spoke in our Bible school and taught the children to sing in Spanish. Some members of our church attended Pre-Con and General Conference. As the fall season is nearing we continue to be making plans. The Ladies Society sponsors its annual chicken pot-pie dinner on Labor Day. The choir took a vacation during August. We enjoyed hearing special music from different ones each week, but are glad for our choir to resume its message in song. — Correspondent.

**Marriages**

Burrows-Wolfer.—Victor L. Burrows, son of Mrs. Gertrude Burrows of Friendship, N. Y., and Sharon Wolfer, daughter of Mr. and Mrs. Robert Wolfer, Ohi, N. Y., were united in marriage June 26, 1965, in the Obi E. U. B. Church. Officiating were the Rev. Byron V. Berry and the Rev. Ernest K. Bee Jr., pastor of the groom.

Moosh-Simpson.—Michael Mosher, son of Mr. and Mrs. Leon Mosher, and Lucy Simpson, daughter of Mr. and Mrs. Robert Osborne, all of White Cloud, Mich., were united in marriage in the Seventh Day Baptist Church of White Cloud, Aug. 1, 1965. The Rev. Orville W. Babcock on August 14, 1965.

**Accessions**

By Baptism:

Benton Elwood Andrus

Clayton Byron Andrus

Francis Eugene Bucher

Robert J. Cartwright

**Obituaries**

Brague.—Nettie May West, daughter of John R. and Frances Porter West, was born at Millport, Pa., May 19, 1876, and died at the Edill Nursing Home, Hamburg, N. Y., Aug. 10, 1965. She attended Mansfield State Teachers College, Mansfield, Pa., and taught in a nearby rural school for one year. She was united in marriage with Ernest N. Brague of Little Marsh, Pa., March 13, 1894, who died in 1948. To this union were born a son, Milford E., Welsville, N. Y., and a daughter, Neva M. (Mrs. Warren L.) Trask, East Aurora, N. Y., both of whom survive. There also survive two grandchildren: Lyle B. Tucker, East Aurora, and Carl Richard L. Brague, McCoy Air Force Base, Orlando, Fla.; seven great-grandchildren, and six great-great-grandchildren. Also, one brother, John R. West, Millport, Pa.

Mr. and Mrs. Brague moved to Alfred Station in 1899 to make their home. In 1899 they joined the Alfred Station Seventh Day Baptist Church. Mrs. Brague was superintendent of the Sabbath School Class for many years. Later she was assistant teacher of the Homemakers Sabbath School Class. He was a member of the Union Industrial Society, a charter member of the Alfred Station W.C.T.U. and its long-time president.

Memorial services were conducted at the Alfred Station Seventh Day Baptist Church on Monday afternoon, August 13, 1965, by the Rev. Hurley S. Warren. Interment was in Alfred Rural Cemetery. — H. S. W.

Emerson.—Mabel, daughter of Oscar and Myra Coon, was born March 1, 1876, in the town of Albion, Wis., and died July 10, 1965, after a period of failing health, at Rock Haven, Janesville, Wis.

She was married to C. A. Emerson of Alfred, New York (decayed). Of their four children, Howard and Thelma are deceased. Paul of Riverside, Calif., and Kenneth of Texas, survive.

Mabel was baptized at Albion by Elder Joshua Clark. At one time she affiliated with the Riverside, Calif., church. She was a faithful member of the Milton Seventh Day Baptist Church until her death.

The funeral service was conducted by her pastor, the Rev. Elmo Fitz Randolph. Burial was in the Albion cemetery. — E. F. R.

Fetrow.—Jeffrey Paul, infant son of Mr. and Mrs. Francis H. Fetrow of Waterford, Conn., was born Dec. 7, 1965, and died June 28, 1965, of congenital heart disease.

He is survived by his parents Francis H. and Florence Briggs Fetrow, by his paternal grandparents Mr. and Mrs. Edward Fetrow of York, Pa., and by a brother James, and three sisters, Judith, Jeannette, and Jean.

Burial was in West Neck Cemetery, in Waterford, Conn., near the Waterford Seventh Day Baptist Church. The service was conducted by the Rev. E. Wendell Stephan, chaplain at Hartford Hospital. — E. W. S.

Rood.—Marcia M., was born in North Loup, Neb., April 24, 1889, and died in Ord, Neb., July 22, 1965.

Sixth of the ten children of Charles J. and Roso Furrow Rood, Marcia grew up in North Loup, where she became a member of the Seventh Day Baptist Church in 1901. Her vocation as a teacher in the public schools and her dedicated work in her church have made a lasting impression in her community. Survivors include five sisters: Bertha Williams and Nina Lewis of North Loup, Esther Nelson, Linda Center, Wis., and Myra Rood, Law Ahlor, Wis., and Eunice Harmon, Beaver City, Neb.; and one brother, Byron Rood of Milton, Wis., and many nieces and nephews. Farewell services were conducted at her home church by her pastor, the Rev. Charles E. Davis, and interment was in Hillside Cemetery, North Loup. — D. L. D.

**Of Nature and of Wisdom**

"He leadeth me beside still waters," sang the psalmist. And Job speaks of nature and the inability to find true wisdom except from God. Perhaps he had in mind scenes like this where wild waterfowl gently plow fading furrows in placid lagoons and heavy-headed flamingos knot their necks under royal palms like white temple pillars. He says: "There is a path which no fowl knoweth, and which the vulture's eye hath not seen..." But where shall wisdom be found? and where is the place of understanding? It is hid from the eyes of all living. But God knows, and Job concludes, "Behold, the fear of the Lord, that is wisdom."
Safety Sabbaths

The National Safety Council publishes a little paper Church and Safety the purpose of which is to enlist the support of the church in the promotion of highway safety. This, of course, it is just as important for the church to lend its influence to avoiding maiming and killing incidents as it is to minister to the maimed and dying after they have been involved in highway accidents.

The article catches the eye with its title: "New Tempo! Safety Sabbaths Spread." The thrust of the idea is that the idea of proclaiming safety Sabbaths is spreading and ought to spread. It started with Toledo, Ohio, where for ten years there had been an effort by the local members of the National Safety Council to get the Jews and Christians to do something about safety in their lives on the week-end before Memorial Day. The account states that Toledo again "chose Saturday, May 22, or Sunday, May 23, as Safety Sabbath." It goes on to say that many were reached through sermons on "Moral Obligation" which were preached in synagogues and churches. An attractive brochure "You Are Your Brother's Keeper" was distributed to the congregation.

A person who has studied the Sabbath question in the Bible may heartily approve the suggestion that time on a Sabbath be devoted to safety. Safety is as dependent on whether we have to ask ourselves questions as it is to minister to the maimed and dying after they have been involved in highway accidents.

Sabbath is Sabbath. Let us gently but firmly insist on this distinction. We might add that those Christians who faithfully observed the Sabbath will probably not contribute to traffic hazards on that portion of a "Safety Sabbath Week-End" of which the above-mentioned article speaks.

Prayer at Conference

The official program of the 1965 General Conference was "Pu's. 1:8. Allay you. If you say that we debase our language, our..."

It was a Good Conference

There are several ways of judging the success of an annual session of Conference, subjective and objective. Delegates returning to their churches will bear testimony of what it meant to them.

Subjectively, the evaluation will differ widely according to age, experience, and attitude. Why? Because the conference is a...
What evidences are there that this can be put on the record as a very good Conference. Was it independent? Was the work really done? Was the annual gathering (unless radical action is taken) relatively unimportant? Souls are not saved by the decisions of delegates but by the work of laymen and pastors where they live. We are congregations, not a Conference. Growth does not come from the central organization but from the dispersed people witnessing for the Lord, loving their neighbors, and recognizing that "I have a stewardship." Will we make the coming year a good one? Will we be put on our best to do our Lord's will and show the family of God in the world? Will we live up to the expectations placed on us by the Lord and His Church?

This session can be characterized as a moderate and a progressive one. It was moderate in the sense that it made no radical decisions as to procedure, reorganization, and the like. However, it was progressive in spirit and in organization. The merger, or amalgamation, is an attempt to make a smaller acreage of the expansive panoply of possibilities for spiritual and numeruc growth which stretch out before Seventh Day Baptists. It takes its original form as a smaller group, but its potential is great and is an intriguing challenge to all who are willing to become personally involved.

At this time, your secretary would humbly include himself in the co-operative sharing of the challenge with which he would confront the General Conference as well as all of its societies and agencies, its churches and individuals. May one and all feel constrained by the love to dedicate themselves to an involvement in Christian fellowship and service through Consecration, Commitment, Co-operation, Cooperation, Committee, Chord, and woven together as a Christian service for the Lord.

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III. Co-operation:

How many times do we hear it said, "United we stand, but divided we fall." In many areas of endeavor, it is being discovered that more can be accomplished as Christian individuals, groups, boards, and agencies co-operate rather than independently. The Apostle Paul has likened the Christian fellowship to a human body. Says he, "As we have many members, so we are many members of one body." (Romans 12: 4 ff.), with the sobering assertion that Christ is the head of that body. He also observed that one member would not be rendered sound judgment should it say to another member, "I have no need of you" (1 Corinthians 12: 21 b). We as Christians should not have to be isolated one from another to realize that as citizens in God’s kingdom and as members of God’s family, we are interdependent both as individuals and groups.

The concept of our interdependence might be demonstrated through the use of an umbrella. An umbrella has several parts including braces, a canopy cloth, and a handle to grip. Its members are several and each is easily identified, especially if it should fail to perform its desired function. Yet none has much intrinsic value unless it becomes a part of the whole umbrella. The various braces might be likened to our boards and agencies and their respective missions or roles in the Dedicated Service programs. The upright center support to which they are attached might be likened to our planning committee. The handle should ever be in the hand of the Christ. Effort shall be made to expand the areas wherein groups of churches or associations and commissions might co-operate one with the other in accomplishing an increasing number of missions. Their co-operative efforts can be identified as taking the form of an "umbrella" or "canopy" plan. One of the functions of the Planning Committee scheduled to meet September 26 through October 1, will be to "manufacture programming umbrella," to the end that at one point a given board or agency may discover its identity and anxiety, and at another point seem to lose it with all glory given to the Lord who should rightfully and always have firm and commanding grip on the handle.

IV. Correlation:

If by now one has grasped the concept of the "umbrella" or "canopy" plan of programming the work of the kingdom, he has now come to the end that he may have a clean mental slate to start drawing "triangles" or "pyramids.

Several individuals or groups may enthusiastically undertake a given project, and yet the outcome may be disappointing to one or all simply because they had cooperative effort. Cooperation includes synchronizing and dating of project and mission accomplishments. A given effort may be undertaken because it will serve a given purpose in a given season. It is most disappointing to arrive at the airport just thirty seconds too late to catch one's flight; it is equally disconcerting to complete a given project just a few days after it might have served a very significant purpose.

V. Communication:

Last, but not least, mention is made of the need for open lines of communication. Two years after the armistice of the Second World War had been signed, a Japanese soldier was found hiding on one of the islands of the South Pacific who, when discovered, reacted hostilely and violently toward the enemy which had become his friends. Communications lines are life lines! In the system of co-operative and correlated Christian service and fellowship, they serve as essential a function as the blood system contributes toward the health of the human body.

Alerted to this realization, our Conference has planned to activate our Public Relations Department throughout the year. Our planning committee has named the last Sabbath of those months with five Sabbaths as Missions Day, with the Missionary Board secretary committed to providing our churches with materials aiding one another, and interest in our missionary endeavors overseas. Our boards and agencies are being urged to prepare and distribute materials which may be adapted by leaders in churches for use on special days of the year. Board secretaries are being encouraged to travel about the country ministering effectively to more churches and effort will be made to correlate their traveling schedules.

It is hoped that many will pledge their personal and corporate desire for involve­ment in: Commitment, Co-operation, Co-ordination and Communication.

In the words of Adoniram Judson, "The future is as bright as the promises of God."

To be distressed, look within;
To be defeated, look back;
To be distracted, look around;
To be deceived, look people;
To be delivered, look to Christ;
To be delighted, look up to God.

Dedicated Service Summer 1965

By Ethel Dickinson

A work evaluated as the growing edge of the Seventh Day Baptists by one who strongly affirms that the Church was forcefully presented by those who had participated in it, on Wednesday afternoon of Conference. With Russel Johnson of Kansas City and Leon R. Lawton of the Southern Board of young people spoke of the work done this summer by the Summer Christian Service Corps and the other one as dedicated workers. It was only a beginning, they said, for them — and they hoped — for those they had contacted. They expressed great joy in seeing the consecration of a life, the rededication of a life, the renewed interest of a family, or new faces within the church.

The elderly young people who enlisted and were accepted for the SCSC took training early in the summer under the direction of Rev. Leon R. Lawton of the home missions department of the Missionary Society, one of the sponsors of the corps. The prayerful interest and financial support of the Women's Society also helped make the work possible. Part of the group trained in Battle Creek, Mich., and three of them went on to the second session in Verona, N. Y., to study what they had learned. With methods in mind and hearts challenged, the young people set out to work for their Lord.

Identified and during the Conference program as the young people spoke of their experiences. "Team B," composed of Robert Babcock, Althea Green, Russel Johnson, and Phyllis Payne — had gone to Metarie, La., where they did house-to-house and hospital visitation. They launched a Jungl-ean young people project to help to build a church, both physically and spiritually. The Fourth of July was spent putting a roof on the new church. Of their efforts in visitation they said that they introduced themselves to 732 people within 64 square blocks. They found no one at home at 231 places. Second calls were made, so that total calls numbered over 1,200. They also assisted Mrs. Earl DeLand with the children's Bible study group which she holds once a week in the St. Thomas section of New Orleans. To build up the church spiritually, a revival had been planned for the last ten days the group was there, and they wholeheartedly threw their efforts into it. They were in charge of publicity, furnished special music, and gave children's messages. One session which seats 60 persons was filled to capacity each night to hear evangelist James Mitchell of Little Rock, Ark.

"Team B" — Irene Bond, Nancy Cruzan, and Suzanne Jones — assisted with Camp Holston at Battle Creek, then went on to Adams Center, where they conducted a religious survey of much of the town. They distributed tracts and Sabbath Recorders, and found the people willing to furnish the information requested in the survey. The information compiled will be of future use in the program of outreach of the Adams Center church. Going on to Savannah, "Team B" became part of the larger "Team C" whose membership included Nancy Brannon, Ruth Ellis, Betty Enos, and Dorothy Jane Lewis.

An area near Metairie, La., where there is a Seventh Day Baptist church, was the center of operations for the first team. Working in Morgan Corners in the morning, and in the City area in the afternoon, their influence was felt in scores of homes. Total enrollment in the.

(continued on page 15)
Miss Mabel West
By Mrs. George Thorndale

Mabel West was born — well, quite some time ago; let’s see, during the first presidential term, in a couple of years before her sister, Anna. The Wests were a tight-knit little family on a farm at Utica, Wisconsin.

However, when Mabel was not very old her father, Leman West, died and his wife Nettie and the girls moved to Milton Junction, which was Mabel’s home during much growing up. After high school she followed her natural bent of loving to take care of children by taking teacher’s training at Whitewater Normal School and then teaching in schools near home and in Washington State. In this she was very successful and after advanced work in Columbia University was asked to train teachers at Salem College. Under her tutelage at Salem many fine teachers were developed who remember her teachings as well as her red hair and snapping blue eyes. Her special genius was for making and holding friendships. Her interest in her students went far beyond school affairs.

Before she started teaching at Salem her sister Anna heard and heeded the call of the Master to the China mission field. Some years later her father joined Anna at Shang-hai. Mabel longed to go out and teach in the Girls School, for which her specific training fitted her, but the Missionary Board could not handle the extra load. Mr. and Mrs. George Trainer (of blessed memory) became interested and took her in as a volunteer for a certain term. So Mabel arrived in Shang-hai to a warm welcome by the Mission family. Soon her enthusiasm and knowledge of teaching methods were a great asset to the school in its technical training and even more, in its Christian outreach.

After the years under the support of Mr. and Mrs. Trainer, she taught at Bridgman School, a nearby Women’s Christian Mission institution, but she was always an active part of the Seventh Day Baptist Grace School. No one but a genius for friendship could have kept track of so many girls. Her interest followed them into their family life, their marriages, their children. I should like to know how many layettes Mabel made and gave to her former students, how many little shiny-eyed babies were brought to be adored by loving grandmothers. Shang-hai afternoons were a favorite time for old students to come to tea at the Burdick-West home.

During the war years the West sewing machine made many articles for refugees. Especially dear to her was a student, Vung Sun. When Vung Sun was married to a young bank clerk his family thought the young people ought not to live alone so they asked Mabel to live in a room in their home. Everybody in the Mission felt this would be a mistake. But it was arranged and Mabel became an integral part of a Chinese family. Her room was a focal point of the family life though she never interfered with the young husband who was head of the house. But as the children came along they were her beloved grandchildren. For them she cooked and nursed through childhood illness and stood by when death claimed one son. She taught them English and entered into all of their activities which gave her a rare insight into the working and problems of a Chinese home. Later when she was at the Mission she was still a vital part of this lively family of five children and later when she and her mother were in concentration camp her Chinese family managed to send in food packages to supplement their slender diet.

After Pearl Harbor Anna West was stricken with recrudescence of the malignant disease for which she had had an operation some years before. During the many weeks of Anna’s pain and weakness, Mabel was the main load-bearer. She had, in addition to her teaching ability, a bent for nursing and she demonstrated that priceless ingredient of any successful nursing T.L.C. (tender, loving care) to a remarkable degree.

Although she was operated upon by well-trained orthopedists, the result was not good. The Communists were threatening so Mabel and her mother came home. Mabel in a cast that enclosed most of her body, under the care of Sarah Becker.

At Milton she had further surgical procedures which, to a limited extent, put her on her feet. Handicapped though she was, she cared for her mother until Mrs. West’s death, then cared for her bedfast aunt until her death.

Today wherever she is, there is a sort of murmured song, right now you can see the glow. It is the indomitable spirit, the helpfulness, the genuine Christian character of Mabel West.

Ministerial Retirement Increased

Everyone who stops to think realizes that we owe a debt of gratitude — and more than verbal gratitude — to our elderly ministers who have given long years of pastoral ministrations to the churches of our denomination or to service on foreign mission fields. We are happy to note that funds have become increasingly available to make the retirement benefits larger. When we go to Conference or read the Yearbook, we are thankful for the wise management of our invested funds and for the co-operation of churches and individual donors which gives substance to our spoken appreciation of superannuated pastors.

The report of L. H. North, chairman of the Committee on Ministerial Retirement (who also directs the office of the Ministerial Pension Fund) is interesting, particularly because it “recommends an increase of $4.00 per month in payments to ministers with 40 years of service and $3.00 to widows whose husbands served the denomination for 40 years. This makes the maximum rate $2.50 per month per year of service for ministers and three-quarters of that for widows.”

This increase will add $75.00 per month or $900.00 per year, based on the current...
list." As of May 31 there were twelve ministers on the list and eighteen widows of ministers. Since that time one widow has passed away. The total paid out per month was $1,836.20. Five ministers are receiving the maximum of $900 (which will now become $100 per month). Within the memory of many of us the maximum was $40—a pitance. The total paid out this year was $21,324.80. The final portion of the report follows.

Based on the current list, there will be need in the next Conference year about $22,900.00.

The source of these funds could be approximately as follows:
Income from endowment (including discretionary funds)..............$14,350
One-half contributions from churches and organizations.........5,000
Our World Mission ......... 1,800
Reduction in cash balance ......... 1,750
$22,900.

There are now thirty-six funds with a book value of $265,075.92, the income on being invested being $32,568.30.

Churches are expected to contribute to the retirement fund 6% of the pastor’s salary (adding 15% if a parsonage is supplied). Thirty-nine churches participated last year, One-half of these funds is distributed currently, the other half being added to the Ministerial Retirement Endowment Fund so that funds will be available to care for pastors who will retire in future years.

Gifts and bequests for this purpose should be made in the name of “The Board of Trustees of the Seventh Day Baptist Memorial Fund,” a New Jersey corporation.

Your committee hopes that all Seventh Day Baptist churches will contribute to the Retirement Plan, as authorized by General Conference.

The people who attend Conference are always happy to see quite a number of the older ministers present. Each year some whose finances or state of health prevent them from coming send their greetings. There is an effort to remember them with courtesy resolutions and a letter by the corresponding secretary of Conference. Of the ministers listed in the 1964 Yearbook, as retired (and receiving retirement benefits) the following were present at the Alfred meetings at least part of the time: Clifford A. Beebe, Omah, Nebraska; Ensley D. Brown, Weldon, North Carolina; F. Hurley, Elizabeth F. Randolph, John F. Randolph, and Hurley S. Warren.

MISSIONS — Sec. Everett T. Harris
City Pastor-Evangelist
Reports to Conference
(The following article was prepared by the Rev. Paul B. Olson, Kansas City, a part of his message to General Conference on Sabbath afternoon, August 22, 1965—E. T. H.)

In a position such as this one tends to become discouraged, but a certain trend is noticeable. Honestly, how much more has been accomplished these last four years because the City Pastor-Evangelist has been able to devote full time to the work of Christ and His Church?

A survey of the last six months shows many activities which would have been impossible under pre-previous circumstances. Missions have been necessary to feed and clothe the family properly: Missioner '65 trip to Nortonville—participation in the Religious Survey trip, with five calls made in northwest Arkansas en route... attendance at Ministers Conference... staff member at Camp Miles... help with Vacation Bible Church services at the Union Rescue Mission... weekly calls at the County Hospital... errands and labor involved in the church's entertaining of Southwark League... All the Above besides the numerous calls (personal and by phone), study, correspondence, etc.

You may make your own evaluation of the importance of these activities. What are the results in the Seventh Day Baptist Church of Little Rock? Six names new to Seventh Day Baptists have been added to the membership list. Three of these have already become inactive. There are 10 families and several individuals on the prospect list, but only three of these families now attend church. Not very impressive, is it?

The major project during the first half of 1965 has been participation in the South Pulaski County Religious Survey and its follow-up. The Evangelistic Committee has divided the surveyed area into its six sections and assigned each to a member. The City Pastor-Evangelist section, A, down-town and South Central, will be reported on in a separate edition of the Advocate. Two hundred twenty-five names were gleaned from the thousands listed, and each of these sub-sessions was handled in a different way. Section AA received a letter with two tracts and a reply card delivered to the door; AB received the same in the mail (1965); AC was visited personally (45). Results? AA not in yet. AB brought one reply from a man not interested in man-made churches. AC put one family on the prospect list, backslidden but knowing it and wanting some church contact. One prospect out of the 422.

The greatest benefit for the City Pastor-Evangelist, however, has been the renewal of the vision of the magnitude of the task. As calls are made the needs and problems of the people are noted. The record boy in the wheel chair, the mother concerned about her unsaved son, the old man with a heart condition whose wife has cancer; the wife deeply troubled over her first marriage; the blind man and his infirm son; the father with tears in his eyes as he admits he was wrong in not getting his sons in church; the young man in a high school class, whose father is a young mother whose husband's work prevents him from bringing her to church; the bruised wife seeking help with her drunken husband; and his equally disturbing need for understanding; the grandmother burdened with care of her disabled son; the old man who has struggled for months to rise above atheism; the wife whose husband must enter the State Hospital... all of these and so many more... the leadership of the church, but each representing a potential to be a Fruitful Evangelism (Tender Loving Care). Who will show them the love of Christ? Oh, God, how can we reach them all?

Did not Christ experience this same question? Read Matthew 9:36-38:

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

Here is our hope for sanity in an insane world: First, Christ was moved, too; Second, the laborers and the harvest, accessibility, are God's; and finally, we are to pray, and then we will be sent to the proper spot in the field.

The City Pastor-Evangelist leaves Little Rock with profound thanks to God that another pastor will arrive in the fall. To leave unfinished work for him to do is hard enough. Kansas City, four times the size of Little Rock, is entered with a deepening realization of the necessity for prayer, absolutely depending upon God to guide and guard His work.

"New" Volkswagen Van in Use in British Guiana

The Rev. and Mrs. Leland Davis and daughter Mary Sue write that they have just returned from a trip to the Island of Wakenaam, British Guiana, August 14-20, 1965. This was their first trip after acquiring the Large Volkswagen Van. They had gone to Wakenaam from Georgetown so as to help in conducting a Vacation Bible School combined with a series of revivals in Guiana.

Of their experiences at Wakenaam Pastor Davis has written: "God gave my wife and daughter and me a very rewarding and rich week in Wakenaam. With the 'new' Volkswagen Kombi loaded with supplies and equipment, we left Georgetown on the 14th of August, arriving at Berry's Memorial Church in the evening, just in time for a social. The social was the climax of a seven-week attendance contest sponsored by the Sabbath School.

The first Vacation Bible School ever to be held (so far) by Seventh Day Baptists in British Guiana was at Wakenaam, August 16-20. A planning session preceding the school proved beneficial. Eight adults assisted us. For the five mornings, the attendance averaged fifty pupils. Many of the pupils attended the evening programs (Mrs. Davis) taught the children and I taught the teenagers. Interest among the
young people was so keen that I plan (God willing) to continue their class on Tuesday evenings at Executive Council.

Evangelistic Services were held each night during the week of August 15-19 in the church at Wakenaam. Most every night a full house heard the gospel message; on two evenings the church was overflowing with people. Open-air meetings were also held at Maria Johanna under the Center, and above Fredericksburg at a home. A number of decisions for Christ were made throughout the effort. Baptism was held for three adults, Communion was administered, and five new members were received into the fellowship of the church.

"We praise God for this spiritual response of the community and the spirit of co-operation shown by the members. We pray that His Spirit will prevail as He strengthens their 'work of faith and labor of love.' Pray that the church at Wakenaam will grasp further opportunities to serve and reach the community. Pray for strong leadership in our British Guiana churches.

The new van is running very nicely. It was a big help when we went to Wakenaam. It will carry the new outboard motor as well as a number of delegates to the Pomeroon River as we go to the Bona Ventura church starting the 27th of August. Yesterday Bro. Jacob Tyrrell washed and polished the Kombi Van. Today he painted the trailer to keep it from rusting. It looks nice. We are very proud of it and grateful to God for all who by supporting OWM made the van possible."

SABBATH SCHOOL LESSON
for September 25, 1965
Growing in Christian Love
Lesson Scripture: 1 John 4:7-21

Our world needs pioneer thinkers, men who are dedicated to conquering the untamed wilderness of doubt and leading their fellowmen to the fertile lands beyond, where God-fearing homes can be reared.

A New Work in Korea
By Sec. L. M. Malby

For several years there has been Tract Society correspondence with a number of young men in Korea who wanted to see a Tract Day established in Korea. It has previously been reported that one or two of these young men have translated a few of our tracts into Korean for small-scale distribution.

Nothing seemed to come directly from these efforts. Gradually the correspondence narrowed down to one or two young men who were well known to be able to do something themselves. One of them, Johann Rice, was willing to move to an area more suitable for starting a church work than his home town was. He suggested that Taejon City might be such a place and that if he were given some support he would make a survey and undertake to make converts and organize a Seventh Day Baptist church. He had read enough of our literature to be firmly convinced that he wanted to raise up the first church in Korea. One or two others in other parts of the country (such as Kwaju) had expressed similar hopes but some seemed as likely to succeed as he, judging from the letters.

The work has begun, has been looked into by American missionaries of similar faith, and is far enough along to make an interesting story for you to become interested in the providence of God, a Seventh Day Baptist conference similar to that which is being formed in Burma.

When Brother Rice said that he would devote full time to such a work for only $30 per month, it seemed that he should be given the chance. He was anxious to meet Brother and Sister David G. Beattie, American Sabbathkeeping missionaries in the area of Seoul, whose interest and willingness to help has been told from time to time in this publication. He made the visit, and was invited by the Beatties to stay a week-end and to look around. Brother Rice, who had enough zeal, ability, and stability so that he should be encouraged to undertake the task. They volunteered to forward his expenses money to him (since they could handle personal checks without difficulty).

It soon became evident that he would need a meeting place. Again the cost suggests a minimum of $30 a month (six months). He also felt that the best way to reach people was through service rendered. He suggested a school for teenagers. This was well-looked on by Mrs. Beattie contained in the general plan. The result was that after working by himself for two or three months with funds from his family and the Wakenaam and other families joined in the project on an experimental temporary basis to provide a total cost per month of $60. The student life, prayer, Sabbath and Sabbath services were held.

The Lord seemed to take care of the new needs as they arose. Johann Rice had a new home. A number of homes seemed to be built up in the community. He is a basement underneath this large hall which the Brothet Rice and Ko can use also for school room if they get it clean and dry. They sleep in a back room and have no conveniences — no electricity, do their own cooking, study at a low table-like desk, sleep on a mat, (of course), have a mosquito netting, much needed books, Bibles, hymnbooks, briefcases, an extra shirt and other clothing — but this is happy situation, though the cost money — but they will accomplish much for God I'm sure.

A letter from Brother Rice dated August 30 speaks of having been to the railroad station with the Beatties to see them off for Seoul on the 3:25 p.m. train, Sunday, August 29. He goes on to say how much he and his friends were encouraged by the fact and how they think they will accomplish much good."

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The building that Bros. Rice and Ko use is old, but ideally situated on a pleasant hillside overlooking the city. What used to be a nice Japanese park has degenerated. There is still a nice playground where many children play beneath the shadow of the hills. It is a large property and there is a basement underneath this large hall which the Brothers Rice and Ko can use also for school room if they get it clean and dry. They sleep in a back room and have no conveniences — no electricity, do their own cooking, study at a low table-like desk, sleep on a mat, (of course), have a mosquito netting, much needed books, Bibles, hymnbooks, briefcases, an extra shirt and other clothing — but this is happy situation, though the cost money — but they will accomplish much for God I'm sure.

The letters from Brother Rice keep mentioning the hope that Brother and Sister Beattie could make the trip to Taejon and observe what was being done. The Beatties finally made the trip down by train with an interpreter (at their own expense) and not only looked the situation over but stayed two days to conduct four evangelistic services. Mrs. Beattie started a letter to the secretary of the Tract Day on September 28, from which we quote:

"The young pastors went out door-to-door after we came, with tracts we had brought and invited folk to come to the meeting. They have a nice sized hall here and we would guess around 100 attended. A large majority were bright young folks who were very interested. The room used for meeting is, I would estimate, 16 by 35 feet at least and a narrow hall at the side gives a little more room. They use this for their school too, and are teaching Bible, mathematics, reading, and regular school subjects to children who could not afford to go to school."

"Want to send to you which we hope will be good. You will probably will be able to see that the children are poor, some have very little on them and only rags, few had nothing at all and some are definitely wearing more than I'm sure few if any could afford schooling. There is no free schooling, though the cost is low, and the minimum grades, around a dollar a month; two or three months, I'm guessing worth more would make it comparable to $5.00. There must be drastic economic changes in this country to overcome the extreme poverty of the slum dwellers.

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The reports do not state that we can now speak of a fully organized Seventh Day Baptist church in Taejon City, but the prospects are at least encouraging. The correspondence makes it seem that another brother (without any financial help, in some cases from this country) is attempting to build up enough interest for a church in Kwaju, some distance to the north. Mrs. Beattie was not able to visit that city on the same weekend but hopes to do so at some later time.

"The trouble with many people in trying times is that they stop trying."
Malawi

The Christian Century magazine for September 1, 1965 has an interesting article on happenings in the political sphere of Malawi (Nyasaland) Africa during its first year of independence which ended July 6. Because of our mission at Makapwa the article is of particular interest to Seventh Day Baptists.

Junior High Conference

The General Conference theme “The More Excellent Way” was used as the theme for the Junior High Conference. Under the direction of Miss June Sholtz, twenty-six young people attended the conference with an average attendance of twenty at each session.

Each morning the worship service was planned and conducted by two or three members of the Summer Christian Service Corps. In their worship messages they told of their experiences of work this summer. Their leading was very inspirational. Singing include new choruses, hymns, and several spirituals.

Bible studies were conducted each day by a different pastor. Those who participated were the Rev. Donald Richards, the Rev. Francis Saunders, Pastor Glen Warner, and Pastor Edward Sutton.

Miss Connie Coon gave willingly of her time to direct the recreation. She was ably assisted by Miss Sheryl Butts.

First hand glimpses of mission work were presented on three afternoons. Our work in Jamaica was presented through a filmstrip and lecture by the Rev. Leon M. Malthy. Secretary E. T. Harris, Sr., along with Ronald and Kenneth Davis, showed slides and answered many questions about life in British Guiana and our work there. The Rev. and Mrs. David Pearson spoke about Makapwa Mission in Malawi and showed a movie they took just before returning to the states.

The movie, “The Power of God” inspired the conference by showing through flashbacks “Miss of God” can change people and the difference they made in the community.

On Sabbath day, the Rev. S. Kenneth Davis conducted the Sabbath School hour.

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Sec. Rex S. Zwioba

Dedicated Service

(continued from page 7)

Bible school at Moyer’s Corner was 63, with an average attendance of 39. The greatest need for follow-up is indicated by the fact that one-third of the total enrollment attended no church. Another hopeful sign is that largest of the three classes was the Cub Scout group of young teens. In the Salt City housing development a story hour program of used, the largest class here being the very young. The high point of the three weeks came the day that three children in the junior-age group made their decisions to accept Christ. It was reported that one little boy said, “Golly, ain’t nobody ever told me notch! ’bout this before!”

Under a somewhat different plan, the dedicated workers who went out under the direction of the Board of Christian Education assisted in Bible schools and camps. Martha Babcock taught Bible school in New Auburn. The next week she found herself directing the vacation school, conducting worship, leading music, and teaching a class in Albion, Wis. Next came assistance at Camp Wakonda, Milton, Wis., and camp in North Loup, Neb. Nancy Burdick served in the South Jersey area, working with the Shiloh and Markham children and youth in Bible School and at Jersey Oaks camp. Tim Looney taught Bible school in Berea, W.Va., and in Crites Mountain where he also helped build a church.

Wherever the young people went they offered their services and were used in several Seventh Day Baptist churches to bring messages in word and music. In New Orleans and Salt City they had opportunity to work with Negro children. A time of evaluation took place at Camp Harvard, Alfred Station, N.Y., before Conference. In looking back over their summer, the dedicated workers felt that the rewards of such service are great. One said, “We learn by teaching!” In visitation they learned to converse and not give up. At times they were more interested in people as individuals and friends, they visited less houses but carried on more meaningful conversations, they said.

One team was instrumental in bringing a family back into church who had been absent three years. One of the quickest results was reported as stemming from a conversation something like this: “Do you have a church?” “No, but I think I would like to have one.” The energy, enthusiasm, and eagerness to learn of the children in all the areas was mentioned as a tremendous challenge. One mother said to them, “There has been a big change in my boy.” One of the young people observed that his work in the churches just would not have been done this summer if he had not gone out.

After the Conference presentation some one asked, “What of the future?” “The future is up to you,” said the youth, speaking to all Seventh Day Baptists. Just what opportunities are you going to afford your young people?

Volunteers for next year. Line forms on the right. Phyllis Fuller of North Loup is ready, so she says, to give her summer.

It Pays to Advertise

In last week’s issue on page three was an item entitled “Accordian Needed in Nigeria.” This told of a request by Pastor G. Harrison of Kano, Nigeria, for such an instrument to help in conducting street meetings with a view to establishing other Seventh Day Baptist churches besides the one he has already organized. It will be remembered that the Sabbath Recorder dated Monday, September 6, goes in the mail on Friday, September 3, and is received by many people the next day. The editor was sitting at the dinner table with guests Sabbath noon when the phone rang. It was a long-distance call from a subscriber in North Jersey who has long been interested in the work of

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Seventh Day Baptists but is not a member of one of our churches. He mentioned that he was reading the Sabbath Recorder and got as far as page 5 — the notice about the need of an accordion. He had such and instrument, a good one, which he would be glad to contribute if it would fill the need and if we would take care of shipping it. A little more correspondence with the pastor in Kano should reveal whether or not they could use this 120-bass accordion. The contributor is a businessman, who says that it pays to advertise and that Seventh Day Baptists ought to do more to make themselves known.

This offer does not necessarily cut off correspondence with others who would like to see an unused instrument put to gospel use on a mission field. We will try to insert another note when there is more to report. In the meantime the church worker will be happy to hear the news. The editor is pleased to note such a quick response. It is God who puts it into the hearts of people to give in response to needs within the budget and to some outside the budget.

What is Meant by Public Relations?

(A statement prepared for Conference by Leila Maxson, head of the office of Public Relations)

Matthew said long ago,

Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

— Matthew 5:16

And it was Paul who wisely advised those who would communicate with their fellow men:

Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air.

The major religious bodies have recognized the wisdom in these two quotes. They have large, strong Public Relations staffs in their national headquarters, spending sizable sums on films and other media. The inventive genius that gave us magazines, radio, television, films and newspapers is being utilized by the churches to make its voice so powerful that it may rise above the din of daily life and point the way for all to a Christian sanctuary. The religious revival and return to the church of millions over the past few years is not unrelated to this growing public relations awareness among the clergy and the churches.

Our own denomination has made a start in this direction with a small portion of the denominational budget allocated to the Office of Public Relations. There is a real need for this office in our denomination and it is to be hoped that the office can develop into a real aid to our denomination. Since this post is one of uncompensated contribution, it naturally will not develop in a fast manner.

When a person asks, "How can we get more publicity for the church?" the answer is, "By publishing leaflets and brochures, distributing posters, circulating letters, buying advertising space." We should recognize that a newspaper is not a publicity organ. A newspaper is just what it says it is — a news paper, and when there is a news story, the paper prints it. The publicity the church gets from the story is a by-product.

American Baptist Vice-president

The first Negro to be named a vice-president of the American Baptist Convention is the Rev. Dr. Samuel D. Proctor of Teaneck, N. J., associate general secretary for communication of the National Council of Churches. As second vice-president, he is also a member of the Convention's General Council, which governs the denomination between annual conventions. Though predominantly white, the convention numbers among its 6,276 churches some 200 Negro congregations. Of these 200, most are affiliated with both the American Baptist Convention and the historic Negro Baptist Convention.

Accessions

By Baptism:

Joel Sutton
James Sutton
Roberta Robinson
Clara Robinson
Alice Robinson

By Letter:

John Robinson
Marie B. Zwiebel
Doyle K. Zwiebel

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