Paul Saunders; treasurer, Mrs. Robert Place.

The 1958 Command Chaplains Conference convened by Chaplain (Major General) Patrick J. Ryan from January 14-17 closed with a joint session attended by Army Chaplains and representatives of the civilian ecclesiastical agencies which inhere chaplains for military service.

It was noted that interest in religion and participation in religious activities in the Army are on the increase. Attendance at worship services last year totaled 15,699,513, as compared with 15,692,329 the previous year; while attendance at religious education classes increased by twenty per cent, from 3,082,147 in 1956 to 3,652,436 in 1957.

Marriages

Stuart-Brownell.— Elmer Stuart, son of Mr. and Mrs. Franklin Brownell of Steptown, N. Y., and Miss Jessie Brownell of Alfred, N. Y., were united in marriage at the Baptist church in Alfred on January 25, by the bride’s father. (Wedding held in the Alfred Baptist Church.) Following pastorates, and theological training, in Hammond, La., and Alfred Station, N. Y., the Sayres served the Dodge Center, Minn., Church for 6 years. In 1912 the family moved to Albion, Wis., where they made their home for twenty-eight years—ten in the pastorate of the church. In 1940 they moved to Milton, Wis.

Throughout her life Mabel Sayre was a faithful, practicing Christian who loved her Lord and His church and served joyfully and effectively in many capacities including chorister, pianist, Sabbath School superintendent, and member of the Sabbath School Board.

Surviving are two sons, Maurice, of Tucson, Ariz., and Walter, of Milton, Wis.; and two grandsons and a granddaughter. The funeral service was conducted by Pastor Elmo Fitz Randolph, with interment in the Milton Cemetery.

— E. F. R.

Ellis.— Iva Ann, daughter of Samuel and Maria Ellis, was born in Alfred, N. Y., July 2, 1881, and died Jan. 30, 1958, at Daytona Beach, Fla.

She received her education in Alfred, being graduated from the university in 1912. She also attended Columbia University for one year.

After a year of teaching she gave up a professional career to devote herself to the care of an aging mother, after whose death she cared similarly for a sister. Miss Ellis has spent the winters in Daytona Beach, Fla., since 1930 with another sister, Miss Louise Ellis, who survives. Others who survive are a sister, Mrs. Robert L. Coon, of Ashaway, R. I.; and two sisters-in-law: Mrs. Charles B. Ellis of Stephenstown, N. Y., and Mrs. Oscar W. Ellis of Bound Brook, N. J. There are several cousins, nephews, and nieces.

Miss Ellis was a life-long member of the Seventh Day Baptist Church of Alfred. Funeral services were conducted at the Baggett-McIntosh funeral parlor in Daytona Beach, by Pastor Herbert L. Polan. A commitment service will be held at Alfred later. — H. L. P.

Births


Colles — June Elizabeth, daughter of Wayne and Georgia Green Colles, was born January 28, 1958. Her parents’ home is at Delaware, Ohio.

Obituaries

Sayre. — Mabel Anna Clarke, eldest child of Rev. Herman D. and Anna Jennings Clarke, was born at Unadilla Forks, N. Y., July 25, 1816, and died at Edgerton Memorial Hospital, Edgerton, Wis., Jan. 30, 1958, following an illness of four months.

Miss Clarke during her childhood in Churchville and Independence, N. Y., and in Dodge Center, Minn. Commencing her life to the Christian way, she was baptized in November, 1887, by her father and joined the Independence Seventh Day Baptist Church. In 1900 she was graduated from Milton College after which she returned to Dodge Center, Minn., to teach.

On December 29, 1900, Mabel Clarke was united in marriage to Charles S. Sayre by the bride’s father. (The groom was then pastor of the Berlin, Coloma, and Marquette, Wis., churches.) Following pastorates, and theological training, in Hammond, La., and Alfred Station, N. Y., the Sayres served the Dodge Center, Minn., Church for 6 years. In 1912 the family moved to Albion, Wis., where they made their home for twenty-eight years—ten in the pastorate of the church. In 1940 they moved to Milton, Wis.

Throughout her life Mabel Sayre was a faithful, practicing Christian who loved her Lord and His church and served joyfully and effectively in many capacities including chorister, pianist, Sabbath School superintendent, and member of the Sabbath School Board.

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The Sabbath Recorder

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Member of the Associated Church Press

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Women's Work: Mrs. Clara Marchant
CHRISTIAN EDUCATION: Rev. A. A. A. M., B.D.

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Imperfect Churches

Occasionally one hears of a church that annually gives its pastor a unanimous call. One such church has was done so for ten consecutive years. It is possible that others would have a record like that if the pastor did not feel led to accept a call to serve in another field. In the years gone by there have been pastors who grew up in the church and served their home church for a quarter of a century or more. In the "good old days" it was not unheard of for a minister to come to a community and remain for 35 years. It still happens in other denominations.

The most natural conclusion to draw is that the minister who remains longest does so because he is more qualified as pastor and preacher than those who find less than unanimous support after a ministry of from five to ten years. One could well argue that it is certainly imperfection in the pastor rather than the church which causes votes against the pastor at the annual meeting.

It goes without saying that there are no perfect ministers in our denomination or in any other. There is not one who is completely prepared as he ought to do, not one who is faultless in his pastoral relations, not a man who does not sometimes err in judgment in the organization and work of his church.

Some are far better than others, and some succeed wonderfully where others fail to demonstrate. There are critics who disparage him from trying again in a new community.

On the whole we can be reasonably sure that no one is as conscious of the pastor's failings as is the pastor himself. He knows that he needs criticism, particularly if he cannot objectively inspect himself and endeavor to take appropriate corrective action. He then needs faithful, kindhearted advisors to counsel him.

Now let us turn to the other side — the one mentioned in the title. Perhaps the greatest failure of our ministry is evidenced by the fact that these spiritual leaders may become regular again but if the community is small the growing edges of the church may be badly frosted. A city set on a hill is foolish to think that the internal affairs of the business meeting are likely to become common talk. The organization already marked as peculiar because of its Sabbathkeeping will bear another stigma. Interested people who thought the church almost ideal will begin to wonder. We are leery of conversion today when it would be easy enough to be specific. The sermon tasters, those who do little to spread the truths or to talk to lost souls about salvation, may not see the consequences of their voting, but there are community consequences. Is it not better to avoid wounds rather than to try to heal them?

What denomination does not cry for more ministers? We try to make the ministry attractive by handing out more economic security to the pastor in the way of salary and benefits. But we ask the people individually and corporately responsible to God for the way they talk about the "captain of their team," that is, the "shepherd of the flock." We cannot help wondering about the difference in churches. One group puts up with a poor preacher for many years and prospects another voice out a good preacher after a few years of service and risks losing much of its witness in the community.

It has happened in too many of our churches in recent years. Blocks of antagonism to the pastor have grown up on account of personal disappointments or doctrinal differences. There is little leaven is allowed to leaven the lump. The result is that the effectiveness of the pastor's work is hindered among those who would otherwise do good a jobseriously hindered by his sincerity errors. Sometimes the church has showed consistent growth in numbers, in enthusiasm for denominational work, and in understanding of the Word of God under the pastor's ministry. Then comes a vote which virtually forces the pastor to seek another church or discourages him from trying again in a new community.

Almost always in such situations it is the church which suffers. Attendance may not drop. Some irregular attenders may become regular again but if the community is small the growing edges of the church may be badly frosted. A city set on a hill is foolish to think that the internal affairs of the business meeting are likely to become common talk. The organization already marked as peculiar because of its Sabbathkeeping will bear another stigma. Interested people who thought the church almost ideal will begin to wonder. We are leery of conversion today when it would be easy enough to be specific. The sermon tasters, those who do little to spread the truths or to talk to lost souls about salvation, may not see the consequences of their voting, but there are community consequences. Is it not better to avoid wounds rather than to try to heal them?

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Land of Milk and Honey

God's chosen people, down trodden and oppressed in their Egyptian bondage, were encouraged by God through Moses to escape to the promised land, a land flowing with milk and honey. This term was a symbol of blessedness for an agricultural people. What more could one want if God promised that His protective hand would be with them to enjoy the milk and honey?

At the beginning of the coldest, stormiest week of the winter in Central New York State, last week of the winter in Central New York State, we read in one of the local papers an article which began, "Another harvest of a million-and-a-half-dollar crop will soon be under way in New York State as farmers make their equipment and sap houses for the annual February-April operations in the sugar bush."

The article concluded with the information, well known to residents of the narrow maple syrup-producing belt, that most of the syrup in the state is made on dairy farms and is usually a family enterprise. At this time of year when New York is experiencing some severe rigors of winter, many of the dairymen are thinking of the weeks just ahead when the land is warming up, the sap is running, and the maple syrup is made.

"Two of the suggestions that has been made for Ministers Conference is that we plan a longer session (including the Sabbath) every year. This has been a persistent and serious suggestion by a few ministers. In order to get a general reaction, the question as to whether or not they would like to have Ministers Conference every year was included in the questionnaire. In response to this, only 5 ministers answered yes; 8 answered no; and 4 answered that they were undecided."

The Christian message is a message to be shared. The "good news" of salvation through Jesus Christ needs to be shared around the world. The church, inasmuch as it is a symbol, should be doing it. The words of the Lord are: "We are holding most of our own, so we are doing pretty well."

The Church and Her Mission

The church holds her own which is being promoted by one of our prominent laymen. His name is John. He is a man of faith and belief and he has a stated purpose to reach beyond his own and to share his faith with others. He is doing this through a movement to begin a serious study of the Sabbath which is being promoted by one of our prominent laymen. One minister responded thus: "I definitely think every two years would be better, but even on an annual basis the long conference is necessary to make a long trip worthwhile."

The Committee on Christian Higher Education wishes to make it clear that we are not suggesting that we have Ministers Conference only every second year. It is felt that a longer gathering every second year with a short one on the alternate years may be the right solution. This will not mean that the Committee themselves. The longer conference next year will make that decision possible if it is felt advisable. This, then, is the decision as of now: no Ministers Conference this year, but plans are under way for a week-long conference in early May, 1959, for a serious study of the Sabbath and the Board of Christian Higher Education, which are responsible for the conference, have interpreted them thus: Because of the response to the final question, there is a concern over the long distances involved in traveling to General Conference this year, it was felt for Ministers Conference until 1959 and to begin making plans for a week-long session to consider the Sabbath. This is also in keeping with a movement toward a serious study of the Sabbath which is being promoted by one of our prominent laymen. One minister responded thus: "I definitely think every two years would be better, but even on an annual basis the long conference is necessary to make a long trip worthwhile."

It was felt that perhaps a longer gathering every other year might help fill the need for a longer session (including the Sabbath) every year. This has been a persistent and serious suggestion by a few ministers. In order to get a general reaction, the question as to whether or not they would like to have Ministers Conference every year was included in the questionnaire. In response to this, only 5 ministers answered yes; 8 answered no; and 4 answered that they were undecided.

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A Message of Urgency

By Rev. Paul S. Burdick

Never before in the history of the world has humanity so much needed a word of moral imperative from the Christian Church, nor has the Church so divided, so powerless to decide its own fate and that of the nations, as it is at the present time.

Dr. Harold A. Bosley of the First Methodist Church of Evanston, Ill., speaking to the Methodist Student Conference, at Lawrence, Kan., Dec. 31, 1957, says, "The theological movements (such as neo-orthodoxy) ... have provided the verbal, intellectual, and ethical framework which enabled reluctant spirits to ignore, postpone, modify, or repudiate every single position on race, social, and economic justice that we were once committed to see ... and have practically forced the church into a position of irrelevance in many of the modern issues."

Norman Cousins, editor of Saturday Review, at the same conference, made the declaration that, "in the light of the sacredness of human life, we must say that we rather die ourselves than use nuclear explosives on human beings."

Quoting from another: "The role of peace can no longer be left in the hands of militarists and politicians. Religion, religion -- religion -- must exert in Stirring the moral conscience of the world."

--- Rabbi Maurice Eisendrath, president of Union of Hebrew Congregations of America.

Dr. Donald Soper puts it this way: "No one but a fiend would throw a baby onto a fire, but we are willing to throw the fire on the baby when we drop an instrument of destruction. The difference is the 25,000 feet that impersonalize the act."

Have we lost the power to react against man's inhumanity to man? Does this have a bearing on juvenile delinquency?

The Friends Service Committee reminds us: "How is it that ye have no faith?" (Mark 4: 40) "We said, 'In God We Trust' but we put our faith in H-bombs and missiles. We assumed that the way to peace is through superior military strength ... to deter our 'enemy' and back up our negotiators. The Russians have acted upon the same assumption. So the frantic competition proceeds." "Who will it be that at the back of the Dec. 25, 1957, Christian Century for a further declaration by the Friends Service Committee?"

Has the Protestant Church been reduced to a mere spectator in decisions of national and international importance? Must the appeals for peace emanate mostly from Moscow and the Kremlin? We are assured that our scientists are working on a 'clean' bomb, and on small atomic weapons that will be used only on military targets. But we remember that in the excitement and resentment that war engendered, it was the civilian as much as (or maybe more than) the military insistence that brought about the incendiary bombing of German cities, the bomb on Hiroshima, and the demand for 'unconditional surrender.'

As things are now, is a 'gentlemanly war' any longer possible?

Is some striking new declaration of our peaceful intent needed in order to regain moral leadership?

In what ways can Christian principles be reintroduced into the present disarma­ment proceedings? — Stop the testing of atomic weapons? — Stop the manufacture of atomic weapons? — Will national concern for peace engender, will national knowledge in order that it may be used for peaceful and constructive purposes?

Quoting from Henry M. Wriston's new book, Diplomacy in a Democracy, last page, are the following words:

"To what conclusion do we come? Situations of strength are still essential; a relationship of confidence and commitments to potentials is ordinary prudence. But armaments, economic strength, alliances are not enough. Policy must be based on moral considerations as well as on the more tangible factors. The human spirit cannot be entered upon a balance sheet, nor weighed, nor measured, nor counted. Yet it remains the most potent force in all the world. Plain people know this instinctively; they respond to its manifestations wherever they appear throughout the globe."

MARCH 3, 1958

MISSIONS — Sec. Everett T. Harris

Jamaica Budget Administrative Board

The newly established Jamaica Mission Budget Administrative Board held its first meeting in a classroom at Crandall High School, Jassy, on Monday evening, February 10, 1958.

The members present were Pastor Henry Grant, Pastor Vernon Burke, and Deacon Fred Faugh, representing the Jamaica Seventh Day Baptist Conference. The Rev. Grover Brissey, Mrs. Brissey, and Mrs. Leon R. Lawton represented the American Missionary Society. The Rev. Leon R. Lawton, head of the mission, served as chairman of the board.

Operating under an annual budget of $4,450, the Administrative Board con­ sidered the specific use of one-twelfth of the budget ($450) which had just been received as the January apportionment.

Three phases of mission work in the annual budget to which contributions are being made, namely, service to churches ($2,400), assistance to Crandall High School and to the Maiden Hall school building and development project ($1,000).

Assistance on salaries of Jamaican pastors will be added to the Jamaica Conference Mission Fund. A separate account will be established for church build­ ing and repair on a matching funds basis, to be paid only by vote of the Administrative Board. It is expected that a school committee will have oversight of funds intended for Crandall High School building and development project ($1,000).

Some striking new declaration of our peaceful intent needed in order to regain God's blessing may be that our Scientists should be used in developing this project.

It is further suggested that the above assignments be followed during the March and then to rotate the prayer concern upward on the list of Associations each succeeding month. Thus the churches of Eastern Association would be remem­bering specifically our brethren of British Guiana during April. Every church would cover all prayer concerns during a period of nine months. We commend the above plan for the consideration of the churches.

When Youth Sabbath was observed at the Alfred Church on February 8 it gave the pastor and his wife the unusual op­portunity of being the couple to greet members and visitors as they entered the church.

The Sabbath Recorder 6

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The Sabbath Recorder 7
Is Today's Christian Obligated to Keep the Sabbath?

By Rev. Al Huntington

Text:

"He that hath my commandments, and keepeth them, he it is that loveth me. ... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. ... Ye keep my commandments, and do them, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love" (John 14: 21a, 23a; 15: 10).

The history of the welfare of those "different" people who kept the seventh day as their Sabbath rest is in general agreement that they were not in harmony with the popularly accepted religious holidays as early as the third century after Christ's earthly ministry. These Sabbathkeepers became the targets of discrimination early in the history of the church, primarily because they would not sacrifice the integrity of obedience to Jehovah's specific axiom to "Remember the sabbath day to keep it holy for the transitory pleasure of being in tune with current ecclesiological traditions. It is no secret that the Sabbath was not executed by Catholic and Protestant churchmen alike as being a heretic, and some even shed their blood on the very shores of America before they won the right to be "different" and obey in good conscience God's immutable law.

The issue before every Christian in the twentieth century is whether or not he is obliged to "Remember the sabbath day." Whole theologies have evolved in the course of church history and find general acceptance in varied degrees by Christians of diverse persuasions, and the most important issue which lies before the Christian Church today is not organic and its attendant prestige to fight Rome or Communism with, but whether it will remain faithful to the person and work of Jehovah and the issue which necessarily entails cognizance of the Sabbath issue, like it or not. This issue cannot be properly met by the Church unless Sabbathkeepers, along with the general body of Christians in this blessed land, forget the blood-stained origin of their faith, and neglect to count the cost to their imprisoned forebears in this spiritual battle for right, thrusting the memory away with casual indifference and marking the ugly scars on their souls with no excesses of the times. All too often we smugly congratulate ourselves that we are spiritually wealthy because we are within both laws, the civil and the immutable. This is a very dangerous attitude for it upholds the spiritual senses into complacency.

The Sabbathkeeping Baptist should be, as he were before in his history, awake and alert to the straws in the wind, for they are most indicative of the spiritual direction in which the church, community, and nation is heading. As never before, the Sabbathkeeping Baptist should be aware that he cannot communicate the Sabbath message to an undeveloped mind. He cannot generate the opportunity for the Holy Spirit to quicken if his prospects are being lulled to sleep by subtle and insidious philosophies which, in the very teeth of our precious American heritage of individual liberty of conscience, teach "group belonging" and mass-identity, or other mould experiences which rob the individual of his right to think or act independently.

Militant But Showing True Tolerance

In the titanic struggle for the allegiance of men's minds and hearts, the Seventh Day Baptist should be the most militant in fighting with every weapon at his disposal, but the cardinal weapon to awake spiritually sleeping men, women, boys, and girls in his social circle of their danger is truth. The danger is in losing their identity in mass psychology, especially religious, where things are no more than "break ranks" and exercise free volitional choice and decision was in itself a breath of fresh air on my fevered brow, worn with the struggle of escape from weighty cost-counting. I faced it. The creation Sabbath of God is the Sabbath of Christ, logically irrefutable, and consequently the only day that will withstand the test as one is none other than the current seventh day as succeeding the original seventh day of the creation of the earth. Although this apology is not intended to be comprehensive, I will take the liberty of reviewing the cardinal points which motivated my decision to accept and teach the seventh-day Sabbath:

The Argument as I See It

1. According to the Apostle John, Christ was the Word, and the Word was God, in the beginning, tabernacle (John 1: 3). It is not a mere Jewish tradition. It was universal.

2. In Genesis 2: 2, the Sabbath was instituted as God's own personal signature and memorial, in perpetuity, to His glorious creation. Sunday is valid as any as a day of worship, but is only a Lord's day in the same sense as all days are the Lord's, but more like it or not. This issue cannot be

3. Actually, Sunday observance, regardless of the grounds of being a commemoration of Christ's resurrection, destroys the real meaning of God's memorial to Himself to remind man that He is God. Many of the apologists for Sunday are also apologists for that rationalistic philosophy which claims that the day was set aside for a uniform creation period, and in sheer unbelief promote organic evolution and insist that the "common anthropoid an­

4. Categorically, the reality of creation and the Sabbath are inherently indissoluble.

5. The seventh day of creation was uniquely sanctified as the Sabbath. This primal blessing was never removed or rescinded. Without it, the seven-day week is an impious image of his Creator (Mark 2: 27; Ex. 31: 13).

6. The Sabbath, that is, God's rest, was made for man, and not man for the Sab­

7. The Law of God as contained in the Decalogue — which no competent Chris­
systematic theology — specifically devotes the largest of its precepts to the enjoinder from Jehovah to "Remember the sabbath day to keep it holy" (Ex. 20: 8-11). Why "remember" it? Because it was not new or novel, as many suppose . . . made only for the Jews, but it had been Eden's holy day the whole world had been observing as the patriarchs of Israel before their identity as a nation.

8. The Sabbath is the Lord's Day, because, as Christ established it at creation, as the Agent of the Godhead, He subsequentially blessed it during His advent, confounding those Jewish religionists who had profaned it with commercialism and abominating it with useless burdens and tiresome afflictions which were alien to its intended purpose as a spiritual rest and blessing of God's love (Matt. 23: 24-30; Luke 4: 16; 23: 56). Christ never abolished it, as some contend, by fulfilling the law.

9. Christ's fulfilling the law did not abolish the law, about which point Paul is emphatic, but refers to the obvious fulfillment of the ceremonial law, which was unique, and which had served its purpose and passed away at His death, testimony thereto being obvious in the rending of the veil in the temple from top to bottom, testifying to the direct access through Messiah now available to the believer. Moreover, Christ specifically mentions the Sabbath's existence as far away as A. D. 70, in the destruction of Jerusalem, 40 years after His death. (Continued in next issue)

ATTENTION TEACHERS! Several teaching positions are now open in the Alfred, Richburg, Little Genesee, Independence, N. Y., and surrounding areas. Contracts to be signed for the following year will soon be offered. If you would like to teach in an area where Seventh Day Baptist churches are located, investigate these possibilities. Starting salaries range from $3,800 to $4,000 per annum. For further information contact Pastor David Box, Richburg, N. Y. Phone Bolivar 397W.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

OMAHA DIARY (Continued from last week)

The annual meeting of the Division of Christian Education, National Council of the Churches of Christ, was held in Omaha, Nebraska, September 27-29, 1958.

Tuesday, February 11, we met with the Administration and Leadership Section. Every section meeting opens with a period of worship. These services are the highlights of the meetings with experienced and gifted Christians leading. Our leader in worship was Professor Lowell Hazard, Department of the Old Testament, Westminster Theological Seminary, Westminster, Md. It was our privilege to have 6 of the 12 members present under him on Tuesday and Wednesday.

Wonder follows wonder in these meetings. On Tuesday evening some 2000 delegates and local people gathered in the new Omaha Civic Auditorium for worship and to listen to the renowned Dr. Reuben K. Youngdahl, pastor of the Mt. Olivet Lutheran Church, Minneapolis, Minn. This successful minister — his church has 9000 baptized members and 4000 others in services — had just returned from a round-the-world tour of six weeks. Our thoughts and emotions were genuinely stirred as he related his experience preaching in theMission meeting to a throng that overflowed the sanctuary.

Tuesday noon, at the suggestion of the chairman of the section, we were asked to have an adventure in fellowship by going in groups of four to eat together; each group was to be a stranger to the other three. Our group turned out to be five persons: an Air Force chaplain from Schilling Air Force Base in Kansas; an Episcopal church in Syracuse, N. Y., a local church director of Christian Education of the Evangelical United Brethren Church in New Jersey, a director of Christian Education of a city council of Churches from New York, and myself.

We were met at the cafe by two more people, the dean of the Episcopal Cathedral in Omaha, and a lady who was on her way to visit the Joselyn Museum. Her suggestion we joined her and were thrilled by a display of "Illuminations of Fifty Great Paintings and the Sistine Chapel Ceiling" as produced and presented by Life magazine. This is the first time anywhere that these fifty great paintings, reproduced in full size and with amazing fidelity of color and tone, had ever been gathered together under one roof. How many people would have the time and the resources to visit the museums of 6 nations where the originals of these masterpieces are kept? These two decades of publishing, Life's cameras have browsed the art galleries of the world recording the finest of man's work in the realm of beauty and art. Controlled lighting behind the colored transparencies makes them far surpass the pictures as they appear in the magazine. Imagine the feeling of walking through a replica of the Sistine Chapel viewing its ceiling and being able to see every detail and color much more plainly than can be seen in the structure itself. The noon hour passed all too quickly.

Wednesday we spent in Bible study and at noon attended the whole Division for Lunch. The theme of the luncheon program was "The 100th Anniversary of Leadership Teaching."

Thursday found the writer serving as secretary pro tem for the National Department of Missions. There we listened to reports concerning the World Council of Christian Education meetings to be held in Japan in August, the new Council of Protestant Church-Related Colleges and its importance for Christian higher education in America, the Yale Research on Inter-group Attitudes, and Christianity and Life Education. The Seventh Day Baptists who knew and worked with the Rev. William Genne, onetime chaplain of the United States Navy, will be pleased to know that Dr. Genne is Executive Director of the Department of Family Life, Division of Christian Education, NCC. He gave the report on Christian Family Life to those assembled.

The last program was a joint service of all sections using the theme "Christian Education Through Music." Music used in six nations was employed during the service.

It is hard to transmit the inspiration and worth of these annual meetings. Anyone who attends a convention where people of similar interests congregate, as our General Conference, simply feels the spirit and enthusiasm. This, along with the practical knowledge gained and shared and the fellowship of old and new friends, starts one out anew in the building of the Kingdom of God.

Baptist History and Theology

A new magazine launched in January, 1958, is Foundations, a Baptist Journal of History and Theology. In a time when many of our cherished Baptist traditions are being challenged as out of date and out of the mainstream of world Christianity, we need to re-examine our heritage and decide what is going to be retained and what should be left behind. Perspectives will differ; judgments will vary; Foundations will seek to keep alive the spirit of self-examination among Baptists. The journal is being sponsored by the American Baptist Historical Society and sells for $5 a year. If you are interested, write the Board of Christian Education.

Pre-Con, 1958

Word has just come that President K. Duane Hurley, the dean of the 1958 Pre-Con Retreat. Watch for the announcement of the new dean.

Makapwa Hospital Plans

Have you seen the projected plans for the new hospital at Makapwa? If you want your missionary zeal to be fired anew, ask to see them! Joan Clement can tell you where to find them.

Dr. Victor Burdick has designed the sort of building which he feels will do the most for the physical, mental, and spiritual welfare of the people, especially the children that God placed in our care.

— Los Angeles Church Bulletin.

SABBATH SCHOOL LESSON

for March 15, 1958

**THE SABBATH RECORDER**

**Stretch Forth Thine Hand to Heal**

By Reuben A. Torrey, Jr. (Dr. Torrey is Director of the Korea Amputee Rehabilitation Project.)

During the Korean war a new ministry of the Christian Churches was instituted for the benefit of the many maimed and permanently injured war casualties. Amputee centers were established at Taegon, Seoul, Taegu, and Chonju with hospital facilities, walking and arm training, housing and occupational work suitable for the handicapped.

Dr. Torrey Guides Amputee

The war emergency which gave rise to the amputee work has largely passed. A large number of these are without home or family and have been drifting, living on friends or relatives or begging. This work is supported by Korea Church World Service, and by such appeals as the "One Great Hour of Sharing" United Appeal which tens of thousands of our churches undergird each year.

I can think of no better way to demonstrate what "One Great Hour of Sharing" means in the lives of people who come to the Amputee Centers than to recount a recent case.

A lad in his late teens, found crouching on the steps of the Taegon clinic, Pak Chong Koo, was a filthy beggar boy with one leg gone above the knee and half of his remaining foot. He had lost all track of his own father and stepmother, who had apparently abandoned him. His own mother was Japanese and he spoke a mixture of Korean and Japanese.

A leg was made for him and he was admitted to the Vocational Training Center to learn basket making. Then he was found to be subject to epileptic fits which disturbed the other boys.

A private sleeping place, kindness and proper feeding have already greatly improved his condition and lessened the frequency of his attacks. Each evening the evangelist spends time with him and he is learning to pray. For the first time in his life he is happy.

The growing number of teen-age amputees needing to be given training to fit them for life makes it obvious that the program needs to be continued and expanded. Only at Chonju has there been any noticeable decrease in the volume of work and there were no cases coming for help. An estimated number of handicapped persons of all ages drift from place to place existing in a deplorable condition, needing a place to live and handicraft to help them support themselves.

(The ministry of overseas relief and rehabilitation is made possible by funds raised by the annual appeals of the Protestant American churches, a large portion of them being given at "One Great Hour of Sharing" observances, to be held this year on March 16.)

Mail It to God

In a church bulletin in Daytona Beach, Fla., the pastor ran a check list. Among the top were the words, I cannot attend church services because: And then, "Please check (Following are some reasons a person can check): Too busy Must go to work Can't find a company to go with Too much work -- don't have time. Have to go fishing -- Disinterested -- Radio and TV program -- Need to rest."

Then there appeared in the column across the bottom: Please tear off and mail to God.

**MARCH 3, 1958**

**Special Issue News**

The printing of the first evangelistic special issue of the Sabbath Recorder during the first week of February naturally claimed much more attention in the publishing house than the regular weekly issue which requires but a few hours on the press. Two of the fastest, most modern presses in the shop were kept busy for nearly two weeks running and overtime for several hours. The use of color of course increased the composition and press time. One of the presses figured 37,800 impressions to run off the 7,600 copies. The quantity of paper used was considerable.

It took concerted teamwork in shop and office to get this special issue in the mail at the specified time. Full co-operation between the distant editor and the local managing editor was also a factor in launching the first such publication in which either had been involved. All material was carefully typed by the editor. The fitting together of articles into pages was done in the management editor's office with suggestions from Dr. Hurley. The project called also for much consideration by the committee.

The co-ordination of prepublication orders was an added responsibility of Mrs. O'Connor at the denominational desk in the office. All dated copies had to be mailed at the usual time on the Friday preceding the Monday date. Undated copies had to be sent at the higher parcel post rate and did not get out until Monday, the tenth of February.

Orders for the special issue kept coming in during the printing process when it was too late to increase the number. The result was that there were less than 50 dated copies to hold in the files and only about 450 undated copies to fill late orders and the second orders which were anticipated. At the present writing the surplus has dropped to below 200. It appears that the church leaders who failed to act promptly were disappointed when they are able to get only a very limited number and cannot take advantage of this particular evangelistic medium as they had intended.

The first reports on distribution efforts of the special issue are now coming back through church bulletins and letters. Indications are that the two-color publication was popular with church leaders, departmental material, or dated features was well received and was being strongly promoted in many places.

What of the future? A month ago another letter went out to pastors urging them to begin to think about securing orders for the May first issue. The time will soon be upon us. The editor, the Rev. Alton L. Wheeler, has outlined 14 articles and has assigned them to writers throughout the denomination. If all is going as he planned those articles are now written and are being sent to him for editing. The theme of the next special issue is "That in ALL things He might have preeminence" (Col. 1:18). The articles will cover 14 areas of life in which Christ should be put first.

In order to make full use of each succeeding quarterly issue it is highly important that most of the current issue be wisely and speedily distributed. Some, of course, ought to be kept because they can be used something like undated tracts, but people should be prepared and ready when the May issue comes. Quarterly business meetings will soon be held in churches and Sabbath Schools. The publishing house will need to know how many to print. That number will again be based on prepublication orders and same prices will be in effect: 15 cents each, 10 for a dollar, and 100 for $8.50.

**Conscientious Objectors**

A bill has been introduced into the US House of Representatives for the appropriation of the $1,400,000 in the conscientious objector "frozen fund." The fund is the amount of wages earned by thousands of conscientious objectors during World War II. The COs received maintenance and $15 a month, and the difference between that amount and the prevailing wage was paid by their employers to the National Service Board for Religious Objectors. Various bills to free the money for relief and rehabilitation work have been introduced in Congress, but so far none has been passed.
WOMEN'S WORK — Arleth Doland

Women's Board News

Committee Projects

The Summer Project Committee has written letters requesting additional help to several prospective teachers who might be able to assist in Bible Schools, but so far many replies have been received.

One hundred and twenty copies of the February special issue of the Sabbath Recorder were ordered to be sent to those on our lone-Sabbathkeeper list.

Contributions for the shepherding pastor on the Southwest field have been a big help if more of the societies could contribute since the car expenses continue to mount for this field.

Sewing Project Completed

All the hospital linens for the Makapw Mission in Nyasaland have been spoken for and many societies have sent in their completed sewing. A letter just received from the nurses, Beth and Joan, expresses gratitude to all the women who have helped in this project. They ask that the completed linens be sent to Mrs. Leon Maltby at the Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, N. J., by May 1.

United Church Women Workshop

The board voted to try and find a representative to attend the United Church Women Workshop for Group Leaders from May 4 to 9, at Schwenkville, Pa. The program of special techniques for group work sounds very worth while. Some of the areas to be included are: a daily worship and Bible study, the psychology of leadership, and leadership as a function of membership. During the conference, a workshop will be developed, put on, and tested.

Our annual contribution of $15 is to be sent to the United Church Women. In view of the fact that we receive many worthwhile services from the United Church Women and that they are increasing their budget, it might be desirable to increase our support of their work next year.

The Women's Board appreciates the services of many women in the Battle Creek area. We are glad to welcome a new member, Mrs. Donald Casler, who has previously assisted on a special committee of the board.

The World's "Ragged" Millions

A four-year "crash" project to collect and ship 30 million pounds of used but good clothes was launched by Church World Service at its annual Board of Managers' meeting in Atlantic City, N. J., February 5-7.

The 1958 emergency clothing goal was set at 10 million pounds. In addition, an expanded distribution of U. S. surplus food, medicines, and other relief supplies to 46 countries was projected for the year.

Harper Sibley of Rochester, N. Y., CWS president, declared that 30 million refugees in the world and additional disaster victims need help more urgently now than at any time in the last that we have worked. Clothing collections will begin with door-to-door campaigns carried out by local churches. If successful, the new drive will increase clothing shipments threefold.

We have recently learned of a group of women at Glenwood, Minn., who are meeting weekly for Bible study. The organizer of this group, Mrs. Hetty Morrison, has attended services in the Twin Cities several times. She is convinced of the Sabbath truth and is working to bring this message to others. Keep her in your prayers that her efforts may bear a rich harvest for the Lord. — Correspondent.

MILTON, WIS. — On February 8, friends from Milton Junction, Albion, and Walton churches, Day Baptist groups joined with the local church in the monthly Meal of Sharing. Following the meal, our denominational secretary, Mrs. R. T. Fetherston, talked about problems and prospects of vital interest and importance to all of us. We were led in considering our work as a people, and saw it as our responsibility to plan not just as that of our boards and officers.

Mrs. Fetherson drew word pictures of various projects that lie ahead of us which challenge us to pray, work, and support Christ's cause, not only as church groups, but as individuals.

Through questions and discussion, the value of the monthly bulletin supplement was brought out. We are doing our best to keep abreast of the work we are doing throughout our denomination in Our World Mission. They act as a supplement to the Sabbath Recorder, and reach some who do not read this paper.

We were led to envisage possibilities of Christian work in city areas, in the southern states, in summer quartet work, and in Vacation Church Schools. Enthusiasm was greatly contagious as we listened to our secretary tell of the consecration of our leaders and layworkers.

Sabbath School, church worship, Meal of Sharing, Christian fellowship, and this inspirational message all added up to a happy Sabbath! — Correspondent.

ALBION, WIS. — The Albion Church people are happy with the arrival of the Skaggs family and are glad to welcome Mr. and Mrs. Skaggs and Nina as members of the church.

On February 1 the Junior Singers furnished the anthem for the church service.

Our church was responsible for the program for the Edgerton Community World Day of Prayer services on February 21, at the Methodist Church of Edgerton. Other churches participating were Albion Prairie, Central Lutheran, Congregational, and Fulton.

We are glad to have Mr. and Mrs. Morris Strich and family of Stoughton worship with us. Mrs. Strich was Laura Lewis of Stonefort, Ill. She has become a member of our Home Benefit Society.

— Correspondent.

Conference Plans

The Riverside, Calif., Church announced in its February 22 bulletin a meeting of the General Conference Planning Committee at Covina (about 30 miles) for March 9 and another meeting on March 23. How about your plans for Conference next summer; are they shaping up?
### Statement of Denominational Treasurer, January 31, 1958

#### Budget Receipts

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#### Treasurer's Disbursements

| Missionary Society | $2,977.97 |
| Board of Christian Education | 758.05 |
| Ministerial Training | 608.60  |
| Historical Society | 127.60 |
| Ministerial Retirement | 653.98 |
| Women's Society | 95.20  |
| World Fellowship and Service | 50.44 |
| General Conference | 725.00  |
| Trustees of General Conference | 63.80  |
| Tract Society | 748.20  |
| Oneida Valley Nat'l Bank fees | .35 |
| Balance on hand, January 31 | $6,807.19 |

#### Non-Budget Gifts

| Missionary Society | 25.00 |
| World Fellowship & Service | 9.21 |
| Current annual budget | $90,000.00 |
| Treasurer's budget receipts 4 months | $29,519.74 |
| Boards' budget receipts 4 months | $3,560.91 |
| Remainder required by Conf. time | $31,080.65 |
| Percentage of budget year elapsed | 33.33% |
| Percentage of budget raised | 34.53% |
| Percentage of time before Conference | 40.00% |

#### Summary

| Olin C. Davis, Treasurer. |

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**SEVENTH DAY BAPTIST GENERAL CONFERENCE** at California Baptist Theological Seminary, Covina, California, August 11-16, 1958

**The Rock That Is Higher Than I**

When the Psalmist expressed the aspiration of his soul in his cry: "Lead me to the rock that is higher than I" (Ps. 61:2), he had not seen anything as stupendous as Yosemite Valley in California. The breath-taking experience of walking along that beautiful valley floor with majestic Half Dome towering nearly a mile above causes godly people of the twentieth century to think of Christ, the mighty Rock, and to exclaim with David, "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."