

The Sabbath Recorder

Sabbath, July 20, was memorable. Mrs. Robert Henry called upon her reserves among the young people and together they conducted an inspiring church service. Leona Sloan presented the Scripture from 1 Corinthians 12. Prayer was offered by Marjorie Lewis and Mrs. Henry brought the children's message. Albert Withrow, Jr., favored us with a trombone solo, "Somebody Knows." Ellis and Marjorie Lewis shared the pulpit with telling sermonettes on "Love." Songs for congregational singing were selected that day from the Sabbath School Hymnal.

The closing sermon of the month was appropriately "God's Men" preached by William Rymer. He drew heavily from Hebrews eleven.

Heartening reports from camp reassure us that God's Word is not returning unto Him void but is accomplishing His good pleasure. We are also rejoicing in the prospect of soon hearing firsthand from Joan and Beth what God hath wrought in Nyasaland.

FRIENDSHIP, N. Y. — Our pulpit was filled on pastors' exchange Sabbath by J. Paul Green, pastor of the Second Alfred Seventh Day Baptist Church. Our pastor was at the Second Alfred Church.

July 8-19, the Community Vacation Bible School was held. Sixty-one pupils were enrolled in the five classes. Twenty-three had perfect attendance. Pastor Zwiebel and Mrs. William Davidson taught the Junior class. The closing program was held in the Seventh Day Baptist Church.

Pastor and Mrs. Zwiebel were gone two Sabbaths in August. On August 10, Kenneth Davis, of Alfred, supplied the pulpit and on August 17, we met with the Richburg Church at Richburg and Rev. Ivan Mathewson of the Friendship Congregational Church gave the morning message.

The Sabbath following Conference, two of our delegates to Conference, Pastor Doyle Zwiebel and Mrs. Gertrude Burrows, gave reports of the Conference meetings which they attended to a union service of the Nile and Richburg Churches at Nile. Following the morning service a "fellowship luncheon" was served to forty-three in the church parlors.

— Correspondent.

Marriages

Husselbee-Smith. — Charles Parker Husselbee, Bradford, R. I., and Shirley May Smith, daughter of Mr. and Mrs. Kenneth Smith, Pawcatuck, Conn., were united in marriage at the Pawcatuck Seventh Day Baptist Church on Sabbath Day, July 20, with her pastor, the Rev. Charles H. Bond, officiating.

Obituaries

Bee. — Bertha Jane Loofbourrow, daughter of William Wade and Martha Lemasters Loofbourrow, was born in Dark County, Ohio, June 25, 1874, and died June 12, 1957, at Sampson, Wis.

On October 22, 1896, she was united in marriage with Raymond N. Bee and moved to the North Loup vicinity where she became a member of the North Loup Seventh Day Baptist Church.

To this union was born four sons and a daughter. Surviving is the daughter, Mrs. Ralph (Esther) Loofboro of New Auburn, Wis.; a nephew, Wade Loofbourrow of Yreka, Calif., who was brought up in her home; two sisters: Mrs. John Chatfield of Ord, Neb., and Mrs. Frank Holman of La Mesa, Calif.; one brother, W. C. Loofbourrow, of American Falls, Idaho; a grandson and a number of nieces and nephews.

Services were conducted by Rev. Don Sanford in New Auburn, Wis., and by Pastor Mynor Soper in North Loup, Neb. Burial was in the Hillside Cemetery, North Loup, Neb. — M.G.S.

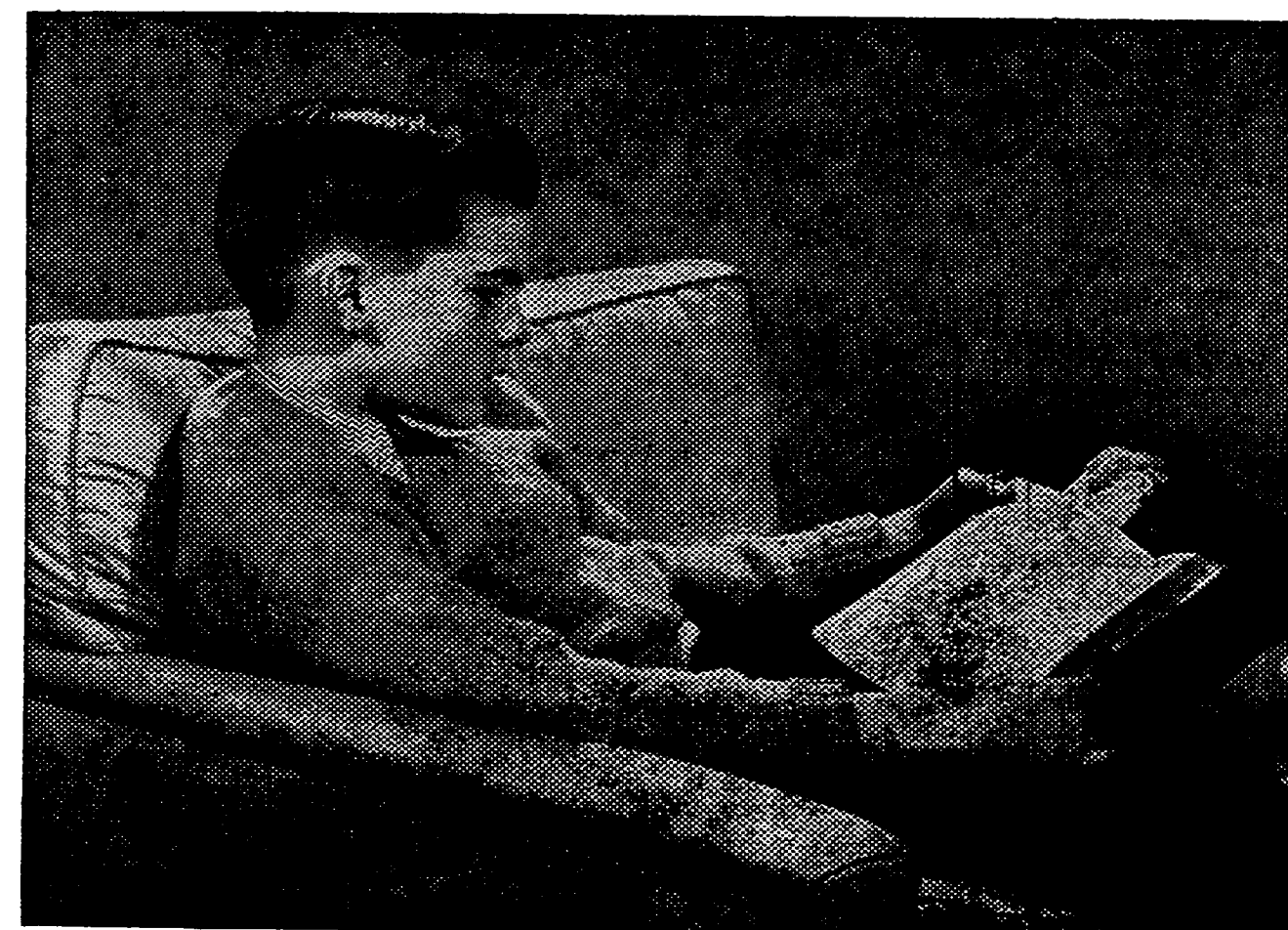
Stillman. — Ruth Ann, daughter of Adelma and Mary Coon Stillman, was born September 22, 1888, at Utica, Wis., and died August 1, 1957, in a Madison, Wis., hospital following a brief illness.

Miss Stillman's early years were spent in Nortonville, Kan., where she attended the elementary and high schools. When she was eleven years old she was baptized by the Rev. George W. Hills and joined the Nortonville Seventh Day Baptist Church. Following high school she moved with her family to Milton, Wis., where she attended Milton College and received her degree. She dedicated and devoted herself to the education of youth, through the teaching of biology and related subjects, for forty years.

Ruth was a member of the Milton Seventh Day Baptist Church and was loyal in her support of it though living in Madison.

Surviving are a sister, Rose, of Milton; three brothers: Clair, of Wauwatosa, Wis.; James, of Houston, Tex.; and Theodore, of Montebello, Calif.; an aunt, Mrs. James H. Coon, Milton; six nephews, and five nieces.

Funeral services were conducted in the Milton Seventh Day Baptist Church on August 5 by her pastor, Rev. Elmo Fitz Randolph. Interment was in the Milton Cemetery. — E. F. R.



A Bible-Centered, Bible-Minded People

At the Sabbath Eve prayer meeting just prior to the recent annual Conference, the Rev. Elmo F. Randolph, pastor of the largest Seventh Day Baptist Church in America (Milton, Wis.), stated: "We are a Bible-centered, a Bible-minded People." When the boys of America are found reading their Bibles for the love of the Book and when the parents of the boys show how much the Bible means to them, then better times will come to the home, the church, and society.

The Sabbath Recorder

First Issue June 13, 1844

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

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Terms of Subscription

Per Year \$3.00 Single Copies 10 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.

Published weekly (except August when it is
published bi-weekly) for Seventh Day Baptists
by the American Sabbath Tract Society,
510 Watchung Ave., Plainfield, N. J.

Second class mail privileges authorized at Plainfield,
New Jersey. The Sabbath Recorder does not necessarily
endorse signed articles. All communications should be
addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., SEPTEMBER 9, 1957

Vol. 163, No. 8

Whole No. 5,758

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Every denomination has its behavior patterns and must have printing facilities to make them known. If we believe in total abstinence we can't expect to read much about it in Life which receives \$12,000,000 revenue from liquor ads. Newspapers cannot be expected to tell the truth about cigarettes and lung cancer. If we want to tell the truth we need periodicals that are unfettered by advertising revenue. — Notes from a lecture by Dr. Benjamin Browne.

Field Notes at Camp Drum

The Trees of the Field Shall Clap Their Hands

An area of open fields and second growth woods surrounded a company of men on Pine Plains. The fields were sandy, the soil poor, with wiry grass and small clumps of hardy trees.

The remains of the original pine forest were there if one looked closely, a few wasted stumps of long-dead pines. More frequently all that could be seen was a cluster of weather-whitened surface roots scattered by the careless boots of soldiers intent upon their training — skeletons of stumps circling the flattened mounds where small bushes were now growing. No plow had ever turned that soil. Once the lumbermen of previous generations had felled the trees, nature had been allowed to take its course in raising up feeble successors to the fallen monarchs.

Here stands a wild cherry tree 15 inches in diameter with spreading branches covered with fruit not much larger than a pinhead — pin cherry, they call it. Looking closer we see that the tree has its beginning three and a half feet above the ground in the middle of a pine stump, the outer tattered shell of which had remained quite intact through all the years of the growth of that tree. Stranger still was a second tree seeking sunlight beneath the limbs of the cherry. This was a four-inch birch also drawing its nourishment from the rich soil within the stump. The white-barked birch had to grow at an angle. It could not balance itself but must depend on the larger living tree for physical support. This it achieved by winding its roots around the base of the trunk and the taproot of the cherry. So they stood together rooted in the past, living in the present, and secure for the years to come.

This was not all. In the thick shade of these two trees, on the remaining brown soil of the ancient tree, sprang up various annual flowering plants normally found only in the thick-wooded areas, certainly not in the surrounding barren field. Again among these plants was a little evergreen tree, a hemlock of two or three seasons. In all probability, the fully mature cherry tree will die within a few years. The little

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hemlock will continue to grow and may eventually rise above the birch, which by nature and environment will spread out rather than reach skyward.

Here perhaps is an unusual lesson of human life and the provision of God. In a time now far distant in the ancient past, a tree, so to speak, was planted on this earth when the Son of God came to dwell among men. He gave His life for the eternal benefit of all who would believe on Him. From that death came life. Believers are rooted and grounded in Christ. In every generation stalwart trees of faith rise up. They are not to be compared with the mighty one who went before but they bear fruit according to their ability — men with rich lives in the midst of a barren land. They may be classed as the strong who "ought to bear the infirmities of the weak." Their well-rooted faith gives them a certain degree of elevation as spiritual leaders. The slender white birches of lesser stability cling to them like children to a mother's skirt. Support and security may come in some measure from older church members but our souls' nourishment must come from Christ.

Sometimes we feel insignificant like the tiny hemlock. Others may seem to be far ahead of us and much better grounded. But when the leaves fall in the winter and the decaying branches become more noticeable on the larger trees, the evergreen quality may become more and more apparent and the promise of a bright future may give us courage. If we thrust down our roots into the pungent, rich soil from which the others grew, we may in due time attain in maturity what will be both graceful and useful to our generation and to our Lord.

In Ontario, Can., every motorist receives with his license plates a blotter containing scientific information about alcohol, showing that for 2 to 4 hours after drinking one average highball or a pint of beer, normal reaction time is slowed from one-fifth to two- or three-fifths of a second. At 35 miles per hour this means 20 to 30 feet on the road as compared with 10 feet.

Climax of New York Crusade

New York's greatest evangelistic crusade which continued with mounting attendance for a record of 16 weeks came to its climax Sunday night, September 1. The city authorities co-operated with the Protestant Council in permitting a great mass meeting on Times Square (42nd and Broadway), the street corner often called the Crossroads of America. There Dr. Billy Graham preached his closing sermon to an audience estimated at 120,000. From 7:30 to 8 p.m. the service was televised by ABC as a public service. All previous television showings of the Crusade had been on time paid for by the supporters of the meetings.

The announcer described the meeting as taking place in a great cathedral of traditional shape. The audience crowded the walls of the "cathedral" farther than eye could see in two directions. Broadway was barricaded perhaps as far down as 34th Street. The flashing neon signs of theatres and places of amusement picked up occasionally by the cameras reminded the audience that it was not ordinarily a cathedral. In contrast to the beautiful singing of George Beverly Shea and the earnest preaching of Billy Graham one could also see occasionally a big bus silently gliding behind the speaker's platform. The life of the city had to go on even as so much of it stood still to hear the Gospel of salvation. Dr. Graham said it was the biggest audience he had ever been privileged to address. He spoke on love and emphasized that the only way one could love God was to love His Son.

Results of such a street-corner meeting could not be tabulated or counted as in Madison Square Garden. The call, contrary to the evangelist's usual procedure, was general, including both first decisions and rededications. The decisions made in the hearts of individuals as a result of the moving of the Holy Spirit are recorded in heaven and will be manifest on earth as time goes on.

We do not attempt here to evaluate the whole Crusade. Though we have attended quite a few meetings and have watched a number of the TV programs we have not

been close enough to know many of the inside stories. Books will be written about the campaign. It will go down in history. Thousands upon thousands over a period of generations will doubtless look back with gratitude to changes in their own lives or the lives of parents, relatives, and civic leaders. The campaign has not ended. There will be a great follow-up of personal visitation and regatherings of those who have found salvation. We trust that out of this new interest in the Bible many will find the Sabbath of the Bible.

Conference Action

Regarding Nigeria

When the General Conference adopted the recommendation of Commission (No. 7) relating to a new policy of nurturing denominational interests in foreign countries where we do not have American representatives working, it, in effect, took action affecting the interests in Nigeria which have been officially before us in recent Conferences. (This recommendation of Commission, as adopted, appears on page 12 of the September 2 Recorder.)

Further specific action was taken regarding Nigeria when the Committee on Reference and Counsel reported its recommendation concerning the request of the Planning Committee that the General Conference reconsider the matter of the probationary period for Nigeria and assign the matter to the proper board or agency. It had been the thought of the majority of the Planning Committee that it should not be within its province to supervise a probationary period especially if (as Commission suggested) we no longer use the words "recognition," "accreditation," or "approval" when referring to churches outside our own General Conference. We are now to list in our Year Book as a fourth category "Other Seventh Day Baptist Conferences and churches from which we receive statistical reports." The final action of Conference in regard to the church groups in Nigeria was to consider them in this class.

This is the way the action developed, according to the tape recording of the business. The Planning Committee's request was referred to the Committee on

Reference and Counsel before discussion on the floor. That committee recommended that the Planning Committee be relieved of administering the probationary period and "that this matter be left in the hands of the Tract Society for promotion." When this came to the floor of Conference Albyn Mackintosh moved that it be not adopted.

Secretary Harris of the Missionary Board expressed the view that the Nigerian work should be in the hands of the Tract Board because it was still in that phase of development in which the Tract Board could render the available service. Mr. Mackintosh expressed the view that the adopted action of Commission virtually did away with the idea of a probationary relation to our General Conference. He further pointed out that although official correspondence is the responsibility of the corresponding secretary she has the authority to ask the appropriate persons to carry on such correspondence as is necessary leading up to any official correspondence. He felt sure that as far as Nigeria was concerned Mrs. Fetherston would ask the secretary of the Tract Board to continue the bulk of the letter writing to that field.

On the basis of these remarks the above-mentioned motion was passed with a light and fairly closely divided vote. Therefore neither the Planning Committee nor the Tract Board is charged with carrying forward the probationary period as such for the so-called Seventh Day Baptist churches of Nigeria. It is hoped that they will continue to send statistical reports of their progress and that in the providence of God they may eventually be organized as a separate Nigerian conference. The executive secretary has already sent official correspondence to the two generally recognized leaders informing them of the action of Conference and the continuing prayers of our people for their spiritual growth. She has also asked the secretary of the Tract Board to carry on the regular correspondence with the field.

Recorder readers will be kept informed of significant developments in Nigeria. In an early issue it is expected that there will be an interesting report of the day-long conference of Dr. K. Duane Hurley with

MINISTERIAL SUPPORT

This clear-cut message given by the chairman of the special committee seeking better ministerial support deserves a careful reading.

By George E. Parrish

An old deacon once prayed, "Lord, keep our minister humble and we will keep him poor." I hope that is not the thinking of this denomination, but in reviewing the salaries our ministers are paid we cannot help but wonder if perhaps we do think along that line. This problem of ministerial salaries is one that we had better face realistically. I firmly believe that our part in the Kingdom of God depends to some degree upon it. We have a work to do and we cannot do it without the ministers and their guidance and their help. And if we do not pay them for their services we cannot blame the minister for going to some other field of endeavor.

I think our part in God's Kingdom depends upon this matter as well as others. It has been said God has no hands but our hands. That is true, but He does have other hands than Seventh Day Baptist hands. If we don't do our share someone else will do it and we will be deprived of the privilege and the opportunity of serving God. Our people have no right to expect the minister to lead them and serve them unless they are able to give to him the necessities of life to which he is entitled. We cannot expect the minister to live by faith unless we as a people give by faith. As a result of not paying ministers a living wage I believe we are losing them to other fields of endeavor.

The Committee on Ministerial Support found that the average pastoral salary

Evangelist Roger Cazziol at Venice, Italy. As noted in the August 12 issue Mr. Cazziol, a Sabbathkeeping Baptist with missionary experience in other parts of Africa, is keenly interested in seeing what he can do to build up the native Seventh Day Baptist churches in southern Nigeria. His correspondence, his tape-recorded greeting sent to Conference, and the quality of his American references all indicate a remarkable personality and an unusual willingness to serve a cause without financial guarantees.

annually received from the local church plus denominational help, if any, is \$2,313. That is the minister's annual wage. How many of you get more than that per year at your job? Eleven pastors receive a car allowance, the average being \$415 annually. Over half the ministers reporting a car allowance indicated it is not enough to carry their church-driving expense. The total of all income plus rental value of parsonage, plus gifts and other allowances averages \$3,150 annually. That being the average, you can see that there are many pastors receiving less than \$3,000 per year. Still we expect them to remain in the ministry, to lead us, and to serve us and at the same time support a wife and family. How do you expect them to do it?

Over half the reporting ministers do not feel able to afford to spend full time on their church work because of insufficient income. Therefore, we are defeating our purpose when the minister has to work at some other job in order to support his family. Generally speaking, people will give better if they are aware of the need of any situation. Therefore I believe our people should make it their business to look into the pastor's plight and look at his living conditions, his salary in comparison with your own. I do not mean that the minister has to live on an average-level living plane with the people but I believe we are trying to look at the minister and to think that if he has an automobile to drive, if he has a refrigerator, if he has a television set, then he is getting along all right. You don't have to worry about him. We should not judge the minister by his apparent, and I emphasize the word "apparent," standard of living. Let's pay him for the services he renders to God and to us as a people.

It is difficult to know the inner thinking of a minister, of course, but consult with him! Couldn't each church have a committee, maybe the board of trustees, maybe the board of deacons, someone to discuss this problem with him? Let him air his troubles. Goodness knows, he has them financially as well as in other matters. Help him with them. Let him be open and frank about it and you as a people open and frank about it. Try to understand



Almost hidden by the trees even when they are without leaves, the three principal buildings of Milton College can be picked out in this aerial photo. Showing most prominently is Whitford Memorial Hall, left-center, which houses the library and science departments. In the center rear is the gymnasium where the mass meetings and business sessions of the Seventh Day Baptist General Conference were held from August 13-18.

his situation. Remember that when he has to buy groceries, when he has to buy clothing for his family, it costs him just as much as it does you except in a very rare situation, for there may be some small discount for the clergy. In our survey I think we found one place where there was a discount granted.

A Word to the Pastors

Now then I have been talking to the people. Now let me talk to the pastors. These remarks are my own and do not come from the Committee on Ministerial Support. They are made in my own thinking and it may be well for you to realize that I am a relative newcomer to this denomination. I have no tradition, no set of denominational ethics, nor any Seventh Day Baptist background. This is what I see in my own mind and from my own observations. The minister has a responsibility. He should be a man among men in his community. He should be a man that other people can look up to. He should, therefore, present a good appearance at all times. The minister can present a good appearance in the hayfield as well as in the pulpit. I think that is important.

I would suggest you stop feeling sorry for yourselves. It is my observation that many pastors think, "Woe is me. I am a pastor and nobody cares what becomes of

me." Let's get out of that attitude. Be aggressive. Hold your head up and work hard. I shouldn't have to tell a pastor to pray, but maybe you should pray for a feeling of security. Maybe you should pray for the ability to see your plight and to work through it. Accept your responsibilities and your opportunities to serve an unlimited field.

I was discussing with one of my committee members the fact that he and I being in business have something to look forward to. We have a place to which we can climb. We do this job well so our employer will give us a better one and we can go up. I made the remark that that is not true with the minister. He challenged me on that statement and I am glad he did.

Your possibilities are unlimited. The world is your field. There is no place where you need stop. It is largely up to you as your ability leads you. There is no confinement to the message you have. Don't ever think that your field is limited. You have the world.

I would suggest to you that you do everything in your power to be worthy of support. It has been my observation that our pastors and ministers spend entirely too much time wrangling among themselves on theological questions. You are

all Christian men. You have a Christian responsibility to God and to those people you serve. Can you not come together on common things that you do believe in and forget the differences, the theological questions? I dare say a very small percentage of your parishioners are too much concerned with theology. They are looking for a Christian man to lead them closer to God and I believe that when you do not make that apparent — when there is this wide difference of opinion among you — you are missing that opportunity to lead men closer to God. That is your calling. It should be foremost in your minds at all times.

Therefore, I think this is concerned with ministerial support. If the people see you giving your all to the Kingdom of God, forgetting your petty theological differences (which to laymen seem petty — to you they are not), see that spirit of love and concern for your fellow man in you, they might conceivably be encouraged to give you more money. I think it is just human nature for people to pay the pastor more if they like him. We laymen, being human, find it difficult sometimes to see that love in your heart unless you display it in your everyday life and in your association with other ministers as well as with your people.

I think perhaps this may be one way that we may be losing young men in the ministry. A young man, like myself for instance, if I had felt the calling to be a minister, this dissension, division among you ministers, might well have been a determining factor in whether or not I chose to be a minister. It could be extremely discouraging.

We have the problem of part-time work and I realize there is no answer to it right now. In some cases it is absolutely necessary but it is a problem that we must solve. The churches and pastors who have that problem at home should meet about it, should pray about it, and someone take the initial step. The pastor can't afford to live on the salary you pay him so he has to work outside. He works outside, so he cannot spend full time building up your membership and your spiritual welfare and instilling in your hearts the desire to do more. Therefore, it is a circle — one

MEMORY TEST

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. 22: 14.

Blue-Law Enforcement Backfires

A friend in Minneapolis, Minn., has called to our attention a high-lighted item on the "Window on the World" page of the September issue of *Eternity*. The editors introduce it as an attempt to enforce Blue Laws which backfires on legalistic Christians. We reproduce it without comment for our readers, calling attention to the editorial statement at the end.

The attempt of the Lord's Day Alliance to ban Sunday baseball in Vancouver, British Columbia, has brought an announcement from enemies of the Blue-Law, that they will swear out warrants for violation of the same law and will close golf clubs, the symphony concerts, sight-seeing buses, soft drink stands in the parks, all transportation, drug stores, radio and television stations, the city's zoo, and the renting of rowboats on a park lake. The Vancouver Sun published an editorial expressing the hope that the police would attempt this total shutdown, saying, "It will strip the hypocrisy from the way the Lord's Day Act has been enforced in British Columbia. It will spur the Alliance on to greater puritanism — and its own ultimate defeat." Situations like this always arise when Christians fall into the error of legalism and seek to force so-called Christian principles on an unregenerate world.

thing follows the other. Someone has to set forth in faith and break that cycle. Have a prayer meeting. Have a series of prayer meetings. Pray for each other. In some way resolve this thing where the minister cannot, where it is impossible for him to spend full time because he has to live. This we must remember: he has to live, too. We do face a problem but it is not a problem we cannot solve. We need devotion, consecration, the desire to see the problem, and then pray for God's guidance. With this help, this problem can be solved. We can overcome it and we will go forward.



The Junior and Junior Hi Conferences met together on Thursday morning in the Methodist Church to hear our Nyasaland nurses. This picture was taken on the lawn in front of the educational building of the church.

Junior Conference

Junior Conference, held in connection with General Conference, was planned and supervised by Mr. and Mrs. Eugene Fatato. It was held in the Milton Seventh Day Baptist and the Milton Methodist Churches. A well-rounded program of devotions, singing, stories, and recreation was featured each day. The theme of the conference was "On the Trail with Christ." There was a total registration of 73 youngsters with an average attendance of 53. An offering of \$10.50 was given during Sabbath morning worship for Our World Mission.

Those who gave freely of their services were Mrs. Ruth Bennett, Miss Estrellita Hibbard, Montie Slusher, Rev. and Mrs. Paul Osborn, Mrs. Lettie Bond, and Mrs. K. Duane Hurley. Others who appeared on the program were Miss Joan Clement, Miss Beth Severe, Floyd Coalwell, Rev. Paul L. Maxson, Rev. Rex Zwiebel, and Earl Hibbard.

Our gratitude goes to all who helped, especially to Mrs. Truman Lippincott of the Milton Sabbath School, and to the good folk of the Milton Methodist Church who not only made their building available but who supplied fresh flowers each day to add to the joy of the meetings.

Junior Hi Conference

Miss Velma Maxson, assisted by Miss Ellen Swinney, supervised the Junior Hi Conference which met every day. The group was composed of those 12 to 14 years of age. The average attendance was 43. Headquarters was the Milton College Music Studio, though most of the activities were held elsewhere. Devotions and singing were enjoyed daily. Activities included a trip through the Milton House; the viewing of the movie, "Out of the Frying Pan into the Fight"; swimming at the Ft. Atkinson pool; recreation at Camp Wakonda; viewing of slides of our Nyasaland Mission and talks by our missionaries, Beth Severe and Joan Clement; an illustrated lecture by Leroy Burdick; and a trip to Parker Pen Arrow Park at Janesville, Wis. On Sunday, an excursion was made to the "Cave of the Mounds."

We are grateful for the untiring efforts of Miss Maxson and Miss Swinney. They are thankful for the aid of the registration office, the transportation committee, the missionaries: Miss Beth Severe and Miss Joan Clement, Mrs. Alice Heyward, Dr. Loyal F. Hurley, Mrs. George Hurley, Miss Emelyn Burdick, Miss Joyce Sholtz, Leroy Burdick, Secretary Leon Maltby, Ron Pierson, and Walter Sayre.

CONFERENCE NEWS

Women's Board Program

By Geraldine Nelson

The theme for the Wednesday afternoon General Conference Program, August 14, at Milton, Wis., was "Where Christ Walks." Mrs. A. Russell Maxson, president of the Women's Board, presided over this meeting and opened with the key verse, John 8: 12. Mrs. Lloyd Lukens presented a few facts from the annual report of the Women's Board.

Three of the seven teachers, our "Home Mission Adventurers," who had participated in the Summer Bible School program, were on the platform to speak and to show color slides of people and places served, bringing this work to life for us. Miss Joyce McWilliam and Miss Pearl Hibbard told how they drove approximately forty miles each day to pick up children at Paint Rock, Ala., where the average attendance was 60 to 80 pupils. Miss Ann Bond reported on her work at De Ruyter, N. Y., and of her happy experience in meeting and hearing the members of the World Peace Caravan who are now touring the United States with a mission (that things can be settled peacefully rather than by war).

We were glad also to see the pictures and hear the reports from Miss Connie Coon who served at Rockville, R. I., Miss Barbara Bivins and Miss Betty Robishaw who had worked at Waterford, Conn., and Mrs. Nellie Barbur who had served at De Ruyter, N. Y., even though they could not attend Conference. All expressed their joy to have been able to serve in this way and thanked the board for the opportunity.

Mrs. George Parrish, chairman of the Summer Project Committee, finished this part of the program by asking that any church needing help as well as the girls and women wanting to help in Bible Schools next summer, please contact the committee as soon as possible, in order that plans can be laid well in advance of the actual work.

The closing consecration service conducted by Mrs. Leon Mosher of White Cloud, Mich., asked the question, "Who

Are You?" Six women were asked to come to the platform, one by one, to represent various walks of life, such as mother, teacher, nurse, etc. We were asked to identify ourselves with one of these, in order that we might rededicate our lives to His service and strive to make our everyday tasks "where Christ walks."

Women's Board Exhibit

By Leila Maxson

A fascinating, colorful picture greeted your eye at Conference when you entered the room in which the Women's Board had its display. It would not be possible to list all of the displays by church women, but a few Christmas ideas were: the monkey dolls of socks and the yo-yo dolls (from scraps of materials); the basket made of Christmas cards; the Christmas card booklets for children in hospitals; the rugs, and many other items.

Special ideas were the cookbook with favorite recipes; the birthday calendar; church stationery; and the doubling pennies' idea with the clever verses. One unique display (which might be used for other churches) was the Pop-Corn Days exhibit showing how the women of that church used a booth at festival time to make themselves known and to earn money for their various projects.

The three pictorial books prepared by the board created much interest — seventy-three years of "The Women's Board in Action," a history of our China Mission, and a book showing many of our pastors' wives and pictures of Seventh Day Baptist churches.

This report would not be complete without mention of the various mission books, program ideas, and the huge chart of the goals for 1957-58. There were many opportunities given by the board for women to strengthen their local groups, to give ideas to others, and to grow in Christ and His work. All societies should plan to have their display at the next General Conference in California.

SABBATH SCHOOL LESSON

September 21, 1957

Daniel: Standing Firm in Crises
Lesson Scripture: Daniel 5: 1, 5, 13-14, 16b-18, 22-28.

MISSIONS — Sec. Everett T. Harris

Medical Work and Plans for Makapwa Mission

By Beth Severe

It is very hard in fifteen minutes to tell you of our experiences of four years, not only of our experiences but our hopes for the future, not only of our experiences but the experiences of the Africans, not only of our hopes but of the hopes of the missionaries that are left on the field. I have been asked to speak of the medical work. That work has been very dear to us. It has been our work for the past four years. Of course Joan has been teaching and has loved her work, but still she has remained a nurse. We have called upon her on her holidays and on weekends and in the nighttime so she has not escaped her profession.

We have dedicated ourselves to heal sick bodies but that is not our chief purpose. If we were just to heal bodies then we have wasted our time for we can spare people's lives for a period of days, maybe years, but if their souls have not been healed, death will come again. Then what have we gained? Death is ever present in Africa. If you listen you can often hear the wail when somebody dies; not only on the mission but around the mission you can hear them as they chant the death song. So death is ever present with us in Africa. We could never begin to heal all the sickness but we can try to win souls for God.

So it was our desire when we went to Africa that God might use our abilities as nurses not primarily to heal their bodies but that through healing we might lead to God. We praise the Lord for His goodness to us. We praise Him that He led us to serve Him in Africa. We praise Him that through trials and hardships our faith in Him has been strengthened. We praise Him for His power as we have seen it demonstrated in the lives of those we have gone to serve. We praise Him for the material blessings in the medical work.

When we went to Africa the medical work was in its infancy. We had a very small building in which to begin our work. We had very few drugs and little

equipment. At first there were only a few patients but as word spread that someone was there to devote time to the healing of sickness they began to come. We had been told that there would be an average of six patients per day, not a very large number, but in the weeks and months the numbers increased. I remember one day in which we treated a hundred patients. Many of those were students who had been out in the gardens and in chasing a snake were scratched. (They were not seriously wounded but it made a hundred for the day.)

During this time we have seen buildings built. Through the generous gift of one of the members of the Battle Creek Church a new building was built which serves two purposes. We thus have an out-patient department that is adequate to treat the needs of the people. Our patients have increased from six a day to over 1800 in a month. (Probably they have increased more with the coming of Dr. Victor Burdick.) At first we had the mothers coming to the mission only when they wanted help during the delivery of their children. We had no place in which to keep them so to begin our work then would have caused it to grow to a place where we could not have taken care of it. So we had to put it off and help only those who came to us in trouble.

Our second week there I remember one who did come to us in trouble. We had none of our equipment yet from America. We knew nothing about the traditions of the people at the time, nor their language. This woman came to us at nighttime and we took her in the dispensary where we treated the patients in the daytime. She thought she was going to die. They began the death chant — the singing and wailing, the moaning and carrying on. We were a little perplexed but we asked help of our Father in Heaven and it turned out all right. About a year ago she came for the second time and there was a great difference. This time we had a new building. We had a place to proper-

ly care for her. This time she had confidence in our work. She did not think she was going to die. She had been helped in the past and this time she came and quietly awaited her delivery.

As our work increased we still did not have room to keep sick patients. We had only the out-patient department and if the patients needed hospitalization there was no place to care for them. We had many people who came to the mission who needed to be hospitalized. We tried to tell them to go on to the hospital or tried to offer to take them to the hospital where they could receive care. But throughout Africa hospitals are full. Some times the people, through witchcraft or stories which they have heard, are afraid to go to the hospital and many of them refuse to go. They preferred to stay at our mission so they slept out on the ground. I wish that I could tell you what it was like: thirty, forty, or fifty people sleeping out on the ground, some of them in the last days of their life, ready to die, needing hospitalization so very badly. Yet they continued to sleep there on the ground.

By trusting God and knowing that He could supply our needs we began a new building. The funds came in through gifts from different people and we built a second building which we called the Annex. It does not meet our needs exactly but it serves its purpose for the time being and we have many patients in it. According to the government regulations we could have four beds in each room, but often times we have many, many patients. One evening we counted 18 patients lying on the floor arranged in a row. So the building is serving its purpose and we praise God for it. We praise God that we have been able to get close to the people through medical work. We serve a different type of people in that work. Most of them are heathen, very superstitious with ideas of witchcraft and with great mistrust in the white man and his medicine. Most of them have never had any formal education. We are grateful and thankful to God that through His love we have been able to find our way into their hearts; that we have been able to show them the love of God through the

treatment of medicine; that they trust us now; that many of them, even in the face of death, thank us and say that they know that we have done all in our heart to help them. We thank God that we have seen His power working in many instances, that through prayer many lives have been saved and they have gone back to their villages a living testimony to the power of God.

We thank God for the staff that we have. When we went there we had no African staff. As the work gradually increased we had to increase our staff. At the present time we have seven people on the African staff. We have a medical aid who has been trained in the government who is a very strong Christian and loves to serve his fellow man. He is a great help and loves to testify to the power of God. We have two midwives who have been trained in another mission and who have been of great help to us. They have worked through all kinds of difficulties and hardships, worked long hours — on duty 12 hours a day, 7 days a week, with a month's vacation. During the vacation of one midwife the other one is on call for 24-hour duty. Of course we are there also to help them but they do the routine work and we are called during times of trouble.

We thank God that we have been able to train two of our schoolboys in the medical work who have given their lives unto God. We use them now as dressers in our work. We have washing that has to be done and ironing and cleaning and we have two who do this work. We thank God for the progress that has been made.

We thank God for the coming of Dr. Victor Burdick, for his consecration to the work, for his sacrifice in leaving his home and a future that could be his in this land of plenty. We thank God for bringing him to Africa and for the promise he brings for the future.

But as we look into the future, it does not depend entirely upon God. God can work only as we are willing to dedicate our lives unto Him, only as we are willing to be used of Him. Our hope for the future is that some day at Makapwa Mission we will have a small hospital where we can

give complete care to our Africans. We have a doctor who is able to give complete care. Now we need the facilities. It is Victor's hope, and it is our hope, that this will be made possible. It is our hope that we may be able to extend our work out into the villages, out unto our church members who live a distance from the mission where they cannot use our help. But all of this takes the work of people back home.

You know that this year we have been urged to cut back our budget. We received a letter from Victor. He is learning what it is to be on the mission field. He says, "Mission life is a series of shattered hopes, I can see, because we have been urged to cut back the budget, not only in the medical work but also in the school." Not because the Missionary Board is trying to stop our work — that is not it — but because it cannot spend funds when there are no funds. Then he says, "Probably we are better off small anyway, no optimism, only humility." And he goes on, "Isn't it wonderful that there is one great hope and that is our hope in Jesus Christ that can never be shattered."

As we read this our hearts went out to Victor and Nyasaland, but as we read farther on in his letter we saw that he does have hopes for the future. He starts talking about another work and he says, "Oh my, I forgot we shouldn't be talking about expanding. But we cannot stop planning for the future!"

So we know that Victor is willing to work within the means of our people. He is willing to stop his plans for the future until we are able to meet them for the mission field. I would like to leave with you in the last few moments the thought that we as Americans live in a land where we have a good bed to sleep in at night, hospitals we can go to when we are sick, doctors we can call upon in times of need, food to eat, cars to drive. Sometimes we think we are poor, but we are not poor when we compare ourselves with other peoples in the world; when we compare ourselves with those who have no place to go when they are sick, who are willing to sleep on the ground that they might find help. Did

we ever think of those who live in little houses without any of the modern conveniences, without tables, without stoves, without chairs, without dishes, without beds — sleep upon a bed that has been made of sticks of split bamboo that is very hard. We in America are not so bad off.

I would like you to remember then as we close that we do not ask you to sleep on a bamboo mat or on a bamboo bed. We do not ask you to eat the African food. We do not ask you to live in a house with one room with a dirt floor. We do not ask you to walk instead of ride, but we do ask each one of you in America to examine your lives, to look unto God our Father, to ask Him that He might show us if we are doing our part for His work. We have people on the mission field that are looking to us in America to carry on the work. They have given their lives. They have gone to a foreign field. They are willing to sacrifice but their hands are tied unless we in America back them up.

Technological and Theological GI Training

America's Age of Technology has received a sizable "shot in the arm" through the five-year-old Korean GI Bill education and training programs, a Veterans Administration survey disclosed.

To date, more than 1,800,000 Korea veterans have received training under the GI program that has eight more years to go. Of these, 37 per cent trained for technical, industrial, and scientific jobs — many of which were not in existence a generation ago.

Among the professions, VA revealed that 88,000 veterans were training to be teachers, with about one quarter concentrating in special teaching fields such as industrial arts and physical education.

More than 52,000 others were studying accounting; 48,000 medicine and related subjects; 30,000 law, and 6,000 pre-law. The social sciences — such as government, economics, and psychology — attracted 24,000 veteran-students. More than 10,000 studied for the ministry.

OUR WORLD MISSION FOR 1958

The Commission of General Conference spent considerable time prior to and during the sessions explaining to leaders and delegates their effort to present a "realistic budget" as requested by so many people during the year. Many felt that it would be impossible to raise a budget as large as the combined askings of all boards and agencies. What Commission did was to pare down the total to \$102,000 and then to try to reduce it to the \$90,000 which they thought could be raised by our people.

The following action by the Committee on Reference and Counsel is highly significant in the last clause. If Seventh Day Baptists now have a greater zeal for an expanded missionary outreach than ever before (and some of us believe they have) they can show it by raising the funds for Our World Mission in less than the full year. Note the action and study the figures given below:

"After a study of the budget as reported by the Commission the Committee (Reference and Counsel) recommends the adoption of the \$90,000 budget and urges all Seventh Day Baptists to strive earnestly and prayerfully to raise the \$90,000 by Conference of 1958."

Seventh Day Baptists — Our World Mission

Missionary Society:

China Field	\$ 1,260.00
Jamaica Field	14,175.00
British Guiana Field	1,840.00
Nyasaland Field	12,530.00
United States:	
Aid to churches	4,450.00
Home field expansion	4,650.00
Division of Foreign Missions, N.C.C.	525.00
Secretary's travel	750.00
Administration	11,200.00
Contingent Fund	500.00
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	\$ 51,880.00

Board of Christian Education:

Administration	\$ 5,676.00
Publications	3,050.00
Purchase of literature	150.00
Workshops, youth and ministers' programs ..	350.00
National Council (Div. of Christian Education) ..	183.00
Debt reduction	350.00
Miscellaneous	167.00
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	\$ 9,926.00

Ministerial Training (including School of Theology):

Committee expense	\$ 350.00
Scholarships	750.00
School of Theology:	
Salaries	16,540.00
Library and extension program	800.00
Utilities and sundries	800.00
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	\$ 19,240.00

Historical Society:	
Salaries	\$ 2,365.00
Supplies	200.00
Utilities	200.00
Reports	125.00
Insurance and Conference exhibits	160.00
Travel expense	200.00
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	\$ 3,250.00
Ministerial Retirement	\$ 16,110.00
Women's Society	\$ 2,415.00
World Fellowship and Service:	
World Baptist Alliance	\$ 25.00
World Council of Churches	100.00
National Council of Churches	50.00
R.I.A.L.	50.00
Commission on Chaplains	50.00
Delegates' expense to meetings	100.00
Ecumenical Committee's expense	50.00
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	\$ 425.00
General Conference:	
Officers' and Commission expense	\$ 2,175.00
Executive Secretary, salary	3,600.00
Year Book	800.00
Vocational Committee	100.00
Budget Promotion and secretarial expense	2,725.00
Contingent Fund	300.00
Local Conference expense	300.00
	<hr/>
	\$ 10,000.00
Trustees of General Conference:	
Denominational Building	\$ 2,335.00
Tract Society:	
Sabbath Recorder	\$ 16,000.00
Helping Hand	3,400.00
Printing and distribution of literature	2,000.00
Audio-Visual aids and Sabbath promotion	1,400.00
Administration	5,889.00
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	\$ 28,689.00
Grand Total	\$144,270.00

Agency	*Current Giving	Investment Income	Refunds, Sales and Service	Total
Missionary Society	\$ 41,780.00	\$ 10,100.00		\$ 51,880.00
Board of Christian Ed. ...	8,251.00	500.00	1,175.00	9,926.00
Ministerial Training ...	10,490.00	5,350.00	3,400.00	19,240.00
Historical Society	2,475.00	75.00	700.00	3,250.00
Ministerial Retirement ..	6,545.00	8,410.00	1,155.00	16,110.00
Women's Society	1,950.00	95.00	370.00	2,415.00
World Fellowship and Service	425.00			425.00
General Conference	8,500.00		1,500.00	10,000.00
Trustees of General Conference ..	745.00	920.00	670.00	2,335.00
Tract Society	8,839.00	11,400.00	8,450.00	28,689.00
TOTALS	\$ 90,000.00	\$ 36,850.00	\$ 17,420.00	\$ 144,270.00

*This column shows the maximum current giving which a review of our past performance and our proposed "will endeavor" will permit. We must not do less than this and if we as a people will arise to the vision which our leaders propose, we can go on and do the greater work for spreading the Gospel of Christ's Kingdom.

Agency	**Normal Current Giving	***Requested Current Giving
Missionary Society	\$ 47,635.00	\$ 50,107.81
Board of Christian Education	9,151.00	11,325.00
Ministerial Training	11,690.00	12,950.00
Historical Society	2,725.00	3,022.50
Ministerial Retirement	7,700.00	7,700.00
Women's Society	2,300.00	2,304.96
World Fellowship & Service	500.00	700.00
General Conference	10,000.00	10,300.00
Trustees of General Conference	875.00	875.00
Tract Society	10,389.00	13,309.00
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	\$102,965.00	\$112,594.27

**This column shows the total current giving which is a minimum for our expanding program as received by the Commission of General Conference. For us to continue Our World Mission on a lesser amount requires definite cutback in World Mission program.

***This column shows Our World Mission requests from current giving as submitted to Commission by the boards and agencies. It portrays the forward-looking vision of those who are vitally concerned with our program.

The Commission points out to General Conference that no increase in the percentage of current giving received by any board or agency can occur without a similar decrease be made in the participation of some other board and agency unless Our World Mission is oversubscribed.

Conclusion:

We present this report in the spirit of confidence that God is able to make all grace abound to Seventh Day Baptists. May we as a people be worthy to accept His blessings, be faithful stewards, and abound to every good work.

Respectfully submitted,
 Albyn Mackintosh, Chairman,
 Charles H. Bond,
 David S. Clarke,
 Earl Cruzan,
 Charles F. Harris,
 C. LeRoy DeLand.

[Note: The above report of the Commission was adopted by Conference after considerable discussion at the closing business sessions. There were motions and amendments presented to include in the budget items beyond \$90,000 but at the close the \$90,000 figure was adopted by the Conference with the hope that it could be fully raised.]

Can't Pay the Preacher to Preach

Rev. Paul Osborn, who gave the daily Bible studies on prayer at the Seventh Day Baptist General Conference, came to the floor on the last day just after George Parrish had spoken on "Ministerial Support" and Albyn Mackintosh had addressed the delegates on "Stewardship Is Needed" (both of which will appear in this paper). Tying in with the preceding messages Mr. Osborn made the following statement:
 "One of the points made by Brother Mackintosh was that all of our time be-

longs to God and all our talents. If the Lord has appointed me to preach the Gospel then I must do it. I say that no church can possibly pay any pastor, any true pastor who is called of God — none of you can pay us enough to preach; so you might as well forget it. You can contribute to our upkeep and you can support us but we preach for the Lord. If we preach for any other reason, God have mercy on us because we are false apostles and servants."

The Sabbath Recorder

LET'S THINK IT OVER

"To offset the propaganda of the secularists, the Christian must know what he believes, in whom he believes, and witness to the power of God and His Word," said Rev. Melvin M. Forney, general secretary of the Lord's Day Alliance, when he spoke to the delegates at the International C. E. Convention at Portland, Oregon, recently.

"The Minister of Education in Greece gives temperance lectures twice a week to the air force."

"A shift is coming. If it was only yesterday that theology was simply 'tolerated' within universities as a harmless survival from an earlier day . . . today it is almost universally acknowledged that the study of religion rightfully belongs, and that this is so because religion's concerns make valid claims upon us all." — Dr. Nathan M. Pusey, President of Harvard University.

Juvenile delinquency increased 9% in 1955, according to Dr. Martha M. Eliot, Chief, Children's Bureau, U. S. Department of Health, Education, and Welfare. The population increase in the 10-17 age group was only 3%.

The latest Federal Bureau of Investigation Uniform Crime Report shows an 11.4% increase in police arrests of young persons under eighteen in 1955 as compared with 1954. Their report was based on data from 1,162 cities.

Corporate Meeting of Tract Society

At 2 o'clock Sunday afternoon, September 15, 1957, the annual meeting of the corporation of the American Sabbath Tract Society will be held in the Seventh Day Baptist Building at Plainfield, N. J.

Board of Christian Education

The annual meeting of the Seventh Day Baptist Board of Christian Education will be held in the School of Theology, Alfred, N. Y., on Sunday, September 15, at 2:00 P.M. All members of Seventh Day Baptist Churches who were in attendance at General Conference are eligible to vote in this meeting.

Accessions

Berlin, N. Y.

By Letter:
George Burdick

Battle Creek, Mich.

By Baptism:
Mrs. Doris Coney
Albert Sheets
Rolly Nelson
Marylene DeLand
Patsy Williams

Paint Rock, Ala.

By Baptism:
Bobby Sutton
Howard Sutton
C. E. Wilson
Mrs. Bertha Wilson

By Testimony:
James Seahorn
Forney S. Seahorn
Arthur S. Wilson

Marriages

Allen - Harvey. — At the Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, August 3, 1957, Harold Everett Allen, son of Orrin and Carrie Jennison Allen, Alfred, N. Y., and Gayle Ann Harvey, daughter of Bernadine Loya Crusen Harvey and the late Charles E. Harvey, Alfred Station, N. Y., were united in marriage in a double ring ceremony, the bride's pastor, Rev. Hurley S. Warren, officiating.

Births

Williams. — A daughter, Caroline Jean, to James and Donna Gray Williams of Middlebourne, W. Va., on August 8, 1957.

Hard. — A daughter, Linda Lou, to Raymond and Louise Allen Hard, of Boulder, Colo., on July 25, 1957.

Obituaries

Taylor. — Marguerite L. Clarke, daughter of Ray R. and Anna Pease Clarke, was born in Boulder, Colo., Oct. 22, 1901, and died at her home there on July 19, 1957.

Mrs. Taylor was a life-long resident of Boulder. She was united in marriage with Adrian Taylor on Nov. 10, 1921. She had well served her Master for many years through the Boulder Seventh Day Baptist Church and Women's Society.

Besides her husband she is survived by a daughter, Mrs. Charles M. (Jean) Degener of Boulder, four grandchildren, five brothers, and three sisters.

Memorial services were held at Howe Mortuary in Boulder with her pastor, the Rev. David Clarke, officiating. Burial was in Boulder's Green Mountain Cemetery. — D.S.C.



Conference President and His Family

President Earl Cruzan has behind him many years of pastoral work in the West and East and several years of experience on Commission and other denominational policy-making committees. While still in college at Salem, W. Va., he married Mabel Davis of Shiloh, N. J., who has been a capable helpmate. Two of their children, Wayne, left, and Barbara, right, are now able to be of considerable assistance in the local church work at Adams Center, N. Y., where he is pastor. The two younger children, Jackie and Nancy, complete the happy family. The new president has tentative plans for the Conference program next August in southern California. He also hopes to visit a number of churches during the year, making an extended visitation trip with his family after school ends in June. Bible-centered articles by the president will appear frequently in the Recorder beginning with this issue.