January 15, 1963.

### Family Camp

(The following article appeared in the Riverside Seventh Day Baptist periodical, *The Church Chimes*.)

On Sunday and Monday of Labor Day weekend, some eighty people, young people and adults, joined in a rich spirit of Christian fellowship at Pacific Pines Camp.

Faced with the inquiry of the theme, "Rediscovering our Christian Mission," the young people and adults joined in two study and discussion periods each day to probe into the reason for our being a part of the Christian witness.

Games, hikes, gab-fests, and interims of rest, plus tasty and festive meals, all added up to everyone's enjoyment.

Those planning the camp included Mr. and Mrs. Charles Morris, Mr. and Mrs. Al Whitlock, and Mr. and Mrs. Elmer Maddox. Cooks were Jane Frazier as head cook, Maleta Curtis, and Mr. and Mrs. Darvil Boatman.

### Conscientious Objectors in France

In what is regarded as a precedent-setting decision the French Military Tribunal has handed down the minimum sentence possible to a young conscientious objector. The tribunal gave Michel Bourgeois, a Protestant student at the University of Paris Theological Faculty, a suspended six months' sentence. It was the first time that the tribunal had imposed the minimum sentence. Usually, conscientious objectors have received maximum or near maximum sentences. French church leaders see in the sentence the possibility of the establishment of a program of alternative service for conscientious objectors. No such provision now exists. — W. W. Reid.

### SABBATH SCHOOL LESSON for October 20, 1962

"What Do You Think of Jesus?"  
Lesson Scripture: John 6: 35-40;  
Phil. 2: 5-11.

### The Church's Ministry to the Aging October Study Program

By Lucile Prentice Todd, Milton, Wis.

(Continued from last week)

Has our denomination a responsibility to its aging members? Many Protestant churches maintain homes to provide adequate health or nursing care. Formerly, most of these homes required a high fee for admission but many are changing their operational plans because the social security and pension benefits received by applicants makes month-to-month financing more practical.

Rising building costs and maintenance make careful planning a necessity if fees are to be kept moderate for the residents. The need for such homes is very great. While public facilities supported by the government are increasing they are still inadequate. Private nursing homes are so expensive that they preclude all but those in the upper income groups.

Several years ago a Long Range Planning Committee made a report to the Milton church indicating some needs of our people from which I quote a small portion: "This church has practically no organized provision for members who, in advancing years, may find that they need some sort of home or retreat where they can be housed and cared for under pleasant conditions, socially and physically, and where they can face the last years of life without too much worry about being a burden upon relatives or friends. This cannot be undertaken in-advicably and without most minute planning."

Dr. M. D. Davis, much interested in a church-owned home for the aging, has written: "As far as I know there has been no serious consideration given by the church to this recommendation of the Planning Committee. Neither has our denomination made any plans on a national basis for a home for the aged. One need not look far afield to see the stride other denominations have made in caring for their elderly members. Is it unreasonable to think that our denomination is any less thoughtful of their older folks than the 215 other Protestant denomina-

tions in our country? I think this is a challenge to our faith. . . .

"One has to do only a little arithmetic to determine how many in our congregation will be 65 or over in 1970. It is reasonable to assume that a certain percentage of them might be happy to spend their remaining years in the shadow of the church they helped to build 25 years ago. In my work as a physician I have seen these oldsters all over the country, in convalescent homes, in institutions, or among strangers and I know the heartaches many of them have to endure even though they don't complain. The need is here. Can we accept the challenge?"

The doctor then describes an adequate home of modern construction that would be reasonably fireproof and built in such a way that additions could be made.

"One can only speculate at this time how large a building to construct. If adequate funds were available perhaps accommodations for 40 to 50 people could be undertaken. . . . There may be oldsters of our faith in the North Central Association who would be happy to have a permanent residence with us. So far our denomination has not made available any home for retiring pastors, missionaries, or other people who have labored in administrative positions and do not have homes of their own. . . . Welfare authorities have told me that church-related and operated homes never want for occupants as there are more requests for admissions than there is available space. . . . If properly managed it should pay for itself and make sufficient money to amortize whatever indebtedness might be incurred."

The doctor's comments give serious food for thought. Perhaps soon we can establish one or more homes for retired Seventh Day Baptists and their friends where their health and social needs are met with loving care and consideration. Until such a time may God give us seeing eyes and loving hearts that will not permit us to neglect these proud and precious ones.

For further study:

A play "Five in a Living Room" which may be obtained for \$.75 from American Baptist Publications, Valley Forge, Pa., or National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

### NEWS FROM THE CHURCHES

SCHENECTADY, N. Y. — On July 7, 1962, the Schenectady group combined their services with the Berlin church. Communion service was held in the morning followed by Sabbath school and a fellowship dinner.

September 16 we entertained 22 ladies from "Glendale" (county home). They were served a picnic lunch on the lawn of Mr. and Mrs. Nicholas Fatato. Then they walked to the church for a group hymn sing. Lawrence Fatato sang several solos. Victor Burns played his Autoharp and Frank Fatato his violin.

The ladies all expressed their happy and thankful feeling for the outing.

— Correspondent.

LOS ANGELES, CALIF. — Information has been sent to this journal describing the thirty-third wedding anniversary celebration for Mr. and Mrs. Lyle Crandall of Lashbrook Ave., El Monte, Calif. Mr. Crandall in years gone by was prominent in denominational youth work while located at Battle Creek. The couple has faced health problems in recent years and Mrs. Crandall, an invalid, has been confined to her bed for the past seven months. They ask for the prayers of their friends throughout the denomination.

Among the guests present at the dinner party were Mr. and Mrs. Paul Crandall of Riverside, who attended the wedding thirty-three years ago. The Rev. and Mrs. O. A. Davis of Phoenix, Ariz. (summer assistant pastor at Los Angeles), were among the afternoon callers, as was Mrs. Laura Cooper of Los Angeles.

ASHAWAY, R. I. — At the annual meeting Louis Savy was elected president and Mrs. William Bowyer clerk.

In March Ira Murphy was given a testimonial dinner by the Republican Town Committee. It was held in our Parish House and the meal was prepared and served by our Ladies Aid. Mr. Murphy has been town treasurer for 25 years. He is a member of the church choir and the finance committee. He finished a five-year term as church trustee last year. He is a highly respected citizen of Ashaway.

In the spring the pastor taught the second class in the Moody Bible Course, "The Good News." He also taught a

large group in the second course, "First Steps with Christ." We are now studying the third, "God's Will for Your Life." These classes are well attended and we would recommend them to our sister churches.

We held a week of evangelistic meetings during May. The Rev. John Savard, from Barrington College, was the evangelist. We had a good attendance and twelve made first professions of belief. On July 3, after a week of intensive study, six candidates were baptized and joined the church.

We held Vacation Bible School jointly with the Potter Hill Chapel. Their pastor was director this year. We had a daily average attendance of 70 and 23 teachers, assistants, and secretarial workers.

The Ladies Aid has made many, many cancer pads this year; they have raised money by a May breakfast, an auction, and a rummage sale. Mrs. Ira Murphy is chairman of a monthly food sale. The money from these sales will go for folding chairs and tables for the Parish House.

Pastor Wheeler directed Lewis Camp this year. Several of our young people attended.

We are now preparing for the rush of fall activities. — Correspondent.

RIVERSIDE, CALIF. — With a new church year about to begin it may be of interest to Recorder readers as to the new ways in which the Riverside church has been meeting the challenge of "outreach." As usual, credit largely goes to those hard-working, consecrated individuals. This outreach not only reaches out to those outside the fold of the church, but reaches out to those within our fellowship lest they slip away.

The tape ministry, in the past few years, has been used to extend the inspiration of our worship services to scattered members of our congregation. The addition of a sound-proof recording booth at the rear of the church has greatly improved this. Air-conditioned space is provided for two operators, as well as the P.A. system and a number of tape recorders. The wood panelling conforms to the design of the pews and the large glass panes supply perfect visibility. Al Withrow designed and built the beautiful facility this year.



# The Sabbath Recorder

Edna Richards and Nettie Stone have spotted missing members and sent personal cards to them in the past year with good results in improved attendance and morale.

Maleta Curtis has done a monumental job of perfecting a card system to stimulate and record all visitation in the name of the church, among us. This month, greater stress is again laid to the matter of calling.

Jack Jensen has been a faithful member of the Tract Committee for several years and served last year as its chairman. Largely through his personal efforts special issues of the *Sabbath Recorder* have been placed monthly in the waiting rooms of five beauty salons in Riverside, one in Arlington; an Arlington medical lab., two Arlington dentists, and two in Riverside. Four Riverside doctors and seven in Arlington have responded, as well as Riverside County Hospital, Parkview Memorial Hospital, and Riverside Medical Clinic. One office mentioned is that of a psychologist. People coming there know they need emotional help, and God grant they find it through the pages of the *Recorder* as well as the couch!

## ITEMS OF INTEREST

### Feed the Hungry

#### CROP Marks 15 Years of Service

Fifteen years ago, in September of 1947, the Christian Rural Overseas Program officially received its name. CROP was initiated as an emergency program to feed people in war-devastated countries, and 15 states organized and collected wheat and other foods to be sent on a "friendship train" to people in Europe. Today, CROP continues to respond to needs of this kind and to help in other disaster situations, but there is more aid geared to improving living conditions and increasing nutritional values in food production in under-developed countries.

For several years Church World Service, co-operating with the personnel of various missions, has been distributing food to the poverty-stricken masses of Haiti. Recently, food for work programs have successfully used CROP donated foods for payment to laborers who have

constructed wells, cisterns, and roads. "Food for Work" projects have provided a more dignified method of food distribution, plus supplying lasting benefits to the people of Haiti.

## Hawaii Reports

### 432 Revival Conversions

Hawaii Baptists reported 432 professions of faith in Christ and more than 500 other decisions resulting from their two-week Baptist Jubilee revivals. Twenty-two churches and five missions took part. C. Y. Dossey of Dallas, associate in the division of evangelism, Home Mission Board of the Southern Baptist Convention, led the revival campaigns. Pastors and musicians from 13 mainland states assisted.

At the Waimanalo Mission, which almost cancelled its participation, 15 of the 17 members of the junior choir were converted. All came from Buddhist homes.

Dossey said it was the first time all reports of decisions made were available by the close of the revival services. The 502 other decisions included 161 by transfer of church membership or church letter, 319 rededications, and 22 commitments to Christian life service. — B.P.

## Accessions

### Ashaway, R. I.

By Baptism:

Mrs. Richard (Elaine) Johnson  
Richard Johnson  
Ruth Wheeler  
Richard Wheeler  
David Brayman  
Richard Brayman

### Rockville, R. I.

By Baptism:

Carol Matteson  
Susan Wilcox

## Births

**Babcock.**—A son, Newell Nathan, to Calvin P. and Meleta Monroe Babcock of Little Rock, Ark., on August 31, 1962.

**Burnett.**—A daughter, Beverly Yvonne, to Arthur and Ellen (Swinney) Burnett, 33 Sidney Drive, Wichita Falls, Texas, on Sept. 6, 1962.

**Sheppard.**—A daughter, Jean Carol, to Mark and Arah Mae (Davis) Sheppard of R.D. 3, Bridgeton, N. J., on June 15, 1962.



### Buffalo Fellowship Becomes a Church

After months of planning and years of association together the Buffalo Seventh Day Baptist Church was duly organized on Sabbath, September 22, with fifteen charter members. Pictured here in addition to most of the members are several of the ministers who have served the fellowship. See history inside.