

The Sabbath Recorder

of slides of his recent mission to Jamaica in behalf of his own church (Disciples of Christ). While there, he visited our mission at Kingston to make the acquaintance of our missionaries. He brought back a few slides taken there also. A business meeting followed with Lucille Bond, president, presiding. The ladies meet on the fourth Wednesday of the month to work on the current project, a patch quilt.

Don't forget to stop at Daytona Beach for church while you are in Florida.

— Correspondent.

LITTLE GENESEE, N. Y. — Our people are resting warmly from their labors. Our church and parsonage are both possessors of new heating systems. The installation was done with some professional assistance, Pastor Eugene Fatato and the male members of the church.

Other projects completed recently are new paint jobs on the roofs of the community center and church and insulation of the church.

The young people's group has been removing the old paper from the walls of the large balcony room and stairway and patching the cracks in the plaster. Now they are painting walls and woodwork. The group plans to sand and finish the floors, and use folding partitions to divide the large area into their meeting room, office, choir, and Sabbath School rooms. Money was raised for the project by annual spaghetti suppers.

An all-night party held for the Association youth at the community center on New Year's Eve was well attended and well chaperoned. Mr. and Mrs. Leland Burdick, Willow Brook Road, were hosts at a pancake breakfast that was delayed four hours and became lunch. The fact that the party was snowed in only added to the fun.

Sabbath Eve vespers are being well spent in the study of the Articles of Faith, Covenant, and Constitution of the First Seventh Day Baptist Church of Little Genesee. Some of these have not been changed since 1827 and need to be reworded for better understanding.

It has been a busy but rewarding year. With God's help we will be able to go forward in His work and grow accordingly.

— Correspondent.

Accessions

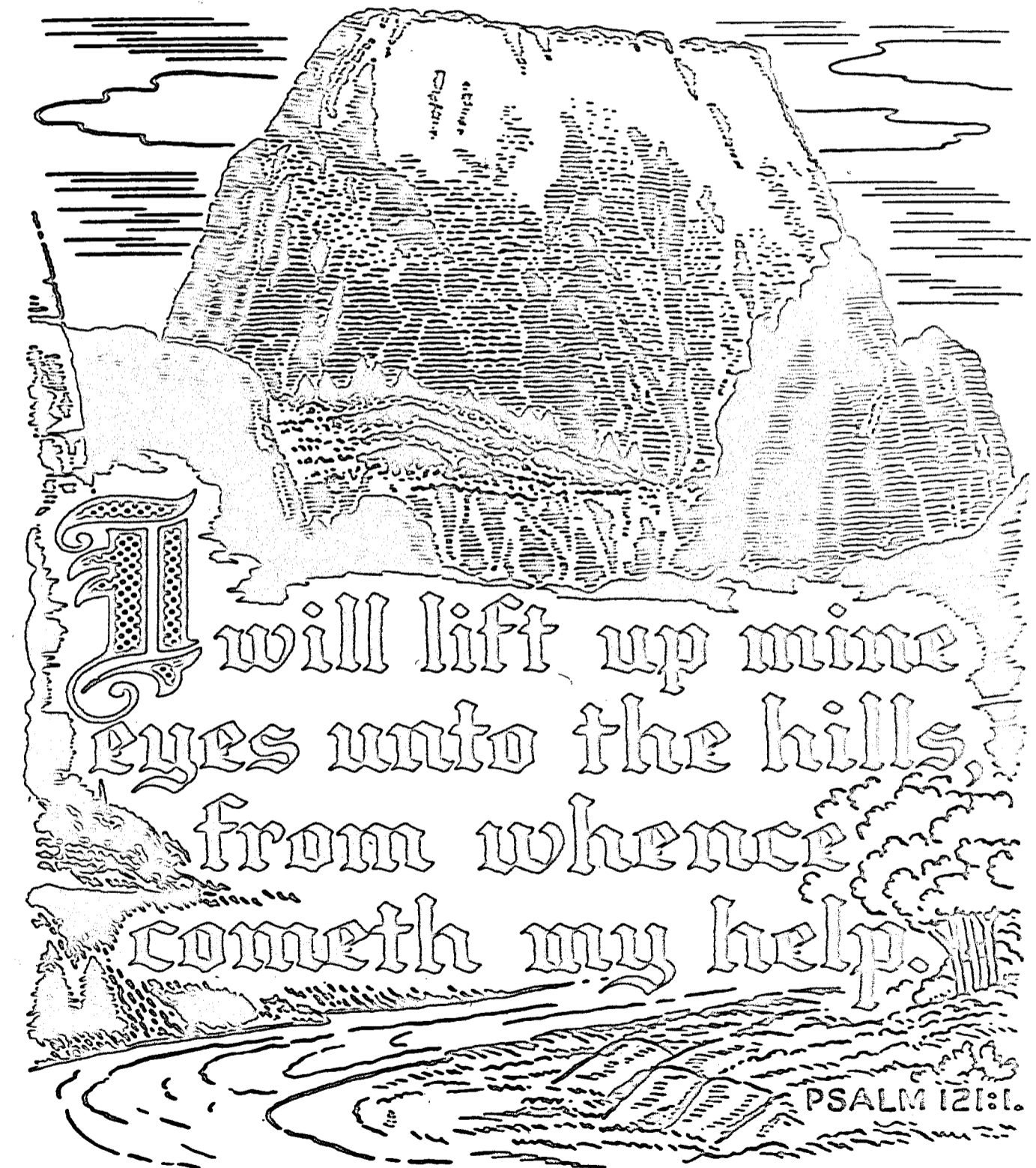
- Battle Creek, Mich.
 By Baptism:
 Mrs. Jean Maxson Ellis
 Dodge Center, Minn.
 By Baptism:
 Linda Greene
 Bill Bond
 By Letter:
 Rev. Donald E. Richards
 Mrs. Donald E. Richards
 Westerly, Rhode Island
 By Baptism:
 Mrs. James H. Barber
 Mrs. David W. Gavitt
 Nora Wilson
 Elaine Kuehn
 Rena Harrison
 By Letter:
 George Potter
 Mrs. George Potter
 Mark Potter
 Shelley Potter

Marriages

- Michel - Winter. — Mr. C. B. F. Michel and Mrs. Lenora Winter were married at a quiet service the afternoon of January 20, 1961, in the chapel of United Seventh Day Brethren, Marion, Iowa, with Pastor W. Allen Bond officiating.
 Sutton - Pratt — Edward Sutton, son of Mr. and Mrs. Guy Sutton of Manassas, Virginia, was united in marriage with Brianna Pratt, daughter of Mr. and Mrs. C. O. Spig Pratt of Big Flint, West Virginia, January 21, 1961, in the Evergreen Evangelical United Brethren Church at Big Flint by the Rev. Ralph H. Coon, assisted by Rev. Robert Moore.

Births

- Brissey. — Richard, Nellie Jo and Cynthia Brissey of Salem, W. Va., welcome the arrival of Richard Douglas into their home. "Doug's" birth date is February 26, 1960.
 Caswell. — A daughter, Nancy Jane, to Mr. and Mrs. Theodore Caswell of Battle Creek, Mich., January 30, 1961.
 Fogg. — A son, Joseph Harold III, to J. Harold and Doris (Carter) Fogg of Shiloh, N. J., on February 1, 1961.
 Maxson. — A son, Scott Allen, to Mr. and Mrs. Richard Maxson, Lansing, Mich., February 1, 1961.
 Stoekel. — Michelle Danette, a daughter, to Mr. and Mrs. Silvester (Shirley Stebbins) of Manhattan, Kansas, on December 6, 1960.
 Thorngate. — A son, David Michael, to Mr. and Mrs. Dale Thorngate, Patrick AFB, Fla., January 6, 1961.
 Young. — A daughter, Janet Louise, to Mr. and Mrs. Maurice M. Young of Ashaway, R. I., on January 4, 1961.



The Sabbath Recorder

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

Editorials:	
Looking at the Baptists	2
Reading Between the Lines	3
Editorial Notes	4
Features:	
Our World Mission Treasurer States the Situation	5
1960 Year Books Ready	5
Mother-Daughter Church, Shiloh-Marlboro Story Re-enacted	6
One Great Hour of Sharing	9
Teen Talk	11
Grace and the Law of God	11
Ancient Questions That Still Haunt Us	13
Tithing and Spiritual Growth	14
Baptist Editors For and Against Sunday Laws	14
Missions:	
To Attend Commemorative Service	8
Customs Tax Levied on Clothing Sent to Nyasaland	8
Ecumenical News	9
Women's Work:	
Women's Board News Notes	10
Christian Education:	
How One Church Studies	12
Annual Meeting, Division of Christian Education	12
News from the Churches	15
Our World Mission	Back Cover

Looking at the Baptists

If we want to understand ourselves as individuals, congregations, or denominations we may get considerable help in this self-evaluation by looking at others in like circumstances. It is sometimes easier to assess the failures and strong points of others than of ourselves. The result may indicate what we might do to make our God-given work prosper.

Our denomination is a member of the Baptist World Alliance, not because we are in perfect agreement with other Baptists and certainly not with the idea of losing our identity or making light of the Sabbath, which is our principal distinguishing mark. Neither is it to follow along like a little sister clinging to the swinging skirts of those whose ecclesiastical march is faster than our own. We join the World Alliance because there is more similarity between us and other Baptists than between us and other communions. Desiring to work together for common goals on a world-wide basis we like to think that we can both give and receive in this upper-level fellowship.

What we discover by talking with Baptist leaders and sharing literature is that our problems are more nearly like theirs than we had supposed. At the local congregational level it is not feasible for Baptists and Seventh Day Baptists to get together in worship to any great extent. Loss of identity or an undermining of long-established practices would be feared from both sides, especially in relation to the day of rest and worship. We do find, however, that Baptists of different denominations think pretty much alike about many things besides baptism of believers by immersion.

When it comes to evangelism we have pretty much the same emphasis and similar problems. We set our goals; we stress personal work and we do not turn away from campaigns for mass evangelism. Although most denominations preach the same Gospel of salvation by grace that we have always preached, Baptists apparently have some distinctive patterns of thought or procedure. Your editor was a chaplain in the Army during World War II and has maintained his connection with the military up to the present. In serving

men of all denominations from all parts of the United States he always contended that when he preached a simple Gospel sermon the men in the chapel or sitting on the ground not be able to tell to what denomination the chaplain belonged if they had not been informed. Sometimes after a morning or evening service he would ask some of the men what church they thought he came from. It surprised him how often they guessed Baptist. It also gave him an opportunity to explain briefly just what kind of Baptist he was — Seventh Day.

When it comes to church finance we discover that we are like other Baptists — too much like them. Our level of giving varies a little up or down from other Baptist groups but not much. Is it because we are in the same strata of society? Perhaps. It is because we have to be stirred or persuaded rather than told? Again, perhaps. Can it be that we who have been accused of being Old Testament Christians are not any more committed to the tithing principle that comes down to the Church through the old dispensation than other Baptists? They preach tithing; we preach tithing. We who have accepted the sacredness of the God-ordained day ought to respond better than they to the teaching that the tenth part of income is the Lord's.

Harold R. Stewart has an interesting article in a national Baptist weekly *The Watchman Examiner* (Feb. 9, 1961) on the possible union of the Southern Baptist Convention and the American Baptist Convention. It contains a searching analysis of the continuing of apprehensions about closer co-operation and eventual union. Fortunately Seventh Day Baptists did not split into North and South denominations as a result of Civil War tensions. However, there may be points of similarity between the thinking of Southern Baptists and Seventh Day Baptists in the South, just as our people of the North hold views that correspond closely with those common to the American Baptist Convention.

Space does not permit illustrations. Mr. Stewart makes this observation, "Southern Baptists need to understand better their 'true-church' complex, while American Baptists need to modify their 'mother-

church' complex. These should be replaced by a united Baptist expression of our Christian faith." We, on our part, are united; it remains only for us to move forward displaying the best features of both the conventions. Southern Baptists are said to have a tremendous evangelistic and organizing thrust. The northern church has penetrating insights and critical self-examination. Is there any reason we cannot have both? None at all.

Reading Between the Lines

We may not always do well to try to read between the lines of a letter — or of an article in our denominational paper. What is the story you read between the lines when our treasurer makes his monthly report of receipts for *Our World Mission* on the last page of the *Sabbath Recorder*? This time the treasurer himself in an article tells us what he reads in the totals and perhaps between the lines.

You will notice that this time there is more of this between-the-lines space. In other words, a larger number of churches than usual failed to get their contributions forwarded to the treasurer in time to be counted. Perhaps the extreme winter weather in the East affected the mails. That, however, would not be true of our strongest West Coast churches where the weather, we understand, has been unusually favorable. Probably weather and geography have little bearing on budget receipts. It could be noted that aside from the little colored church in Los Angeles there was no money received from any church west of Nortonville, Kan., and Houston, Tex. Of the fifty-nine churches and fellowships now on the list, twenty-nine failed to get their contributions sent in. On the other hand, four names appear on the list in the last month of this first quarter of the fiscal year.

Reading between the lines, it can be said with some degree of certainty that in a few churches the pastor has been the sole or principal contributor to OWM during the quarter just ended.

One can see some encouraging things if he looks away from these open spaces. Quite a number of churches sent in much

more money in January than during any previous month. Perhaps the contributions in these churches will continue to rise and members of other churches will catch the spirit.

EDITORIAL NOTES

Premarital Counseling

More and more young people are coming to realize the value of premarital counseling by the pastor. There is still, however, a natural reluctance to accept such service or to take the time it requires. Beyond question, many marriages would be happier from the very start if an interested third party (who should be the pastor) could spend time with the bride and groom before marriage. Nearly every pastor could be helpful if there was a willingness to meet with him. Of course, the pastor needs some special training other than what is given in most seminaries or comes by experience in helping others. A wealth of reading material is becoming available.

How much time is needed for premarital counseling? J. K. Morris in the book that the advertisers (Prentice-Hall) claim is the only complete manual of premarital counseling for ministers of all denominations, advocates eight interviews for each couple: the first and last with both parties present and at least three separate interviews with each individual, depending on the problems presented by the man or the woman. If such a program of counseling could be sold to all Protestants, marriages would have more real Christianity built into them than can be achieved by a few solemn words from the Bible in the exciting moments of the wedding ceremony.

Good Missionary Reading

It is not too late to mention a little paper-back book copyrighted by Augustana (Rock Island, Ind.) in 1957. *The Rising Tide* (70 pp.) written in Swedish by a missionary, Gustaf Bernander, and translated by H. Daniel Friberg, deals with the Mohammedan challenge to Christian-

ity in East Africa. The analysis of the early spread of Islam and the current missionary zeal of this vital religion is enlightening and thought-provoking.

The writer from his long years of experience in dealing with the followers of the prophet in the regions extending from Egypt to Nyasaland explains why the African people are so easily won to Mohammedanism. He also points out that many of those embracing it in its East African, low-standard form can be won for Christ if they are reached in the first or second generation — before they become fanatical. An evening spent with this little book priced at \$1.00 will add much to one's understanding of the thinking of the people of that part of Africa and of the modern manifestations of the religion that gives Christianity its most serious challenge on that continent.

Frontiers of Faith

The editor does not presume to instruct readers on how to tune in their radio and television sets although perhaps many of us ought to carefully consider our viewing habits in the light of our Christian profession and our stewardship of time. Some may not have watched all the religious programs that might be found interesting and helpful.

The Broadcasting and Film Commission of the National Council of Churches is advertising the March-April "Frontiers of Faith" series entitled "Countdown," a program aired on Sunday afternoon at 1:30 in the Eastern time zone. The topics are as follows:

- March 12 — "A Lovely Day for Peace"
- March 19 — "Adam in Wonderland"
- March 26 — "No Skin Off My Nose"
- April 2 — "Meet Me in Galilee"
- April 6 — "The Fifth Art"
- April 16 — "Let Us Build a Tower"

To add a word about "Adam in Wonderland," it is a topical review on the present day decline in personal morality. The publicity for the series states that the February portion of "Countdown" brought volumes of mail from enthusiastic viewers.

Our World Mission Treasurer States the Situation Makes Appeal

After 4 months, or one third of our budget year has elapsed, we would do well to stop, take inventory, and reconsider our situation.

We as a denomination have committed ourselves to a certain obligation — that being to subscribe to a budget of \$111,295. This is our goal to be reached by September 30, 1961. On the basis of this commitment, the boards and societies that carry on a part of God's work for us have undertaken programs that must of necessity depend on us for a major part of their financial support, and which cannot be fulfilled without that support.

The boards and societies are now working under a definite handicap that we have created for them. We are **not fulfilling our obligation**. To reach our goal requires giving in the amount of \$9,274.58 per month. To this date we have given an average of \$7,336.66 per month, or \$1,937.86 less than is needed. A study of percentages indicates that we are slipping steadily. At the end of October 1960 we were 1.4% short of the then needed goal. November showed 2.87% short, December, 4.77%, and January 1961 indicates a shortage of 6.96%.

This is a definite trend that must be reversed if we as a people are going to make good on our obligation. When money doesn't come in as scheduled and anticipated, work does not get done, salaries do not get paid on time, and inconvenience and even hardships are the result.

Our missionaries and board workers have families to support and must live on their current income as most all of us laymen do. We expect to get paid for our labors at definite intervals as agreed with our employers at the time of employment. What would be your attitude if at the end of the week the management told you to just be patient and that they hoped to be able to pay you next week? Let's try to put ourselves in the place of a denominational worker and see his side of the situation.

God does not expect of us more than

that of which we are capable. He does, however, expect us to earnestly seek our true potential and then live and give accordingly. Am I doing that? Are you?

1960 Year Books Ready

The 258-page Seventh Day Baptist Year Book for 1960, an important document, is now bound and ready for mailing from the denominational publishing house at Plainfield, N. J. It contains the minutes of the last General Conference, reports of all boards, agencies and committees, and the statistical records of the domestic and world-wide work of Seventh Day Baptists, including lists of churches and leaders. This year the constitution and revised by-laws of the American Sabbath Tract Society are printed as an extra item following the report of the Board of Trustees. The School of Theology report is highlighted with pictures for added interest.

The editing of the 1960 Year Book was delayed somewhat by the late receipt of important statistics. The delay, though not to be encouraged, did allow quite a little fresh information about pastoral changes and new church officers to be included. The editor, Miss Hazel V. Gamble, has done a very painstaking job, as always. The book is priced at \$1.50. It can be purchased either through the local church or direct from the publishers. Now is the time to secure your copy, while the information is fresh and most valuable.

Tithing
Unlocks
the Door

TO SPIRITUAL RICHES

"I Will Pour You Out a
Blessing" Mal. 3:10

YOU GROW AS YOU GIVE

MOTHER - DAUGHTER CHURCH Shiloh - Marlboro Story Re-enacted

(News release prepared by Paul B. Osborn, pastor of the daughter church.)

A daughter's 150th birthday was celebrated at the Shiloh Seventh Day Baptist Church this morning (Feb. 25). Members of the Marlboro Seventh Day Baptist Church of Route 3, Bridgeton, N. J., united with the Shiloh congregation in a joint service to begin the special sesqui-centennial celebration of the Marlboro church this year.

Twenty-six senior members of the Marlboro congregation seated at the front of the auditorium were introduced by David T. Sheppard, deacon and moderator at Marlboro, as representing a significant part in Shiloh history.

At that point, Deacon Fred Ayars of Philadelphia, a member of the Marlboro church, read the original motion made by James Ayars on January 27, 1811, at the Shiloh church conference. The motion, which started the organization wheels turning, read, "I move to know if it would be agreeable to separate the members of this church into two distinct churches and to have two places of worship, and to be in the same connection as other sister churches of our Order, if it could be accomplished in a way of love and agreement."

Mr. B. Frank Harris, moderator of the Shiloh congregation, then continued the reading of the Shiloh church records as follows, "The motion seconded by Brother Alven Ayars, and after consulting and conversing on the subject it is agreed to leave the same for farther consideration to our next conference.

"February 24, 1811 (the next conference). The business that was laid over on the last minutes respecting a separation of the members of this church was then taken up and after conversing on the subject for some time it was agreed to consider on the same till our next conference, and liberty is granted to brethren to draw up and bring forward their propositions or conditions of the same, signed by those members that wish to

separate from here on the motion of last conference."

Following this Mr. Jonathan B. Davis, deacon and treasurer of the Marlboro church, read the original "Requests and Conditions" which were drawn up by the twenty-six Shiloh members on February 25, 1811, exactly 150 years ago.

"REQUESTS AND CONDITIONS . . .

We whose names are hereunder written do certify that we desire that a separation may be granted by the Seventh-Day Baptist Church near Shiloh according to the request of James Ayars and recorded on the church minutes the 27th of January last, that is in love and agreement, also agreeable to an act of the church passed on the 24th of February last, and the reason why we wish it is for the accommodation of our brethren and the glory of God, if our hearts deceive us not. Also we wish to have a place erected for worship in the county of Salem in Upper Alloways Creek Township, and at said place to be no liberty for any Order of preachers but the Seventh Day Baptists at the usual hours of worship, when there is any of them to carry on the Services, nor statedly at any time. And that this church, and the first Seventh Day Baptist Church near Shiloh be two churches, each having their own discipline, and that members have liberty to assemble at either place for worship as shall be most convenient and profitable to them."

This original document was signed by John Kelly, James Ayars, Jacob Ayars, Thomas Bennett, Daniel Campbell, Moses Crossley, Aaron Ayars, Joshua Ayars, Jr., Alven Ayars, Jonathan Wood, Ephraim Bee, Elias Ayars, Abigail Ayars, Abigail Campbell, Catherine Crossley, Prudence Ayars, Keziah Ayars, Phebe Ayars, Patience Ayars, Catherine Campbell, Tamar Ayars, Hannah Bacon, Edith Ayars, Amy Ayars, Abigail Davis, and Rebecca Ayars — twenty-six in all.

The Shiloh moderator then concluded the history by reading the action taken at the March and April, 1811, conferences of the Shiloh church.

The March minutes noted, "Also the business that was laid over at our last conference respecting a separation or a division of this church as brought forward, with the conditions and the names of those that were disposed to divide, as was agreed at our last conference and it was read, and after some conversation thereon, it is agreed by a vote of this conference (as there was no objection by any one); on the separation, and it is agreed to leave the paper containing the conditions and names with the clerk till our next conference."

The April record showed, "It is also agreed to hear the Requests and Conditions that was handed forward last conference read again, respecting separation of this Church and after reading and conversing thereon and no objection appeared at this time it is agreed to as an Act of this Church and to put the same on our records with the names of those members that have signed the same and state thereon that those members are dismissed for the purpose therein mentioned."

Following this historical sketch the Marlboro moderator, David T. Sheppard, again took the pulpit to read Marlboro's invitation to the Shiloh church for the May sesqui-centennial Sabbath services on May 5th and 6th, 1961.

Following Scripture and Prayer by the Rev. Paul B. Osborn, pastor of the Marlboro church, the Rev. Charles H. Bond brought the message of the morning. Mr. Bond, pastor of the Shiloh church, pointed out that as Christ's Church marches on we look forward to the establishment of new churches in this mother-daughter relationship. As participants in the Baptist Jubilee Advance program Marlboro and Shiloh are pressing forward in an expanding testimony for Christ and the Sabbath.

Among the senior members of the Marlboro Seventh Day Baptist Church, seated at the front and identified with name tags stating their length of church membership, were Mrs. Elizabeth Fisher Davis,

MEMORY TEXT

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. Matt. 19: 21.

a member for 76 years, and her cousin, Mrs. Adelia M. Gandy, a member for 72 years. The next four senior members are the children of the late Eber Davis, Marlboro's grand old man who passed away at the age of 100 in 1958: Lewis C. Davis, D. Morton Davis, Frank G. Davis, and Mrs. Julia D. Tomlinson, representing a total of 251 years of church membership. Two others, Leslie Tomlinson and David Davis, have been members over 50 years. All together the twenty-six senior members of Marlboro representing the original twenty-six who separated from Shiloh to form the church, represented almost 1,200 years of church membership.

Church Building Continues Upward Trend

Construction of church buildings climbed to an all-time high, at least in money expended, in 1960. It reached a total of \$1,016,000,000, which is 8.66 percent higher than 1959. The Department of Commerce predicts a similar rise in 1961.

There will be another annual Church Architectural Conference in Pittsburgh, Pa., April 18-20. Milton L. Grigg, chairman of the conference, asserts that there is need for as many new churches as can be built, provided they are well located.

Mr. Grigg pointed out that during the current church building boom it is especially necessary that architects and churchmen examine together why and what they are building.

"We expect, through the exchanges of these vital conference participants, to stimulate an awareness of unique high purpose and of the differences between unworthy, trite worship shelters and true places for worshiping Almighty God," the Virginia architect said.

To Attend Commemorative Service and Visit European Brethren

Plans are progressing whereby several representatives from this country are hoping to attend special commemorative services held with the Mill Yard Seventh Day Baptist Church in London, England, on Sabbath day, July 22, 1961. These services are being held in observance of the 300th anniversary of the martyrdom of Pastor John James on Nov. 26, 1661.

Through the generosity of friends, it is being made possible for the Rev. Paul Burdick of Waterford, Conn., and Secretary and Mrs. Everett T. Harris of Westerly, R. I., to attend these commemorative services. It is possible that Dr. and Mrs. Victor Burdick and son will be able to arrange their flight schedule so as to be present also, as they are en route to this country from Nyasaland on furlough.

The three representatives of the Missionary Society hope to extend their visit so as to attend the annual conference of Seventh Day Baptist Churches of Holland, to convene this year with the Leeuwarden church, July 28-30. Speaking appointments on the program of the Dutch Conference have been requested for Pastor Burdick and Secretary Harris.

It is hoped also that the three representatives may proceed to Germany and meet for a few days with our brethren of that country. They would then plan to return to this country in time to attend our General Conference meeting August 14-19 at Amherst, Mass.

Pastor McGeachy has written:

"Perhaps we can arrange for a trip to the East End of London and visit the site where the old Mill Yard Chapel stood before it was demolished in 1885. I do not know if it is possible to identify Bull Stake Alley where John James had his meeting place. The site of the old Newgate Prison and of Tyburn where he was executed are more easily found, the first being where the Old Bailey Court House stands, not far from St. Paul's Cathedral, and the latter is near Marble Arch. This would make an appropriate pilgrimage for the occasion."

Customs Tax Levied on Clothing Sent to Nyasaland

As on other occasions, our missionaries have found it difficult to clear with Nyasaland Customs officials the clothing which has been sent for distribution. We note with regret that the large shipment of clothing (over 1,000 pounds) which was given so generously and packed for shipment with such care and labor, has now become a perplexing problem for our mission leaders.

The Rev. David Pearson has written, "The clothing for distribution could not be brought in without an import permit from the Ministry of Commerce and Industry. They agreed only to issue one on condition that the clothing would not be sold. I found it necessary to agree. . . . The customs tax is \$630. Of this amount \$50 was for customs tax on phono records and \$160 for personal goods.

Pastor Pearson wrote that he requested a waiver of the tariff on the clothing for distribution or at least for leniency. The answer came in due course "with neither waiver nor leniency."

The Missionary Board carries no budgeted funds to cover this cost. Pastor Pearson has written, "The financial condition of the mission is not overly strong at the present time but should pick up. We are drastically cutting our labor staff, which we normally do during the rainy season." The mission station should not be expected to carry the necessary expenditure (\$420). What then is to be done about it?

When one realizes the amount of sacrificial time and labor that went into the sending of this gift of clothing, added to the cost of fumigation, shipment and rail freight from Beira, P. E. A., to Blantyre, it seems necessary that we think carefully before we again decide to send another such shipment.

"Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them" (Heb. 7: 25, RSV).

ONE GREAT HOUR OF SHARING

One Great Hour of Sharing is the principal observance of the annual United Appeal for Relief, Rehabilitation and Reconstruction through which major Protestant Churches in the United States seek funds to carry on both denominational and interdenominational programs of assistance to people in need throughout the overseas world.

In the 1961 appeal — the thirteenth annual co-operative effort — most churches will celebrate One Great Hour of Sharing on Sunday, March 12.

More than \$14,818,000 is sought through the 1961 United Appeal to sustain world-wide programs in more than 40 countries to help people stricken by disasters, wars, political upheaval, or economic disparity.

Contributions are sent to Church World Service, 475 Riverside Drive, New York 27, N. Y.

Africa — Rioting and warfare in the Congo, Algeria, and Rhodesia have created millions of refugees who need and are receiving help from our churches. In Ghana, Uganda, Liberia, Nigeria, Kenya, and Tunisia church-sponsored welfare programs and food distributions must continue if virtual starvation of thousands is to be avoided. In this photo the future citizens of Kenya thrive on milk sent to that East Africa country through One Great Hour of Sharing.



ECUMENICAL NEWS

Bible Society Officer Honored

The Rev. Dr. Gilbert Darlington, an executive of the American Bible Society for 40 years, was one of four widely known Americans to receive the 1960 Gold Medal awards of the National Institute of Social Sciences. The citation called attention to Dr. Darlington's leadership "in patriotic and veterans' organizations to help keep our country united and strong, and for the sake of peace."

In accepting the award, Dr. Darlington said:

Over 40 years of fruitful service with the American Bible Society has convinced me that the teachings of Jesus in the gospels are the real cure for all of our present ills. Those who enter into His presence by reading the gospels will find there the courage and vision that will overcome doubts and fears and lack of faith. Let us then reaffirm our belief in the faith of our fathers who built wisely and well from the blueprints given them by the Master Builder of all time, who said in concluding His Sermon on the Mount: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

Women's Board News Notes

A Call for Volunteers

Can you give any time for working in the summer Bible schools and camps? Many willing and capable people have served. Is it your turn this summer?

Once again the summer program is being arranged. There will be churches and fellowships who will need assistance. We would appreciate hearing from young men and women of college age and older who will be able to fill the requests. Perhaps upon examining your schedule you will find that you can be available. If so, please send your name to Mrs. Herbert Bennett, 65 Hamilton Dr., Battle Creek, Mich., for further correspondence.

Churches and fellowships will be receiving letters soon concerning the summer's program. Please send your requests along as soon as possible, with the dates of your Bible schools and camps where you need assistance.

Books Suggested

The Christian Culture Committee would like to suggest a few books for your reading, some new and some old, all pertinent to the times.

Space Age Sunday — Hiley H. Ward

The Dayuma Story — Ethel Emily Wallis
(Both of the above recently mentioned in the Recorder.)

Progress Against Prejudice — Robert Root

The Kingdom Beyond Caste —

Liston Pope

Your Prayers Are Always Answered —

Alexander Lake

The Inspired Letters — Frank Laubach

Albert Schweitzer — Jean Pierhal

The Secret of the Kingdom —

Mika Waltari

(This is a new book, written in the form of letters from a young educated Roman, Marcus, studying in Alexandria. He walks to Jerusalem to try to find out more about the Messiah. Interesting, thought-provoking and very worth-while.)

Come See A Man — Grace Noll Crowell

(Meditations and poems on the life of Jesus.)

Manuscripts Being Judged

Several entries were received in the Religious Journalism Scholarship Promotion. They are now in the hands of the judges who are: the Rev. Clifford Hansen, President Duane Hurley, both of Salem, W. Va., and Prof. Leland Shaw, Milton, Wis., chairman.

The committee wishes to thank all those who sent in manuscripts and sincerely hopes that interest in Religious Journalism will become a growing thing among Seventh Day Baptists. Our denomination and the world need people who can interpret on the printed page the deep meanings of the Christian faith for our day. The field is limitless, from writing for our own people to writing for the underprivileged, among whom are 10 million adults who learn to read each year.

The filmstrip "Radiant Treasure" has been in use for several weeks in various places, but will be available after March 25. Write Mrs. Walter Wilkinson, 174 West St., Battle Creek, Mich., giving the date you would like to use it.

Distinguished Service Award

Given to a Mother

Mrs. Daniel A. Poling was given the distinguished service award for "pre-eminent service to mankind . . ." by Stetson University at De Land, Fla. She is the mother of eight children. Her son Clark was one of the four chaplains who went down with the ship Dorchester in World War II.

In her address at the awarding ceremony Mrs. Poling described the cornerstones of American motherhood as desire, faith, prayer, knowledge, and enthusiasm.

"The American mother must desire to build a good home. She must have an active faith in God. She cannot rear her children properly without prayer, and she should make the Bible her textbook of life," Mrs. Poling continued. "The spiritual energy she obtains from these things will provide rightness in the home and lead to order outside and eventual peace everywhere."

Teen Talk

Looking Into Space

We all look into space sometimes, but we do not all use the latest scientific instruments in doing so and we see different things, or nothing at all. I like to see a young person occasionally gazing off into space because it may indicate something more than idle daydreaming. It could be purposeful contemplation of life's unknown future.

What about the prospect of actually penetrating space with the eye, or with instruments propelled from the surface of the earth? At the moment of writing, scientists of all nations are congratulating those of the Soviet Union for the new techniques employed in shooting a space ship off from an orbiting satellite in the direction of Venus, some forty million miles away. It is supposedly equipped with cameras that can look through the solid bank of clouds around that planet — in case it gets close enough to do so.

There is another way of looking into space — by telescope or radio-telescope. We already have some wonderful ones but the Navy is now in the process of building the world's largest radio-telescope, which is called the "big dish." Shaped like a saucer, it will be 600 feet in diameter and will be able to point its open face with great precision toward any desired object. The cost of this kind of stargazing can hardly be imagined. The Electric Boat Co. will build only the drives and controls, at a cost of \$19,314,432.

We live in a wonderful age — one that is rapidly becoming able to look farther into space than the older generation even dreamed of in their wildest daydreams. Scientists are wondering if our spiritual vision will keep pace with our physical penetration into the vast unknown. More and more they are calling on Christian leaders to put more energy into producing the kind of men who will use the new scientific knowledge for the betterment of the world rather than for its destruction. If ever a higher morality was needed, it is now. Far-reaching faith on the part of our young people is the hope of the future. A sense of responsibility to Christ

greater than that of your parents must be yours if physical power and spiritual power are to be kept in balance.

How far do you see when you gaze into space? No man can ever see beyond God. Make sure that you see Him and His love.

Grace and the Law of God

By J. Stevens

Christ's Seventh Day Baptist Church
264 W. 42nd St., Los Angeles, Calif.

We are informed by the church world that we are not under the moral law of God but under grace through Jesus Christ. The law, they say, ended on the cross. But the law which ended on the cross was the ceremonial law, pertaining to animals, fowls, blood, and man's institution of holy days and sabbaths. All admit that Jesus Christ was God in human form on earth. Since God and Christ are one in the selfsame Godhead (Mark 12:29), creator of heaven and earth and man, it follows that Jesus Christ is the author of the Ten Commandments (Read John 1:1-3, 14; Col. 1:13-16).

This may seem strange to the churches that teach only grace, yet it is in the Bible (Mark 2:27, 28; Luke 6:5; John 8:23, 58). One wonders why the churches are so "inconsistent." The reason for this condition is, I believe, found in Romans 8:7. The carnal man, with his carnal mind cannot obey a spiritual law. In an unconverted life the works of the law are only a dead form. In a spiritually-enlightened, converted life, they are the living fruits of the Holy Spirit. As we are under the grace of Christ, we ought to obey the will of Christ; and the will of Christ is also the will of God the Father. To do His will is to keep His "Law of Moral Realization." It is the true and only way to a Christian life (Eccl. 12:13; Rev. 22:14).

If he is simply a chaplain to small town superficialities and personal gratifications, then he will never be involved enough in the community to seek its redemption.

—Robert W. Spike
in Safe in Bondage

How One Church Studies

In order that all of the membership of the Lost Creek Seventh Day Baptist Church can participate in the depth Bible study program, they have devised this system. Several groups located in a geographical area meet in a home that is central to all who wish to co-operate. (One group is located at a distance of 60 miles from the home church.) Friends of the church are also invited. Leaders of the various groups are laymen who have been trained by Pastor Leon R. Lawton.

They are using the textbook, "To the Churches With Love" by Dr. A. Stanley McNair, as suggested by the Seventh Day Baptist Board of Christian Education. The studies are planned to help bring out fresh and more complete interpretation of the Scriptures.

After the series of sessions all of the groups will co-operate in a series of special evangelistic meetings in the home church.

(The Board of Christian Education would like other reports on the ways that our churches are conducting the depth Bible studies.)

Annual Meeting

Division of Christian Education

Secretary Rex E. Zwiebel was the Seventh Day Baptist representative at the annual meeting of the Division of Christian Education of the National Council of Churches of Christ in the United States of America, held in St. Louis, February 12-16.

The Division is divided up into sections, and Secretary Zwiebel participates primarily in the Administration and Leadership Section. One day was spent with the national denominational executives in Christian education. Part of the program of the latter section dealt with materials available that lead to church membership. This is of great value to us as we continue work on the Seventh Day Baptist Church Membership Manual and the listing of a bibliography of materials.

In the section on Administration and Leadership the theme was "Drama in Christian Education." Workshops were led in "The Informal Use of the Drama,"

"Creative Movement," "Role Playing," and "Formal Drama." Each of the leaders was a specialist in the field.

Secretary Zwiebel presided over the Thursday session of this section, and served as recording secretary during the business meeting.

The mass meeting of all the sections was held in the Opera House of Kiel Auditorium. A religious comedy, "The Case Against Eve," held the rapt attention of the 2,500 members and friends of the convention.

Dr. Gerald E. Knoff, executive secretary of the Division, drew together the sentiment of the week when he said, "In His wisdom and goodness He has caused us to live and work not alone, but in association with one another. This week we deepen that association by sharing experiences, by mutual criticism, by joint planning and common endeavor, by confession of failure and, best of all, in common worship.

"While we are concerned especially for the educational work of the church, nothing in the whole range of her life and work and worship is alien to us. Mission, witness, evangelism, Christian action, corporate worship — these experiences are of deep concern to every educator worthy of the name.

"So, let us pray, first for ourselves and then for our brothers and sisters, that God the Holy Spirit will speak and lead this week. If that happens, then the whole week may be a proper offering to Him who gave us His Son of whom we are 'Living Witnesses.'"

Remember the Seventh Day Baptist Ministers Conference to be held in Plainfield, N. J., May 1-6, 1961. Churches are urged to send their pastors with fee and transportation paid.

"... the tormenting discontent of an American youth for which everything is being done, to which everything is being given — except a reason for living and for building a socially useful life."

—Harvey Swados
in *Voices of Dissent*.

Nationwide Reading of the Resurrection Story

The story of the passion, death, and resurrection of Jesus Christ has been produced in a small 50-page booklet entitled, "HE IS RISEN," and will be distributed throughout the country between now and Easter by the American Bible Society.

Five million copies of the story, as related in Chapters 18, 19, and 20 in the Gospel of St. John, are being distributed with the co-operation of churches, religious organizations, and individuals.

The booklets are available for \$3.00 a hundred from the national headquarters of the Society at 450 Park Avenue, New York 22, N. Y.

Ancient Questions That Still Haunt Us

By Erwin L. McDonald

(editorial in

Arkansas Baptist News magazine,
Little Rock, Arkansas)

One of the earliest of man's recorded questions, "Am I my brother's keeper?" with its related query, "Who is my neighbor?" reverberate across the skies of man's habitation today with a crescendo that drowns out the din of atomic blasts. How much territory, how much time did the Lord cover when He said: "Love one another"? Can we be disciples of Christ and restrict our love to ourselves? To our own families? To our own churches and denominations? To our own clubs and societies? To those of our own neighborhoods? To our own political parties? To our own nationalities, and to our own races?

Can we cover all of these with our Christian affection and go on building interminable walls that shut out of our compassion others — others made to be in the image of God — others for whom Christ died?

What does it mean to love our neighbors? Does it mean to love them reservedly? Does it have any practical application that reaches down to capital-labor relations? Does it concern itself with salaries and wages paid with working conditions? Does it have any bearing upon the quantity

and quality of labor a workman expends for his day's pay?

Does the love Christ commands of Christians have anything to do with race relations? With how we feel about people whose skins and whose languages and backgrounds may be quite different from our own?

Does the love we are to have as followers of Christ have anything to do with attitudes of our hearts toward our fellow men, whether in our judgment they are wise or foolish, rich or poor, good or bad?

Does the love of Christ in our hearts make any difference in the way we treat people, whoever they are and wherever they are, whether in the face-to-face relationships of living together in the home, or working together, doing business together, or just living in the same world?

Selfishness and self-centeredness, the very base of man's inhumanity to his fellow man, are narrow in their concepts and in their outlooks, but they are almost limitless in the scope of their influence for strife in our civilization. Here is the cancer that eats away at the vitals of our society today. And many of the remedies that are being hawked as sure-cures are pure and simple nostrums.

There is but one remedy that can kill this cancer and give man the health and vitality to love God with all his heart, with all his soul, with all his mind, and with all his strength, and to love his neighbors (all men everywhere) as himself. That is the regenerating love of Christ in the heart. But many who say they have the remedy still have all of the outward symptoms of fatal affliction.

Christ can be the Great Physician only to those who open their hearts to the healing balm of His redeeming love.

Distributing Special Issues

Have you ever received from a friend a religious publication which he thought you might enjoy or profit by reading? Now is your opportunity to return the kindness. The special issue of the Sabbath Recorder is available in the vestibule. Take as many copies as you can distribute.

— Pawcatuck Church Bulletin.

TITHING and Spiritual Growth

By R. T. Fetherston

Tithing of income, as an expression of stewardship, begins when the individual becomes convinced that he is God's, that "the world and all that in it is" belongs to God, that the material goods in his possession are a trust to be administered by him, and that it is surely God's will that he return the tithe to God for use in the advancement of His kingdom.

The paths by which one arrives at these convictions are many and varied. Perhaps a "trial tithing plan" for a limited period to see if tithing "works for him"; perhaps by giving freely to some cause near to his heart which he wishes to advance. Whatever the approach, once convinced, he has a most sound and logical reason for tithing, in fact he must tithe or suffer that disintegration of personality which is the sure result of a guilty conscience.

Now what is the effect on the person who becomes a tither through his convictions? The effect is not logical, cannot be imagined as good by anyone who has not experienced it, is perhaps not fully understood by those who have. Why should we apparently have more to meet our own needs when we give the full tithe to God? Why should our fellowship with other Christians be richer, our walks with God be closer when we tithe? Why should our generosity increase (should we frequently give more than the tithe?) and our concern for others grow as a result of our tithing? Many explanations have been offered to answer these questions. None are convincing to the non-tither to whom these lines are primarily addressed.

No explanation, then, will be attempted. Only some questions will be asked. Is it not strange that of the thousands who tithe regularly one virtually never hears of a tither who has given up tithing? Would they continue to give the tithe unless they felt God wanted them to? Is not an experience which has proved so rich to so many worth a try in your life?

Baptist Editors

For and Against Sunday Laws

A police effort clamping down on Sunday-closing law violations in Houston, Tex., drew editorial comment from Baptist editors.

N. Elmer White, 31, owner of the Builders' Supply Company and head of a citizen's committee for Sunday freedom has been charged on three successive Sundays for violating the "blue laws." He and others are appealing court decisions.

White, a Seventh-day Adventist who says he is not presently a member of any Houston church, told the Baptist Press that he felt that the Sunday-closing laws violated constitutional rights of separation of church and state.

Editors Burns and Macon of the Baptist New Mexican and the Alabama Baptist both opposed editorially Sunday-closing laws in general, stating that state laws should not be established solely for the purpose of guaranteeing worship.

The Baptist New Mexican "deplored the fact that Houston ministerial groups asked for boycotts against businesses which remain open on Sundays." Both papers, however, added that for reasons of health, one day of rest should be set aside, not by law, but by the businesses themselves.

—Baptist Press.

Evangelism at Riverside

A very attractive folder from Riverside, Calif., announces to the public "New Life in Christ Services" March 3-5 and 9-12 with the Rev. Kenneth E. Smith of Denver as the evangelist and Miss Lois Wells featured as one of the song leaders. The theme is "Toward Deeper Faith." The local church will appreciate the prayers of Seventh Day Baptists everywhere for the success of this campaign.

Other churches also are following out well-laid plans for revival and outreach. For instance, the Boulder, Colo., church has scheduled numerous extra prayer meetings for next month — with the same evangelist. Pastors with ability as evangelists are being called upon to help in near and distant communities.

NEWS FROM THE CHURCHES

FOUKE AND TEXARKANA. — Our pastor has been ill for a number of weeks, but our services have during this time been conducted by lay people. On Sabbath, February 11, the young people conducted the services using a program the pastor had prepared for January 28. The theme was "Repentance."

Chris Van Horn led the service in both churches. In Fouke, sermonettes were read by Jo Van Horn and Juanita Mitchell and Scriptures were read by Russell Davis and Bobby Slaton. In Texarkana, the Scriptures were read by James Ray Smith and Robert FitzRandolph and the sermonettes by Ruth Craw and Jo Van Horn. In both churches the junior choirs gave special music. — Correspondent.

RIVERSIDE, CALIF. — Through the combined efforts of our pastor, the Missionary-Evangelism and Tract Committees, and laymen, the Riverside church is being mobilized into action to pave the way for the special evangelistic meetings early in March, at which the Rev. Kenneth Smith of Denver, Colo., is to be speaker.

Plans began to crystallize in mid-January when a series of four Lay Development seminars began, and continued on consecutive Sunday eves, closing Feb. 5. The first session was in two groups, the adults, led by Philip Lewis, and young people, led by Mrs. Elmer Maddox. It was followed by a refreshment time provided by Dora Hurley and Alice Hayward, after which both groups joined for sharing time and a summary by Pastor Wheeler. Jack Jensen brought the devotions.

In the seminar of January 22, Mrs. Gleason Curtis explored the subject of Christian education, and Dr. Dale Curtis discussed finance of the church.

Personal witnessing was given great importance in Mrs. Elmer Maddox's talk on January 29, particularly the calling ministry. Jack Jensen brought some amazing facts on the relationship of tract-giving to church growth.

In the final seminar, February 5, Albert Withrow led in the devotional period with refreshments in charge of Mrs. Philip Lewis and Mrs. Dale Curtis. In the second hour young people and adults met

in separate groups. Final plans were laid for systematized calling to be conducted from the church, after prayer, each ensuing Thursday evening until the meetings begin March 3. A new surge of life has been felt throughout the church as a result of these seminars. All honor to God!

An all-day cleanup session was held at the church and parish house, and a work-day at camp on Sunday, February 12, which has resulted in great improvement. Another such day was set for February 26. We are particularly delighted with the work being done toward the erection of an illuminated electric sign in front of our unmarked church to identify it, and to announce sermon topics, and a welcome. May the Lord add His blessing.

— Correspondent.

DE RUYTER, N. Y. — The people of our village are happy to be seeing a few signs of spring after our long winter.

Before Mr. and Mrs. Lyman Coon left for Daytona Beach, Fla., the congregation had a carry-in supper at the home of Mr. and Mrs. Harry Parker in Truxton. Plans were made that night for the Lay Development program with Wendell Burdick as chairman. Our sessions were very interesting and helpful, each one under a very efficient leader.

Several of the church people have spent long evenings picking over "The Lord's Acre beans" for the market.

Our bazaar was very worth while as were the food sales put on by the Ladies Benevolent Society.

A Valentine Party was held in the York Room for the Juniors with Mrs. Wayne Burdick and Pastor Swing in charge.

The principal officers for the Sabbath School are now as follows: Wayne Burdick, superintendent; Linda Burdick, secretary; Wendell Burdick, treasurer; Richard Burdick, chorister; Arline Burdick, pianist; Cora Phillips, Home Department superintendent. — Correspondent.

SABBATH SCHOOL LESSON

for March 18, 1961

What Does Christ Desire for Us?
Lesson Scripture: John 17: 13-26.

OUR WORLD MISSION

Statement of the Treasurer, January, 1961

BUDGET RECEIPTS

	Treasurer's		Boards' 4 Mos.		Treasurer's		Boards' 4 Mos.
	Jan.	4 Mos.			Jan.	4 Mos.	
Adams Center ---\$		333.45		Los Angeles			
Albion	11.35	129.21	10.00	Christ's	15.00	45.00	
Alfred 1st	255.56	1,321.27	1.50	Lost Creek		495.00	
Alfred 2nd	149.17	619.49		Marlboro	336.73	1,390.43	
Associations and				Memorial Fund	882.21	967.19	
Groups	60.00	113.45	443.43	Middle Island	12.00	63.00	
Battle Creek	505.60	2,297.51	32.00	Milton	623.50	2,481.08	60.00
Berlin	210.49	338.07		Milton Junction ..	79.25	547.48	
Boulder		103.10	25.00	New Auburn	110.68	145.59	
Brookfield 1st		192.80		North Loup		202.90	
Brookfield 2nd	108.80	108.80		Nortonville	101.00	464.50	45.00
Buckeye Fellow...		25.00		Old Stone Fort		8.00	
Buffalo Fellow.		50.00		Paint Rock	50.00	130.00	
Carraway	3.75	3.75		Pawcatuck	462.50	1,550.00	
Chicago	90.00	320.00	160.00	Plainfield		1,247.69	150.00
Daytona Beach	90.50	424.75		Richburg	30.50	306.00	
Denver		97.30	25.00	Ritchie	50.00	50.00	9.00
DeRuyter	83.50	230.50		Riverside		976.00	
Dodge Center	88.47	348.40		Roanoke		15.00	
Edinburg		33.34		Rockville	17.89	90.06	
Farina		48.75		Salem	300.00	500.00	
Fouke		28.50		Salemville		84.33	6.00
Hammond		10.00		Schenectady		72.00	
Hebron 1st	21.00	112.72		Shiloh	350.00	1,929.38	
Hopkinton 1st	150.85	633.35		Texarkana	36.72	47.72	
Hopkinton 2nd	6.00	33.00		Verona	105.80	654.38	
Houston	30.34	71.92		Walworth	27.50	135.50	
Independence	325.31	645.21		Washington,			
Individuals	45.00	2,131.62	94.41	People's	5.00	44.00	
Irvington	190.00	590.00	400.00	Waterford	117.02	389.47	
Little Genesee	72.04	186.28	10.00	White Cloud		195.28	
Little Rock	12.50	12.50		Yonah Mountain..		3.75	
Los Angeles		1,035.55	15.00				
					\$6,219.78	\$27,860.32	\$1,486.34

TREASURER'S DISBURSEMENTS

Board of Christian Education	\$ 448.14
General Conference	676.69
Historical Society	129.98
Ministerial Retirement	417.27
Ministerial Training	1,553.76
Women's Society	155.18
Missionary Society	2,097.14
Tract Society	561.86
Trustees of Gen. Conf.	35.85
World Fellowship & Service	44.80
Special Fund —	
Program for Advance	94.11
American Bible Society	10.00
Total Disbursements	\$ 6,224.78
(includes \$5.00 non-budget)	

SUMMARY

Current annual budget	\$111,295.00
Receipts for 4 months	29,346.66
Balance needed in 8 months	81,948.34
Average needed per month	10,243.54
Percentage budget year elapsed	33.33%
Percentage budget raised	26.368%

George E. Parrish,
Treasurer.

Battle Creek, Mich.

The Sabbath Recorder

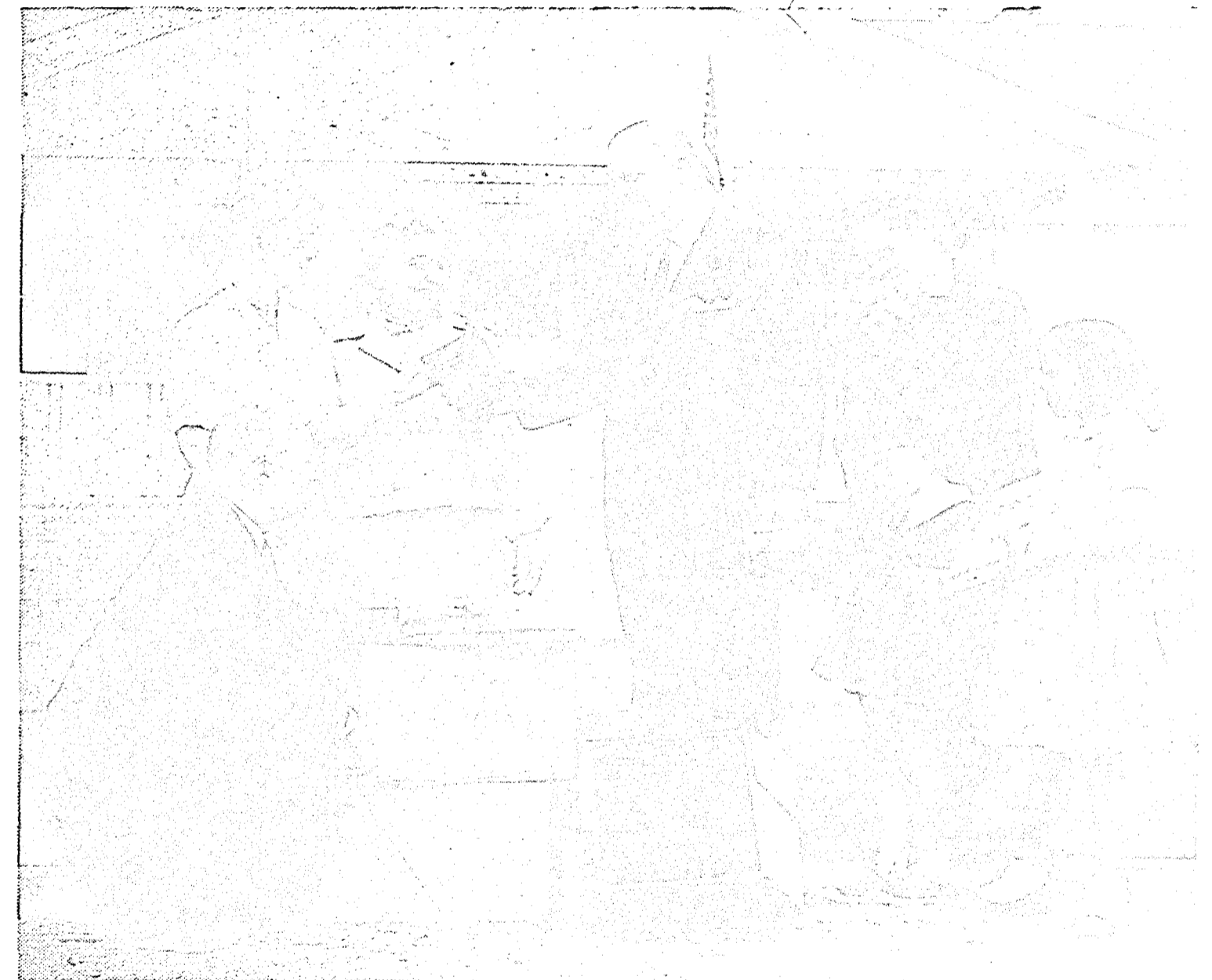


Photo courtesy of American Bible Society.

BIBLES FOR GIRLS TOWN

Seventh Day Baptists are well represented in the distribution of Bibles furnished by the American Bible Society for use in the Girls Town Christian School, located in the outskirts of Riverside, Calif. Mrs. Georgia Howard, a member of our Riverside church and principal of the school, stands back of the Bible being presented by James T. Smith (A. B. S.) to Rose Marie Henne, one of the senior girls and a German refugee. Joining in the happy presentation are the Rev. Robert Bingham, president of the Riverside Federation (kneeling) and Mrs. Mabel Binkley, general director of the school.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

1961 Session — Amherst, Mass. — August 14-19