

The Sabbath Recorder

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[Editor's Note: This is a project of people in the Los Angeles Seventh Day Baptist Church and is a labor of love for missions. The stamps offered are from all over the world and are gathered from persons and business concerns having very wide correspondence. Perhaps some of our readers would also like to contribute stamps.]

Marriages

Cott - Spaine. — At the Seventh Day Baptist Church, Alfred, N. Y., on Sabbath afternoon, December 19, 1959, Richard L. Cott, Almond, N. Y., son of Worth L. and Margaret Moxie Cott, and Mary C. Spaine, Alfred Station, N. Y., daughter of Thomas and Eva Jacox Spaine, were united in marriage, the groom's pastor, Rev. Arthur C. Guild, and the bride's pastor, Rev. Hurley S. Warren, officiating.

Hendrix - Roberts. — George Harrison Hendrix and Mrs. Lola Roberts, both of Denver, Colo., were married the evening of December 30, 1959, in the Boulder, Colo., Seventh Day Baptist Church, by Pastor Emeritus Erlo E. Sutton, D.D., in the presence of members of both families, children, grandchildren, and brothers and sisters.

Nagel - Hibbard. — John Bert Nagel, son of Mr. and Mrs. Emile Nagel of Angie, La., and Beatrice Pearl Hibbard, daughter of the Rev. and Mrs. Theodore J. Hibbard of Walker, La., were united in marriage in the First Presbyterian Church in Hammond on November 12, 1959, the bride's father officiating.

Births

Brown. — A daughter, Deborah Kay, to Kenneth and Ethel Bee Brown of Salem, W. Va., on October 30, 1959.

Burdick. — A son, Jeffery Wilson, to Mr. and Mrs. Eugene Burdick of De Ruyter, N. Y., on December 5, 1959.

Meldrim. — A daughter, Julia Esther, to Mr. and Mrs. Lester Meldrim of De Ruyter, N. Y., on November 3, 1959.

Rosa. — A daughter, Edith Jane, to Mr. and Mrs. Ed Rosa of Pomona, Calif., on December 3, 1959.

Williams. — A daughter, Lesa Falene, to John and Eulala Davis Williams of Follansbee, W. Va., on November 28, 1959.

Accessions

Plainfield, N. J.

By Baptism:
Miss Laura Galindez

By Testimony:
Mrs. Mary Cecere
Rubin E. Simons

Obituaries

Maxson. — Hattie Pierce Lane, daughter of Harrison and Sarah Esther Pierce, was born at Dodge Center, Minn., May 29, 1877, and died in Porter Sanitarium, Denver, Colo., December 24, 1959.

The family settled in North Loup, Neb., when she was a child, and there she grew to womanhood and was married to William Hascall Lane at Ord, Neb., March 8, 1899. They went to Cherokee, Okla., in 1902, but went back to Nebraska by covered wagon in 1912, and settled on a homestead in the Wild Horse community north of Bayard. They later lived in Gering and Scottsbluff, that state.

Two children and the husband preceded her in death. Four sons and two daughters survive: W. L. Lane, Lander, Wyo.; Everett, Erlo, and Fred, of Scottsbluff; Mrs. N. E. (Rue) Collett, Bakersfield, Calif., and Mrs. E. T. (Ruth) Babcock, Santa Ana, Calif.

Mrs. Lane was married to Deacon Lyle E. Maxson of Englewood, Colo., Aug. 12, 1954, who survives with his children, to whom she was a beloved "aunt" - stepmother. There are also twenty grandchildren, forty-six great-grandchildren, and one great, great-grandchild.

The funeral was conducted by Pastor Emeritus Erlo E. Sutton of the Boulder Seventh Day Baptist Church, in the Olinger Mortuary, Englewood, Colo., with interment later at Scottsbluff, Neb.

— E.E.S.

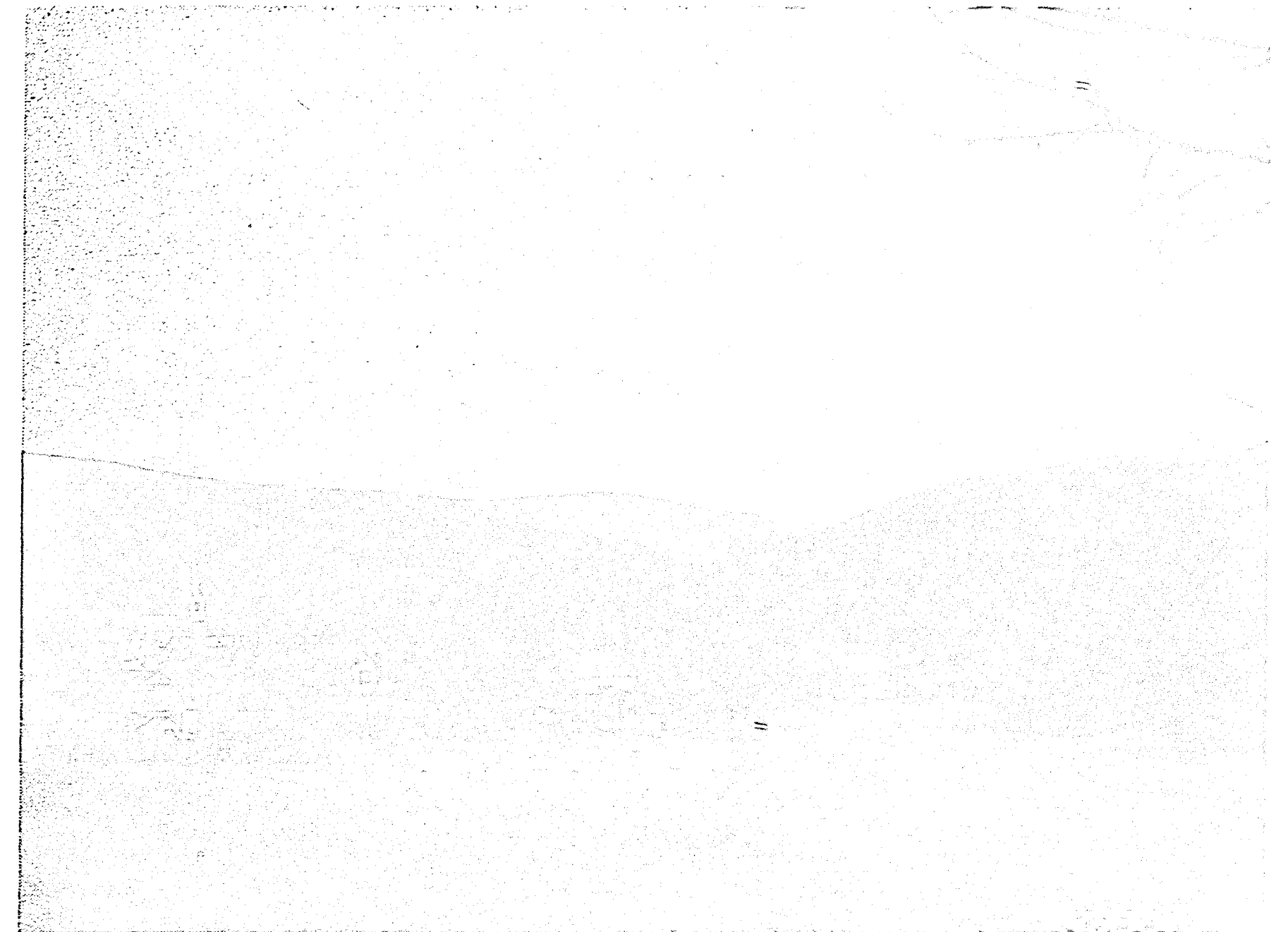
Zwiebel. — Mrs. Altha Hughes, daughter of Matilda Lippincott and William Van Horn Hughes, was born Jan. 22, 1893, at Jackson Center, Ohio, and died at the same place following an illness of several weeks on Oct. 29, 1959.

She was a life-long member of the local Seventh Day Baptist Church of which she was clerk at the time of her death. On Jan. 12, 1913, she was married to George M. Zwiebel. Two of their sons are now in the ministry. Mrs. Zwiebel had been a widow since 1936.

Surviving are three daughters: Mrs. Nadine Horvath, Mrs. Phyllis Judy, and Mrs. Sandra Mintchell; three sons: Carl, Rex, and Doyle; 13 grandchildren and two step-grandchildren; and one great-grandchild.

Memorial services were held in the Van Horn Funeral Home and were conducted by the Rev. Clifford W. P. Hansen of Salem, W. Va.

— D.K.Z.



U.S. Forest Service

THE VILLAGE CHURCH, A STABILIZING FORCE

Sheltered by surrounding hills lies many a New England village built by our fathers in days long gone. Those builders, looking to the present and future welfare of their community, dedicated ground for a village church and sacrificed to rear up a house of God with a gleaming white steeple pointing heavenward. In such churches lives were shaped and leaders reared up. Ours is the continuing task of stabilizing our communities by supporting our churches in such a way that our posterity recognizes that Christian faith surges strong in our lives.

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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Anti-Semitism Unchristian

The current, or recurrent, wave of anti-Semitism that has rolled across the ocean from Europe is probably not well organized and not particularly vicious, compared with previous crestings of such waves. Jewish leaders in this country indicate that studies have proved that the best way to cope with these annoying acts of vandalism and ill will is to ignore them. That may do for the attitude of the victimized group but can scarcely satisfy the Christian conscience. We must face the fact that anti-Semitism parades (or slinks by night) under the name of Christianity.

No greater contradiction of terms can be imagined than anti-Semitism and Christianity. How can the same person hate the Jews and love Him who was born as a Jew and came to save His own? How can one call himself a Christian and hate those whom Jesus loves? It may be answered that some Jews do things that are irritating and not quite in accord with what some of us think of as the American way of life. We do not have to approve of such acts or to make such people our best friends. Some Gentiles also are terribly irritating and commit acts contrary to our generally accepted way of life. The courts are open and justice is meted out, generally without fear or favor. People have a right to be judged individually by their merits and not by generalization. It would be like saying that because we have problems of juvenile delinquency all American children are bad and we should burn down every building in which youth assemble.

Perhaps we are only saying the obvious. Nearly everyone will agree in principle. Let us go a step further. The real Christian is not one who utters platitudes about brotherhood and tolerance, but one who so loves Christ that he wants to evangelize those of other faiths whom he has spoken of as brothers. Evangelization is not preaching at masses of people like an artilleryman secure behind a hill. Our aim should be to reach the Jews for Christ. The converted Jew is even happier than the converted Gentile. His joy seems to know no bounds. Christians cannot win Jews to the new life in Christ without an outgoing love for them — which is the opposite of anti-Semitism.

These acts of vandalism against Jewish places of worship are not the deeds of responsible Christians but Christianity gets the blame. Such things foster the oppressed and discriminated-against feeling that permeates so much of Jewish writing and makes the work of evangelism much more difficult. The least we can do is to publicly disavow all anti-Semitism. We ought to do more. We ought to take the attitude of the apostle, "My heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

Church-State Problems

In Report from the Capital, published monthly by the Baptist Joint Committee on Public Affairs, the attitudes and actions of various state and national Baptist bodies were summarized at the end of the year with editorial comment.

Baptists do not seem to be entirely agreed as to how far to go in every aspect of the separation of church and state but they are becoming increasingly aware of the problems and are apparently willing to go farther than most other denominations. Some state conventions have refused to accept at token prices hospitals built with federal funds. The Texas Baptists repudiated the practice of leasing a hospital built by the aid of Hill-Burton funds. Arkansas Baptists did not follow suit but continued to lease a \$2.5 million Hill-Burton hospital in North Little Rock. Other state conventions are taking such matters under serious study to determine whether or not current church practices conform to a strict application of the principle of separation of church and state.

The big subject of tax exemptions for church institutions is going to be the main issue discussed in the 1960 Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs. It is already a much discussed subject. The January 4 issue of Christianity Today carries a long editorial, "Taxation and the Churches," which takes a less definite stand than Baptist leaders are now advocating.

When one begins to study in depth the issues of religious liberty and separation of

church and state it is evident that some commonly accepted practices in Baptist or Seventh Day Baptist churches need to come under scrutiny. All too readily churches and church institutions accept various forms of government assistance which compromise to some extent the principles which we profess. It is the consensus of opinion among many clear-thinking Baptists that unless they apply those principles when they hurt they cannot consistently stand against the abuses of liberty advocated by other bodies.

Report from the Capital points out that 12 conventions passed resolutions or took actions on the use of public tax funds for church institutions. These actions were primarily aimed at the increasing pressure of Roman Catholics for a share in the tax funds to aid their sectarian schools. Some have pointed out that it is not enough to try to stop this Catholic expansion at public expense; we must keep our own shirts scrupulously clean.

Our readers may well be urged to keep a close eye on what other Baptist communities are doing to apply the principles of church-state separation because their thinking on such matters is so nearly like our own. Some words of caution, however, are in order. We cannot assume that all people see related issues in the same light. The article from Washington referred to several times above contains this sentence: "Several states asked their legislatures to enact laws regulating the liquor business, prohibiting pari-mutuel gambling, and to tighten up on the Sabbath laws."

Our people see a rather sharp distinction between Sabbath laws and the other two items. Sabbath laws, we contend, are essentially religious and should therefore be avoided. Many Baptists, but apparently not all, see the inconsistency of seeking state aid to safeguard the religious observance of Sunday. We would urge upon these Baptists the application of their espoused principles in an area where it may hurt almost as much as in the pocketbook — as is the case in the tax question.

May God grant all of us the ability to see as clearly as we think we do!

Anonymous Letters

Judging from this editor's experience, not many people write unsigned letters or articles for publication. Our file of anonymous letters is very thin indeed. Recently, however, two such articles or letters have come. The editor feels that our readers would be much benefited by the thoughts expressed in the brief articles and he would be perfectly willing to withhold the name. As a matter of principle, however, he thinks that he should know whose name is being withheld.

The writer of one of the unsigned letters mentioned above asked that we print his problem and our answer to it. Although the domestic and spiritual problems for which this man sought solutions are such as would tug at the heart of any pastor or erstwhile pastor, the editor can neither publish the letter nor give personal counsel — because there is no name or address.

What can we say? Much as we would like to help in the case of the good article and in the case of the personal problem, at the moment we can only promise to make these things a matter of personal prayer and concern. Let's sign our correspondence, as almost everyone does.

An Appeal to Youth

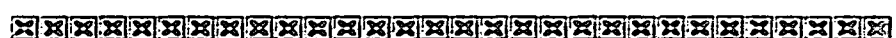
Judging from reports of previous years there is almost no church in our denomination which does not in some way recognize Youth Week or C.E. Week which embraces the last weekend of January and the first weekend of February. Wherever possible, pastors arrange to have the young people give talks during the Sabbath morning service or take entire charge of the worship period. Plans have doubtless been made to do so again this year. It is in this regard that the Sabbath Recorder makes an appeal to youth.

You may be a young person of high school or college age or perhaps a little older. If you have been asked to give a talk on Sabbath morning or at some other time during Christian Endeavor Week, you may feel that you are not qualified for such a responsibility. We hope you



MEMORY TEXT

For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law. Romans 2: 12.



do feel that way, for not many would want to listen to you if you didn't. But we have known young folks to be so discouraged by their lack of ability in public speaking that they did not do their best. Others have tried hard to put into words something that would seem to the audience to be an acceptable talk. According to our observations over many years, audiences are not critical, they do not expect too much of their young people. We appeal to you to make your message, whatever the topic, a message from your heart, for nothing is more acceptable in a message than the ring of sincerity.

There is another appeal we would make. It is the appeal of the larger audience. Prepare your message to fit the local situation but try to think in terms of young people everywhere, of churches in other places, and of those who might be benefited by reading your thoughts in the Sabbath Recorder or some other publication. Not every talk given on Christian Endeavor Day can be printed, but we would like to see several of them appear on our pages. Your experiences, your hopes and aspirations, if well expressed, should go beyond your local church. Why not ask your pastor or advisor to pick out one or two of the best talks and send them to the editor? If you are speaking, make yours good.

Free Time for Religion

A survey conducted in November by the National Council of Churches shows that free air time for religious programs of all faiths amounts to 3.1% of all program time. Radio donates 3.5% of its time and television 1.7%. The amount of free time varies from city to city for the 141 commercial stations surveyed.

February Special Issue

The second week of February is the time that all regular subscribers to the Sabbath Recorder will receive an enlarged special issue in two colors. It will be a truly outstanding copy full of interesting articles by a wide variety of our best writers. To suggest that this material will be treasured by our readers is to put the emphasis in the wrong place. It is not designed to be treasured like a light under a bushel but to be distributed in quantity to give light to many homes.

Subscribers are urged to make arrangements immediately for extra copies. The price is 15 cents each, 10 for \$1, 100 for \$8.50. Those who are situated so they can do so may pool their orders through their home church to take advantage of the lower rate, but there may not be time enough for that. The Sabbath Recorder is willing to handle orders for as few as 10 extra copies but would like to see more folks ordering 100 or even 1000 — as one person did the last time.

The Rev. C. Rex Burdick, who edits this new issue, has put great care into his editorial material, his selection of subjects and writers, and his use of color and illustrations. He states his purpose as follows:

"It has been the editor's purpose in the preparation of this issue of the Sabbath Recorder to bring to our thought and attention some of the basic factors which relate to the life and work of the church. It is presented with the hope that readers may find a richer and more meaningful church life through its study and that the church may increasingly become the force in the world that God intended it should be."

Some of the articles are as follows:

- "Concerning the Meaning of the Church"
- "The Holy Spirit's Work in the Church's Life"
- "Why I Go to Church"
- "A Meaningful Prayer Life"
- "Blessing Through Sabbath Observance"

Among the writers are: Earl Cruzan, Alton Wheeler, Ralph Coon, Robert Lippincott, and David Pearson.

Dr. S. Orestes Bond

In Memoriam

It was a year ago, January 11, that Dr. S. O. Bond passed from this life at a ripe old age. A tribute to his life and influence was published in the Sabbath Recorder as soon as possible. Salem College, to which he gave a major portion of his life, has recently released to its alumni and friends a beautiful memorial statement which is intended a pay tribute to a great Christian man and to encourage people to emulate his good qualities. Regretting that we cannot take space for all of it we hope that the excerpts here reproduced will be a stimulant to noble endeavor.

"Dr. S. O. Bond was more than the president of Salem College for thirty-two years, more than its president emeritus for eight additional years. He personified its very heart and soul. . . .

"At the time of his death he was eighty-one years old as the span of life is measured, but we are not without consciousness that his age was not one that can be calculated in terms of days and months and years. A useless life is short though it last an eternity; but a life like that of Dr. Bond, filled as it was with unselfish sacrifice for the benefit of his fellow men, was as long as that of the sturdiest oak. . . .

"Dr. Bond built bridges for others to cross. The hope of success, and not the goal or reward, was his stimulating and sustaining power.

"His was the wisdom that, contemplating humanity, led to tender compassion rather than cynical disdain. His was the philosophy that sought to solve rather than deny. His was the true art that searched for beauty everywhere. . . .

"Dr. Bond was humble without pretense, proud without arrogance, charitable without condescension, magnanimous without ostentation. He was constant and patient in adversity, and modest in the hour of triumph. To him the undeveloped mines that are in the soul to be wrought were brighter than gold and dearer than worldly treasure."

Pearsons to Visit Churches

Plans are being made for the Rev. and Mrs. David Pearson and daughter, Deborah, to visit the churches of this country during the coming months. A schedule of dates for the proposed visits will soon be going to pastors and church leaders.

Following the completion of the semester's classes at Gordon Divinity School, the Pearsons will visit Mrs. Pearson's parents at Paint Rock for a few weeks. It is expected that they will begin their schedule of visits in mid-March, going first to the churches of the Southland and arriving on the West Coast in time for Pacific Coast Association in April.

Pastor and Mrs. Pearson have consented to encourage greater participation in the Lay Development Program on the part of the churches, which program is currently being promoted by the Missionary Board. Of course, they will also tell of their five years of service and experiences on the Nyasaland Mission Field and will show beautiful slides to make their messages vivid and clear. Because of the twofold emphasis being presented, it is hoped that the churches will make arrangements for more than one speaking appointment for the Pearsons, giving them time to present their messages more fully.

British Guiana Missions

Many are deeply concerned over the crisis which has developed in our British Guiana missions program. The Rev. Rene Mauch has written again that Mrs. Mauch's health is such that he feels that plans for their departure to the British Guiana mission field will have to be delayed indefinitely.

The Missionary Board has sent Pastor Earl Cruzan to visit Mr. and Mrs. Mauch both as a representative of the board and also in a pastoral relationship.

The mission boat has been stored for the winter at Plattsburgh, N. Y. We understand that Mr. and Mrs. Kenneth Kenyon of Plattsburgh have offered their home as a place of storage for bedding, mattresses, etc.

A communication from the midyear meeting of Commission has been received which requests that word be sent to the churches that "any money which has recently been sent either to the Mauches directly or for them through Our World Mission budget or Missionary Board channels is being held until a decision is reached (concerning future plans)."

A letter from the Rev. Joseph Tyrrell, pastor of the Seventh Day Baptist Church at Parika, British Guiana, expressed the concern of our British Guiana brethren. He writes:

We are very sorry to hear of the sickness of Sister Mauch and we are praying to our Heavenly Father who is the greatest physician to touch and heal her. We will wait, "meekly wait and murmur not," for we are told in Scripture "... all things work together for good even to them that are called according to his purpose" (Rom. 8: 28). And we are admonished in 1 Thesalonians 5: 18: "In all things give thanks, for this is the will of God in Christ to you-ward." So everything is in our Father's hands, and whatsoever He wills, we give Him thanks and will wait upon Him.

Battle Creek Church Uses Personal Growth Covenant Cards

A letter to the members and friends of the Battle Creek Seventh Day Baptist Church contains a paragraph regarding use of the Personal Growth Covenant Cards which may stimulate ideas for similar use by other churches.

The letter states, "Enclosed is a 'Personal Growth Covenant.' If you have already made your commitment and have signed one, please give it to an interested friend. For this blessing is not limited to members.

"Check the items in which you especially would desire to grow. Add others as you prayerfully consider this covenant with God. Tear at the line; keep the smaller portion for a bookmark, and return to the pastor the larger portion. This will indicate your desire to grow.

"Perhaps at the New Year and again at Easter time you may want to make a self-evaluation of your efforts. In April at our Candlelight Communion Service, we would be happy to have you share with us your experiences in growth."

Farm and Ranch Editor Attends Church in Moscow

Imagine getting your greatest spiritual experience in atheistic Russia! We had just left Moscow's citadel of atheism, fantastically ugly Red Square, where thousands of subservients come daily to worship the incarnation of history's foremost mummies, Valdimir "The Body" Lenin and "good Ol' Joe" Stalin, their carcasses perfectly preserved in their glass showcase in the red marble mausoleum. They're the only well-dressed people in Moscow — all dressed up and no place to go.

Stalin had pronounced repeatedly: "Lenin is God The party cannot be neutral toward religion. Anti-religious propaganda is a means by which the complete liquidation of the reactionary clergy must be brought about."

Atheism or Starvation

A person can lose his job or be demoted for church attendance. Young people have to either be confirmed in church or join "youth confirmation" (Communist) groups. If they choose the church, they won't be able to get a job when they're old enough to work. Most people under 60 have sold out God for jobs, security, convenience. Or maybe they've simply concluded that coexistence, with atheism, is better than no existence.

Our Intourist guide had informed us that intelligent people don't go to church; that religion, which they refer to in the past tense, is a fairy story. With a straight face the beguiling guide had told us that churches were closed because the people no longer wanted them open; they had "learned better." In spite of this unsolicited wisdom, we drove from the ornate, atheistic Kremlin to a little out-of-the-way faded stucco Baptist Church on a narrow cobblestone street. The Central Baptist Church, one of the few open-for-business churches left in Moscow, was playing to its usual three-times-a-week standing-room-only crowd of about 1,000.

Behind the pulpit glowed a stained glass window inscribed with "Bog est lyubov (God is love)." It glowed quite differently from the diffused orange-colored

light which bathes the carcasses of the enshrined killers on display in Red Square.

Every face in the old sanctuary gaped incredulously as our obviously American group was led down the aisle. They grabbed for our hands as we proceeded to our pews which were gladly vacated for our unexpected visit. Their wrinkled old faces looked at us pleadingly. They reached out to touch us almost as one would reach out for the last final caress of one's most-beloved just before the casket is lowered. They were in misery and yet a light shone through the misery. They gripped our hands like frightened children.

A member of our group was unexpectedly called to the pulpit. His voice choked with emotion, he preached a sermon of love and faith, hope and truth.

"I believe very firmly in prayer," he said. "It is possible to reach out and tap that unseen power which gives us strength and such an anchor in time of need.

"Be not afraid. Keep this commandment: Love one another. Love all mankind. Truth will endure. Time is on the side of truth." Thus spake Ezra Taft Benson, Mormon Apostle and Secretary of Agriculture.

The secretary's wife and two beautiful daughters raptly drank in his words, with tears streaming.

As each sentence was translated for the audience by the Russian minister the women removed their handkerchiefs from their heads and waved them like a mother bidding permanent goodbye to her only son. Their heads nodded vigorously as they moaned, "ja, ja, ja!" (yes, yes, yes!).

As their gnarled hands folded in fervent prayer, it made you think of the ancient Christians about to be thrown to the lions. Most were old women. The old can attend church. They have no jobs to lose. They can "afford" to go to church. There was a handful of teenagers, one of whom stood beside me. I wished mightily that we could break the language barrier and talk. A youth with the courage to oppose history's most godless dictatorship to worship God!

(Continued on page 15)

We can learn to

Encourage One Another

By Edgar F. Wheeler

And let us consider one another to
provoke unto love and to good works.
— Hebrews 10: 24.

If the word "provoke" be understood too literally, the advice given in this text would seem quite unnecessary. It would be an unusual church indeed, if provocation among its members were not an occasional occurrence. I am speaking of the kind of provocation which does not tend to deepen affection nor to produce good works.

It should be obvious that in this passage of Scripture the word "provoke" carries a higher connotation. Without consulting a dictionary we can see the propriety of the word in this instance. To be provoked is to be aroused, to be stirred to deep feelings, to have an impulse to react to certain acts or circumstances.

In its highest sense, to provoke means just this. It means to arouse, to stimulate, to create a will and determination to love as we should and to live the life of Christ to the fullest extent possible. The Revised Standard Version of the Bible clarifies this very thought: "Let us consider how to stir up one another to love and good works." The Phillips Translation gives a similar reading: "Let us think of one another and how we can encourage each other to love and do good deeds."

Now, the writer of the text just quoted does not assume that those to whom he is writing can legislate and educate one another into the Kingdom. He is not presuming that men are essentially good to the extent that with a little bit of cooperation from one another they can get their thinking straightened out and solve all their ills.

He assumed that believers were by nature sinners, alienated from God by their guilt, and in need of a Savior, but now justified and at peace with God through the blood of Jesus Christ, and thus born again with holy desires and possibilities. In verse 10 of this chapter of Hebrews, he

says, ". . . we are sanctified through the offering of the body of Jesus Christ once for all." Since we have "boldness to enter into the holiest by the blood of Jesus" (v. 19) he adds: "Whereof the Holy Ghost also is a witness; for after that he had said before, This is the covenant that I will make with them after those days . . . , I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" (vs. 15-17). Therefore, he continues, "Let us draw near with a true (sincere) heart in full assurance of faith, having our hearts sprinkled from an evil conscience. . . . Let us hold fast the profession of our faith without wavering — for he is utterly dependable — and let us think of one another and how we can encourage one another to love and do good deeds" (vs. 22-24, KJV and Phillips Translations).

This Is for the Church

The Gospel of Jesus Christ was the premise upon which he gave the advice in Hebrews 10: 24. He recognized that this advice given to unregenerate men would not be workable. But he speaks to believers, those in whom a work of grace has been performed, who have committed their lives to God through Christ and have received the germ and possibility of new and holy life. This advice recognizes the weakness of men, but it is nevertheless practical because those who are in Christ can love as they ought to love and they can live holy lives in His power.

Thus we see in this verse the nature and purpose of the Church. It has come into being by the will of Jesus Christ, a fellowship of believers joined together for mutual help, for service and worship. It is designed to bring together the devotion, talent, and personalities of believers to promote the Gospel of Christ in the world,

and to nurture the development of the new-born spiritual lives of individual believers. The Scriptures express it this way: ". . . For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 12-13).

So this is the goal! To bring individual believers and the fellowship of believers to the "stature of the fulness of Christ." His holiness, His love, His purity, His strength! This germ of new life given through the redemption that is in Christ Jesus can reach this marvelous stature! Small wonder, then, that the author says in effect: "Don't let it die. Hold on to faith and do everything that you can to encourage the development of the image of Christ in every believer."

Encourage More Love

So, he says that first of all we seek ways to encourage the thing which is the very spirit of this new life — love. Our Lord declared that love was the fountain of all true obedience to God and service to fellow man. He declared it was the identifying mark of those who are His disciples: "By this shall all men know that ye are my disciples: in that ye have love one for another."

The fellowship of believers with its roots and hope in the love of God through Jesus Christ should nourish and practice that love and declare its possibility and power to the world. Its practicability as a way of life should here be proved in this Society within society.

It is to be feared that the church has in a great measure failed as an agent promoting this love. It has been torn by division, discord, and friction. It was so in the Early Church. We see the Apostle Paul wrestling with the problem in the fourth chapter of Philippians. Two godly women and faithful workers had "gotten into it," as we would say, and the apostle begs: "Be of the same mind in the Lord," and then he appeals to the other members of that fellowship: "I entreat thee also, . . .

help those women which laboured with me in the gospel."

Ah yes! A church fight! How some enjoy a good fight! Each combatant has sympathizers who have no special interest except to take sides — and the battle is on, while the world looks on in amusement at how people who love each other act.

But the apostle says that it is not only a matter of those directly involved loving each other and making peace. Every faithful member has a duty to promote love, to help create an environment in which hard feelings cannot survive. How we need to learn that! For love is the essential in the close companionship of the church. It alone can make us as considerate as we ought to be, enable us to bear with each other's various temperaments, be the source of healing and forgiveness.

Let us seek how we may encourage one another in love, remembering that love itself can produce love, and only that. The secret of Christ's winsomeness is revealed by John when he says, "We love him because he first loved us."

To encourage love in others, cultivate it in yourself. Practice loving thoughts of others, develop a deep concern over the welfare of others, be friendly to all the brotherhood without partiality, be helpful to others in their needs. When the individuals of a fellowship, the church, practice this, they are producing a fertile environment for Christian love. "Be kindly affectioned toward one another." Yes, it takes discipline and effort at times, but when we live in the atmosphere of divine love, it seems natural.

It is said that even an animal responds to love. Those who love dogs, it seems, are seldom harmed by even vicious dogs. How much more must it be true that we who are made to live in love will respond.

Encourage Good Works

Then we are told to investigate ways in which we can encourage one to active good works, that is, to godly living in every aspect of life. We were saved "unto good works," says the Apostle Paul. Holiness and obedience to God are those attributes of character and life that God pro-

poses to re-establish in men through His redemptive work.

There is something terribly wrong in a church where individuals can feel conscience-free and comfortable while pursuing worldly and careless habits and living, without any compulsion to strive for higher ways. If this be so, the church has failed. It is not doing the work the Lord intended that it should. Its members are not living as they should. The fellowship of believers should be of such Christlike atmosphere that it condemns sin even without a word. The word and example of believers individually ought to be such as to challenge every member to reach for the very highest. The spiritual tone of the church should be such that anyone who has anything to do with it will resolve to be more faithful to the Lord, to be purer in life habits, to be more diligent in service to the Lord, to give Christ His rightful place, or to be a better witness for Him.

One of our young ministers in his statement of Christian experience told of the influence of an old deacon in the church of his boyhood which was instrumental in leading him to enter the ministry. I would imagine that this young man was by the example and faith of the deacon "provoked" or compelled to give himself to the high calling of God. But it is not the job of deacons alone. It is the God-given duty of every believer to seek to make his influence and example a part of a church environment which will inspire others.

Provide a Climate for Growth

What kind of example do you set? What direction does your influence take? Several years ago some wheat and some poppy seeds several thousand years of age were found in a Pharaoh's tomb in Egypt. Having been kept in an extremely dry climate and shielded from moisture and sunlight, they had not sprouted or rotted. Out of curiosity, the finders planted the seeds. Imagine their amazement when these seeds, placed in a growing environment, sprang to life and grew to produce fruits. The germ of life had been there just waiting for favorable circumstances.

In the life of every believer there is placed a germ of new life with unlimited

possibilities through the grace of God. That life is thrown into a world that is hostile to its growth. But the fellowship of the church should provide the environment which will cause that new life to abound in believers. Let us provoke one another to love and good works.

The Grace of Giving

What a wonder it is that the Lord over all,
Whose wealth is unbounded, unknown,
Takes notice of everything done, large or small,
And so values the gifts from His own.

The earth is the Lord's and the fulness thereof,
All the land, and the silver, and gold;
The cattle and sheep upon thousands of hills,
All the wealth, and the riches untold.

"God giveth us richly all things to enjoy"
From out of His bountiful store;
For "Every good gift cometh down from above,"
And daily He blesses us more.

He gave unto us the "unspeakable gift,"
Of Jesus, the Son of His love;
To ransom our souls from the bondage of sin,
And bring us to Glory above.

Such wonderful love! 'tis the least we can do,
And a very small thing on our part,
To render the worship and praise due to Him,
And grant Him first place in the heart.

'Tis our privilege then to return unto Him,
A portion of what we possess:
The steward who's willing and faithful in this,
The Lord will assuredly bless.

Think not He's unmindful of anything given,
No matter how small an amount;
He desires not the gift, but the blessing for you,
That fruit may abound on account.

And Jesus beholds how we give unto Him,
The widow's two mites may seem small,
But she gave with a heart full of love to her Lord,
And to Him — "She gave more than they all."

A cup of cold water, He'll not overlook,
If given as unto the Lord;
How little it takes for the Savior to note,
And in glory to richly reward.

Who cheerfully, willingly gives to the Lord,
His promise of blessing is sure;
That He will provide an abundant reward,
Through Eternity, it will endure.
— Selected.

Filmstrips Available Stewardship

The filmstrip library of the American Sabbath Tract Society at Plainfield, N. J., announces the acquisition of another stewardship filmstrip, entitled, "Why Do We Live?" In its 39 black-and-white pictures with captions, this program tells how a person committed to Christ utilizes all of his resources not for himself but in service to God. Why do we live? Not for ourselves but for God.

The Bible and the Presidents

How did the Bible influence the life of Abraham Lincoln and undergird his service to the nation? The story is now told in filmstrip form with colored drawings and an excellent reading voice on a long-play record. It is suitable for a wide age range. Write to the American Sabbath Tract Society for free use of this program.

South India: — "I am very glad to inform you that I have been receiving your most esteemed paper, namely, the *Sabbath Recorder* . . . for the last so many years. I am very glad to inform you that I am going through it and am understanding all the articles you have been publishing in it. . . . So I request you, my dear pastor in Messiah, please be forwarding me our *Sabbath Recorder* to the address given above." (No funds to cover. Ed.)

Christian Education Meeting In St. Louis February 12 - 18

Religious education and the American public schools, the impact of today's culture on youth, and the responsibility of the Christian educator to the family will be focal points of the 1960 annual meeting of the National Council of Churches' Division of Christian Education February 12-18.

Attending the 33rd meeting will be more than 1,500 top professional workers, laymen, and ministers in this field from 49 Protestant and Eastern Orthodox denominations and from virtually all states and Canada.

More than 70 talks and addresses will be given as experts in family life, camping, higher education, Vacation Church Schools, audio-visuals, children's and youth work, and missionary education discuss their specialties. There will be religious plays and discussions of controversial subjects like sex education and religion and public education.

Christian teaching needs will be examined from many standpoints, among them communicating with children; the influence of modern culture on youth; training the laity for leadership; and problems in Christian education around the world, with contributions by nationals from several foreign countries.

The Rev. Dr. Gerald E. Knoff, New York, executive secretary of the Division of Christian Education, declared, "The Division comes together in Saint Louis to consider the theme, 'Believe and Belong,' two sharp imperatives which express some underlying characteristics of the Christian movement."

For the first time in the long history of these annual meetings a full section will be devoted to Christian education and family life. According to Mr. William Genne, NCC staff adviser to the section, this arises from an increasing concern on the part of the Division and the denominations to develop a more adequate ministry to families.

Some of the headline speakers include Dr. Harold Ehrensperger of Boston University; Dr. Paul B. Maves of Drew University; Dr. Daniel A. Prescott of the University of Maryland; Dr. Bernhard E. Olson of Yale; Mildred S. Fenner, editor of the National Education Association Journal; Dr. L. Harold DeWolf of Boston School of Theology; and Dr. Harry H. Kalas, president of Westmar College.

SABBATH SCHOOL LESSON

for January 30, 1960

Responses to the Gospel
Lesson Scripture:

Acts 17: 10-12, 22-23, 29-34.

Christian Education

Summary Statistics

The following statistics come from the Bureau of Research and Survey of the National Council of Churches. They include the figures which are sent in by Seventh Day Baptist Sabbath Schools through our Board of Christian Education. This is one reason why we ask for accurate reports from our Sabbath Schools, Vacation Church Schools, and camps.

The figures are for the year 1958 and are accurate through reports received as of November 30, 1959.

The total number of Sabbath or Sunday Schools in the United States is 278,857; pupils in these schools 39,564,925; officers and teachers 3,674,730; Vacation Church Schools in the United States 108,124; pupils participating in these schools 7,598,940; camps and conferences 7,100; persons participating in the camps and conferences 801,900.

The Christian Education program of the church is big business. When we realize that hundreds of thousands of pupils are getting some religious instruction through the Week Day Program, we know that much work is being done. However, thirty-nine and a half million in Church School almost every week leaves the balance of the population of the United States either in the Roman Catholic Church or no church at all. A larger work must be done.

Seventh Day Baptist Christian Education Summary Statistics

The statistics that follow are summaries of reports sent in to the Seventh Day Baptist Board of Christian Education in 1958 and 1959. They are not totally accurate as some Sabbath Schools do not cooperate (see Seventh Day Baptist Year Book, 1958, pages 233-243, and 1959 Year Book, pages 222-230) and there is always a chance for error in mailing and copying of figures.

	1958	1959
Total number of teachers and officers in our Sabbath Schools	620	610
Beginners and Primary students	689	668
Junior students	374	338
Junior Hi students	207	246
Young People	299	307
Young Adults	320	355
Adults	1280	1260
Number of Sabbath School students who joined the church	85	117
Contributed toward Sabbath School work	\$14,750	\$13,995
Days spent in Vacation Church School	303	316
Seventh Day Baptist pupils in Vacation Church School	901	663
Non-Seventh Day Baptists in Vacation Church Schools (either sponsored by our churches or in cooperative schools in which we participated)	1,437	1,512
Spent in our Vacation Church School programs	\$2,131	\$1,801
Young people in our organized groups	376	383
Students in our Sabbath Schools	3,169	3,174
Sabbath Schools in the United States	62	62
Sabbath Schools reporting	55	54

A further comparison shows that in 1933 there were 63 Sabbath Schools with 52 reporting, the enrollment 4,257, the number baptized 102, and \$4,251 was raised. In 26 years we have almost the same number of Sabbath Schools; we have 1000 less students; we baptize about the

same number; and even with inflation we raise much more money.

This comparison shows that we are holding our own in number of Sabbath Schools, doing a much better job of evangelism according to the number of students enrolled, that we must do a greater work in enrolling new students, that it costs a lot more to operate a Sabbath School, that we are willing to invest our money and lives in the teaching program, and that the percentage of cooperation in sending in reports is about the same.

By the grace of God, we can do a greater work for Him in our teaching program.

The Clothes Line

By Christina H. Jones, Jerusalem

It is a long line, the Clothes Line of the American Churches.

It crisscrosses the country from East to West, from North to South, and stretches across the oceans to touch down in the great cities of the world.

Hung with garments of every size and shape, use and quality, it represents the loving concern of Christian folk for their counterparts in other parts of the world.

Let us bring this Clothes Line to earth in the historic cities of the Near East where the Near East Christian Council Committee for Refugee Work undertakes the task of taking the clothes off the line for a tremendously large number of Arab refugees.

The line now stretches north to Gaza — city of Samson — immemorial link between the Bedouin of the East and the traders of the West.

A NECCCRW center in Gaza ministers to many of the 220,000 refugees who live in large, crowded camps. CWS sends clothing for at least half of the refugees and this is distributed by UNRWA. The committee keeps a percentage of all CWS clothing for about 3,000 families who do not come under the UNRWA mandate.

The refugees "spend" their annual point rations shrewdly, and there is a light in their eyes when a blanket or coverlet is available or when they spy good garments for the children.

They search eagerly for men's suits — but, alas, they are all too few.

It is altogether fitting that the Clothes Line end in the Holy City — Jerusalem, where even the dust in the streets has sacred significance for every Christian.

Here, in a shell-torn building on the line that divides Jerusalem into two cities, the International Christian Committee carries on its clothing operations, ministering to 100,000 of the 350,000 refugees. In Jerusalem alone, clothing distributions to the 6,853 families on the UNRWA rolls (approximately 35,000 persons) requires eight or nine hundred bales.

Overlooking the center is the Mount of Olives, a constant reminder of Jesus' sorrowing over Jerusalem in His day, and of His words, "I was naked and ye clothed me."

Yes — the Clothes Line is long, and intensely human.

epoch news

South Jersey Camp Progress

You remember seeing pictures on two occasions of the Shiloh camp work. Probably you have been wondering how much progress has now been made. After the success achieved by the men building the main lodge of concrete blocks, it was decided to construct the two barracks buildings of the same material. The following note in the Shiloh bulletin for January 9 brings the story as nearly up to date as a weekly publication can be.

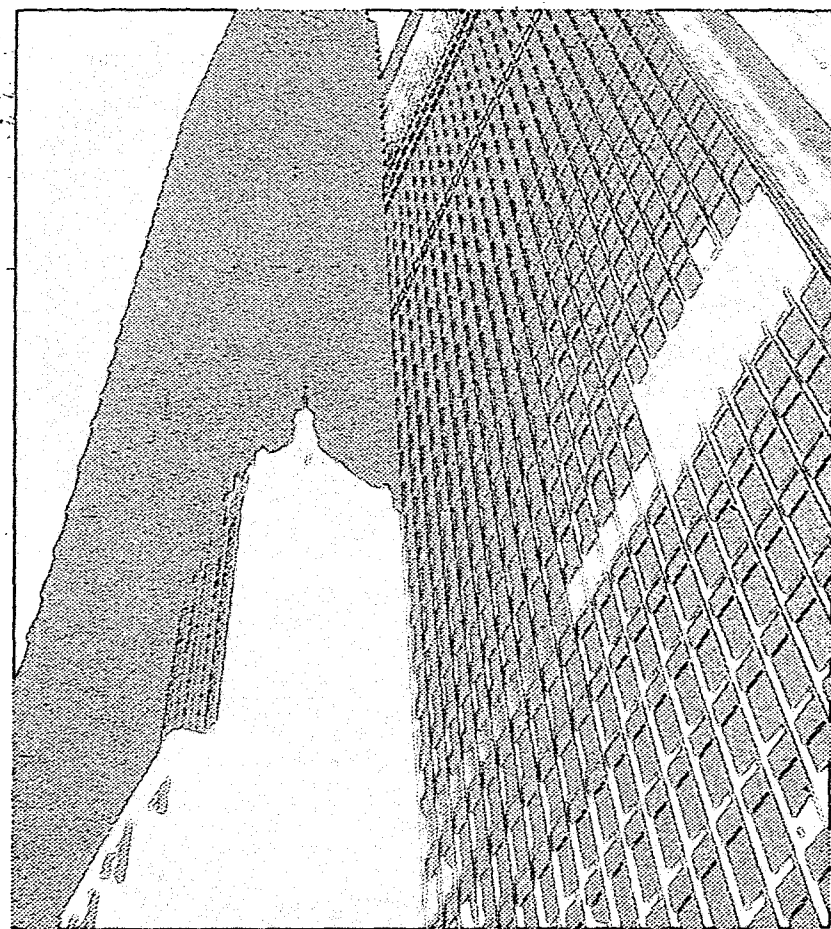
"We have been blessed with 15 good Sundays in a row and we trust these good workdays will continue. However, we can now work rain, snow, or shine as the main lodge is under cover and there is work to be done there — leveling floor and painting.

"All blocks have been laid for the Girls' Barracks and the plate is on ready for the roof. All the windows and doors have been set in the Boys' Barracks and the walls are halfway up. This Sunday, with a good crew, may find all the blocks in place. There was no work last Sunday because of Annual Meeting. Ten men worked on New Year's Day."

Teen Talk

Looking Up

From where you are what do you see when you look up? The Psalmist David, recalling the days when he tended his father's sheep in the open country near Bethlehem, composed a poem containing the words, "I will lift up mine eyes unto the hills from whence cometh my help." But David saw beyond the hills when he looked up; he saw the Lord, for the next line of his poem runs, "My help cometh from the Lord, who made heaven and earth."



If you were in lower Manhattan in the area of Wall Street and looked up you would not see sheep peacefully grazing on hillsides. Probably you would not be inspired to write a poem expressing your feeling of nearness to God. By faith you could believe that the heavens were arching somewhere above you, but the picture taken by the writer shows that you could not see much of heaven's dome. In fact you could hardly see the top of the unfinished building of steel towering above you.

What building is this that might remind us of the tower of Babel reaching for the sky? It is not a church, although some of the churches of this great city are but sec-

tions of concrete and glass-canyon walls that darken the streets below. No, this is the towering Chase Manhattan Bank Building in which much of the world's financial business will be done when it is completed.

We can be thankful for the soundness, the prestige, and the success of such financial institutions as the Chase Manhattan, a bank that is known all over the world. A draft from this bank can be easily cashed by our missionaries in Africa when other bank drafts are not recognized. It has many branches and it deserves a building that can be seen from every ship that enters New York Harbor.

When I see construction work I always want to stop and look — either six stories down at the foundation or sixty stories up at the steel structure. This is the marvelous work of man. But man could not do this without the materials that God has placed in the earth or without trusting in the principles by which God governs this natural world which He created.

So wherever we are — whether in rolling country or quiet village where nothing rises higher than our church steeple, in green forest or on snowcapped mountain, or in the teeming city where we can see little of the heavens above and less of heaven on earth — we can look up. By faith we, too, can see the Lord and get help from Him who made heaven and earth.

It is nice to be able to have a horizon which is an unbroken circle around us and in which the whole sky is ours, but if our vision is hemmed in by towering buildings or the four walls of a little room viewed from a bed, we can still look up and trust our Savior, the Lord Jesus Christ. Are you looking up?

Catholic Ecumenical Council Postponed

The Ecumenical Council of the Roman Catholic Church announced by Pope John XXIII will not be held before another three years, Vatican Secretary of State, Domenico Cardinal Tardini, has announced in Rome.

When convened, it will be an "internal affair" of the Roman Catholic Church and

will not permit any "giving and taking" with Protestant representatives.

The primary task of the council, he said, will be "to promote the development of the Catholic faith. . . ." — EPS.

Early Birds. — "Back seats reserved for those who come early." — Los Angeles Church bulletin.

ATTENDS CHURCH IN MOSCOW

(Continued from page 7)

Cynical newspaper correspondents who had griped about a "command performance" in church with Benson, stood there crying openly.

The Last Believers

These people have what has been described by some bubble-heads as "freedom of religion." It is freedom to live out their last few years without being shot in the back of the neck; freedom to go on existing in a living hell under a forced choice between God and their own families.

The Communist plan is that when these "last believers" die off, religion will die with them. What the atheists don't know is that God can't be stamped out either by legislated atheism or firing squad. This Methodist back-slider who occasionally grumbles about having to go to church, stood crying unashamedly, throat lumped, and chills running from spine to toes. It was the most heart-rending and most inspiring scene I've ever witnessed.

As we filed out they sang with all their hearts, "God Be with You 'Til We Meet Again." And all knew we never would — on this earth. We also knew that some day, somehow, the greatest force in the world, love of God, will destroy this organized religion of hate.

With heavy hearts we left to rejoin the smug, smart-aleck atheist guides who took us to the church but refused to go in.

This trip with Secretary Benson was unforgettable. I was able to reach many conclusions, including the inscription I want for my tombstone: "I'd rather be here than in Russia."

—Editorial in
Farm and Ranch.

Baptist World Congress

Rio de Janeiro, June 26

The great Baptist World Congress to be held in Rio de Janeiro, Brazil, from June 26 - July 3, 1960, might well present an opportunity for one or more Seventh Day Baptists from the United States to represent our denomination at this gathering of Baptists from all over the world. Previous mention of this Congress has brought forth an offer from an interested couple to contribute \$50 toward the travel costs of a representative. If such a gift would be the deciding factor in the plans of anyone who might take advantage of this larger fellowship, the editor would be glad to furnish the needed information.

Travel arrangements are being made by Brownell Tours of Birmingham, Ala., with whom local travel agents cooperate.

This note of warning to all Baptists who are planning their trips to Rio comes from BWA headquarters: "Check the itinerary of your tour carefully. Be sure you'll be in Rio for the full Congress (Billy Graham speaks the last day).

"Incidentally, if you have not already done so, it is time to make definite plans for your travel and hotel arrangements. The best space is already at a premium. See your travel agent now."

NEWS FROM THE CHURCHES

ALBION, WIS. — The Rev. Mr. Beers, of Edgerton Congregational Church, and the Rev. John Randolph, Milton, conducted services here the two Sabbaths Pastor Skaggs was with some of the Rhode Island and New Jersey churches in his capacity as president of Conference.

On November 21 our church began our planning conference with afternoon and evening meetings. A pot-luck supper was served. Plans were started for Lay Development Workshops later.

There was a community worship service of carol singing, Scripture reading, and prayer with the showing of the Christmas film "To Each a Gift" on December 20. The Juniors and young people went caroling accompanied by our pastor and chorister on December 21. On the 23rd the

The Sabbath Recorder

children of the Sabbath School and Junior Choir gave a Christmas program. Distribution of gifts followed.

The booklets, "My Spiritual Inventory," were distributed after the fellowship dinner December 26.

At the close of the year Mrs. Victor Skaggs went to Florida to help celebrate the fiftieth wedding anniversary of her parents, Mr. and Mrs. Lyman Coon, and Pastor Skaggs attended the Commission meeting at Battle Creek, Mich.

— Correspondent.

YONAH MOUNTAIN, GA. — The Yonah Mountain Church is taking a forward step this winter in securing the use of the Union Grove Chapel (now practically unused) for services, thus hoping to be of larger service to the community. Pastor and Mrs. Beebe and Mr. and Mrs. Paul Beebe spent the last week in December in meetings and personal work with the Little Prairie, Ark., Church.

— C.A.B.

CHICAGO, Ill. — On December 19 the Women's Society of the Chicago Church was in charge of the worship service. The first part of the program followed largely the Christmas Worship Service sent out by the Women's Board and prepared by Miss R. Marion Carpenter representing the Alfred Evangelical Society. Christmas hymns were sung. The Second Chapter of Luke, verses 1-20, was read by Mrs. Louise Dominguez. There was a duet by Mrs. Anne Post Bergh and Miss Myrtle Lewis. "The Story of the Manger," take from Dr. William Allen Knight's book, brought out the true meaning of the words "... laid him in a manger," The Christmas hymn, "Away in a Manger," was sung by Mrs. Dominguez and daughter Margaret, the latter presiding at the organ for the service.

The second part of the program was the presentation of the film "The Littlest Angel."

Luncheon was served by the women of the society with twenty-two present, including some not members of the church or society.

We were happy to have with us the George Bottoms' family of Wheaton, Ill., and Mrs. Carl Meritt of Tonowanda, N. Y.

— Correspondent.

Accessions

Washington, D. C.

By Baptism:
John Nagel

By Letter:
Mrs. John Nagel (Pearl Hibbard)

Marriages

Avery - Miller. — David E. Avery, son of Mrs. Evelyn Avery of Adams Center, and Margaret L. Miller, daughter of Mr. and Mrs. Harry E. Miller of Adams, were united in marriage at the Seventh Day Baptist parsonage, in Adams Center, N. Y., December 31, 1959, by the Rev. Delmer E. Van Horn.

Beebe - Kimbrough. — Paul Victor Beebe, son of Pastor and Mrs. C. A. Beebe of Hayesville, N. C., and Mary Clementine Kimbrough, daughter of William Kimbrough of New Hope, Ala., were united in marriage at the Paint Rock Seventh Day Baptist Church on Sabbath afternoon, Dec. 26, 1959, by the father of the groom, assisted by the bride's pastor, Leroy Bass, and Elder A. T. Bottoms.

Alfredson - Johnson. — On December 26, 1959, James Alfredson of East Lansing, Mich., and Joan Johnson, daughter of Mrs. Elma Mills Matson, were united in marriage at the Seventh Day Baptist Church in White Cloud, Mich., by the bride's pastor, the Rev. Don A. Sanford.

Births

Siems. — A daughter, Jan Laura, to Mr. and Mrs. Earl Siems of Okemos, Mich., on Christmas Day, December 25, 1959.

Obituaries

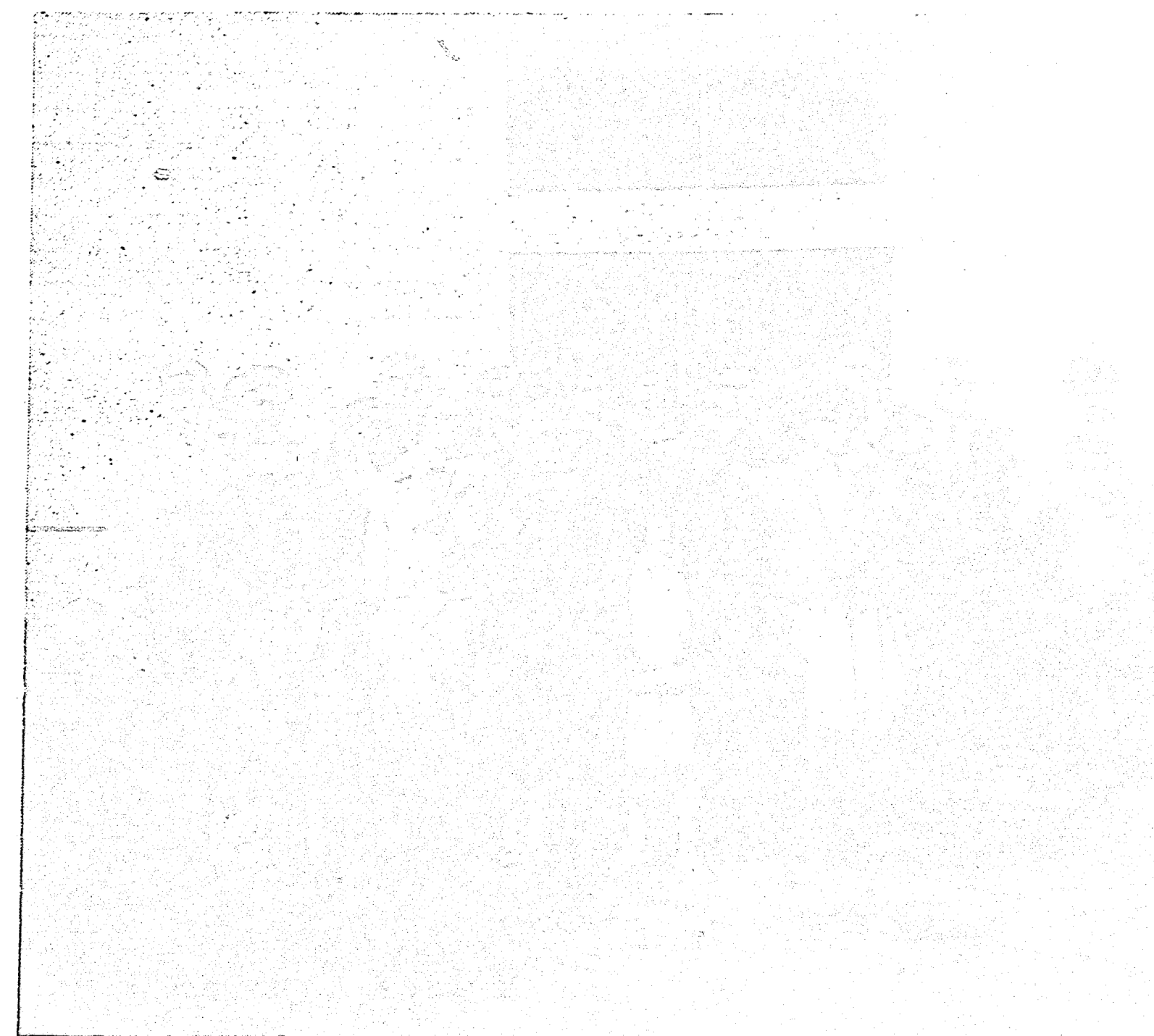
Fassbender. — Ernest, son of August and Ernestine Sauter Fassbender, was born July 17, 1899, at Jersey City, N. J., and died September 15, 1959, in a New York City hospital.

He married Marie Hertle on May 30, 1925. Mr. and Mrs. Fassbender were both baptized in the Seventh Day Baptist Church of Christ, Plainfield, N. J., June 4, 1955, afterward becoming members of the Irvington Seventh Day Baptist Church. Ernest was a faithful and willing worker, always ready to give of his time, his car, and tape recorder for use in the church. He was an effective witness for the Sabbath and his church. His passing has been a loss to the church and many friends.

Surviving are his wife, a son Robert, a brother Frederick, and several cousins.

At the invitation of the family and Pastor John Schmid, the memorial service was conducted by the Rev. C. Harmon Dickinson at Irvington, with the burial at the Hollywood Memorial Park.

— C.H.D.



FOUKE, ARKANSAS, CHURCH CELEBRATES

Older Seventh Day Baptist churches in the South, proud of their history, show new vigor. New churches spring into being with amazing strength. Read the Fouke story this week and the Metairie story in the next issue.