

The Sabbath Recorder

the message on the "Sacred Melodies" program on the radio from Oneida one Sabbath morning in January.

A telephone has been installed in the classroom at the church which the pastor uses as a "study." — Correspondent.

DE RUYTER, N. Y. — Lenten services were held on the evenings of March 17 and 24 in the De Ruyter Federated and Seventh Day Baptist churches. The services were planned jointly and a combined choir of the two churches sang at both meetings.

The first meeting was held in the Federated Church and the guest speaker was the Rev. Frank Congdon, minister of the Truxton and Homer churches. The last meeting was held in the Seventh Day Baptist Church and the speaker was the Rev. Norman Morris, minister of the Cuyler, Kinney Settlement, and Fabius churches. The themes of both meetings were on the Lenten season.

— Correspondent.

SABBATH SCHOOL LESSON

for April 27, 1963

Faith Gives Security

Lesson Scripture: Psalm 23.

Marriages

Gregory - Hathaway.—Mr. Jack Gregory and Nancy Hathaway were united in marriage at the Seventh Day Baptist Church in Los Angeles, Calif., on Feb. 17, by the groom's pastor, the Rev. Francis D. Saunders.

Obituaries

Churchward.—Annie Idaline Ayars, daughter of Eli B. and Rebecca J. Davis Ayars, was born at Dodge Center, Minn., Sept. 12, 1867, and died Feb. 24, 1963, in an Owatonna Hospital.

On March 27, 1907, she was united in marriage to Walter Churchward. Although no children were born to this union, Verla came into their home as a young child. The couple lived near Dodge Center or in the village all their married lives, except for a brief period spent in Florida.

Annie has been a member of the Dodge Center Seventh Day Baptist Church for 81 years and has always taken an active part in the ministries of music and teaching. She received her training from Alfred University.

Surviving, in addition to her husband are

one daughter, Mrs. Paul (Verla) Giesler of Dodge Center; two nephews, Farling Ayars of South Miami, Fla. and Lister Ayars, Coconut Grove, Fla.

Funeral services were held in the Dodge Center church and interment was in the Riverside Cemetery, Dodge Center. — D. E. R.

Daggett.—Ina M., daughter of Edward and Elizabeth Langworthy, was born Dec. 24, 1866, in Ashland Township, Dodge County and died Feb. 6, 1963, at the Fairview Nursing Home, Dodge Center, Minn.

She was married to Roy U. Daggett on March 16, 1889. To this union were born three sons: Mark, Harold, and Ira, all of whom died in infancy. The couple then adopted five children: Clarence, John, and Ward, all deceased, Lester of St. Paul, Minn., and Mrs. Don (Velma) Miller of Dodge Center, the latter two surviving their mother. Mr. Daggett passed away in July of 1946.

She was a devout and faithful member of the Dodge Center Seventh Day Baptist Church and gave freely of her time in the work of the Lord.

Funeral services were held in the Dodge Center church by her pastor, the Rev. Donald E. Richards, and interment was in Riverside Cemetery. — D. E. R.

Mackintosh.—Ronald, son of Malcolm and May Mackintosh, was born at Alamosa, Colo., Aug. 11, 1905, and died at Los Angeles, Calif., March 6, 1963.

He is survived by four brothers: Malcolm R. of Sacramento, Calif.; Donald of Napoleon, Ohio; Albyn of Los Angeles, Calif.; and Charles of Beverly Hills, Calif., and one sister, Miss Alice D. Mackintosh of Los Angeles, Calif.

Funeral services were conducted by his pastor, the Rev. Francis D. Saunders. Burial was in the Rosedale Cemetery in Los Angeles.

(See tribute elsewhere in this issue.)

Plemmons.—Georgia E., daughter of James A. and Sally Jackson, was born April 10, 1886, at Bromide, Indian Territory, and died at Pekin, Illinois, October 26, 1962.

In her youth her family moved to Little Prairie, Ark., and there most of her life was spent. She was baptized and united with the Little Prairie Seventh Day Baptist Church in 1902, and remained a faithful member throughout life. On May 19, 1905, she was united in marriage to James A. Plemmons, who passed away many years ago. For the past few years she had made her home with her sons in Illinois.

Funeral services and burial were at Little Prairie, in charge of Pastor Henry Tharp of the local God's Holy Mission Church.

She is survived by two daughters, Amanda (Mrs. Ernest Froman) of Little Prairie, and Mamie (Mrs. Jeff Smith), Stuttgart, Ark.; three sons: Walton of Pekin, Ill., Henry of Peoria, Ill., and Carl of East Peoria, Ill.; one sister, Mrs. Sally Allison of Bromide, Okla.; 24 grandchildren and 7 great-grandchildren.

— C. A. B.

A Place Where You'll Fit In

By Walter E. Isenhour

There is a place where you'll fit in
The Master's will and plan;
A place in life where you can win
And be a noble man;
A place where you'll enrich the earth
By what you do and say,
And prove yourself a man of worth
Along your pilgrim way.

You may not be as great as some
Who tower up quite high;
But good success will surely come
If honestly you try
To live a godly, righteous life,
And please the Lord above
By helping rid the world of strife
And bringing in true love.

The Sabbath Recorder

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Church Is Not Enough

From a missionary in France comes new expression of the long recognized role of the layman in winning converts. The Rev. Robert Campbell, director of practical work in a training school for Christian leaders under the auspices of Greater European Mission (GEM) notes that those who attend the weekly worship service of a certain local chapel in France are mostly women. He adds in his circular letter: "True it is that the church at worship is not the agency for evangelism; each Christian must be the evangelist and then bring those he has won to the fellowship of the local church." In a village where there has been no Protestant church and those of another background are reluctant to attend Protestant services the truth of his statement is apparent.

We sometimes drift into the smugness of thinking that the church at worship is enough. It is not. What satisfies the worship needs of Christians and perhaps inspires them to take on church responsibilities is seldom what the unconverted man needs. That is one of the reasons why invitations to such people to attend church are not consistently accepted. Strangers in attendance at the morning worship hour seldom respond to a call to accept Christ as a Savior if such a call is given. The decisions recorded at such times in many churches are not normally made by unchurched visitors. The percentage of non-Christians in most of our Sabbath morning congregations is so small that a pastor hardly feels justified in making many of his sermons purely evangelistic. He is painfully aware that most of his people have many, many after-conversion needs which must be met by applying the teachings of the inspired Word. He must give attention to these as he "feeds the flock."

Church is not enough to win the unconverted. Neither is it enough for the Christian. From the worship service he may get inspiration, information, and challenge. He must attend other meetings for prayer and soul-winning instruction if he is to be able to receive at the end of life the Master's, "Well done, good and faithful servant." Evangelism is our business individually and as a church. To fail in this is to fail to heed the Great Commission. Our church must not be-

come merely a self-perpetuating social club or sisterhood. What do we do as Christians in the week between Sabbaths? Has our assembling together made us more anxious to speak for Christ and win new disciples for Him?

The Plumage of Love

Birds of paradise are apparently so called because the brilliant plumage and exotic tail feathers of the male suggest Eden or the paradise of the earth made new. The sailors of the days of Magellan who first saw them on the islands of the Pacific and brought them back to Europe thought that these birds with their predominantly green feathers were so beautiful that they could not be a product of earth; they must have come from paradise.

The sailors of course were wrong about the origin of the bird of paradise, but those who sail the seven seas and glimpse the needs of men from the Christian point of view come back to their home churches with a message that changes the color of the contributions gathered from the people who assemble for worship in well-appointed churches. They remind us that the far corners of the earth, and our own land, are far from the beauty of paradise, and that the situation could be changed with a greater demonstration of Christian love.

Genuine Christian love has a plumage that resembles the bird of paradise. It is not adequately expressed in dull and tarnished faces of well-fingered coins. The green of United States currency in other than the smallest denomination of bills must be pulled from the back pockets of the male species to adorn the collection plates of our churches if we are to demonstrate our love and our desire to bring something of paradise to those who have not yet heard how to attain it.

On the back page of this issue is the monthly report of the treasurer of Our World Mission. It deals in totals, the combined expression of the love of loyal church members. The totals are considerably better for a number of churches than they were in February. Totals are what counts when the money is distributed

equitably to the various working agencies of the denomination. But totals mean little to the man in the pew if he has not done his part. Giving is individual. It is between myself and my Lord, I am wont to say. True enough, if I am living close enough to the Lord to really invite Him to scrutinize all my expenditures and the proportion that I devote to His cause. The color of the plumage of my love is not determined by the single dollar on the plate if my earnings were over \$10 for the week. A word to the wise may mean to others the regaining of paradise.

Iron Curtain Christians

Behind the Iron Curtain there are great numbers of earnest Christians seeking to maintain a reduced number of meeting places and to extend the Gospel of Christ. Some of those conscientious Christians are Baptists; some are Seventh-day Adventists; and some, if communications were adequate, would be found to be Sabbath-keeping Baptists. Several denominations have loyal adherents to their distinctive doctrines in the far reaches of the Soviet Union. It is also proved beyond shadow of doubt that in the larger churches and perhaps in some of the smaller ones there are sham Christians maneuvered into positions of leadership by the security system or the Communist Party. It is only natural that such would be the case in the Soviet when infiltration and subversion are such high priority export items.

We in America would like to know the extent of communist control over the professing Christian churches of Russia. It would satisfy our curiosity and perhaps confirm us in our determination to combat effectively the inroads of communist ideology in neutral and Western countries. Let us remember that subversion is by its nature something the extent of which cannot be known by an outsider. Therefore we would greatly err if we drew hasty conclusions from the few facts at our disposal. Much as we would like to know or would like to convince others in possession of less facts that we do know, it is far better for most of us to concentrate on praying for the faithful

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than on condemning the unfaithful and the opportunists.

When we send church representatives to Russia on an exchange visit to promote better understanding, the individuals sent are, for the most part, truly representative of the churches in which they hold membership. Perhaps some of them are more strongly steeped in organized ecumenicalism than others, but they are free and not government agents. It is safely assumed, however, that the Soviet authorities by one means or another have ways of assuring that the state maintains from within the delegation that measure of control that will best serve the state. The faithful Christians in the group are not free in the sense that our churchmen are free; they are watched. It is safe to predict that any indiscretions will be dealt with in Soviet fashion at a later time.

A great burden rests upon American Christians who have had occasion to meet the Russian churchmen who come to our shores or to read the authentic stories of the difficulties under which true Christian churches have to operate in the Soviet Union. No person under 18 can legally be taught the Christian faith or be baptized behind the Iron Curtain. Bibles are scarce; most literature is forbidden. Houses used for secret worship are confiscated; church attendance is discouraged and church buildings not used to capacity are taken over by the state. How would we make out under such restrictions? We come back to a previous statement that a great burden of concern and prayer rests upon us. We pray for Africa and send missionaries to convert the heathen and to train native Christians for church leadership. We cannot do all of this for countries within the Soviet orbit. We can, however, pray for the believers that their faith fail not and that their courage be sufficient for the trials of an unknown future. Let us not add to their trials by condemning the guiltless with the guilty.

"Discussion is an exchange of knowledge. Argument is an exchange of ignorance." — Edward J. Franta, Langdon (N. D.) Cavalier County Republican.

MEMORY TEXT

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 Cor. 4: 4.

Special Issue of Recorder

It has happened before, it will happen again. Subscribers are enthusiastic about the special issue when it comes. They wish they had five or ten extra copies to give to friends. But by the time that single copy comes in the mail it is rather late to hope that an order could be filled. The managing editor, who writes to pastors, clerks, and Sabbath School superintendents about advance orders, has an advantage; he has already read all the material that the editor has solicited from the chosen writers. He knows how good it is. Why not take his word for it and make sure you have extra copies to use in the months to come?

If you are a lone-Sabbathkeeper you may order direct at the special rate of 10 copies for \$1.00. If you are near a church you may phone your order to the pastor and take advantage of the quantity rate, \$8.50 per 100. Some individuals also ask for 100 or more. The Tract Board prints according to the number ordered in advance. The time is very short; we go to press about May 1.

The list of contributors to the May special issue contains names of men who have not previously written articles for such an issue. The freshness of approach lends to the evangelistic appeal and the effectiveness of the Sabbath witness that the editor has sought to stress. The editor, Rev. Lester G. Osborn, knows how to present the Sabbath truth in a popular way since he is the author of a number of tracts that have been in high demand. He writes on, "How Important Does God Consider the Sabbath?" Donald Richards has an article on "His Peace," Leroy Bass one on "His Salvation," Fred Kirtland on "His Holy Day," and Carlton Wilson on "His Witnesses." James Mitchell discusses "His in a Life of Service," and Leslie Welch meditates on "His in a Life of Prayer."

Christian Giving Relieves Tension

"I sure wish those folks would hurry up and adopt me!"

"Why, Johnny, don't you like us here?"

"Oh, yes, I'm just tired of being good all the time."

Johnny wanted very much to get out of the orphanage, into a home, and some folks were looking him over. The tension he experienced made him mighty uncomfortable; the strain was telling on him because he could not be himself.

As a member of a church, you experience the same feeling of tension. God, you feel, is "looking you over" now that you are a member of a congregation. When you hear God's Word spoken and explained, your conscience bothers you. You ask yourself, "How good do I really have to be as a church member? How often do I have to attend services? How much should I give?" Or, as you frequently ask, "How little can I give and still be in good standing with God and the congregation?" The strain tells on you because you can no longer be yourself, and all the while you wonder why others seem so undisturbed by the same questions. Some people have been known to stay away from church because of the "pressure" involved.

Pressure? We know that most people refer to it that way, but it is not pressure at all. It's tension. "Pressure" means someone is exerting an external force in order to get you into a different position. "Tension" means you are being stretched.

The tension you feel is a good thing because it means you are conscious of your sinful state. God is perfect, He is love, He forgives, He heals, He feeds. You, on the other hand, are imperfect, often hateful, unforgiving. You injure yourself and others, and, if you could be more generous, God could become real to more people. "You" are the human race, and as long as one member of that human race is guilty of the sins mentioned, you personally fall short of what God

knows you are capable of doing in His name.

What does all this have to do with Christian giving and how can that practice relieve the tension you experience?

Like Johnny, are you living in an orphanage run by the human race? As long as you feel the tension described here, you still have not been adopted by your heavenly Father. That is, He has not found it possible to identify Himself with you as your spiritual parent. You are one of His creatures now, but not one of His children. You are far away from God; you have to be adopted by Him in order to have a home with Him.

This is how Christian giving relieves (never eliminates, but relieves) the tension you experience: The Christian Giving Program comes along and confronts you with your selfishness and then shows you how Christian giving is central to the discipline of being one of Christ's followers. Having been made conscious of your state of sin, you are then asked to declare yourself for Him. . . .

Then the Christian Giving Program goes one step further. It asks you to leave something of yourself behind for Him. He wants you to be generous with the money over which you have temporary control, because it is important how much you have left after giving, not how much you give.

"Thou shalt love the Lord thy God with all thy heart, with all thy mind and thy neighbor as thyself" (Matt. 22: 38).

This is Christian giving. This relieves the tension you feel. — Editorial in *Enthusiasm*, published by the Christian Giving Foundation, 200 E. Minnehaha Parkway, Minneapolis 19, Minn. (used by permission).

Recorder Comment

Since losing my dear wife Matilda and sister Elrene (Burdick) the Recorder is a great comfort to me for reading Sabbath afternoons. Matilda and I read it together for over 60 years. It's a splendid denominational informative.

— Ben R. Crandall.

Missionary Work In Pioneer Country

By Rev. E. H. Socwell

We are printing in serial form portions of the story of the missionary experiences in western pioneer country of Rev. E. H. Socwell recorded shortly before his death in 1929 and furnished to our readers by Mrs. Lottie Babcock, a 90-year-old lady who remembers him as the minister who married her at Grand Junction, Iowa in 1890. He went on a lengthy journey into Montana where he ministered to lone-Sabbathkeepers and preached the Gospel to rough miners. The full newspaper account (40 columns) of his travel experiences is now in the historical library at the Seventh Day Baptist Building.

Part I

Ascending Mount Tabor, Bitter Root Valley, Montana

My home while in the Bitter Root Valley in Montana on missionary work was, for the most part, in the home of Deacon J. W. Tabor, which stood in the valley at the foot of a beautiful mountain peak in the Gallatin range, which was named Mount Tabor. I had wished for some time to climb to the crest of this beautiful mountain but Deacon Tabor had advised me to wait until he could accompany me as he said there was danger of a stranger becoming lost upon the range where there were no houses, nor fences nor even trails, and there was danger also from the many wild animals that infested the mountains, such as bears, lynx, mountain lions, panthers, wild cats and mountain wolves, and other animals. I had waited for Deacon Tabor to go with me on this mountain climbing, but he was busy so I finally decided to go alone, even very much against his advice.

After dinner on a bright, sunny afternoon, I began the adventurous trip. Crossing the road I began ascending the foothills which formed the approach to the mountain proper. The magpies chattered around me as I began going up, over rocks, through clumps of wild rosebushes standing higher than my head and laden with fragrant blossoms, among sarvis berry bushes loaded with luscious fruit, thimbleberry bushes also loaded with their fruit, with here and there patches of Oregon grapes, a small bush scarcely a

foot high, bearing a black grape of pungent taste and about the size of an ordinary gooseberry — all of these bushes being found on the foothills of this country.

Higher and higher I climbed, over rocks, among trees, across gullies, along gulches, finding the ascent more rough and far more steep. . . . Far up the mountain side I came to an undulating valley covered thinly with beautiful pines and spruce, with tufts of sage brush and bunches of grease wood. There, scattered along the valley was a herd of wild horses known as "cayuses," quietly grazing and they did not notice me until I emerged from a thicket quite near them, and I had a splendid view of them before they galloped away among the gloomy rocks and recesses of the mountains. They are not bronchos but the real wild horses of the mountains, rather small in size and hard to domesticate, but in that herd I saw some fine, noble looking fellows, and how they did shine and glisten in the sunlight as they vanished from sight.

I finally came to a barrier of ledges that I did not care to scale. Clinging to the ledge I forced my way among the bushes where I soon found I had but a narrow ledge upon which I had my feet. As I pulled myself through the thicket a rock to which I was clinging came loose from the ledge and dropped past my feet and I listened to hear it reach the bottom. I found I was crawling along the sheer face of a perpendicular ledge of great height which was hidden from sight by the bushes which grew from the crevices in the ledge.

At last the climb was over and on the very pinnacle of the dizzy mountain height I was standing. Oh, what a sight rewarded me. How I wish you could have stood by me on the peak of that grand old mountain and drunk in the beautiful, the grand, the enchanting scene that lay like a mighty panorama before me. Never before and never since was such a mighty overawing scene placed before me. Far to the northward — 45 miles — dim and grand, Mount Lo Lo lifted her wrinkled snow-capped peak towering above the

intervening frowning peaks and green ranges, while across the valley "Snow Mountain" loomed up far above timber line, in the region of perpetual snow and ice. Oh! so majestic, so grand, so enchanting, while cradled in its rock-clad bosom was Lake Como so beautiful and inspiring. I stood entranced, I was so enraptured in silent admiration. I seemed riveted to the lofty mountain peak on which I stood. It did not seem possible for me to move or speak. For miles to the north and south the winding valley was visible here and there with the shimmering waters of the silvery Bitter Root River threading its way along the beautiful valley which was dotted here and there with the busy towns, the orchards, the intervening forests, while the continuous green ranges of mountains skirted either side of the valley, and the many grim and gray mountain peaks towering so grandly and beautifully kept their vigil over the enchanting panorama.

Far, far below me, nestling in the valley was my mountain home, the home of Deacon Tabor, which now looked like some toy home, and as I looked from my lofty position, Dora, Deacon Tabor's daughter stepped out in the yard and waved a white cloth. I took off my coat and swung it in response to her signal of recognition which I after learned she recognized. I can never describe the enchanting and wonderful scene that was spread out before my wondering gaze. I was fully repaid for the long, tiresome, and dangerous climb I had made. I can never cease to be thankful for the wonderful opportunity that came to me that day. There on the mountain height, the very highest peak, and in the center of an open space I gathered stones and raised a rough monument as high as my head and kneeled by it and consecrated it by earnest prayer to the memory of the first Seventh Day Baptist missionary work performed in the state of Montana, and at the present time that monument is still standing defying the wind and storms of all the intervening years.

(To be continued)

Denominational News Items

1962 Yearbooks Now Available

The 260-page Seventh Day Baptist Yearbook for 1962 is now available from the Publishing House at Plainfield at \$2.00 per copy. A few copies have been sent to each church for sale to church leaders. The information contained in this book is valuable to our own people and is highly prized by those outside our denomination who are concerned with the statistics found therein. Where possible, orders should be grouped by churches.

Sacred Album Being Prepared

"Seventh Day Baptists Sing unto the Lord" is to be a high-quality disc recording of special music (mostly vocal) prepared at great pains and considerable expense as a project of the Radio and Television Committee of the Tract Board. It is designed primarily for private and group enjoyment and will be priced as low as professional production costs will allow. The committee, augmented with people of good judgment in music appreciation has spent many hours selecting the quartets, solos, ensembles, etc. that will make up the 18-20 numbers on this first album. Watch the Sabbath Recorder for further information about how to order. It will be some time yet before a definite announcement can be made. It is enough to say for now that those who have heard the tape recordings are thrilled with the quality and with the prospect of owning such a long-play record.

Minnesota-Wisconsin Meetings

The semiannual meeting of the Minnesota and Northern Wisconsin Seventh Day Baptist churches at Dodge Center, Minn., April 26-28 is called to the attention of all who are in that area and to those throughout the nation who would like to remember these meetings in prayer. Regional meetings of this kind mean much to those who make the effort to participate.

— Helen Greene.

"We need to keep on our knees when not on our toes."

Who's Who in Jamaica

Byron George Lewis

(This article concerning one of the young leaders in the churches of Jamaica was prepared by J. C. C. Coombs and was first published in the Jamaica Harvester for January 1963. See Recorder issue of March 11, 1963 for another similar biographical sketch.)

Byron George Lewis, civil servant, Probation Officer; member International Association of Social Welfare Workers; member Probation Officers' Association; served as assistant corresponding secretary of the Jamaica Seventh Day Baptist Conference 1959-1961; secretary of the Planning Commission since 1960; member Board of Christian Education and chairman of Religious Education Committee; member Crandall High School Board; vice-president Crandall Old Students' Association; moderator of the Kingston Seventh Day Baptist Church; managing editor of the Harvester.

Born the 15th of December 1936 at Wakefield, Trelawny; son of Mrs. Alice Irwings (formerly Black), for many years an active member Wakefield Seventh Day Baptist Church, and Ashbell Lewis, St. Thomas farmer.

Educated at Wakefield Primary School 1943-51 and Crandall High School '53-56. At Crandall was an outstanding student — first Head Boy, member of all Harrison Cup Cricket team. Obtained five credits in passing Senior Cambridge Examination. For one year a theological student under tutoring of Pastor L. R. Lawton; served as student pastor for St. Thomas circuit; attended Civil Servant Induction course (1960).

Married 1957 to Marilyn Walker. Father of four children: Donna, Christopher, Andrea, and Godfrey. Resident of new Pembroke Hall Housing Estate.

Arkansas Pastors Meet

Arkansas pastors met in Arkadelphia, Ark., midway between Little Rock and Texarkana on Sunday, March 24. Pastors Paul Osborn, James Mitchell, Paul Beebe, and Marion Van Horn had lunch together at 11 a.m. and then had the meeting in a room in the Caddo Hotel. The tone

of the meeting was one of genuine fellowship and sharing of hopes and plans.

The purpose of the meeting beside the fellowship, was the consideration of the Christian ministry as suggested by the book, *The Church and its Changing Ministry*, edited by Robert C. Johnson. They also discussed more direct and effective methods of home field evangelism.

Among the topics discussed was stewardship and OWM support, future meetings of the pastors, and also joint meetings of the congregations in a central city, the first of these tentatively planned for early in May. Some time was spent exploring the possibility of establishing a Seventh Day Baptist printing office in the Southwest. Plans were made toward assisting the pastors to attend the ministers conference in Adams Center, N. Y., April 17-22.

More plans were carried forward for Camp MILES (Southwestern Association youth camp) to be held in June. Among the things discussed relating to home mission work was the need for short tracts that more directly meet the special issues and needs of this particular area, along with less stress on preaching and a greater emphasis on witnessing; as indicated by, "And ye shall be witnesses unto me. . . ."

Items from Report of Rev. Leland E. Davis

A series of Week of Prayer services, April 11-17, is planned to be held at Uitvlugt, British Guiana, S. A. The Executive Committee of the British Guiana Conference will be held in June "at Wakenaam with Berry's Memorial Church." The British Guiana churches are hoping to hold their General Conference in August instead of in April.

Pastor Leland Davis writes: "Concentration of effort in the Georgetown area during the month of February proved rewarding. Five young people made their decisions for Christ. An impressive candle-lighting service was held on February 1 for the installation of new C. E. officers and committees. A big youth rally was staged on the night of Washington's Birthday. About 100 teenagers heard the Gospel magician, Rev. Charles Worms-

ley, present the message of salvation. Two teenagers came forward that night.

Bible Study Class for new converts was started on February 19 with an average attendance of 18 young people. Gospel filmstrips, publicity with handbills, and house-to-house visitation were methods used in encouraging participation in the Sunday evening evangelistic services in Georgetown during February.

The average attendance of the Joy Club (Bible Club) during February was sixty. The highest attendance was ninety-three.

During March Pastor Davis visited churches outside of the Georgetown area. Pastor Davis assisted in worship services, Sabbath School sessions, evening Gospel services and visitation.

Pastoral Changes Announced

A number of churches, pastorless or soon to be so, have secured the services of pastors. Although some have been general knowledge for some time they are gathered together here for the sake of completeness.

The Alfred, N. Y., church announces that the Rev. David S. Clarke (who has not been very long at North Loup, Neb.) has accepted their call, effective about September 1. The Rev. Hurley S. Warren of Alfred is retiring.

The Denver, Colo., church receives this summer the Rev. Albert N. Rogers (presently dean of the School of Theology) as its new pastor. The Rev. Kenneth Smith of Denver joins the teaching staff of Milton College.

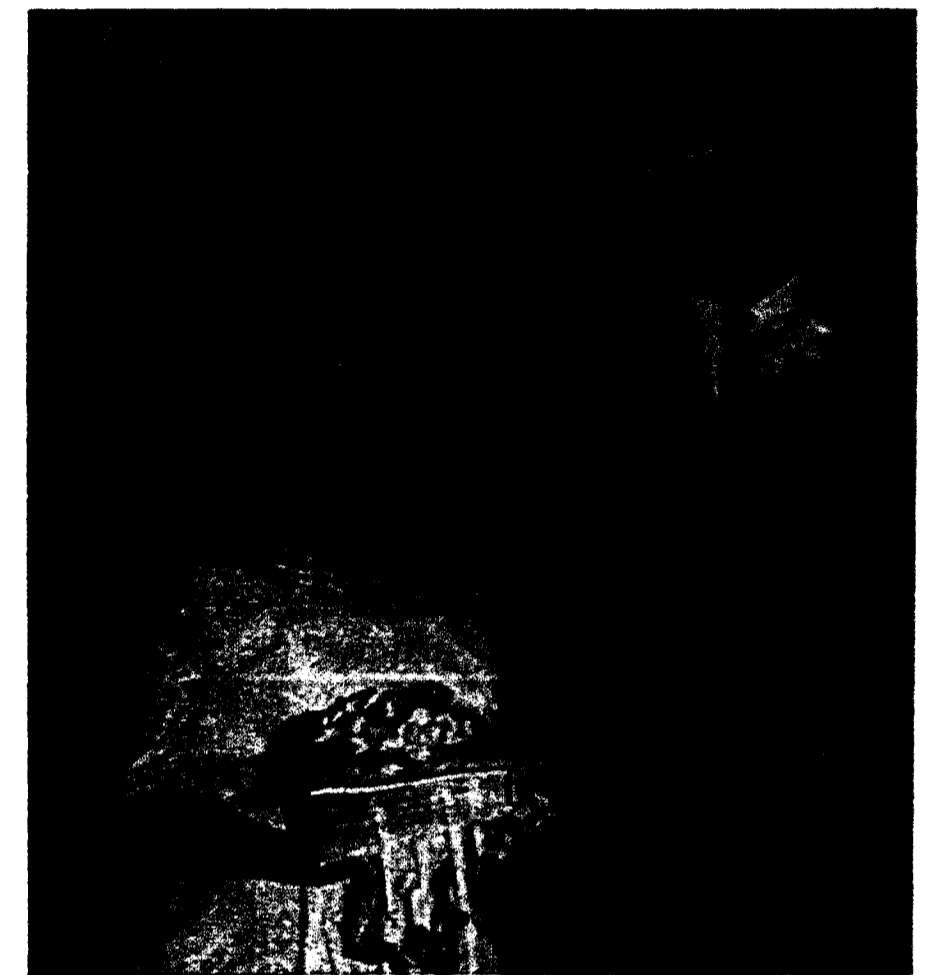
It is understood that the Farina, Ill., church has called the Rev. Wayne Maxson, who is currently taking graduate work. Mr. Maxson will undertake the Farina pastorate upon completion of his present academic year's work.

John Conrod and his family have arrived in Kansas City to take on the pastoral responsibilities of that church on a part-time basis.

Nortonville, Kan., long without a regular pastor, has called the Rev. Leroy Bass from Paint Rock, Ala. He takes up duties in his new church early in June.

Missionary Nurse Marries

Miss Barbara Bivins of the Marlboro, N. J., church who returned last summer from a tour of duty as missionary nurse at Makapwa, Nyasaland, Africa, was married on the evening after the Sabbath,



April 13, in her home church to Ray Froding of Milton, Wisconsin, in a simple double ring ceremony largely planned by the bride and groom. They will make their home for the present in Philadelphia where Mr. Froding is in school.

Miss Bivins was released from employment by the missionary board at the end of the year. The couple met at General Conference last summer. While there are no immediate plans for future missionary work both bride and groom have expressed a willingness to serve the cause of Christ as the Holy Spirit may lead. Many throughout the Seventh Day Baptist denomination who knew Miss Bivins admired her for her sweet spirit and devotion to the task of missions. She loved and was loved by the children of Nyasaland while on the field. Best wishes for the future were expressed after the wedding by a church full of people.

Why a Minister?

By Peggy Cagwin

One of four talks about the church given on Youth Day (Feb. 16) in the Adams Center, N. Y., church.

A minister is one who has decided to dedicate his life to the religious and spiritual needs of people. It is his mission to teach the laws of God, to bring spiritual comfort and understanding, and inspire the lives of those people in his area.

As we read the history of this world we realize that the spiritual hunger, the belief of a power over and above man is a universal thing. In our earliest knowledge of man even in the most barbaric societies, we find this need expressing itself in some form of religion or worship. It has been said that "when the chips are down, even the atheist prays."

God is not visible to the eye. The truth of God may be illusive. The good and bad of man conflict; man becomes confused and founders. God saw a need and sent Jesus. Jesus in turn taught His disciples and sent them forth with the teachings of God. The story of Jesus' life and crucifixion, the history of early Christianity, has stayed fresh and become the most inspirational force of our Christian civilization.

Many changes have taken place in this world since the beginning of Christianity, but our need for God has not changed. Now as then, man still has his doubts and fears, he still becomes lost and confused, or complacent, heedless, or distracted. Someone to turn to, someone to show the way is needed. We need ministers to bring people together in worship, to head the church, and keep it strong. They are also needed to sustain, to renew faith and inspire the people of their congregations to live more beautiful lives.

Perhaps at times we are inclined to take our minister too much for granted, but in our hearts I think we are all grateful to know there are those among us who have dedicated their lives to showing us the way.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Pre-Con Retreats

The fee has now been set for both the Youth Pre-Con and the Young Adult Pre-Con Retreats. It is \$18.00. The fee includes board and room and insurance for the time spent during the operation of the Retreats.

The programs for these grand occasions are almost complete, and brochures will be sent soon to each of our churches. Those who do not have close connections with an individual Seventh Day Baptist church may get further information from the Board of Christian Education, Box 15, Alfred Station, N. Y.

Young Adult Pre-Con, for campers 18-35 years of age, will be held at the Rocky Mountain S. D. B. Camp on Lee Hill near Boulder, Colo. The Rev. Rex Zwiebel is the director, and his staff includes the Rev. and Mrs. Albert N. Rogers, the Rev. Earl Cruzan, and Paul Hummel. The theme for the retreat is "Herein Is Love." That subject will be developed through lecture by Mr. Cruzan and discussion by the campers. Mr. Rogers will tell of the interesting aspects of Seventh Day Baptist History. Mrs. Rogers will lead in inspirational worship services. Mr. Hummel will serve as business manager.

Youth Pre-Con, for those who have finished the ninth grade of public school or are from 15 to 21 years of age, (18-21-year-olds may choose either retreat) will be held in a Boy Scout Camp near Glen Haven, Colo. The Rev. J. Paul Green, Jr., is the director and he has shared his schedule with this office, but we do not have confirmation on staff members.

Everything possible is being done by our Colorado hosts to make the retreats the best ever. Each church should be represented by at least one camper. In some instances, only the individual church can make it possible for a camper to attend. We trust that every effort will be made to give every S. D. B. youth and young adult an opportunity to participate in the 1963 Pre-Con Retreats.

Postponed Meeting

Due to the biennial meeting of Seventh Day Baptist ministers falling on the same date as the regular quarterly meeting of the Board of Christian Education, the board meeting has been postponed until Sunday afternoon, April 28.

Protestant Percentage Growing

"Information Service" has gleaned the following from the YEARBOOK OF AMERICAN CHURCHES, 1963: "Some 228 religious bodies reported 286,661 Sunday or Sabbath Schools in 1961, with 3,715,221 teachers and officers and a total enrollment of 44,434,291.

The Protestant churches now account for 90 per cent of the total Church School enrollment or 40,239,020; a year earlier

the Protestants reported 40,241,650 persons enrolled; two years earlier, 40,349,972. Thus in a time of population explosion, the reported Protestant Church School enrollment has been practically unchanged these latter years.

A comparison of membership reports of all faiths in the last ten years shows 92,277,129 in 1952 and 116,109,929 in 1961.

The 31 member communions of the National Council of Churches report an inclusive membership of 40,318,430 persons, while the figure in the previous issue of the YEARBOOK was 40,185,813.

A table shows that Protestants were 27 per cent of the total population of the United States in 1926; 33.8 per cent in 1950; 35.4 per cent in 1960; and 35.2 per cent in 1961.

Shiloh Youth Conduct Sunrise Service



The first camping experience of the season was planned by the Shiloh, N. J., Youth Fellowship for the Easter weekend. Jersey Oaks was ready for such a camping experience since there had been a well-organized clean-up day just a week or two previous. Quite a group of teenagers stayed in permanent-type barracks Sabbath night, April 13, to be ready for the dignified sunrise service which they were conducting when the above picture was taken. In the first plans the whole program, including a pancake breakfast, was

to be by and for the youth only. Later it was decided to invite others to the sunrise service at six o'clock and the breakfast which followed. The number of church people and visitors attending was between 70 and 75.

The crystal clear lake reflecting in the early morning light the faint colors of the bursting buds of trees on the opposite shore was a fitting setting for the thoughts expressed in the Scripture, prayers, songs, and carefully selected poems presented by the earnest youth.

H. Eugene Davis "The Happy Warrior"

(A tribute given at his funeral in Alfred, N. Y., by Albert N. Rogers.)

Here is the "Happy Warrior" for Jesus Christ!

As the 20th century dawned he arrived in Alfred, a strapping fellow from Nebraska, to work his way through college. A picture of the rugged football team of those years with "Gene" near the middle hung in his room these latter days.

He hiked up Hartsville Hill and down to Hornellsville as a theology student to preach with zest and organize the building of a parish hall for country parties. At a Student Volunteer conference at Northfield, Mass., he joined with others in pledging his life to foreign mission service. After ordination in this church on August 22, 1907, he went out, with his college bride Mary Ross, to China. He was to serve there 39 years.

The first years were spent at Liuhoo, a small town outside Shanghai, setting up a program which emphasized athletics for young men and boys as a basis for evangelism. As working boss of a gang building a cement baptistry, the young missionary contracted what seemed to be tuberculosis. He was sent to California to recuperate. After a time the Davises took a pastorate and youth work promotion in Wisconsin. Called back to China, Mr. Davis' energy and skill soon made him the director of the mission.

Now he co-ordinated the work of the schools, the hospital, and the churches. Pastors and evangelists were trained; school building programs were aided; negotiations across language barriers were carried on with native and international authorities; native workmen were cajoled into doing honest work; innumerable trips were made in the mission Ford through the congested streets of the great city when gas was 80¢ a gallon and the license cost \$100. When the United States was having its great depression their meager salary was supplemented with gardens and the sale of milk and mushrooms produced under sanitary conditions. The church membership grew from 84 to 278. Fur-

loughs were spent in telling the mission story in the American churches.

Responsibilities increased by the Sino-Japanese War caused a paralytic stroke in 1941, and after months in an internment camp Mr. and Mrs. Davis were sent to the States on the Swedish exchange ship Gripsholm. Several years of their retirement were spent in the Alfred area, nearly a year of it in our home. Over afternoon tea we learned much from "Uncle Gene and Aunt May" of the vitality of the Christian witness at home and abroad. We learned the insecurities, the frustrations, the exhaustions of missionary service; but also that Chinese boys and girls love to speak in public, love to sing, become intensely loyal and are — as well as their parents and elders — delightful companions. We learned of "absolute unselfishness, honesty, purity, and love" which are world wide in their import and demand. So our faith, as well as that of generations scattered across the continents, was built up and made joyous.

A colleague on the mission field, Dr. George Thorngate, wrote: "Eugene Davis was way ahead of (his time). . . . He saw the need of inspiring and training Chinese to step out as leaders in church and school affairs, to handle finances, to run their own affairs. Eugene Davis was a man with no superiority complex, rather an equality concept; a man who loved all men, one who had the visionary feeling that 'within the seven seas, all men are brothers.'"

Eugene Davis' favorite hymn was that written by the tortured New York City pastor Maltbie D. Babcock: "This is my Father's world . . . why should my heart be sad?" This was the "Happy Warrior" for Jesus Christ.

SABBATH SCHOOL LESSON

for May 4, 1963

Restoring Broken Relationships

Lesson Scripture: Psalm 32.

THE SABBATH RECORDER

Of Trees and Men

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither: and whatsoever he doeth shall prosper." — Psalm 1: 3.

Jesus used the tree in many of His lessons, comparing it to man. He referred to the tree of life, the good or fruit-bearing tree, the withered tree, and the corrupt tree.

All of us are familiar with trees and can identify many different kinds. But the author of the first Psalm saw a tree as a parable of life. To him the great tree by the brook resembled a righteous man. Here is what he saw:

The tree lives in two worlds. So does the righteous man. He belongs to the animal and also the Eternal Kingdom. He is a product of the soil and a child of God. It would be easier to live in either of those kingdoms than in both of them.

A tree has hidden sources of energy. So it is with man. He does not live by bread alone. He is fed by a meat that cannot be bought at a supermarket. His thirst is quenched by the water drawn from below the earth, but his soul is refreshed by the "living water."

A tree struggles for existence. Such is also the case with man. Pests, wind, and storm plague the orchard. Some trees on the side of a mountain face a short growing season while others seek to survive out of the cleft in a rock. Some sheltered people live beautiful lives but we can admire the stunted forms of some who have heroically stood the adversities of life.

The purpose of a tree is to bear fruit. Man has a like purpose. Too often we have thought of righteousness negatively in terms of the evil we refrain from doing. The Master was positive in His thinking when He said, "By their fruits ye shall know them."

There is one way man and the tree differ. A tree is only a symbol of immortality, for after it is cut down, its wood can be used for a cross or for a cathedral. Unlike the tree, however, man can determine whether the "lumber" of

his life shall be used for something good or something bad.

The poet reminds us that "only God can make a tree," but it takes the combined efforts of both God and man to make a man. — From *The Messenger*, news publication of the Nortonville, Kan. church.

Shiloh-Marlboro Churches Co-operate in Spanish Mission

In South Jersey, near Bridgeton there is a rural area enclosing three villages separated by only a few miles. For the most part each community has but one church. The five or six churches have long co-operated in a cohesive organization somewhat like the more recent development of local councils of churches. It is called the West District. It sponsors periodic West District Rallies, Week of Prayer services, and the like. Now it is proposing to engage in a ministry to the large number of Puerto Ricans who come as agricultural workers each summer to help in the cultivation and harvesting of large-scale garden crops such as asparagus, peas, beans, and tomatoes. The co-operative mission work to these Spanish-speaking people to be initiated this year involves the employment of a chaplain to carry on evangelistic and literature work.

Prominent in the development of this West District program are the leaders of the Marlboro and Shiloh Seventh Day Baptist churches, both strong churches. The progress already made is outlined in the following notice appearing in the April 6 bulletin of the Marlboro church.

Chaplain Hired — Manly Moulton of Costa Rica, a student at Eastern Baptist Seminary in Philadelphia has been secured as Puerto Rican chaplain for the West District. He will work 12 weeks June-August, and will stay in a home in the district. His salary, room and board will be paid by our churches from current funds in West District treasury, offerings at West District activities and Bible schools, and offerings from the individual churches. Mr. Moulton is 29 years of age, and has worked two summers with Puerto Rican laborers in North Carolina.

ITEMS OF INTEREST

Unique Servicemen's Center Opened at Yokosuka, Japan

Located in the heart of the American Navy's busiest oriental liberty port, the center was originally proposed by Japanese Christians and Navy chaplains who wanted to foster better understanding between U. S. sailors and local Christians. Staffed by Japanese nationals, it is one of eight similar centers in the Far East subsidized by the National Council of Churches.

Decorated in the traditional Japanese style, the Center has a tearoom where visiting sailors sit on tatami mats to drink steaming cups of tea served by Miss Asoko Shimizu, receptionist and general assistant.

Here in an atmosphere of old Japan, they plan sight-seeing tours, arrange to visit homes, churches, universities and missions, volunteer for individual work projects — such as painting or repairing an orphanage — and engage interpreters free of charge.

The Center's Missionary Locator Service provides information on the nearest missionary from a sailor's denomination back home, arranges a visit if desired, and supplies a guide sheet on "How to Visit a Mission."

Personal interpreters for tours and shopping expeditions are English-speaking Japanese students who want to meet Americans and practice English.

Fasting for Peace Throughout the World

There exists today a growing realization that world unity transcending national boundaries is a necessity in the atomic age, and a recognition that community must be demonstrated in practical deeds if mankind is to survive. An American expression of this is the Worldwide Fast for Peace which had its origin in Washington under the shadow of the Cuban crisis in October 1962. It now has participants in Canada, Japan, India, and Puerto Rico as well as in 31 states and has found that there are many other fasting groups throughout the world.

The affirmation of the Worldwide Fast for Peace states: "I am joining with others

from many nations in one day of fasting each week. We fast to affirm our loyalty to all men and our unwillingness to destroy one another. We fast for world community, that all men may live in peace."

While fasting groups in Australia, Germany, England, and other places developed entirely separately from Worldwide Fast for Peace, they have much the same concept of fasting for world community and peace.

Some of the groups and some individuals within WFP are making the fast a concrete expression of their concern for those in need by giving money saved to aid the underprivileged.

WFP is intended as a worldwide movement rather than an organization. Participants will tell others of the fast. — Worldwide Fast for Peace, 1731 Park Road, N. W., Washington 10, D. C.

Church World Service Rice-Hungry Koreans Now Make Noodles

About two and a half tons of noodles now reach nearly 10,000 hungry South Koreans daily through the combined efforts of Korea Church World Service and the New Zealand Council of Overseas Relief Service Organization.

The New Zealanders (CORSO) provided funds for the noodle-making machine. Korea CWS supplies flour, cornmeal, and dry milk. The Rev. Kil Chang Kim, president of the National Christian Council of Korea, addressed the crowd which attended the factory-opening ceremony.

News from the Churches

The columns reserved for news from the churches are undoubtedly well read and much appreciated. They would be of wider interest if more church correspondents sent in short items at regular intervals. It is preferable to have material from four or five churches rather than to have one or two churches take all the space in a given issue. It is a news column, not an annual or semiannual historical report. Let's strive for frequency, brevity, clarity, and careful selection of material. Longer feature articles are also highly desirable. — Editor.

NEWS FROM THE CHURCHES

SHILOH, N. J. — The annual Youth Day was observed in February with the service planned and executed by the youth fellowships.

A social occasion in February was the 50th Wedding Anniversary of Mr. and Mrs. Charles Dickinson. Their children arranged for Open House in the church fellowship room. The Rev. James L. Skaggs who was the officiating minister had written a note of congratulations. Three guests at the wedding were able to be present at the celebration.

West District churches have planned family get-togethers this spring with "Singspirations." Each participating church has one special music presentation for the evening. Then the five pastors respond with a hymn.

Shiloh church members attended the recent special meetings held at Marlboro when the Rev. Kenneth Davis was the guest minister.

A camp work day at Jersey Oaks brought quite a good turnout. Raking, cleaning, painting, etc. were finished. The noon meal was prepared by the ladies of the church.

The Senior Youth Fellowship planned a sunrise service for April 14 at Jersey Oaks with a pancake breakfast in Lakeview Lodge afterwards.

For a month the choirs of the West District have been meeting in Roadstown to practice for a Spring Festival of Music to be given the first week in May. Mrs. J. Paul Green of Marlboro is the accompanist, Robert Futer of Roadstown the director.

A candlelight Communion Service was held April 12. Before the Communion two brass candelabra were dedicated.

The Benevolent Society has been active in many ways. New dining room furniture has been purchased and placed in the parsonage. Plans are well underway for the semiannual pot pie dinner to be held Memorial Day. There will also be a bazaar of handwork and baked goods at the same time.

Through the efforts of the West District a chaplain has been secured to serve the Puerto Ricans. — Correspondent.

Sabbath Rally Day May 18, 1963

One of the most important dates on a Seventh Day Baptist calendar is Sabbath Rally Day which for many, many years has been the third Sabbath of May. This year it falls on May 18. To neglect the denomination-wide observance of such a day is to miss out on the feeling of doing something unitedly that can do much to build up loyalty and encourage witnessing. Pastors and church leaders who are acquainted with denominational procedure in this matter have come to expect in recent years much helpful material from the Sabbath Promotion Committee of the Tract Society. Such material will be forthcoming again this year in time for use. Some will also be available to pastorless churches and lone-Sabbathkeepers. The theme for this year is as old as revealed religion, coming directly from the Sabbath Commandment, "Remember the Sabbath Day to Keep It Holy."

Obituaries

Davis.—Rev. Herbert Eugene, son of Harrison E. and Eliza Jane Boyd Davis, was born in North Loup, Neb., August 1, 1879, and died at the home of his daughter, Mrs. Burton B. Crandall, Milton, Wis., March 31, 1963.

He was married to Miss Mary Alice Ross at Plainfield, N. J., on June 11, 1907. Surviving children of this union are: Dr. Richard R., New Richmond, Wis.; Winthrop E., Berkeley, Calif.; Carol (Mrs. Burton B. Crandall), Milton, Wis.; and Marcia (Mrs. Kenneth Kreiser), Penfield, N. Y. He is also survived by two brothers: George E. of Brookfield, N. Y., and Orsen E. of Denver, Colo., and by ten grandchildren. Mrs. Davis died on May 24, 1961.

He, with Mrs. Davis, united with the First Seventh Day Baptist Church of Alfred, Alfred, N. Y., by testimony Jan. 13, 1945, while making their home in Alfred, having previously held membership in the Shanghai, China, church and elsewhere.

Memorial services were conducted at the Milton, Wis., Seventh Day Baptist Church on April 2, 1963, with the pastor, the Rev. Elmo F. Randolph, officiating. Services were held at the Alfred church on April 4, with Dean Albert N. Rogers, School of Theology, and Rev. Hurley S. Warren officiating. Interment was in Alfred Rural Cemetery. — H. S. W.

(Please see tribute by Dean Albert N. Rogers.)

OUR WORLD MISSION
OWM Budget Receipts for March, 1963

| | Treasurer's | | Boards' | | Treasurer's | | Boards' |
|-----------------------|-------------|-----------|----------|-----------------------|-------------|-------------|------------|
| | March | 6 Mos. | | | March | 6 Mos. | |
| Adams Center | \$ 215.25 | \$ 552.90 | | Marlboro | 321.68 | 1,556.46 | |
| Albion | 45.35 | 295.10 | | Memorial Fund | | 225.37 | |
| Alfred, 1st | 245.40 | 1,852.27 | \$ 40.00 | Middle Island | 22.00 | 157.00 | |
| Alfred, 2nd | | 1,164.29 | | Milton | 1,096.41 | 5,234.90 | 90.00 |
| Algiers | | 13.00 | | Milton Junction | 303.25 | 1,025.00 | |
| Associations and | | | | New Auburn | 14.50 | 86.93 | 30.00 |
| Groups | | 73.12 | 367.17 | North Loup | 225.18 | 540.60 | 8.00 |
| Battle Creek | 594.25 | 3,243.63 | | Nortonville | | 567.15 | 50.00 |
| Bay Area | | 149.20 | | Old Stone Fort | 21.00 | 114.00 | |
| Berlin | 89.68 | 819.80 | 69.00 | Paint Rock | | 159.15 | 13.75 |
| Boulder | 46.70 | 240.25 | 25.00 | Pawcatuck | 560.42 | 2,736.77 | 45.94 |
| Brookfield, 1st | 31.00 | 123.00 | | Plainfield | 294.60 | 1,727.14 | 265.00 |
| Brookfield, 2nd | 132.50 | 132.50 | | Richburg | 292.00 | 642.25 | |
| Buffalo | | 200.00 | 45.00 | Ritchie | 35.00 | 141.00 | |
| Chicago | 152.50 | 493.00 | 200.00 | Riverside | 246.87 | 1,035.54 | |
| Daytona Beach | 200.00 | 605.48 | 25.00 | Roanoke | 15.00 | 15.00 | |
| Denver | 59.10 | 518.07 | | Rockville | 32.63 | 273.15 | |
| DeRuyter | 70.00 | 433.00 | | Salem | 200.00 | 1,250.00 | |
| Dodge Center | 206.90 | 597.08 | 60.00 | Salemville | 40.00 | 67.00 | 6.00 |
| Farina | 22.50 | 46.25 | | Schenectady | 21.00 | 82.58 | 10.00 |
| Hamburg, | | | | Shiloh | 569.00 | 3,277.61 | 15.00 |
| Germany | | | 99.00 | Texarkana | | 60.00 | |
| Hammond | | 15.00 | | Verona | 75.00 | 842.96 | |
| Hebron, 1st | 64.00 | 289.51 | | Walworth | 85.00 | 387.50 | 25.00 |
| Hopkinton, 1st | 423.40 | 1,222.50 | | Washington | | 93.86 | |
| Hopkinton, 2nd | | 36.00 | 500.00 | Washington | | | |
| Houston Fellow. ... | | 36.85 | | People's | 20.00 | 60.00 | |
| Independence | 63.75 | 589.51 | | Waterford | 146.55 | 723.42 | |
| Individuals | 15.00 | 552.00 | 2,254.52 | White Cloud | 61.93 | 397.58 | |
| Irvington | 1,000.00 | 1,400.00 | 300.00 | Women's Society .. | | 50.00 | |
| Kansas City | 33.00 | 180.00 | | Yonah Mt. | | 11.00 | |
| Little Genesee | 149.10 | 571.05 | 56.83 | | | | |
| Little Rock | 31.50 | 115.56 | 34.37 | Totals | \$9,058.24 | \$42,669.57 | \$4,649.58 |
| Los Angeles | 250.00 | 1,560.00 | 15.00 | Non-Budget | | | |
| Los Angeles | | | | Receipts | 89.70 | | |
| Christ's | 15.00 | 110.00 | | Total to disburse | \$9,147.94 | | |
| Lost Creek | 203.34 | 898.73 | | | | | |

MARCH DISBURSEMENTS

| | |
|--------------------------------------|------------|
| General Conference | \$1,133.33 |
| Board of Christian Education | 587.56 |
| Historical Society | 290.58 |
| Ministerial Retirement | 1,064.10 |
| Ministerial Training (1) | 814.00 |
| Ministerial Training (2) | 345.93 |
| Missionary Society | 3,555.03 |
| Tract Society | 976.97 |
| Trustees of General Conference | 53.54 |
| Women's Society | 158.11 |
| World Fellowship & Service | 79.09 |
| Church World Service | 89.70 |
| | <hr/> |
| | \$9,147.94 |

SUMMARY

| | |
|-----------------------------------|-------------------------|
| 1962-63 OWM Budget | \$116,768.00 |
| Receipts for 6 months: | |
| OWM Treasurer | \$42,669.57 |
| Boards | 4,649.58 |
| | <hr/> |
| | 47,319.15 |
| Remainder due in 6 months | \$ 69,448.85 |
| Needed per month | \$ 11,574.81 |
| Percentage of year elapsed | 50.00% |
| Percentage of budget raised | 40.53% |
| | |
| | Doris H. Fetherston, |
| | Treasurer. |
| | |
| | 476 N. Washington Ave., |
| | Battle Creek, Mich. |

The Sabbath Recorder



Missionary Pastors on Southwest Field

The ministers pictured above attended the biennial Seventh Day Baptist ministers conference at Adams Center, N. Y., April 17-22. Never before have so many pastors from the Southwest been brought together (with the help of the Missionary Board) for such a conference. Three of these men have come rather recently from other denominations to give sacrificially of their time to the cause of this denomination. One of the group is not yet ordained. The pastors, left to right: Paul B. Osborn, Little Rock, Ark.; Clifford A. Beebe, Edinburg, Tex.; Leroy C. Bass, Paint Rock, Ala.; Ralph Hays, Metairie, La.; Paul V. Beebe, Fouke, Ark.; C. Fred Kirtland, Hammond, La.; Marion C. Van Horn, Texarkana, Ark. For picture of larger group see inside.