News of the Southwest

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By Testimony:

Mrs. Anna E. Wagner

Obituaries

Drake. — Susie Saunders, of East Sharon, Pa., was born July 6, 1889, at Richburg, N. Y., and died Dec. 21, 1956, at the Mountain Clinic, Olean, N. Y., after a long illness. She had lived at East Sharon for the past 35 years.

She was married in 1918 to Hal Drake, who survives. Also surviving are three daughters, Mrs. Gene Bajrick, Mrs. Lloyd Bauman, and Mrs. Terry Young; one son, Leon Drake; eight grandchildren; one great-grandchild; four sisters, Mrs. Ed Pierce, Mrs. Fred Pierce, Mrs. George Saunders, and Mrs. Ronald Kenyon; two brothers, Charles and Floyd Saunders; several nieces and nephews.

Mrs. Drake was a member and an active worker in the Seventh Day Baptist Church at Richburg, N. Y.

Memorial services at the Richburg Seventh Day Baptist Church were conducted by her pastor, Doyle K. Zweibel, assisted by Rev. Delmer E. Van Horn. Interment was in the Sharon Center Cemetery.

D. K. Z.

Fuller. — Charles H., son of Menzo and Lizzie Huffman, was born May 1, 1892, in Battle Creek, Mich., and died at Ord, Neb., Dec. 18, 1956.

On April 20, 1912, he married Madge Watts, who survives him. Other survivors are: a daughter, Merle Crow; a son, Menzo; 5 grandchildren; and a sister, Stella Jewel, all of North Loup, Neb. He was baptized and joined the Gentry, Ark., Seventh Day Baptist Church, later transferring his membership to the Richburg Seventh Day Baptist Church, after becoming a regular member, funeral services were conducted by Rev. Ralph Sawyer. — Church clerk.

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Accessions

Los Angeles, Calif.

By Baptism: Wimona Petersmeyer

By Letter: Rev. Francis Saunders

Lila Saunders (Mrs. Francis)

Herbert Saunders

Ralph Wear

Faye Wear (Mrs. Ralph)

By Testimony:

Mrs. Anna E. Wagner

The Sabbath Recorder

Jesus

From "The Testament of Beauty"

So it was when Jesus came in his gentleness
with his divine compassion and great Gospel of Peace,
men hail'd him WORD OF GOD, and in the title of Christ
crown'd him with love beyond all earth-names of renown.

For He, wandering unarm'd save by the Spirit's flame,
in few years with few friends founded a world-empire
wider than Alexander's and more enduring;
since from his death it took its everlasting life.

His kingdom is God's kingdom, and his holy temple
not in Athens or Rome but in the heart of man.

They who understood not cannot forget, and they
who keep not his commandment call him Master and Lord.

He preach'd once to the herd, but now calleth the wise,
and shall in his second Advent, that tarried long,
be glorified by the Greeks that come to the feast:
But the great Light shineth in great darkness, the seed
that fell by the wayside hath been trodden under foot,
that which fell on the Rock is nigh wither'd away;
while louder and louder thro' the dazed head of the
SPHINX the old lion's voice roareth o'er the lands.

Robert Bridges.
News of the Southwest

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On the west side of Texas the Bonds contacted Rev. and Mrs. Trevah Sutton at Fabens where both are teaching school this year and adding to the cultural elevation of the village, says Dr. Bond.

Moving on to Phoenix, Ariz., Dr. Bond mentions the warm welcome by the O. A. Davis family and speaks of enjoying Bible study and worship every Sabbath in the fellowship which meets in the Davis home (1046 W. Taylor Street).

Obituaries

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Institution appreciates Recorders. Visitors to the Veterans Hospital at Wade- worth, Kan., report that the 5 copies of the Recorder going to the chaplain's office are put to good use. The librarian says that the patients appreciate it because it is a weekly and most of the other magazines received are monthlies.

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Los Angeles, Calif.

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Winona Petersmeyer

By Letter:

Rev. Francis Saunders
Lila Saunders (Mrs. Francis)
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Ralph Ware
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By Testimony:

Mrs. Anna E. Wagner

Sabithkeepers churches and promoters of the Sabbath of the Bible can now procure an invaluable Historic Chart of the Week, showing the unchangeable order of the days of the week and the true position of the Sabbath as proved by the combined testimony of 160 ancient and modern languages. It was prepared by the scholar, Rev. William Mead Jones, D.D., who was pastor of the Seventh Day Baptist Church in London, England. A photostatic copy in 4 parts measuring 17½ by 22½ inches and suitable for framing may be procured by sending $10 to Mark Wiley, 5014 So. Morgan St., Chicago, Ill.

Jan. 14, 1957

From "The Testament of Beauty"

So it was when Jesus came in his gentleness with his divine compassion and great Gospel of Peace, men hail'd him WORD OF GOD, and in the title of Christ crown'd him with love beyond all earth-names of renown.

For He, wandering unarm'd save by the Spirit's flame, in few years with few friends founded a world-empire wider than Alexander's and more enduring; since from his death it took its everlasting life. His kingdom is God's kingdom, and his holy temple not in Athens or Rome but in the heart of man. They who understood not cannot forget, and they who keep not his commandment call him Master and Lord. He preach'd once to the herd, but now calleth the wise, and in the title of Christ crown'd him with love beyond all earth-names of renown.

Robert Bridges.
Let's Do Something About Church Attendance

We have recently published two articles giving the statistics on church population. It is where we are during November of quite a number of Seventh Day Baptist Churches. There was no attempt to compare the attendance with the resident membership or to see the person actively seeking churches. Readers who are interested may do this if they wish by referring to the figures in the last year's list. This has just been sent to the churches for reference and limited distribution. However, only the leaders of the local church can adequately judge the number of members who could attend regularly if they had the desire to do so.

A church bulletin just received contains the pastor's analysis of church attendance during the last quarter of 1956. Here it is:

"Of 115 able-bodied members (within a radius of five miles) 55 attended at least one of the 13 services held. Ten of those were present at only 1 or 2. Only 35 members attended over half of the quarter's services. That means that only one third of our membership takes attendance at church services.

Please do not try to figure out which church it is with a view to criticizing either the congregation or the minister. We know that the situation is much worse in some churches and better in others. Happily there are a few small churches where the attendance regularly exceeds the membership. Low attendance in relation to membership is more common in our older than in our newer churches. Happily, that is not a completely valid reason when we remember that the present membership of a church can encompass no more than portions or four generations - and a church established 70 to 90 years ago is not really an old church.

If our own local church has a much better record than the one mentioned above, we can rejoice and be thankful, but none of us can claim that we lack the seeds of just such a situation. All too many of our own members are not taking church attendance seriously. There may be a number of reasons why it is not popular.

The pastor in his weekly bulletin goes on to make the following remarks:

"Church attendance is a responsibility, a duty. Many of us are feeling the strain of a solemn pledge made to God and the other members, in the church covenant.

"But it is much more. Church is the place where we can find a living experience of the presence and growing in His Christian experience if he bears himself from the worship services of His people. It is an important aspect of church life and must never be considered lightly when the older, resident, members stay away, their gifts stay away too or are very small, as a general rule. Careless, willful absenteeism means that we are out of touch with the local and world activity of the church we have pledged to support. The secret is that the right leaders are weak or oversubscribed is a high percentage of church membership at the services every week and at the prayer meetings.

The heartbreaker for leaders is not just poor attendance and resultant low giving. It is rather that so many disciples of the Lord have drifted into habits of "following after." How can the faithful few have the courage to present the Gospel to the churchless world in which they live when so many professing Christians (members of their church) lower the standards of discipleship and resist all appeals to renew their faith? That is the problem facing us today.

Revival is said to be coming to every part of our nation. Church attendance in general is on the increase. Relocation of worthless church members sometimes leads to church attendance at church where they see that they are really needed. But that revival means little to us unless it is to be spent. The greatest enemy of revival is a haughty, self-righteous spirit. We have to pay the cost of humbling ourselves. Sometimes we are too busy humbling the preacher to see our own need. Let us make 1957 a better year by changing our spirit and improving our habits.

The highest level of church membership on record... shows that in this apocalyptic age a much larger number of people than ever before feel an urgent spirit of inquiry seeking the answers to the eternal mysteries of life. - Vice-President Richard Nixon.

January 14, 1957

Public vs. Parochial Schools

In the United States we are becoming more and more aware of the problem posed by those sponsors of parochial schools who seek tax relief for or state support of their denominational school systems. There are many denominations who have sent their children to either elementary or secondary schools to insure the training of their children in the tenets of the particular faith. Other non-denominational Protestant schools are also in evidence and are gaining in popularity.

The leaders of most of these Protestant schools are well aware of and in full agreement with our historic insistence on the separation of church and state. They do not seek to secure any advantages from local, state, or federal government.

The Roman Catholic schools, on the other hand, are so much more numerous that they seem to have a talking point in asking for special consideration. In some localities the population is predominantly Catholic and a majority of the children of the Catholic church members are in the public schools. The usual argument is that since the church is relieving the majority of the nation of the responsibility of providing educational facilities for half the children the church should share in the public money that would otherwise have to be spent. The Roman Catholic Church is quite acute if the Roman Catholic Church was strictly an American church committed to the national principle of separation of church and state. It is not.

Fortunately many laymen in that church cherish the freedom of religion which they have seen practiced in this country for many generations. However, the voice of such people is bound to be weak in comparison with the voices of all the leaders of the highly centralized, closely controlled church with a European headquarters and a long history of seeking to make the state subservient to the church.

It is hard for most of us to sense the dangers inherent in the many wedge proposals sponsored by the Roman Catholic Church which seem to be designed to favor a position before the law. Nowhere is the attempt stronger than in this parochial school question. Catholic schools...
THE SABBATH RECORDER

MEMORY TEXT
But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Hebrews 11:6.

Putting First Things First
The Gospel of Jesus Christ is the good news of how a repentant sinner may be forgiven and reconciled to God. The Gospel is not a plan for achieving "social justice"; a scheme of political organization; a blueprint for a "more equitable" distribution of wealth; an appeal for racial equality; a list of wrongs to be righted or an appeal for brotherhood.

Before men are reconciled to God, all social justice and all the other desirable virtues are right with God is futile. The work of the minister, the layman, and the church is to proclaim the Gospel of Christ. Reborn men and women who are to achieve the cooperation, racial understanding, social justice, brotherhood, and all the other desirable virtues.

The breakfast food city was the scene of several gatherings important to the total work of Seventh Day Baptists as the year drew to a close. The denominational Planning Committee, composed of the executive board secretaries, the president of the Women's Board, with the executive secretary of the General Conference as chairman, was the first to get together in the comfortable Martha Wardner Room of the Battle Creek Church.

These leaders meet together four or five times a year for co-ordinating and unifying their work, for making long-range plans, and for consideration of projects specifically assigned to this committee by action of General Conference.

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Fewer sessions were held this time than on some occasions because the executive secretary who was available for the 4-day meeting of Commission beginning the next day. However, the committee began work as soon as the eastern train arrived Sunday morning and the members continued until late that evening. Most of the discussion and action centered around projects specifically assigned to this committee.

The progress of the native churches of Nigeria, West Africa, which are trying to meet denominational standards without white leadership was the first item. No decisions or recommendations were possible at this time. Correspondence was reviewed and the executive secretary was asked to send letters of inquiry and encouragement to the leaders of the churches.

Although other matters were discussed to some extent the greater amount of time was spent in preparing a usable booklet of information and instruction for leaders desiring to form new groups and churches. This tentative booklet was submitted the following day to the Commission and to the larger Co-ordinating Council for their editing and approval.

For those not yet familiar with the distinction between these two groups let it be mentioned that each board is entitled to 2 representatives on the Co-ordinating Council. The other members are the 6 members of the Commission.

The president of Conference, Charles F. Harris, outlined to the committee his suggested plan for launching a program of extension and growth with the help of the committee at the next session of the General Conference. The hour spent on the practical working out of the plan was considered to be the most important and challenging part of the day's deliberation. It is not easy to report it, but none will deny that it was intensely worth while.

Ministers' Social Security Deadline
The 1954 revision of the social security laws gave ministers the choice of either choosing whether or not to exercise their privileges as citizens by becoming members of the social security program. In order to avoid any involvement of the churches, the law provided that the ministers could be covered on a "self-employed" basis. Those who so choose to do so must be available for the 4-day meeting of Commission beginning the next day. However, the committee began work as soon as the eastern train arrived Sunday morning and the members continued until late that evening. Most of the discussion and action centered around projects specifically assigned to this committee.

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JANUARY 14, 1957
Planning Committee Meets at Battle Creek
Planning Committee, left to right: Mrs. R. T. Fetherston, executive secretary of General Conference; Mrs. A. Russell Maxson, president of the Women's Board; Rev. Leon M. Mainly, corresponding secretary of the American Sabbath Tract Society; Rev. Everett T. Harris, executive secretary of the Missionary Society; Rev. Rex E. Zwiebel, executive secretary of the Board of Christian Education.

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**January 14, 1957**

**OUR GROWING PLACE IN OUR WORLD MISSION**

A message given at the fall meeting of the Central New York Association at Adams Center.

By Pastor Charles D. Swing of De Ruyter

Let’s ask ourselves this morning, “Are we growing?” If there were a yardstick to measure the spirit and I could record as fast as I write, I would write, “I want to grow!” We want to grow, but what does it mean to grow? What does it mean to grow spiritually? We are mobilized by the Church to secure the banning of certain books—although naturally those who might be displeased have a perfect right to voice their displeasure. Charging that canceled calls for an ABC TV station that the protest. Charging that television has been mobilized by the Church to secure the banning of certain books—although naturally those who might be displeased have a perfect right to voice their displeasure. Charging that television has been mobilized by the Church to secure the banning of certain books—although naturally those who might be displeased have a perfect right to voice their displeasure. Charging that television has been mobilized by the Church to secure the banning of certain books—although naturally those who might be displeased have a perfect right to voice their displeasure. Charging that television has been mobilized by the Church to secure the banning of certain books—although naturally those who might be displeased have a perfect right to voice their displeasure.

**Self-Discipline**

In Matthew 16: 24-25 we read, “If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.”

“Just prior to these verses Peter had made a great confession that without understanding which Our Lord declared the founding of His Church. Then in one of those reversals of thought with which the independence of human impulses, Peter becomes a stumbling block to our Lord, urging Him to avoid the cross. In rebuking Peter, Jesus states one of life’s deepest principles, that denial of self is the only way to successful and useful living. To hold onto your life for yourself is to lose it; to give yourself over to God is to really find it. We shall find that the greatest moment in life is when we learn to say yes to God. Taking up your cross is not to perform some little acts of what we call self-denial, but to deny self. It means self-will is set aside and God’s will is paramount. It means the give yourself over to God and desire. In losing our life for Christ’s sake we thus find life (Life everlasting).

Life is not to be lived in careless disorder or to be permitted to run out at loose ends. We are running a race and we must not do it with uncertainty or lack of devotion. This calls for training and self-discipline. The man who runs the race of life cannot afford to weaken himself with any kind of sinful indulgence. The body calls for control and we can, by the grace of God and His strength, keep it in its rightful place so that we may give good account of its capacities to God. In Hebrews 12: 1-2, we read:

> Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and sin, and entirely unable to help ourselves. Then God in mercy and grace quickened us. We have who choose to vary from what it professes.

Luther film. One of the five communities which we represent. We were all in times past director of our deep regret and sins, and entirely unable to help ourselves. Then God in mercy and grace quickened us. We have who choose to vary from what it professes.

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On January 6 and 7, 1957, our Executive Committee will be meeting with the southern pastors at Makapwa. I am sending out an agenda to the pastors tomorrow. You may be interested in it. Items of business include:

1. Our Conference for 1957. (Plans to be made in the near future.)
2. Baptismal Class — its progress both past and future. The class is not fully accepted yet but has come a long way. Is this enough? The idea of the Church of Christ in Nyasaland said that he struggled with the inauguration of a class for five years before getting it firmly established.

3. Needs of the churches.
4. Possibility of organizing Nyasaland into three Associations: Northern, Central, and Southern — each to have its own associational meeting.
5. Possibility of sending church offerings along with the tithes to our Conference fund kept by me at Makapwa. Such a plan would bolster our Conference fund and would also allow our pastoral salaries available. A certain percentage of the offerings in local churches could be kept by them to assist in local expenses.
6. Coming of Dr. Burdick — plans to welcome him, etc.
7. To begin the task of selecting a mission pastor. Pastoral term of service expires in July of 1957.
8. Discussion of and possible appointment of one to serve as African director of our Southern Conference. This might be a step forward in the indigenous principle.
9. Need for an educated ministry.
10. Study of the English language. Pastors desire such a course and perhaps something can be done.
11. Report of the outcome of communications with so-called Seventh Day Baptists in Southern Rhodesia. Some time ago I sent some searching questions to the leader in Southern Rhodesia. Either the questions demand an answer or I found him out. At any rate he has not answered. A further word of an encouraging nature was sent — no response. We at one time were planning to send two Africans to gain an appraisal of the work in Rhodesia but due to the lack of response we'll stand aloof. Plenty of work in Nyasaland.
12. Need of obtaining funds to assist in the building of a new church building on Makapwa Mission. This item on the agenda was brought out by Pastor Norma Newton in his part. Hitherto Beth and Joan were contributing to the needs. It seems well for the churches to assume this additional responsibility.

13. Ways and means for providing suitable pastoral training for Otraitan Manan, ministerial candidate.

The above ought to give you some idea in the lines of our recent thinking.

The Primary Task in African Missions

Taken from N.C.C. statement "American Christian Responsibility toward Africa"

Neither in leadership, resources, nor vision is the African church equipped to meet the needs of the African church.

The dearth of African leadership is widely recognized. Too few gifted candidates for the ministry offer themselves because the importance of the church's task is not understood and is not challengingly presented to students. One reason for the lack of challenge is the continuing pre-emption of control in many instances by missionaries. Another is the fact that all too often the church is not really coming to grips with basic needs and demonstrating the power of the Gospel to meet them. Still another is the assumption that the missionaries in Africa must slavishly follow non-African patterns. Behind the whole matter lies an imbalance of resources, both in leadership, resources, and demonstrating the power of the Gospel in word and deed, which should be redressed by a process of sharing, especially by pooling resources to carry forward new tasks together.

Finally, the church in Africa — and throughout the world — needs new vision to learn what the will of the Lord is concerning all the tasks it faces. Too often the preoccupations of the churches in Europe and America have been projected over to Africa. Furthermore, many missionary societies (especially among those of Great Britain and Continental Europe) are attempting more than they have strength for at the present time because of historical commitments in the past; some African churches are applying relatively large resources in limited fields. Both church and mission must slavishly follow non-African patterns. Many missionary societies (especially among those of Great Britain and Continental Europe) are attempting more than they have strength for at the present time because of historical commitments in the past; some African churches are applying relatively large resources in limited fields. Both church and mission must slavishly follow non-African patterns. Many missionary societies (especially among those of Great Britain and Continental Europe) are attempting more than they have strength for at the present time because of historical commitments in the past; some African churches are applying relatively large resources in limited fields. Both church and mission must slavishly follow non-African patterns.
THE SABBATH RECORDER

Interesting New Mission Books for Women's Society Study

The missionary themes chosen for study this year by the National Council of Churches are Southeast Asia and Latin America. The emphasis is on the people of these countries varying immensely in culture, character and religious affiliation. Mission: U.S.A. by James Hoffman explores many mission fields that exist in the United States. He shows how the church is facing the church in that wide area. Dr. Thomas, an American, and Dr. Manikam, an Asian, who have been church leaders there for many years, show how the church is just coming of age.

If your Women's Society is looking for interesting books for review, don't overlook the youth and children's books. Give and Take, by Herman Ahrns, is a story told through the adventures of young people in a work camp in Malaya. Differences in customs and ideas show up in the 'give-and-take' of camp life, but common interests show that there are no barriers between them. The books are published by Friendship Press, Tonawanda, N. Y.

A BALANCED LIFE

Rev. Rex E. Zwiebel

When I was pastor of the Hebron, Pa., church, one of the church members handed me a book, "Mission: U.S.A.," and I found myself yearning to publish something similar in the church bulletin, and believe that it is worth publishing on a nation-wide basis. Its origin is the Christian Endeavor movement. Robert Dodson, who had been church had for him, yet he was reconciled to the will of His Father and willingly went back. He could think himself insulted until he is apt to be. He can believe the world is against him until it is. He can imagine troubles until they are real. He can hold the idea that no one believes in him. He can insult his friends until they are. He can think himself so important that no one else does. He can have such a good opinion of himself that no one else enjoys his friendship. He can become so wrapped up in himself that he becomes very small.

One of the problems that we all face, the one I mentioned before, is that the Christian educator, is to cause a person to have enough faith and interest in his person so real needs, the needs of his family, neighbor, and all that goes to make up God's Kingdom; and sensitive enough to know when his_ actions are provoking feelings alien to God's way. He must apologize when an apology is due, yet he ought to live so that he is not one continuous apology. He will not bear a grudge if one fails to apologize for something done to him. The list seems endless, and it is. We always have something for which to work.

Awards totaling $1,000 in cash and two trips to the International Christian Endeavor Convention in Portland, Oregon, July 8-13, 1957, will be given to the winners in Christian Endeavor's Citizenship Contest. Robert Dodson, director, is receiving entries from young people in all parts of the United States and Canada, up to Feb. 4, 1957, to the International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio.

Christian Endeavor's Citizenship Contest challenges youth as Christian citizens and interests them in combating the evils of Communism, narcotics, the liquor traffic, gambling, and prejudice.

Citizen's Awards will be determined by the merits of "A Letter to My Congressman" (not to exceed 1,000 words) on the subject "I Stand for Christian Citizenship," and a Christian Citizenship Service Record of the individual.

Pauline C. Webster of Brantree, Mass., took first honors in the division for those in high school in the 1956 contest, while Nelda Jean Thomas of Houston, Texas, was first award winner among the older youth.

Plan to attend General Conference

Milton, Wisconsin, August 13-18
Our Growing Place  
(Continued from page 25)

Growth Through Useful Work

As we think now of work and service to God and fellow men, let us turn to
Colossians 3: 23-24: "And whatsoever ye do, do it heartily, as for ye serve the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." The blessing of work and its important place in the life and growth of the individual is clearly taught in Scripture. There is a dignity and honor about work well done which should enable him and his employer to work together for the good of both and for the glory of God.

God himself worked and did work. Jesus worked with His hands until the Heavenly Father among men. He said, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." Jesus chose working men as His disciples. Christian leaders today, if they want to escape work is a disgrace to God's cause. Giving is a true sign of love for Christ, love for others, and love for God. The Lord Jesus should be in the heart and life of every Christian worker so that he will not become weary in his works. The Lord Jesus should be in the heart and life of every Christian worker who will not become weary in his work. The Christian Church could advance more in the next ten years than it has advanced in any fifty years of its history. I believe we should apply that statement to our World Mission. The Church is the Lord's heritage in Christ. We have a special blessing in the knowledge of the truth of this Jehovah's witness who the Lord doesn't recognize. We must promote God's Sabbath better in order that more people may learn the truth.

We must not go home and sit down; we must go to work. Give what you have: give yourself. First of all, pray. Prayer is the greatest power of life. Prayer moves God and moves the world. As our new president took office at Conference he asked for those to stand who would pray every day for our missionaries and our World Mission. Everyone stood — at least 300 people.

Therefore let us be prepared for great things, for we lose ourselves in self-discipline, giving, and service in Christ we are going to grow spiritually. Let us know the value of a theme ever before us, "Pray without ceasing. Abound to every good work." As Paul tells us in Philippians 3: 14, "Press on toward the mark of the high calling of God in Christ Jesus."

Teen Talk

I Demand My Rights

Some people demand their rights in ways that are far from Christian. While I think about it, there was a safe driving slogan mentioned in one of the papers. It says, "I drive the highways of God's glory and in response to God's command I give every man his due." As we consider what He did for us our heart, so let it be in our lives. Giving is a true sign of love for Christ, love for others, and love for God. The Lord Jesus should be in the heart and life of every Christian worker.

Have you seen the television quiz program called "The Big Surprise"? Probably most of you have. You know that the sponsors give the contestants a chance to win the $10,000 prize, which is a reality. We are all interested in answering certain questions on the show. We often wonder how any company can afford to give away that much money just for the publicity it gives their products. No one who gets even a $10,000 prize can claim that he has earned a hundredth of it. Isn't that true?

Well, the paper tells us of a night club dancer in the notoriously sinful city of Las Vegas, Nev., who got on the "Big Surprise" program and missed a $10,000 question. She later sued the producers and the sponsor demanding $103,000 or her right to continue as a contestant. She claims that they knew ahead of time that she could not answer that particular question. The producers deny any close connection between the warm-up questions and the ones asked in the contest. They say her claim is ridiculous and hopeless. Certainly it is a long way from the $10,000 she missed to the $1,000 question on astronomy that she might have been asked later on.

The Bible tells us that salvation is the free gift of God. Probably the night club dancer does not know the first thing about a Savior dying on the Cross to provide that free gift of infinite worth. She was attempting to answer questions on astronomy. Would she know the meaning of the star of Bethlehem? I don't think so. She lost a great opportunity and demanded her rights in the U. S. District Court. You and I know that we cannot earn the gift of salvation. Even as the Scripture says, "Not of works, lest any man should boast."

We can be petty sure that the court will not award her the $103,000. We can be absolutely sure that God will be just. We do not want justice from an all-seeing God, we want love and mercy, and that is what Christ offers us when we come to Him confiding our sins. We do not demand our rights; we thank Him for the free gift.

The Content of Faith

Responding to a symposium by mail of the value of the present "boom" in religion, a New York Sunday quoted a National Council (of which he is president) release as follows: "That there is a boom in religion, none will deny. That there is a simple cause of the confusion and frustration of the twenties and thirties is being replaced by a robust faith, everybody agrees. But what is meant in religion. . . But now a new question arises. The old question, 'Can I believe?' has given way to the new, 'What shall I believe in?' There is a danger, however, that many may be coming to the Church in search of security, survival, health, and peace. If their hearts are led to become evil when they are lifted to the highest place and made into objects of man's ultimate concern. They then become idols and their deities fanaticism. Then religion is just a fad. . . .

SABBATH SCHOOL LESSON

For January 26, 1957

Needs that Jesus Meets

From Riverside, Calif., comes word that when the County Christian Endeavor Rally was held at Palm Springs on December 15 the local society came home with the attendance cup. Eighteen of them made the 50-60 mile trip to win this award.

The many church bulletins tell the stories of youth activities during the holiday season. The most important parts on Christmas programs, caroling for shut-ins, service projects, and various other things. We shall expect to hear more about some camping experiences of youth during the holidays, especially at Camp Harley in Western New York.

The young people's publication, The Beacon, edited by Salem college students, printed at Redlands, Calif., and mailed by the Riverside young people was supposed to be distributed to all the youth groups before Christmas since that was the theme of the art work and some of the articles. Delays in this roundabout process resulted in the failure of some groups to get the issue before Christmas. The Sabbath Recorder is glad to call attention to the young people's paper and to urge stronger cooperation with the volunteer workers who produce it.

The Prospect Jesus Lost

The rich young ruler had morals, manners, and money. He would be welcomed readily into many churches today, with no questions asked. He would make a good "joiner," but he would be a poor disciple.

Salvation is free but discipleship costs something. Somehow, we have utterly lost everything. Somehow, we have utterly lost that severe challenge to prospective disciples.

Chaplains for Refugees

Chaplains representing the three main religious groups in American life have been flying the American flag on U.S. navy transports to counsel with refugees from Hungary who are being admitted to the United States for permanent residence. There are Rev. Stephen Fekete, of Fair Lawn, N. J., representing Church World Service (Protestant); Rev. Father John J. Varga, of Lecceburg, Pa., representing the Catholic Relief Services; and Rabbi Isaac Klein, of Buffalo, N. Y., representing the Hebrew Immigrant Aid Society. All speak Hungarian.

Baylor University at Waco, Texas, may extend its campus halfway around the world to Nigeria through an "ambitious" education program in 1964. The university will include sponsorship of a Baptist university in Nigeria and creation of courses at Baylor in simplified English and literacy for foreign students.

The Southern Baptist Executive Committee has approved a goal of $728,000,000 for total Southern Baptist giving in the year 1964. This goal would include $189,000,000 going to missions and benevolence work. In 1963, Southern Baptists gave a total of $355,000,000 which included $35,000,000 to missions and benevolence work.
a soloist, Mrs. Wayne Monk; and the organist, Mrs. Harlon Brennick.

The Sabbath morning service directed by Mrs. Don Clement was a musical program with anthems by the same quartet.

In the Christmas lighting contest sponsored by the Lions Club, our church was awarded first place and the Dell Barber residence second place.

The annual church dinner was enjoyed New Year's Day (as it has been for more than half a century) in the church dining room. — Correspondent.

VERONA, N. Y. — The pastor, Rev. Victor W. Skaggs, in sending to the Recorder a list of accessions to the church by baptism called attention to something in that connection which he thought (and we think) should be of interest to our readers. The addition to the Verona Church building which has been mentioned more than once included provision for a baptistery. As was the case with the new Los Angeles Church the completion of the baptistery was something which could be postponed beyond the time when other parts of the building were ready to use.

On Sabbath eve, November 9, the newly finished baptistery was used for the first time. For one hundred thirty-six years the church either conducted its baptisms in nearby streams and lakes, weather permitting, or made arrangements with some church which had a baptistery. Now the sacred symbol of death to the old life and resurrection to the new can take place within our own church as soon after decision and conversion as may be desired by the candidates and the pastor. It is a significant advance, one which took on added importance to the pastor, no doubt, because one of his own children was led into the baptismal waters on that occasion.

Accessions

By Baptism:

Albion, Wis.

Dennis Mathison
Rollin Williams
Robert Kenyon, Jr.
Robert Allan Loveless

Verona, N. Y.

By Baptism:

Nina Stagg
Brandon Crandall
Brian Crandall
Loren Sholer
Richard Williams

"Men or women who follow God and the Bible rarely if ever become or remain drinkers, and alcoholism is impossible if one does not drink alcohol." — Mrs. Glenn G. Hayes.

Births


Algrim. — A son, Todd Lawrence, to Mr. and Mrs. Robert Algrim of Albion, Oct. 30, 1956.

Obituaries

Fitz Randolph. — Miss Etta, daughter of Ruene and Anna Camp Fitz Randolph, was born Jan. 27, 1874, at Plainfield, N. J., and died Dec. 5, 1956, after a long illness.

For many years she was a practical nurse in Plainfield and vicinity. She was a life-long member of the Plainfield Seventh Day Baptist Church.

Miss Randolph is survived by two cousins, Mrs. Hobart B. Ayars of Westerly, R. I., and Mrs. Frank R. Kellogg of 412 Center Street, Dunellen, N. J.

Funeral services were held from the A. M. Runyon and Son Funeral Home, with her pastor, Rev. Lee Holloway, officiating. Interment was in Hillside Cemetery. — L. H. Clement.

Clement. — Maude Milligan, was born April 6, 1887, to Edward and Margaret Milligan, and died at her home in North Loup, Neb., Dec. 16, 1956.

Her entire life was spent in this community except one year at Milton, Wis. She was married to Hugh Clement June 11, 1910.

Her entire life was spent in this community except one year at Milton, Wis. She was married to Hugh Clement June 11, 1910. In young womanhood she joined the Seventh Day Baptist Church, which has been her church home since.

She leaves her husband, nine children, 28 grandchildren, 6 great-grandchildren, 6 sisters, and 5 brothers.

Funeral services were conducted by Rev. C. W. Buelder of Scotia. Burial was in Hillside Cemetery. — Mrs. Hugh Whitford.

Garrison. — Minnie P., daughter of the late Thomas S. and Harriet B. Carll Ayars, died Dec. 28, 1956, at the age of 82 in Bridgeport, N. J.

She was born in Salem County and was the wife of the late John Garrison. She joined the Shiloh Seventh Day Baptist Church and was a member until her death.

Mrs. Garrison is survived by one daughter, Mrs. Eva Mitchell, and the following brothers and sisters: Mrs. Harriet C. Ayars, William Ayars, Miss Abbie R. Ayars, Mrs. Helen Loper, and Loren D. Ayars.

Funeral services were held December 31, at the Kenneth Carll and Son Funeral Home with Rev. Robert Lippincott officiating. Interment was in the family plot in the Canton Cemetery. — R. L.