December 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.

The above program is entitled "The Marlboro Voice" has made its appearance under the sponsorship of the Youth in the Sabbath School with Ray and Barbara (Bivins) Froding as editors. It is a modest, 8-page mimeographed paper, legal size, folded, such as newspaper. 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 communication and service in this community.

**Obituaries**

Olsbye.—Clarence James, son of the late Ole and Anna 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 Greene, Milton Junction. He married Bernice Miles Jan. 25, 1912, 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 1923 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 (Elonore) 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 Appol 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 pastores 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 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; Allisoen 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.

**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.

**Deaths**

Davis.—A daughter, Jonna Elaine, to Arden and Janice (Scott) Davis, of North Loop, 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 Mealing, to Deacon J. Aaron and Lda (Ching) Price, of Palatka, Fla., on November 8.

**Births**

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.
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, when we 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 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 heretic and is disgracefully un-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. We may place 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 tomorrow 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 and earthly little nourishment? Have we guided our lives by the fashions and standards of the unregenerate society in which we live or have we stood our ground as stalwart, upreaching trees "planted by the rivers of water," and not 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 in ourselves that progress we can 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. But we have found our Christian faith deepened by outward circumstances or by new and challenging insights let us be free to acknowledge and to humbly testify of the same to our friends and neighbors. If there has been little perceptible growth let us boldly take ourselves out (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 probably explain 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 and recorded in books. The New President is also saying highly important messages to the American people.

Let us take to heart the following words of President Johnson:

"Let us now 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 the easy. If there are more people coming into the White House than there were in the White House when the 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 current generation is not necessarily more accepting the tasks ahead of us. It is this 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 current generation is not necessarily more accepting the tasks ahead of us. It is this 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 current generation is not necessarily more accepting the tasks ahead of us. It is this 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 current generation is not necessarily more accepting the tasks ahead of us. It is this for our church to minister to them, bring them to salvation and enlist their support in the ongoing program.
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 church growth, which causes 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. Trimbble 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 in some way to 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 city. It is within the metropolitan area from southern Maine to Washington, D.C., and including about one third of Eastern Pennsylvania is counted as metropolitan. In this area there is a large percentage of Seventh Day Baptist churches. Among the numerous areas throughout the nation that make up the metropolitan area is the whole of Central New York State extending west from Albany and

### HAPPY NEW YEAR!

By Edwin Raymond Anderson

Somewhere in the moonlight 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 the laughter of a joyous shout 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 sentence of law, 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.

And how 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, "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.

Changes! The former wearsome days will all be part of the past. When you begin with Him, life really begins, and the days become 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, you have something to 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 two forms from the American Tract Society, Dedall, 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 the planners who 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 exhibit. 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 exhibit will be called the "The Wycliffe Bible Tribes Building." Its potential exhibit will be a heroic mural ten feet high and over
100 feet long entitled "From Savage to Citizen." While most of the other ex-
hibits at the Fair are emphasizing the Space-Age, the transistors 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 Wydiffe 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 Wydiffe should have a pavilion at the Fair when the larger translation work of the American Bible Society has decided against an exten-
sive display. Dr. W. Cameron Town-
send, 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 con-
cept of their nature or how long they have been there. 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 in the next year 2,000 of 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 meet the needs of these countless thousands."

Impressions of NCC Assembly
By Oscar C. Burdick

Each delegate to the National Council As-
ssembly in Philadelphia was asked by the chair-
man of the delegation, Dr. Wayne R. Rood, to write his impressions for inclusion in ab-
reviated form in a composite article for the Sabbath Recorder. Some of the thoughts of Oscar C. Burdick of Berkeley, Calif., not re-
cived in time for that article, are reproduced in the following sections:

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 moments of intellectual content which tax one's knowledge and discernment in theological, economic, political, and sociological issues.

Twice during the week there were meet-
ings of the Division of Education and Missions to which 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 to 40 in each of Race, Peace, Technology, and Livelihood, and Faith and Order. I was the Bible study leader for one of those sections for Bible study.

The disbursements to 73 Japan missionaries and 66 missionaries 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 prized themselves on granting liberty of thought and action from their denominational restrictions.

For years, both as a young person interested in the future of our denomina-
tion, and more recently as one going through the processes of education, ordination, and accreditation, I heard much about this subject. I came to believe that since liberty of thought is one of our cardinal doc-
trines, Seventh Day Baptists should welcome any human into the church re-
gardless of his relationship with God. It was only during the 1963 Conference ses-
sion at Fort Collins that a fellow pastor, concerned with my reaction to discussions concerning our Statement of Belief in the "Special Conference Committee to Con-
ter Theological Issues," pointed out where I had misunderstood the doctrine by showing me the first sentence in the general statement introducing the "State-
ment 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. By themselves, 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 Chris-
tians." So Jesus describes the ministry of the Holy Spirit as that of comforter, teacher, testi-
fy, judge, 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 church. It is more ob-
vious 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 out-
side of Christ are not taught, guided, led, or possessed by the Spirit, for these things are foolishness unto them. Since this is true, we need to hold to the precondi-
tion to the granting of "liberty of thought." A person must first be recipi-
ent of the Holy Spirit and under His in-
fluence before this cherished freedom can become "an essential condition for the guidance of the Holy Spirit." The Bible is clear in declaring the necessity of 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 "work" upon them. The need for the imagination can we bring them un-
der the guidance of the Holy Spirit by granting them "liberty of thought." Any liberty of thought must be incomplete be-
cause of our human limitations. But we can allow freedom to those who already have it. Jesus said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8: 31-36, 32). Freedom of conscience cannot be main-
tained without personal revelation of the Son. He has revealed Himself in His world, His Book, and His Son. Being bound in Satan's kingdom of
THE SABBATH RECORDER

DECEMBER 30, 1963

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 the time Pastor Davis expressed intention to make the long journey necessary to visit the Bona Ventura Seventh Day Baptist churches 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 will be 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 Christ. When they returned to 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 next year.

“From the Pomeroon, I returned to the Essequibo coast on Monday where I paid an unexpected visit to the Dartmouth church. I found there also were two meetings being held there. After meeting Pastor Tyrell, 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 Tyrell). Sister Fraser came from Georgetown to Dartmouth, and after visiting all the churches, she decided she liked our church best. We are indeed blessed to have her dedicated services.

“Deacon Scipio and I set up half the night’s schedule to be sure and catch the 3:00 a.m. bus to Adven­ ture. 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 Mus­ lem’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 near country.

“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 then stated 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 to Christ.

“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.”

Unique Bible Series

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 cooperation 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 was followed 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, dust 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.

Sin, a person must accept God as just and holy, admit the sinfulness of his own sin, and receive Christ 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.

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 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” Hevenor, a pioneer nurseryman in this area. They stand as living monuments of natural beauty even as do the traditions of the established church, but we pray the Spirit will lead them all to Christ.

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

The correspondent from Roanoke who
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 worldwide 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 S. 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.

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 cannot be recommended to those who are interested in this subject. A book of only 138 pages, including selected bibliography and index, it can be read in two or three hours. It is dependent 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 Westminister Theological Seminary is a missionary in Eritrea, Africa, under the American Evangelical Mission.

The superiority of this book over others is to be found in its spirit, tone, fairness and accuracy. While his conclusions are not favorable to the Seventh-day Adventist movement, 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. It falls short of them. Mr. Bird suggests that even ninety-nine per cent might not be a passing grade. It depends (as with the Judaeans of Galatia) whether or not the one or two doctrinal divergences are vital. It is not fair, says the author, to denounce Adventism by a vague term of "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 continue 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 elucidating. It is not so much against the Sabbath as legalism or "commandment keeping." What he dislikes is that Adventism is accurate and concisely informative. While his conclusions are unfavorable to the Seventh-day Adventist movement, 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. It falls short of them. Mr. Bird suggests that even ninety-nine per cent might not be a passing grade. It depends (as with the Judaeans of Galatia) whether or not the one or two doctrinal divergences are vital. It is not fair, says the author, to denounce Adventism by a vague term of "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).

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 Ozin Morris of Atlanta, a survey specialist, who helped direct the work for the 18 participating denominations.
CHRISTIAN EDUCATION — Sec. Rex E. Zwolak 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, Game, etc. We recommend it for our 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 Texas High. She enumerates 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 left Alabaster, Alabama, and Milton until Feb. 22. From there she will go to White Cloud for 10 days, beginning Feb. 23.

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 work. He tells of their meetings and projects.

Junior High Conference, 1964 Mrs. Theona Rasmussen will be the director of the Junior High 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 1. 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 Bevia's invitation to him, as an expert 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 and Why Our Denominations," etc., and he has served on the Association Press Committee for more than ten years.

Filiopinsi Mission Expose were 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 mission if he could translate and print tracts in his own language. He therefore translated "Christian Baptism" and "Statement of Belief." By the end of November that year he had printed and distributed 2,000 copies. Mr. Ibarra experienced unexpected delays in delivering 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 the year. Mr. Ibarra appealed for temporary help from this country and hastened (from a sickbed) to the city of Ilagan 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 engaged in a new work for the Lord.—Secretary of Tract Society.

THE SABBATH RECORDER

MISSIONS — Sec. Everett T. Harris 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's organization 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 ended if he is about to go. 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 Missions, succeeded Dr. Luther A. Gotwald in the office of executive secretary July 15, 1963.

Dr. Stowe stated that this is a time of change in the workings of our missions 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 evangelical efforts. How can the Church World Service organization develop and merge its mission to serve in 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 '40s 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 membership 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 64,444,630 members for 1960. The membership gain of Protestants is given as 494,975 or 0.77 per cent. The membership in the 31 Protestant, Anglican and Orthodox denominations constituent to the National Council of Churches totals 40,605,228.

The Roman Catholic membership figure is 43,966,000, 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 45,006,000.

The Protestant churches, which have generally emphasized the Sunday school,
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 in industry, a tribute to the late President and to the "digging" 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 race relations, and dedication that the next fifty years may indeed be a "serene career with the Dodgers" (then of Brooklyn) in 1947.

Married in 1946 and the parents of three children, Mr. and Mrs. Robinson live in 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."

Coiined 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 for us, and the gods of the copybook headings said, 'If you don't work, you die.'"

THE SABBATH RECORDER

Retired Minister Honored

Erl O. Sutton, D.D., pastored the Seventh Day Baptist Church, was honored with a reception given by the deaconate at the pulpit of the church on Friday 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. Treval 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 half mile; Salem; Black Mountain, seven miles and over two hills; Middle Island, over a hill and down a stream.

College classes closed on 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 retired minister's home 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 16,111 churches with 1,187,974 members. In 1914 at the 100th anniversary of the organization, Baptists had grown to 52,973 churches and 5,149,878 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 over 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 co-operated in public relations work in the 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; the National Baptist Convention of America; National Baptist Convention of Canada; National Baptist Convention of the Triennial 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 common objectives and activities can be expected to increase. A proposed North American 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 will be as successful as the past fifty years, leading to the next quarter century, 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.

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."

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

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.