

The Sabbath Recorder

spoke in our Bible school and taught the children to sing in Spanish.

Some members of our church attended Pre-Con and General Conference.

As the fall season is nearing we continue to be making plans. The Ladies Society sponsors its annual chicken potpie dinner on Labor Day.

The choir took a vacation during August. We enjoyed hearing special music from different ones each week, but are glad for our choir to resume its message in song. — Correspondent.

Marriages

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

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

Accessions

Richburg, N. Y.

By Baptism:

Benton Elwood Andrus
Clayton Byron Andrus
Francis Eugene Bucher
Robert J. Cartwright

Obituaries

Brague.—Nettie May West, daughter of John R. and Frances Porter West, was born at Millport, Pa., May 19, 1876, and died at the Edjill Nursing Home, Hamburg, N. Y., Aug. 10, 1965.

She attended Mansfield State Teachers College, Mansfield, Pa., and taught in a nearby rural school for one year.

She was united in marriage with Ernest N. Brague of Little Marsh, Pa., March 13, 1894, who died in 1948. To this union were born a son, Milford E., Welsville, N. Y., and a daughter, Neva M. (Mrs. Warren I.) Trask, East Aurora, N. Y., both of whom survive. There also survive two grandsons: Lyle B. Tucker, East Aurora, and Capt. Richard L. Brague, McCoy Air Force Base, Orlando, Fla.; seven great-grandchildren, and six great-great-grandchildren; also, one brother, John R. West, Millport, Pa.

Mr. and Mrs. Brague moved to Alfred Station in 1898 to make their home. In 1899 they joined the Alfred Station Seventh Day Baptist Church. Mrs. Brague was superintendent of the Sabbath School Class for many years. Later she was assistant teacher of the Homemakers Sabbath School Class. He was a member of the Union Industrial Society, a charter member of the Alfred Station W.C.T.U. and its long-time president.

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

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

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

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

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

Fetrow.—Jeffrey Paul, infant son of Mr. and Mrs. Francis H. Fetrow of Waterford, Conn., was born Dec. 7, 1963, and died June 28, 1965 of congenital heart disease.

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

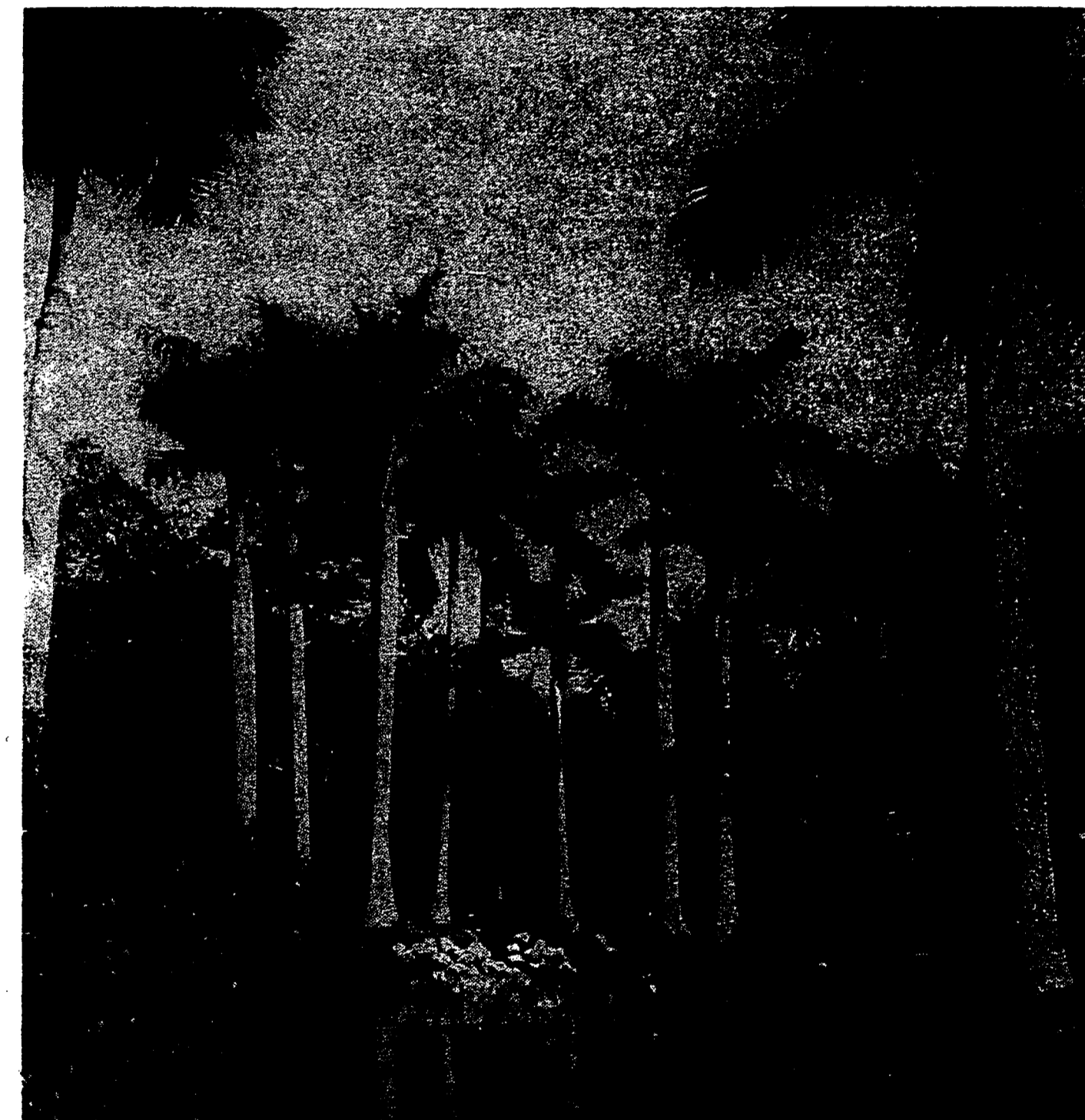
Burial was in West Neck Cemetery, in Waterford, Conn., near the Waterford Seventh Day Baptist Church. The service was conducted by the Rev. E. Wendell Stephan, chaplain at Hartford Hospital. — E. W. S.

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

Sixth of the ten children of Charles J. and Rosa Furrow Rood, Marcia grew up in North Loup, where she became a member of the Seventh Day Baptist Church in 1901. Her vocation as a teacher in the public schools and her dedicated work in her church have made a lasting impression in her community.

Survivors include five sisters: Bertha Williams and Nina Lewis of North Loup, Esther Nelson, Lima Center, Wis., Elsie Rood, Walworth, Wis., and Eunice Harmon, Beaver City, Neb.; and one brother, Byron Rood of Milton, Wis., and many nieces, nephews, and cousins.

Farewell services were conducted at her home church by her pastor, the Rev. Duane L. Davis, and interment was in Hillside Cemetery, North Loup. — D. L. D.



Of Nature and of Wisdom

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

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 \$4.00 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 renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

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. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. SEPTEMBER 13, 1965
Vol. 179, No. 9 Whole No. 6,159

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Safety Sabbaths

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

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

A person who has studied the Sabbath question in the Bible may heartily approve the suggestion that time on a Sabbath before a dangerous holiday weekend be given to the moral aspects of safe driving. He may, however, wish for a clearer definition of Sabbath than one which speaks of two consecutive days as the Sabbath. According to the Bible the Sabbath comes every seventh day of the week. It is not movable and is not loosely applied to both the last and the first days of the week.

The Safety Council appears to be trying to find a term that will cover the Jews and the Christians, without taking notice of the fact that some Christians observe the biblical Sabbath or that most Christians no longer refer to Sunday as the Sabbath. Is this loose terminology justified by the aim of getting all religiously motivated people to give more heed to safe driving practices? Some will agree that it is. Others will say that we debase our language, our logic and our theology by being less than clear in our thinking. Sunday is Sunday

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

Prayer at Conference

The official program of the 1965 General Conference at Alfred called for a half-hour period of prayer in the "upper room" of the church at 9 o'clock, following the evening service. Since the service usually ended soon after 8:30 there was time for greeting friends outside the church before climbing the stairs at the entrance of the church to join the prayer group.

Each evening the room was filled almost to capacity with forty to fifty people in attendance. At the request of Mrs. Fetherston several of these informal evening prayer sessions were led by members of Commission. The leaders did little leading—just a few verses of Scripture, very brief remarks, and a call for prayer requests. The meetings were warm and earnest as much meetings should be. Participation was widespread; prayers were brief. Many found this to be a most satisfying way to end a busy day.

Prayer during the sessions of Conference as well as in the morning and evening worship took its rightful place. There were a few occasions when prayer by the president or someone else was offered before or after some important matter was decided. Probably no denominational gathering is as dependent on prayer as it ought to be. We do not quite live up to the New Testament pattern in a time when problems seem much more complicated than in the First Century Church. With our minds so full of many things it is easy to forget and hard to find time to pray. However, our success in avoiding misunderstanding, in making right decisions (apparent in this Conference) is traceable in considerable measure to the private and public prayer of those who recognized the need for it and made room for it in the daily schedule of events.

It Was a Good Conference

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

Subjectively, the evaluation will differ widely according to age, experience, and attitude. Why did you go to Conference? What attitude did you take with you? What did you look for in the meetings? If you are a young person, did you attend more than the required number of services? Did you avail yourself of the noon briefing discussions led by Wayne Crandall? Did you try to catch the spirit of dedication that was so apparent in quite a number of the youth? If you were attending as an adult for the first time your evaluation was different from one who had been at several and knew what to look for.

Satisfaction is subjective. It is also dependent on whether or not you were there for the full five days or just the last day or two. It would seem to the editor that anyone who came to Conference with the idea of receiving enrichment and blessing would have to report, "It was a good Conference."

Turning to the objective evaluation, we have to ask ourselves questions concerning the objectives and the accomplishments. Did this session meet its objectives in good measure? What are the facts? What are the historians likely to say about it as passing time puts it into proper perspective? We who were present and have attended such gatherings over a period of years draw on our memories making mental comparisons and turning, perhaps, to our file of Yearbooks. On this basis most would certainly say, "It was a good Conference." Some would be sure that it was among the best.

MEMORY TEXT

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

What evidences are there that this can be put on the record as a very good Conference? The committee work, previously mentioned, was good. The treatment of board reports by the committees was better than usual, based on more information. Board representatives were asked to attend the first session of committees to give a full explanation of the report so that intelligent action could be taken. This proved successful, resulting in helpful suggestions and recommendations — that did not need lengthy discussion or debate on the floor of Conference.

This session can be characterized as a moderate and a progressive one. It was moderate in the sense that it made no radical decisions as to procedure, reorganization, merger, or polity and beliefs. It was progressive in that it concerned itself with a much greater involvement of our people in dedicated service. It launched a new concept of the general secretary's office with more field work and more staff. To accomplish this there was a considerable increase in this part of the denominational budget. Progressiveness was noted in evaluating past procedures, proposing some immediate streamlining of structure and further study of the same. Again, the element of defeatism was definitely not in the air. There was a strong determination to extend our witness on the home field and abroad. Time will tell how this works out, but it was the united concern of the assembled delegates to do our best in upholding the truths we profess.

This was a good Conference in relation to time consumed in doing business. Except for one occasion on which more time than necessary was spent discussing a procedural matter, the debate on the floor was concise and to the point. Business sessions never had to go beyond the allotted time. There were no tangles arising out of conflicting committee recommendations such as have plagued a few recent sessions. The minutes should be clear. The boards and agencies trying to carry out the actions of Conference will be able to understand that action and thus benefit the local churches more expeditiously through the services they are prepared to render.

Yes, it was a good Conference. Will the years ahead be a good year? That depends. Actually what happens at these annual gatherings (unless radical action is taken) is relatively unimportant. Souls are not saved by the decisions of delegates but by the work of laymen and pastors where they live. We are congregations, not a Conference. Growth does not come from the central organization but from the dispersed people witnessing for the Lord, loving their neighbors, and recognizing that "I have a stewardship." Will we make the coming year a good one? Will we stand for the faith "once delivered"? Will we live out this professed faith consistently so that what we try to say for the Lord is taken seriously? If we do these things the year will be a good year.

Annual Meetings of Corporations

The 123rd Annual Meeting of the Seventh Day Baptist Missionary Society, a corporation existing under the laws of the State of Rhode Island, will be held on the third Sunday of September (Sept. 19, 1965) at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., at 2 p.m., to act upon any report that may be presented; to elect officers and members of the Board of Managers; and to transact any other business that may properly come before the meeting.

The annual corporate meeting of the American Sabbath Tract Society will be held on Sunday, September 19, 1965, in the Seventh Day Baptist Building, Plainfield, New Jersey. The meeting will be called to order at the close of the regular quarterly meeting of the Board of Trustees which convenes the same day in the same place, beginning at 2 p.m.

The Annual Meeting of the Corporation of the Seventh Day Baptist Board of Christian Education will be held in the Parish House of the First Alfred Seventh Day Baptist Church on September 19, 1965, at 2 p.m.

Statement of the General Secretary

Rev. Alton L. Wheeler

It was with sincere humility and yet with unfaltering faith that your General Secretary accepted the call to serve the Lord through Seventh Day Baptists in this way. The decision was no easy one to make, and could be rendered only after prolonged and intermittent seasons had been devoted to prayer. When at last he felt led of the Lord to respond in the affirmative to our Commission, there remained only the conversations as to when and how he should with his wife move from the Pacific to the Atlantic coast.

In perusing through a preliminary listing of what will conceivably comprise part of his duties, and after surveying a smaller acreage of the panoramic expanse of possibilities of spiritual and numeric growth which stretch out before Seventh Day Baptists, he finds himself beset with mixed emotions. In one moment, he is reminded of the fisherman at sea who, when caught in a storm, said, "The sea is so great, and my boat is so small." In another moment, however, he is encouraged by one who has asserted that "even a small man can be used in a great cause." God's unfolding and expanding Kingdom plan is indeed a Great Cause, and is an intriguing challenge to all who are willing to become personally involved.

At this time, your secretary would humbly include himself in the co-operative sharing of the challenge with which he would confront the General Conference as well as all of its societies and agencies, its churches and individuals. May one and all feel constrained through love to dedicate themselves to an involvement in Christian fellowship and service through **Consecration, Commitment, Co-operation, Co-ordination and Communication**. These pledges of involvement should be directed primarily to the Lord Jesus Christ rather than merely to the church or denomination.

Let us momentarily consider these areas availing opportunities for spiritual growth and service.

I. Consecration:

The Apostle Paul in reminding us all that we are saved by grace continues in

the same paragraph to say, "We are his (God's) workmanship, created in Christ Jesus, unto good works..." (Eph. 2: 8-10). Christians do well, therefore, to seek to become whatever the Lord would make of them and to do whatever the Lord might elect to help do through them.

Dwight L. Moody as a young man is said to have heard Charles Spurgeon quote another in saying, "The world has yet to see what God can do with and for and through and in a man who is wholly consecrated to the Lord." Those words preyed on Dwight L. Moody's mind till he vowed, "With the Holy Spirit in me, I'll be one of those men!"

What we need is not merely to commit ourselves to attend our church appointments more faithfully, nor to devote more time to Christian activities, nor to give more generously of tithes and offerings. Rather, we need more basically and dynamically to dedicate ourselves more devoutly to the Lord. When we are wholeheartedly consecrated to the Lord, the other areas of Christian fellowship and service are rather automatically satisfied.

II. Commitment:

In a number of specific ways, as individuals and groups, we are being challenged to dedicate time and talents. Both youth and adults are being confronted with adventurous opportunities to commit themselves to Christian service for shorter or longer periods of time. These programs of Dedicated Service include several calling for personal involvement: (1) the Summer Christian Service Corps, (2) the Vacation Church School and camping witness, (3) the "Missioner" plan, (4) the Dedicated Service call for extended commitment for longer periods of time, and (5) the "Involvement in Christian Service" program, urging active participation in the local witness during the Conference year of 1965 and 1966 beginning October 1. (In a subsequent issue, each of these programs calling for personal commitment will be described in detail.

III. Co-operation:

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

The concept of our interdependence might be demonstrated through the use of an umbrella. An umbrella has several parts including braces, a canopy cloth, an upright support, and a handle grip. Its members are several and each is easily identified, especially if it should fail to perform its desired function... yet none has much intrinsic value unless it becomes a part of the whole umbrella. The various braces might be likened to our boards and agencies and their respective missions or roles in the Dedicated Service programs. The upright center support to which they are attached might be likened to the Planning Committee. The handle should ever be in the hand of the Christ. Effort shall be made to expand the areas wherein groups of churches or associations and combinations of boards and agencies might co-operate one with the other in accomplishing an increasing number of missions. Their co-operative efforts shall often be identified as taking the form of an "umbrella" or "canopy" plan. One of the functions of the Planning Committee scheduled to meet in Plainfield, New Jersey, September 26 through October 1, will be to "manufacture programming um-

rellas," to the end that at one point a given board or agency may discover its identity, and at another point seem to lose it with all glory given to the Lord who should rightfully and always have firm and commanding grip on the handle.

IV. Correlation:

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

Several individuals or groups may enthusiastically undertake a given project, and yet the outcome may be disappointing to one or all simply because they had co-operation but not correlation. **Correlation** includes synchronizing and dating of project and mission accomplishments. A given effort may be undertaken because it will serve a given purpose in a given season. It is most disappointing to arrive at the airport just thirty seconds too late to catch one's flight; it is equally disconcerting to complete a given project just a few days after it might have served a very significant purpose.

V. Communication:

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

Alerted to this realization, our Conference has voted to activate our Public Relations Department throughout the years. Our planning Committee has named the last Sabbath of those months with five Sabbaths as Missions Day, with the Missionary Board secretary committed to providing our churches with materials alerting our people to an awareness of and interest in our missionary endeavors overseas. Our boards and agencies are

Dedicated Service Summer 1965

By Ethel Dickinson

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

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

being urged to prepare and distribute materials which may be adapted by leaders in churches for use on special days of the year. Board secretaries are being encouraged to travel about the country ministering effectively to more churches and effort will be made to correlate their traveling schedules.

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

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

"To be distressed, look within;
To be defeated, look back;
To be distracted, look around;
To be dismayed, look before;
To be delivered, look to Christ;
To be delighted, look up to God."

mind and hearts challenged, the young people set out to work for their Lord.

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

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

An area near Syracuse, N. Y., where there is a Seventh Day Baptist church, was the center of operations for the third team. Working in Moyer's Corners in the morning, and at Salt City Homes in the afternoon, their influence was felt in scores of homes. Total enrollment in the

(continued on page 15)

**An indomitable little woman,
crippled on the mission field
merits the robe of achievement
bestowed by the women on**

Miss Mabel West

By Mrs. George Thorngate

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

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

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

After the years under the support of Mr. and Mrs. Trainer, she taught at Bridgman School, a nearby Women's

Christian Mission institution, but she was always an active part of the Seventh Day Baptist Grace School. No one but a genius for friendship could have kept track of so many girls. Her interest followed them into their family life, their marriages, their children. I should like to know how many layettes Mabel made and gave to her former students, how many little shiny-eyed babies were brought to be admired and cuddled by We-sien-sang. Sabbath afternoons were a favorite time for old students to come to tea at the Burdick-West home.

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

After Pearl Harbor Anna West was stricken with recrudescence of the malignant disease for which she had had an operation some years before. During the many weeks of Anna's pain and weakness,

Mabel was the main load-bearer. She had, in addition to her teaching ability, a bent for nursing and she demonstrated that priceless ingredient of any successful nursing T.L.C. (tender, loving care) to a remarkable degree.



President Doris Fetherston places robe of achievement on Miss West.

The war made things very difficult for the Wests, what with the restrictions on food, moving around, mail service, etc. They were given the opportunity of being repatriated but feeling that they could be of help to the Mission and to their Chinese friends they decided to remain in China. After a time, the Japanese authorities put them into a concentration camp. It is sometimes difficult to maintain an unselfish and friendly attitude in concentration camp where there is often competition for food, washing facilities, fresh air. But even in these circumstances, Mabel West's power of friendship was such that when she and her mother left camp at the end of the war, she had many staunch new friends.

With the coming of peace, the Seventh Day Baptist Mission began to hum with activity, and progress, held back by the war, was very apparent. Mabel was in the midst of it. She fairly ran from one

service to another. One day as she was hurrying between the school buildings, she slipped and fell and couldn't get up. She had sustained a very serious fracture of the hip.

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

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

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

Ministerial Retirement Increased

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

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

This increase will add \$75.00 per month or \$900.00 per year, based on the current

list." As of May 31 there were twelve ministers on the list and eighteen widows of ministers. Since that time one widow has passed away. The total paid out per month was \$1,836.20. Five ministers are receiving the maximum of \$96 (which will now become \$100 per month). Within the memory of many of us the maximum was \$40 — a pittance. The total paid out this year was \$21,324.80. The final portion of the report follows.

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

The source of these funds could be approximately as follows:

Income from endowment (including discretionary funds)	\$14,350
One-half contributions from churches and organizations	5,000
Our World Mission	1,800
Reduction in cash balance	1,750
	\$22,900

There are now thirty-six funds with a book value of \$263,075.92, the income only being used to pay retiring allowances.

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

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

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

The people who attend Conference are always happy to see quite a number of the older ministers present. Each year are some whose finances or state of health prevent them from coming. Some send greetings. There is an effort to remember them with courtesy resolutions and a letter by the corresponding secretary of

Conference. Of the ministers listed in the 1964 Yearbook as retired (not all receiving retirement benefits) the following were present at the Alfred meetings at least part of the time: Clifford A. Beebe, Orville B. Bond, Grover S. Brissey, Loyal F. Hurley, Elizabeth F. Randolph, John F. Randolph, and Hurley S. Warren.

MISSIONS — Sec. Everett T. Harris

City Pastor-Evangelist Reports to Conference

(The following article was prepared by the Rev. Paul B. Osborn and is a part of his message to General Conference on Sabbath afternoon, August 22, 1965.—E. T. H.)

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

A survey of the last six months shows many activities which would have been impossible if extra work had been necessary to feed and clothe the family properly: ... Missioner '65 trip to Nortonville... participation in the Religious Survey... trip to Kansas City with five calls made in northwest Arkansas en route... attendance at Ministers Conference... staff member at Camp Miles... help with 5-day Bible Clubs... monthly services at the Union Rescue Mission... weekly calls at the County Hospital... errands and labor involved in the church's entertaining of Southwestern Association... All these besides the numerous calls (personal and by phone), study, correspondence, etc.

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

The major project during the first half of 1965 has been participation in the

South Pulaski County Religious Survey and its follow-up. The Evangelistic Committee divided the 600-page survey report into its six sections and assigned each to a member. The City Pastor-Evangelist got Section A, down-town and South Central Little Rock. Four hundred twenty-two names were gleaned from the thousands listed, and each of the three sub-sections was contacted in a different way. Section AA received a letter with two tracts and a reply card delivered to the door (203); AB received the same in the mail (174); AC was visited personally (45). Results? AA not in yet. AB brought one reply from a man not interested in man-made churches. AC put one family on the prospect list, backslidden but knowing it and wanting some church contact. One prospect out of the 422.

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

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

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as

sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

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

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

"New" Volkswagen Van in Use in British Guiana

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

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

"The first Vacation Bible School ever to be held (so far as we know) by Seventh Day Baptists in British Guiana was at Wakenaam, August 16-20. A planning session preceding the school proved beneficial. Eight adults assisted us. For the five mornings, the attendance averaged fifty pupils. Many of the pupils attended the evening gospel meetings. Gertrude (Mrs. Davis) taught the children and I taught the teenagers. Interest among the

young people was so keen that I plan (God willing) to continue their class on Tuesday evenings after Executive Council.

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

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

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

SABBATH SCHOOL LESSON

for September 25, 1965

Growing in Christian Love

Lesson Scripture: 1 John 4: 7-21

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

A New Work in Korea

By Sec. L. M. Maltby

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

Nothing seemed to come directly from these efforts. Gradually the correspondence narrowed down to one or two young men who were willing and, it was hoped, able to do something themselves. One of them, Johann Rie, was willing to move to an area more suitable for starting a church work than his home town. He suggested that Taejon City might be such a place and that if he were given some support he would make a survey and undertake to make converts and organize a Seventh Day Baptist church. He had read enough of our literature to be firmly convinced that he wanted to raise up the first church of our faith in Korea. One or two others in other parts of the country (such as Kwanju) had expressed similar hopes but none seemed as likely to succeed as he, judging from the letters.

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

When Brother Rie said that he would devote full time to such a work for only \$30 per month, it seemed that he should be given the chance. He was anxious to meet Brother and Sister David G. Beattie, American Sabbathkeeping missionaries in the area of Seoul, whose interesting story has been told from time to time in this publication. He made the visit, and was inspired by their work. They, too, felt that he had enough zeal, ability, and stability so that he should be encouraged to undertake the task. They volunteered to forward his expense money to him (since they could handle personal checks without difficulty).

It soon became evident that he would need a meeting place. Again the cost seemed very low (about \$30 for six months). He also felt that the best way to reach people was through service rendered. He suggested a school for teenage, underprivileged children. Mr. and Mrs. Beattie concurred in the general plan. The result was that after working by himself for two or three months with funds coming from a single family, two other families joined in the project on an experimental temporary basis to provide a total cost per month of \$60. The school was started and Sabbath and other services were held.

The Lord seemed to take care of the new needs as they arose. Johann Rie had a friend, Ko Je Yun, who came to visit him at his humble quarters in Taejon. Brother Ko was also interested in gospel and school work. Brother Rie took him on, sharing his expense money with the second worker. This made it possible to provide a better school and do more personal work in the city.

The letters from Brother Rie kept mentioning the hope that Brother and Sister Beattie could make the trip to Taejon and observe what was being done. Finally on the weekend of August 28 they made the trip down by train with an interpreter (at their own expense) and not only looked the situation over but stayed two days to conduct four evangelistic meetings. Mrs. Beattie started a letter to the secretary of the Tract Society on Sabbath afternoon, August 28, from which we quote:

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

"We took pictures to send to you which we hope will be good. You will probably

be able to see that the children are poor, some have very little on them and only rags—a few had nothing at all and some are definitely undernourished. I'm sure few if any could afford schooling. There is no free schooling, though the cost is low in the beginning grades, around a dollar a month in our money—but buying value would make it comparable to \$5.00. There must be drastic economic changes to wipe out the extreme poverty of the slum dwellers.

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

A letter from Brother Rie dated August 30 speaks of having been to the railroad station with the Beatties to see them off for Seoul on the 3:25 p.m. train, Sunday, August 29. He goes on to say how much he and his friends were encouraged by the visit and how they hope Mr. Beattie will come again "whenever he has the good chance to get here."

This report does not state that we can now speak of a fully organized Seventh Day Baptist church in Taejon City, but the prospects are at least encouraging. The correspondence indicates that another brother (without any financial help from this country) is attempting to build up enough interest for a church in Kwanju, some distance to the northeast. Mr. and Mrs. Beattie were not able to visit that city on the same weekend but hope to do so at some later time.

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

Malawi

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

Junior High Conference

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

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

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

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

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

The movie, "The Power of God" inspired the conference by showing through flashbacks the power of God to change people and the difference they made in the community.

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

Thanks be to God for the leaders and helpers who shared the program of the 1965 Junior High Conference at General Conference. It is our prayer that each one grew in his spiritual life during the sessions.

Conference President Meet



At the close of the Sabbath morning service Mrs. R. T. Fetherston, president of our Conference, greeted Dr. Robert Torbet, recently elected president of the American Baptist Convention. The pleasant fellowship continued at the lunch hour.

Yearbook Editor Named

Miss Janet Whitford, proofreader for the Seventh Day Baptist Publishing House, has been appointed editor of the 1965 Yearbook. All people having responsibility for getting material to the editor are requested to be just as prompt as possible so that printing can be accomplished earlier than last year. Miss Whitford was co-editor last year. It has been quite customary for many years to ask the proofreader to assume this difficult and painstaking task. Let us all co-operate. Churches and individuals should get their order for Yearbook in early. The price is \$2.00 per copy.

Dedicated Service

(continued from page 7)

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

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

Wherever the young people went they offered their services and were used in several Seventh Day Baptist churches to bring messages in word and music. In New Orleans and Salt City they had opportunity to work with Negro children.

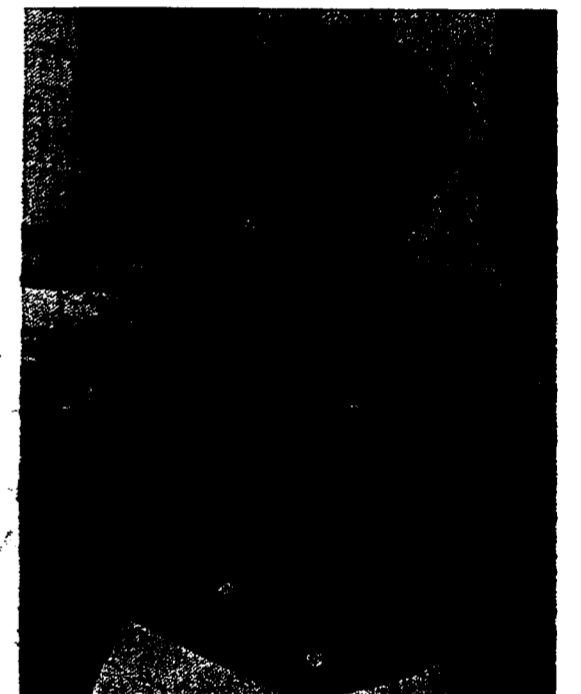
A time of evaluation took place at Camp Harley, Alfred Station, N. Y., before Conference. In looking back over their summer, the dedicated workers felt that the rewards of such service are great. One said, "We learn by teaching!" In visitation they learned to converse and not give up. As they became more interested in people as individuals and friends, they visited less houses but carried on more meaningful conversations, they said.

One team was instrumental in bringing a family back into church who had been

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

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

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



It Pays to Advertise

In last week's issue on page three was an item entitled "Accordion Needed in Nigeria." This told of a request by Pastor G. Harrison of Kano, Nigeria, for such an instrument to help in conducting street meetings with a view to establishing other Seventh Day Baptist churches besides the one he has already organized.

It will be remembered that the Sabbath Recorder dated Monday, September 6, goes in the mail on Friday, September 3, and is received by many people the next day. The editor was sitting at the dinner table with guests Sabbath noon when the phone rang. It was a long-distance call from a subscriber in North Jersey who has long been interested in the work of

The Sabbath Recorder

Seventh Day Baptists but is not a member of one of our churches. He mentioned that he was reading the Sabbath Recorder and got as far as page 3—the notice about the need of an accordion. He had such an instrument, a good one, which he would be glad to contribute if it would fill the need and if we would take care of shipping it. A little more correspondence with the pastor in Kano should reveal whether or not they could use this 120-bass accordion. The contributor is a businessman, who says that it pays to advertise and that Seventh Day Baptists ought to do more to make themselves known.

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

What Is Meant by Public Relations?

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

Matthew said long ago,

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

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

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

The major religious bodies have recognized the wisdom in these two quotes. They have large, strong Public Relations staffs in their national headquarters, spending sizable sums on films and other media. The inventive genius that gave us magazines, radio, television, films and newspapers is being utilized by the churches to make its voice so powerful that it may rise above the din of daily life and point the way for all to a Christian sanctuary. The religious revival and

return to the church of millions over the past few years is not unrelated to this growing public relations awareness among the clergy and the churches.

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

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

American Baptist Vice-president

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

Accessions

Middle Island, W. Va.

By Baptism:

Joel Sutton
James Sutton
Roberta Robinson
Clara Robinson
Alice Robinson

By Letter:

John Robinson
Marie B. Zwiebel
Doyle K. Zwiebel

Revered Through The Centuries

