

## NEWS FROM THE CHURCHES

VERONA, N. Y. — The Ladies' Aid Society was entertained Sunday, August 30, at the home of Mrs. Orville Williams. Mrs. Marian Sholtz had charge of the worship program. Her subject was, "Accepting Limitations." She read the story of "The Whittler of Cremona." Supper was served on the shady lawn.

Several from our church have attended some of the Billy Graham meetings held in Syracuse during the past month. Some of the children were taken to the special children's service during the meetings.

Pastor and Mrs. V. W. Skaggs and family spent the first week of September at Camp Wabasso near Watertown.

A business meeting was held at our church on the evening of September 5. It was decided to begin building the addition to the church this month.

The slides and talk given by Rev. Ronald Barrar were greatly enjoyed. A contribution of \$64 was made toward a car for use in the Nyasaland Mission.

Reports of the Pre-Con Retreat were given by Gerald Sholtz and Roger and Willis Davis. Some reports of Conference were given and will be continued next Sabbath.

The Boosters Sabbath School Class met with Mr. and Mrs. Ray Bartholomew on Sunday evening, September 6. The worship program was in charge of Pastor and Mrs. Skaggs, the subject, "Keeping Our Poise in Daily Living." The class plans to have its fall retreat early in October. — Correspondent.

NORTONVILLE, KAN. — Pastor Davis planned special Sabbath services on August 1 in recognition of slight changes in the Church Covenant. The Nortonville News printed copies of the new covenant and made them a gift to the church. Following roll call in the afternoon, Asa Prentice presented a guest book and pen, and a desk to the church. Miss Nannie Greeley was responsible for the lovely guest book and pen. (See Recorder of August 17 for full text of covenant.)

Our pastor attended General Conference and was a teacher and counselor at the Pre-Conference Retreat. Billy Stephan also attended. Others who went to Conference were Mr. and Mrs. Ed Johnson, Mr. and Mrs. Edwin Wheeler, Mr. and

Mrs. Lawrence Smith, and Asa Prentice. Ed Johnson is the new church moderator.

Promotion Day was observed in the Sabbath school, Sept. 26. On Sept. 19, the pastor began a series of church membership training classes. Young people who are interested were invited to the parsonage for Sabbath day lunch. The membership classes are held following the luncheon.

The old barn at the parsonage has been torn down and a garage erected in its place. — Mrs. Laurence Niemann, Correspondent.

### MID-CONTINENT ASSOCIATION OCTOBER 9, 10, 11

The Nortonville, North Loup, Denver, and Boulder Churches have agreed to hold the fall meeting of the Mid-Continent Association of Seventh Day Baptists at Nortonville, Kan., on October 9, 10, 11, to allow for larger participation in the ordination services for Duane Davis, Nortonville's young pastor. Lone Sabbathkeepers in that large area will no doubt want to make plans to be at those doubly important meetings.

### LET'S THINK IT OVER

In Europe, theological liberalism apparently is willing to operate under that name. The International Congress for Toleration met in Geneva from August 21-23. Two of the three sponsoring groups under whose auspices it met were the International Association for Liberal Christianity and Religious Freedom and the Swiss Union for Liberal Christianity, as reported by Ecumenical Press Service. Percival F. Brundage of New York presided over the meeting. There were participants from many countries.

Perhaps our people should "call a spade a spade."

### SABBATH SCHOOL LESSON for October 10, 1953

God's Design for New Men

Lesson Scripture: Jeremiah 31. 31-34;  
1 Peter 1: 13-16, 22-23.

Lesson material contributed  
by Albert N. Rogers.

Other contributors for the quarter are C. W. P. Hansen, Ronald I. Hargis, Leon R. Lawton, C. Rex Burdick, C. Harmon Dickinson, Trevah R. Sutton, Paul S. Burdick, Rex. E. Zwiebel.

OCTOBER 5, 1953

# The Sabbath Recorder



Missionaries En Route to Nyasaland

Beth Severe (left) and Joan Clement (right) should have their feet on South African soil by the time this Recorder reaches its first readers. Two highly trained, resourceful girls hopefully, unflinchingly, undauntedly go out to heal the sick, teach the children, and witness for Christ as representatives of Seventh Day Baptists in Nyasaland, Africa. They expected to disembark at Capetown about October 3, and to reach their mission station a week later by rail. Though far away they can be reached instantly on the wings of prayer or within a week by the slower means of air letter. Address: Makapwa Mission (S.D.B.), P. O. Sandama, Nyasaland, B.C.A.

# The Sabbath Recorder

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## THEME FOR NEXT CONFERENCE

To Know Him and Make Him Known

## HOW MANY MISSIONARIES?

Can you accurately count the number of missionaries that your denomination has on the foreign field — the home field? Is it fair to say we have only as many as there are salaries listed in the Year Book? The Missionary Board probably has to have that kind of accuracy in making its annual reports; but that is by no means the whole picture of the work being done on the foreign and on the home field. The statistics which will be used in future years to determine retirement pensions are not necessarily the same as those kept in the books of heaven.

At the end of World War II our country had no ambassador in the imposing, unscathed buildings in Tokyo where General MacArthur had his residence. That great general brought the Eighth Army into Yokohama on the day the armistice was signed. About three days later, as I recall it, he allowed his men to associate at will with the Japanese people, unarmed. He is said to have remarked, "Our soldiers are America's best ambassadors." Thus the concept of ambassadors became qualitative rather than quantitative. How many foreign missionaries were there in Japan at the time? I think there were less than ten coming out of internment in the Tokyo area; I think I met them all. But how many missionaries were there? Not as many as ambassadors to be sure, but a vast number of uniformed men who have revived, organized, built, and rebuilt the Christian Church of Japan. The editor may never again be a foreign missionary, but for three months he was conscious of being one. Though the field was not one of his own choosing; though he had to leave his family at home; still those were happy and not unfruitful months.

The above is an illustration which serves to remind us that our foreign missionary work is broader than appears on our official reports. The General Conference has now taken action that will next year make the reports more nearly include all the work that is being done on some of our major fields. Three new foreign missionary salaries will appear under Nyasaland. We expect the effectiveness of that mission to be greatly increased by the addition of two new workers. However, all three of those workers were supported by our peo-

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ple during the Conference year just ending. This is the first time in seven years that Brother Barrar has had the security of a salary. His family needs will be much more adequately met on a \$1,500 salary than before. The nurses, however, will receive about half as much on the field as was paid them during their last year of preparation. It is hard to see how the total salary expenditures for the three can be as large as during the Conference year just ending. (It is not out of place to estimate that the girls turned back into the work at least four times a tithe of their income from the Pacific Coast Association and the Women's Board.)

How many foreign missionaries do we have? More than you think. The number must include in many cases wives and children. It must take in native pastors and evangelists whether supported by the natives or by us. It must encircle those in other lands who are with us in heart and deed but not yet officially recognized as Seventh Day Baptists.

How many home missionaries do we have? Is the number decreasing year by year as smaller churches once helped by the Missionary Board become self-supporting? Can we measure our home missionary work solely or even in small part by the money that is handled by one of our boards, or all of them? Surely we cannot. If we have uncounted, unpaid ambassadors abroad the same must be true at home. If it is not true, then God pity us! Not all the soldiers, sailors, marines, and airmen who had their eyes opened to a world need in the far corners of their military travels closed their eyes when they came back. Most of those who were in any real sense missionaries abroad are now missionaries at home. We stay-at-homes try to adjust our eyes to glimpse the need in some far-off place whether it be foreign or home. We think that is the way missionaries do. It is not. Those military missionaries saw what was close at hand and did something about it. It is a religious experience of great significance when we learn to see needs that are near us. We do not lose that vision when circumstances change our horizons to include the white faces of our community

instead of the yellows, browns, and blacks of our erstwhile environs. Too many of us wear bifocals and look at the line between instead of seeing clearly our whole mission purpose.

How many home missionaries have we under salary? God grant that we have as many as there are pastors! The number must be greater than that. How about our superannuated and unemployed ministers with small fields but continuing zeal? How about the faithful but unsung pastors' wives? Are they not home missionaries dividing their time between family and mission in a self-sacrificing way? We could double our employed ministers and still show meager results if we lacked the enthusiastic support of laymen. Every church, every Sabbath school is or ought to be a mission station. When souls are won and Sabbath converts made, it is largely the work of laymen. Few ministers build churches; the laymen do it. How many missionaries have we on the home field? As many as there are people with vision of the need and strength and faith to labor.

How much money will we spend for home missions this year? The budget of the Missionary Society has relatively little relation to it. Someone on the Conference floor pointed out that we will be spending ten times as much for home field work as for foreign. If the local church is a mission station, then its budget is a mission budget. Too often we think of local expenses as being similar to clubhouse dues. All buildings and equipment are not worthy objects of Christian giving unless they are conceived of as being dedicated to home mission work. After all, why should there be a difference of dedication between buildings on a foreign station and on a home station.

We need to change our thinking on some of these matters. When some six thousand potential home missionaries start working in their already established sixty stations there will be no talk about being out of balance in our contributions to foreign missions. Furthermore, if you want a really generous contribution for some home mission project we suggest that you present the need to the churches that are outstandingly interested in foreign missions.

## SOUTHWESTERN ASSOCIATION

We have previously written of the indomitable youth of the Southwestern Association in connection with Camp Miles. It comes to our attention again upon receipt of the minutes of the association. Most of our older associations, we believe, have dropped the practice of printing their minutes. This one publishes an attractive eighteen-page booklet with a heavy blue cover. It invites careful reading. It bears the imprint of the Bible Witness Press of Pomona Park, Fla., and no doubt represents a labor of love on the part of Clifford A. Beebe.

The meetings of that association were closely linked with the spirit of the camp. We read of baptisms, conversions of adults, the ordination of a young pastor, dedication of a church, and projects of evangelism. It appears to be an enthusiastic, representative group gathered together in Alabama from western Texas to eastern Florida. There were slight increases in most of the churches reporting. The oldest church was organized in 1883 and the youngest in 1937. The total number of resident and nonresident members in the association is less than in a number of our northern churches. However, they seem to be undaunted.

Evangelistic meetings have been held in most of the churches during the year. News letters have been sent out and at least one church has been built. Churches and ministers have been prominent in educational and relief work. A radio program has shown some results. The various committees appear to have been active.

The new Paint Rock, Ala., (formerly Oakdale) Church has a story that comes out in the minutes. It was erected as a memorial to James Edward Butler who was lost in action in World War II. His insurance money, it is stated, furnished a large part of the finances for building this church.

When one stops to think about how the insurance money of many lost-in-action men was thoughtlessly wasted, one cannot fail to note the nobility of this family's action. Where many no doubt have uneasy pangs of regret, this family must have a

## MEMORY TEXT

"Whosoever committeth sin trangresseth also the law: for sin is the transgression of the law." 1 John 3: 4.

## NEW MEETING PLACE FOR CHICAGO S.D.B. CHURCH

Residents of Chicago and Seventh Day Baptists visiting that city are asked to take notice that the church services will be held at 5052 W. Division St., beginning Oct. 31. The present location is 5213 Potomac. The new place is two blocks east of Laramie and can be reached by Division or Laramie Street buses. The time of Sabbath morning services remains the same: Sabbath school at 10:30 and church worship at 11:30.

## CORRECTING OUR FIGURES

It has been pointed out to the editor that his Sept. 14 editorial on August budget receipts painted the picture a little more rosy than it was. In the first place, the Conference cash offering was included by the treasurer under "Associations and groups" and was less than the figure announced on Sunday of Conference.

In the second place, we are reminded that there are many special gifts other than those going through the hands of the denominational treasurer which go into our total work. The missionary treasurer reports that specials from all sources going through his hands from October 1, 1952, to August 31, 1953, were \$5,653.69 larger than for the previous similar period.

We are glad to pass on these corrected figures. It appears to us that our people want to get mission work done, and want to be able to specify in some measure where it shall be done.

warm glow of satisfaction as they look at this memorial church. Sampson found honey in the ribs of the slain lion. Even so there can be a sweetness issuing from death for those who look for it by Christian attitudes and deeds.

## FACING THE NEW BUDGET YEAR WITH FAITH

A. Burdet Crofoot, Executive Secretary

We are now entering a new Conference Year with a new program and a new budget approved by the Conference at Battle Creek. The Conference Year 1953 ended on September 30 with its budget not quite raised. That, however, is now in the past and it behooves us to look ahead with a determination to accomplish this coming year the objectives we have set for ourselves.

Our various boards and agencies have plans for the spending of approximately \$107,000 during the coming year. Of this amount they look for approximately \$79,000 from living donors: \$16,000 in special gifts and \$63,000 in undesignated gifts distributed according to our Denominational Budget. The remaining \$28,000 they look for from income from investments and sales and services such as the Recorder subscriptions, etc.

It is the \$79,000 expected from living donors that is our concern. That is the sum which we are going to have to contribute between now and next October 1 if we hope to do our part in forwarding the work of God among men. If we carry to the problem of raising this money the same enthusiasm which Conference at Battle Creek exhibited in setting up the programs which this money is to support, we should easily be able to meet our budget. Seventh Day Baptists have consistently given total contributions greater than the budget askings, even though much of this has been in the form of specials not included in the budget, with the result that the budget has not been met.

Realizing this somewhat anomalous situation, this year's Conference adopted a plan for making the budget a realistic reflection of our actual total giving. Work which has previously been supported by special gifts is to be brought into the over-all program and special gifts for these activities included in the complete structure of our giving. This is why the \$16,000 in special gifts already mentioned is included in our consideration of budget requirements for the coming year. Those of our denomination who wish their gifts

to go for specific projects are urged to continue to support these projects, but to send their gifts through the Denominational Budget, indicating the project to which it is to go. Our various boards and agencies have been asked also to report special gifts which they may receive so that the entire \$79,000-giving may be allocated according to the wishes of the givers. Much of the \$16,000 special gifts anticipated has already been pledged for such projects as the Nyasaland Mission, the work of the Tract Society, the work of the Historical Society, etc.

As a denomination, our chief concern is the raising of the \$63,000 in undesignated giving which is required to balance the budget for all our denominational work. This is one quarter greater than last year's budget of undesignated gifts and must come as a result of all of us giving. We have accepted a larger task for our Lord's work and we are, therefore, obligated to pay for it. We have entered as a denomination a new field abroad. We have assumed added obligations for missionary activity at home. We have undertaken to raise the standards for the training of our ministers. We have agreed to be a little less niggardly with our retired ministers. We are looking forward to more adequate religious training of our young people.

Much of the support of the new Nyasaland mission field has been pledged as special gifts and is included in the \$16,000, so listed previously. Conference, however, undertook to raise approximately \$7,400 to meet the cost of this expansion in our program. None of these forward-looking activities is as yet adequately provided for; each of them is important; and each has added to the size of our budget. They are all worthy of our support. Indeed, they are vital if we sincerely believe that we hold an element of truth which the rest of Christianity fails to recognize. And if we don't believe that, we have no reason for continued existence as a separate denomination.

To meet this increased budget is going

to require systematic planned giving. Many of our churches request a "will endeavor" pledge for the Denominational Budget at the time they conduct their canvass for the local budget. At least one church directly underwrites its contribution to the Denominational Budget. Some churches designate one Sabbath a month when the collection will be given to the Denominational Budget. Some rely solely on occasional special offerings and direct appeals. This last plan is somewhat haphazard, but all of them will produce some results.

However, it is at the level of the individual giver that the problem must be solved or allowed to go by default. It is the individual giver who determines whether we:

Send our message to soul-hungry people at home, in Tropic America, and in Africa;

Present our faith in printed form for inquiring minds to learn;

Assure our youth of Christian education; Provide our churches with trained pastors; Enable our retired ministers to be free of haunting need.

At the level of the individual, also, systematic planning is necessary. Many of our members tithe and find that that helps them to contribute their share to benevolent work. This form of giving is commended to the thoughtful consideration of those who do not at present give a tithe. Other members plan and pledge a set amount each week or each month for the Denominational Budget. Still others, and too many others, give what happens to be in their pockets when some special need is brought to their attention. It is to this last group that a special appeal for more systematic giving is made.

Pharisaism magnifies secondary matters. It majors on a false separation, separate from sinners but not from sin. It shows up in cliques of "more spiritual people" in ultraconservative circles who are just as good as trying not to be bad can make them. They live by law and not by love. They criticize any warm outburst of true fervor and are enemies of revival. — Vance Havner.

### PAUL B. OSBORN

Statement of Christian Experience  
(Called to ordination August 29, 1953)

I was born Feb. 9, 1928, at Verona, N. Y., and have been associated with Seventh Day Baptists since that date. Baptized at the age of 11, I joined the Nortonville, Kan., Seventh Day Baptist Church. At the time I thought I was a Christian. The Gospel story had reached my ears, and I believed it with my mind. Having lived a comparatively sheltered life as a minister's son, I thought that was enough — that I would not need to make a personal surrender.

After the Osborn family moved to Shiloh, N. J., and I started Bridgeton High School in '42, I found that my life was not what a Christian life should be. In the summer of '43 at Lewis Camp I finally admitted my inability to live for Christ by my own power, and surrendered my heart and life to Him.

It was also at this time that I first felt the call to be a minister of the Gospel. I had other plans, and for some time I resisted the call, but toward the end of my sophomore year in high school I realized that outside of God's will I could accomplish nothing. Since that time I have endeavored to prepare myself for the work that God would have me do.

Surrender is not automatic. Many times the Lord has had to deal with me to bring me out of a period of rebellion. For instance, when I was graduated from high school I insisted that the Navy should have two years of my time, and then college would be taken care of by the G.I. Bill. My parents would not sign for me, so I could not join, and I spent a very unpleasant six weeks before I could realize that this was a selfish desire. I argued that delaying for two years for a prepaid college education would be the easiest way. I well remember the day the Lord answered me — by bringing to mind a statement made by a Bible conference speaker, Henry Maxwell of Alberta, Canada, at Keswick, N. J., 1944. I was gathering eggs in pen 8 on the first floor of the blockhouse at Louis Schaible's poultry farm in Shiloh. I heard the words as clear as if the Lord had spoken to me . . . "The Lord doesn't

want you to do things the easy way; He wants you to do them the hard way, so He can help you." I know definitely that it was the Lord's answer, and I can testify that the help has come; and through this and other experiences I have confidence that the help will continue.

The Lord led me to go to Houghton College where for four years I studied for a B.A. degree. The ministerial course, which I took, was a major in Bible, a minor in Greek, and other courses designed to aid the minister (Ethics, Theology, Church History, Psychology, Sociology, etc.).

The degree was granted in June of 1950, and since that time I have served as pastor of the Friendship Church, having been student pastor for the church since November of 1949. In August of 1952 I accepted a call to serve the Richburg Church as well.

I feel that the educational process is continuing. During '51-'52 I worked at Acme Electric in Cuba, N. Y., where I learned many things about human behavior, including my own. Since December of 1952 I have driven school bus for the Richburg Central School, and several pastors could testify that bus driving is an education in itself.

I thank God for the many spiritual and material blessings He has given me. I thank Him for forgiveness of sins, and for a new life in Christ. When I think what life would be without Christ, I am the more thankful.

I thank Him for Christian parents, who have impressed upon me, not their wishes, but the will of God. I only wish I had paid more attention to their counsel when I was young enough to be molded. Also I thank them for financial sacrifice which they made so that I might be graduated with the class of '50 at Houghton.

I thank God for Christian relatives and friends. There is not time to mention them all, but for encouragement and prayers I am grateful.

I thank God for a Bible-centered education at Houghton College. The professors and staff there inspired me by their active faith.

I thank Him for a Christian wife and

### Final Enrollment Figures

Final enrollment figures for Milton College show 193 students registered for the first semester, an eight per cent increase over last year's final figure. A breakdown shows 80 freshmen, 52 sophomores, 22 juniors, 30 seniors, 6 special and 3 part-time students.

Religious preferences are spread through seventeen denominations: Lutheran, 22 per cent; Catholic, 20 per cent; Methodist, 15 per cent; Seventh Day Baptist, 9 per cent; Congregational, 8 per cent. Other denominations are Baptist, Presbyterian, Hebrew, Christian Science, Evangelical United Brethren, Christian, Episcopal, Seventh Day Adventist, Open Bible Church, First Reformed, Evangelical and Reformed, Ethical Culture Society. Three students reported no preference, and one reported "agnostic."

The first all-college social event of the fall was held at Camp Wakonda on the evening of the first day of classes, Wednesday, September 16. The sponsoring group was the Eutharsos Class of the local Seventh Day Baptist Church.

The president of this class is Leland Skaggs, president of Milton College; the vice-president is Dr. F. M. Branch, president of the college Board of Trustees.

### SABBATH SCHOOL LESSON

for October 17, 1953

New Men and a New World  
Lesson Scripture: Matt. 5: 13-16;  
2 Cor. 5: 17-19; James 2: 14-18.

Contributed by Ronald I. Hargis

the many sacrifices she has made. Did I not know she loved me, I could not ask her to share the life of a minister. I can only assure her that there are many more hours of praying ahead.

I thank Him for two healthy children. It humbles a man to realize that God allows him to be guardian of such precious charges. My prayer, and that of my wife, is that we may be faithful to the charge given us, not only to keep a Christian home, but to do the work of the ministry.

[A portion of his statement of belief will appear in a later issue.]

## MEN AND MISSIONS

A letter has recently gone to pastors and church leaders encouraging the observance of Men and Missions Sabbath in our churches on October 10 or at some more convenient time. The theme this year is "Alerting Men for World Missions." The particular emphasis we urge is that our laymen be brought into a more active participation in our own Seventh Day Baptist missionary program.

Some churches have encouraged the men of the church to take over the Sabbath morning worship service on this special day. Several short messages are brought. The men read the Scriptures, offer the prayers, and sometimes a men's chorus brings the special music. It can be an enlightening and spiritually stimulating service. Brief articles describing what was done in your church will be gladly received and used in the missionary contributions to the Sabbath Recorder. E. T. H.

### British Guiana Council Meeting

The General Council of Seventh Day Baptist Churches of British Guiana met in Parika on July 15, 1953, with nine delegates present representing five different church groups. Rev. J. A. Tyrrell, pastor of the entertaining church, served as chairman and laid stress on the words "Launch Out" in his opening address.

In a discussion of plans for the future it was voted to request assistance in securing "a lantern and slides to help in evangelism. . . . It was understood that the council would also do what it could financially in the getting of these two items."

Plans for co-operative evangelism among the churches were postponed until the coming year. E. T. H.

Rev. Malcolm Evans decries a situation where "too often the American Protestant church has played the role of a knight in tarnished armor who rides into the gathering darkness bearing a blunted spear and a shield emblazoned with the motto, 'Come weal or come woe, my status is quo.'"

## OUR PURPOSE IN NYASALAND

Remarks of Rev. Ronald Barrar at the missionary consecration service at General Conference August 20.

I don't know at this time what I can say in order to make it clear to you our purpose in Nyasaland. I feel that our two new missionaries have expressed completely our purpose as missionaries on that field. Our aim in serving in Nyasaland is to bring the Gospel of Christ to the people, and we have no other aim. We hope through the bringing of this Gospel that the conditions of the natives will be improved in this world as well as that they will receive eternal life in the world to come. As we work we hope for the achievement of that aim through the power of God. In listening to our fellow missionary, Neal Mills, this morning you heard him say that there is in Jamaica a mountain, and we cry to God, "Give us this mountain." Our cry is that Nyasaland is also a mountain and we cry, "God, give us this mountain," — and we are sure that He will give it to us. We have the message of His Word to bring to these people. We have the message of His Sabbath, and we should do our utmost to serve these people and to bring them the life that we have. As I think of the joys of the blessings that God has given to me as a son of His I cannot resist trying to tell others of these joys in order that they might join with me in this fellowship with our loving Saviour.

You all know that I have been serving for six years on this field, and these have been my aims throughout this period of time. We know that one man cannot preach the Gospel to all Nyasaland. There are two and one-half million native people there in that land. Many of them have not heard the Gospel of Christ explained. Many of them are in darkness. They have heard some of the Word. They misunderstand it because they have not been taught thoroughly. It is impossible for one man or one hundred men from our white communities to preach this Gospel. So in order to do it, as our first speaker has said, we must teach the native people. And it has been my aim in every way possible and by every means that I could think of

to do this: to teach the natives themselves that they may in turn teach their fellow men.

As you have heard something of what we have achieved in this role I would just reiterate some of the things that I have told you in your churches as I have traveled around this country. First, when I went there I found these native people with a very limited knowledge of the truth of His Word. I found it was impossible for me alone to bring them the truth, so immediately I tried to gather together leaders of the church and any Christians that would come and work with me that I might teach them something. Slowly, little by little, as I taught them from God's Word they were able to receive this message and take it to their fellow villagers and their fellow countrymen.

As interest increased and the conference in Africa was organized we were able through the power of God to have native pastors come to the mission station for a period of two months, that they might be trained in order to help them with their service in their communities. Every year since that date we have had these classes down on the mission station for a period of one month in order to train them in this work, and this has brought results.

### Results of Work Begin to Show

Our latest conference in Nyasaland has just been held, and I believe that the results of that conference show fruits of the work that we have been doing in training these native people to serve themselves. Back three years ago we started our conference, and there we started a fund. Perhaps you could call it the Nyasaland Budget. In fact, the first year we didn't have a budget, because we didn't have any money and we didn't know if we were going to have any. We decided to try, and the natives in their very simple way brought a bag, an old sack, I might say. I don't know what you call them in this country — what you put corn in. They brought this, and one of the men held it up and said, "This is the bag of the denomination and we hope that this bag some day is going to be full and we

will be able to do some work in our own community." The people gave their pennies. They are poor in Nyasaland, very poor. They raised five pounds. A pound is \$2.83. That was the beginning of our fund. We were encouraged. A few of them began to pay tithes and to give offerings into this fund; and so it grew during the year and we were able to hold some evangelistic efforts by sending native pastors around the country. We were able to pay their fares as they traveled around on buses and trains throughout the Protectorate. Interest showed from their efforts, and when our second conference was held and we called for an offering, not five pounds, but fourteen pounds was the offering in the second year.

This was an improvement; and because of the encouragement received, the native people decided that they would themselves employ a full-time evangelist on the field in Nyasaland. He is the only man in Nyasaland supported fully in the work of our Lord either from our own funds from the white communities or from the native fund, and he has served well and faithfully during this past year. So, in my absence, there has been another conference. And I have just received word to my great joy that the conference offering this year was twenty-four pounds, six shillings.

You see how it has grown. The people are interested themselves in bringing the Gospel they have heard to their own people, and this is our aim — that they themselves will see the light and bring it to their fellow men — and as we train them, this is what is happening. Just before the conference two men were sent as evangelists up into the northern part of the country to hold an evangelistic effort. There in that effort they had thirty conversions. This sounds a lot, but it just shows the faith of these people as they go to preach this message which is real in their hearts to their fellow countrymen. It is in this way we hope that we will be able with God's help — in fact, we know we will be able with God's help — to conquer that mountain in Nyasaland.

[From tape recording. L. M. M.]

## WORSHIP PROGRAM FOR OCTOBER

Christian Etiquette — Matt. 7: 12.

Christian etiquette means, in plain words, our behavior toward God and toward each other.

1. Is it Christian etiquette that I should carry a "holier than thou" attitude?

2. Is it Christian etiquette that I should hold a grudge against someone — just waiting for a chance to "get even"?

3. Is it Christian etiquette that I should refuse to speak to another just because we don't agree on all points? Can we disagree honestly, and do it agreeably?

4. Is it Christian etiquette that I should criticize someone severely, without putting myself in their place? Possibly with the same conditions I couldn't even do as well as they are doing.

Hymns: Somebody Did a Golden Deed, A Little Bit of Love.

## WOMEN'S BOARD MEETING

(Report of the annual meeting of the Women's Board by Mrs. Bert Sheppard of Shiloh, N. J.)

Paul, in his letter to the Romans, said, "I commend unto you Phoebe, our sister . . . that ye receive her in the Lord . . . and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many."

As one of the group who attended the Friday luncheon of the women at General Conference "I commend unto you" the Women's Board and feel that all of us women of the denomination should assist them in whatever way we are needed, for they are indeed helping in many areas of useful service. Our board "eateth not the bread of idleness."

Activity and enthusiasm were manifest in our Christian fellowship together. For the first time this meeting together became the annual meeting of the board. There were more in attendance than at any previous luncheon. Of those present eight were local presidents, nine were key workers, and four were associational secretaries. There were nine whose expenses were paid in full or in part by the local society. Since those present at this annual meeting included women from all parts of our de-

nomination, and each one had a voice in the election of the officers of the Women's Board, much of the spirit of the board should find its way back to the local societies, with the result that the women of the denomination should work together with a greater determination and a clearer vision as to what we as a group may do in the service of the Lord.

The officers elected to lead us in the coming year were: President, Mrs. R. T. Fetherston; Vice-President, Mrs. LeRoy DeLand; Recording Secretary, Miss Jacqueline Wells; Corresponding Secretary, Mrs. Walter Wilkinson; Treasurer, Mrs. Lloyd Lukens; Editor of the Women's Page in the Sabbath Recorder, Mrs. A. Russell Maxson.

May we say of the board as was said of the virtuous woman in Proverbs 31 — "Give her of the fruit of her hands and let her own works praise her in the gates."

## WORLD COMMUNITY DAY

During the past ten years the churches of the U.S.A., through United Church Women and Church World Service, have contributed millions of bundles of clothing, shoes, school supplies, blankets, diapers, yard goods, and sewing equipment for the needy women and children of some twenty countries in Asia and Europe, centering their giving on the annual "World Community Day."

This year, on Friday, November 6, the day will be observed again by women's groups and organizations in thousands of churches across the nation. The areas of need this year, according to Mrs. H. B. Marx, national chairman of the observance, are Korea, Germany, Trieste, Greece, India, Pakistan, the Near East, and Hong Kong.

The articles principally needed include pillowcases, sheets, quilts, blankets, towels, and kitchen materials "to bring a little more cheer and warmth to those whose homes are orphanages, camps, tents, barracks, caves, and other places of refuge from war, famine, and political persecution." Special services, usually inter-denominational, will be held in thousands of communities on November 6, and at the close of the services these offerings of supplies and of money will be made by the church women.

## WOMEN'S LUNCHEON

(Reported by Mrs. Richard Shepard, Denver, Colo.)

The first women's luncheon of Conference was held at the Maple Methodist Church, Battle Creek. Doxology was sung by the group. Invocation by Rev. Neal D. Mills. Welcome was given by Mrs. Claire Merchant.

Mrs. Leon Maltby presented Miss Joan Clement and Miss Beth Severe, also Beth's mother, Mrs. Ella Severe. Each of the girls expressed their gratitude for the support the women's program has given them this past year, both financially and spiritually. Mrs. Lloyd Lukens presented Joan and Beth a check of \$110.55, over and above the pledge that was made to them.

Mrs. H. Eugene Davis, Mrs. J. W. Crofoot, and Miss Mabel West, who have served on the China field, were introduced.

Mrs. Neal D. Mills spoke on Crandall High School of the Jamaica mission field. She mentioned some special needs such as scholarship funds, general fund for desks, equipment, etc., yard improvement, a sink in the laboratory, uniforms for the girls' softball team, volleyball equipment, and repairs on the principal's cottage. There is also a great need for a rooming and boardinghouse where students from the country might have a place to live.

She suggested that in sending financial aid, it is better to be less specific as to how it is to be used. If money is earmarked for a special project, the administrators do not feel they can use it for anything else, even though the need may be far greater at that time.

The executive secretary, A. Burdet Crofoot, spoke for a few minutes to the group. There were 148 ladies in attendance.

We've seen a lot of alcoholics and we are certainly of the conviction that the best cure for alcoholism is an old-fashioned case of religion. Some alcoholics reform without conversion; some even reform without even appealing to God; most of those who try to free themselves without help, find that they can't do it. — Clip-sheet.

## EDUCATION SECRETARY OFFERS HELP TO ALL GROUPS

As I assume my duties as executive secretary of the Seventh Day Baptist Board of Christian Education I wonder just what you people in our churches are expecting of me and how far I will be able to meet your expectations. I was reminded of the old proverb, "Let not him that girds on his armor boast himself as he that puts it off." (1 Kings 20: 11.) I am certainly not in a boastful mood as I look upon the tremendous possibilities of this office, or upon the high standards of work set by my predecessors including my seminary classmate, Harley Sutton, and others. And I'm not taking up a sword unless it is "the sword of the Spirit," and that, I shall not wield so much alone as in co-operation with the pastors and teachers of our churches.

In order to co-operate most effectively I will need to know just what your activities and needs are. If you need teaching material for Sabbath school, Vacation Bible School, young people's or church membership classes, I would be glad to send samples or direct you to sources. Many helpful books on how to teach are available. If you have any particular problem, I would be glad to share it with you, and together we could probably solve it.

A great deal of helpful literature comes to this office. Much of it is inexpensive. How much and what kind would you like sent to your church, and would you share in the expense?

Many splendid books are here in the library, which can be loaned to responsible people who will return them in good condition and pay the postage.

It would be difficult to observe all the special days that are presented to us, though most of them would be well worth while. I believe that Men and Missions Day, October 10, presents an emphasis that ought never to be slackened. And perhaps this year, especially, we ought to recognize World Order Day, October 24. As we wait for the representatives of the nations to meet to try to bring peace to a shell-ripped Korea and a war-weary world, do not the churches have something

to say to our fellow citizens and to our government? The price of power is responsibility. It will be paid in dollars and sweat, perhaps in more blood and tears. It must eventually be paid in patience and humility.

Perhaps it is time to plan our Leadership Training classes. Our public schools demand trained teachers; why not our churches? The person who hesitates to teach a class because he feels his lack of training will make a better teacher when he has received that training. If we lack good teachers let's make some. How better could we use some of these long winter evenings? Let me help you with plans and materials. Be free to call on me; I am here to serve.

Neal D. Mills.

## Children's Page

Dear Mrs. Greene:

I am sorry not to have written before. I have a pet turtle. His name is Moss.

My daddy went to Milwaukee and is going to Milton to see Grandma Burdick this weekend.

I am in the third grade this year.

When we went camping up North this summer Daddy and I started a collection of moths and butterflies.

Love,  
Your cousin,  
Nancy Burdick.

68 Ontario St.,  
Cohoes, N. Y.

Dear Nancy:

When I opened my box at the post office this afternoon the first letter I found was yours. I surely felt like saying, "Hurrah!" It is the only children's letter I have received in four weeks so it was more than welcome. I hope to hear from you often.

A turtle is quite an unusual pet. My brother and I had one when we were children, and enjoyed playing with it, but dogs and cats were our favorite pets. Quite a number of years ago, a Methodist minister who lived two doors from us had a cat and a dog. They were good friends

but the dog was the cat's boss. One day the cat was taking a nap in the minister's chair. He woke her up and told her to get down, which she refused to do. The minister turned to the dog and said, "Prince, make her get out of my chair!" With his big paws he quickly knocked her off. Then he lay down in front of the fire; the cat curled up between his front paws and both went to sleep as good friends as ever.

Lovingly,  
Your cousin,  
Mizpah S. Greene.

## THE CUB SCOUT AND THE FAITHFUL DOG

Once upon a time there was a friendly little black dog who was looking for a new home. His former owner had dropped him by the roadside to look out for himself. The poor little fellow trotted along the road whining pitifully. At last he came to a large white house surrounded by a beautiful lawn. With a friendly bark, he trotted up to a man who was raking the lawn. But the man chased him away with the rake.

The next house the dog reached and tried to enter, its mistress chased him away with a broom. The little dog would not give up his search for a home, but trotted up the steps of a pretty little cottage. There he was met by a smiling little boy named Billy who greeted him with a friendly pat, saying softly, "You poor little dog. Where did you come from? I wonder if you are hungry and lost. Come in and I will give you a nice drink of milk."

The little dog surely was hungry. He drank two full saucers of milk. Then he rubbed against the little boy's knees as if to say, "Please keep me for your dog. I have lost my home."

"Oh, Mother!" said Billy. "May I keep this little dog for my very own? Since I am a Cub Scout, of course I must be kind to animals. I already love this dear little dog."

"He does seem to be a very nice little dog," said his mother with a smile. "You may keep him unless his owner claims him."

Weeks went by. No one came to claim

## SABBATH VALUES I HAVE KNOWN

Earl Cruzan

When we come to the subject of values, I wonder if we use the word aright, for as I looked it up in the dictionary I found that it usually referred to monetary worth. Certainly the Sabbath is not to be determined nor described in terms of monetary worth. Its worth cannot be so determined.

At the tenth definition, I found one that in a sense applies to the subject at hand: "The estimate which an individual places upon some of his possessions as compared to others, independently of any intent to sell."

And so I think that the estimate that we place upon the Sabbath, and the worth that it contributes to our lives is the subject of our consideration. What is our estimate of the Sabbath?

Perhaps this is the key that opens the outer door and determines whether the inner doors of our life may be opened so that we may receive from the Sabbath anything that will contribute to the fullness and the joyousness of life.

The fullness of which I speak is not the incessant round of affairs and the activity of our daily life which keep us so busy that we wish there were another hour in the day, another day in the week, or another week in the month; or else leaves us so exhausted that we sigh with relief as the day or the week or the month draws to a close and we are forced to determine what shall be left out by the very decisive fact of there not being time left in which to do it. We are living in that kind of world; and I find myself pressed with the busyness of life as do you, and I wonder how all can be done that I would like to do. Things that I have started to do and am still interested in lie upon the shelf neglected; and I sometimes wonder if that particular activity has become only a page in my memory book.

It is not that kind of fullness of which I speak, for the Sabbath adds a completeness to life. It is as though when the daily rush of life comes to a close, there is a pause before we start on again; and because we have paused, we are able to face the business of our life. If our work

the dear little dog. He had become the pet of the family, but the little boy was his real master. He gave him the name "Blackie." He soon learned his name, and always came happily when his name was called.

Usually Blackie was very quiet at night, but one night Billy awoke suddenly for Blackie was pulling at his bedclothes and barking his loudest. At first Billy patted his head and tried to quiet him, when suddenly he smelled smoke. By that time all the family were awake and found that the house was on fire. Soon they were able to put out the fire. The little dog had called his little master just in time to save the house and probably their lives as well.

"Blackie is a real Cub Scout, isn't he, Daddy? I hope I can really know he is my very own dog all his life," cried Billy. And all the family agreed with him.

His daddy said, "I'm sure he is your very own dog and a good Cub Scout."

Then Billy said softly, "God must have sent Blackie to save our lives." Then he bowed his head and prayed, "Dear God, we thank Thee for faithful Blackie who saved our home and maybe our lives." And the family joined him in a devout "Amen."

Mizpah S. Greene.

## Ross Heads National Council

Rev. Roy G. Ross, on Sept. 16, was elected new administrative head of the National Council of Churches, to succeed Dr. Samuel McCrea Cavert. Dr. Ross will assume his post on Feb. 1, 1954, upon the retirement of Dr. Cavert who will at that time become executive secretary for the World Council of Churches.

Dr. Ross has served as associate general secretary of the National Council of Churches and for 15 years as general secretary of the International Council of Religious Education in Chicago.

As new administrative head of the National Council of Churches, Dr. Ross, an ordained minister of the Disciples of Christ, will direct a staff of 600 in carrying on the co-operative program of the 30 Christian communions constituting the federation.

is so planned that as sundown draws nigh on Friday we can purposefully lay aside the press that comes upon us during the week, the Sabbath may add a fullness to life. One who has picked a pan of berries or small fruit and wishes to rid them of the chaff and leaves finds that as he fills the pan to overflowing with water much of the chaff flows away. May the Sabbath add that kind of fullness to life.

Too often we think of the Sabbath as a burden; we are aware only of the restrictions it places upon us. We know that certain jobs will not open to us unless we work on the Sabbath — that certain activities in the community and in the schools are denied us if we keep the Sabbath — yes, even certain types of recreation are not right for the Sabbath, and we sometimes chafe under these restrictions and think of the Sabbath as a great burden to be borne and a part of our martyrdom for Christ. The real martyr is not one who goes around with a long face thinking he is bearing heavy burdens; but rather the one who sees the right of a thing and follows the way of right regardless of consequences.

I speak with an awareness of many of these things which the true observance of the Sabbath cuts out of our lives. However, we sometimes fret so much over these things that the worth of the Sabbath is lost and it adds no fullness and joyousness to our lives.

I have never known other than a Christian and a Sabbathkeeping home. I cannot say how it was done, but there was such a spirit in that home and such a regard for the Sabbath that these things of which I have spoken were never problems to be faced. I only pray that I may be able to continue that same Sabbath concept in my family.

My ten-year-old son came home this summer thrilled that he had been asked to play on the Pee-Wee ball team. He said, "I told them I thought I could play except when games came on Friday night and Sabbath." Our twelve-year-old girl in the band enjoys the parades in the summertime. This year most of the holidays have come on Sabbath. She wishes that some of the parades might come on some other

day but there has not been that chafing because she could not play. I pray that this attitude toward the Sabbath may continue.

I was raised in the nurture of the North Loup Church; yet for many years my only contact with the church was on Sabbath morning, for we lived too far away to regularly get in to prayer meeting or Christian Endeavor. During a number of these years ours was the only Sabbathkeeping family in our school. This was not always true, but when it was, we were almost the only professing Christians in our district. As such we were sometimes subjected to certain jibes and criticisms; yet above and beyond this there was a value received.

Even in that community there was a respect for our convictions. The people knew we would not be doing certain things on the Sabbath and they would have been shocked had they seen us doing them. Our position as Sabbathkeepers was respected and we were not even expected to break our convictions to help the neighbors as we exchanged work in threshing season.

To us, in that home, the Sabbath was looked forward to more than any other day in the week. For many years it meant a trip of seven and a half miles to church and return with a team and lumber wagon. The pastoral leaders that I can remember in those days were Pastor Polan and Pastor Warren.

(To be continued)

### LET'S THINK IT OVER

Is there a discernible trend in Protestant social policy? An eminent Protestant spokesman, Dr. F. Ernest Johnson, says yes. Writing in the July 25 issue of *The Nation*, Dr. Johnson contends that "in recent years Protestant thought in America has experienced a change of climate. The rather easy and enthusiastic optimism about men and the world which prevailed during the early decades of the century has been tempered by an ethical 'realism' which has a more orthodox theological base."

"No religion constitutes a serious threat to Christianity today, but at no time in its history has Christianity been more seriously challenged," says Methodist Bishop G.

Bromley Oxnam of Washington, D. C. "A dynamic and ruthless ideology capitalizes upon the restlessness of humanity. It summons the masses to class war in the name of abolishing the exploitation of man by man and for the purpose of establishing the classless society. It rules out all moral absolutes; and finds reality to lie in an inexorable historical process. It is avowedly atheistic. Thus, the church that would evangelize the world is confronted by an expanding imperialism and an infiltrating ideology." [The reference is to Communism. Ed.]

### A PRAYER

Teach us Thy way, O Lord; and, help us to walk rightly in it; for as the heavens are above the earth, so are Thy ways higher than our ways. So, teach us the truth, dear Lord; and, guide us in our steps.

Show us Thy gentle paths, that we may discover the flowers along the way. Let our eyes see the blossoms which spring from the goodness of Thy love; and may we see in the light which Thou dost give us from above. All the world is a fairyland when Thou art in it, O Lord; and in walking with Thee on the pathway of life is great reward.

For Thou art kind, and Thou dost understand, and Thou dost help to find the way when we walk in our own shadow. Turn us towards Thee, dear Lord, and we shall see the trees in Thy garden; yea, the beautiful trees which have been from of old, the tree of life, the trees which clapped their hands as little children, the tree which has in it the leaves for the health of the nations, and the good monthly fruits, and the tree of the knowledge of good; and, these trees are one tree even Jesus Christ the righteous, for out of Him are all things.

But Lord, let the tree of the knowledge of evil be cut down and burned for ever. . . .

We thank Thee, Lord, for the garden which Thou hast planted eastward in us, which has in it the way of life and peace. For all good is from Thy love and grace. Amen.

T. Denton Lee.

Neglect can destroy a business, a marriage, a friendship, or a soul.

### GOD MADE ME A MOVIE STAR!

This amazing statement is the title of a new six-page tract containing the testimony of Redd Harper, former cowboy singer and director of Hollywood Round-up, Armed Forces Radio Show which reached No. 2 in mail received from servicemen overseas. In a chatty, conversational-like style, typical of the man who has come to be known as "Mr. Texas," Redd Harper tells of going to Hollywood with stars in his eyes, being disillusioned by the movie capital of the world, finding Christ as his Saviour, and then becoming the star of two films made for Billy Graham: "Mr. Texas," and "Oiltown U.S.A." A "natural" for work with young people, and ideal for presentation to audiences viewing the two Graham movies, *God Made Me a Movie Star!* is a great addition to evangelical leaflets in a testimony series. Available free of charge from American Tract Society, 21 W. 46th St., New York 36, N. Y.

Confess sin instantly. Do not wait until you get alone; but in the very rush of life, with the footprints of sin still fresh, lift up your heart to your Saviour and say, "Lord Jesus, wash me now from that sin." — F. B. Meyer.

### NEWS FROM THE CHURCHES

MARLBORO, N. J. — Early in the spring baptism was administered to Mrs. Edward Cook, Jr., Mr. and Mrs. Harry Ansink, Mrs. James Davis, and Mrs. Lillian Buckley.

After accepting Christ at camp, Miss Grace Buckley was baptized this summer. On Sept. 19 we took in a new member by letter, Mrs. Leland Cobb.

Boys and girls between the ages of 9 and 16 attended the camp in the "Deer Woods of South Jersey." Rev. Robert Lippincott was supervisor and was assisted by our pastor, Rev. Rex Burdick, and Rev. Ronald Barrar.

Daily Vacation Bible School was held in the Shiloh schoolhouse in June with Pastor Burdick as supervisor. Thursday night was set aside as parent's night to come and observe.

Our church was invited to attend the open-air evangelistic meetings held three Saturday evenings in July at Shiloh. These meetings were well attended.



# The Sabbath Recorder

On August 1 and 2 the older young people of Shiloh and Marlboro held their retreat camp in the "Deer Woods." Rev. Leon Maltby spoke Sabbath morning.

About six members of our church attended Conference.

During the time our pastor was at Conference and taking a little vacation the Helping Hand class did some repair work at the parsonage.

Our choir was on vacation for the summer, but special music was furnished each week.

A new Hammond organ was installed in May, and an organ recital was given June 1 by Harry Campbell, representing the company connected with the sale of the organ. Mrs. Francis Campbell is our organist. — Mrs. Alvin Bunting, Correspondent.

## FALL MEETINGS

The North Central Association is meeting at Dodge Center, Minn., as this Recorder goes in the mails, Oct. 2, 3, and 4.

The Mid-Continent Association gathers at Nortonville, Kan., next weekend, Oct. 9, 10, and 11. The theme of the meetings is "Ambassadors for Christ." Rev. Alton L. Wheeler en route to his new pastorate at Riverside, Calif., will speak in connection with the ordination of Duane Davis at the association.

The following Sabbath eve and Sabbath will witness the gathering of the New Jersey and Eastern New York churches at the Marlboro, N. J., Church. This Yearly Meeting is one of the oldest group meetings of the denomination. The theme this year is "A Closer Walk with God." The editor of the Sabbath Recorder is the morning speaker.

Pacific Coast Association has postponed its one-day fall meeting with the Los Angeles Church to Oct. 24 in order to be able to have the new Riverside pastor as the morning speaker. The address of the new church is 4976 North Figueroa St., in the Highland Park district, about ten minutes drive from downtown Los Angeles or Pasadena.

Word has also been received of Yearly Meeting of the New England Churches to be held Sabbath Day, Nov. 7, at the Rockville, R. I., Church.

## Obituaries

**Potter.** — Efner Edward, son of Volney A. and Charlotte Wyse Potter, was born November 14, 1866, near West Almond, N. Y., and passed away at the Jones Memorial Hospital, Wellsville, July 18, 1953.

He was married to Miss Katherine Miller of West Almond, November 11, 1890.

He was baptized April 18, 1919. Earlier in life, he was a farmer and butcher. Later, he became a cheesemaker and machinist. He had lived near Belmont for 23 years.

Survivors include his widow, their son Clifford M. of Alfred, their daughter Helen (Mrs. Arlos Sage) of Olean, two grandchildren, Beverly Sage Nicols of Olean and George E. Potter of Alfred, three great-grandchildren, two brothers, and other relatives.

Farewell services were conducted from the Olmstead Funeral Chapel, Belmont, July 21, by Rev. Hurley S. Warren. Burial was in Forest Hills Cemetery, Belmont. H. S. W.

**Rogers.** — Elma Burdick, daughter of Daniel H. and Jane Brown Burdick, was born November 17, 1871, near Clarence, N. Y., and passed away at St. James Mercy Hospital, Hornell, N. Y., August 31, 1953.

In 1895 she was married to Milton P. Hubbard, who died in 1897.

On December 27, 1905, she was married to Orra S. Rogers. They made their home in Plainfield, N. J., spending their summers at Long Lake, N. Y. In 1942 Mr. and Mrs. Rogers established their residence at Ft. Pierce, Fla. Mr. Rogers died May 10, 1949.

Mrs. Rogers was a member of the Seventh Day Baptist Church of Christ of Plainfield, and of the Women's Society of that church. She was a member of the Daughters of 1812 of Plainfield, and the Huguenot Society of New Jersey.

She is survived by two sisters-in-law: Mrs. A. E. Whitford, Alfred, N. Y., and Mrs. Walter E. Rogers, Milton, Wis.; and a nephew, Robert B. Rogers, Phoenix, Ariz.

Farewell services were conducted from the First Seventh Day Baptist Church at Alfred, September 3, by Rev. Hurley S. Warren, her former pastor. Burial was in Alfred Rural Cemetery. H. S. W.

**Coombs.** — Cora May Clough, was born at Ellsworth, Me., July 15, 1868, and died in Boulder, Colo., Sept. 4, 1953.

She was married to Earnest L. Coombs in New Bedford, Mass., Sept. 13, 1888. To them were born five children, three of whom survive: two sons, Clifton D. and Myron, both of Denver, Colo., and Mrs. Frances Mickey, Minneapolis, Minn. There are also seven grandchildren, and seven great-grandchildren.

For the most of her life she was a member of the Baptist denomination, but for the past few years a member of the Boulder Seventh Day Baptist Church, and greatly enjoyed attending its services.

Funeral services were conducted in the Howe Mortuary in Boulder, Sept. 8, by Rev. Erlo E. Sutton, pastor emeritus of the Boulder Seventh Day Baptist Church. Burial was in Crown Hill Memorial Park, Denver, Colo. E. E. S.



A group of friends at the Copenhagen Conference with the motor coach which brought them from Norway.

The above picture is but one of the many snapshots sent from Denmark to show glimpses of the Seventh Day Baptist Conference held there in July. The three ladies in the center dressed in Norwegian national costume rendered special music at the gathering. Besides the Denmark nucleus and a few from Sweden who came with the Norwegian delegation, there were representatives from Germany, Holland, and England present. For a full report of the Conference see Recorder of August 17.