

# The Sabbath Recorder

## *The Message of the New Year*

I asked the New Year for some message sweet,  
Some rule of life with which to guide my feet;  
I asked, and paused: he answered soft and low,  
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;  
And, ere the question into silence died,  
The answer came, "Nay, but remember, too,  
God's will to do."

Once more I asked, "Is there no more to tell?"  
And once again the answer sweetly fell,  
"Yes! this thing, all other things above:  
God's will to love."

—Author Unknown, in Quotable Poems,  
compiled by Clark-Gillespie.

## Obituaries

**Olsbye.**—Clarence James, son of the late Ole and Amelia Johnson Olsbye, was born in Edgerton, Wis., Jan. 10, 1892, and died Nov. 10, 1963, in Mercy Hospital, Janesville, following a long illness. Following the death of his parents he was reared in the home of Mr. and Mrs. Harry Green, Milton Junction. He married Bernice Miles Jan. 25, 1913, and they celebrated their golden wedding anniversary last January. He was a linotype operator in the Publishing House of the American Sabbath Tract Society, Plainfield, N. J., from 1925 to 1929, and then was employed at the Janesville Gazette for 23 years until retiring in 1957.

Mr. Olsbye was a member of the Milton Junction Seventh Day Baptist Church.

Surviving are his wife; two daughters, Mrs. Harvey (Elanore) Johnson of Milton, and Mrs. A. C. (Ellen) Belanger of Racine; one granddaughter; four grandsons; two great-grandchildren; and a sister, Mrs. Ernest Sievert of Janesville.

Masonic services and church funeral services were held, with the Rev. Addison Appel officiating at the church. Burial was in the Milton Junction Cemetery. —A.A.A.

**Skaggs.**—Hettie, daughter of Edward L. and Evaline Clarke Whitney, was born Oct. 22, 1877, in Iowa and died Nov. 19, 1963, in Beaver Dam, Wisconsin.

Married to James L. Skaggs at Berlin, Wis., July 11, 1900, Hettie served with him throughout his full career of seven pastorates in the Seventh Day Baptist Christian Ministry. Five children were born to them.

She always bore a strong, steady testimony to her Christian faith. Children's work was a channel through which she made a consistent and major contribution. Her service to the Seventh Day Baptist denomination was highlighted by the effectiveness of her work as a member of the Woman's Board when it was located in Salem, W. Va. She was a faithful member of the Milton Seventh Day Baptist Church during the later years and bore testimony by her patient, cheerful bearing of the infirmities that came with aging.

Surviving are: her husband, three sons; Allison E. of Battle Creek, Mich., Victor W. of Alfred Station, N. Y., and J. Leland of Milton, Wis.; two daughters: Mrs. Kenneth Camenga of Beaver Dam, Wis., and Mrs. Charles Bond of Shiloh, N. J.; thirteen grandchildren and seven great grandchildren.

Funeral services were conducted Nov. 22, 1963, in the Milton Seventh Day Baptist Church, with her pastor Elmo Fitz Randolph officiating. Interment was in the Milton Cemetery. —E.F.R.

In Paris, a professor at the world's largest university asks for a Bible, "the book we hear about but never see."

—Bob Campbell,  
Greater European Mission.

ember meeting. These were later presented to shut-ins and senior members of the church. Christian Fellowship took gifts for the Rochester State Hospital at their December meeting.

Several committee meetings are slated for December to ready reports for the annual meeting, January 5. The annual dinner will also be held on that day.

The Christmas program of the Sabbath School was presented on Sunday evening, December 22.

The Youth Fellowship plan to hold a box social on the evening of December 28.

Philip Greene, son of Deacon and Mrs. Wallace Greene, has finished his time in the United States Navy, and has returned home. His future plans are uncertain.

Plans and prayers are being made for the meetings to be held in the spring. These meetings will be of a revival nature and it is hoped that much good will be done, which will be far-reaching. Morning prayer services to be held each Sunday morning began December 8. The prayers of the denomination are requested.

— Correspondent.

**MARLBORO, N. J.**—A new publication entitled "The Marlboro Voice" has made its appearance under the sponsorship of the Young Adult Class of the Sabbath School with Ray and Barbara (Bivinis) Froding as editors. It is a modest, 8-page mimeographed paper, legal size, folded, such as numerous other churches put out from time to time to keep members and friends informed about the work of the church. This pilot issue contains prayer requests, brief seasonal articles, and a children's page. Its purposes are stated as:

1. To further the Kingdom of God.
2. To improve the effectiveness of Christians.
3. To increase the strength and effectiveness of the Marlboro church.
4. To be a means of communication and service in this community.

## Births

**Davis.**—A daughter, Jonna Elaine, to Arden and Janice (Scott) Davis, of North Loup, Neb., November 30, 1963.

**Jacob.**—A son, Matthew Worth, to James and Marjorie (Cook) Jacob of Pomona Park, Fla., on October 24.

**Price.**—A daughter, Carolyn Me-ling, to Deacon J. Aaron and Ida (Ching) Price, of Palatka, Fla., on November 8.

# The Sabbath Recorder

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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## 1963 In Retrospect

Sometimes we wonder if the people who loudly deny any intention of making New Year's resolutions are not in general the same people who are reluctant to take a serious look backward to discover just where they succeeded or failed and why. Would not most of us agree that we cannot hopefully face the future without first realistically appraising the past? If we refuse to do either we prove ourselves unfit to be called Christians.

He who is a true disciple of the Lord must periodically compare himself with the standards of conduct set by our Lord. The Christian who does not have a consuming desire to grow "unto the stature of the fulness of Christ" is little short of a betrayer and is dragging down the holy name, Christian, by which the followers of Christ have been called.

What then do serious-minded church members see in the year that draws to a close? The really important answers are individual and personal. We may not want to share with others all the failures of the past twelve months. There may be little value in recounting them to others who are already a bit discouraged with themselves. It is, however, a glorious privilege to be forgiven by the Lord and to be able to shut the door on yesterday and yester-year as far as concerns sins and shortcomings of which we have truly repented. Nevertheless, we do need to look back at our general attitudes, our half-hidden selfishness or self-centeredness.

Have we attempted to grow in the Christian life or have we been content to draw from divine sources little nourishment? Have we guided our lives by the fashions and standards of the unregenerate society in which we are immersed or have we stood our ground as stalwart, upreaching trees "planted by the rivers of waters"? Have we been as driftwood battering recurrently against the pilings in the harbor or have we been as ships under full sail guided by a helmsman to a port beyond the horizon?

The particulars of our individual lives during the past year ought to be filled in after careful retrospect, for which most of us do not find sufficient time. What progress can we actually claim to have made? There have been daily duties faithfully performed and perhaps some

high points of experience that were higher than those we divulge in our mimeographed Christmas letters. If we have found our Christian faith deepened by outward circumstances or by new and challenging insights let us be free to acknowledge it and humbly testify of the same to our friends and neighbors. If there has been little perceptible growth let us boldly take ourselves (not others) to task for it.

We who read denominational publications have a concern for church and denominational growth as well as individual. Our year-end retrospect must include our personal faithfulness to these important group responsibilities. We may not be able with accuracy to tell just how successful our church has been in its God-given mission during 1963 but we can put some estimation on how much we have contributed in time and effort to the saving of souls and the "edifying of the body of Christ."

With such reflective thinking we may be led to make some resolutions in the attitude of prayer. Good resolutions preceded by true contrition, conceived in prayer and bolstered by frequent prayer do not often become broken resolutions.

## Sermon from the White House

The American people are perhaps listening as never before to words from the White House. Significant utterances of the late President Kennedy are called to mind and recorded in books. The New President is also saying highly important things appropriate to the occasion. One of his first messages to the American people, given on Thanksgiving Day, was very significant. If it were quoted without identification most people would say that it was penned by one of the great preachers of the country. It was, indeed, beamed to the preachers, calling on them to promote a new day of understanding. Let us listen and take to heart the following words spoken with deep pathos by President Lyndon B. Johnson:

"Let all who speak and all who teach and all who preach and all who publish and all who broadcast and all who read or listen — let them reflect upon their responsibilities to bind our wounds, to heal

our sores, to make our society well and whole for the tasks ahead of us. It is this work that I most wanted us to do, to banish rancor from our words and malice from our hearts, to close down the poison spring of hatred and intolerance and fanaticism; to protect our unity north and south, east and west; to hasten the day when bias of race, religion and region is no more; and to make the day when our great energies and decencies and spirit will be free of the burdens that we have borne too long."

Another strong note in his opening speeches was the call for action:

"Let us today renew our dedication to the ideals that are American. Let us pray for His divine wisdom in banishing from our land any injustice or intolerance or oppression to any of our fellow Americans, whatever their opinion, whatever the color of their skins — for God made all of us, not some of us, in His image. All of us, not just some of us, are His children."

## Population Explosion Brings Challenges to the Church

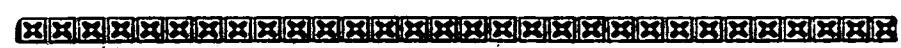
Are we facing up to the fact that the so-called population explosion presents our church as well as the whole church with a new challenge? It may be the challenge of the difficult as well as of the easy. If there are many more people coming to the age of accountability due to a high birth rate it should be relatively easy for our church to minister to them, bring them to salvation and enlist their support in the ongoing program. We do not find it to be quite as simple as it might sound, for several reasons. In the first place, the carefree temper of prosperous times has invaded the church to the extent that it is difficult to find enough dedicated people to take the Gospel message to the uncommitted. In the second place, the secularization of society which goes on apace and the abnormal emphasis on entertainment and pleasure make the winning of souls increasingly difficult. Perhaps part of the challenge lies in this.

Another factor that makes it difficult to keep church growth on a par with the population explosion is that the explosion is far from evenly distributed. There have

been losses in more places than there have been gains. Seventh Day Baptist churches are located in a large percentage of cases, in areas that have lost rather than gained in population in recent decades. This too should be taken as a challenge, for the unchurched in such areas frequently run higher than in the rapidly growing localities. No one dares say that there is no more work for our church because the population is declining and all the people around us are set in their ways. The work is there; it is just more difficult in some ways.

A large, twenty-four-page study prepared for the Division of Home Missions of the NCC with a date of June 1963 has recently been distributed to editors and denominational leaders. Prepared by Lauris B. Whitman and Glen W. Trimble this document is filled with charts and graphs which will be of value for several years to come. Among the things surveyed in detail is the trend toward urbanization. It shows all the counties in the United States with their population density changes and with various other data relating to church coverage. We quote some of the facts and the observations drawn from them. For instance, in nearly half of our 3,110 counties there was a net loss of population between 1950 and 1960. In 600 of the counties the loss was between 10 and 20% and in 200 it was even greater. Of all rural counties 77% lost population. It is observed: "We are as much in need of church strategy and program for areas of population loss and population stability as we are for strategies of response to rapid growth."

It is the metropolitan areas where the growth is increasing. In fact, 85% of population growth in the last two decades is credited to metropolitan areas. The maps show a trend for enlarging these areas rather than for concentration in the principal cities. Already the entire area from southern Maine to Washington, D.C., and including about one third of Eastern Pennsylvania is counted as metropolitan. This includes a large percentage of Seventh Day Baptist churches. Among the numerous areas throughout the nation that are expected to soon become metropolitan is the whole of Central New York State extending west from Albany and



### MEMORY TEXT

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. 22: 17.



including Rochester. Here, too, are numerous Seventh Day Baptist churches that can rise to the challenge of an increasing number of residents per square mile. Two large areas in Texas, as well as in some other states are expected to have a concentrated population and therefore to be profitable places for church outreach — if more people mean more opportunities.

The survey announces that we are rapidly approaching the point where nearly equal thirds of the population are distributed in the metropolis, its suburbs, and the rest of America.

Jesus, commenting on the carefulness of the Pharisees in the details of tithing and their negligence in the weightier principles of the law said, "These things ought you to have done, and not to leave the other undone." We could well apply those words to our present challenge. Neither the work in rural, struggling areas, nor the work in fast growing metropolitan sections can be neglected.

### New Director of Foreign Missions

The Division of Foreign Missions of the National Council of Churches renders valued service to the mission boards of all member churches, the secretaries of which are members of the Division. This includes Seventh Day Baptists. It is thus a matter of general interest when a new executive secretary takes up the work. Dr. David M. Stowe (United Church of Christ), who went out as a missionary to China in 1945, now succeeds Dr. Luther A. Gotwald (retired) as DFM secretary.

Dr. Stowe has taken a leading role in the World Council of Churches' Division of World Mission and Evangelism and its predecessor, the International Missionary Council. He is author of numerous magazine articles and a recently published book, "When Faith Meets Faith."

## HAPPY NEW YEAR!

By Edwin Raymond Anderson

Somewhere in the moonlit distance, a tower clock gave forth with twelve sonorous chimes.

As if it were a signal eagerly awaited, bells, horns, whistles joined together, as well as what seemed like a loud shout of voices from everywhere.

The street was crowded with exuberant people, weaving about, waving all manner of things, slapping one another on the back, shouting, "Happy New Year! Happy New Year!"

I surveyed that scene with mixed emotion. Was this the most fitting way to leave the old and bid welcome to the new?

Is this truly a new year?

Can it be called a "new" year, when the sins and sorrows of last year are carried over the threshold from December 31st to January 1st?

If one is spiritually lost, guilty and under condemnation, has anything basic actually changed?

Ponder seriously this question: When does a new year actually begin? According to the calendar? Not really. Far rather it should be measured by our personal relationship with the transforming Lord Jesus Christ.

When does new year have its date? When one truly cries out, "God be merciful to me a sinner" (Luke 18:13), and experiences the grace of the one who declares, "Behold, I make all things new" (Rev. 21: 5). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 9, 10).

When you truly repent and receive the Lord Jesus Christ as your personal Savior, the dawn of a brand new year will have begun.

The former wearisome days will all be part of the past. When you begin with Him, life really begins, and the days be-

come a delight. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3).

Make this a real new year. Cause this to be the brightest of days. Remember and receive the ageless truth: "If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new" (2 Corinthians 5: 17).

Then, and only then, will you have cause for true celebration. Only then will you have a truly happy new year and will testify: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psalm 40: 2).

### Happy New Year!

(Available in tract form from American Tract Society, Oradell, New Jersey).

### Religion Prominent at New York World's Fair

Preparations for the World's Fair which begins next April are moving smoothly according to those who have recently visited the extensive grounds. Most of the new buildings are now enclosed. The question may well be asked, "How prominent will religion be at the Flushing Meadows site during the next two Fair seasons?" The answer is that other things will seem far more prominent to the average fair-goer. People will see what they want to see, but they will have an opportunity to have a real Christian experience or to come to a better understanding of the place of the church in American life. The reason is that there will be six separate religious pavilions, including the large Protestant pavilion which will house the booths of many denominations. The New York World's Fair of 1939 had only one religious pavilion.

The latest of the religious exhibit buildings to be contracted for is that of the Wycliffe Bible Translators. It will be the only building devoted exclusively to a missionary theme. Others will seek to advance Christianity and even to lead people to conversion on the fairgrounds; the Wycliffe exhibit will show how Christianity can be advanced through literacy. The pavilion will be called the WBT 2000 Tribes Building. Its principal exhibit will be a heroic mural ten feet high and over

100 feet long entitled "From Savage to Citizen." While most of the other exhibits at the Fair are emphasizing the Space Age the Wycliffe translators will call attention to the fact that Space-Age people ought to do something for the Stone Age people who are still with us.

The Wycliffe organization is now working in sixteen countries, reducing the languages to written form so that the Bible can reach them. There is much yet to be done, for the 3,000 languages of the world about one third have been reduced to writing and have some portion of the Bible.

Some have asked why Wycliffe should have a pavilion at the Fair when the larger translation work of the American Bible Society has decided against such an expensive display. Dr. W. Cameron Townsend, WTB general director, says that the reason for being at the Fair is simple: "Relatively few persons know of the many, many others on the edge of our civilization and still fewer have any concept of their needs or how to meet them. Our work the past thirty years which started with one person has grown today to over 1,400; but at least 6,000 are needed to reach by the year 2000 the 2,000 tribes that do not have the Bible. We feel that the Fair with its theme of peace through understanding is an excellent means to present the needs of these countless thousands."

### A Growing Crusade

The Far East Gospel Crusade, an un-denominational missionary enterprise that had its beginning with a concern of Christian servicemen stationed in the Far East during World War II has continued to expand its work through the contributions of people from many denominations and independent churches.

The financial report covering the year ending June 30, 1963 shows the scope of this appealing missionary program. Contributions totaled \$507,409. The disbursements to 73 Japan missionaries and projects in that land amounted to \$187,398. In the Philippines more than \$148,000 was spent in the support of 66 missionaries and \$50,000 for field projects.

## Impressions of NCC Assembly

By Oscar C. Burdick

Each delegate to the National Council Assembly in Philadelphia was asked by the chairman of the delegation, Dr. Wayne R. Rood, to write his impressions for inclusion in abbreviated form in a composite article for the Sabbath Recorder. Some of the thoughts of Oscar C. Burdick of Berkeley, Calif., not received in time for that article, are reproduced in the following paragraphs.

I have found this a valuable personal experience. We take our place in the body of voting delegates. While much business is routine, there are some documents with intellectual content which tax one's knowledge and discernment in theological, economic, political, and sociological issues.

Twice during the week there were meetings of the Divisions of the Council; I am assigned to the Division of Christian Life and Work. This divisional assembly included a time for us to make suggestions as to the strength and future direction of the work of the Division.

Three afternoons the General Assembly was divided into sections for Bible study and discussion. There were about 30 sections each on Race, Peace, Technology and Livelihood, and Faith and Order. I was the Bible study leader for one of those on Race. This section included articulate Negroes, whites, and a Jewish rabbi. This Assembly has resulted in an increase in my personal concern about race problems.

I believe that we need to give attention to continuity of our General Assembly representation. Our continuity should include our General Conference Executive Secretary and the secretaries of Christian Education and Missions. It is good to keep some places open so there can be many people who can have the experience of participating in an occasional General Assembly.

I made it a point to attend all public meal functions during the General Assembly in spite of the expense. This is an informal way to share experiences. This is personally valuable, and our denomination needs to be known in nonpolemical situations. It might even be wise to send fewer delegates and support them so that they can take part fully.

## Why Cherish Liberty of Thought?

By Rev. Paul B. Osborn

As Christians of Baptist persuasion, Seventh Day Baptists have long prided themselves on granting liberty of thought and freedom of conscience to their members. For years, both as a young person interested in the future of our denomination, and then as a pastor going through the processes of education, ordination, and accreditation, I heard much about this subject. I came to believe that since liberty of thought was one of our cardinal doctrines, we Seventh Day Baptists should welcome any human into the church regardless of his relationship with God. It was only during the 1963 Conference session at Fort Collins that a fellow pastor, concerned with my reaction to discussions concerning our Statement of Belief in the "Special Conference Committee to Consider Theological Issues," pointed out where I had misunderstood the doctrine by showing me the first sentence in the general statement introducing the "Statement of Belief of Seventh Day Baptists."

"Seventh Day Baptists cherish liberty of thought . . ." is not the whole truth. The sentence concludes, ". . . as an essential condition for the guidance of the Holy Spirit." Note that it does not say that liberty of thought is essential for Seventh Day Baptists, but **For the Guidance of the Holy Spirit.** Seventh Day Baptists, by their own statement, although adopted as ". . . simply an exhibition of the views generally held by Seventh Day Baptists. . . hold, however, that certain beliefs and practices . . . are binding upon all Christians." So we must examine the Christian teaching of the Holy Spirit to understand the true meaning of "liberty of thought."

Jesus describes the ministry of the Holy Spirit as that of comforter, teacher, testifier of Christ, reprover, and guide (John 14: 16, 26; 15: 26; 16: 8, 13). In view of the fact that Christ is speaking to His disciples it is interesting to note that He says the Holy Spirit will "reprove the world" and "He will guide you." It is apparent that there is a difference between the Spirit's ministry to the world and to the Christian. This variance is more obvious when we consider 1 Corinthians

2: 10 and 14, "But God hath revealed them unto us by his Spirit; . . . But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, for they are spiritually discerned." Romans 8 teaches us that the Holy Spirit enables those who ". . . are in Christ" to please God. Especially interesting are verses 14 and 16, "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God."

Thus the Scriptures teach that those outside of Christ are not taught, guided, led, or possessed by the Spirit, for these things are foolishness unto them. Since this is true, we see that there is a prior condition to the granting of "liberty of thought." A person must first be recipient of the Holy Spirit and under His influence before this cherished freedom can become "an essential condition for the guidance of the Holy Spirit." The Bible is clear as to the conditions for receiving the Holy Spirit. Peter lists them at the conclusion of his sermon on the day of Pentecost, when the Spirit descended on the Church: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

So we within the church must be sure to give prominence to the Holy Spirit's place in our lives. Those outside of Christ may be "reproved" by the Spirit and He may "testify" to them, but by no stretch of the imagination can we bring them under the guidance of the Holy Spirit by granting them "liberty of thought." Any liberty "we" grant must be incomplete because of our human limitations. But we can allow freedom to those who already have it. Jesus said, "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." And later, "If the Son therefore shall make you free, ye shall be free indeed" (John 8: 31-32, 36). Freedom of conscience cannot be maintained by denial of God's revelation of Himself in His world, His Book, and His Son. Being bound in Satan's kingdom of

sin, a person must accept God as just and holy, admit the sinfulness of his own sin, and receive Christ Jesus as Lord and Savior. Then, through the miracle of the new birth, the Spirit becomes his guide.

Why cherish liberty of thought? Only because it frees us from bondage to man's philosophy and subjects us only to the Holy Spirit. Let us pray that Christ may be born in all, so that His Holy Spirit might be in control. This is the way our precious heritage of "liberty of thought" can bear the fruit intended of it.

### Unique Bible Series Resumes on NBC-TV

Network television's first course of lectures on the Old Testament of the Bible will continue in February under the sponsorship of the National Council of Churches and in co-operation with NBC-TV's Public Affairs Program Department.

Featuring the Rev. Dr. Hagen Staack, noted author and Bible scholar, the coast-to-coast illustrated talks on major personalities of the Old Testament will appear each Sunday for three months beginning Feb. 2 on NBC-TV.

Dr. Staack made his television debut last February in the first series of Old Testament lectures on the Book of Genesis. This three-month series was greeted by a flood of more than 15,000 letters from people in all walks of life, hailing Dr. Staack's commentary as "clear," "brilliant," "honest," "far-reaching," and "penetrating."

Modern Protestantism has "largely neglected" the Old Testament, according to Dr. Staack. "It is time to take the book off the shelf, undust it, bring it alive, and show that it is really relevant to our day," he said, commenting on the forthcoming series.

The new series, treating Old Testament figures such as Moses, Samson, David, and Solomon, will be one of several groups of broadcasts making up a long-term series on the Bible, being aired over a period of several years on "Frontiers of Faith" under NCC sponsorship.

### MISSIONS — Sec. Everett T. Harris

#### Field Trip in British Guiana

The Rev. Leland E. Davis has written a follow-up letter to that portion of a previous letter, published in Recorder issue of December 9. At that time Pastor Davis expressed intention to make the long journey necessary to visit the Bona Ventura Seventh Day Baptist Church on the Pomeroon River and then to visit other Seventh Day Baptist churches along the return route.

Many in this country have been holding up Pastor Davis in our prayers as he ventured out upon this particular field trip. It is evident that God has blessed our missionary's efforts and the work of His Kingdom is going forward.

Pastor Davis writes under date of December 5: "My trip to the Pomeroon seemed to prove most helpful to the brethren. The attendance was fair, and those present seemed blessed by our fellowship. I arrived late on Sabbath eve, being met by the Tobins in whose humble home I was made most welcome. We discussed many things and sought to lay out ideas which we later presented at a brief business meeting following Sabbath services.

"Aside from an early Sunday evening service, Bro. Tobin and I made several calls on foot along the river. A young son of the church founder, Garraway, by the name of Oscar, along with his wife, gave their hearts to the Lord. While in their home I also was asked to bless their new baby. I left the Bona Ventura folk assuring them of my plan to return again the early part of January.

"From the Pomeroon, I returned to the Essequibo coast on Monday where I paid an unexpected visit to the Dartmouth church. Although I just missed seeing Pastor Tyrrell, who was returning to Queenstown, I was privileged to have a good chat with Deacon Scipio and to have fellowship in his home. I also met several of the brethren who came in to call on me, as they heard I was in town.

"Monday evening I attended their C.E. and spoke briefly to a group of some 25 youngsters. This new group was organized March 11, 1963, by Mrs. May Fraser

and the pastor (Rev. Joseph Tyrrell). Sister Fraser came from Georgetown to Dartmouth, and after visiting all the churches in the village, decided she liked our church best. We are indeed blessed to have her dedicated services.

"Deacon Scipio and I sat up half the night, from midnight on, in order to be sure and catch the 3:00 a.m. bus to Adventure. The new schedule causes people on the coast to travel almost all night in order to meet the 4:30 steamer. I arrived at Wakenaam at 5:30 a.m. where I rested at the Government House, took breakfast before traveling on foot toward the church. While visiting at our Muslim's home, the Rahamans, Bro. Gittens came along, and together we cycled toward Berry Memorial Church. There we looked over the physical improvements made and planned future work. I made a few calls on the new converts.

"In the evening we had nearly forty persons, including children, in attendance for the Community Bible Class. At the conclusion of the evening session, diplomas were awarded to some 25 who attended all four classes of the second course, "My Church and I." Eighteen of the group there indicated their desire for baptism. On Wednesday morning I returned to Georgetown, having spent six days on the field.

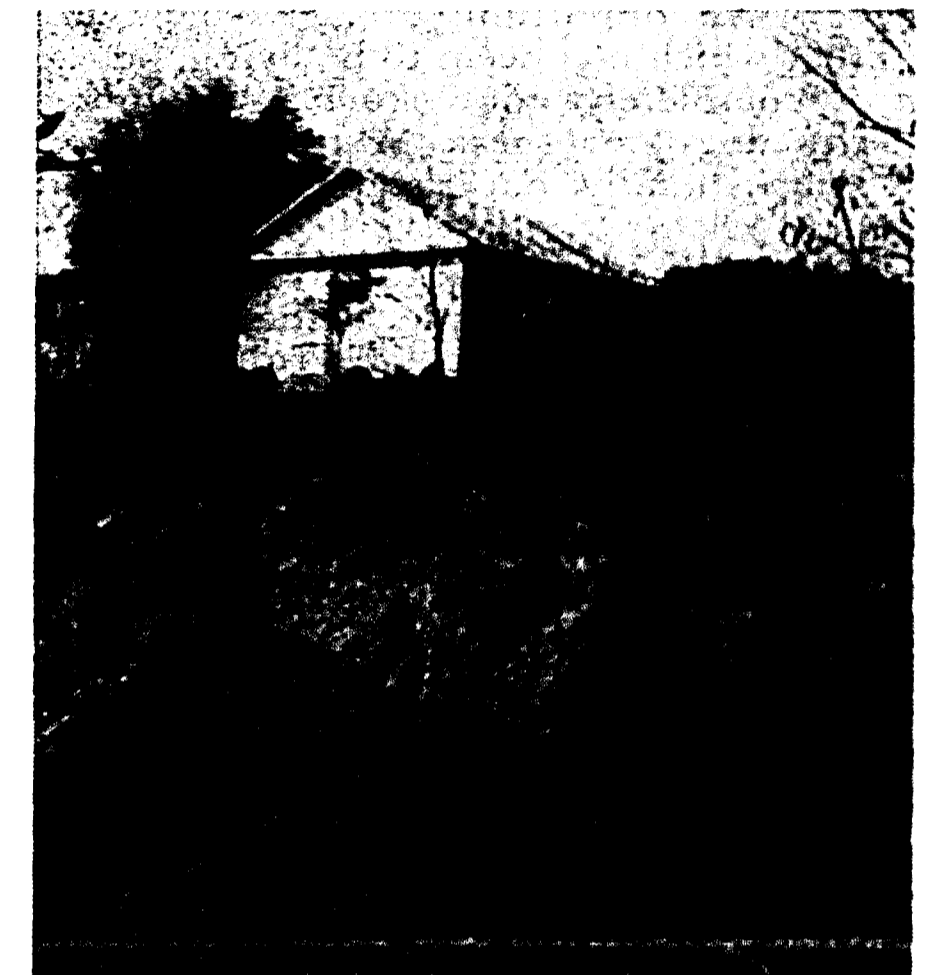
"Now we are planning two baptismal services, one here in Georgetown this Sabbath, and the other at Wakenaam on December 15 when Conference meets. It will be the first baptismal service we have held in town. Most of the candidates, with their varied background, are finding it very difficult to make their stand for the Lord. Their families stand in the way as do the traditions of the established church, but we pray the Spirit will lead them all the way to glory."

In a Christmas letter more recently received the Davises have written, "Last Sabbath, December 7, we held our first baptismal service in the Georgetown area for six young girls. Our own Mary Sue was among this number . . . Slowly but surely, we have the joy of seeing souls saved. We see Guianese, whom we have come to love, growing in their love of Christ."

### Rural Church Story

By Beatrice Hardman  
(Adapted by the Editor)

On a rounding hill, high above the road in a rural area of West Virginia stands a white church house where the congregation of the Roanoke Seventh Day Baptist Church holds its services. The church is



nearing its 100th birthday and is continuing its ministry although the congregation is small and it has not been able to support a resident pastor for a number of years.

The community has had its early Seventh Day Baptist pioneers. Below the church and not possible to include in the above picture are some stately pine trees that were planted by one of the early settlers, "Uncle John" Hevener, a pioneer nurseryman in this area. They stand as living monuments of natural beauty even as the church stands out prominently overlooking the valley below, a structure that testifies of the faith of its past and present members and is a rallying place for the youth growing up around it.

Inside the church is a plaque fastened above the pulpit for all too see. The inscription reads, "Watch Ye, Stand Fast in the Faith."

The correspondent from Roanoke who

furnishes the picture and information writes:

"I would like to ask a question of our young people, 'What is the watchword?' Have each of you found a watchword for your lives? Are you watching for opportunity to do good to your fellow men, to leave a fine example for other youngsters coming on after you, as our forefathers have? An opportunity to give new life to that which may seem to be dying, before it is completely gone from us? Opportunity does not sneak in the side door. It knocks loudly, once, right at your front door.

"We are very happy to have had a fine group of young people helping us just recently. In the absence of a full-time pastor, a young man from Salem College and his friends came these several miles into the country and held services on Sabbath afternoon. These young people were Stephen Saunders, student pastor; John H. Camenga; Laura Lee Bond, and Carol Whichello. Wouldn't it be a wonderful thing if more young folks could find time for singing His praises in our little country church?"

The Lost Creek, W. Va., church has in recent years shared its pastor with Roanoke to supplement the Sabbath School conducted by the local members. Now that Lost Creek is temporarily without a pastor the volunteer help of college students who have to travel a considerable distance is much appreciated. Many rural and village churches which began in pioneer days find themselves again in the same situation as the population shifts and congregations struggle valiantly to stay alive and active.

### Recorder Comment

With a renewal coming from Dundee, Michigan, from a man who describes himself as "a minister in the Sabbatarian group of the Church of God" is this encouraging word for Seventh Day Baptists, "I find much help in your magazine in dealing with Sabbatarian problems and news about Sunday legislation. May God bless you S.D.B.'s. I hope you will come more to the front and grow more in number."

### God's Word for a New Age Is Bible Society Theme

In what was almost certainly the most widely representative gathering to date of American Protestant denominations, the Advisory Council of the American Bible Society met in New York City, November 19 and 20. Delegates and representatives of 55 denominations participated in the meeting.

The Council unanimously endorsed the American Bible Society's leadership in the "God's Word for a New Age" campaign, in which 23 national Bible societies are seeking to triple the annual world-wide distribution of the Scriptures by 1966.



Numerous pictures of small representative groups were taken during one of the luncheons. Shown here, from left to right: Dr. Robert T. Taylor, of Hastings-on-Hudson, N. Y., general secretary of the American Bible Society; Miss Madge Hill of Chicago, Ill., executive secretary of Women's Work for the Baptist General Conference of America; the Rev. C. Harmon Dickinson of Plainfield, N. J., representing the Seventh Day Baptist General Conference; the Rev. Leon Maltby of Plainfield, N. J., secretary of the American Sabbath Tract Society and editor of the *Sabbath Recorder*; and Dr. William M. Downs of Cleveland, Ohio, official reporter of the National Baptist Convention of America. — Philip Steer, ABS.

### SABBATH SCHOOL LESSON for January 11, 1964

Philip and Andrew, Evangelists  
Scripture Lesson: John 1: 35-46

### Another Evaluation of Adventism

*Theology of Seventh-day Adventism* is the title of a 1961 book of Herbert S. Bird recently sent to the editor by the publisher, (Eerdmans, Grand Rapids) for review. It can be quite heartily recommended to those who are interested in this subject. A book of only 138 pages, including selected bibliography and index, it can be read with profit in a few hours. It is independent of other recent books on similar subjects reviewed in these columns and in some respects is superior to them even though of fewer pages. The author, a graduate of Wheaton College and Westminster Theological Seminary is a missionary in Eritrea, Africa, under the American Evangelical Mission.

The superiority of this book over some others is to be found in its spirit, tone, fairness and accuracy. While his conclusions are not favorable to the Seventh-day Adventist position the author does not hesitate to point out the inconsistencies of some who have previously criticized the Adventist denomination. It should not be offensive to readers affiliated with that movement. One quickly gets the feeling that Herbert S. Bird is a man with whom he would like to have Christian fellowship.

The chapter on the historical roots of Adventism is accurate and concisely informative. Taken up in longer chapters are discussions of Seventh-day Adventism and: the Word of God, the doctrine of man, the person of Christ, the Sabbath, and Christian conduct. The concluding short chapter on its relation to the evangelical faith comes around to the view that a religious movement cannot be evaluated by a mathematical route of computing the points in which it measures up to evangelical standards or falls short of them. Mr. Bird suggests that even ninety-nine per cent might not be a passing grade. It depends (as with the Judaizers of Galatia) whether or not the one or two doctrinal divergences are vital. It is not fair, says the author, to denounce Adventist as legalists or "commandment-keepers," for this would also include perhaps one-third of Protestantism and some

of the most honored names. He adds, "It is never necessary to check legalism by affirming views which imply the opposite error of antinomianism" (p. 130).

Affirming that it is fortunate "for all concerned that absolute consistency is not the door to the Kingdom," he professes to find two vital errors which must be abandoned (not modified) before Adventism can be considered to be in line with biblical Christianity. One error is in regard to the "Spirit of Prophecy," identified by a devious argument with Ellen G. White. The other fundamental doctrine which he believes Paul would call "another gospel" is the "sanctuary position." He claims that it "evinces a notion of the way of salvation which is considerably less than that of grace." Both of these matters are taken up in some detail in preceding chapters.

What the author has to say about the Sabbath is not so much against the Sabbath per se but against the way it is fitted into the whole doctrinal position of the body he is evaluating. He makes but three brief references to Seventh Day Baptists. People well grounded in the biblical teaching about the Sabbath will find his attempt to justify Sunday-keeping less than convincing. It is to be noted, however, that he does not count observance of the seventh-day Sabbath as one of the major things to be opposed in Adventism. All-in-all, this book should be in the hands of those who want to know accurately and without bias the difference between Adventism and other denominations — including Seventh Day Baptists.

— by the Editor.

### Norfolk Survey Shows 140,500 Need Ministry

A door-to-door survey of the Norfolk, Va., area by 3,600 workers of 100 churches reveals 140,500 people needing an "intensified" spiritual ministry. There are 36,500 children under nine who are seldom or never in church. These figures were released by Orrin Morris of Atlanta, a survey specialist who helped direct the work for the 18 participating denominations.

**Church Recreation**

At the recent meeting of the Baptist Denominational Executives in Christian Education, our attention was drawn to a quarterly magazine called **Church Recreation** (\$2.00). It is published by the Sunday School Board of the Southern Baptist Convention, 127 Ninth Avenue North, Nashville, Tenn. **Church Recreation** has departments on Drama, Hobbies, Crafts, Retreats, Camping, Sports, Games, etc. We recommend it for your church library and/or for the use of your SDBYF social chairman.

**SDBYF**

Reports from our youth field worker, Miss Linda Bingham, tell of her experiences at Paint Rock, Metairie, Little Rock, and Texarkana. She sends us a list of the members of the Youth Fellowships and tells of their meetings and projects.

After a vacation at home in Milton, Miss Bingham will work in Albion and Milton until Feb. 22. From there she will go to White Cloud for 10 days, beginning Feb. 26.

The Battle Creek SDBYF, along with its advisor, the Rev. Eugene N. Fatato, has agreed to spark the raising of money to pay the expenses of our youth field worker.

**Junior High Conference, 1964**

Mrs. Theona Rasmussen will be the director of Junior High Conference at General Conference in Salem next August. This will be the second year that she has served in this position. We expect to have both a Junior Conference and a Primary Conference besides the one for Junior High young people.

**Stanley I. Stuber to Direct Association Press**

After eleven years as director, James Rietmulder leaves Association Press in January. Stanley I. Stuber has been appointed director to succeed him.

The Rev. Dr. Stanley I. Stuber brings to the director's post rich experience as a religious journalist and church executive, and internationally known work in the

field of Christian co-operation. His contribution to better Roman Catholic-Protestant relations was recognized in Cardinal Bea's invitation to him to be a guest-observer at the Vatican Council in Rome.

Several well known books by Dr. Stuber have been published by Association Press: "Primer on Roman Catholicism for Protestants, How We Got Our Denominations," etc., and he has served on the Association Press Committee for more than ten years.

**Filipino Minister Experiences Difficulties**

The publication and distribution of tracts in a predominantly Roman Catholic country has its difficulties as the young Sabbathkeeping minister, Virgilio Ibarra, has recently discovered.

Located in the mountainous country of northern Luzon Mr. Ibarra was convinced that it would be a great help to his ministry if he had Seventh Day Baptist tracts in the language spoken in that part of the Island. He therefore translated "Christian Baptism" and "Statement of Belief" and engaged a printer at Illagan to produce 2,000 copies. Mr. Ibarra experienced unexpected delays in cashing a bank draft from Holland with which he was intending to pay for the tracts. The printer, a Roman Catholic, threatened to destroy the tracts if they were not paid for before the end of November. In desperation Mr. Ibarra appealed for temporary help from this country and hastened (from a sickbed) to the city of Illagan in late November. He found, much to his disappointment, that the printer had already burned both the manuscript and the tracts and refused to talk to him.

Mention was made in the OWM News of December that two tracts had been printed but not yet distributed. Now the story is different. The young minister must start over again, making a new translation and attempting to secure the services of another, more friendly printer. His most recent letter states that he is moving this month with his family to a province on the west coast of Luzon, where he hopes to engage in a new work for the Lord. — Secretary of Tract Society.

**Report of D.F.M. Activities at Philadelphia**

A revision of the Constitution and By-Laws of the National Council of Churches approved at Philadelphia, is expected to go into effect on January 1, 1965, thus giving time for the General Board to work out plans for certain changes in the Council divisions and offices. One change contemplated is a consolidation or merging of the work and services of Church World Service and of the Division of Foreign Missions. It is proposed that the name of the merged organization shall be "Division of Overseas Ministries."

The Rev. Visser W. A. 't Hooft, general secretary of the World Council of Churches, addressed the Division of Foreign Missions on Monday evening, December 2. He commented on the proposed union of Missions and Service as being two sides of the same coin. "The day of missions is said to be ended and service is about to take over. This is not so," he said. "Service and missions need each other."

The Rev. Dr. David M. Stowe, executive secretary of the D.F.M. spoke to an assembled group at Philadelphia on Friday afternoon, December 6. Dr. Stowe, a former member of the staff of the Board of World Ministries, succeeded Dr. Luther A. Gotwald in the office of executive secretary July 15, 1963.

Dr. Stowe stated that this is a time of the reuniting of ministries that can no longer work separately to advantage. He reviewed the way by which the Church World Service organization has developed alongside the older missions organization. In Europe all "action" enterprises are differentiated from evangelistic efforts. How can anyone offer physical aid without desiring to share his faith also? The merging of missions and service is a natural and logical union.

It's true that the average man in Africa has a better opportunity to hear the Gospel than one in Western Europe today.

—Bob Campbell,  
Greater European Mission.

**1964 Yearbook of American Churches**

Membership in American churches and synagogues is keeping abreast of the population increase, according to latest figures in the **1964 Yearbook of American Churches**, published Jan. 1, 1964, by the National Council of Churches.

The church membership increase and the country's population growth are both given as 1.6 per cent in the annual compilation of church statistics.

The tabulation of church statistics in the yearbook is based on reports by official statisticians of 252 religious bodies of all faiths for the 50 states. The figures recorded in the 1964 issue are "mainly" for the calendar year 1962 or for a fiscal year ending in 1962.

An interesting feature of the yearbook traces church membership as percentage of population since 1850 when it was sixteen per cent.

The largest increase in any decade of the current century was registered in the war-dominated 40's when church membership increased from forty-nine per cent in 1940 to fifty-seven per cent in 1950. By contrast, there was no increase in the decade of the first World War, church memberships being fixed at forty-three per cent from 1910 to 1920.

Of the 252 bodies reporting memberships, 222 were Protestant with 64,929,941 members, compared to 228 reporting 64,434,966 members a year ago. The membership gain of Protestants is given as 494,975 or 0.77 per cent. The membership in the 31 Protestant, Anglican and Orthodox communions constituent to the National Council of Churches totals 40,605,228.

The Roman Catholic membership figure is 43,847,938, a gain of 2.3 per cent over last year. The Roman Catholic figure represents an increase over the 1.9 per cent gain in 1961, but is still less than the 1960 gain of 3.2 per cent.

Some 223 religious bodies report 287,642 Sunday or Sabbath schools in 1962, with 3,712,251 teachers and officers and a total enrollment of 44,615,963.

The Protestant churches, which have generally emphasized the Sunday school,

report ninety per cent of the total enrollment for all faiths, also ninety per cent a year earlier. The total Protestant enrollment is 40,096,624 persons, compared with 40,239,020 a year earlier, and 40,241,650 two years ago.

Protestants declined by 0.3 per cent within the total population while Catholics gained 0.2 per cent. A table shows that Protestants were 27 per cent of the U. S. population in 1926; 33.8 per cent in 1950; 35.4 per cent in 1960; and 34.9 per cent in 1962. The Roman Catholic population rose from 16 per cent in 1926 to 23.4 per cent in 1961 and 23.6 per cent in 1962.

## ECUMENICAL NEWS

### General Assembly Actions Cover Wide Range of Concerns

With exceptionally few dissenting votes, the General Assembly adopted resolutions dealing with race relations, civil rights, gambling, the press and broadcasting industry, a tribute to the late President and to the "dignity and poise" of Mrs. Kennedy in her bereavement. A special resolution also was adopted asking for prayers for Mrs. Lee H. Oswald, widow of the accused assassin of the President, whose children "may be suffering from a society which often lacks sympathy."

The strong resolution on race called for "the full implementation of the National Council's often reiterated pronouncements on racial justice and equality," and recommended that economic pressures be applied by churches, when needed, to help realize them.

The Assembly called upon Congress "to take every step necessary to ensure the earliest possible passage of the Civil Rights Act of 1963" and to expedite the resettlement of Cuban refugees.

In a nine-page Pronouncement on Human Rights, the Assembly reiterated its support of the Universal Declaration on Human Rights and also urged the Congress to ratify existing draft Covenants, including the one on genocide.

The Assembly passed an important resolution governing the National Council's organization when it adopted a revised constitution to become effective on Jan. 1, 1965, and authorized the General Board

to implement the by-laws as required for the restructuring of the Council.

President J. Irwin Miller, outgoing National Council president, who presided at the business sessions, was lauded by the Assembly for his "dynamic personal leadership" of the Council during the past three years, particularly for his work in helping organize the first national Conference on Religion and Race, co-sponsored by the National Council, which was held in Chicago in January 1963.

— Religious Newsweekly

### United Church Men

Jackie Robinson, business executive and former baseball star, has been named president of United Church Men, a nationwide organization which serves an estimated ten million Protestant and Orthodox laymen, and is a central department of the National Council of Churches. He will serve a three-year term of office, beginning January 1, 1964.

Now vice-president in charge of personnel of New York City's Chock Full O' Nuts restaurant chain, Jackie Robinson was elected to Baseball's Hall of Fame in 1962.

The first Negro to play in major league baseball, Jackie Robinson began a brilliant career with the Dodgers (then of Brooklyn) in 1947.

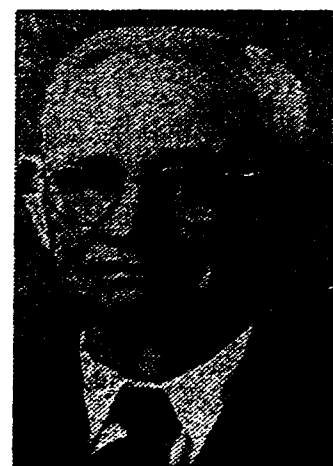
Married in 1946 and the parents of three children, Mr. and Mrs. Robinson live in North Stamford, Conn., where they are members of the North Stamford Congregational Church.

The United Church's General Synod cited Jackie Robinson's "Christian commitment of time, energy, and skill in the struggle for social justice" and his "serene courage in the face of racial discrimination."

### Coined by Kipling

"In the Carboniferous epoch, we were promised abundance for all, by robbing selected Peter to pay collective Paul; but though we had plenty of money, there was nothing our money would buy, and the gods of the copybook headings said, 'If you don't work, you die.'"

### Retired Minister Honored



Erlo E. Sutton, D.D., pastor emeritus of the Boulder, Colo., Seventh Day Baptist Church, was honored with a reception given by the diaconate at the church on Sunday afternoon, November 24, according to an article in the *Boulder Daily Camera* sent to this publication by a church member. Most of those attending the reception from four to seven were members of the Boulder and Denver churches. He had served both churches as pastor.

The refreshment table was decorated with a cake in the shape of an open Bible on which was inscribed the well-suited biblical admonition, "Preach the Word in season and out." Gladys (Mrs. Robert) Randolph, a daughter, presided at the tea table. Among those providing music for the occasion were grandchildren, Mrs. Roberta Hansen and Lynn Randolph. Mr. Sutton's son, the Rev. Trevah Sutton and his wife Mary of El Paso, were unable to attend.

The early days of Mr. Sutton's long ministry were recalled by the honored guest. He started preaching while a student at Salem College, Salem, W. Va., in 1900. He told of having three pastorates at that time — Green Briar, five miles and over one hill from Salem; Black Lick, seven miles and over two hills; Middle Island, over a hill and down a stream. College classes closed at noon on Friday so it was his custom to walk to his pastorate on Friday afternoon, preach on the Sabbath and return to Salem, by foot, on Sunday.

Dr. Sutton's first regular pastorate was at Berea, W. Va. To supplement his salary, he taught the upper grades in a two-room school.

Mr. Sutton has served eight churches as pastor and his ministry has been characterized by a strong emphasis on evangelism. He is well known throughout his denomination for his activities in religious education, having been executive secretary of the Sabbath School Board from 1926 to

1940. From 1926 through 1951 he was the editor of the adult lesson quarterly the *Helping Hand*. He retired in 1951 and lives in a home that he built in Boulder at 601 Marine Ave. He still fills the pulpit of the church upon occasion when the pastor is absent.

### Baptist Statistics

In 1814 there were 2,486 Baptist churches with 190,281 members in 25 states. By the fiftieth anniversary of the Triennial Convention in 1864 there were 16,191 churches with 1,187,974 members. In 1914 at the 100th anniversary of the organization, Baptists had grown to 52,973 churches and 7,149,878 members. As we move into 1964 and the 150th anniversary of the Triennial Convention the number of Baptist churches in America has increased to 91,500. Membership has climbed to more than 22,300,000. Baptists constitute the second largest religious group in America, being exceeded only by Roman Catholics.

For the past five years seven Baptist bodies in the United States and Canada have been co-operating in Baptist Jubilee Advance, a series of annual emphases and activities leading up to the 1964 Jubilee.

The Baptist bodies sharing in the Baptist Jubilee Year events and emphases are: the Southern Baptist Convention; American Baptist Convention; Baptist Federation of Canada; National Baptist Convention of America; National Baptist Convention, USA, Inc.; North American Baptist General Conference; and the Seventh Day Baptist General Conference.

No mergers are being proposed among these Baptist bodies, but the co-operation among them during the past five years indicates that mutual support for common objectives and activities can be expected to increase. A proposed North American Baptist Fellowship of the Baptist World Alliance would be one of the principal avenues through which members of this burgeoning Baptist family would continue to work together.

Baptists enter 1964 with prayer, hope and dedication that the next fifty years leading to the year 2014 may indeed be a half-century "For Liberty and Light."

— W. C. Fields.



## What Manner of People Are We?

(A portion of the remarks of Senator Randolph of West Virginia on December 11, in the U. S. Senate).

In the days and nights of national mourning and personal grief since the assassination of President John Fitzgerald Kennedy, our minds and hearts have turned from the initial incredulity and shock, to sorrow, and finally to an appraisal of our national character in response to this tragic event . . .

In reviewing the tragic events of last month, we have, in almost stupefaction asked ourselves, "What manner of people are we that such violence is bred in our midst?" This question, and the self-appraisals which it engenders may help to make us better men and women. But in justice to the American character, for which John F. Kennedy held such high hopes, let us also acknowledge that the same nation which fostered his assassin, and the assassin's assassin, gave birth to John Kennedy and responded to his call for finer ways and higher deeds for humans everywhere.

Those who will write the judgment of this era will not appraise us on the basis of that insane moment in Dallas — but on the extent to which we as a nation live up to the ideals for which John Kennedy labored.

We today do not judge Athens on the basis of the bigotry and intolerance which sent Socrates to his death. Rather, we marvel at a people and culture which could produce a Socrates and his followers who nurtured his vision of the good life.

So, too, will we be judged by our commitment to the vision which our late and great President held forth for America and the world. His sacrifice will not, unfortunately, dispel all misunderstanding and rancor from our midst. For another Man, Jesus of Nazareth, died almost 2,000 years ago in order to assume the burden of man's evil, but evil is still with us.

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While our church does not make tithing mandatory, it relays with a prophetic voice the fact that this is a minimum requirement of the Lord.

—Riverside bulletin

## Bible in White House Library

A specially bound copy of the Revised Standard Version of the Bible has been presented to the new library in the White House by the National Council of Churches.

A special selection committee headed by Dr. James T. Babb, librarian of Yale University, recommended the RSV among other books chosen for the Executive Mansion's new library, which is designed to represent significant works associated with American life.

The new library on the first floor of the White House represents the first attempt to establish a permanent, significantly American collection of books in the Executive Mansion. It will be used by the President, his staff, and his family. The library is an outgrowth of Mrs. John F. Kennedy's efforts to make of the White House a "mirror reflecting the best in American culture."

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## Recorder Comment

Denver, Colo. — It is the time of year when we make a complete check of the periodicals coming to the Carey S. Thomas Library. This check has revealed that during the past year, through your courtesy, we have received the **Sabbath Recorder**.

This letter is to express our appreciation for your courtesy and to indicate that it would afford us both pleasure and profit to be retained on your mailing list.  
— Associate Librarian.

## Obituaries

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**Palmiter.**—Alice Mae, daughter of Albert H. and Harriett Babcock Palmiter, was born near Albion Wis., February 21, 1873, and died December 14, 1963, in a nursing home in Stoughton where she had been for one year.

Miss Palmiter was a life resident of Albion and has written a very interesting history of Albion which was read on Heritage Sabbath, Nov. 30. She was a member of the Albion Seventh Day Baptist Church. She attended the Albion Academy and later learned the millinery trade. She was a practical nurse most of her life.

Surviving are a brother, Louis O. Palmiter of Milton; a sister, Zada of Madison; five nieces and nephews.

The funeral service was held from the church with her pastor, the Rev. Addison A. Appel officiating. Burial was in Evergreen Cemetery, Albion. — A. A. A.