NEWS FROM THE CHURCHES

WESTERLY, R. L.—The Rev. Alton L. Wheeler, general secretary of the Seventh Day Baptist General Conference, will serve as Missioner in the communities of Ashaway and Westerly, R. I., from February 11 through March 2. The overall theme for this effort is “Christ Above All.” Mr. Wheeler will speak in each of the churches on the weekend of Feb. 11-12. This will be followed by directed calling in both parishes during the week of Feb. 13. Special evangelistic meetings will be held in Westerly beginning on February 18 and through the 20th. This will be followed by three special group interest meetings on the 21st, 22nd, and 23rd of February. “Life at Its Best” is the sub-theme that is being used in Westerly.

Evangelistic meetings in Ashaway will be held beginning on February 24 and continuing through the 27th. This will be followed by special group interest meetings on Feb. 28 and March 1 and 2. An evaluation will follow the conclusion of the missioner effort.

DODGE CENTER, MINN.—Early in December the auxiliary societies had special programs. The Christian Fellowship presented a guest speaker who showed missionary slides. The community was invited. The Aid held a Christmas party, at which time a gift was presented to Mrs. Donald Richards, who was leaving for her new field in Verona. Mrs. Richards had been a great help to the Aid and she will be missed. (The pastor and family left December 15.)

On the evening of December 19, the Junior Society, with their sponsors went out caroling at several homes. Later all returned to the church basement where treats were served.

On Christmas eve, there was a vesper service with carols by the Revival Choir and other special music. Miss Mary Thomgate gave the Scripture and meditation. A candlelight testimonial service in which the entire attendance took part was inspirational. On Christmas day, the Sabbath School was in charge. The graded department gave two selections. The young folks of Mary Thomgate’s class cared for the regular morning service which followed the general plan of the church program. In place of the sermon, the Claston Bond family presented a play “The Blanket” which brought out many deep thoughts. The people gave money for a white Christmas gift to be sent to the Missionary Board to be used as seems fit. Throughout the church service there was deep reverence, in honor of the birth of Jesus.

—Correspondent.

Is This the Way for Churches to Meet Membership Quotas?

In nineteen hundred sixty-six
Our records we can surely fix
The more we have the better!
For nineteen hundred sixty-seven
Will show a group removed to heaven
We can transfer each letter!
By nineteen hundred sixty-eight
Another crowd will make the Gate
And some may be remoter!
Then if we drop them from our list
No one will even note them missed
But we’ll have made our quota!


Accessions

By Baptism:
Milton, Wis.
Alice (Mrs. Lawrence) Lippincott
Loren Lippincott
Dale Harris.

Obituaries

Fraser.—Mrs. Elizabeth (Law) Fraser was born in County Down, Ireland, July 16, 1880, and died at the Elms Nursing Home in Westerly, R. I., Nov. 5, 1965. Private funeral services were held at the Buckler Funeral Home on Nov. 9 by her pastor, the Rev. Earl Cruzan. Interment was in River Bend Cemetery. — E. C.

Morgan.—Mrs. Elizabeth (Clarke) Morgan was born April 6, 1867, at Fitchburg, Conn., and died at the Westerly Hospital Dec. 27, 1965. For a number of years she had been a patient at Shelter Cove Nursing Home. Graveside services were conducted at Elm Grove Cemetery, Mystic, Conn., Dec. 29, 1965, by her pastor, the Rev. Earl Cruzan. — E. C.
Thoughts on Renewal

Renewal is a bright new word in the parlance of city planners and social betterment enthusiasts. Our papers, journals, and books are saying much about urban renewal which strikes a responsive chord in the ears of all of us who want to see improvement. We do not get more beautiful cities nor better business and social conditions until somebody has some dreams and plans with money to back them. Then the problem is not just architectural; and the religious realms care needs to be exercised lest the zeal for tearing down is not matched by equal zeal and wisdom in building up.

Here is an example from Plainfield, N. J. The central part of the city was crowded. The highway a mile north was being built up with bulldozers, and some of the old-line businesses were moving out to catch some of the highway business, a rather familiar pattern in other cities. Then came the urban renewal planners with a concept of removing the buildings from several blocks in the downtown section and spreading in such a way as to attract new business to the city. Government funds were available to help in purchasing and demolishing the old buildings (along with some that were quite out of date). The demolition was something to behold. The whole area with the exception of one church building had been leveled. The main street of the city has been ventilated, to use a popular term. From the north side of the street one looks across to open sky for several blocks. What comes as a shocking surprise to many residents and probably to some who lose their businesses is that the wheels of progress is that there seems to be no definite plan for anything substantial to take place of what was torn down. Some signs say "Coming Soon," a parking lot, but not much of it is really needed for that. Perhaps time will bring something valuable, but up to now the term "renewal" does not seem to fit.

The Sabbath Recorder does not endorse such a policy.
November OWM Giving Low

It is with some disappointment and concern that we view the figures on the back page of this issue. The treasurer of Our World Mission, Gordon Sanford, reports the December gifts received from the churches and disbursed to the various agencies that carry on our total denominational work. His report shows a total that is much lower than many of us had confidently hoped for and expected. We thought we had reason to look for much higher year-end giving than a year ago. It did not come in. As a matter of fact, the end ($7,123) was almost the same as December 1964 ($7,123). A further superficial comparison shows that the number of churches sending in their people's contributions was the same for both years, 39. Of course the amounts from churches vary considerably; some are much higher, some much lower than a year ago.

Our accountability to God is not so much as a denomination; it is on an individual basis. We have a sense of unity as a people. We have agreed together to do a work for the Lord in an organized way. The figures showing our giving from month to month are an indication as to how the church is run, as a local church or the whole United States Conference are doing in the furtherance of that work.

Those who administer the contributed funds must look into the hearts of the individuals comprising the membership as God does. Only the Lord and the individual can know why the giving was not better. Let us remind ourselves that God does know our individual ability.

The 1965 Yearbook is a valuable source of addresses of church leaders. No Yearbook can be completely up-to-date, for pastors change churches and new officers are elected. There are more than a dozen ministers who have new addresses since the publication cut-off date. Most of these have been mentioned in earlier issues of the Sabbath Recorder. We could print them again as a group if people would like to write them in. If your church has elected a new clerk we would be glad to pass that along.

Changes of Address

From one space capsule to another, Seventh Day Baptists and American Baptists are talking to each other to discover if there is a practical way to build one space ship that will carry all of them. The leaders who are face and talking are getting to know each other well, but the people who make up the congregations of one denomination hardly know the people of the other. I am not an American Baptist, and I would like to introduce my people to you, a Seventh Day Baptist.

Like the Seventh Day Baptists, our beginnings in America go back to Rhode Island and the time of Roger Williams. The first Baptist church in America got its start about 1638 in Providence with the help of Roger Williams, and that church is now in the American Baptist Convention. From this beginning came most of the Baptist churches in America, including the 6,250 American Baptist churches, with their 1,600,000 members.

Even though its history is almost as old as English settlement in America, the American Baptist Convention was not organized until 1907. Before that date the churches worked together without a national church structure. Instead, they had societies with specific and limited functions. The American Baptist Foreign Mission Society, formed in 1814, and later, the Woman's American Baptist Foreign Mission Society, also the American Baptist Home Mission Society, organized in 1832, and later, the Woman's American Baptist Home Mission Society. For Christian teaching, the American Baptist Publication Society was started in 1824. These societies and the Baptist state conventions joined forces in 1907 to bring into being the Northern Baptist Convention. The name was changed from "Northern" to "American" in 1950.

When the name-change was voted, the following was affirmed: "We hold the name American Baptist Convention in trust for all Christians of like faith and mind who desire to bear witness to the historic Baptist convictions in a frame­work of co-operative Protestantism." American Baptists are always ready to talk with other Baptists about church union. As in all marriages, much is accepted in our giving our membership in ecumenical bodies. We are founding members of the Baptist World Alliance, a union of Churches, and the World Council of Churches.

We are governed by the churches. Delegates from local churches go to the annual meeting of the American Baptist Convention to discuss the business of the national organization. Delegates to the Convention elect officers annually. The General Secretary is elected for a three-year term. The present incumbent of that office is the Rev. Dr. Edwin H. Tucker, who lives at Flemington, N.J., and whose office is at Valley Forge.

At annual conventions, members of the General Council are chosen. It meets at least three times each year to conduct
the business of the Convention between annual sessions.

People in American Baptist churches hold a wide variety of beliefs. This is because we do not accept any creedal statement. The New Testament is central to our faith and there we are united. Among our standing resolutions is one adopted at the annual convention in 1946, meeting in Grand Rapids, Mich. It reads: "Resolved, that we reaffirm our faith in the New Testament as a divinely inspired record and therefore a trustworth, authoritative and all-sufficient rule of our faith and practice. We reaffirm our belief in the Lord and Saviour and call our entire fellowship together as Christians of other denominations. and it confirms in our belief that each person is responsible to God for the conduct of his life.

This brief introduction gives you a first impression of us. People who seriously want to know each other find ways to learn more, both reading and by personal contact. Exchange visits would be in order, and also exchange subscriptions to each other's magazines. Thus we will be able to observe each other, and decide whether or not we want to occupy the same ship in space.

Why Is Church Attendance Down?
The Gallup Poll conducted annually since 1955 indicates that church attendance is dropping and that it was down to 44 per cent of the population in 1965. The drop is only 1 per cent since 1964 but 5 per cent since 1955. Figures are for the adult population on an average week.

Dr. Earle B. Pleasant, national director of the Religion In American Life Program, who has studied attendance figures carefully, believes that one of the factors for the drop is the mobility of the American public, caused partly by national affluence resulting in more travel and getting away from home church ties. He also points out another factor: "A second factor in the decline is the proportionately high growth rate of the population in the 21-29 year age group. Predictions show that by 1970 more than half of the population will be under 25. This group has been well below the national average in attendance since the beginning of the poll, and a further drop this year to 37 per cent attending worship contributes significantly to the overall decline. This is confirmed by last year's opinion poll by Gallup which shows that 62 per cent of the college population believe the influence of religion to be declining as opposed to the national average of 45 per cent, a percentage which has grown from 14 per cent of the total population since 1957."

In spite of the decline in attendance, membership is at a new high. The National Council of Churches reported that 123,307,000 Americans are affiliated with some religious body, a growth of two per cent over the previous year. This is the seventeenth time in eighteen years that the membership growth rate exceeds the nation's population growth rate which averages about 1.5 per cent. While the growth rate of Protestant membership reflects the national average of 2 per cent, the membership of the Roman Catholic Church (1.7 per cent) is slightly less and the rate for the Eastern Orthodox churches (2.3 per cent) exceeds the average. Jewish congregations report the lowest growth rate with only .3 per cent during the past year.

"Membership growth in the context of declining attendance may be an ominous sign for American religious bodies," warns Dr. Pleasant. "The indications are that a great many people view their membership as a status symbol — something one should not be without, but once 'in,' should not be taken too seriously. We must ask ourselves, are we making religion too easy and in the process draining it of both challenge and meaning?"

A popular misconception is corrected by the results of the Gallup Poll which show that the more highly educated segments of the population, those with greater frequency than those with less education.
Mid Continent Association Held at North Loup
By Duane L. Davis

The fiftieth anniversary of the present church building at North Loup, and members for fifty years and more were a part of the program featured at this year's annual Mid-Continent Association, held in October.

Pictured above are church members present to receive the commendation of their fellow members and Association delegates for their years of service to the Lord through the North Loup church. Including nonresident members, North Loup has forty-six members who have belonged to the church for from fifty to seventy-two years. Twenty were able to be there that Sabbath, and were given red rosebuds as a token of appreciation. Members in the picture, taken in front of North Loup's large brick building, and were standing by a large open Bible display, which formed a part of a float for the community's annual Pop Corn Festival earlier in the fall. The present church building replaced a large frame structure destroyed by lightning in August 1914. Pictured above are, from the left, Fern Maxson (seated), Sadie Cox, V. M. Clarke, Addie Gowen, Laura Robbins, Gladys Christensen, Orsen Davis (a former member, now a Denver deacon), Eva Haskins, Mary T. Davis, Vesta Farley, Maude Van Horn, Del F. Barber, Leona Babcock, Bertha Williams, Matie Stillman, Arthur M. Stillman, Madge Fuller, deeply ingrained for 35 years, and Lloyd Van Horn. Present, but not pictured, was Hazel Ingraham. These 20 members represent 1,200 years of church membership.

The Association theme, "Follow Me, and I Will Make You Fishers of Men" was emphasized in Sabbath eve Communion services, in sermons by the Revs. Paul B. Osborne of Kansas City, Albert N. Rogers of Denver, R. Clare Clement of the North Loup church presided over the business sessions. Mid-Continent Association is made up of five churches scattered from the Missouri River to the Rocky Mountains, and their work is different from Associations more closely situated. The Association endorsed substantial help to be continued for the radio broadcast of the Kansas City church, voted funds for missionary-evangelism outreach in urban Colorado areas, decided to discontinue its student aid to college students that had been a project for about 15 years, voted to investigate participation in State Fair exhibits, and enlarged the work of the Association Executive Committee. Plans to hold the Association youth camp in the summer, at Rocky Mountain Camp near Boulder two years and the third year at Camp Riverview, North Loup, were made. Plans were started to include...

THE SABBATH RECORDER

January 17, 1966

Miisons — Sec. Everett T. Harris

The Shape of Our Calling to Mission

This article was prepared upon request by the Rev. Alva Blake, Seventh Day Baptist delegate and Missionary Board representative to the First Assembly Meeting of the Division of Overseas Ministries of NCCC, meeting at Nashville, Tenn., October 4-6, 1965.

At the same time that National Council of Churches mission leaders, assembled for the Division of Overseas Ministries uniting Church World Service's specifically "service" program with "missions," were exploring the outer edges of church influence in the world, Pope Paul spoke to the United Nations Assembly. In a speech, reference 5 to the church's social action (according to an AP release), he said: "We intend to intensify the development of our charitable institutions to combat world hunger and fulfill world needs. It is thus, and in no other way, that peace can be built up."

Important as is the Pope's call for the devotional and intellectual pursuit of God's way, it predominates his UN speech, these fall short of God's call to Christian mission. The church must work through Christians in every vocation in the world, serving as light, leaven, and salt from God. The church's charities must not be listed to alleviating hurts; charity must be organized to prevent hurts.

Dr. Arden Leeuwien confronted the Assembly of Overseas Ministries personnel with a biblical and inclusive mis¬ sion of prophecy in a secular world. The church's mission, he spelled out "the shape" of church missions. Dr. David Stowe, associate executive, characterized the church in mission as being "a theology of mission." Dr. Stowe spelled out the "five Missions" Division to guide its work in the next few years with: (1) greater emphasis upon study, research and training for the sake of increased technical competence; heavier investments in study that will bring greater integrity and fruitfulness of mission; (2) enlarged mission in every vocation, participation in current national and cultural lines; an ecumenical openness in education, study, survey planning and action including fellow-Christians of the very conservative denominations;

a new understanding of being a minority everywhere, but more deeply committed to being God's "leaven" in the world; and some awareness of a real crisis in America's support of missions demanding action to overcome localism, prejudice, and diversions to various secular charities.

Dr. Stowe pictured the world to which the church ministers as being driven by deeply rooted and irresistible forces, the church must face and understand these forces, such as:

1. Applied intellectual power, often denying the presence and work of God and "arriving" as controller of energy and time (in many respects). Elements of creativity, dizzy rates of change and communication, generalized knowledge, subtle pressures to standardization are part of the challenge and opportunity for the church.

2. The priority of politics in social power, supported by intellectual enterprises of all sorts, nationalism, revolutionary, and government-development programs.

3. Population control programs.

4. Urbanization with its crowding, noise, mobility, impersonality.

5. Units of nations or cultures, with increasing divisions between the groups.

Dr. Stowe called for the Overseas Ministries Division to guide its work in the next few years with: (1) greater emphasis upon study, research and training for the sake of increased technical competence; heavier investments in study that will bring greater integrity and fruitfulness of mission; (2) enlarged mission in every vocation, participation in current national and cultural lines; an ecumenical openness in education, study, survey planning and action including fellow-Christians of the very conservative denominations;

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God, Get Through to Us

By Rev. Ralph M. Holdeman

Part of a prayer given January 4 at the opening session of a two-day meeting of the Program Board of the Division of Christian Life and Mission of the NCC, a meeting participated in by our director of evangelism, Leon R. Lawton, and the editor. Mr. Holdeman alludes to Epiphany, that special day in the church year (January 6) which commemorates the baptism of Jesus and the marriage feast at Cana.

God, in this Epiphany season, reveal yourself to us who are so far away and who so greatly need light to guide us in our search for truth and justice and love. Give to us moments of intuitive perception that we may know you are, and that you have come, and are here, and that you are worthy of our greatest gifts, even our love and worship.

God, some of the people in your world have thought that you are far away, out of reach, exalted above any earthly matters, or that you are always standing on ceremony or are interested only in our proper respect of your position and power, or anxious only that your reputation and glory shall be safeguarded, or concerned only for those persons who have proclaimed your name to each other; and some who cannot believe in this kind of God, or who have lost contact with reality, that corresponds with their ideas of God, think that you are dead!

In this Epiphany season, reveal yourself once more to us as the living God—Emmanuel—the God who is with us, revealed in earthly, embodied form in Jesus Christ, that we might not miss seeing you, or fail to hear your message for us and for all the world.

God, we are not accusing you of hiding from us; we are accusing ourselves of not looking for you where you can be found, of not perceiving what you are trying to say to us, of not following you where you are trying to lead us.

God, what is it you're trying to tell us about yourself? about us?—in the holy symbol-filled stories your love for and incarnation in our world?
What is it you’re trying to tell us about the Jews, among whom you chose to be born and to mature as a man, in the semitic group with its rich religious heritage, its lawgivers, its prophets, its saints?

What is it you’re trying to tell us about your evaluation of the significance of lay people as you passed by the temple priests and made your announcement out on the hills to the shepherds who are growing the sheep for the religious sacrifices?

God, when you show us a Herod and the way a politician reacts to anything he sees as a threat to his power and prestige and you have to delay sharing with him the good news until you can save the little family from his cruel designs, what are you trying to get through to us about the nature of power?

O God, the embodiment of the Gospel — the Good News about things as they are meant to be, the Redeemer of life at its best, the One who stands in our midst in love and at the same time in judgment over things as they are, the injustice and oppression and brokenness of life, are you trying to reveal to us your salvation?

Revealer of the Gospel of love that is never separated from justice, are you not calling us back from our practice of splitting souls from bodies — of suggesting that people can get right with you, O God, without getting right with each other, that they can be sure of their own salvation while being severed from their brothers for whom the Savior came to die. That they can be a church cut off from the world carrying only a vertical beam of a dismembered cross?

God in this Epiphany season, reveal yourself once more, to us who are strangers to all your ways and sojourners in distant places, who have the minds of outsiders, not the mind of Christ.

Manifest yourself once more, show forth your purposes to us, make this a moment of intuitive perception of your presence to us, and call forth our best gifts that they may be dedicated to you and laid at the feet of Christ.

THE SABBATH RECORDER

CHRISTIAN EDUCATION — Sec. Rex E. Zwibel

The Information Explosion

While the birth rate has been booming, another kind of explosion has been building up in our modern societies which is having as much impact and far more promise for the future than the rocketing population problem.

It’s an intellectual revolution which sometimes is called the “Information Explosion,” and the flood of knowledge now being released on the world may provide many of the answers that our children will need to deal with the plethora of people scheduled to inhabit their future. In fact, illustrating the quantum-jump in man’s knowledge during the past 2,000 years are these estimates from the National Education Association. The NEA says that the total body of human knowledge doubled in the period year 1 to the eve of the Industrial Revolution of the mid-18th century.

In other words, it took about 1,750 years of scientific and intellectual achievement for the early British and Dutch colonists who settled America to develop twice the brain power of the Roman Legions who occupied Jerusalem under Pontius Pilate. However, it was the Industrial Revolution which really produced mankind’s first explosion of technology through the invention of new machines and power to run them. The NEA says that the body of knowledge doubled again in the 150 years between 1750 and 1900.

Then the process began to speed up. There was another doubling of human knowledge between 1900 and 1950, and then came the fourth — and biggest “Information Explosion” of all, again doubling the available knowledge and technology in just ten short years between 1950 and 1960. The Information Explosion is still going on at an appalling rate and no single human brain can ever hope to catch up with it all.

Information Service.

“Courtesy is one of the best helps in traveling life’s highways.”—John C. Beckett, The Independent, Nashville, Tenn.

JANUARY 17, 1966

Youth Work

The Youth Work Committee in monthly session, January 4, makes the following announcements:

Youth Pre-Con Retreat — According to the director, Pastor Herbert Saunders, the main speaker for Youth Pre-Con Retreat at Pacific Pre-Con next August will be Dr. Kenneth E. Smith, dean of Milton College. Dean Smith is a minister of superior talents and is much loved and respected across our denomination.

The Beacon — The Chi Rho Fellowship of the First Alfred Seventh Day Baptist Church has agreed to publish the Beacon starting with the February issue. Miss Nancy Cruzan, who previously edited it when she was at home, will resituate the items of interest for that publication may be sent to her, at 26 South Main St., Alfred, N. Y. (Alfred has door-to-door mail delivery now).

We hope to have an announcement soon concerning the securing of a Youth Field Worker.

Board Publications

The Publications Committee has mailed to each Seventh Day Baptist church a sample copy of the Junior Quarterly and a mimeographed sample of the introduction and first lesson from the teacher’s manual. The studies for the current quarter are on Seventh Day Baptist history, and the committee feels it would be very profitable for all our youngsters to have this quarterly for study whether it is used in the Sabbath School or not. They would be excellent for older children in the Junior SDBYF. The quarterly costs 40¢, and the teacher’s manual costs 50¢, Orders may be sent to Miss Ovnalee Saunders, Richburg, New York.

The Bible ... Is the Lord’s

Bring It WITH LOVE

LEV. 27:30
Christian Endeavor Week  

January 30 - February 6

"God has allowed Christian Endeavor to live and do business for 85 years. He has a real reason for this," says Arch J. McQuilkin of Strafford, Pennsylvania, president of the International Society of Christian Endeavor.

In speaking of Christian Endeavor Week January 30 through February 6, Mr. McQuilkin says, "Never has there been a greater opportunity to challenge young people. They respond to the Gospel and are eager to follow Christ. They want a better way of life."

Theme for the Week is "Jesus Christ — the Way." The pioneer Protestant youth movement will mark its 85th Birthday February 2. Christian Endeavor was founded in 1881 in the Williston Congregational Church, Portland, Maine, by Dr. Francis E. Clark.

"The purpose of Christian Endeavor," states Mr. McQuilkin, "is to lead young people to the Lord Jesus Christ and to train them for service for Christ and the church."

"Young people today are not a problem — but they face many problems," continues the president. "So many young people tell me they cannot talk to, or discuss with their parents the important matters which deeply concern them. This is tragic. Confidence and communication are so important."

In speaking of the Christian Endeavor movement today, Mr. McQuilkin says, "Wonderful things are happening! At our International Christian Endeavor Convention in Dallas, Texas, last July) there were 577 decisions. In the Pennsylvania Convention there were 114 decisions, in the Virginia Convention there were 81 decisions, and I could go on and on. These were decisions made by young people to follow Christ."

"We can't make the gospel relevant. It is already relevant. We must make relevant our efforts to communicate the gospel."

— Allen Graves, Seminary Professor.

Vocational Committee

Materials Sent to Churches

By Denison D. Barber

The Vocational Committee has sent copies of "Sources of Financial Aid for Seventh Day Baptist College Students" and "Seventh Day Baptist Who's Who" to all members of the local church in the United States and a few of the overseas churches. Dr. Francis E. Clark, who is in charge of this committee, says that requests for the publications are increasing in both number and frequency.

Mr. McQuilkin states his purpose of Christian Endeavor, "is to help parents bring up their children right and to help young people to the Lord Jesus Christ and to train them for service for Christ and the church."

"With the completion of this mailing, the work of the Vocational Committee has been taken over by the Board of Christian Education. Kenneth Kenyon will be in charge of this phase of the board's work. His address is Box 1172, Alfred, New York 14802. It will be wise to direct help to him if every Seventh Day Baptist church that has a pastor, vocational representative, or Sabbath School superintendent and to all three wherever possible. The committee felt that these were the people who would be most helpful in making this information available to our youth, and those who work with our youth. If you would like to receive a copy of either of these documents, they will be available from the Seventh Day Baptist Board of Christian Education in Alfred, New York."

"When Mr. McQuilkin says, there were 577 decisions. In the Pennsylvania Convention there were 81 decisions, and I could go on and on. These were decisions made by young people to follow Christ."

Flowers Now

It is refreshing to hear of 100 people who do not need to be reminded to send their flowers to the living rather than the dead. When an old lady in the second half of her 93rd year, one who would seem to have outlived nearly all of her generation of friends and relatives — who, while writing, she writes that she received more than 100 Christmas cards there must be a reason. Mrs. Davis has been helped in her ministry of adult life she has been helping children and young people and leading them along spiritual paths by her teaching, her songs, and her prayers. It is no wonder they remember her now at Cumberland Manor, a rest home, Bridgeport, N. J. 08302.

"Mrs. Davis, author and composer of "We Young Folks Are Seventh Day Baptists," has a printed poem that has meant much to her and suggests some other brief verses to be used as helpful fillers in the Sabbath Recorder."

My Prayer

"Lord, as each morn I see the sun Thy mercies to our land I own; I praise Thee, gracious God. And as Thy Word instructeth me* I pray for all authority, By whom be Thou adored. Lord, bless our nation at this time Of rising wickedness and crime, And threatenings of war; May leaders all observe Thy Law;* Be just, if they must use the sword And honor Thee much more.*

*1 Tim. 2: 1-3; Psalm 2.

(Additional copies of this poem may be secured from the Great Commission Prayer League, 1825 College Ave., Wheaton, Ill.)

THE SABBATH RECORDER

JANUARY 17, 1966

Sharing the Good Grades

When the teacher in a high school economics class found his pupils were in favor of the theory of taking from those who had more than enough, and giving it to those in need, he announced he would put the system in operation in the class, in grading the students. The first month it worked pretty well. Then the situation changed. The top students saw no reason to put forth extra effort required to get high grades, while the bottom students would not be credited. The medium students put forth less effort for they were assured passing grades. The dullards did not work at all, since they would pass with the aid of the grades from the others. So, while at first the system provided pass reasonably well, within a very short time the entire class was failing. They then realized that this theory was impractical.

Mid-Continent Association

(continued from page 8)

the youth of the Association in a more official way.

Devotional services were led by several laymen, Martha Babcock of Norfork, Neb., Philip Burrows of Kansas City, Duane D. Davis of Boulder, and others. The night after the Sabbath, a social hour was led by Edward Christensen of the North Loup church. The church anniversary program on Sabbath afternoon was led by Miss Mary T. Davis of Clay Center, Neb. Youth activities included a youth breakfast on Sunday with guest speaker, Kerry Leggett, editor of the New Era.

Annual sessions will be held in 1966 early in October at Boulder, with Mrs. A. T. Bottoms, president. Mrs. Bottoms announced her theme at closing session of the Association on Sunday evening. "In all thy ways acknowledge him and he will direct thy paths" (Prov. 3: 6).

About 75 delegates from Nortonville, Kan.; Kansas City, Mo.; Boulder and keepers and North Loup members for Denver; Cold Joined the Sabbath the Association weekend.
This prominent Seventh Day Baptist servant of the Lord was called to rest with his hands on his typewriter composing a radio message on that glorious change from death to life. Recently retired, he was still very active. His ministry was characterized by evangelism and an emphasis on the Sabbath. Several of his tracts and Bible studies on that subject have been translated into a number of European and Asiatic languages. “Their works do follow them.”