

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

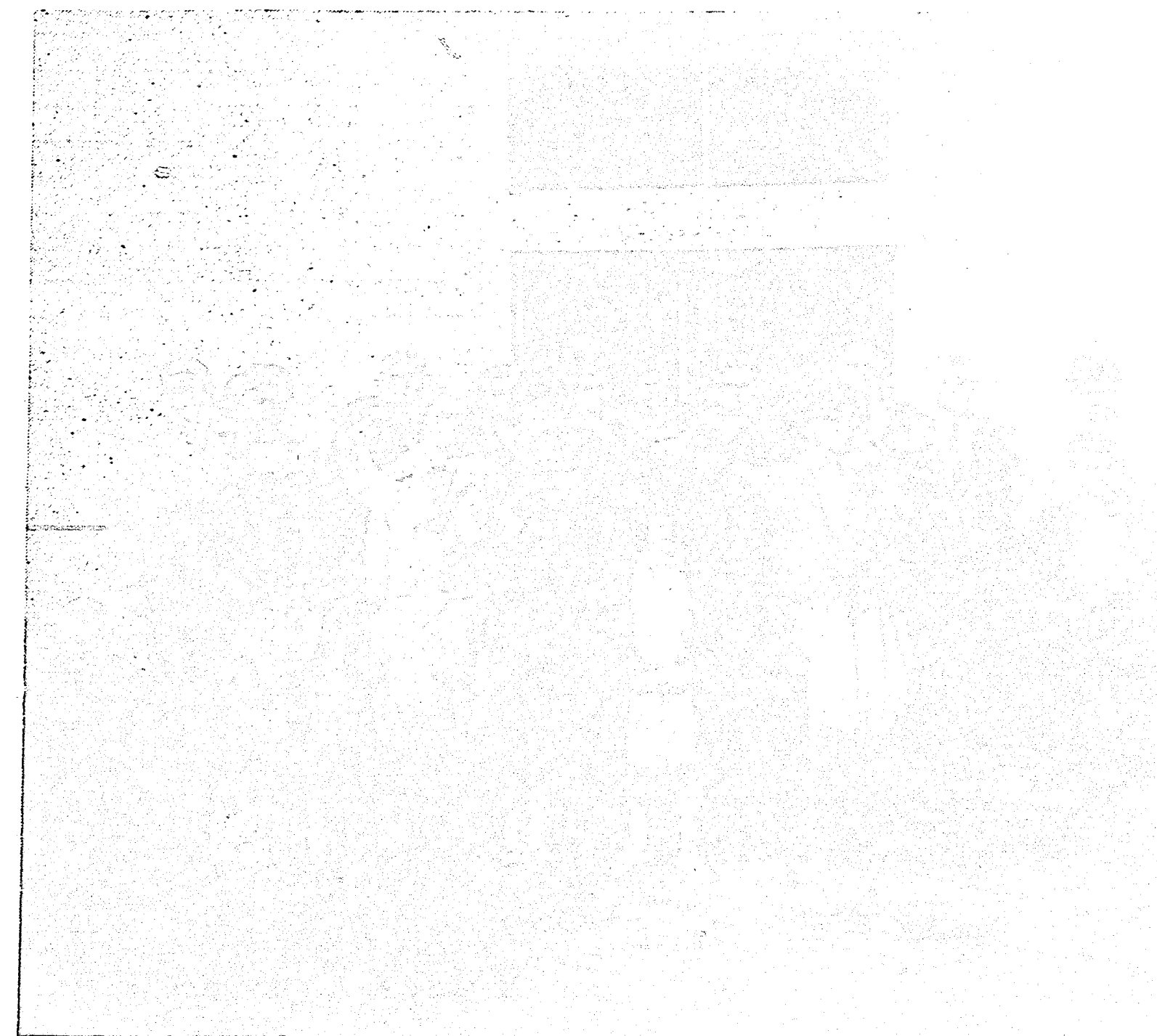
Fassbender. — Ernest, son of August and Ernestine Sauter Fassbender, was born July 17, 1899, at Jersey City, N. J., and died September 15, 1959, in a New York City hospital.

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.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALBY, Editor

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WOMEN'S WORK Mrs. A. Russell Maxson
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Terms of Subscription

Per Year \$3.00 Single Copies 10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Second class mail privileges authorized at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., JANUARY 25, 1960

Vol. 168, No 4

Whole No. 5,878

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Our World Mission Back Cover

Common Salt

What sort of experiences are necessary to make us appreciate the little blessings of life? Occasionally something happens to bring to our attention the fact that common salt is a blessing. Perhaps most of our readers have at one time or another been led to a fuller comprehension of the deep significance of the words of Jesus to His disciples, "Ye are the salt of the earth."

The salt box in our home always stands on the kitchen stove or in a nearby cupboard. Since both Dad and Mother are working during the day the kitchen is a common meeting place and both share to some extent the responsibility of cooking and keeping the shelves filled with the things necessary for tasty meals. We have to pay attention to the salt box and notice when it is getting light. Ordinarily we buy two boxes at a time so that there will be a spare in case one runs out. Recently the box on the stove became empty. It was no great concern, for surely there was another. But there was not. One day passed and then another. Stores are close by; it is just a question of remembering. But salt is so common, so taken for granted that it is frequently forgotten when purchasing meat, vegetables, and bread. Just when the salt shakers are beginning to fail someone remembers to buy salt.

The writer has preached sermons on Matthew 5: 13 which some listeners have referred to as "salty sermons," but never before has he had such an emotional, thoughtful appreciation of salt. Home meant more at the close of day, and God meant more when he could set down on the stove a one-pound box of salt and say, "What a comfortable feeling it is to know that there is salt in the house."

God has seen fit to relate both body and spirit to some very common chemicals like sodium chloride (salt). He gave us fountains of saline solution to bathe our irritated eyeballs. Then when His Holy Spirit stirs our souls in response to the outpouring of His sacrificial love these fountains often overflow and tears of joy replace tears of sorrow.

The time is yet to come when all earthly sorrows will vanish. In the future life perhaps our glorified bodies will have no

need of salt. But as long as we are in the flesh salt becomes something of a link between the natural and the spiritual, helping to make possible an emotional response to the tender love of God in Christ Jesus. It symbolizes also the softening of our hard hearts and making us tender-hearted toward our fellow men.

Yes, it is a comfortable feeling to have salt in the house. Our spirits as well as our bodies have need of it.

Back Page Prayer Call

Evangelists, missionaries, and Christian organizations not having assured salaries or support often ask radio and television audiences to pray for the work represented. Sometimes they mention financial needs and sometimes not, depending on their established policy or the degree of faith they have in the ability of God to supply their needs through human instrumentality. All who sincerely ask for prayer believe that people who pray will couple works with prayer and will follow whatever leadership of the Spirit seems apparent to them in the financial support of a given cause.

Your editor suggests that you pray before you read the back page. It is no use to pray that what you are going to read there will be much better than you expect it to be. During the month we quite naturally pray that all the other churches will do better in providing funds for Our World Mission than our church is doing; but that prayer is not of the same stuff mentioned in Scripture as "the effectual fervent prayer of a righteous man" which availeth much.

Pray as you read the figures on the last page. Pause longer when you come to the lines that are of most personal interest to you. If your church was among the six that appear on the list for the first time in three months your prayer can be only partly an expression of thanks. In most of those cases the treasurers' checks would have been quite small if they had been sent monthly. On the other hand, what sort of prayer will you see fit to make if your church was one of the eight that had

previously sent in money for our missionary, tract, educational, and administrative work but failed to do so at the end of December? Is it not quite possible that you were among those who did not put first things first? There is serious question in December whether any of us are completely consistent in that regard. We perhaps hope that our Lord did not notice where our money went just before Christmas.

Pray after you read the treasurer's report. We wanted to provide for 25 percent of our year's work in three months. We actually reached only 18½ percent. When we buy a \$25 government bond for about \$18 we expect that in ten years we will have the face value of the bond. The Lord's work is not that way. True, what we contribute to His work goes much farther than what we spend on ourselves, and we experience rich dividends. The fact remains that as a people we are not measuring up month by month to what we are able to do and have more or less promised to do.

How then shall we pray? Pray that we can see our professed devotion in its true light; pray that we will be given grace to follow up that vision; pray that we will know how to rightly divide and apportion our tithes for the greatest investment in our kingdom tasks; pray also for the grace to talk to our friends and neighbors about yielding hearts and purses to the Lord.

There are encouraging comparisons that can be found if one looks for them. Doubtless many givers have experienced a new joy of stewardship. Others may be just ready for such experiences. The future can be bright — if we all draw as much closer to the Lord as some have.

New Songsheets Available

The new song, "America, to Your Knees," which first appeared on the back page of the Sabbath Recorder of January 4 has been reprinted in single sheet form by the American Sabbath Tract Society and may be ordered in quantity at \$1.60 per hundred plus postage.

A Catholic President
Pro and Con
A Guest Editorial
By Kenneth E. Smith

Many Americans are wondering what the issues really are in the question of a Roman Catholic President. Some who are strongly opposed to a Catholic in the White House have revealed both ignorance and prejudice in their outbursts. Others, who see no issue at all, have shown a superficial indifference to the problem under the guise of tolerance. While it would require volumes to accurately present the historic background let us look briefly at the pros and cons.

During the long centuries of Roman Catholic power there was no real concept of the separation of church and state. The whole idea is opposed by that church. Official statements of the Catholic Church make it clear that her claim to authority is not alone in the spiritual realm, but also in the national and political. All kings and rulers ought to be subject to the Roman Pontiff. Recently such statements have been belittled by American Catholics and one prominent Catholic candidate has flatly denied that his church takes such a position. The only way to approach the question is to document the official and historic position of the Roman Church. What does that church say about itself in relation to political and national life? From hundreds of possibilities we shall quote a few lines from official sources.

"The Sovereign Pontiff is an elected monarch . . . he is above the civil power in his spiritual capacity as Chief Priest and Chief Executive of the Supernatural Order. He is the supreme judge of faith and morals for rulers as well as for people. . . . It is evident that the people must find in this authority of the Pontiff a protector of rights. He is above their king or president, and when they appeal to him for a decision in a case disputed among them and their ruler, it is his duty to decide. . . ." (Rev. Henry A. Brann, D.D., L.L.D., Waifs and Strays, Vol. II, pp. 187, 188, bearing the Imprimatur of the Archbishop of New York).

A Lenten Letter from a Roman Catholic bishop says in part, "Nationalities must be subordinated to religion, and we must learn that we are Catholics first and citizens next." Indeed, there are canonical laws which demand that the political powers shall hunt down and persecute heretics. In Spain and Colombia this is actually being done to some extent.

There is another side to the matter, however. Seldom does the American Catholic take these theoretical claims seriously. The setting for such claims is European. Most of the hierarchy is European, and more particularly, Italian. The democratically minded American Catholic is not a good theoretical Catholic. At the time of this writing a Catholic candidate repudiates the official position of his church almost every time he makes a speech. These are his own words: "Whatever one's religion in private life may be, for the office holder nothing takes precedence over his oath to uphold the Constitution and all its parts. . . . I can't think of any issue where such a conflict might arise. But suppose it did. Nobody in my church gives me orders. It doesn't work that way. . . ."

These and similar statements have drawn bouquets from most Americans and brickbats from Roman Catholic officialdom. The Jesuit magazine, "America," is shocked into the statement: "Mr. Kennedy doesn't really believe that!"

Well, maybe he does. Just how far this American version of Catholic freedom will be allowed to go remains to be seen.

Surely there are men of the Catholic faith who are just as capable and just as patriotic as any Protestant. It is the official, clearly stated position of the Roman Catholic Church that is manifestly opposed to the separation of church and state. What does the voter do? Either we doubt the integrity of the candidate, and regard his remarks as political expediency, or we recognize him as a courageous spokesman for the American Catholic.

Thus, the American voter seems to be in a strange position. His quandary might be outlined as follows:

1. I believe in the separation of Church and State.

2. The Roman Catholic Church has officially stated that it does not believe in the separation of Church and State.
3. A Roman Catholic candidate states that he does believe in the separation of Church and State.

This is not a time for mental blocks and blind prejudice. It is a time for the Christian conscience to be guided by serious study and a prayerful consideration.

Our World Mission
Report of Receipts Delayed

Since our readers have come to expect on the back page of the Recorder of the third Monday of each month a report of the OWM treasurer for the previous month, a reason for its late appearance needs to be given. The treasurer was hospitalized as a result of an automobile accident on January 2, which delayed work on the books.

Mr. and Mrs. Eldred Batson were en route from their home in Parkersburg to Salem, W. Va., to attend church and came suddenly upon an icy slope on which it was impossible to control the car. They were taken back to Parkersburg with fractures and cuts. Mr. Batson expected to be out of the hospital about the time this issue was mailed. His wife's injuries will keep her immobilized somewhat longer.

Last Call for Special Issue Orders

It is possible that some of our readers will have time enough yet to get an order in for the February special issue before the printing process reaches "the point of no return" or, more correctly, the point beyond which the number of copies cannot be increased. Accept our word for it that this special will be full of good things. If you are in earnest about reaching people with the message we hold dear, you will be sorry not to have a good supply of Sabbath Recorders.

One pastor, sending in the largest order yet received, talks not of tens, or hundreds, but thousands. He also wonders if there

MEMORY TEXT

Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Psalm 119: 34.

are some individuals who honestly want this project to succeed and who would like to help financially those who can distribute more than they can pay for. The managing editor and the subscription department state that individuals may ask to have part of their orders held at the office for this purpose. A few in the past have done this. A prison evangelist and others have appreciated these extra copies.

Special Issue Distribution

"We will in the near future be receiving another order of 100 special issue Sabbath Recorders. This is the number we have consistently been ordering. However, this time there was some reluctance to order this number, since a large number of past issues have accumulated. Our use of these issues has been somewhat limited, and this is regrettable, since they have been written for the specific purpose of evangelistic outreach.

"A PLAN for distribution of special Recorders has been suggested. That is that each member agree to make use of at least five copies. At this rate, the number we receive would soon be depleted and more needed. It seems certain that even with limited contacts, most of us would find opportunity to use these Recorders as tracts — as a result of discussions on our faith or business and social contacts with those who are not committed to Christ. Let us each seek opportunities to so witness for Christ and His Truth. And as we hand out the Recorder, let us pray that God will make it useful in winning others to Himself."

— From a church bulletin.

The bulletin board of the First Presbyterian Church of Harrisburg, Illinois, reads:

"We have 35 million laws to enforce Ten Commandments!"

Should a pastor help in will making?

By T. K. Thompson*

The Book of Common Prayer contains the following rubric:

"The minister is ordered from time to time to advise the people whilst they are in health to make wills arranging for the disposal of their temporal goods and when of ability to leave bequests for religious and charitable uses."

Thus, one of the most venerable traditions in the Anglo-Saxon world instructs the minister to be actively concerned about helping his parishioners in making a Christian will.

The National Council of the Churches of Christ in the U.S.A., through its Department of Stewardship and Benevolence, has for the past three years conducted an emphasis on the theme, "Remember the Church in Your Will." Several million pieces of literature have been distributed through the denominations, and an excellent filmstrip entitled "Over the Wall" has been distributed with more than three thousand prints in use.

In the course of the preparation for this emphasis and the response to it, a great many questions have emerged. The basic question frequently put is, "Why should a pastor help his parishioners in making a will?"

There are many who say that it is none of the pastor's business and none of the church's business, and they cite arguments (all of which the writer thinks can be answered).

Positive Reasons

The criticisms of a pastor who is interested in helping his people make a will are frequently heard, especially in the homes of the not-so-near relatives who hope to benefit by a bequest. What are the positive reasons why a pastor should assist his people in making a Christian will?

*T. K. Thompson is Executive Director of the Department of Stewardship and Benevolence, National Council of Churches, 475 Riverside Drive, New York 27, N. Y. Portions of the article, in which he states and answers various objections are deleted.

All will agree that the pastor is a leader and counselor in the field of Christian stewardship. Christian stewardship is defined by the Constitution of the National Council of Churches as "the practice of systematic and proportionate giving of time, abilities, and material possessions, based upon the conviction that these are a trust from God to be used in his service for the benefit of all mankind, in grateful acknowledgment of Christ's redeeming love."

On the basis of this definition of Christian stewardship, certain matters become apparent:

1. **Will making is an essential part of Christian stewardship.** Every Christian comes to church . . . and makes his weekly offering as an act of worship. Giving is as necessary to the Christian life as breathing is to the physical life. Giving is a form of prayer in which we pray, "Thy kingdom come, thy will be done, on earth as it is in heaven, through me." In the course of the years, a careful, thrifty Christian will save some money beyond his immediate needs; and as he faces the sunset years of life, he will want to continue the Christian stewardship conviction which he has actively followed in his weekly offering envelopes — by making a Christian will. All of a Christian's time, talents, and possessions are to be used to the glory of God. When it comes to the final disposition of his temporal resources, the Christian will want to use them to the greater glory of God.

2. **Will making is a matter of faith.** The Christian believes that all he has came first from God: his life has been mediated through his parents; his Christian faith was mediated through his church and church school; his money and other earthly possessions came as a result of God's goodness in creation and man's work with God. The Christian believes that God's greatest gift is Jesus Christ, the Savior and Lord. Recently, a distinguished Protestant layman retired from his work in New

York and returned to his native state in the West. He made his will, which in part read, "I, John Doe, of New York City, believing as I do in the just, creative, and sovereign God Almighty, the Father of all mankind, and in His Son, Jesus Christ, my personal Lord and Savior, and in the Holy Spirit. . . ."

This outstanding layman continued, "The time has come to close this trust and give a final accounting of the temporal property which He, the trustor, and creator of all things, has placed in my care as the trustee." This unusual man, in a very clear and direct way stated what most Christians feel, but express less dramatically. A Christian's will should witness to his faith in both its words and its intent.

3. **Will making is a matter of values.** The way a man spends his money is the surest clue to the kind of person he is. Making a will is, in reality, spending money. The same criteria of values, both negative and positive, which have influenced the Christian in his daily decisions for stewardship should also influence the decision as to where his money goes at his death.

4. **Will making gives a larger opportunity for Christian witness and work.** Most church people have only modest means. They give regularly and systematically a portion of their income throughout their lifetime, but in the sunset years, they have the unusual privilege of giving a considerable bit of money in one lump sum in the making of their wills. Oftentimes the children are well established and there is no further need to take care of the family. At least on this occasion, the modest Christian can become a "big" philanthropist. He can make a sizable gift for ministers' pensions, building new churches, or sending out missionaries.

5. **Will making, if it is Christian, provides for both family and the church.** Certainly, the family with its children and grandchildren are among God's greatest gifts. At each stage of a Christian's life, he will have different family responsibilities. When the children are young and in need of care, the will should reflect this

situation. As the children grow up and found homes of their own, the will has a different place. Every will should be reviewed at regular intervals of four or five years. Remembering the church in a will is not a matter of excluding the family and remembering the church. It is a matter of remembering both, and from the same motive of fulfilling one's Christian responsibilities.

The stewardship ministry of the pastor is one of the basic responsibilities of his vocation. If a divorce is threatened because of the mishandling of money, the pastor brings good financial counsel into the picture. If a man's niggardliness is depriving him of great joy in Christian service, it is the pastor's duty to lead him to a higher standard of giving. If a man's will does not reflect the basic Christian concerns of his life, it is the pastor's privilege to counsel with him in this situation.

It is the minister's high calling to lead his people in the basic Christian ideal. "Whatever ye do, do all to the glory of God."

YEAR BOOK CORRECTIONS

A few errors in the 1959 Year Book have been called to our attention. They are in the statistical reports of the member churches of our Conference. Please make corrections as follows:

On page 204, the address of the clerk of the Albion Church should be changed to read Mrs. Morris Streich, 510 W. Jefferson St., Stoughton, Wis.

On page 208, under the Marlboro Church, the addresses of the clerk, Mrs. Jonathan B. Davis, and the treasurer, Jonathan B. Davis, should be Box 97, Shiloh, New Jersey.

Also on page 208, under the Middle Island Church, the *note should read, Received from Ritchie Church \$674.40 and Missionary Board \$500. Total received \$1,924.40. On page 210, under the Ritchie Church, under "pd. pastor," the figure should be \$674.40. This then makes the total received under the *note \$1,924.40.

If other typographical errors of any consequence are noted, the Sabbath Recorder will be glad to carry the information. — Mrs. R. T. Fetherston.

Account of Pearsons' Activities

By Mrs. David C. Pearson

The time between last July when we arrived for our furlough and the present has been occupied primarily by two things. We have been able to visit a number of churches, and have been stimulating our minds here at Gordon Divinity School.

After attending Pre-Con and Conference in August, we visited and spoke at Berea, W. Va., Salemville, Pa., Schenectady, N. Y., DeRuyter, N. Y. (in connection with a youth retreat), and Shiloh, Marlboro, and Plainfield, N. J., before arriving here at Gordon campus on September 16.

The little apartment in which we now reside has become our home. It provides not only a warm retreat from the falling snow and wintry winds, but also the place where we can study, and always the home to which we return after our visits with our many church friends. Since we have been here, we have visited the Seventh Day Baptist churches of Ashaway, Rockville, and Hopkinton, R. I., Berlin, N. Y., and Waterford, Conn., as well as Beech Ridge Church, Maine, and People's Christian Church, New York City, and a women's meeting at Westerly, R. I. Meetings are scheduled in January for Middletown, Conn., and Westerly.

The churches have welcomed us warmly and we have enjoyed the fellowship and appreciate the hospitality offered by the pastors and leaders. We have found most people interested in the work of Makapwa Mission and anxious to know more. We do trust that they have heard and seen things that will show them more of the needs of the people of Africa, and that they will each one be challenged to do something about it. We trust that every individual may have pondered again upon the greatness of the love of Christ, and may have been inspired to do more for Him who has given His life for us. We trust that the need of prayer may have been revisioned and that people will sincerely seek the Lord for His power upon His work throughout the world.

The courses which are being attended at the Divinity School of Gordon College of Theology and Missions are providing inspiration and much helpful knowledge for our further work for Christ. There is a quantity of literature on the theme of missions, including books upon its present strategy, its foundations and whole existence as based upon Christ and His Commission in the Word of God, and also upon the challenge of the church in Africa today. We have found the Christian fellowship here uplifting, and have had some opportunities for telling of our work in local meetings, as well as hearing the experiences of other missionaries.

As Others Serve in Africa

It is always interesting and informative to mingle with missionaries and mission secretaries of other denominations or to read their publications and note their problems and triumphs.

One missionary spoke of Africa as "the continent which God kept in reserve." It is certain that no other continent offers a greater challenge and opportunity for missionary service than Africa today.

At the Division of Foreign Missions Assembly meeting in Atlantic City the delegates were informed by one African speaker that "every inch of Africa will be free within the next ten years." Generally speaking, no one misunderstood his meaning whether or not we agreed with his statement. Tremendous changes are taking place in Africa today. They are coming so swiftly that it is difficult to keep up.

A publication of the Conservative Baptist Foreign Missionary Society (the December, 1959, issue) has brought news regarding the mounting anti-white tensions in Belgian Congo. We may study the crisis facing their mission schools with some concern. It could happen anywhere in Africa today.

The article begins, "In Belgian Congo, where the Conservative Baptist foreign missionaries have had their most fruitful work, the catapulting nationalistic spirit has suddenly brought riots, threats, intrigue, and multiplying lies and misunder-

standings between missionaries and nationals."

The article tells how their mission schools had been operated without state subsidies and how this fact was used against them. Even though they agreed to bring the schools up to state standards without accepting government money, "this did not satisfy the Africans (an appointed committee) and they went to the government demanding state subsidies and refused to permit the opening of the schools until such subsidies were obtained."

In the face of the situation that developed the missionaries had little choice but to enter the government subsidy program. One missionary wrote, "To be frank we felt that we had to if we wanted to stay on here in any capacity."

It will be recalled that the Seventh Day Baptist Missionary Board voted at their last meeting (October 25, 1959) the following policy statement, "... that the Missionary Board's policy regarding the educational phase of our Nyasaland missionary service be one of non-acceptance of government financial aid. We further recommend that we encourage the mission leaders to continue operating our schools to the highest possible standards."

This policy statement was taken at the request of our missionaries for specific instructions and is intended as a "guidepost" to what we would ideally prefer. It is not like the "law of the Medes and Persians" that could not be changed. Our missionaries on the field have our confident backing to do that which God leads them to do in order to best serve Him.

C. E. Week
Observed Widely

Christian Endeavor Week will be observed from January 31 through February 7 by young people in thousands of Protestant churches throughout North America.

Activities of the week will include special rallies, church services, conferences, banquets, parties, radio and television broadcasts, and other projects, according to Harold E. Westerhoff, general secretary

of the International Society of Christian Endeavor.

"Citizenship Unlimited!" is the theme for the celebration, which marks the 79th anniversary of the founding of Christian Endeavor.

The deadline for entries in Christian Endeavor's ninth Citizenship Contest sponsored by the International Society comes with the closing of this special week. For the first time, Christian Endeavor societies and similar youth groups may be nominated for this competition, as well as young people up to 25 years of age. Awards for contest winners total \$1,100 in cash plus two trips for the top youth in the individual contest to the Citizenship Convocation scheduled for Ottawa, Ontario, Canada, July 1-5. Nominations of either societies or individuals, postmarked no later than February 8, should be sent to the Citizenship Director, International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio. Individuals will be judged on the basis of "An Open Letter" on the subject "Christian Citizenship — Unlimited!" and a Christian citizenship service record. Sponsoring and reporting a significant Christian citizenship project will be the basis for the society awards.

Many local societies and unions will present historical skits telling the story of the first society which was organized by Dr. Francis E. Clark in the Williston Congregational Church, Portland, Maine, on February 2, 1881. It was from this group of 57 members that the Christian Endeavor movement swiftly spread around the world, with thousands of societies coming into being. Other church youth organizations have since been formed along the pattern set by Christian Endeavor.

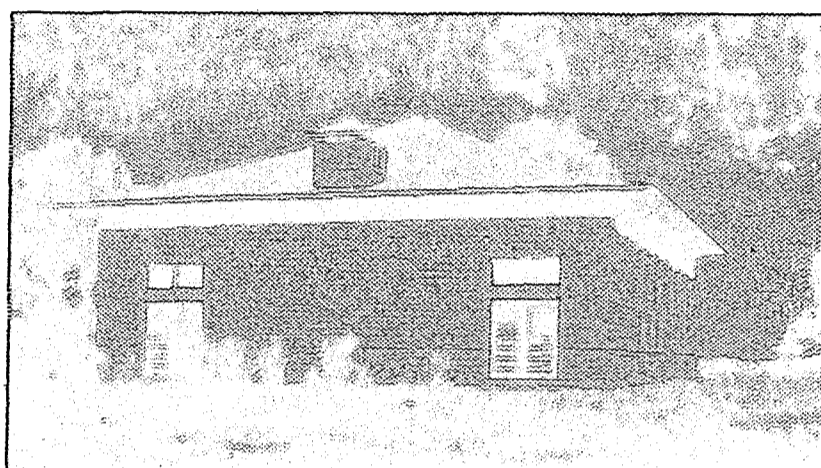
[Seventh Day Baptists were among the very first to organize local C.E. Societies and to become a part of the movement. Through the years and at the present time some of our youth have been chosen to hold important leadership positions in county and state C.E. Unions. The interdenominational youth contacts in this older "ecumenical" movement have been of such a nature as to be very helpful to the spiritual growth of our young people who have participated.]

Things new and old are revealed in

The Fouke Story

as told by the pastor after the 75th anniversary

The year 1959 marks seventy-five years for the Fouke, Ark., Seventh Day Baptist Church. It has had three buildings — one in Texarkana and two in Fouke. Those in Fouke were built to serve also as schools. The "Old School" burned in 1918



and the new school was a cement block building. In the last two years several hundred dollars have been spent repairing the building and more repair and remodeling are in the plans for the future.

Beginning at the turn of the century and until about 1927, the church served the community by conducting a school for children and youth. It was a boarding school and many Seventh Day Baptist young people of other areas in the Southwest attended. It was an accredited school and after 1917 included all 12 grades and became known as the Fouke Academy. The church maintained the school until 1927 when the public school system was able to provide the educational needs of the community.

The church was organized in 1884 in College Hill in Texarkana and was known as the Texarkana Seventh Day Baptist Church. The popular name for it in those early days was "Sunset Church" because its members observed Sabbath from sunset.

In 1890 nearly all the members moved to Fouke in a colony and the name was changed to the Fouke Church. The school was begun about 1901, at first with the grades only being taught.

The first pastor of the church in 1884, and for many years, was Elder J. F. Shaw, a minister in Texarkana of the Baptist faith. He was converted to the Sabbath and worked as pastor and missionary through the area for many years.

In 1899, the Rev. G. H. F. Randolph, former missionary from China, came to Fouke and was pastor until about 1917. It was his interest and enthusiasm with that of Mr. Shaw and others that instituted the church-supported school.

Some of the noted teachers in the school were Elizabeth Fisher Davis, Carrie Nelson, Fred I. Babcock, Paul Burdick, Mark Sanford, Minnie Godfrey, Fucia Randolph, and Leo Green. Many of the people in education, politics, and business in Texarkana and the surrounding area received their early training in the Fouke School from these teachers.

The celebration of the Fouke Church 75th Anniversary was held November 28 with services at 10 and 11 in the morning and at 2 in the afternoon. The messages were given by the pastor on the themes, "Remembering and Thanksgiving" and "Strength and Beauty." Members of the Texarkana Church shared in the activities of the day. Messages came to us from friends and former workers in the church and school. It was an inspiration to all who shared in the services of the day to look back at accomplishments of the past and be challenged with the possibilities in the future.

For any who might be traveling in our area we extend welcome to worship with us. Our regular services are held on Sabbath at 10 and 11 a.m., and at 3 p.m. and on Wednesday at 7:30 p.m.

SABBATH SCHOOL LESSON

for February 6, 1960

Persistent Evangelism

Lesson Scripture: Acts 18: 1-11;

1 Cor. 2: 1-5.

THE SABBATH RECORDER

A Call for Prayer

By a Salem College Student

Recently Salem College was granted the sum of \$250,000 by the Claude Worthington Benedum Foundation. This grant is to be paid in 5 annual installments of \$50,000. Salem College is now on the threshold of a wonderful program of advancement. There is now in progress a \$50,000 fund-raising campaign for the college here in Salem and the surrounding communities. The purpose of this drive is to raise the money needed to guarantee a government loan of \$566,000 that will be used to improve the college facilities. New dormitories are included specifically in these improvements. It certainly looks like Salem College is on the upswing.

It may appear that the administrators, faculty, and students of Salem College now have a heavy responsibility on their shoulders. This is quite true, but in the excitement and mounting enthusiasm there also remains a certain amount of responsibility on the hearts of all Seventh Day Baptists.

Salem College has long been known as a church-related college. Specifically, it was founded by Seventh Day Baptists, and many of its present regulations and standards are in accordance with Seventh Day Baptist belief: the Student Union Building is not open on Friday nights or Sabbath days; no inter-collegiate sports are played on Sabbath day or Sabbath eve. This of course causes a certain amount of opposition from non-Sabbathkeepers. In view of all that Salem College will be doing in the near future, the administration and the students representing our denomination will need the earnest prayers of all who honor and revere the Sabbath day. The advancement that is inevitably coming will place more pressure on Seventh Day Baptists and the things that they stand for.

The real strength that we need can come only from God. Please remember not only us here, but other Seventh Day Baptists, that we remain strong in our convictions. Please pray that His perfect will might be clearly seen and carried out. Spiritual strength will strengthen our denomination!

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Youth Work Committee

During the monthly meeting of the Youth Work Committee of the Board of Christian Education on January 4, most of the discussion centered around the question whether there would be enough income to go ahead and seek a field worker for youth for the summer of 1960 and other items that depend on Our World Mission giving, as well as the payment of 1960 Seventh Day Baptist Youth Fellowship dues.

The old question is whether we should ask for subscriptions to the Beacon or send it upon order to our Fellowships and friends. The obvious is plain — if SDBYF dues do not come in, we cannot continue the program as started last year, let alone enlarge it. It is our aim to serve the young people of our denomination. The limit of our service is set to a large extent upon the cooperation we get from the youth in the local church. We prayerfully solicit your help.

The Sabbath Visitor

Questionnaire responses in regard to the Sabbath Visitor for Boys and Girls are very encouraging, and the continued publication under a new editor is assured. We appreciate deeply the services of the present editor, the Rev. Duane L. Davis, who has carried the burden while serving full-time pastorates in West Virginia.

S. Kenneth Davis will act as circulation manager until all matters pertaining to that department are understood and operating smoothly. All matters pertaining to subscriptions may be sent to him at Box 473, Alfred, N. Y.

The next Seventh Day Baptist Ministers Conference will be held in 1961.

"Although 99 per cent of our churches are made up of lay people," says Mrs. Theodore O. Wedel, former president of United Church Women, "many still see themselves as a kind of cheering section on the clerical sidelines."

youth news

A New Jersey Youth Rally

The first chapter of a new book of Seventh Day Baptist youth meetings was written, so-to-speak, on the weekend of January 9 and 10. After attending their own church and Sabbath School services at Marlboro and Shiloh most of the teenage youth of those churches joined a cavalcade of five cars to make a pilgrimage to Plainfield after lunch. The occasion was a two-day youth rally at the Plainfield Church and the Seventh Day Baptist Building.

One high school girl had come from the Irvington Church in the morning and was with the welcoming party of local young folks of varying ages who greeted the visitors upon their arrival at 4:30. The pastor and local youth were greatly stimulated to have so many teenagers drive into the churchyard at the same moment.

A good program had been arranged in advance. The local group with the aid of Pastor Dickinson conducted the first of three worship and discussion services, all held at the church. It was in the nature of a Sabbath Vesper with the general Christian Endeavor theme "For Christ and the Church." The message was emphasized by using a filmstrip, "What the Bible Says About the Church."

The 35-40 young people were honored with the presence of "Bud" Rosenberg, general secretary of the State Christian Endeavor Union, who dropped in for the afternoon meeting and remained for supper and the evening program. He made appropriate remarks about state C. E. work and the new project of a training camp next summer at Drew University.

Meals were served at cost to all the youth at the rally by the Fellowship Committee of the Plainfield Church. It is understood that none went away hungry even at 33 cents per meal. There were snacks also at the close of the social.

A pilgrimage, we called it. For the visiting boys and the pastors it was just that. Most of them slept in the side rooms of the church, having brought their own bedding. (They wanted it that way.) The girls, in an equal number, were enter-

tained at homes and, for some reason, looked a little more refreshed on Sunday than the boys.

Returning to the meetings, the large delegation of Shiloh youth conducted the service on the evening after the Sabbath with Ronnie Bond presiding. Two very acceptable musical numbers were presented by members of the group. Pastor Bond, father of the presiding representative, gave a talk on getting above the world. The papers are full of stories of crime and juvenile delinquency, he showed. The same papers may also carry stories like that of the Marlboro girl, Jean Davis, who had rich experiences in Belgium and let people know that she was looking at the world from a more lofty vantage point. What youth need, and can have, is a higher view of life.

After all the young folks had eaten a hearty breakfast in the social rooms of the church the Marlboro youth took over a worship service which featured a Bible study by their pastor, Paul Osborn, on "Sex and Marriage." To make it more meaningful he distributed a mimeographed sheet with questions and suggested Scripture passages to answer the questions. The youth reported that it was helpful.

The remainder of the morning was occupied with tours of the Seventh Day Baptist Building and the publishing house. Miss Evalois St. John opened the Historical Library for the occasion and explained to the oncoming generation some of the treasures and priceless contributions of the Seventh Day Baptists of previous generations preserved in the third-floor rooms of the sturdy building.

Everett T. Harris, Jr., the new assistant manager of the publishing house, conducted two tours through the offices and printing plant. This was particularly interesting because some rush orders had made it necessary to have most of the presses running on that Sunday — something that has not happened lately.

How did the rally end? Like most rallies do, with tentative plans for another get-together at a time and place yet to be determined. (See picture next week)

THE SABBATH RECORDER

School of Theology Offers Course on New-Found Gospel By Albert N. Rogers, Dean

The "Gospel According to Thomas," recently made available to scholars by the Egyptian Department of Antiquities, will be dealt with in a course on extra-canonical Christian literature to be offered by Dr. Melvin G. Nida at the Alfred University School of Theology during the second semester of the academic year.

Written in Coptic, the "Gospel According to Thomas" was discovered near Nag Hamadi in Upper Egypt about the same time the celebrated Dead Sea Scrolls were recovered from the Jordan Valley more than a decade ago. It is felt by authorities to be of prime importance in the understanding of the New Testament Gospels, although it has been preserved with other writings reflecting Gnosticism, one of the early Christian heresies.

Although the newly found manuscripts are dated late in the fourth century, they are thought to be translations or adaptations of a primitive text which was produced in Greek about A.D. 140 and based on even more ancient sources. It includes a number of hitherto unknown parables attributed to Jesus.

Doctor Nida, who is Associate Professor of Biblical Studies at the School of Theology, wrote his doctoral dissertation on Pre-Christian Jewish sects and their relation to Christianity.

Consider the Turtle

While he was president of Harvard, Dr. James B. Conant kept a strange object on his desk: the model of a turtle. Under the turtle was a carved inscription: "Consider the turtle. He makes progress only when he sticks his neck out."

There was deep wisdom in that. No turtle, no human, ever makes any progress so long as he sits encased in a shell, so long as he is guarding his own neck. But is our neck the most important part of us? What of the soul?

Frank S. Mead in Tarbell's Teachers' Guide (Fleming H. Revell Company).

Commission on Chaplains

The annual conference of supervisory chaplains was called for the Pentagon from January 18-22. It gathers together the head Army chaplains from overseas commands as well as from the continental United States.

The conference is at a time when the results of the efforts of chaplains are being recognized in increased interest in religious activities on military installations. At the end of the fiscal year, reports revealed that 14,436,000 worshiped at Army Chapels and that 3,990,000 had enrolled in religious educational classes in the Army.

On January 21 and 22, representatives of the major church bodies which provide chaplains for military service attended the conference to be briefed on the accomplishments of the past and plans for the future of the chaplaincy.

The representative for Seventh Day Baptists is the Rev. Carl R. Maxson, chaplain at Kings Park, N. Y., State Hospital. He indicated his intention of attending this meeting.

The military chaplaincy continues to offer a challenge to young ministers of various faiths. Although our denomination does not now have any chaplains on active duty and not as many as formerly in the active Reserve, our representation on the Commission on Chaplains is considered valuable. It would be definitely helpful if there were questions of policy that would adversely affect us or if we had young men wishing to serve as military chaplains in the near future. — Ed.

BIBLE BRIEFS

Bible vans, though expensive to operate, have been effectively used in several countries by the American Bible Society. The van can cover wide areas where there are few churches and where distance makes it impossible for the colporteur to visit regularly and frequently. During the next few years, the Bible Society looks forward to providing Bible vans for at least thirty more countries than are now served in this way.

Let's bury that mortifying word suggests Kenneth Morse, editor of GOSPEL MESSENGER in an article titled

Churchgoer or Christian

You are invited to the funeral service for a word. We refer to the common expression "churchgoer" which is often confused with Christian. We do not expect to bury the term as yet since it seems to have a lot of vitality. But as we would like to see it dropped from our vocabulary, a few last thoughts may be in order.

The trouble is that "churchgoing" sounds exactly like "bird-watching" or "sight-seeing." It suggests a kind of exercise in the nature of a field trip in which one goes to observe, but with private reservations. A man may indeed be a regular churchgoer. He may stand at the door and be a greeter of others. He may be a faithful class-attender, an offering-giver, a program-supporter, and a stoical sermon-endurer. But as a "goer" he is still far from being an organic member of the Body of Christ.

As a fellowship or even as a worshiper he may go through the accepted motions of membership. In the morning service he may be a well-behaved pew-sitter, hymnbook holder, and a stander or kneeler as requested. In the social hall he func-

tions as a doughnut-eater and coffee drinker, as a hand-shaker or back-slapper or even a dish-washer on occasion. But merely to follow the patterns of behavior that are expected in a church leaves him still a churchgoer and not necessarily a Christian.

A "Christian" can never take the spectator-tourist approach to religion because the term itself reflects a tone of derision in its original use. It was a nickname loaded with danger when first applied at Antioch. It suggests a willingness to be humiliated, laughed at, criticized, scorned, or ignored as being irrelevant to the issues of the day — to be what Paul called himself — "a fool for Christ's sake." The Christian must be so identified with Jesus Christ who is the head of the Church that as a member of that body he will bear on his own person some of the marks of suffering that his Lord once endured.

There is a world of difference between a churchgoer and a Christian, though often they sit side by side.

— Used by permission.

NEWS FROM THE CHURCHES

BROOKFIELD, N. Y. — We have been holding joint worship services with the Leonardsville Church, having services at Brookfield one week and at Leonardsville the next.

On December 20 there was a joint Christmas program in the church at Brookfield with special music, reading, and pieces by the children. In the place of the exchange of gifts we had a mission tree. The ushers brought forth a bare tree and ushered the congregation forward to place on the tree their gifts of money wrapped in foil. When this had been done the tree was beautifully decorated. We received over \$40 in this project for our missions. The children were given treats, and refreshments later were served to all.

The Youth Fellowship has met regularly the first and third Sabbath afternoons of each month. Seven from the Brookfield-Leonardsville group attended Pre-Con Retreat and Conference last year. They are making plans to attend this next year. In view of this they have made candy to sell and have realized over \$40 on this project.

The Juniors have also met the first and third Sabbath afternoons. They have made scrapbooks and toys to give to the needy. At the time of writing they are planning a supper and special program on the 16th of January at the Leonardsville Church.

Members of the Ladies' Missionary Aid Society have tied several quilts, packed a box of clothing to send to Alabama, and "adopted" a local family where there was

sickness. We are planning a kitchen shower for our parish house in the near future.

— Correspondent.

VERONA, N. Y. — On Sabbath Day, December 12, the church participated in a planning conference as a part of the current Advance Program sponsored by the General Conference. Pastor Rex Burdick took as his sermon topic "The Place of the Laity in a Seventh Day Baptist Church." In place of the regular Sabbath School, fifteen-minute buzz sessions were held by classes or smaller groups to discuss the same topic, each group appointing a person to record findings and report when the groups reassembled. Following a fellowship dinner six groups simultaneously considered various phases of church work and how to make it more effective. Topics and leaders were:

"Church Organization and Leaders"

— Craig Sholtz

"Building Togetherness in Fellowship"

— Mayola Warner

"Value of Music to Worship and Spiritual Life"

— Richard Warner

"Making Known Seventh Day Baptist Witness in the Community"

— Floyd Sholtz

"The Christian's Responsibility to His Community"

— Maurice Warner

"Plan for Enlisting Leaders in the Church"

— Burton Crandall

Five-minute reports from each group followed.

After supper served in the church there was a planning session for the church program for the coming year. The evening of a full day closed with an inspirational message by Garth Warner.

The Christmas program was held on Sabbath night, December 19, with all the primary classes taking part. The moving picture "The Guiding Star" was shown. A beautiful Christmas tree with presents for the children added much to their enjoyment.

After the program the Youth Fellowship held a cookie sale and served refreshments in the social room. This group sponsored a New Year's party at the

church with devotions, entertainment, games, and refreshments.

On December 26, when some of our college students were home, the choir rendered the cantata "Alleluia, Christ Is Born," composed by Mrs. Marjorie Elliot of Oneida who was present at the service.

The annual banquet of the choir was held in Chittenango on the evening after the Sabbath, January 2. About thirty people enjoyed a smorgasbord dinner at which time Mrs. Marjorie Elliot introduced several of her most recent compositions and led in singing them.

The Rev. Lester G. Osborn, a former pastor, now of Schenectady, was guest speaker at our church January 8, 9, and 10. His stirring messages included "The Church's Second Front" on Friday evening, "Are You Sure of Your Experience?" on Sabbath morning, "Do It Yourself Evangelism" on Sabbath afternoon. His closing message on Sunday evening was entitled "To the Work."

We appreciated having Pastor Osborn with us and trust that we may each find our individual place in the work committed to us through the church.

Our church has joined with the St. Peter's Lutheran and the New London Methodist in the purchase of a 16 mm projector which is available for use by any of the organizations of these churches.

— Correspondent.

WESTERLY, R. I. — Since the last issue of the Pawcatuck Post, the S.D.B. Society has met for two regular meetings. In November the annual Thank-Offering meeting was held in the church vestry. A delicious Swiss-steak dinner was prepared and served by Anne Gavitt and her committee. The group was honored to have Mr. and Mrs. David Pearson, with their daughter, Debby, as guests and they told many interesting things about their work at Makapwa Mission, in Nyasaland, Africa.

— Pawcatuck Post.

Practical nurse to care for the Rev. George B. Shaw. Pleasant room, good hours and pay, no housekeeping, no lifting, Sabbath privileges, home in convenient location. Must be experienced in bedside nursing. Box 703, Alfred, N. Y.

OUR WORLD MISSION

Statement of the Treasurer, December 31, 1959

		BUDGET RECEIPTS					
	Treasurer's Dec.	3 Mos.	Boards' 3 Mos.		Treasurer's Dec.	3 Mos.	Boards' 3 Mos.
Balance Dec. 1 ..\$	8.30			Marlboro	228.78	827.02	
Adams Center	112.45	\$264.20		Middle Island	12.00	43.00	
Albion	162.76	202.39		Milton	370.36	1,220.97	
Alfred, 1st	428.95	1,116.00		Milton Junction ..	253.75	361.40	
Alfred, 2nd	190.90	573.15		New Auburn		18.75	
Associations and Groups		131.26	380.00	North Loup	217.85	242.85	
Battle Creek	733.32	2,420.41		Nortonville	145.50	330.50	
Berlin	40.00	122.78	63.00	Old Stone Fort ...		40.00	
Boulder	38.70	175.05		Paint Rock		50.00	
Brookfield, 1st ...	55.00	145.00	25.00	Pawcatuck	350.00	1,050.00	5.00
Brookfield, 2nd ...	49.50	49.50		Plainfield	419.33	923.28	
Buffalo		50.00		Richburg	95.65	223.15	
Chicago	90.00	259.00	80.00	Ritchie	69.00	83.00	
Daytona Beach ...	107.25	279.75		Riverside		283.85	
Denver	195.39	294.18		Roanoke	12.00	56.00	
DeRuyter	85.00	85.00		Rockville	14.45	173.39	
Dodge Center	126.06	194.77		Salem	25.00	79.00	
Edinburg	31.00	31.00		Salemville		25.00	
Farina		56.75		Schenectady	47.00	47.00	
Fouke	25.00	25.00		Shiloh	360.55	1,070.55	
Hammond		20.00		Tract Society			76.50
Hebron, 1st	32.67	78.00		Verona	290.95	478.30	
Hopkinton, 1st ...	203.25	416.45		Walworth	25.00	80.00	
Hopkinton, 2nd ...	4.00	14.50		Washington	25.52	50.52	
Independence	99.00	245.00		Washington, People's	5.00	15.00	
Individuals	147.00	2,187.00	174.88	Waterford	82.02	299.12	
Irvington		300.00		White Cloud	50.43	148.72	
Little Genesee	166.06	166.06					
Los Angeles		480.00					
Los Angeles, Christ's	25.00	125.00					
Lost Creek	326.44	504.80					
					\$6,583.14	\$19,232.37	\$804.38

TREASURER'S DISBURSEMENTS

	Budget Designated & Undesignated
Missionary Society	\$2,508.48
Board of Christian Education	563.76
Ministerial Training	864.92
Ministerial Retirement	808.34
Historical Society	120.06
Women's Society	113.96
General Conference	642.06
Tract Society	725.58
Trustees of General Conference	46.98
World Fellowship and Service	83.12
American Bible Society	100.15
	\$6,577.41
Balance on hand Dec. 31	5.73

Non-Budget Gifts

December Receipts	\$155.93
December Disbursements:	
Salem College	\$ 2.00
Milton College	150.00
CARE	3.93
	\$155.93

SUMMARY

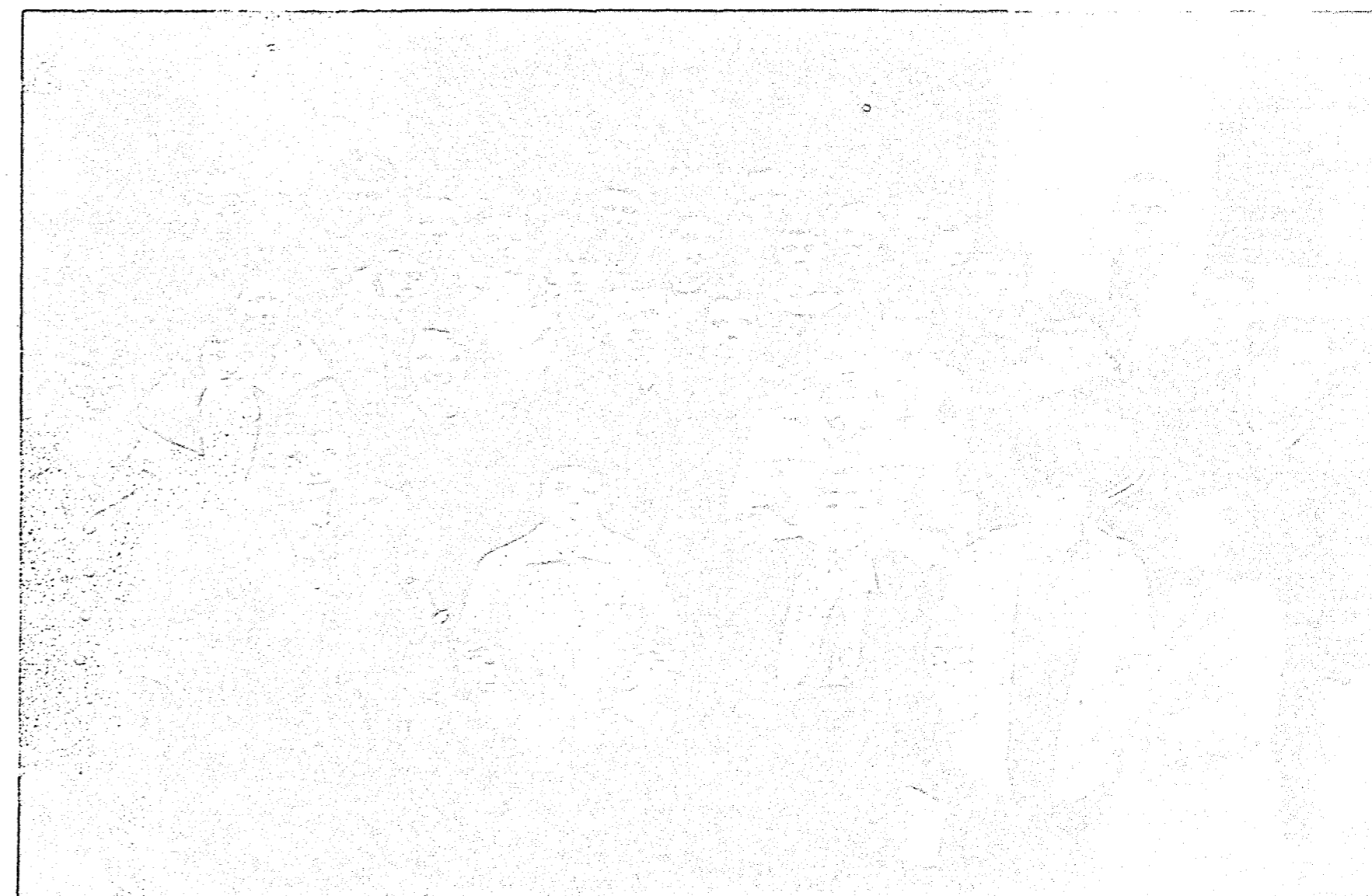
Current annual budget	\$108,022.00
Treasurer's budget receipts 3 mos. ..\$	19,232.37
Boards' budget receipts 3 mos.	804.38
	\$20,036.75
Remainder required in 9 mos.	\$87,985.25
Percentage of budget year elapsed ...	25.00%
Percentage of budget raised	18.55%

Eldred H. Batson,
Treasurer.

1612 Lawrence St.,
Parkersburg, W. Va.

FEBRUARY 1, 1960

The Sabbath Recorder



PLAINFIELD YOUTH RALLY

Something new in the Eastern Association of Seventh Day Baptist churches is the plan for holding regional youth rallies. Pictured here in front of the denominational headquarters building at Plainfield on January 10 are three pastors with representative young folks from four New Jersey churches. The visitors from South Jersey took their normal places in their home churches on Sabbath morning and spent the rest of the weekend in meetings featuring inspiration, information, and social fellowship at Plainfield. Well planned youth gatherings within Associations throughout the country may help to develop solidarity, leadership, and appreciation of the long history of the denomination.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

1960 Session — Siloam Springs, Ark. — August 15 - 20