

# The Sabbath Recorder

Coon who contributed much to the success of the school.

Our women's society, the Loyal Workers, has been very busy. Since the first of the year they have had one food sale, sponsored the World Day of Prayer Service in our church, repaired the church hymnbooks, started a Mission Christmas Stocking project which will materialize in December, sent four boxes of hats to Jamaica, served one meal to the members of the Ministers Conference, held two public suppers, arranged to send two juniors to Lewis Camp, participated in the Reading Contest sponsored by the Women's Board, contributed to Our World Mission, United Council of Church Women, and to local projects.

## Pray for Japan

Into the vacuum created by rising nationalism, revived Shintoism and Buddhism, fast-growing new made-in-Japan religions, anti-Westernism, and discouraged missionaries and pastors, your prayers must come pouring — making the difference.

Every weekend all of the 150 students of Japan Christian College go out on definite evangelistic assignments with the Seniors acting as "Pauls" to the Freshmen "Timothys." — Japan Harvest.

## Births

**Owen.** — A son, Paul Owen 3rd, to Mr. and Mrs. Paul Owen, of Los Angeles, Calif., on June 28, 1957.

**Burdick.** — A daughter, Martha Eileen, to Rev. and Mrs. C. Rex Burdick of Salem, W. Va., on June 21, 1957.

**Gray.** — A son, Mark Earl, to Bruce and Enid (Green) Gray, of Milton, Wis., June 9, 1957.

**Ylvisaker.** — A daughter, Karen Rae, to Ronald and Mary (Bowers) Ylvisaker, of Milton, Wis., July 11, 1957.

**Johnson.** — A son, Glen Stanley, to Robert and Barbara (Fox) Johnson, of Milton, Wis., July 15, 1957.

## Obituaries

**McWhorter.** — Mary Alvanetta, daughter of James and Elizabeth Randall Knight, was born in Garwin, Iowa, Dec. 4, 1871, and died in Mercy Hospital, Janesville, Wis., July 4, 1957.

Mrs. McWhorter had lived in Seventh Day Baptist communities and had been affiliated

with Seventh Day Baptist Churches throughout her lifetime. Since the passing of her husband Henry, in Edelstein, Ill., in 1954, she had resided in Milton, Wis., where she was faithful in attendance at church. Her membership in her later years was with the Jackson Center, Ohio, Church.

Mrs. McWhorter was the mother of four children by her first husband, Herbert Lippincott: Joy, Noble, Truman, and Alwyn June. Of the four, only Truman, of Milton, survives her. A granddaughter, DeEtta Kastorf, and a grandson, Wayne Lippincott, also survive her.

Funeral services were conducted in the Milton Church on Sabbath morning, July 6, by Pastor Elmo Fitz Randolph. Burial was at Edelstein, Ill.  
E. F. R.

**Stillman.** — Harold Clifton, son of Rev. Mazzini G. and Marcella Crandall Stillman died at his home in Pueblo, Colo., in late October, 1956. His wife, Rachel Coon Stillman, daughter of Dayton and Mary Coon, followed him in death at the end of November, 1956.

Both Harold and Rachel Stillman were dedicated Christians, faithful in their stewardship of time, talents, and possessions in the cause of Christ. They were both members of the Milton Seventh Day Baptist Church and participated actively in the life of the Baptist Church in Pueblo, Colo., their home. Both had successful careers as teachers — he in music and manual arts, she in elementary school teaching.

Farewell services were conducted in the Milton Seventh Day Baptist Church by Pastor Elmo Fitz Randolph with interment in the Milton Cemetery. [Obituaries were prepared at the time but for some reason did not get to the Recorder.]  
E. F. R.

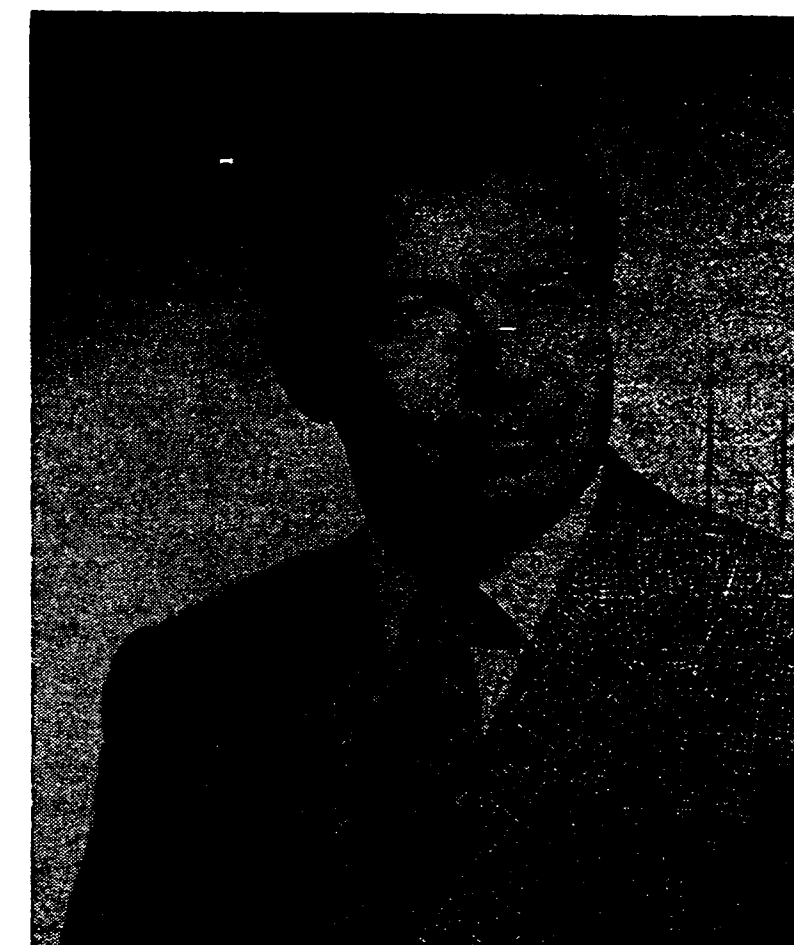
**Whitford.** — Silas S., son of Daniel and Huldah Stillman Whitford, was born July 7, 1875, in Almond, N. Y., and died June 1, 1957, at Bethesda Hospital, North Hornell, N. Y.

He lived most of his life on a farm on Hartsville Hill. He was a deacon in the Hartsville Hill Church until it closed and since then has been a deacon in the Second Alfred Seventh Day Baptist Church at Alfred Station.

Survivors include two daughters, Mrs. Theodore Dunn of Hornell, with whom he made his home recently, and Mrs. Jesse Clark of Andover; four sons: Robert and Frank of Almond, Harold of Dansville, and Max of Corning; two sisters, Mrs. Agnes Emerson of Newark and Mrs. Alta Pettibone of Hornell; 13 grandchildren and seven great-grandchildren.

Funeral services were conducted by Pastor J. Paul Green and Rev. Albert N. Rogers. Burial was in the Alfred Rural Cemetery.  
J. P. G.

**Help Wanted:** Married man with dairy farming experience. Year-round employment. Eight-room house with 1½ bathrooms, hot and cold running water, and automatic heating system. Contact Edward D. Lawrence, R.D. 1, Bridgeton, New Jersey. Phone BR 9-2656J12. State wages desired.



Charles F. Harris elected president of the Seventh Day Baptist General Conference a year ago presents his program and presides over the business sessions at Milton, Wis., this week, August 13-18. He has given unstintingly of his time and effort. The delegates from East to West, North to South, and from the mission fields will see the culmination of his plans as the program unfolds and as the Conference takes the action needed to further the work of the Lord.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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WOMEN'S WORK ..... Mrs. Lester Nelson  
CHRISTIAN EDUCATION ..... Mrs. LeRoy DeLand  
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## The Problem of Resolutions

When great or small representative bodies get together in America they have a desire to pass resolutions. These are frequently quite newsworthy. Sometimes the drafting and passing of these resolutions poses problems. There may be easy agreement on certain subjects and difficulty along that line on others. The Associated Church Press has solved the problem by discouraging all resolutions. Other bodies do not want to do that. A case in point is the 44th International Christian Endeavor Convention which met at Portland, Ore., July 8-13.

This great interdenominational youth organization passed some noteworthy, well-worded resolutions and one which some of us, had we been present, would have sought to reword or omit.

The editor believes that the spiritual emphasis of the preamble and the challenge of the first one are commendable as coming from Christian youth. We quote:

Whereas, God has manifest His love and mercy toward us in that He has given His only begotten Son, who died for our sins, arose victorious from the grave, and ever liveth to make intercession for us, we in the 44th International Christian Endeavor Convention, meeting in Portland, Oregon, July 8-13, 1957, CALL UPON all Christians to rededicate themselves to Jesus Christ, to take their part in proclaiming the good news of God's grace and power to others, and to "live daily for Christ and the Church."

Whereas, the Bible affirms that our bodies are the temples of God, that His Spirit dwells in us, and we are bought with a price; and Whereas, our Christian Endeavor chapter, Romans 12, challenges us to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service; and Whereas, science is now presenting strong evidence as to the dangers of using tobacco, alcoholic drinks, and narcotics; We Therefore Call Upon each young person to consider personally the physical, social, financial, and spiritual results of such habit-forming products, rather than merely following the crowd or being swayed by the high-sounding phrases of the advertisements.

In introducing the second (of 7) we note that it deals with Sunday observance. A representative of the Lord's Day Alliance was one of the featured speakers at the convention. It is possible that those who framed the resolution were considerably influenced by his message and emphasis. The statement follows:

Whereas, the Lord's Day bears testimony to the greatest fact of all history — the resurrection of our Lord Jesus Christ; and Whereas,

AUGUST 12, 1957

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we view with great concern that the Christian tradition of the observance of the Lord's Day is being taken away, as the day is being used more and more for recreation, amusement, and business purposes, in spite of the fact that our work schedules are providing more and more time for leisure and for our own use on other days of the week; and Whereas, such secularizing of our society provides a fertile seed bed for Communism; Therefore, we urge all our Christian Endeavor societies to encourage their members to refrain from secular and business activities on Sunday and to provide for more positive opportunities for Christian service; We Further Call upon all to refrain from using Sunday for business and encourage our friends to join us in supporting during the week those merchants who are closed on Sunday; We Further Resolve to study God's Word and seek His will through prayer, that we might properly honor His day, and that whatever we do in word or deed, we may do all "in the name of the Lord Jesus, giving thanks to God and the Father by Him."

There is often a difference between good motives, good methods, and good wording. We do not question the motives of these carefully picked young people and their adult leaders. We question whether the boycott of all business establishments which remain open on Sunday is a proper thing to urge upon all C. E. Societies, some of which faithfully keep the seventh day as Sabbath.

As to some of the wording of the above resolution, we are sorry that those who were aware of a Sabbathkeeping minority prominent in the C. E. movement from its very beginning did not rise up to urge some changes. Most State Sunday-closing laws make provisions for exceptions in the case of Sabbathkeepers. We believe that if resolutions of religious bodies did the same the minority groups would feel more at home in their ranks.

We cannot refrain from pointing out that the appeal to Scripture in the closing sentence of the Sunday statement is not likely to result in establishing some of the premises. Our people, solely through a study of the Scriptures, have become convinced that it is God's will that we as followers of Christ and the apostles should keep a different day from that which the

"We believe in the clash of opinions, not in smearing all those who disagree," says Larston D. Farrar, news analyst.

majority of Christians observe by inherited church tradition.

We could enthusiastically join in the resolution "to study God's Word and seek His will through prayer, that we might properly honor His day." That day, we believe, is the Sabbath, not Sunday.

## Running Swiftly to Stand Still

The problem of proportionate church growth is one that plagues more than our own denomination. The Brooklyn-Nassau Presbytery (Presb.U.S.A.) recently made a report on the situation in Brooklyn. After surveying their unusually cosmopolitan field they state that there is one thing all their churches in that area have in common: "They must run swiftly merely to stand still." It is an interesting expression — one that is as true in San Francisco as in New York. Perhaps it is not quite as true in the more stable rural areas.

We sometimes rejoice when we see a considerable number of people baptized and added to one of our churches. Such rejoicing is but an echo of heaven, according to the teaching of some of Christ's parables. But in areas where the population shifts rapidly, church leaders realize that every church must run swiftly in gaining converts else it will lose more than it gains.

The American Baptist news magazine Crusader, in its current summer edition, devotes most of the issue to the Billy Graham Crusade and to their own denominational work in the metropolis. A whole page, however, gives reader answers to the question posed in a previous issue, "Why are we not growing?" Surely the great Baptist Church is growing. Taken collectively, the churches of the convention baptize one person every 10 minutes. That, however, is declared to be not enough to keep pace with the population. Baptists are alarmed when they find themselves falling behind a population increase which is 50 times as great as their baptism rate.

The answers from the people are, as in our own denomination, somewhat contradictory. Some feel that the Baptist distinctives have been erased. Some feel that there is too much emphasis on denomina-

tional organization and program, not enough personal witnessing, too much middle of the road and not enough pioneering, etc.

What is true of Presbyterians and Baptists is more true of Seventh Day Baptists. We need a new revitalizing force working among us. Perhaps in our annual gatherings we take our denominational program seriously, but not enough of us take Christ seriously, or His Sabbath. We are content to walk leisurely when what is required is "to run swiftly" if we are to more than stand still.

### BOOK REVIEW

#### Suddenly the Sun

We warmly recommend to anyone interested in Japanese people the little book (130 pages), entitled, **Suddenly the Sun**, by Eleanor Hull to be published August 15 by Friendship Press (\$2.75). We are sorry that such small books are priced so high, but we found the review copy quite fascinating. It is a true story of a rather amazing Japanese woman, Shizu Takahashi. Beginning in 1886 when she was sent to a Friends mission school in Tokyo it carries through to the end of her life in America where she came as the bride of a still unconverted young man. Almost every page breathes vibrant faith. Her problems were many, especially during the internment of World War II. Her husband left off his drinking, became a Christian, and ultimately a good provider for her 12 children, nine of whom were graduated from the university. Her crowning honor was to be chosen "mother of the year." The jacket statement is correct: "A story that will both shame and inspire the reader."

### EDITORIAL NOTES

#### Significant Figures Buried

Commenting recently on a U.S. Treasury surplus of \$1.6 billion, James Douhat remarks that these significant figures are buried deep in the treasury report. The revenues as of June 30 were \$4.7 billion more than anticipated a year and a half ago.

We are not likely to find encouraging figures of such astronomical size in the

reports submitted to our General Conference, but all financial reports deserve a careful reading in order that we may find whatever encouragement is buried there. Furthermore, our Conference year has not yet ended, and we can still do something to make it end with a surplus in Our World Mission treasury.

#### Can These Figures Be Right?

According to an article in the Baptist Crusader 58% of New York City's 8 million people are unchurched; only 7.5% are Protestants, and only 2% attend Protestant churches regularly. It is to such a city that Billy Graham has been preaching daily for nearly 12 weeks. Certainly there is ample room for evangelism. Even after 40,000 decisions in the meetings a tremendous need still exists. It might be assumed that the percentage of fully committed Christians in his audience would progressively increase because of the loyalty of those who have found help. What is amazing is that the number of decisions continues to be almost in direct relation to the number attending (which is remarkably high). Among 15 to 20,000 people there are always hundreds who have serious life problems and think them through to a decision under the preaching of a great evangelist.

The Crusader article concludes with the Bible words which our weekly or twice-weekly observation bears out, "whether they hear or refuse to hear . . . they will know that there has been a prophet among them."

#### S. O. S. — O. W. M.

"D. O. Y. D."\*

Your help is needed! Our World Mission is depending on your dollars. Remember that your August and September gifts could be responsible for a fully raised budget this year! Give liberally to the Conference collection in your church or in Milton. Then continue your contributions for our great cause!

\* "D.O.Y.D." —

Depending on your dollars.

## President's Column

### Looking Forward To Expansion and Growth

In the closing verses of Luke 9, we find Jesus nearing the end of His ministry on earth. We find here that He has heard the profession of Peter, "Thou art the Christ"; and He has told His disciples of His death and resurrection. Now He gives them the Christian pattern of action.

"Follow me," He commands in verse 59, and, "Go thou and preach the kingdom of God," in verse 60. Then finally He says, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." To follow Christ is to go forward.

We have accepted the call of Christ and are following Him, as individuals and as a denomination. We have also accepted the command to go and preach the Gospel.

With capable Christian leaders in Jamaica and Nyasaland and with the expectation of sending a leader to British Guiana, we feel that the work of God in our foreign missionary program is going forward.

General Conference in 1955 set up a Co-ordinating Council made up of the Commission and the Planning Committee, and directed that they "be charged with the co-operative development of a strategy for denominational expansion and growth, utilizing our unified resources of emphasis, leadership, and finances."

We now have the publication, "A Program for Extension and Growth." It was released at the Ministers Conference in Westerly, R. I., and it is for our use. The procedure as set forth in it merits our study and consideration as individuals and churches, as large groups or as lone Sabbathkeepers.

We must look forward to the growth of our home field, both to follow Christ's command and in order to have the strength to promote our expanding missionary efforts abroad. Our evangelistic missionary effort must start in our community and in our individual hearts.

This year at General Conference in Milton we will hear of this program from the

Co-ordinating Council and from the Planning Committee. Each church should have copies of the booklet, and plan to put it to use.

The aim as set forth on page 17 of the booklet is "Each one win one each year." The personal consecration required for the effective use of this program "has its start and end in the sincerity and vitality of the prayer life and personal consecration of the individual."

### BOATS AND FOLKS

By Bernice Crandall

During the past three summers, we've watched the water traffic from our vacationing spot on the Michigan shore of the St. Clair River. And, although this writer, basically, is a landlubber, there's an irresistible fascination about boats.

Except on weekends, the pleasure craft are far outnumbered by the American and Canadian freighters: unexpedable links in our Great Lakes transportation chain. As to their eye-appeal, we might call them the "ugly ducklings" of the waterways until we've beheld their nightfall transformation.

Due to the after-sunset navigation laws, they then ply the waters ablaze with twinkling, colorful lights reflected from bow to stern, in flawless symmetry upon the river's placid surface, thus completely dispelling one's original conception of their structural unattractiveness.

And who hasn't rubbed elbows with the human freighters who first impress us as outwardly drab — sort of static personalities, hardly worth our time to cultivate? Yet continued contact ultimately reverses the earlier analytical impact of their exterior dullness. We recognize finally that the source of this transformation springs from reflected inner lights of character — character, truly worthy of our emulation.

A squat, smoke-grimed tugboat was particularly fascinating to this shore-line observer. It played an integral part in a dredging feat wherein a channel on the Canadian side of the river was being deepened. The huge, steel barge, used to hold the river-bottom silt, was shaped like a rectangular cake pan. Anchored close by,

the little tug repeatedly co-operated with the dredge engineer's signals. This meant maneuvering the barge into changed positions beneath the crane's oscillating shovel, until it was filled. Then the tug's herculean task resolved into pushing this tremendous bulk of silt to the designated emptying spot. The distance was too far for our binoculars to pick up this operation. But after each disposal, the indomitable small tug came chugging back, the sides of the barge now riding high above the water level.

Symbolic, we thought, of our fellow men **pushers**: Our pastors, missionaries, welfare agencies, club members — all **pushing** for the achievement of some goal. Yet, always, there's the enormous load of silt — prejudice, ignorance, scoffing, tax grumbling, and so on. And all these perverse traits of human nature must be shoveled out and dumped through **conversion** to the idealism, or material urgency, of the project.

Always in view, are the outboard skiffs manned by one occupant. Particularly, over the weekends, the waters are polka-dotted with these fishermen. And while the channels churn unceasingly in the wake of freighters, cruisers, yachts, speed boats, and Coast Guard patrols, the diminutive craft ride the kick-up swells; down into the troughs, up again on the crest of rollers.

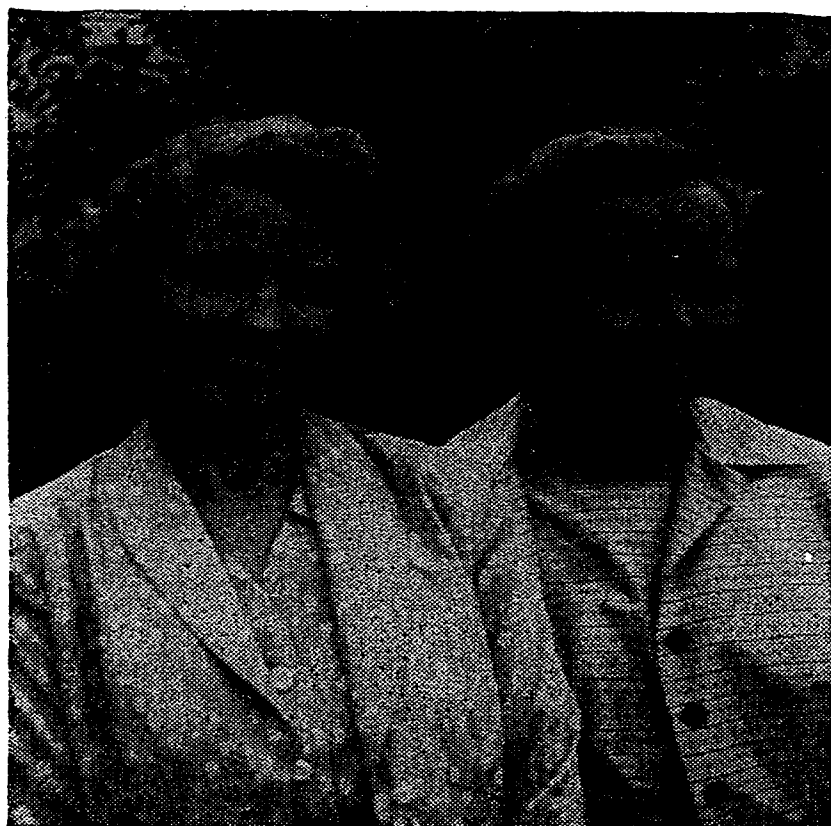
Like the skiffs, we see about us their human counterparts — our fellow men who never quite **pull their weight**. There are those who habitually ride on the swells of stronger personalities, content with low-power initiative, never contributing, never growing knowledgeable of worthwhile values.

We've touched upon what meets the eye — with boats and folks. However, unseen, and the crux of all successful navigation, is the ballast. In boats, it may be material, sand or stones, vulnerable to destructive elements. While in the human vessels, with Christ as the **Spiritual ballast**, the passage may be stormy; but invincible to disaster.

So, ships ahoy, young Christian skip-pers! Your channel markers are lucent. The waters are all yours!

### From Africa to America

Four years ago two young nurses with special training for their new work set sail for the little-known country of Nyasaland. On July 26 they dropped down through the overcast at the New York International Airport to re-enter a world that seemed almost strange to them.



Joan Clement and Beth Severe have been living at Makapwa Mission Station where strenuous nursing and teaching duties kept them pretty much isolated for long periods of time. They have seen significant changes in the buildings where they work and greater changes in the lives of the people they serve. But African life is slow to change. Money is scarce; conveniences taken for granted in our country are still virtually unknown there.

An overnight flight from London brought our friends back to the arms of relatives and back to a wide circle of friends represented by the 14 people waiting for them to clear their baggage through customs. They stepped out into the sunlight of their homeland for pictures and soon were threading their way through a sea of modern cars to the one which would take them to their first speaking engagements in Rhode Island.

There was not much time to talk. Their story will be told later. From the remarks that were dropped one could gather that

Africa had not been left behind by the curtain-drawing magic of transoceanic flight. "What would the African people think if they could see a picture of themselves a minute after it was taken?" "How they would marvel at such a vast number of parked cars in the new pastel shades!" These changes brought a bit of wonderment to the returning missionaries; how much more to the Africans!

Missionaries are much like the rest of us when they leave our shores but they quickly become different. At least we find them different when they return. The more we talk with them, the wider the gap is likely to appear. We are slow to realize that it is we who have stood still while they have daily moved on in rich experiences and new outlooks on life. We are like Abraham's servants left behind at the foot of the mountain of sacrifice. Our eyes are not ready to appreciate the testings involved on their high-level altars. It is not for our missionaries to shorten the measure of their steps to match ours or to halt their progress at our level. It is rather for us to try our best to love as they love and give as they are giving.

### Coming Issues

Conference delegates will be able to pick up copies of this issue of the **Recorder** at Milton, Wis., during the sessions. An extra supply will be hand-carried to the Conference. It is hoped that the issue will be mailed a day earlier than usual to bring the news fresh to all our subscribers.

Those who are unable to be at Milton will find the next issues unusually interesting. The August 26 **Recorder** will have a few Milton pictures and will carry some of the important messages of the early part of the annual denominational gathering. None who are interested in what Seventh Day Baptists are doing will want to miss the news and actions which will be immediately available only in this publication.

Those who receive sample copies of this magazine are cordially invited to become regular subscribers at \$3.00 per year. Join the wide circle of readers who keep themselves well informed by reading the **Sabbath Recorder**.

### SAVED TO SERVE — ITS APPLICATION

By Rev. Luther W. Crichlow

[The following message given by this Washington, D. C., minister on Sabbath morning at the Southeastern Association is presented here in abbreviated form. Mr. Crichlow emphasizes the love motive in salvation and lays stress on developing evangelists in order to make the best application of the theme, "Saved to Serve."]

In this modern day of scientific miracles, why are we concerned with such an old-fashioned theological idea as "being saved"? Today, as in any other day of the history of the Christian Church, we are saved for the purpose of being of service to others. When I was asked to speak on this subject my mind went immediately to the words of the old, old Gospel hymn, "Saved to Serve" by Frank Belden.

Saved to serve in any station,  
Saved to make His goodness known:  
Saved to sing His great salvation,  
Saved to live for Him alone.

Chorus

Saved to serve; no reserve;  
Saved to wear His yoke alone:  
Work and praise, all my days,  
Here and round His glorious throne.

There is a simpleness, a directness of thought, a blunt getting to the theologically simple nub of matters in some of these old Gospel hymns that is sometimes missing in many of our more standard hymns of today. This finding and sharing is, I take it, the application of salvation; and it must be an ever-continuing and an ever self-renewing process.

I should like to center our thoughts around the Word of God as we together consider our assigned subject. For this purpose I can think of no better verse in the Bible than the words of John 3: 17:

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

The genesis and driving force of salvation for ourselves and of sharing it with others is, and by its very nature must be, love. Apart from this root, this motivating force of love, there can be no salvation. If we are going to share our salvation with others, we must love that person or those persons with whom we are trying to share our salvation; and sometimes, especially with some of the people

we have to deal with in this world, that takes some doing. But whoever said that the way of Jesus Christ, of salvation pure and simple, is an easy one?

I want to think with you for a while about how a character from the Old Testament and one from the New Testament were saved to serve, and then to develop with you one of the ways you and I can show to the world that we have been saved to serve.

#### A Prophet Saved to Serve

The character out of the Old Testament . . . shows how a man can turn his back on the life's work God intends that he shall do; he can even try to run away from God. But in the end he winds up doing God's will and thus finds salvation for himself. Have you guessed whom I have in mind? Yes, his name was Jonah. According to his lights, Jonah was a good man, and one who knew how to mind his own business. He was also a prophet of God.

Now Jonah . . . lived in a country in which there was a city the inhabitants of which were wicked beyond compare. The name of that city happened to be Nineveh, but it could just as well have been New York, or Chicago, or Paris, or Vienna, or Hong Kong! There is one consolation I find in our problems of evil today, and that is that men have faced them before. Anyone who thinks that wickedness and evilness in all their nefarious ramifications are strictly modern developments, just does not know his history of the world. God bethought Him that He must destroy Nineveh because of its great wickedness. Does anyone doubt that God can utterly, instantaneously, destroy a city for its wickedness, when we live in the age of mankind when man has the capacity to wipe out a modern city utterly and completely with just one great bomb?

But God does not destroy a people or a city without first giving them ample warning of His intentions and offering them the opportunity of repenting them of their evil ways. In this God is different from us puny mortals. So God wanted, purposed in His heart, that Jonah should go to Nineveh, that wicked city, and warn the inhabitants thereof that they had better change their evil ways or face the danger of extinction. When God insisted, as

often God does insist, Jonah decided to get out of it by running away. But no man can successfully run away from doing God's will. After his experience with the whale, whatever it was, Jonah, without further ado, went and did what God wanted him to do, warned Nineveh of its impending doom, which was all that God wanted him to do in the first place.

But again Jonah, very human-like, got so wrapped up in his preaching of doom that he forgot to love the people to whom he was preaching. When the inhabitants of the city repented them of their evil ways and their city was spared destruction, Jonah got angry with God and sulked. God had to teach him yet another lesson, as He sometimes has to teach you and me the same lesson over and over again. But whether he would or no, Jonah, from his state of salvation, preached repentance and caused wicked people to repent them of their evil ways and thus share in his salvation. I am sure that when he had learned his final lesson, Jonah must have smiled at his own childishness and come to love the people whom he had been an instrument of saving with that outreaching love that passes understanding.

#### A Persecutor Saved

This man started out by hating "those of the way," Christians, if you please. So great was his hatred that he began actively to persecute Christians. Who was this man? Yes, he was Saul of Tarsus, who, when he had been converted, is known in history as Paul the Apostle. Now Paul was a man of strong opinions. Either he liked you very much or else he disliked you. There was nothing of the wishy-washy in Paul's nature, ever.

After reading the life history of Paul, it is impossible for any man to say that there is no such thing as instantaneous conversion. Paul's case is a living refutation of that argument. Instantaneously, in the brief moment it took one sharp flash of light brighter than the noonday sun to occur (and I can understand this figure better after having read of the reactions of some of those unfortunate people in Hiroshima just a little over a decade ago, when the white flash of the first A-bomb burst on the world), and with the

(Continued on page 13)

MISSIONS — Sec. Everett T. Harris



Secretary Harris, right, and Alice Hayward, center, pose with returning missionaries at the airport.

#### Nyasaland Missionary Evaluates Work

By David Pearson

(Rev. David Pearson has written regarding rules of discipline which will apply to smoking on the part of church members. Perhaps we can learn something from our African churches in this matter.)

You will be interested in a recent ruling in regard to smoking. Some of our Christians in the Northern Province use tobacco in some form or another. According to the present ruling they must needs stop during the year of 1957 or find themselves out, with the dawn of a new year. Perhaps this doesn't sound like Seventh Day Baptist polity, but we Europeans here are glad to take such a stand. We have dealt with this problem since my coming. The standards of our Seventh Day Baptist church here are so low that we need to constantly work and seek to present a church fit for the Master's use.

We are happy to report with pride our increase in membership each year, but an over-all increase of 200 says nothing of the hundreds that leave each year.

Dr. Victor Burdick is now fairly well settled in his work. He surely doesn't lack for ideas. He has found his way to the center of activities quickly and is learning along with the rest of us. He is directing some building, teaching three classes with the pastors who are at present with us for training. Of course he is concerned

with medical work, but he is interested in all phases of missionary activity.

Nurses Beth and Joan have finished a hard four years. They have taken their work seriously and have found a place very near the heart of the people. They've found an excellent medium of service — a mixture of medicine for the body and Gospel for the soul. The Africans felt deeply their leaving.

#### Expansion and Growth in Southwest

By Rev. Marion C. Van Horn, Shepherding Pastor

We have hopes of "growth in grace" and in expansion, as well, in the Southwest. Our Association theme was "Growth in Grace" and we were inspired in the sessions under this thought to seek the leading of our God in hopeful outreach. Among the pastors present we had some discussion of forms of publicity. We considered how small a thing sometimes attracts attention. We decided that even an address on an envelope is important so we, in a sense, pledged to always address our letters with the title of the leader and agency and pray that God, who knows the needs and opportunities better than we, draw attention and give inspiration.

Our letters are addressed something like this: The Rev. Ted Hibbard, Pastor, Seventh Day Baptist Church; or The Rev. Rex Zwiebel, Secretary, Seventh Day Bap-



MEMORY TEXT

And almost all things are by the law purged with blood; and without shedding of blood is no remission. Hebrews 9: 22.



tist Board of Christian Education. It takes a little more time, but it may be that our God can use a little more time much better than we realize. This was just among the pastors, but we suggest it to all Seventh Day Baptists.

There is a phase of expansion and outreach we of the Southwest would share with you. The Association from its study of "growth in grace" urged all its churches and fellowships to step out on actual projects of outreach. Each church is to seek out, sponsor, promote, and support its own project. Since the Association other churches have appointed Home Mission Committees and are beginning to reach out and seek new opportunities.

There are possibly opportunities in some Texas cities. There are some members of our churches in Houston. There is a small group meeting in a home in San Antonio. There are at least four lone-Sabbathkeeping families in and near El Paso. Also there seems to be an interest group already forming in Amarillo, around the ministry of a young man, a chaplain's assistant, who has hopes of being a Seventh Day Baptist minister.

We are hoping that our churches may make capital for our Lord's Kingdom as we explore these opportunities that are opening up before us. For some of us here in the Southwest this is a new kind of venture and the way is long. Yes, the way is long. I speak literally. As I sit here in Fouke writing this for Secretary Harris, I think how some of the places I have mentioned are farther from me than Milton, Wis., where Conference is to be held.

Our Southwestern churches are limited in resources, both in material and in personnel. But we do feel that we are increasing in the capacity to receive and to use the Spirit of our God. We ask you to pray with us that we may have the wit and the will to follow the leading of the Spirit in our God-given Kingdom tasks.

WOMEN'S WORK — Arabeth DeLand

Notes from July Board Meeting

The Summer Project Committee reported that the board has assisted with teachers for five Vacation Bible Schools this year. We hope that several of these workers will be at Conference to share their experiences with us and show color slides taken during the Bible School sessions. A moment of silent prayer was observed for the Gospel outreach in all the schools and especially for the two schools yet to be held in Paint Rock and Palatka.

The Nominating Committee reported that there are vacancies on the board for the coming year that it is trying to fill and that the committee will make its complete report in August.

The Conference Program Committee reported plans for the completed program to appear in the Newsletter being sent out the last of July. An article on Conference plans was sent to the North Central Association paper, The Sabbath Candle, at the request of its editor, Mrs. Rolland Maxson.

The Files Committee has completed the new lists of church members, and copies have been mailed to each church as well as to the various boards.

The treasurer reported a balance of \$778.89 in the General Fund and \$52.82 in the Evangelistic Fund. The Mary Maxon gift from Walworth, \$2,969.57, has been placed in a savings account until some project has been decided upon.

A letter from Mrs. Joseph Tyrrell in British Guiana was read thanking us for preparing the mission booklets and requesting a few more copies for use there. Excerpts from a letter from the Nyasaland nurses, Beth Severe and Joan Clement, were read, telling of some of their hopes as they return home on leave.

A complimentary copy of "American Churches and the Negro" was sent to our board by the Christopher Press. It was decided to ask the Christian Culture Committee to study it and see how we could make the best use of it. Our copy of "All the Women of the Bible," to be loaned to any society or individual, has not been requested.

A new scrapbook of pictures of our churches is being prepared by Mrs. Claire

Merchant for display at Conference. We are indebted to Mrs. Garrelt Bakker for taking pictures for us on her recent trip West.

A motion that the president and treasurer be the official Conference delegates of the Women's Board and that their expenses be paid was carried.

Mrs. George Parrish gave a very interesting report of her participation in the meetings of the Southeastern Association at Salemville, Pa., as a representative from our board.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

How Our Youth Got to Pre-Con

I do not mean the mode of transportation. I refer to the many ways in which attendance at Pre-Con and General Conference was made possible for our young people. It is genuinely thrilling to receive a letter from a pastor or an interested person telling of the consecrated efforts put forth by many people.

In some of our churches items were added to the church budget to pay the Pre-Con tuition of all the members of the Youth Fellowship who would go; in another the Ladies' Aid paid the tuition; in another church the youth took over the weekly cleaning of the church during the janitor's vacation; in others the youth have various projects dedicated to raising money to help pay these expenses such as ice cream socials, showing of moving pictures, having scrap drives, and putting on pancake suppers. Some sacrificed attending local Association camps in order to attend Retreat. It is a humbling thought also to know that some of the adults are using their vacation time in order that transportation might be provided.

The Youth Work Committee, which has done a fine job helping with the planning and organizing, is grateful to every person who labored in so many ways to make the 1957 Pre-Con an inspirational meeting.

Gems of Thought

Some of the gems the secretary of the board gleaned from the lectures of Dr. Randolph Crump Miller who taught at the Institute of Religion at Syracuse University in July are these: "The church is made up of hopeful believers who are not

afraid of life or death — a community of forgiven sinners who know that judgment is not evaded."

"Faith is not redemption, but belief in God who redeems."

"The new covenant is the fulfilling of the old covenant."

"You can be an individual Christian only if you are a member of a body of Christians."

These quotations could quite easily be used as topics for sermons, Bible studies, Youth Fellowship meetings, or prayer meetings.

Notice of Annual Meeting

The Annual Meeting of the Seventh Day Baptist Board of Christian Education will be Sunday, September 15, 1957, at 2:00 p.m. in the School of Theology, Alfred, N. Y. All Seventh Day Baptists who have attended General Conference this year are eligible to attend and vote on the election of new officers for the coming year.

Beacon Editor Makes Request

John Harris, editor of the Beacon, Seventh Day Baptist youth publication, requests that the youth representatives in every church get in touch with him in regard to the number of copies needed to serve the interested young people. The mailing list needs revision, which can be done only at the local level. The next issue is already being prepared. Immediate action is necessary. The editor may be seen at General Conference or mail may be sent to his home, R.D. No. 1, Bridgeton, N. J., or, later in the fall, to Salem College, Salem, W. Va.

SABBATH SCHOOL LESSON for August 17, 1957

Jonathan: Nobility in Friendship  
Lesson Scripture: 1 Samuel 18: 3-4; 19: 1-7; 23: 15-18.

for August 24, 1957

Amos: Crusading for Righteousness  
Lesson Scripture: Amos 1: 1; 6: 4-7; 7: 10-15; 8: 4-6.

for August 31, 1957

Josiah: Making Needed Reforms  
Lesson Scripture: 2 Kings 22: 1-2; 23: 1-5, 25.

## Teen Talk

### Dirty Fan Blades

When the weather is hot we like to get in front of an electric fan with its rapidly whirling blades. Isn't that true? Whether we are looking for relief from the sweat of toil or are anxious to enjoy the solid comfort of relaxation, the electric fan seems to be the answer.

There has been some pretty hot weather this summer around where some of us have been. Personally, I have learned that if I can avoid getting "all het up" about the temperature I don't need the fan nearly as much. One of the newspapers had an editorial along that line recently. There is one thing we can do about the heat; we can just tell ourselves we are not going to add to it by getting all steamed up inside trying to fight it. Machines can't take that attitude. One of our printing presses had to stop work recently because the inking rollers went mushy with the heat. Now, they keep fans blowing across the rollers and they don't melt.

Have you ever noticed how dirty the blades of a fan get, and that most of the dirt is on the leading edges or the ends? Why doesn't the centrifugal force of the high speed slip the dust and dirt off the ends? What they teach us in school would make us expect that to happen, but it doesn't. I have just inspected half a dozen fans of different types and all of them collect dirt on the blades whether they are wide or narrow, curved or straight, high speed or low.

Now anyone can figure out that a dirty fan can't push as much air or work as efficiently as a clean one.

I wonder if people trying to lead Christian lives are like electric fans. Our purpose and resolve is to bring blessing to others. One would naturally think that if we are buzzing around at a rapid speed in young people's work, for instance, that we wouldn't have to worry about collecting dirt. If we stop to think, we realize that activity is not a sure way of keeping our lives clean. The moment dirt shows, our Christian work begins to lose force.

What can we do about this situation? If there was no dirt in the air of the room in which the fan works there would

be no dirt on the fan; that's sure. We can do something to keep the air around us clean — perhaps more than we think. The other thing we can do for the fan is to wipe the blades clean every day. Our Lord expects us to take time daily in prayer and Bible study to cleanse our lives of the sins that so easily beset us. Let us stop long enough to be sure that our activity will be efficient — unhindered by dirt.

MISSIONS — Sec. Everett T. Harris

### GREETINGS TO CONFERENCE FROM OUR GERMAN BRETHREN

Hamburg, July 8, 1957.

Beloved Brother E. T. Harris and all our brethren in America and those who meet together at the Conference:

God's Peace! We thank you most heartily for your dear greetings to us and your faithful prayers for us.

We have had many blessings in the past, and again at the beginning of this year. We arranged an evangelistic campaign to which many were invited through tracts and announcements. Pastor E. J. P. Hansen from Copenhagen was requested to preach the Gospel message on this occasion. These meetings were well attended and several new members were won for the Lord and have been coming regularly since that time. We were very thankful for the help from Brother Hansen.

In connection with Brother Hansen's visit to Hamburg, both he and brother Ulf Oldenburg (our pastor here) visited our assembly in Berlin and strengthened the brethren there, which was also a blessing to them. Brother Oldenburg has served all the time and translated the messages. There is a possibility that Brother Oldenburg must go to Denmark to do alternate military service. This is not certain, perhaps he will be free.

May the Lord richly bless you and fill you with all power and wisdom of His holy Will.

The Lord comes very soon to gather His saints, who have sanctified themselves and are expecting Him every moment. This is the content of our message which we preach today.

His Grace be with you.

H. Bruhn.

### SAVED TO SERVE

(Continued from page 8)

voice of God accusing, as it were, Saul of Tarsus became a changed man, Paul the Apostle. Ananias had yet to come to Paul to teach him the way of salvation, but essentially Paul's conversion was completed in the brief span of that one bright flash of light. And Paul himself never tired of telling of that wonderful time when God saved him and anointed him to preach repentance and salvation to all men. Instantaneous conversion was not the way I came to the Lord, and I dare say it was not the way the majority of us gave our hearts to the Lord, but some Christians have found their salvation in just that instantaneous way, and they can remember the day, nay, the very minute of that experience, and who is to say them nay.

All his life long Paul believed he was saved for a reason: to preach the everlasting Gospel to those who needed it to help them rid their lives of the curse of sin. Paul never ceased holding his life up as an example. Thus was I (he continually affirms) an unsaved sinner, blind though I did not know it, fighting against God all the way along, "kicking against the pricks," and there God found me in spite of myself and changed me, and has been using me in His glorious plan for me all my life since. It is a wonderful thing when a man or a woman has labored lifelong in the service of God and knows it and has come to his last hour knowing that he has been faithful, has found and shared salvation with others.

I want to suggest one of the ways, out of many possible ones, that we Seventh Day Baptists can prove to the world and to ourselves that we have been "saved to serve." Now, don't take me wrong. I do not pretend to have the last word on the subject, nor do I think that I know it all. I am merely trying to suggest what I think is a crying need among us, especially among our ministers. Perhaps I can best get at what I have in mind by reading a bit from the Word of God:

And he gave some [to be], apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of

faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Eph. 4: 11-13).

### Our Crying Need

Do you know what, in my humble opinion, I consider to be the crying need among us as a people, as far as our ministry is concerned? Among our ministers we number some fine and consecrated apostles (or ones sent), and prophets (or forth-tellers, or preachers), and pastors (or shepherds of the flocks), and teachers, but we are woefully lacking in evangelists (or declarers of the good news). And that, I submit unto you, is the present crying need among us as a peculiar people; we need urgently, most desperately, strong, God-filled, God-guided, God-blessed evangelists, men who can (and will dare to) stand up before this present generation and declare, "Thus saith the Lord," and mean it, and not feel ridiculous in so speaking, and be listened to, with or without respect, but be listened to! And don't let me be misunderstood. I don't mean male evangelists only. If there should be women who feel gifted and called to be evangelists, and have counted the cost, and are willing to pay the price required of consecrated women who would lead out as public ministers, then I mean my words for them also. I do not care where our evangelists come from, or what their sex is, if only they have the gift from God, feel called to be evangelists, and are God-filled, God-guided, and God-blessed.

And what do I mean by "evangelist"? I mean a man or a woman called and gifted as I have just described. I mean a man who can and will go into a town or a city where there is no Seventh Day Baptist church and in five or ten years raise up a strong church. By evangelist, then, I mean a church-builder. I mean men such as Paul the tentmaker, or Peter the fisherman, or John Wycliffe, or Charles Wesley, or Dwight L. Moody, or Billy Graham of our own day, men who, as they traveled about, raised up congregations which endure, having been solidly grounded in the Word of God. I am not an evangelist, but I have earnestly coveted that gift all my life long, and never as much as now. By evangelist, or church-builder, I mean a man who has the gift from God, just like

genius on the violin is a gift; it cannot be acquired, or bought, only developed. It has to be innate, as is the ability to stroke a home run in a major league baseball game. A Ted Williams or a Joe DiMaggio is born, not made. A Billy Graham is born with the gift, though he may have to work hard to develop his talent to its fullest extent.

Now that we have agreed what an evangelist, a church-builder, is, and that his is an innate gift from God, do I hear you ask where we are going to train our evangelists? I reply to your question by asking you a question in return, where are we going to train our evangelists but in our School of Theology? If it is worth while for us to continue our separate existence as a denomination, it is eminently worth while for us to continue to train our own ministers in our own school. Our schools of higher education were originally founded with the primary purpose in mind to train our own ministry. Have we so soon forgotten our original purpose and is that original reason for separate existence any less important today than it was in the yesteryears? I think it is not; I pray God that it is not so.

Let me ask another question. Why do I say the crying need among us as a peculiar people is for evangelists, or church-builders? Do you know what the great General Motors Corporation is organized for? It is not organized primarily to make cars or to sell cars, much as we might think it. General Motors Corporation is primarily organized to make money, to pay dividends to its stockholders. Why are we organized as Seventh Day Baptists? I certainly hope we are not organized primarily for the purpose of making money. God forbid that. I certainly hope that we are not merely to hold our young people loyal to the organization founded by their forebears, laudable and necessary as that is. Seventh Day Baptists should be organized as an effective method of finding salvation for themselves and then for reaching out to others and sharing with them the salvation they themselves have found. One effective means of sharing our salvation with others is to build new churches and strengthen old ones; and to build new churches we need men who have the genius for doing that task. The

great corporations of our day never for one moment lose sight of their purpose for being. We should never for one minute forget why we are a people and we should be building, else we will go out of existence, as have the majority of the Seventh Day Baptist churches in England.

#### Characteristics of the Evangelist

Now let me summarize by outlining for you several characteristics of spirit I think an evangelist, or church builder-upper (permit me to say), should have. First, he should have a personal and saving knowledge of the Lord Jesus Christ and what He can do for sinful mankind. One cannot give to another what he himself does not possess. Until his cup is full and running over, our evangelist cannot impart the gift of grace unto others. For another thing the evangelist should have a passion for souls, as the language of theology puts it. With Jonah and the Apostle Paul, the evangelist should have the awareness that he personally has been called upon by God to share the everlasting Gospel with others. In a word, he should have the sense of mission, that he is one sent by God to preach repentance to a sinful world. In the third place, the evangelist should be a little on the conservative side, theologically speaking. I am sorry to say it, but if you will look back through the history of the Church you will note that no great liberal in theological thought has likewise been a great evangelist. With a well-developed awareness of an impending judgment, no strong evangelist has time to hem and haw; and yet, especially among us Baptists, our evangelist must not blind himself to the fact that other Christians have the right to differ with him in their thinking and are to be respected, nay even loved, for their difference.

In the fourth place, the evangelist should know intimately and love his source of wisdom and power and knowledge of God, the Holy Bible. I care not what version of the Bible he prefers, as long as he reads it, studies it, uses it as his primary source material, and quotes it in his sermons. We Protestants are a people of the Book, and our evangelist should first of all know his Bible and he should teach others to know it and love it. He should be able to say, "Thus says

the Bible," "the Word of God says," "Jesus says," "God speaks thus!"

In the fifth place, the evangelist should have a knowledge of human nature and its frailties. Men in the generic sense being what they are, just ordinary human beings, our evangelist should not expect to make angels of them. God created a special class of beings to be angels; man God created "a little lower than the angels" (Ps. 8:5). Our evangelist would do well to learn this lesson early in his career. He must learn to love men as they are, not as he would have them be.

A sixth characteristic the evangelist should have is the capacity for hard and sustained endeavor; he should have common sense, but along with this he should be able to work hard for long hours and like it.

And in a final place, the evangelist needs to possess a saving sense of humor. With this, nothing can separate him from the love of God; without it, I fear for him. There will be more than one time in his career when only a sense of humor, an awareness of how utterly ridiculous he looks in a particular situation, can save him and make his peculiar ministry all the more effective. Who knows but what there may be some young person here this morning who will awaken to the fact that from his birth he has been called to be an evangelist.

Let me add one little thought here. I hope our evangelist will have the good sense to be original in his thinking and ideas and actions. I have stressed the fact that we Protestants should be a people of the Book. But there is a book that I hope he throws away; and that is the book our evangelist will get thrown at him when we older ministers and other important and long-established church officials tell him that this is the way we have always done things, or that our forefathers did thus and so in just precisely this fashion and, therefore, this way of doing things is forever sacred and should not be changed. I hope our evangelist will have the good sense to throw this book away, while continuing to hold on to the Book, the Holy Bible. When, therefore, we say it can't be done, I hope our young evangelist will reply: "But, Grandpa, I've done it already!"

### Italy and Nigeria A Possible SDB Connection



During the past few months the secretary of the Tract Board has had a lively and very satisfactory correspondence with a young Sabbathkeeping Baptist evangelist of Milan, Italy, Roger Cazziol. He is a well-educated man with a

B.S. degree in agriculture, missionary experience in Kenya and Uganda, Africa, where he lived native style doing humanitarian and evangelistic work in those strife-torn countries. He still carries on correspondence with some of the "intelligentsia" of the former Mau Mau leaders who were converted through his efforts.

Mr. Cazziol, having a desire to continue missionary work somewhere in Africa and having heard of the Sabbathkeeping churches that have sprung up in Nigeria, was drawn to that field and has been seriously investigating the possibility of encouraging that work at practically no cost to our denomination. At this point the executive secretary of our Conference and the Planning Committee enter the picture because they are charged by Conference with administering a three-year probationary period for the churches in that country seeking affiliation with our denomination. The correspondence headed up by the Tract Board is now shared with that committee through the executive secretary. Those who have seen the correspondence and have checked with people in this country who know Mr. Cazziol intimately have been deeply impressed.

Arrangements have been made for him to confer at length with K. Duane Hurley, president of Salem College, on Monday, August 19, at Venice, Italy. He also plans to visit Rev. James McGeachy and the Holland churches in September. The two strongest leaders of Seventh Day Baptist work in Nigeria, with whom Mr. Cazziol has corresponded, express a great desire to have him come there to supervise the work. The man has an amazing comprehension of American church life and



literature. He is equally at home in French and other languages. His letters reveal an unusual balance between social, ecumenical, and evangelistic interests.

#### NEWS FROM THE CHURCHES

DE RUYTER, N. Y. — Our church co-operated in the pulpit exchange for Sabbath Rally Day in May. Pastor Victor Skaggs came here while Pastor Swing was in Adams Center.

There were some pleasant "get-togethers" here, when the menfolk painted most of the interior of the church. The ladies helped with the cleaning and served dinners at noon.

We were greatly blessed by having Central Association convene with us the first part of June. Sabbath morning the church was filled to capacity and chairs added. The attendance was very good at all the meetings. Besides those attending from the five churches of the Association and vicinity, it was good to have with us the Rev. Duane Davis and family of Lost Creek, W. Va., Mrs. Doris Fetherston and Mrs. Marilyn Merchant of Battle Creek, Mich., and the Rev. Paul Maxson of Berlin, N. Y.

Pastor Swing attended Eastern and Southeastern Associations as the delegate from the Central Association. In his absence the deacons and the Ladies' Benevolent Society took charge of the church services.

A union Vacation Bible School was held in co-operation with the Federated Church this year with an enrollment of 121. There were 6 teachers, 7 helpers, a business manager, and a director. A large attendance at the closing demonstration showed a fine community spirit.

Six young people accompanied the pastor to Camp Harmony at Redwood, N. Y., for six days of worship, study, fun, and inspiration. They gave good reports at the church service Sabbath, July 20. Those attending were Nancy Brannon, Linda Burdick, Gretchen Swing, Frederick Schule, Richard Burdick, and Howard Meldrim. — Correspondent.

Unless we form the habit of going to the Bible in bright moments as well as in trouble, we cannot fully respond to its consolations, because we lack equilibrium between light and darkness. — Helen Keller.

#### More Bumper Cards

Again this year the publishing house at Plainfield printed large bumper cards and distributed them free of charge to all churches for the use of those going to the Seventh Day Baptist General Conference at Milton, August 13 to 18.

It is possible that many drivers failed to take advantage of this means of advertising our denominational gathering. More of the cards will be available at Conference for the return trip.

Another bumper card usable at any time will be available at the Tract Society's display. A smaller, luminous card (15" x 4") in orange and black, this card bears the words,

"The 7th DAY is the Sabbath of the LORD."

These were ordered from a friend at a cost price of 25 cents and will be sold on a first-come, first-served basis. Stick one on your bumper and let the Sabbath light shine.

#### Births

Burdick. — A daughter, Jan Ellen, to Robert E. and Mary P. Burdick of Syracuse, N. Y., on June 9, 1957.

Sheppard. — A son, Jeffrey Mark, to Mark and Arah Mae (Davis) Sheppard of Shiloh, N. J., on June 30, 1957.

#### Obituaries

Conyers. — Col. James Bennett, age 65, died in the Naval Hospital, Pensacola, Fla., April 17, 1957, of a heart attack, after a very brief illness. He and Mrs. Conyers were on a tour of Florida.

He was a native of Cartersville, Ga., and served in France during World War I as an artillery captain. He bought a place known as "The Reservation" at the foot of Yonah Mountain near Cleveland, Ga., where he was instrumental in organizing in 1937 the Yonah Mountain Seventh Day Baptist Church.

He was recalled to active service in World War II, and later served as a colonel in the legal department at the Pentagon, during which time he was active in the Seventh Day Baptist Church in Washington. In October, 1956, he returned to Cleveland.

He is survived by his wife; a daughter, Capt. Madge Conyers, now at Frankfurt, Germany; and two brothers, John L. and C. T. Conyers, both of Atlanta, Ga.

Funeral services, with full military honors, were held at Arlington National Cemetery, Washington, D. C. — C.A.B.

AUGUST 26, 1957

# The Sabbath Recorder



#### The Conference at Worship on the Sabbath

Pictured above is part of the second service held on Sabbath morning in the Milton College gymnasium as part of the Seventh Day Baptist General Conference. One of the largest audiences of recent years, this congregation gave more than three times more money than usual to the World Mission work of the denomination. See stories inside.