Crandall, were ordained. Those assisting in this service were Mr. Don Stearn of Hebron; Mrs. Hannah S. Burdick, the Rev. Harley Warren and Dr. Ben Crandall of Alfred; and the Rev. John Holmes of Andover. Mrs. Holmes was soloist. A fellowship was held at the Parish House following the ordination and light refreshments were served.

As darkness follows sunshine so we are depressed, when Deacon Edson Langworthy was called to his eternal home as we entered the Sabbath eve of June 2. Deacon Langworthy was truly a Christian - in church, community, business and everyday living. - Correspondent.

MILTON, WIS. - Publicity materials coming to the Recorder office include a letter from the pastor to the church just before his departure (on June 16) to join the "Study-Travel Seminar on Lands of the Bible sponsored by the University of Wisconsin." Mr. Randolph reminds his people of the arrangements for carrying on the full work of the church until his return on August 3. He thanks the church, the Memorial Board, Milton College, and a number of personal friends who have made this experience possible.

The letter notes an item of business to be considered at the July 9 meeting of the church - what to do with the proceeds of the sale of 40 acres of ground owned jointly by the church and Milton College. The trustees are said to have a recommendation that it be applied to the loan for the construction of Camp Wakonda.

The Sabbath Rally Day bulletin of May 20 gives the pastor's sermon title "Space Age Sabbath."

WESTERLY, R. I. - Pastor's message in church bulletin of June 24: On this anniversary of our second year with you as Pastor and Pastor's family, the children of our Church have charge of the service, while I represent you and The Eastern Association at Southern Association at Camp Selbyville, W. Va.

Let us look forward to the opportunities which are before us in this third year: Dr. and Mrs. Victor Burdick to be with us on August 5; ordination of deacons and the Rev. Kenneth Smith, one who grew up in this church, as speaker on August 12; Pre-Cons in our vicinity (Lewis Camp and Laurel Park) this summer; Conference at Amherst from August 14-19; our Church Planning Conference on September 17; special meetings from October 18-21 with the Rev. David S. Clarke as our guest speaker; Homecoming on October 21 with an emphasis upon covenant renewal in the afternoon service.

May we pray for the filling with the Spirit of God, for a genuine concern for others; for growth in our own lives (each of us personally); for the ability to share the message of Christ with someone in a way which makes it become vital for them and more satisfying for us; that our church may be an active expression of Christ and His message not only to us but to our community and that we may reach out with "The Message to the Uncurched."

- Pastor Cruzan.

Obituaries

Langworthy, - Edson C., son of Daniel L. and Agnes E. Langworthy, was born at Alfred, N. Y., July 7, 1885, and died at Andover, N. Y., June 2, 1961. Farewell services were held at the Mulholland Funeral Home in Andover were conducted by the Rev. John Holmes, supply pastor of the Independence Seventh Day Baptist Church assisted by the Rev. Albert N. Rogers with burial at Alfred Rural Cemetery.

Survivors include three brothers, Franklin A. of Plainfield, N. J., Ephraim R. of Newport, R. I., and Lynn L. of Alfred.

(A tribute to the life work of Deacon Langworthy will be found on another page.)

Pierce, - Edson S., son of John and Mary Hawks Pierce, was born Dec. 30, 1901, near Alfred Station, N. Y., and died June 6, 1961, at his home near Alfred Station.

On May 30, 1901, he married Lelia Saunders of Richburg, N. Y. He operated his own farm for about 50 years, retiring some ten years ago. He had been a member of the Alfred Seventh Day Baptist Church for 68 years.

He is survived by his widow; four daughters, Mrs. Earl Beeton of Bethlehem, Pa., Mrs. Ivan Tucker of Alfred, N. Y., Mrs. Hartwell Eason of Appalachia, N. Y., and Mrs. Charles Taylor of Painted Post, N. Y.; three sons, Eldon, of Alfred, Lyle, of Belmont, N. Y., and Cecil, of Friendship; three sisters, Mrs. Ella Clarke, Mrs. Bertha Palmes, and Mrs. Edna Lewis, all of Alfred Station; three brothers, Fred and Ira Pierce of Alfred Station and Dr. Harry Pierce of Los Angeles, Calif.; 23 grandchildren, and seven great-grandchildren. He was preceded in death by a son, Kenneth.

Funeral services were conducted at the Alfred Seventh Day Baptist Church by the Rev. Harley S. Warren and the Rev. Albert N. Rogers. Burial was in the Alfred Rural Cemetery.

- J. P. G.
The Value of Human Life

Can anything be added to the editorials in the secular press about the Castro proposal for trading prisoners for American tractors? Perhaps just a little. By this time everyone is familiar with the failure of the project due to Mr. Castro's continual refusal of the terms and final rejection of the offer to meet his original demand. Well-meaning and highly respected Americans undertook to raise millions of dollars to purchase farm tractors and spare the lives of some 1,200 Cubans captured in the ill-apted attempt to invade their homeland and wrest the government from the present communist-leaning leaders. Those who contributed felt that, distasteful as the bargain was, they should do what they could to show that they placed a high value on human life.

Now the matter seems to be closed and it remains to be seen how the prisoners will fare at the hands of him whom they sought to overthrow. Doubtless, world public opinion will have a bearing on the outcome.

Human life has always been rated high by those whose outlook is influenced by the Bible and particularly by the New Testament. Military action and military service seem to be accepted as compatible with godliness in both Testaments but violence stemming from personal affront is consistently condemned. Should we not allow ourselves to become victims of blackmail, extortion, or ransom because we place a high value on the lives of friends or loved ones? Logically we should not, but in the case of kidnapping, love or wrongfully takes precedence over principle.

May we turn our thinking in another direction? There is a term in the dictionary, the June issue of "Automotive Safety." It is the story of the Smith Study, which reports that there is urgent need for the rapid completion of local sections of the National Interstate Highway System. It is claimed that it will save 9,000 lives annually. A further claim is that it will pay for itself in 8 years. If these figures are substantially correct those who really value human life should lend every encouragement to the program.

The Christian must maintain that in the sight of God other people's loved ones are just as precious as his own, whether they live in another section of our country, or in Africa or Asia. Furthermore, it is the concern of the Gospel that souls are more valuable than lives. There is little value in prolonging life if we neglect to make a earnest effort to show the way of eternal salvation. We profess to be on the verge of a major attempt in our country to teach the unchurched. Let us be willing to make that profession ring true by preparing ourselves to be more effective witnesses for our Lord.

Supreme Court and Birth Control

For 75 years Connecticut has had a very loosely enforced law banning the sale or use of contraceptives and the giving of advice on birth control, even by licensed physicians. Some of the doctors wanted the Supreme Court to rule on the constitutionality of this law. The Court had trouble ruling on it because no doctor had been prosecuted for violation of it. It finally ended with five justices voting for it and four expressing other opinions.

This, in brief, is the interesting way it worked out. Six different opinions were written. Four justices thought that no constitutional rights had been injured since the state had, in effect, nullified its law by failing to enforce it. Justice William J. Brennan Jr., the only Roman Catholic member had the uncomfortable role of casting the deciding vote on an issue on which his church takes an adamant stand. He wanted the court to meet the issue head on but sided with the four who were against refusing to rule on the law's constitutionality.

"This is not the time to say that the proper case is over the opening of birth control clinics on a large scale," he observed. "It is that the failure which has prevented it in the past, not the use of contraceptives by isolated and individual married couples."

"It will be time enough for us to decide the constitutional questions urged upon us when, if ever, that real controversy flares up again," Brennan said, adding that until Connecticut takes such a concrete action, this court may not be considered to have exercised its most delicate power of constitutional adjudication."--

Some of the justices felt that the 1879 law was clearly unconstitutional. Like some other legislation intended to promote high morality or the consensus of opinion at the time of enactment, it goes too far in attempting to regulate family life and interfering with ethical professional standards.

As we have prayed for, and must still pray for, our President in his renewed determination to avoid Catholic-favoring legislation, let us pray for those in other branches of the government at all levels that they act always in the public interest. At the same time let every Christian in his private life follow strictly the voice of enlightened conscience and be meticulously true to his profession of faith in Christ.

Alcohol and Accidents

It is doubtful if the full relationship between alcohol and traffic accidents is aired in newspapers and radio broadcasts. It may be over a century since theaminer that so frequently plays a part in highway casualties. The liquor interests have found ready acceptance for the idea that alcohol should be socially acceptable. Self-indulgence is a basic desire. As long as the drinker is not caught drunk in the gutter and does not wrap himself in moral insignificance, he is a respectable and gracious person and cannot be called a puritanic snob. To publicize the dire results of drinking discolors the carefully planned picture and is unkind to those who are in self-inflicted trouble.

Those who travel greater distances on long bus or train trips, and who are willing to take the death toll may reach all-time high. It usually does. On the other hand, the percentage of drinking-accused accidents on long trips is reported to be less than on short ones. Figures are quoted to show that eight out of ten accidents take place along the road home. It is at this point that alcohol enters into the picture more frequently. The social or
habitual drinker would not think of taking a long trip in a semi-inhbitiated condition but would not hesitate to drive over familiar streets and short distances, taking a calculated risk. He forgets that his friend and also has succumbed to the liquor propaganda and are taking the same calculated risks.

What is the answer? Certainly not a holier-than-thou attitude. But, on the other hand, the Christian who does not constantly strive for holiness and does not seek to live above the level of sinful society will have his right to the use of that name challenged when he comes before his Lord in the day of accounting.

EDITORIAL NOTES
Another Pastor Research Study
The Rev. Robert L. Wilson, a research director of the Disciples Board of Missions, has conducted another study involving 538 Methodist ministers in Michigan. It is an attempt to find out how the pastors use their time, how many hours they work in a week, how much time is spent on general study, sermon preparation, calling, attending meetings, and counseling.

We cannot reproduce all the percentages and other figures given or make accurate comparisons with our own studies. A few items may be of special interest. One out of five claim to be working more than 70 hours per week, almost one in four working 60 to 69 hours. More than one-third spend 15 hours or more in pastoral visitation, another third giving 10-14 hours, and 67% giving less than 4 hours to this ministry. Counseling with individuals apparently does not loom large in the work of Methodist pastors in Michigan. More than one-fourth of them devote less than two hours per week to it. Sermon preparation time varies widely from 15 hours down to 4 hours. Surprisingly enough, one out of ten is in the latter category. It must be remembered that this number corresponds to the number who are serving their churches on a part-time basis (about 40 hours or less per week).

Seventh Day Baptist ministers, generally speaking, are hard-working men. The editor’s observation is that few of them get as much sleep as the doctors advise for good health. If they appear to have more free time during normal working hours than some of the ministers they make up for it in early or late study hours and evening calling. A large number, feeling that they must supplement their salaries, have real problems in budgeting their time in a way that allows anything like normal family life. Let us encourage them by not asking them to do a great many tasks that could just as well be done by laymen. The pastor wants to serve his people, but don’t impose on his willingness to keep a undue portion of the time that ought to be equitably distributed among all who have needs as great as your own.

Reporters Left Speechless
Southern Baptists are presumed to be well versed in the Scriptures. Paul Brokaw, leader of Fresno, Calif., concluded a session of the 1961 Southern Baptist Convention in St. Louis by quoting from memory the full content of messages. Reporters are not always familiar with the Bible and sometimes do not listen to the full content of messages. One who had to leave early wanted to buy a copy of the speech. This episode was topped at the close of the service when several hurried to buy a copy of the speech. They became red-faced when they could find the message word for word in their own Bibles.

God forbid that any of us be caught like this — with such a familiar passage. It is commendable to be able to give from memory all of the Sermon on the Mount, but not to be able to recognize the biblical source of our New Testament passage should shame young people, parents, and the church.

MEMORY
For every beast of the forest is mine, and the cattle upon a thousand hills.
Ps. 50: 10, 14.

STATEMENT OF BELIEF
Given by J. Paul Green prior to his ordination, April 29, 1961.

The first aim of the Seventh Day Baptist Youth Fellowship, with which I work closely, is, "to seek after the truth that makes you free, and follow it wherever it leads." This is my aim, and I intend to take it seriously.

Man can know only the tiniest fraction of all the truth that is known in this universe. Yet he has a capacity to know and to learn, and it is his duty to learn all he can. I believe with John Robinson that "God hath yet more light to break forth from His Holy Word." He has, I trust, much more light for me.

Religion as accepted dogma does not appeal to me. I am much more moved as religion is viewed as a pilgrimage: A pilgrimage toward more adequate understanding of God and fuller spiritual life. I would honestly and diligently search for more well versed in the Scripture.

To make my own spiritual quest, to make my own pilgrimage, to choose to be a builder, using other men's thoughts. This is my search. It may appeal to me so much as does religion, but not to be able to recognize the biblical portion of that which I am using. I would honestly and diligently search for more.

I believe that the chief attribute of God is love. God loves us, no matter how unworthy of love we may be.

I believe that God is immanent. He sees each of us as fully as if there were none else and nothing else to see except us. In essence, He sees each of us His individual attention.

I believe that God is also transcendent. He personally knows each of us, yet He is the sovereign God of the illimitable universe. If the recognition of these two concepts seems to us to constitute a problem, it is because our concept of God is too small.

Jesus Christ is not a lower kind of God, standing at some intermediate level between imperfect man and perfect God. Christ is not merely a man; not even the highest type of man: He is more than man. Jesus Christ is a perfectly mysterious way, Jesus Christ is the God-Man. Although I cannot understand the how of it, I believe that God was in Christ. I believe that Jesus Christ is the essence of the character and will of God. Thus Christ said, "He who hath seen me hath seen the Father." (John 14: 9). Yet He was careful lest He Himself should be taken for God; when He saw this danger, He said pointedly, "Why call me good? There is none good save one, God." (Matthew 19: 17). Jesus Christ is the highest and best we know, can know and will ever...
know in this life. The work of Jesus was to make men God's heirs. To believe in Jesus Christ is to believe in the God He reveals.

It is our Christian responsibility not only to make the initial choice to follow God's way, but to translate that decision into dynamic Christian living. We are called to live according to the example and teachings of Jesus. If we seek to live as Christians while merely relying on our own strength and initiative, we are bound to fail, and we do so continually. Yet God does not merely set the standards, He also offers the power needed to live by them, through His Holy Spirit. This activity of God within our lives enables Christians to overcome every temptation, decision and frustration with the existence of such power, and the presence of the Holy Spirit. It is at this point where the greatest value of the Bible is to be found: it leads us to the living God and His way for us. Jesus said, "I came that they may have life, and have it abundantly" (John 10:10). The Bible can lead us to understanding and acceptance of this abundant life.

**The Sabbath and Seventh Day Baptists**

I am a Seventh Day Baptist for two main reasons: my experience and my beliefs. Most of my religious experience has been closely associated with Seventh Day Baptist churches and people. My denomination and its concerns have become a part of me. But I am a Seventh Day Baptist for another, more important reason: I believe in the things that Seventh Day Baptists stand for. I cherish such beliefs as the following:

1. **Independent and democratic organization of the local church.** When our principles are carried out, there is no dictatorship anywhere in the local church or the denomination.

2. **The privilege, right and responsibility of each individual person to go directly to God.** Each man is his own priest.

3. **Freedom of conscience.** Freedom to interpret the Scriptures as one sees fit. The fact that one may remain a Seventh Day Baptist even though his beliefs may change radically.

4. **Baptism of believers by immersion.**

5. **The Sabbath.** I believe that the seventh-day Sabbath is a day of usefulness for the Christian, giving new meaning and help. "It is our Sabbath," according to Jesus' words to the Pharisees. "It is not made of letters, but of a living presence: the life of Jesus Christ, and the presence of the Spirit of God."

The Biblical record points the way to the Sabbath's fulfillment in the New Testament and the Holy Spirit. It is at this point where the greatest value of the Bible is to be found: it leads us to the living God and His way for us. Jesus said, "I came that they may have life, and have it abundantly." That your joy may be full (John 15:11). The Bible can lead us to understanding and acceptance of this abundant life.

**The Bible**

I believe that the Bible is inspired, and that it contains "the Word of God."

**Soteriology**

Man is the most contradictory of all creatures. The creation event tells us that man is God's highest creation. He is created in the image of God, with potentialities for fellowship with Him. Man has infinite worth and infinite possibilities. Yet man is a sinful creature. I believe that man does not inherit sin or guilt, but he is born with potentiality for good or evil. It is not long before he exercises his ability to sin.

Sin is lack of conformity to the character and will of God. It is the choice of evil instead of good. It is basically the result of self-centeredness. Sinful acts result from this self-centeredness.

The Christian faith recognizes man's inability to overcome his own sinfulness, and his need for divine aid. He is helpless to live as he knows he ought. He is in need of rescue, of salvation. Through Christ, God does for man what he is powerless to do for himself.

I have studied the various theories of how Christ atones for man's sin. I find a measure of meaning in several of them, yet find none of them completely satisfying. The manner of the atonement remains a mystery. Whether Christ brings God and man together. Man learns that the loving God seeks him. He is enabled, through repentance, to be saved from the penalty and power of sin. His life is changed from self-centeredness to a life centered in God. He receives eternal life, that new quality of God-centered living, which will reach fulfillment in the life to come.

The Resurrection vindicates the truth of Jesus' teachings and His way. We are told of three ways as creator and ruler of the universe (God the Father), in Jesus Christ (Christ the Son), and as an immanent, active presence in men's lives (The Holy Spirit).
MISSIONS — Sec. Everett T. Harris

Missionary Training Conference Attended

Word has been received from the Rev. and Mrs. Leland Davis, missionaries-elect to British Guiana that they have begun their studies at the Meadville, Pa., Training Conference. They plan to continue this three-week period of this conference (June 21 through July 12) which is sponsored by the Committee on Missionary Personnel of the Division of Foreign Missions, for new missionaries under appointment.

Pastor Davis writes that Dr. Eugene Nida of the American Bible Society was the first lecturer on "missions and culture." There are twelve other missionary candidates in the "area study on Latin American which is the special field of study for the Davises. Students are introduced to the history, culture, and religion of the area in which they will serve.

Rev. and Mrs. Davis have been accepted as students at Kennedy School of Missions of Hartford Seminary Foundation. They will be housed on campus but definite assignments will not be made until August 1. It is expected that the Davis family will move to Hartford early in September.

Pastor Davis concludes his letter, "Thanks again for the wonderful opportunity the Missionary Board and our denomination are giving us to attend the Meadville Conference. It should prove a real spiritual blessing and a time of illumination and instruction. We are seeking to be more witness here as Seventh Day Baptists in many ways."

An Established Feature
Of Crandall High School

(Taken from a letter written by Headmaster Courtland V. Davis)

One of the most important additions to Crandall this year has been the Tuesday afternoon Pastor's Class. Beginning as a means of providing church membership instruction for some of our Seventh Day Baptists young people, it has become an established feature of the school.

The rooms that will be remembered by those who have visited Kingston as the living room and dining room of the "cottage," have been converted into a single classroom and made available at the close of the school day each Tuesday for the "Pastor's Class." 

Somewhat away from the noise and confusion of the playground, it has proved to be an ideal spot for these after-school meetings.

In addition to the instruction to be expected under such a plan, Pastor Davis has found it invaluable also in the opportunities it offers for pastoral counseling and guidance.

There are twenty-seven Seventh Day Baptist students in Crandall High this term.

Dr. Burdick's Furlough Plans

Because several incomes have been received regarding possible visits to the churches by Dr. and Mrs. Victor Burdick during their year of furlough, it seems helpful to offer a general statement regarding their plans. Of course such plans are quite tentative at this time and are subject to change as circumstances may require.

Furlough plans will center around the offer of the Administrator of Community Hospital, Battle Creek, Mich., for Dr. Burdick to take a position on the staff of that hospital as "surgery assistant." Much credit is due Dr. LeRoy DeLand for making this arrangement possible. Dr. Burdick has written of his acceptance if state licensing requirements can be met. This will provide valuable experience while he is here.

This "tour of duty" at the hospital is expected to begin on Monday, Sept. 11, 1961, and extend through nine months, to June 8, 1962. It is expected that the Burdicks will return to Nyasaland early in July of 1962.

Dr. and Mrs. Burdick and infant son will probably arrive in New York (Idlewild Airport) on Tuesday morning, July 25, and will visit at the home of Dr. Burdick's parents at Waterloo, Conn. They have been planning to attend and take part in the Pre-Con program for young people at Northampton, Mass., a few days before Conference. They have each accepted several speaking appointments on the Conference program.

Following Conference, the Burdicks plan to visit the West coast, visiting family and friends at Calapria, Rivers- sidc, and San Diego, Calif. They would then return to Battle Creek in time for Dr. Burdick to begin his work at the hospital.

It is understood that a five-day-week arrangement at the hospital will make it possible for Mr. and Mrs. Burdick to do some visiting among the churches within driving range of Battle Creek during weekends. However, such plans should await the time when our returned missionaries are settled in Battle Creek.

Reserve Funds Used

When the time came to pick up the plane reservations which had been made to bring Dr. and Mrs. Victor Burdick and infant son to this country on furlough, it was evident that the general funds of the Missionary Society in the treasury were insufficient to pay the cost ($2,230.20). The large amount required was due to the fact that round-trip reservations were made. This was to make possible saving ($19.40 per adult ticket).

Although many gifts had come from an urgent appeal for help, there was not enough received to cover the cost of the tickets. Considering an emergency existing, the Missionary Society in the treasury had given close attention to the original statement and was making only such changes as seemed necessary. The first aid for a reserve fund was provided by one article: bringing the number to ten. Time was taken not only to read each article in full but all the supporting Scripture. This was done by alternating two voices, that of the pastor and of the student assistant, Edward Sutton, who has been employed for the summer, and was in church for the first time on that day. It was noteworthy that most of the congregation, without any suggestion from the pastor, had read the passage as it was read. Upon the completion of the reading, the moderator (whose son was uniting with the church) called for discussion and action. The approval appeared to be unanimous.

Another feature of the morning service was the celebration of the Lord's Supper, which the Lord's Supper was a fitting sentiment, of course. It is true that all those present had been invited. Was the mistiness of eyes

Marlboro Farewells

On Sabbath morning, June 24, a visitor at the Marlboro, N. J., church would hardly guess that it was the last Sabbath that the pastor would be with them before taking up home mission work at Little Rock, Ark. Of course the visitor would not be surprised if the talk of the day in the school was the Rev. and Mrs. Victor Burdick's parents at Waterford, Conn., until Conference time. They are expected to arrive in New York (Idlewild Airport) on Tuesday morning, July 25, 1961.

The reserve fund was set up primarily in our annual mission conference. Funds in the budget for "one month's salaries for Board employees," making it possible to pay such salaries when due, rather than to have to wait until denominational receipts in the previous month arrive. This had not been drawn on for several years.

Dr. Burdick and family's plane tickets were cleared, and we are looking forward to their arrival in this country on July 25, 1961.

JULY 10, 1961
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Although many gifts had come from the pastor, had given close attention to the outward expression in the form of the pastor's service was the the church would be able to pay the cost of the tickets. Considering an emergency existing, the treasurer drew upon the Some funds (mentioned in The Missionary Reporter, Volume II, No. 1 & 2, Feb.-July, 1957).

This reserve was set up primarily in order to provide the funds "to secure one month's salaries for Board employees," making it possible to pay such salaries when due, rather than to have to wait until denominational receipts of the previous month arrive. This had not been drawn on for several years.

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There was a "business-as-usual" atmosphere in the outward form of the service, with some exceptions. A few things had to be done before the pastor left. One young boy was welcomed into the church, the youngest of the four children of substantial workers in the church who live some 25 miles away. The three older children were baptized by this pastor. Another item that was brought to completion during the morning worship service was the project of revising the Constitution of Faith.

What was interesting to visitors was the way the Confession of Faith was presented for adoption. The work had been done over a period of time by a representative committee which had given close attention to the original statement and was making only such changes as seemed necessary. They added one article, bringing the number to ten. Time was taken not only to read each article in full but also to read all the supporting Scripture. This was done by alternating two voices, that of the pastor and of the student assistant, Edward Sutton, who has been engaged for the summer, and was in church for the first time on that day. It was noteworthy that most of the congregation, Without any suggestion from the pastor, had their Bibles open and turned quickly to every passage as it was read. Upon the completion of the reading, the moderator (whose son was unifying with the church) called for discussion and action. The approval appeared to be unanimous.

Another feature of the morning service was the presentation of the Lord's Supper, to which all who loved the Lord were invited. Was the modesty of eyes
observed as the elements were consecrated and shared, and to contemplation of the sacrifice of Christ, or to the emotion that goes with the last service of the pastor? Probably more of the former than the latter, if we rightly caught the Bible-centered spirit of the congregation.

The strange thing about this parting service was the decision of the pastor not to preach, a bold move which he had said he would make if he came to hear what he would say at the close of six years of ministry were a little disappointed. It was the shortest farewell sermon on record. The previous evening, however, he had laid before the prayer meeting group (swelled with the surprise addition of the Shiloh group) what he thought the church ought to be doing in the future. His ministry was left to speak for itself without any recapitulation. The only reference to the past was to the fact that the opening part of the morning service was identical with that used in 1955 when he preached his first sermon.

What of the future of the Marlboro Church? The finances are a little tight, but the young and old are well grounded in the faith and are able to go on in earnest Bible study. From the point of view of children, the church would seem to have a great future. When the younger children came to the front to hear for the first time a message from the summer pastor, there were twenty-five of them. At least a dozen more just a little older remained in their seats. No count was made of babies, but at some point in the service there was a quite a chorus of infant voices. It was announced that the eldest member of the church, Mrs. Elizabeth Fisher Davis, was to be confined to her home on doctor's advice as they have found their rooms at Amherst. Twenty-six lanes have been reserved, so most of the young people can bowl at the same time. The skating rink is reserved for Monday night, and there is a potential bowling party on Wednesday. The choir leader has agreed to be the banquet speaker.

Every youth is asked to secure a special conference registration blank now and register.

Church-Controlled Schools

The position of the churches represented in the National Council of Churches, in their opposition to government subsidies to church-controlled schools, was brought to the attention in mid-June of the House Subcommittee on Education. It was presented to the chairman, Rep. Cleveland Bailey (D-W. Va.), by Dr. Fred S. Buschmeyer, director of the Council's Washington Office, in the form of a special tract material for the bowling party. The tract was presented in the National Council's Advocate, and has been distributed to many church-controlled schools.

The proposal to extend Federal loans to non-public schools for construction of all or part of their buildings, it declared, "is a bad thing in the interest of the church with public funds collected by taxation."

"Observing that religion has prospered in America by avoiding just this kind of subsidy, the statement supporting the President's stand on the issue of separation of church and state, and declares: "We hold that dubious and complex proposals for across-the-board grants for non-public schools should be kept separate from obviously needed legislation to strengthen the public schools." — The Religious Newsweekly.

Non-Stop Ticket

The late Mr. Harry Bradstreet, who was the escort on the bus transporting the children from Perkins and Milmore Schools to weekday classes, had this story to tell:

"One morning I was giving the usual admonitions about being careful and not to push or hurry, when a Metropolitan Transit Authority representative emptied the parking meters interrupted. And what are you doing with these children and taking them?" he asked in a broad Irish brogue.

"These children are released from public school to come to the First Baptist and Old South Churches to be instructed in religion," his visitor replied.

"He watched for a moment and then said, 'It's a fine work you are doing. By golly, you'll go straight to heaven, and 'From all this, you don't have to go to purgatory, either.' " — Guide Lines, Massachusetts Council of Churches.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Conference Youth Activity

Fannie and Dennis Barber have reported to the Youth Work Committee of the Board of Christian Education that roller skating and bowling are on the recreation program for youth at General Conference, August 14-19 at Amherst, Mass.

Actually the bowling party is scheduled for Sunday night, August 13, after the youth have completed their registration and have found their rooms at Amherst. Twenty-six lanes have been reserved, so most of the young people can bowl at the same time. The skating rink is reserved for Monday night, and there is a potential bowling party on Wednesday.

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SABBATH SCHOOL LESSON

for July 23, 1961

Mary and Martha: Friends of Jesus


Tract Material Solicited

There are among our readers, many whose experiences or study makes them well qualified to point out the important differences between Seventh Day Adventists and Seventh Day Baptists. There are many others among us who are not able to explain clearly and faithfully to friends and acquaintances these differences. The Council's Advocate requests for literature on this subject and is anxious to replace its one tract with two others, a brief one and a longer study tract. What do you think? Please write it. It will be carefully considered.

— L. M. Maltby, secretary.

THE SABBATH RECORDER

JULY 10, 1961

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Senator Honored
At Testimonial Luncheon

The pastor of the Washington Seventh Day Baptist Church has sent the Sabbath Recorder her personal notes on a pleasant andinformal occasion, a testimonial luncheon for the Honorable Jennings Randolph (D-W Va.) on the 25th Anniversary of the Randolph-Sheppard Venues. The printed program and the clippings from the Congressional Record fill out the story of a piece of legislation designed to help the blind, which was sponsored by Senator Randolph, and seems to have accomplished a worthy purpose.

During the course of the luncheon, the Honorable Jennings Randolph was given the Segregation Segregation Segregation Award of the President’s Committee on Employment of the Physically Handicapped. The invocation for the occasion was given by the senator’s pastor, the Rev. Elizabeth F. Randolph. She was much impressed by the gracious, humble way in which her parishioner responded to the award, expressing gratitude to the many who had inspired him. She was seated next to Mr. Leonard Robinson, the blind man who first suggested to Congressman Randolph that the blind could help themselves if there was legislation allowing them to sell useful items in Federal buildings under proper supervision.

Mr. Byrd of West Virginia, giving tribute to Senator Randolph in the Congress Record in 1936 there were some “doubting Thomases,” who thought the blind were necessarily public charges, and who believed that the Randolph-Sheppard Act was a mere “do-gooder” gesture of little value. He remarks: “At the time the Randolph-Sheppard Act was passed in 1936 by the 74th Congress, there were only four or five blind persons gainfully employed in private employment in the District of Columbia, and earning a total annual income of approximately $8,000 a year. Today, as a direct result of the Randolph-Sheppard Act, there are approximately 250 blind persons employed in private industry and in the Government, with an estimated total annual income of approximately $1,250,000.

“Today, too, there are almost 2,100 vending stands in Federal buildings operated by about 2,220 blind persons, whose gross sales currently amount to approximately $38,225,000, out of which net of approximately $7,555,000 are realized.”

The Seventh Day Baptist Senator, who received a congratulatory telegram from the President during the hearings, gave a high tribute to the blind people whom he had sought to encourage by his legislation. He spoke of how courageously they had taken advantage of all their opportunities, maintained their self respect, provided for their families, and held many positions of responsibility in varied fields of activity.

Whenever one sees a blind person operating a vending stand in a public building, the facts given above may well be borne in mind.

Statement of Belief
(Continued from page 7)

of God. It has special meaning as (1) a memorial to the fact that God created man in His own image and as a reminder that God watches over and protects all of His children. It has special meaning as (2) a reminder that God watches over and protects all of His children.

I believe that Jesus and the disciples kept the Sabbath as a holy day, in the traditions of their people. Jesus gave no hint that He did not expect His followers to observe the Sabbath. The change from Sabbath to Sunday as the day of worship for most of Christianity has no scriptural basis whatsoever. In accepting the seventh-day Sabbath we admit a tremendous change which has never been successfully transferred to Sunday, and in my opinion never can be.

Seventh Day Baptists need to do a great deal in the field of Sabbath observance. We need experimentation, education, and new writings. If Seventh Day Baptists are to make an effective contribution to the world, and justify their existence as a separate denomination, they must demonstrate to people not only that the Sabbath is right, but that it is a blessing and a joy. This will not speak from second-hand knowledge. They must speak from experience.

Seventh Day Baptists can perform a special service to Christendom and the world because we speak from a heritage of freedom that is not shared by most other groups. Our witness to the Church is becoming increasingly needed in the light of the current trend toward "Sunday laws." After frankly recognizing our own self-protective needs in opposing such legislation, we can advocate a position of religious freedom and separation of church and state, as opposed to religion by legislation, as well as speaking of man’s needs for a Sabbath and the claims of the seventh-day Sabbath.

The Church and the Ordinances
I believe that the Church is "the whole company of redeemed people," banded together because of common experience of God through Jesus Christ. The Church is the place for doing Christ’s work in the world. Though it has a perfect Lord, it is not a perfect institution. For the Church is made of imperfect people. The Church does not mediate between man and God. It is not necessary to be a part of the church in order to receive salvation. A person can be effective in many ways without being an effective Christian totally apart from the church.

A local church is a "gathered community of believers." It is to be found wherever worshipers gather. Each local church ought to be a little center of the Kingdom of God. The basic tasks of the church are worship, evangelism, nurture, fellowship, and service.

If the Christian Church is going to do a really effective job in the future, it seems to me that it may need to make some real changes or improvements. First, its members must do a much better job of living up to its aspirations. Christians must live Christlike lives instead of merely talking about them. They must develop greater concern for people and their needs. In the second place, the church will need to become more flexible and adaptable, in terms of such things as worship forms, church organization and programs. The church will need to be constantly re-examining itself, seeking to recognize what is basic in doctrine and practice and what constitutes the accretion of class, culture and time. It will need to be willing to shed off the non-essentials in order to maintain vitality.

I accept the ordinances of baptism and the Lord’s Supper, as originated by Jesus and the early Church. The purpose of the ordinances is to communicate the experience of the Christian community to its members. I do not believe that either of the ordinances has any power of forgiveness within them. Whatever meaning they have is in terms of the understanding of the individuals who participate and observe.

I believe that baptism by immersion is particularly meaningful as a symbol of death to the old life, and rising to new life in Christ. It seems likely that this was the form the early church used for baptism. It is as a conscious and public demonstration of faith seems a much more meaningful practice than baptism of infants, who are unconscious of what is going on.

Conclusion

I submit to you this statement of my beliefs, as they are at this moment. I see confusion not as a fulfillment, but as a beginning. So, I do not intend that this shall be a final statement, but pray that I may continually grow in understanding and in discipleship.

Dusty Christians

Two Christian men were talking together. One said, "I am so glad that God knows our frame, and He remembers that we are but dust;" to which his friend, "but do you really think we ought to be as dusty as we sometimes are?"

That was a good answer! That is why our prayers are, "Lord, increase our faith!" We remain in the dust when we have no business to be there.—Alan Redpath in The Royal Route to Heaven. (Fleming H. Revell Company.)
ECUMENICAL NEWS

Pentecostals in World Council?

One of three churches applying for membership in the World Council is the Iglesia Pentecostal de Chile. These applications cannot be formally acted upon until the assembly meets in New Delhi, India, next November. This is the first application of a pentecostal church. If accepted, this Chilean Pentecostal Church would add another element of diversity to the churches with pentecostal emphasis were the majority of emphasis might result if the majority of the churches with pentecostal emphasis were to seek and gain membership in the WCC.

Their world membership is large and increasing very rapidly. At the present time pentecostal denominations. Construction will begin immediately. The building is expected to be completed assured," WCC officials have announced. It is the first time the Standing Committee on Correspondents has admitted a representative from a news service of a Protestant denomination.

Ground Breaking at Geneva

A ground-breaking ceremony for the new headquarters building of the World Council of Churches was held Wednesday, June 21, in Geneva, Switzerland.

The 250-office building will be constructed at a site on the northwest side of Lake Geneva, a short distance from the Palais des Nations and headquarters of the World Federation, the World Presbyterian Council, and World Council of Churches for doctrinal reasons.

The ceremony came midway during the meeting of the WCC's Executive Committee, June 19-24, at the World Council's Ecumenical Institute, Bosco, near Geneva.

The new building will house the WCC's present staff of 180 persons and also about 100 persons on the staffs of the Lutheran World Federation, the World Presbyterian Alliance, the Ecumenical Institute, and other WCC-related bodies.

The ceremony was attended by representatives of the United Nations, the Holy See, the World Council of Churches, and the Ecumenical Institute. The ceremony was opened by the President of the Executive Committee, Dr. R. N. H. M. van der Meer, who gave an address on the occasion. The Secretary General of the World Council of Churches, Dr. W. B. Garrett, addressed the ceremony and presented the plans for the new building.

The WCC's Executive Committee has approved the construction of a new building to house its headquarters. The building will be located on the northwest side of Lake Geneva and is expected to be completed in June 1963. The ceremony was attended by representatives of the United Nations, the Holy See, the World Council of Churches, and the Ecumenical Institute.

The sermons, which were delivered by Dr. Garrett, were based on Hebrews 11, 1-3 and Romans 8, 6-11. The message concluded with the words, "This is the end of our work here and now. We are going home to be with our Lord."
expressed his enjoyment of the past eight years spent with the North Loup and Scotia churches, and requested them not to ask him to return to perform any pastoral duties, but to leave the anticipation and experience to the new minister.

At noon a fellowship dinner was enjoyed. Pastor Soper and family (following a morning service at Arcadia) arrived in time for the dinner, and during a short program Pastor and Mrs. Soper sang two duets. Then they left for Sargent where he performed a wedding ceremony. This is mentioned because of the exchange of pulpits and the friendship and fellowship which has existed between Pastors Soper and Buehler and the two church groups during the past four years. We sincerely hope it may continue.

That same Sunday evening the social at the Seventh Day Baptist Church was a farewell to the Sopers. The program included slides of the missionary work in Africa.

Clare Clement, church moderator, with well-chosen words, said he would like to reverse somewhat Pastor Soper's message of excess luggage and say that both Pastor and Mrs. Soper were leaving a great deal of luggage. Not only to members of our church — pleasant memories of splendid messages, fellowship and music — but also to the community and surrounding territory. Pastor Soper has preached in many other churches, often visited the hospitals, and has won many lasting friendships with his friendly smiles and words of comfort.

Mrs. Soper has conducted the youth choir and often substituted for the leader of the senior choir and played the organ or piano. She taught music in the Ord High School, directed the Ord Methodist choir, and has taught both piano and vocal pupils in the North Loup community.

A gift — an electric frypan and toaster — was presented from the church, and many other groups and individuals also gave gifts. One was a Bible from the youth group taught by Pastor Soper. A large number from the Methodist church and several from other towns were present. The family will be greatly missed and we wish for them God's richest blessings. They left June 22 for a brief visit with his parents, then to Boulder, Colo., the first week in July.

Rev. David Clarke and family are expected in North Loup to begin services July 1. When Mrs. Clarke (Frances Polan) comes to North Loup, and Mrs. Soper (Marian Coon) goes to Boulder, each will return to a childhood home where their fathers were former pastors.

BATTLE CREEK, MICH.—At a recent church meeting, it was voted to release Pastor and Mrs. Davis to attend the Missionary Training Conference in Meadville, Pa. He will be resuming the pulpit July 15. This session is in preparation for their service in British Guiana. When their service ends there, their plans are to enter Hartford Seminary Foundation, Kennedy School of Missions, Hartford, Conn., for further training.

The church voted that the moderator appoint a committee to select a projector and screen for the church and, when funds are available, to purchase them.

Rev. Rex Zwiebel of Alfred, N. Y., has been secured to serve as director of the youth camp (July 9-16). Others on the teaching staff will be the Rev. Don Sanford, Miss Mary Neil, Miss Joyce Sholtz, and Mrs. R. T. Fetherston.

BIRTHS

Sweredink.—A daughter, Doris Marie, to Mr. and Mrs. Thomas Sweredink of Verona, N. Y., on March 5, 1961.

Thompson.—A son, Paul Eugene, to Mr. and Mrs. Harold Thompson of Oneida, N. Y., on April 11, 1961.

OBITUARIES

Babcock.—Lillian, daughter of Benjamin Thomas and Moriah Ayers Babcock, was born in Humboldt, Nebraska, June 19, 1877, and died June 18, 1961. Having spent her years of childhood and youth in Nebraska as one of nine children in a dedicated and Christian home she came with her family to the California area. As a young lady she accepted the Lord and was baptized into the Christian faith and throughout her remaining lifetime was known to be an active and faithful Christian and church member and will long be remembered for her generosities in giving toward missionary efforts both at home and abroad. Funeral services were conducted in Riverside on June 22, by her pastor, Alton L. Wheeler, and interment was at the Olivewood Cemetery in that city. She is survived by one brother, Robert Babcock, and one sister, Bessie Herbert, and six nephews and nieces. — A. L. W.