

# The Sabbath Recorder

## Correction

On the back page of the May 8 issue we called attention to the 250th Anniversary booklet of the First Hopkinton Church. The price should have been given as \$1.00 rather than fifty cents. Sorry!

## Accessions

North Loup, Neb.

By Baptism:

Carolyn Crow  
Joy Van Horn  
Patricia Williams  
Margaret Williams  
Cletus Severance  
Merlin Williams  
Curtis Davis  
Harold King  
Robert Babcock

By Testimony:

Henry Ruyle  
Mrs. Henry Ruyle

## Births

**Brauer.**—A daughter, Pamela Sue, to Roger E. and Alice Hemminger Brauer of Riverside, Calif., on March 12, 1961.

**Burdick.**—A son, Richard Oscar, was born April 27, 1961, to Rev. and Mrs. Oscar C. Burdick, 7641 Terrace Drive, El Cerrito, Calif.

**Haller.**—A son, Charles Ray, to Raymond and Shirley (Hard) Haller, of Boulder, Colo., on April 4, 1961.

## Obituaries

**Brooks.**—Edward R., son of Frank A. and Lina L. Brooks, was born May 23, 1913, in Deansboro, N. Y., and died January 22, 1961, in Rome, N. Y.

After the death of the father the family came to Brookfield to live. While a child he attended the 2nd Brookfield Church, Sabbath School and Junior C. E.

He is survived by his mother of Oxford, N. Y., and three brothers, Ralph L. of Del Norte, Colo., Howard F., and Alonzo S. of Detroit, Mich., and several nieces and nephews.

Near relatives attended burial services at the grave in the family plot at Deansboro, N. Y., April 29, 1961, conducted by Pastor Addison Appel of the Second Brookfield church.

— A. A. A.

**Lane.**—Merle Fuller, daughter of Charles and Madge Fuller, was born Oct. 4, 1914, at North Loup, Neb., and died May 7, 1961, in a hospital in Omaha, Neb., following a long illness.

She was married to Clyde Crow, August 31, 1946. To them were born one daughter and twin sons. They lived at Battle Creek, Mich. Later she and the children returned to North Loup, where Merle was active in the Seventh Day Baptist church, serving as assistant organist, and also a member of the Dr. Grace Missionary Society.

In July, 1959, Merle was married to Marion Lane.

Survivors include her husband, Marion; daughter, Carolyn; sons, Robert and Richard; mother, Mrs. Madge Fuller, and brother, Menzo Fuller, all of North Loup.

Farewell services were conducted by her pastor, Mynor G. Soper, and interment was in Hillside Cemetery. — M. G. S.

**Pinchin.**—Grace, daughter of Christopher and Cornelia Williams Stuke, was born in Lowville, N. Y., March 24, 1887, and died at the home of her daughter, Mrs. Wilna Pinchin Krusen, Wellsville, N. Y., April 9, 1961.

She was baptized and united with the Alfred Seventh Day Baptist Church on May 6, 1898.

She was married to Otho H. Pinchin on August 25, 1913. To this union was born one daughter.

Besides her daughter she is survived by a sister, Arvilla Olson (Mrs. Axel M.) of Wellsville; two grandchildren, five great-grandchildren, five nephews, two nieces, and several cousins.

Mrs. Pinchin lived in Alfred during her early life but had made her home in Wellsville for over forty-five years.

Memorial services were held at the Embser Funeral Home, Wellsville, April 12, with the Rev. Hurley S. Warren officiating. Interment was in Alfred Rural Cemetery. — H. S. W.

**Turck.**—Nellie, daughter of William H. and Sarah E. Briggs Langworthy, was born on October 16, 1883, in East Valley near Alfred Station, N. Y., and died at Bethesda Hospital, North Hornell, N. Y., April 10, 1961.

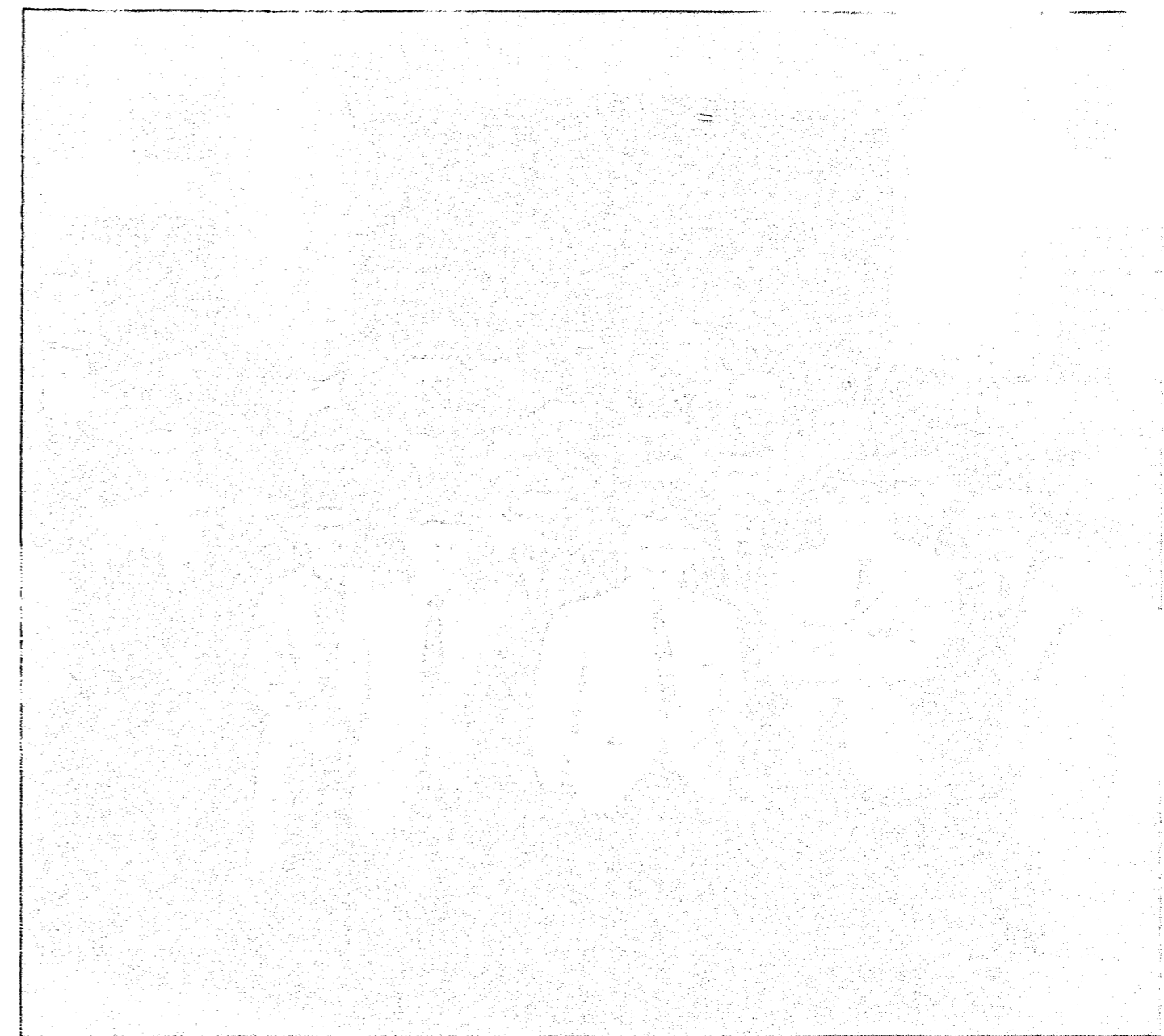
She was baptized and united with the Alfred Station Seventh Day Baptist Church in March, 1898. (She transferred to the Alfred church on March 31, 1945, along with her husband.)

On November 17, 1909, she was married to Frederick W. Turck of Independence, N. Y. To this union were born one daughter and two sons: Elizabeth Louise, who died on August 31, 1926; Raymond Langworthy of Tiffin, Ohio, and William Benjamin of Dearborn, Mich.

Besides her husband and sons, survivors include two sisters: Mrs. Carrie Burdick of Battle Creek, Mich.; Mrs. Spicer Kenyon (Catherine) of Niagara Falls, N. Y.; five grandchildren, and a number of nieces, nephews, and cousins.

Mrs. Turck lived all her life near Alfred Station and in Alfred.

Memorial services were held at the Alfred church on April 14, with her pastor, Hurley S. Warren officiating. Interment was in Alfred Rural Cemetery. — H. S. W.



## 1961 MINISTERS CONFERENCE

Pictured at the entrance of the Seventh Day Baptist Building, Plainfield, N. J., are most of the ministers, pastors, and student pastors who were able to attend the biennial meeting May 1 to 6.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press  
REV. LEON M. MALTBY, Editor

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MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. A. Russell Mason  
CHRISTIAN EDUCATION ..... Rex E. Zwiobol, D.A., D.D.

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## Space-Age Worship

What changes are necessary to properly worship God in a rapidly changing space age? The question cannot be dismissed lightly because we are developing a terminology to cope with less earthbound experiences of some of our fellow citizens. We go to ancient languages, Greek and Latin, to coin words that are more adequate for these "astronauts" who venture into the fringes of space. Worship itself is not essentially different in this day than in the days of the Bible. Jesus told the woman of Samaria, who thought it made a great deal of difference whether prayers were offered on Mount Zion or a mountain of Samaria, that the place of worship did not determine the object of worship or its quality. "The hour cometh," He said, "when the true worshippers shall worship the Father in spirit and in truth" (John 4: 23).

Presbyterians gathered recently at Buffalo, N. Y., embarked on the task of producing a new book of common worship that reflects the facts of the space age. It will mean, according to the committee appointed, that prayers and devotional passages will be revised to take into account "factors new to the human scene." All very well and good; it may be quite necessary for the numerous denominations that try to provide patterns for pastors and people each week to follow. One of the problems of such churches is to keep their books up to date. Those who depend on ritual and prescribed forms have a disadvantage that apparently was not in mind when Christ was instructing the Samaritan woman and His disciples. A church that avoids liturgy and depends more on spontaneity in worship has no books of worship that go out of date. Pastor and people are free to fashion their prayers in accordance with the Scripture and in the language of the day. They are challenged constantly, not at long intervals, to adapt their words to present needs.

One cannot escape the observation that worship, like the proverbial grass on the other side of the fence, appears more satisfying when offered before other altars or within different windows. The non-liturgical churches show an increasing tendency to adopt the terminology and worship forms of the stately, liturgical

bodies. Denominations that have long cherished the idea of freedom for the Spirit to move have sought to quench all so-called manifestations of the Spirit and have welcomed binding forms that they once rebelled against. On the other hand, one reads of faith healing, mass evangelism, and even speaking in tongues among Episcopalians. In order to reach the unchurched some of their most respected leaders are advocating store-front churches devoid of any "churchy" appearance of ecclesiastical appointments.

What is the answer? The fact is that true Christian worship is much the same in the space age as in the donkey age. It must be directed toward Christ, derived from Christ, and welling from the heart. It should be as well worded as possible, but it is more important that it be sincerely worded and that there be a correspondence between words spoken on the Sabbath and deeds performed during the work week.

Let us beware lest we follow the trend of substituting formalism in worship as a cover-up of loss of reality in worship. This is nothing new. The Bible is full of it. The gentiles more readily accepted Christ than the Jews because the latter were bound by traditional forms tending toward hypocrisy. The danger of formalism is pointed out, to note but one example, in Romans 10: "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness."

## Unanswered Cuban Questions

Many of us would like to know the full story of the recent counterrevolutionary invasion of Cuba and the part played in it by our own U. S. Government. It has been suggested that Christian citizens would not be very proud of our country if they knew the full story. International politics is somewhat outside the scope of a journal that is primarily concerned with promoting the message of salvation through Christ. There are, how-

ever, some unanswered questions about the present and future status of Catholic and Protestant church work in Cuba.

Strange as it may seem, the various Protestant denominations that have churches in Cuba have continued to report strength and growth ever since Fidel Castro took over. How long that will continue, especially since the hand of communism has been strengthened by the invasion fiasco, remains to be seen. Castro has now nationalized all private schools, including many operated by Protestants. Education may suffer and church growth may be considerably reduced in the years to come. Not yet has the conflict with the Catholic Church become an open conflict with all Christian churches. The pattern of communism in other countries would lead us to expect attempts to repress all expressions of faith or to educate the people away from Christianity. How successful such attempts would be in Cuba depends on factors that we in this country do not seem to be able to assess at the present time.

Anticlericalism is now very strong in Cuba. Two thirds of the Catholic priests are of Spanish origin and Fidel Castro has said a law would be passed forbidding all foreign Roman Catholic priests to stay on the island. Already 2,000 priests and nuns are making applications to leave. The dictator has left an opening for priests who co-operate with him; they may stay.

The secular press has tried to give reasons for the failure of the counter-revolutionary invasion attempt. One wonders if they have not carefully skirted the major reason — the religious reason. Our intelligence agency seems to have demonstrated that it is not equipped to evaluate the strength of religion in relation to politics and war. Cuba is a Catholic country. The Catholics in our country fight communism. Castro had leaned heavily toward communism and had taken repressive measures against numerous church leaders. It could be assumed that, given half a chance, the great majority of the Catholics of Cuba would give all possible support to a small invasion force — and it was a pitifully small force.

They did not do so. Their loyalties were not as sharply divided as the patriots on American soil and our officials believed.

But to return to the subject of the future of Christianity in Cuba. We cannot yet know how things will go. Assuming that the present dictator holds his control, who knows what he will order next or how deeply communism will be established? There are many native Protestant churches filled with born-again, zealous believers. The Methodists claim a total of 10,200 members. Baptists have large numbers. Their native leadership is relatively strong. They have no allegiance to a foreign power, but only to Christ. We can pray that the growth of communism in Cuba can be arrested by a stronger force, vital Christianity. Our military and political intervention seem to have failed miserably and ignominiously. Prayer intervention welling up from Christian love will not fail!

#### The General Stubbs Article

It was to be expected that not everyone would agree with General Stubbs (see article in May 8 issue) on the necessity for our country to be prepared in the event of chemical and biological attack. It introduces the big question of the whole relation between Christianity and national survival, a question not easy to answer. Involved also is the rather moot question of how far our Christian responsibility extends in the use of organized force to keep our fellow citizens from being destroyed by aggression.

There are those who would like to write articles to make clear their stand on the development of so-called diabolical weapons capable of mass destruction by nuclear, chemical, or biological agents. The Rev. Paul Burdick has wondered why the editors chose to have General Stubbs speak to the Associated Church Press. He writes:

"No doubt General Stubbs is a sincere man. He probably thought he was doing a necessary thing when he addressed the Associated Church Press representatives. But it seems to some of us that these representatives could have spent their time

in a better way by coming to grips with this question, 'What changes in human nature are necessary to bring men to a place where they can trust one another again?'"

In regard to the argument that a study of chemical and biological weapons might contribute to the survival of the race he notes:

"One might say, 'All the more reason why we should continue to make a study of these weapons.' The truth is that with the use of diabolical weapons already devised, or soon to be, there is no defense, and there will be few, if any, survivors.

"The only hope, and it is only a faint one, is that a people may make themselves so valuable to all the world, that all will wish their survival, and make plans under any and all conditions to will their survival."

Mr. Burdick defends the position that we should be servants of Christ even if it involves servitude to a foreign power. His personal view is partially stated as follows:

"In this emergency, pacifism and non-violent non-cooperation begin to make sense. It will take an exceedingly strong moral position to resist another Pearl Harbor, which can be contrived, when they wish, by our military masters."

#### Editor's Note:

It is our understanding that General Stubbs was invited (on the closing day of the ACP meeting) to present the case for defense against chemical and biological warfare to make sure that the editors understood both sides of the question. All editors constantly receive literature on the other side. Those who planned the program anticipated that the address would draw fire both in the discussion following its delivery and in future editorials. Excerpts were printed in this journal so that our readers could examine and evaluate the position to which our government is presently committed — as one minister has done in the above communication. At the conclusion of a pamphlet, "A Christian Approach to Nuclear War," which Brother Burdick enclosed, he notes, "Let us be servants of Christ even if it involves servitude to a foreign power."

#### SABBATH SCHOOL LESSON

for June 17, 1961

The Power of the Tongue

Lesson Scripture: James 3: 1-12.

THE SABBATH RECORDER

#### Comparing the Records

By the Editor

It is not difficult to compare the giving statistics of our people at the end of April 1960 with this April. This Recorder and the one for May 23, 1960, tell the story of what the treasurer of Our World Mission had received at the end of seven months each year. Those who dearly love the total world-wide work that seems to be committed to Seventh Day Baptists will be deeply concerned that we are at the present time far behind our goal and that the receipts for April 1961 were unusually low, in fact, \$1,088.76 lower than for the same month last year. In actual dollars for the seven months the treasurer's figures show \$2,353 less. The percentage of the budget raised at this time last year was 45.6%. Now it is 42.7%.

Quoting figures is not enough but to analyze the drop in denominational giving is more difficult and is probably not the task of the editor. We could observe from the back page of this issue that quite a number of our churches that give larger amounts failed to send in during April the gifts that were probably in the hands of their treasurers. There is small consolation in that, however, for several of the same ones failed to get their April 1960 receipts credited. One noticeable difference (not related to congregational giving) is that the Tract Board has not been able to give anything this year from accumulated publishing house profits (\$1,400 credited last year).

We believe that members of each church will want to analyze the situation and make an answer acceptable to the Lord as to why they have not done better in their giving to the wider aspects of the Lord's work as represented by Our World Mission. Some churches have done much better than last year, some about the same, and some not nearly as well judging by the treasurer's figures. Perhaps those doing better are the ones that should have done much better. Ultimately we must take it personally. Have we individually done our best? Have we been waiting to see what others are doing? If

so, let's not wait any longer. We have a great work to do.

For our general information here are the churches that seem to have given less up to the end of April: Albion, First Alfred, Second Alfred, Battle Creek, Bay Area, Berlin, Boulder, First Brookfield, Second Brookfield, Chicago, Denver, De Ruyter, Edinburg, Farina, First Hebron, Houston, Jackson Center, Little Genesee, Little Rock, Los Angeles, Los Angeles Christ's, Lost Creek, Marlboro, Milton Junction, Ritchie, Roanoke, Rockville, Twin Cities Verona, Waterford, White Cloud, and Yonah Mountain.

The list of churches giving the same or more follows: Adams Center, Daytona Beach, Dodge Center, Fouke, Hammond, First Hopkinton, Second Hopkinton, Independence, Irvington, Middle Island, Milton, New Auburn, North Loup, Nortonville, Old Stone Fort, Paint Rock, Pawcatuck, Plainfield, Richburg, Riverside, Salem, Salemville, Schenectady, Shiloh, Texarkana, Walworth, Washington, and Washington People's.

#### Mother of the Year Honored

Mrs. Louise Sevier Giddings Currey, selected by a national jury as American Mother of 1961, was the recipient at a luncheon in her honor at the Waldorf Astoria Hotel in New York of an inscribed Bible handsomely bound in gold-embossed red leather. The Bible, a tribute to Christian motherhood from the New York Bible Society, was presented by Dr. Daniel A. Poling. Saluting the American Mother of the Year, John J. Dahne, president of the New York Bible Society, said:

"In America, motherhood is traditionally associated with prayer and religious devotion. These virtues are vital to the preservation of home life and the shaping of strong character and high standards in the youth of our nation.

"A society that fears God, honors the Holy Scriptures, and holds in reverence the institution of motherhood and the sanctity of the home, rests upon a foundation solid enough to support it through any crisis of history."

### Where the Fund Shortage Hurts

As the Our World Mission budget drops farther and farther behind and the "favorable balance" with which we began the year is used up, where do we feel the pressure in missionary work? It has been suggested that we ought to be specific about this matter. Are salaries being paid? Is the work suffering?

One situation where we can see the immediate results of fund shortage will be mentioned. For several months, the letters to and from Dr. Victor Burdick have carried some mention of the plans for the Burdick family to return by plane from Nyasaland to this country on furlough.

The date of the departure of Dr. and Mrs. Burdick and little son from Nyasaland has been set for Wednesday, July 19. They are scheduled to arrive at London on Thursday, July 20, and are planning to attend the special Commemorative Services of the Mill Yard Church that weekend and then continue their journey to America on Monday, July 24.

However, the Our World Mission check for April receipts (which arrived on May 19) was in the amount of \$1,519. This is about one-half the amount we had hoped to receive. Round trip plane reservations for Dr. and Mrs. Burdick and son are made and waiting to be sent to them but they cannot be picked up for lack of funds.

The round trip fare amounting to \$2,268.60 includes a 10% fare for the infant son. By ordering the round trip ticket a saving of \$119.40 per adult ticket can be realized. It was decided to make round trip reservations (good for one year) even though the Missionary Board must anticipate the receipts of the 1962 budget in order to actually receive back the other half of the amount.

These things are written, not to complain, but to point up the question of "Where does it hurt?" The question is how long we can wait before we must pick up the plane reservations. British Overseas Airways have rules and regulations which must be observed.

When the Conference approved the Our

World Mission budget last summer it was anticipated that offerings of \$49,539 would be supplied toward missionary interests. But the total budget receipts had dropped back 12% at the half-year mark. This means that the Missionary Board was \$5,944.68 short of their anticipated income as of April 1. How much farther behind do we dare allow the budget to fall before the work is seriously handicapped? Will you who are reading this help us to pick up the plane tickets necessary to bring the Burdick family home on furlough?

### Nyasaland Clothing Fills a Need By Mrs. David Pearson

It was an event when the cases of goods finally arrived at the mission, after more than a month's delay in Blantyre to work out customs tariff details. The problems that have been mentioned previously are regretted, and with new restrictions it probably will not be wise to send over clothing again, but we are surely thankful for the help this will give to the people this time.

The drums were opened, and how thrilling it was to see the nice garments — especially the beautiful little dresses and boys' clothing which many of our ladies had so lovingly sewn for a service to the children here. We looked over all of them, divided them according to groups, and totaled the numbers. This time the plan was to get the garments distributed more to our Christians throughout the country rather than to concentrate only on the mission area. So church membership figures were taken. Each church's percentage of the total membership was figured, then this percentage was calculated for the total number of shirts, trousers, dresses, and so on.

Then came the allocation to the churches. What an interesting job it was to choose which dresses, children's

NOTE: Mrs. Pearson wrote this article on May 14, the day before David left on an extended visit to the churches of Northern and Central Provinces. He was planning to return to Makapwa on June 6. The mission car carried a heavy load of the used clothing to distribute to these churches. During the trip he will attend the Nyasaland Christian Council of Churches, meeting at Livingstonia Mission.

clothes, etc. to send to each church. However, the seemingly enormous supply of clothes when all together, did not make such a generous allotment when divided among the churches. It was evident that there were only about enough clothes for half the membership to get one item each. And what lady wouldn't be anxious to have not only one dress for her daughter, but a couple of things for each of her children, and as much for herself? Or the man who would not like to have, not a choice of a pair of trousers, a shirt, or a jacket, but all three? Some of the larger churches are allocated clothing that almost fills a drum, smaller ones may get just a small pile. For instance, Mitumbila, an average-sized church, received 13 men's and larger boys' shirts, one man's jacket, two pair of trousers, four ties, 11 women's dresses, three skirts and five blouses, nine little girls' dresses (varying sizes), one baby gown, three each little boys' shirts and trousers, and a sun suit. Interesting, is it not?

A typical trip to take the clothing to the village churches is to go on a Sabbath, be in services at a major church that day and stay overnight there. The next morning there would be a "sale" for that church. In the afternoon a stop would be made at another church for clothing distribution, before returning to the mission Sunday night. The sale would be conducted preferably in some home near the church. The clothing would be spread out and the people would be allowed to come in one or two at a time to select what they wanted. Each person is allowed to select only one item at his first appearance, but after all the people present have had a chance, some lesser desired items probably remain, and can be taken by people who have already had their first choice. A limiting factor is that some people do not find anything that pleases or fits them, and more is left for others. Also, some Christians who may not be as interested will not come. Generally in most of the village churches, there hasn't been too much complaining or disappointment expressed.

Makapwa's sale day brought out quite a number of our Christians. One young man was quite disturbed that he could

not take a shirt for himself, a dress for his wife, and an outfit for each of his children at his first time to select. Others, too, desired to take more than one item. It was very hard for one mother to decide whether she wanted most a dress for herself, or that darling one for her child. Those who waited until the end, however, and returned for the extra, less choice items, received several things to clothe their family. It was a joy to see the bright new clothes in church the following Sabbath.

One day some time after Makapwa's distribution had been finished, a young fellow came to the house and asked for a pair of trousers. It was explained that all Makapwa's allotment was exhausted, and he shouldn't expect us to take from another church, where people were as needy as he, to let him have something. But he continually pled and asked, "What shall I wear to church on Sabbath, when I have worked all week in these I now wear?" So finally a pair that fit him was found in a few odd things that had not been allocated.

It was a blessing that we were finally granted permission to collect back the customs costs from the people for the clothes. We have tried to stay quite closely to the price charged on customs, but there is not rational on some items, and they may be cut in price if more worn, etc. The customs tariff on any pair of short trousers (men's and boys' new, or worn) is 2/6 (35¢). The tariff on all women's and girls' dresses measuring 28 inches or more in length, is the same price (35¢). Little girls' dresses (all under 28 inches in length are 1/3 (18¢). A shirt of more than 30 inches chest measurement requires a customs duty of 3/- (42¢). (You can see that a ruler or a tape is necessary at the sale.) Value does not matter unless on certain things it is high enough so that 20% of the value is more than these flat rates. In practically all of these, such was not the case.

Each pastor and licensed preacher is being given, without cost, a suit and tie, and a lady's jacket or sweater for his wife. The pastors also have choice of the shoes that were available, without cost.

May we again express our greatest thanks to every person who has given of their time so freely, and also the expense involved, in this effort to clothe the needy who, too, are God's children. May Christ's blessing be felt by you. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

Southeastern Association  
at Camp Selby, W. Va.

Something new in Association meetings is scheduled for the 1961 gathering of the Southeastern Association, which is composed mostly of West Virginia churches but includes also Washington, D. C., Salemville, Pa., and other churches as far south as Florida. Instead of being entertained by one of the Seventh Day Baptist churches, delegates are urged to register at Camp Selby, a 4-H camp at Selbyville, for the weekend of June 23-25.

The Association begins with a dinner at noon on Friday, with devotions and business taking up the afternoon. On Sabbath eve, the Rev. Earl Cruzan, delegate from the Eastern Association, will preach the sermon. The Sabbath morning service will be planned by the campers and staff of Camp Joy. The opportunity for holding Association at the campsite was provided by the fact that the youth of the churches would be there from June 18 to 25 and the facilities are adequate to take care of the adults also over the weekend.

The Sabbath afternoon program will have three features, a panel discussion on denominational board work, a World Council study, and a Salem College presentation. In the evening there will be a Youth Fellowship program and a sermon by the Salemville pastor, Loyal F. Hurley. On Sunday devotions and business will occupy the morning hours.

"Our responsibility, along with our banner-waving and shouting that Jesus Christ is Lord, is to give enough quiet attention to our living that others might see the Christ in us," said Dr. Clark Ellzey, expert on family life.

### Our Need Is Real Preachers

(The following paragraphs are from an editorial by T. P. Chalker, Ph. D., D.D., in the Methodist Christian Advocate, Birmingham, Ala. Preceding paragraphs suggested that the decline in seminary enrollment is because the challenge of preaching has been obscured by the multitude of other things expected of a pastor.)

In a dark and threatening hour men and women need the good news of divine love which Wesley was sent to preach. Our age is not unlike his. Skeptics in and out of the church have pushed God out beyond His stars and drawn a veil of doubt across the familiar picture of Jesus. With Mary of old, one is inclined to cry out concerning certain sophisticated and pessimistic theologians who are riding the wave of popularity, "They have taken away my Lord, and I know not where they have laid him." Not only have they taken away the Jesus of history and put in His place a fiction of their own imaginings — they have replaced God with an "oblong blur" which obscures the loving face of the Father of our Lord Jesus Christ who is so wonderfully portrayed in the immortal story of the Prodigal Son.

It is a time for preachers, heralds of the good news that a heavenly Father still seeks in love for the lost and least of earth; for prophets who dare to stand and blast with righteous judgments the sins that beset us, and the entrenched evils that would destroy us. Good news! Ah, how we need preachers of good news! There is no lack of bad news; gloom-spreaders torment us day and night. Let us hear from those who have been anointed to preach good tidings to those who are poor in faith, crippled in hope, blinded by sin and despair. For such a task priestly promoters and ecclesiastical organization men need not apply. God grant us preachers who are willing to give their best, their all, to preaching!

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52: 7)

### Meditations of a Missionary

By Blaise Levai\*

(Inspired by 1 Corinthians 13.)

Though I speak in the dialect of the people I serve and can preach with the eloquent power of a fiery evangelist; though as a surgeon I can operate with skill; though as an agriculturalist I can raise acres of high-grade rice; though I as a teacher can deliver learned lectures, but do not have love, my message is hollow.

And though I have the talent of a diplomatic organizer and administrator in councils and meetings; though I have all confidence that I need to raise large funds, but do not have love, I am good for nothing.

And though I share my possessions and give money to the poor, but do not help my brother to become a strong, independent follower of Christ, I achieve absolutely nothing.

Love, if it is genuine in the life and work of a missionary, is patient and constructive; nor does it seek for position and prestige. Love is glad to see a competent national in charge, and envies not. Love seeks to train an indigenous leadership; it does not cherish inflated ideas of its own importance; it is never anxious to impress. Love tries to identify itself with the people and is never puffed up.

Love that is genuine does not belittle. It does not compile statistics of another's mistakes. Love seeks to bear joy and sorrow, failure and success in brotherly ways. Love is not easily provoked when there is a difference of opinion; and when unknown rumors are spread, love believes the best.

Love that is genuine is a partnership. It is better to fail with a national in charge than to succeed without him. Love is not touchy; it never hides hurt feelings. Love never barricades understanding; it rejoices in sharing the truth.

Love keeps an open mind; is willing to attempt new methods and ways of doing

\* The Rev. Dr. Levai was an educational missionary for almost 15 years in Vellore, South India. At present he is editorial assistant at the American Bible Society in New York.

things. Love does not consider the past so precious that it limits new vision. Love gives courage to change old ways when necessary. Unless we are prepared to adapt and change, we shall have defenders of an old system but no new voice; we shall have preachers but no prophets. We shall keep the bush primly pruned by hired gardeners, using expensive equipment, but within the bush there will be no burning fire.

Love that trusts like little children never fails. Large institutions may cease; even heavily subsidized schools and colleges that impart knowledge may close. And if wisdom gained there fails to lead students to Christ the Savior, it would be better to entrust such education to the government; for our knowledge is always incomplete without Him who is "the Way, the Truth and the Life." Love that has no other desire but to trust, never fails.

We are in a period of change and transition. And where is the man who knows where we are going or what will happen on the mission fields?

But now, here on earth, we can comprehend only in part.

When missions were yet at the stage of childhood, the methods of proclaiming Christ's Gospel were simple. Authority was in the hands of a few. But now that missions have grown for over a century into maturity, they must put away childish dependence. There must be on each of the fields abroad a new, strong, independent church for the Master that is self-supporting, self-administrating and self-propagating.

But whatever happens, whatever direction the winds of change may take, there is this certainty: our Lord will not leave Himself without a witness. He is perfecting His plan in and through history, though everything now looks confused and baffling.

Be sure of this: institutions will pass away, but labor wrought by hands which have shared with those in need, and the message of the saving love of Christ, who died and rose again and lives as Lord of Life, will never, never pass away. In this life there are only three enduring qualities: Faith, Hope, and Love; these three. But the greatest of these is Love.

## PRAYER

By Gladys Randolph\*

(One of the essays submitted for the religious journalism essay contest. See story in next issue.)

Prayer should be a two-way street. Too often we think of prayer as merely a request to God for something that we desire. Our prayers are usually directed to our Heavenly Father with the hope, at least, that He will answer them by granting our requests. God does answer prayers, but sometimes in a way that we least expect.

I am reminded of the little girl who desired some particular thing very much. Her mother suggested that she pray about it. The wish was not fulfilled and the child complained to her mother that God had not answered her prayer. Her mother replied, "Yes, dear, He answered your prayer. He said, 'No.'"

God does not always answer our prayers in the affirmative. He is an all-wise, loving Heavenly Father and knows that every little human whim is not best. All earthly fathers have to say no at times to their children's requests — and wisely so. God is all-seeing, and sometimes with infinite foresight denies some things to us for our own good. Later we may pray thanking God for His wisdom, but at the time of denial we may be tempted to think of prayer as a one-way street, a dead end one at that! This is a negative approach.

Let us make prayer a two-way street because God also makes requests of us, and the only way we can hear those requests is by keeping our avenues of communication open to Him. We can pray for wisdom to make right decisions and then stay sensitively tuned to His bidding. God often works through us in giving answers to our prayers. Our prayers may not be answered directly in the manner which we expect and we may not live to see direct answers. We can pray that we

\* Mrs. Randolph is a homemaker and private music teacher; formerly organ instructor at Milton College, Milton, Wis., for 18 years before moving to Colorado five years ago; mother of two grown children, grandmother of two small boys; wife of a design engineer, daughter, daughter-in-law and sister of three ordained Seventh Day Baptist ministers.

may be used by Him in carrying out His plans and then dedicate our lives to that end. God may be trying to work out His plans through us! The only way we can find peace and fulfillment in our lives is to follow His plan. How can we know His plan if we do not listen to the still, small voice that can reach us on the return lane of our two-way street to God?

There are times when we can see direct answers to our prayers. Recently it has been my privilege to be part of a Prayer Circle where we made specific prayers for specific situations and for specific people. The results were amazing! When we prayed we did not know just how our prayers would be answered but we were confident that they would be answered in one way or another. They were — sometimes in an almost dramatic climax; at other times in a quiet way that will take time to culminate. Through it all we see God's hand.

Let us not become discouraged if answer to prayer is not immediate or seemingly direct. If we keep open the two-way street of prayer, we can be sure of an answer. If God deems it wise to say no to any particular request, we can be sure that He will give us the strength and courage to face life's most perplexing situations.

## MY CHURCH

A man once stepped into a church and heard the congregation saying with the pastor: "We have left undone those things we ought to have done, and have done those things which we ought not to have done." The man slipped into a pew and sighed with relief, "Thank God! I've found my crowd at last!"

Jesus Himself once said, "I am not come to call the righteous, but sinners to repentance." Since His time, the church has been not a showplace of saints but a clinic for sinners. To the derelict, the diseased, the distressed, the defeated, the church opens wide its doors as a society of sinners.

John R. Brokhoff in  
This Is Life  
(Fleming H. Revell Company).

## Board Activity

At a called meeting of the Seventh Day Baptist Board of Christian Education, May 25, 1961, it was voted to nominate the following men to be members of the Advisory Council to the Alfred University School of Theology: Rev. Cecil F. Wilson, Olean, N. Y., Rev. Bradford G. Webster, Buffalo, and Rev. Lincoln G. Archer, Canisteo, all Methodists; Dr. Hurley S. Warren, M. Elwood Kenyon, Dr. H. O. Burdick, Dr. J. Nelson Norwood, all of Alfred; B. Colwell Davis, New York City, and L. Meredith Maxson, Bronxville, N. Y. President M. Ellis Drake is an ex officio member.

Dr. Willard Sutton, a present member of the Advisory Council, is retiring as a professor in Alfred University and plans to teach in a college in Indonesia. It was voted to send him a letter of gratitude for his service to the School of Theology.

The executive secretary reported on the projected plans of our participation on the program of General Conference, also his studies at Syracuse University.

The board gave its approval of new plans presented by the Finance Committee of the board, Dean A. N. Rogers, chairman.

## Youth at General Conference

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education gives us these notes on the development of the program for youth at General Conference at Amherst, Mass., this August.

For the Youth banquet James Palmer, a freshman at Alfred University and a member of the Alfred Station church, will act as toastmaster. Dr. Victor Burdick, furloughed missionary from Makapwa Mission, Nyasaland, will be the guest speaker.

Mrs. Victor Burdick will be the speaker for the Mother-Daughter banquet.

For the Father-Son banquet, the Rev. Wendell Stephan, Hartford, Conn., hospital chaplain, will serve as toastmaster, and the speaker by tentative agree-

ment will be the Hon. Jennings Randolph, U. S. Senator from West Virginia.

We want our youth in attendance at General Conference, and every effort is being put forth to round out an interesting and worth-while program.

## Church Clerks at Conference

This is probably the first time in the history of the denomination that special attention is being given to the work of the local church clerk or secretary. In order that the clerks may know more fully the many facets of their work, a workshop especially for them has been set up by the Seventh Day Baptist Board of Christian Education. Mrs. Doris Fetherston will lead the group for one hour for two periods at General Conference in August. We hope that all of our church clerks can attend. Possibly the church or the Ladies Aid could help finance the experience.

## North American Youth Assembly

One of the most inclusive gatherings of Christian young people ever planned for North America will take place at Ann Arbor, Michigan, August 16-23.

More than 2,000 young people will participate in the North American Ecumenical Youth Assembly on the campus of the University of Michigan. The assembly is a gathering of young Christian leaders from approximately forty different communions — predominantly Protestant and Orthodox — in Canada and the United States. It is one of a series of regional ecumenical conferences being held around the world. The European Ecumenical Youth Assembly in Lausanne, Switzerland, last August, was the first.

They will come together to discuss what it means to be "Entrusted with the Message of Reconciliation" in "this place and at this moment in history." The assembly is being held for the purpose of study and encounter. No legislative sessions of any kind are being planned.

Sponsors of the event are the youth departments of the World Council of Churches and of the World Council of

## ECUMENICAL NEWS

### MEMORY TEXT

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Matthew 18: 2, 3.

Christian Education, the Committee on Young People's Work of the Canadian Council of Churches, and the United Christian Youth Movement of the National Council of Churches of Christ in the U.S.A.

About 200 of the young people will be from overseas — Europe, Africa, Asia, and South America. The majority of the North American young people will be official delegates from their own youth organizations. Observers will be present from groups "who wish to share in the assembly but for one reason or another cannot send formal delegations."

Such organizations as the International Society of Christian Endeavor, Boy Scouts of America, Girl Scouts of U. S. A., Campfire Girls, the YMCA and YWCA organizations in Canada and the U. S., and the Ministry to Armed Forces Personnel will be represented.

The program is built around the theme "Entrusted with the Message of Reconciliation" (2 Cor. 5 and 6). The three sub-themes are "The World We Live In," "The Gospel We Live Under," and "The Mission of the Church."

The Rev. John Wood, New York, organizing secretary for the North American Ecumenical Youth Assembly, says that the young people who come "will share the common conviction that Jesus Christ is Divine Lord and Savior of mankind."

"Beyond this there is no assumption that they will be able to agree on all the great issues confronting the assembly," he says.

They will, however, seek to "understand each other's insights" as they themselves seek "to speak the truth in love" and in confidence that "the Holy Spirit can lead us to a deeper understanding of God's will for His people in this place and at this time."

### Russian Orthodox WCC Membership

The application of the Russian Orthodox Church for membership in the World Council of Churches continues to draw comment from many religious publications.

Bishop John, Russian Orthodox Exarch of Central Europe whose See is in East Berlin, in an article in *Neue Zeit* said that it is hoped that membership in the council would provide fellowship which would lead to the stage where they can share their witness and their service testifying for God and our Lord Jesus Christ. "This witness and service," he added, "I consider to be obligations in the cause of world peace."

*Réforme*, an independent French Protestant weekly, said membership of the Russian Church in the WCC would represent "a victory of the Holy Spirit rather than a manoeuvre on the part of Premier Khrushchev." It said "this victory is all the more important because it gives cause to hope that other churches within the communist bloc will enter the World Council in the not-too-distant future."

It added that membership would remove the objection levelled against the ecumenical movement that it is an anti-communist movement, "as if that were the role of the churches."

### South African Loss and Gain in WCC

The World Council of Churches has lost one of its member churches in South Africa and received an application for membership from another. The Moravian Church in Western Cape Province has applied for membership. The Dutch Reformed Church of Africa, the smallest of the three Dutch Reformed Churches in the Union of South Africa belonging to the World Council of Churches, has voted to withdraw from the world body.

Representatives of the church (the *Nederduits Hervormde Kerk van Africa*) attended a consultation of member churches in South Africa held under World Council auspices last December but formally declined to go along with a statement adopted by the group. The statement

rejected "all unjust discrimination" and said "no one who believes in Jesus Christ may be excluded from any church on the grounds of his colour or race."

The decision to withdraw was taken at a general synod of the church attended by 500 delegates. It is reported that there were only 13 negative votes. The church's constitution states that white members only can belong.

The Moravian Church includes both white and non-white members. It has 10,500 adult members in 24 congregations, mostly in the Southwest Cape Province. An outgrowth of missionary pioneering of Moravians in the 18th century, it became independent in June, 1960. It has a small theological seminary and 26 ordained ministers, all but six of them non-white.

There are currently seven member churches belonging to the World Council in the Union of South Africa. These include Anglican, Presbyterian, Congregationalist, Methodist, and Dutch Reformed. The other two Dutch Reformed Churches are those of the Cape Province and of Transvaal.

### NAE in Intellectual Arena

The 19th Annual Convention of the National Association of Evangelicals has authorized establishment of a theological study committee composed of leading evangelical scholars.

This action was taken by the NAE board of administration after Dr. George L. Ford, executive director, had called on evangelical schools to "release men of scholarship from heavy teaching loads at least for a period of time so that they can convey to others the understanding they possess of theological issues today."

Earlier, Dr. Carl F. H. Henry, editor of *Christianity Today*, chided the NAE for intellectual neglect and urged the group to sponsor scholarly studies in theology, evangelism, and social ethics.

"Theological revival sooner or later must enliven NAE," he said, "or theological decline will stifle it."

"The National Association of Evangelicals has labored through the years with many fine practical achievements to its credit," he continued. "But it seems to me to have fallen short in the intel-

lectual arena whose neglect not only leaves an agency powerless against its competitors but breeds internal inconsistency and inconstancy, which invite deterioration of any principled fellowship."

"A movement may deplore the sceptical handling of truth, and even the deceitful manipulation of doctrine, as long as it has life and breath," he said. "But until it spells out an answer in terms of theological structure — and not simply in terms of evangelistic energy and ecclesiastical goodwill — the issues are not really faced in depth." EPS, Geneva.

### LET'S THINK IT OVER

#### Catholic School Argument Invalid

The Cardinal (Spellman) is totally out of order in making an issue of discrimination in the President's bill on public education. It was the decision of the Roman Catholic Church not to participate in the public school system. If the government had decreed that Catholics could not participate in the public school system, then the arguments of the cardinal would be valid. But since his church voluntarily decided on a parochial school system, that system should be considered a purely Catholic affair and not an American one. Catholic enterprises should be supported by Catholic monies just as we expect Protestant or Jewish enterprises to be supported by those groups. — Eternity.

#### Population Explosion

If present population trends in Asia continue, India and China will have a larger population within 40 years than inhabited the whole world in 1940. To state it differently, India is expected to have 80 million more people in 1965 than in 1960. In Hong Kong there are 2,000 more births than deaths every week. While the census in New York City shows about the same number of people from year to year, Tokyo, at its present rate of growth will have 26 million in 1975.

The Rev. Alon Brash, of Christchurch, New Zealand points out that if Christ died for every human soul then there is a great unfinished task for the Church in Asia. Only about two per cent of the people of Asia have a nominal adherence to the Christian faith.

## What Can You Do?

By "The Old Man"\*

A young man finished college, married, and obtained a good job. After a year or two he was filled with the desire to live in a different part of the country. His wife's parents had lived near them and wished to continue so they joined in loading a freight car — autos were not yet much in use — with their possessions, including a horse and cow, and made the move.

Jobs were hard to get but he was well educated and would teach school. No school available!

During college days and even before he had had printshop experience. This was the age when they were beginning to think of teaching some crafts as well as the three R's. He went to the superintendent of schools and showed him the desirability of establishing a course in printing. The superintendent recognized the desirability and, of course, the young man who proposed it was hired to establish the shop and do the teaching. Thus he had a steady job until the time of his retirement.

What can you do? Face the problem with prayerful determination.

\* "The Old Man," several of whose articles on vocations will appear in the near future, does not sign his name. He is a respected deacon in his home church and a man who a number of years ago was president of the Seventh Day Baptist General Conference.

### NEWS FROM THE CHURCHES

**NORTH LOUP, NEB.** — Rev. Charles Bond of Shiloh, N. J., was with us for a series of meetings this spring. He brought some very inspiring messages. For many of us this was our first opportunity to meet Mr. Bond and we hope he can come again.

The Mid-Continent Association Youth Retreat was held at North Loup, March 25-26. We arranged for an all-church fellowship dinner Sabbath day. There was a good attendance of young people, with

their sponsors, from the Kansas and Colorado churches.

Dr. Keith Davis of Denver talked to the young people about our development as individuals — physically, mentally, emotionally, and spiritually. It was very helpful talk and much appreciated. The retreat was concluded on Sunday night with a banquet in the church basement. The speaker of the evening was Mr. Arnold Tuning of Arcadia, Neb.

The senior choir presented an Easter cantata during the Sabbath morning worship hour on April 1.

On May 6, eleven new members were received into the church, nine by baptism the previous week, and two by testimony. A fellowship dinner followed, giving opportunity to meet the new members. A series of church membership classes had been conducted by Pastor Soper. This is the largest membership increase in our church for some time. We ask your prayers that we may be faithful in our service to these young people.

We are pleased to note that our OWM giving has increased somewhat over that of last year.

The night of our church social, May 7, the program was a new Billy Graham film, "In the Shadow of the Boomerang." A worship service was conducted by Mr. George Parsons, the representative of this area. Refreshments and a social hour were held in the basement following the film.

May 13 being Mother's Day Sabbath the worship service made a special recognition of mothers. The combined senior and junior choirs of 26 voices gave the anthem, "God is Great." A special number, "I'm Wearing a Flower . . ." was very beautifully sung by Dennis Cox.

The scripture included several verses from 1 and 2 Timothy. Pastor Soper gave us a splendid message on "Who Shall Bend the Twig?"

Red carnations were presented to the oldest mother, (84); the youngest mother, (under 20); the mother with the most children, (9); and the mother of the youngest baby, less than 1 year old.

Several visitors were present.

— Correspondent.

**NORTONVILLE, KANS.** — In spite of a cold, wet spring Edwin Johnson managed to get part of the church roof resingled. He had some help from some of the teen-age group.

Four carloads of women drove to the home of Mrs. Merlin Wheeler for the May 4th missionary meeting. The Wheelers recently moved to Leavenworth where Merlin is employed at the Federal penitentiary.

The Rev. Robert Lippincott having resigned to take a pastorate at Lyndon, Kansas, the church at Nortonville is again without a pastor.

A correction on the Nortonville report in the May 8 Recorder, the list of churches should have read: 191 churches listed in 1910, 74 of which were extinct.

—Correspondent.

**DENVER, COLO.** — Seventh Day Baptists of Denver are busy people with scarcely a day without some church or related church activity being scheduled. We are making ourselves known in our relatively new 2300 Wadsworth Blvd. area. The first unit of our building program is nearing completion with its commodious fellowship hall and spacious kitchen.

The year 1961 started with a supper meeting of the Advisory Board. Richard Shepard, church moderator, was appointed chairman and bi-monthly meetings were scheduled for the diaconate, trustees, Planning and Building Committees. Don Widman, stewardship chairman, with charts and frequent church bulletin reports, encourages giving. Tithing envelopes are being used quite effectively this year.

Laywork in evangelism by the members of the Denver church has been growing with the area of lay visitation receiving much of the over-all emphasis. Daryl White, chairman, and his voluntary committee, all participants in the program, are very enthusiastic to reach out even further and broaden the scope beyond our present program. Lists of contacts are kept on a current basis and visitation teams are assigned to make calls as frequently as possible. An advertising piece in the form of an invitation was printed and nearly 3,000 of these have been placed

in the front doors of residences adjacent to the church. It is our hope that through this medium of advertising as we invite people to come and worship with us that many will question us about our belief and thereby give us fertile ground upon which to witness for Christ and the Sabbath. New faces at our Sabbath services bear witness to these endeavors.

A tape recording is now being made of the Sabbath morning services. The 25-voice choir under the direction of Gary Cox with Gladys Randolph at the organ and the inspiring sermons of our pastor, the Rev. Kenneth Smith, are incentives for going out and letting our light shine.

Pastor Smith is active in both the Denver and Colorado Councils of Churches. For many years our Ladies Aid has been represented in the Denver Council of Church Women. The quarterly editions of the "Advance" are reaching out in an ever-widening area. Our pastor was the speaker at special evangelistic meetings both at Riverside, Calif., March 3-12, and at Boulder, Colo., April 6-9. Each Wednesday morning at the parsonage, a prayer circle meets and there is evidence that the "effectual fervent prayer" of these faithful ones "availeth much."

The Youth Fellowship, the Juniors, the Kum Dubl, Friendly, and Blanche Sutton groups meet regularly. Monthly fellowship dinners after the Sabbath services are enjoyed and especially appreciated since our members come from widely separated areas. The Ladies Aid has held evening meetings this year which have proved successful.

Summer activities include a joint Vacation Bible School with St. Paul's Community Church, our own junior camp, and the senior camp at North Loup, Neb. May 20th was Sabbath Rally Day preceded by a special Sabbath vesper service. On May 21 we held a smorgasbord, a "Wipe-Out-The-Deficit-Dinner."

A city can be a lonely place and we pray that our present work may be the continuation of an ever-broadening contact where friend works with friend and Christ's love for us binds us all together in His service. — Correspondent.



# The Sabbath Recorder

## OUR WORLD MISSION

Statement of the Treasurer, April, 1961

### BUDGET RECEIPTS

|                      | Treasurer's |          | Boards'<br>7 Mos. |                     | Treasurer's |             | Boards'<br>7 Mos. |
|----------------------|-------------|----------|-------------------|---------------------|-------------|-------------|-------------------|
|                      | Apr.        | 7 Mos.   |                   |                     | Apr.        | 7 Mos.      |                   |
| Adams Center ---\$   | 73.70       | 489.65   |                   | Los Angeles         |             |             |                   |
| Albion .....         | 80.35       | 314.41   | 10.00             | Christ's .....      | 45.00       |             |                   |
| Alfred 1st .....     |             | 2,356.28 | 1.50              | Lost Creek .....    | 807.50      |             |                   |
| Alfred 2nd .....     | 283.16      | 1,169.71 |                   | Marlboro .....      | 1,835.47    |             |                   |
| Associations and     |             |          |                   | Memorial Fund ...   | 103.11      | 1,070.30    |                   |
| Groups .....         | 17.77       | 143.72   | 668.10            | Middle Island ..... | 13.00       | 121.00      |                   |
| Battle Creek .....   | 489.18      | 3,811.43 | 82.00             | Milton .....        | 660.89      | 4,334.28    | 120.00            |
| Bay Area Fellow. ..  |             | 34.50    |                   | Milton Junction ..  | 108.50      | 822.28      |                   |
| Berlin .....         | 41.54       | 445.40   |                   | New Auburn .....    |             | 213.79      |                   |
| Boulder .....        | 40.70       | 258.90   | 35.00             | North Loup .....    | 75.00       | 583.37      |                   |
| Brookfield 1st ....  |             | 283.80   |                   | Nortonville .....   | 92.83       | 841.33      | 70.00             |
| Brookfield 2nd ....  | 53.50       | 162.30   |                   | Old Stone Fort ...  |             | 108.00      |                   |
| Buckeye Fellow...    |             | 25.00    |                   | Paint Rock .....    |             | 194.50      |                   |
| Buffalo Fellow. .... | 50.00       | 150.00   |                   | Pawcatuck .....     | 413.64      | 3,039.14    | 105.00            |
| Carraway .....       |             | 3.75     |                   | Plainfield .....    | 688.81      | 2,885.55    | 450.00            |
| Chicago .....        | 67.00       | 511.00   | 320.00            | Richburg .....      | 54.00       | 472.00      |                   |
| Daytona Beach ....   | 66.99       | 607.74   |                   | Ritchie .....       | 40.00       | 157.00      | 9.00              |
| Denver .....         |             | 97.30    | 25.00             | Riverside .....     |             | 1,705.55    |                   |
| DeRuyter .....       |             | 230.50   |                   | Roanoke .....       |             | 15.00       |                   |
| Dodge Center .....   | 74.63       | 552.95   |                   | Rockville .....     | 28.06       | 157.97      |                   |
| Edinburg .....       |             | 33.34    |                   | Salem .....         | 100.00      | 648.00      |                   |
| Farina .....         | 26.90       | 75.65    |                   | Salemville .....    |             | 123.71      | 6.00              |
| Fouke .....          |             | 82.79    |                   | Schenectady .....   |             | 114.00      |                   |
| Hammond .....        | 35.00       | 45.00    |                   | Shiloh .....        |             | 2,807.87    | 50.00             |
| Hebron 1st .....     | 21.00       | 175.72   |                   | Texarkana .....     |             | 47.72       |                   |
| Hopkinton 1st .....  | 503.55      | 1,375.80 | 40.00             | Verona .....        | 123.50      | 1,006.98    |                   |
| Hopkinton 2nd ....   |             | 51.00    |                   | Walworth .....      | 33.00       | 248.50      |                   |
| Houston .....        |             | 71.92    |                   | Washington .....    |             | 223.00      |                   |
| Independence .....   |             | 746.00   |                   | Washington,         |             |             |                   |
| Individuals .....    | 90.00       | 2,497.62 | 133.41            | People's .....      | 5.00        | 61.00       |                   |
| Irvington .....      |             | 1,190.00 | 400.00            | Waterford .....     | 85.53       | 629.31      |                   |
| Little Genesee ..... | 52.50       | 357.78   | 10.00             | White Cloud .....   | 48.85       | 339.95      |                   |
| Little Rock .....    |             | 12.50    |                   | Yonah Mountain..    |             | 3.75        |                   |
| Los Angeles .....    |             | 1,035.55 | 15.00             |                     |             |             |                   |
|                      |             |          |                   |                     | \$4,741.19  | \$45,061.83 | \$2,550.01        |

### TREASURER'S DISBURSEMENTS

|                                      |                   |
|--------------------------------------|-------------------|
| Board of Christian Education .....   | \$ 407.84         |
| General Conference .....             | 742.27            |
| Historical Society .....             | 118.27            |
| Ministerial Retirement .....         | 629.76            |
| Ministerial Training .....           | 641.46            |
| Missionary Society .....             | 1,589.60          |
| Tract Society .....                  | 500.01            |
| Trustees of General Conference ..... | 32.63             |
| Women's Society .....                | 79.35             |
|                                      | <b>\$4,741.19</b> |

### SUMMARY

|                                     |              |
|-------------------------------------|--------------|
| Current annual budget .....         | \$111,295.00 |
| Receipts of seven months .....      | 47,611.84    |
| Balance needed in five months ..... | 64,683.16    |
| Average needed per month .....      | 12,936.63    |
| Percentage year elapsed .....       | 58.67%       |
| Percentage budget raised .....      | 42.78%       |

G. E. Parrish,  
Treasurer.

205 Dogwood Trail,  
Battle Creek, Mich.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

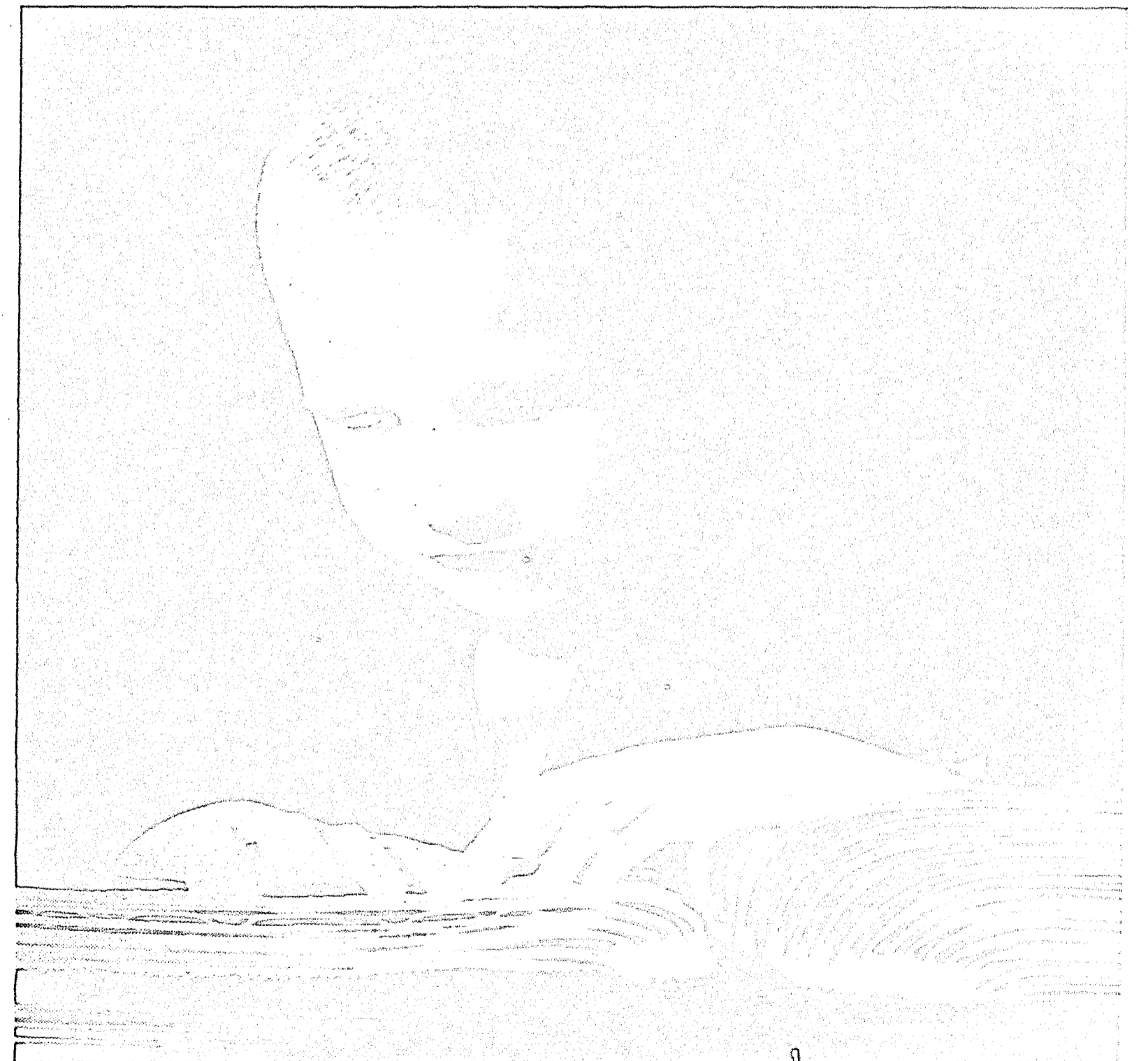


Photo by Blaise Levai, American Bible Society.

Children's Day is more than a display of fancy clothes and recitations by shy girls and boys. For the sightless there can be the joy of discovery in the Word of God as trained fingers read the message of hope.