

The Sabbath Recorder



NEW CONFERENCE-ACCREDITED MINISTERS

One of his last public acts as president of Conference was the welcoming of three newly accredited ministers on the evening after the Sabbath, August 19. Here Mr. Loren Osborn, left, welcomes J. Paul Green, Jr. Others are Grover S. Brissey, former headmaster of Crandall High School in Jamaica, W. I., and S. Kenneth Davis, recent graduate of Alfred University School of Theology.

More Conference Echoes to Come

Much of the forward-looking material from General Conference has already been printed in previous issues of this journal. Some of the more thoughtful and inspiring messages will be presented to our wide readership. Watch these pages in the weeks to come. A limited number of August and September issues are available at 10 cents each.

Obituaries

Bailey.—Etta May, daughter of Judson and Mary Morris Fitz Randolph, was born in the "Randolph Brick," on Greenbrier Run, near Salem, W. Va., May 8, 1867, and died in a hospital in Detroit, Mich., June 30, 1961, having lived in that city with her children for some years.

She spent her childhood and youth in a consecrated Christian home, her father being a deacon and licensed "preacher" during much of his long life. In early life she united with the Greenbrier Seventh Day Baptist Church, changing her membership to the Salem church of that faith when Greenbrier disbanded. She remained a member of the Salem church the rest of her life.

On Nov. 2, 1890, she was united in marriage to Daniel P. Strother, many years a deacon of the Greenbrier church. To them were born five children, three of whom survive: Ray, Blonda, and Mina (Mrs. Towles Douglass), all of Detroit. She is also survived by a sister, Mrs. Erlo E. Sutton of Boulder, Colo.; six grandchildren, and twenty-two great-grandchildren.

Mr. Strother died in 1905, and Etta married Joseph Bailey a few years later, who preceded her in death by several years. — E. E. S.

Burdick.—John Edwin, son of Pardon C. and Mary Palmer Burdick, was born Sept. 24, 1887, in Hopkinton, R. I., and died Aug. 26, 1961, in Norwich, Conn.

He was a member of the Rockville S. D. B. Church. He lived in Westerly, R. I., for many years and worked at the Bradford Dyeing Association.

He is survived by his wife, Marguerite Ferguson Burdick; two daughters: Mrs. Edna M. Coon of Norwich, and Mrs. Ruby Bruno of Pawcatuck, Conn.; ten grandchildren, and 24 great-grandchildren.

The funeral held at the Buckler Funeral Home in Westerly, R. I., was conducted by the Rev. Harold R. Crandall. Interment was in First Hopkinton Cemetery. — N. D. M.

Sage.—Margaret McDougall, was born Oct. 25, 1905 in Lake Co., Mich., and died June 7, 1961, following a short illness.

She was an active member of the White Cloud, Mich., Seventh Day Baptist Church, the Ladies' Aid, and a member of the choir. In spite of a weak heart, she was always giving of herself in service to others in the community. Although active in the church for many years, she did not receive the right

hand of fellowship until Easter Sabbath of this year, feeling that she did not want to become a member till she could more consistently keep the Sabbath as she felt it should be kept.

She is survived by her husband Jack and three daughters, Gwendolyn, Winifred, and Anne, and several grandchildren.

Funeral services were held in the church with her pastor, the Rev. Don A. Sanford officiating. Burial was in the Evergreen Cemetery of Carr Settlement. — D. A. S.

Towne.—Anna Zobel, was born April 9, 1885, at Joliet, Ill., and died at her home in White Cloud, Mich., August 7, 1961.

She was married to Henry Frantz on June 10, 1908, and to this union were born eight children: Margaret, John, Joseph, Adolph, Raymond, Charles, Edward, and Dorothy, of whom all but Raymond and Dorothy survive. Following the death of Henry Frantz in 1925, she married Henry Towne and soon joined the Seventh Day Baptist church where she held her membership till death. To this union, one daughter, Shirley, was born who survives her along with Henry Towne. Thirty-three have known her as grandmother while eighteen claim her as great-grandmother.

Funeral services were held August 10 in the Seventh Day Baptist church with her pastor, the Rev. Don A. Sanford officiating. Burial was in the family plot at Woodville. — D. A. S.

Voorhees.—Verne R., the son of Frank A. and Jennie Farley Voorhees, was born May 26, 1896, in Shinglehouse, Pa., and died at the Olean General Hospital on August 25, 1961.

Mr. Voorhees was employed for many years as an electrical engineer for Quaker State Oil Co. He was a member of the Richburg Seventh Day Baptist Church.

Surviving him are: his widow, Mrs. Ethel Ford Voorhees; two daughters, Mrs. Charles Bottoms, Farham, N. Y., and Mrs. Malcolm Wetherbee, Waltham, Mass.; one sister, Mrs. L. H. Wainman, Little Genesee, N. Y.; seven grandchildren; and one great-grandchild.

The funeral services were conducted at the Voorhees Funeral Home, Cuba, N. Y., with Pastor Ernest Bee officiating, assisted by the Rev. Malcolm Wetherbee. Burial was in Maple Grove Cemetery, Friendship, N. Y. — E. K. B.

WANTED: An Assistant Probation Officer with the following requirements: Under 40 years of age; a BA or a BS Degree in the social sciences, psychology, education, or a related field; and one year experience in probation work, social work, teaching, psychology, recreation, vocational guidance, counseling, or a related field. Such degree shall be earned at a college or university requiring the completion of at least one hundred and twenty semester hours or the equivalent thereof.

All qualified applicants please state minimum salary required to start.

Address correspondence to:
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The Sabbath Recorder

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Brightening a Dark Picture

Following the modernistic pronouncements of Dean James A. Pike, Episcopal Bishop of California, the editors of Redbook decided to prepare an article which would try to predict the doctrinal tenets of the future clergymen of America. Would they follow Dr. Pike or would they continue to hold what have been considered to be the fundamental tenets of Christianity? Louis Harris and Associates, a public opinion research firm, were engaged to provide the answers by sampling the opinions of seminary students.

The results as published in the August issue of Redbook are astonishing but are violently challenged by Duke McCall, president of Southern Baptist Theological Seminary at Louisville, Ky. Ten students from that very large school were interviewed by the researchers. The other seminaries sampled were Yale Divinity, Union, Augsburg, Duke, Pacific School of Religion, General, and Iliff. Most of these are avowedly liberal. There would be serious question as to whether they or their students could accurately represent a cross section of present or future doctrinal standards. Dr. McCall terms the Redbook report "a hoax against American Christianity." Could it be that the public opinion research firm is not competent to evaluate theological distinctions? At any rate, the report states:

Ninety-eight per cent of our future clergymen will not preach the immortality of man as a major tenet of the faith, 56 per cent will deny the virgin birth of Christ, 71 per cent will teach their flocks that there is no such thing as a literal heaven or hell, and 99 per cent will not affirm their belief in the second coming of Christ.

Although there were members of ten or more denominations interviewed the results are manifestly inaccurate. Take belief in the Second Coming, for example. Some of the fastest growing denominations in the United States teach this doctrine. Practically all the Bible schools and many seminaries that pour ministers into the pulpits of our land are committed to dispensational teaching, which centers around that doctrine. Much the same could be said for the other questions. It would be nice to know what future clergymen will believe or disbelieve, but until we have more substantial proof to the contrary many well-informed Protestant

leaders will maintain that the present generation of students is more theologically sound than their own generation was in its college days. Strangely enough, the report came up with the student opinion that the failure to promote Bible study is a major shortcoming of today's churches.

Ahead in Missionary Work

There are times when Seventh Day Baptists have a feeling of discouragement. When they send delegates to General Conference and learn that several crying missionary needs cannot be met because of lack of finances or dedicated personnel they are disappointed. Perhaps that is good.

Let us take heart by observing how much has been done and can be done. Take, for instance, our work in Nyasaland, Africa. A missionary went from New Zealand with a vision only — no support. He was able to revive the Seventh Day Baptist work there which had been leaderless for two generations. Support came, and other missionaries were sent out. Now it is the best staffed mission work of the denomination. Opportunities continue to be great and our position among other denominations is relatively strong. Medical, educational, and evangelistic work combine to reach a high percentage of people in that emergent, troubled land. Even far to the north our missionaries carry out periodic visits to encourage the native pastors and churches. Our representatives have introduced to that country a new type of evangelistic outreach, Finger-Fono Bible readings and doctrinal Bible lessons in their native language. No other denomination had caught the vision of thus extending the Bible message beyond their preaching points.

Do we envy the resources or the size of other denominations or mission agencies? Let us remember that God holds us responsible only for the financial and man-power resources that are ours. But He does hold us responsible for those. He expects our ministers, missionaries, nurses, and other laymen to do as much as or more than others. In Nyasaland, in particular, we are among the first and our responsibility is great. The great

Southern Baptist denomination with its huge outlay of missionary funds has not yet established any work in the country where we have been able to do so much with so little. It is interesting to note that they are just now listing Nyasaland as one of the countries that is considered an opening for missionary service. A recent press release calls attention to the fact that their foreign missions are asking for \$3 million more than the denomination can provide.

Aid to Parochial Schools

A year ago Senator Wayne Morse (D.-Ore.) seemed to be on the side of the Roman Catholics in the church-state issues then pending. At least he did not seem to be very firmly on the other side. Probably he was trying to be impartial. Subsequent political maneuvering by the hierarchy of that church in regard to Federal aid to parochial schools has caused him to forthrightly condemn those obstructionist tactics. He has condemned the illogical statements of Cardinal Spellman. In a speech before the American Federation of Teachers on August 14, he spent the major portion of his time on the stand of the Catholic bishops who took the position that unless their parochial schools are included in education legislation they will oppose legislation for the public schools. He warned of the serious consequences in popular resentment that would result from such pressure tactics.

He said, "The first amendment isn't repealed simply because private school administrators would like to wish it away. I think we all know very well that the first amendment isn't going to be repealed . . . neither should it be circumvented or ignored."

The Senator paid tribute to a group of Catholic Senators who did not bow to the demands of the bishops on the parochial school issue. He named them as Mansfield of Montana, Muskie of Maine, McCarthy of Minnesota, McNamara and Hart of Michigan, Smith of Massachusetts, Pastore of Rhode Island, and Chavez of New Mexico.

Cardinal Spellman, who had counted

Senator Morse as being on their side, lamented the fact that he had turned against them. The Senator has replied that he did not leave them, but they left him. It took 34 pages and 60,000 words in the *Congressional Record* to print the Senator's speech and the supporting documents before the Senate in reply to a press release issued by the Cardinal. He believes that the bishops have misjudged the temper of the people of this nation. It may be that he had previously misjudged the determination of the Catholic Church to get on the public payroll and to use public funds to teach their religion — a religion that denies the validity of Protestantism and seeks political power in this as well as other lands.

Revamping Blue Laws

Following the 1961 Supreme Court ruling that states have a right to enact laws forcing Sunday closing of business establishments if they have a secular rather than religious purpose, more than a score of states are trying to bring their laws into line with this purpose. Meanwhile the appellants in the Supreme Court case are asking for a rehearing on the ruling that Sunday laws are designed to provide a day of rest and recreation rather than a day of worship.

So many exceptions have been made to Sunday laws in some states that businessmen are continuing to take cases to court, claiming that the classifications are too vague or discriminatory and bear no reasonable relation to the purpose of the law.

In Cleveland, a state court has declared Ohio's Sunday law unconstitutional on this basis. A similar decision was made by a court in Toledo. These cases are expected to make their way to the Ohio State Supreme Court and eventually to the United States Supreme Court.

Baptist Press comments that the battle to preserve Sunday as a traditional day of rest is far from won in the 50 state legislatures. (By the same token, the battle to keep our nation from legislating a particular day of rest and worship is not yet lost. — Ed.)

Billy Graham Campaigns

The Philadelphia campaign of Evangelist Billy Graham seems to have brought untold blessings to the hundreds of thousands who have attended. His special youth nights (Fridays) were unusually well attended, and the youth response was particularly heartwarming. It is to be observed again that Dr. Graham reasons with people and consistently avoids stories or invitation tactics that might produce merely emotional response. Decisions to go forward are observed to be individual, according to the need felt in the heart. With all seriousness young people and older ones make the long journey from the main floor and balconies to the space in front of the rostrum.

Churches far and near feel the impact of the simple Gospel message presented with conviction by a man whom the Holy Spirit continues to use mightily.

The newness of this most successful mass evangelism of recent years may have worn off, but its appeal has not. Other campaigns have been in the planning stages for a year or more. On Memorial Day of next year a great Chicago effort will begin. It is expected that it will reach more than 1,000,000 people and will cost nearly half a million dollars — most of which will be raised in advance. Nearly 700 churches in 40 denominations will co-operate in the Chicago crusade.

Seventh Day Baptist churches at home and abroad have taken on new life as their members co-operated in "Operation Andrew," in connection with previous crusades. The same can be expected to be true in the future. Church leaders do well to supplement their own soul winning efforts by connecting as many as possible of their people with the power that flows from God under the preaching of Billy Graham and his associates.

A Red writer says:

"The communists have not changed their minds about religion. We remain the atheists we have always been; we are doing as much as we can to liberate those people who are still under the spell of this religious opiate."

President's Message

COMMUNICATIONS

One of the very difficult problems that a denomination such as ours faces is that of improving communications. This column, for instance, in our official denominational publication will probably be read by a small portion of those who receive the *Sabbath Recorder*. To further complicate the picture, it is evident that not a majority of our people have access to the *Sabbath Recorder* — and those who do not read about our denomination are undoubtedly the ones who most need to be told the story of the denomination of which they are ill-informed members.

In other words, what is going on among Seventh Day Baptists isn't known by as many of us as it should be.

It was pointed out recently that several weeks after Conference time someone in his home church asked, "Who is Conference president this year?" Now this is not a very serious thing but when Seventh Day Baptists do not know what our "Program for Advance" is or that this is the year that we should be stressing "The Mission to the Unchurched," it cannot help but be serious.

We have some wonderful printed material that tells the story of our work. But this will never be enough to get the word to those who will not take the time to read about this work. Throughout this Conference year the Conference president and members of Commission will be available to speak to churches and fellowships about the work of our denomination, but even this will not be enough to get the story to those who do not regularly come out to meetings (and so do not know what is going on).

The task is one in which each of us who knows must share what we know with others.

Soren Kierkegaard once wrote thus: "God's word was spoken (communicated only orally) by one human being, and later written down — today every prattler can have his balderdash printed in tens of thousands of copies."

MEMORY TEXT

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. — Ezekiel 33: 6.

"According to our contemporary way of thinking one would have expected that the Lord would at least have waited to let himself be born until the art of printing had been invented, that until then the fullness of time had not arrived, and that he would then have secured one or two high-speed presses. Oh, what a satire on humanity that God's word was put into the world the way it was, and what a satire on humanity that the more the preaching of the Good Tidings deteriorates, the wider the circulation it receives by means of ever new inventions."

What a satire on Seventh Day Baptists that we can talk so intelligently about so many things excepting the work of our denomination!

"Draw near to God" and
Speak up,
Melvin G. Nida.

Informational Radio Broadcasts

An easy way to gather information about the November meeting of the World Council of Churches at New Delhi, India, will be to listen to the ABC Network broadcast "Pilgrimage" sponsored by the National Council of Churches, Sundays 9:00-9:30 p.m., E. T. Subjects and dates follow:

- Dec. 3 — "Issues Facing the World Council of Churches" — from the World Council Assembly at New Delhi, India.
- Dec. 10 — "The World Council in the Next Six Years" — from New Delhi.
- Dec. 17 — "The Future of Christian Unity" — an open-end question; statement of different views: Protestant view, the Pope's Council, and the Orthodox Council.

Seventh Day Baptist Booth at Wisconsin Fair Attracts Many Interested Visitors

By Doris Van Horn*

I write of the Seventh Day Baptist booth and its work sponsored by the North Central Association at the Northern Wisconsin District Fair held at Chippewa Falls, Wis., July 30 - August 6. This district covers eight counties.

This was truly a great experience for many of us and an awakening to many more of us.

I must tell how I came "alive" or began to burn with zeal for the booth project. I read of the success of the New York State Fair and I was only warm to the idea when our Association voted to do this in June. I was not really zealous. Then Kenneth took me to view the booth in which we would be working and to make our preliminary plans. We met Mr. Ralph Davis, manager of the fair, and his remarks were what sparked my enthusiasm.

"I'm so glad to see the churches waking up," he said. "It used to be the accepted thing that the churches stood by and expected the people to come to them. But I'm glad to see the churches realizing that they must get out where the people are and meet them, and show them the way of salvation. And believe me, Mrs. Van Horn, you folks have something worth while to sell.

"I'm going to give you a bit of advice. You can follow it or not. But it is this: If you really want to tell your story, you won't sit in the booth! You will be out there in this aisle, meeting the people and mingling with the crowd."

How true were his words!

Mr. Davis is also the instigator of the idea of opening the fair each year with a religious note. He believes that such an opening affects the whole tone of the fair. Last year, 1960, the first such attempt was made when an outside religious choir

was hired for the opening night. This year a teacher of music in a local school directed a choir made up of members of area churches. There were over 150 voices in the choir, the New Auburn Seventh Day Baptist Church providing seven members. This opportunity in itself was an encouraging, inspiring experience. We all benefited greatly from it and it had its part in preparing us for the following days' work at the fair.

Now to continue my own personal experience. The Billy Graham Crusade was on in the Twin Cities and I had a great longing to attend. We did. I was led to go forward that night. I have felt a great need — a feeling that I am not doing all for my Lord that I should be doing. I wanted to know "how" I could reach others, especially adults, and help them to know Christ personally and to really make changes in their lives. I talked quite a while with an advisor. I was given a packet of literature and a study course. It is nothing new to me and yet it is! It has helped and is helping.

Now I was on fire to do my best for the Lord in this fair booth.

Our booth measured 10' x 10'. We used royal blue corduroy curtains for our backdrop and cover for our literature table. There was a window up high in the center which would have been hard to look against. So we covered it and used two lamps inside our booth. Sallman's Head of Christ centered on our curtaining and under that was a table holding the intricate wooden cross Jess Babcock made, and an open, large Bible. On each side of the table were low benches with the lamps. Over the lamps were our Seventh Day Baptist signs. There were two picture posters of area Seventh Day Baptist churches and a poster telling of the time and place of worship at New Auburn!

We gave away a Bible a day.

On our literature table we displayed the two Bibles that we were giving away:

The Revised Standard Version and the New English Bible. There were 2,613 signers. We made one drawing a day and the Bibles were mailed to them. No one had to be present at the time of the drawing. There were signers from Alaska, Alabama, Florida, Michigan, Ohio, Illinois, Colorado, California, Sweden, India, and Hawaii!

Some of the workers had the experience of meeting one of the winners. She was a very happy girl. I had the pleasure of meeting the mother of another winner. We learned that the first winner was a young man who could very well use his gift.

We had a posting of the winners, adding each day the new recipient of our gift. This brought out many interesting facts and comments.

We used the gift of the Bible as an attraction to bring people to our booth. Then we had ready a packet of tracts, usually with six carefully chosen ones, and a Sabbath Recorder ready to give out. We tried to know our literature and give out what we thought would appeal to them or help them the most. For instance, the green-covered special issue (Nov. 1960) with "For God So Loved" on the cover had a fine article entitled "The Call of Christ to Youth." This we pointed out to many young people and to persons especially interested in youth.

We usually had three workers in or near the booth. Once a day, in the evening, young people went out with tracts and distributed them on car windshields. We kept alert all through the fair for our literature thrown away on the fair grounds. We marvel at the small amount we saw!

The fair attendance was way down this year, we are told, but we gave out a total of 11,198 pieces of literature: 9,845 tracts; 1,283 Sabbath Recorders plus 50 Helping Hands and 20 S.D.B. Beliefs.

Among the 23 workers at this fair, special mention should be made of the work and inspiration of Miss Jean White, who came from Milton, Wis., to help. Miss White is a member of the Denver, Colorado, church; all other workers were from the New Auburn church. Also



Miss Arlouine Van Horn, daughter of the Rev. and Mrs. Kenneth Van Horn of New Auburn, Wis., who went to Conference without her parents and was "bubbling over" with enthusiasm about tract distribution at the fair.

mention should be made of spiritual helps and strength that came through others praying for our efforts.

We closed our booth at 5:30 p.m. Friday afternoon and didn't return until Sabbath night. A sign at the literature table invited visitors to help themselves and told that we were at worship.

In conclusion, we feel there are many areas of improvement in our tracts that could be made. For instance, more colorful and attractive covers; more tracts written on the level of children and youth. But on the whole our tracts are good. During the latter days of the fair many parents would come up and say, "Our child was at your booth and brought home some very good literature. Have you any more?"

We praise God for having had this opportunity to witness for Him and the Sabbath.

SABBATH SCHOOL LESSON
for October 7, 1961
How Christians Grow
Lesson Scripture: Phil. 3: 8-17.

Forty-Third Annual Report of the Commission to the General Conference

Our World Mission Budget

We have reviewed the advance plans of our boards and agencies, and the Commission deeply regrets that these forward-looking programs developed in keeping with the ambitious plans which have been envisioned by our people must be curtailed. We have laid foundations but do not have wherewith to build.

The Commission observes that it is easy to become aroused about the needs for advance during the high experiences of Conference, but it is not so easy to translate this enthusiasm into the concrete reality of a fully subscribed budget. In religious work deficit spending should not be tolerated, and the only alternatives are the unethical one of withholding already minimum salaries from dedicated laborers, or the wasteful course of cut-backs in well-planned advance projects which have taken considerable administrative funds and devoted effort to prepare. This we have done too often.

This wasteful approach to denomination work does not have to be followed. We can raise the budget in full and measure up to the dedication we have professed. It is the considered judgment of the Commission that we can meet our financial commitments.

The Commission proposes that we make a concerted effort toward budget promotion, and we are developing specific avenues of approach. Boards, agencies, and every Seventh Day Baptist must use old and tried as well as new and fresh approaches in this endeavor.

If at the end of the next Conference year we are succeeding, we can go forward with planned Advance. If however, at the end of the next Conference year it is apparent that we are not succeeding — major surgery will be necessary.

We would then be forced to decide between fields — home field, foreign missions, publications, religious education, ministerial training — and drastically cut back one or more of these.

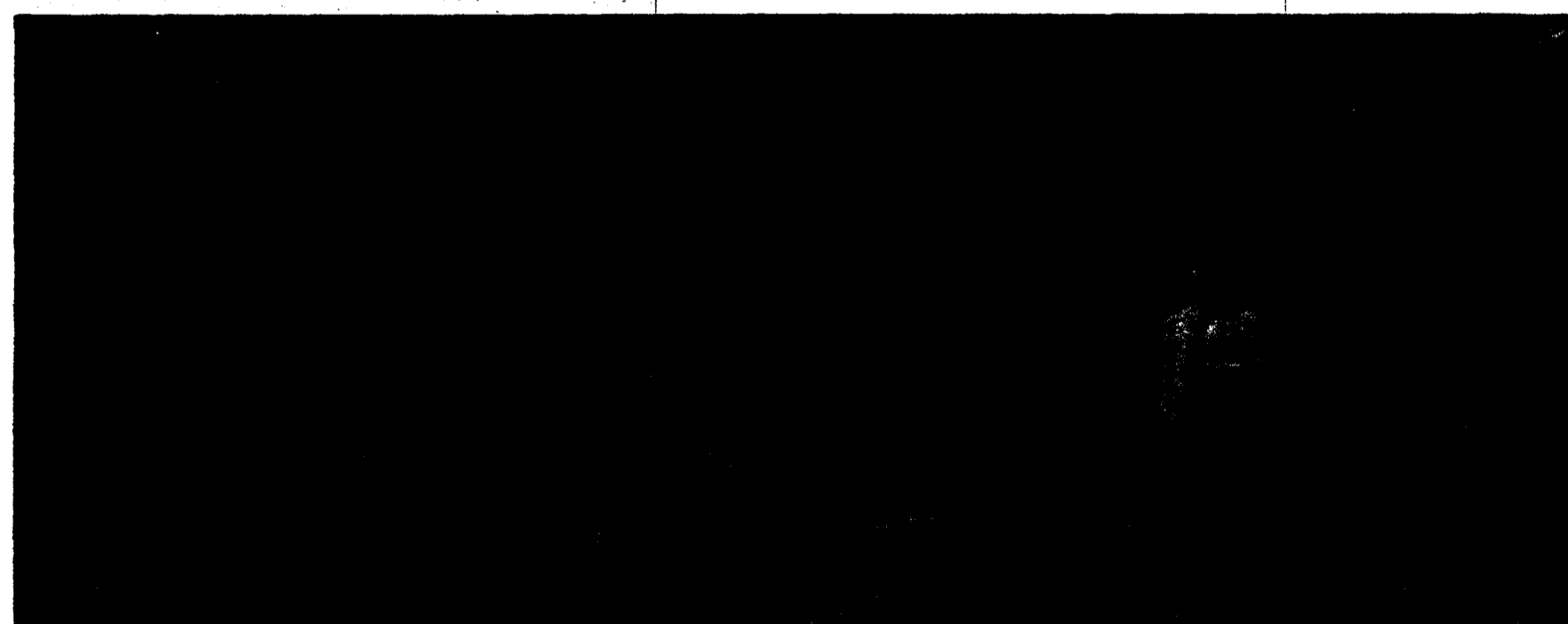
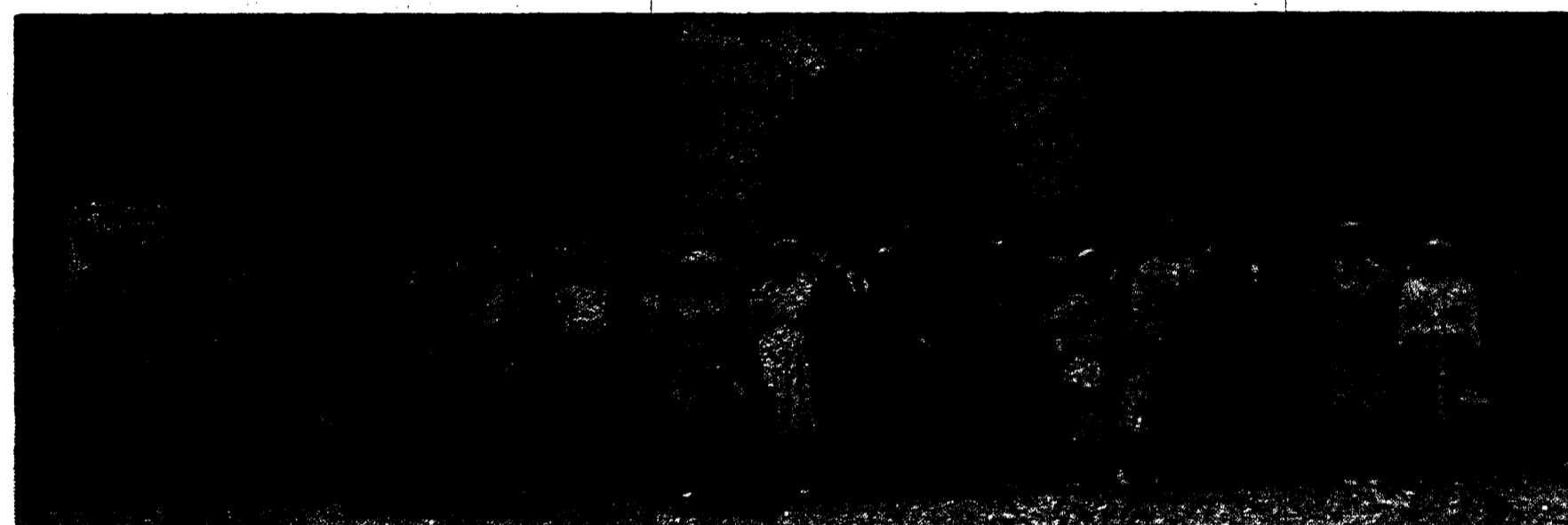
The Commission regards the latter alternative as a sobering possibility.

XVII

The following budget reflects a 10% cut from the total asking of our boards and agencies. The basis of the proposed budget is no increase anywhere except for two commitments by prior vote of the General Conference.

We recommend the adoption of the budget for the Conference year 1961-62 in the amount of \$188,858 (later changed to \$189,858).

Participating Agency	Investment Income	Refunds Sales and Services	Current Undesignated	Giving %	Designated	Total
Board of Christian Education	\$ 3,280.00	\$ 6,070.00	\$ 8,767.00	9.9		\$ 18,117.00
General Conference		350.00	13,550.00	15.3		13,900.00
Historical Society	200.00	1,320.00	3,000.00	3.4		4,520.00
Ministerial Retirement	10,500.00	2,100.00	3,500.00	4.2	3,000.00	19,100.00
Ministerial Training	5,650.00	10,000.00	11,450.00	13.0	1,500.00	28,600.00
Missionary Society	13,600.00		34,281.00	38.8	17,680.00	65,561.00
Tract Society	13,000.00	9,525.00	10,554.00	12.0		33,079.00
Trustees of General Conference	1,320.00	655.00	600.00	.7		2,575.00
Women's Society	95.00		1,511.00	1.7	1,400.00	3,006.00
World Fellowship and Service			900.00	1.0	500.00	1,400.00
Totals	\$47,645.00	\$30,020.00	\$88,113.00	100	\$24,080.00	\$189,858.00
Total Current Giving					\$112,193.00	



John James Martyrdom Anniversary, London, July 22, 1961

Top: Rev. P. Burdick, Bro. Zijlstra, Mrs. V. Burdick, Miss Trudy Bosch, Mrs. G. E. Richardson, Mrs. E. T. Harris, Rev. J. Bahlke (from Hamburg), and Rev. E. T. Harris. Center: Congregation outside Westminster Baptist Church after John James service. Bottom: Site of chapel where John James preached taken from opposite end of Bull Stake Court with Dr. Victor Burdick standing in the court.

The Challenge of Social Frontiers

As we look forward to the fourth year Advance (1962-63) emphasis, "Mission to Social Frontiers," we are increasingly aware of our failure to apply the Gospel message to some of the most pressing human needs of our day. We are familiar with the scriptural injunction, "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (1 John 3: 17 RSV).

The answer is: The love of God does not abide in the miserly, selfish man. And some of us are very miserly with our few dollars, our interests, our prayers, and outgoing love. We are quite willing to leave the social frontiers alone as long as we can just keep what we have. But this is not the way to follow the example of our Lord.

A Christian is involved in two worlds at the same time — the heavenly and the earthly. He is a citizen of this present world but he also seeks a better country, "that is, an heavenly" (Heb. 12: 16).

As spiritually enlightened Christians, we must be sensitive and responsive to the present world's needs. Confronted with hunger, lack of opportunity, and social injustice about us, we cannot just fold our arms and turn away indifferently. We cannot see our fellow human beings exploited for greed and keep silent about it; we must speak out. We must try to help and set right the things that are wrong. We must extend a hand to the weak and needy. We do this as Christians, not to earn eternal life but because the quality of eternal life is already within us and we cannot help sharing it and making it possible for others to enjoy.

But we can never forget that this present world is not our final destination. We belong to God, and eternity is our home. We would let our light so shine that others may see our good works and give glory to our heavenly Father, the inspirer of all good works. We do these things for Jesus' sake and so that others may be drawn to Him. We must do all the good we can possibly do, not to give our fellow

men "a good time" but that they may seek the Source and the Giver of these "goods."

Christianity has been called the "opiate of the people," to lull the needy ones into placid acceptance of their lot. But this is not so. Christianity is the most realistic facing of facts as they are and a lifelong struggle to improve the lot of others. In this we do not struggle alone, for God is with us. The goal of bettering conditions is not far off; it begins here and now. Eternity begins here and now, unseen to the world, yet real to every Christian who already lives in it.

However, we are aware that the final fulfillment is beyond history. We know that our best efforts to serve obediently are under the judgment of God. As we seek to do His will in everyday concerns, we would keep our perspective clear and remember that God Himself is the fulfillment of our acts of mercy and obedience.

We look forward with anticipation to the fourth year of the Advance Program for Seventh Day Baptists which we presume will be launched next year at Conference, with its challenging theme of "Mission to Social Frontiers." Let us begin now to think about these matters. If an inspiration comes to you as to just how Seventh Day Baptists should apply this theme on the local community basis, write to a member of Conference Planning Committee which committee will be meeting at Plainfield on October 16, to draw up plans for implementing the fourth-year emphasis.

Home Missions to Get New Look

(Recalling that next year's Advance emphasis for Seventh Day Baptists will be "Mission to Social Frontiers," the following article is especially meaningful. — E. T. H.)

A far-reaching reorganization of the National Council of Churches Division of Home Missions has been announced by its executive secretary, Dr. Jon Regier.

Under the new plan, two commissions have been created to help guide the Division — the Commission for Co-operative Field Projects and the Commission for Co-operative Planning, both responsible to the executive board.

Dr. Galen Weaver, New York, of the Council for Christian Social Action, United Church of Christ, has been named chairman of the Commission for Co-operative Field Projects. Its executive director is Miss Edith Lowry. This commission will direct the field activities carried out by the Division for migratory agricultural workers, Indians, Alaskans, and Spanish-Americans.

Dr. Paul O. Madsen of the American Baptist Home Missions Society is chairman of the new Commission for Co-operative Planning, and its executive head is Dr. H. Conrad Hoyer.

This unit will assist member communions to identify the crucial areas of needed new programs and to adjust old programs to meet today's urgencies. In so doing, it will help the member communions through their churches and councils to become "dynamically involved" in the mission of the church, Dr. Regier stated.

— Reprinted from The Interchurch News, NCCC, May, 1961.

WHY DON'T WE GROW?

(Observations by Rev. Paul B. Osborn, city pastor-evangelist, serving the Little Rock, Ark., Seventh Day Baptist Church.)

When a pastor is asked not to pass out tracts at a church "money-raising" supper because it might antagonize the people and they might not return, that's revealing.

When a pastor cannot invite a needy family to his church because half of the congregation would quit if they came (Now, who is to say who the really needy are in this situation?), that's discouraging.

When a pastor hears that a woman has stood at her window and cried on Sabbath mornings because no one has invited her to church, that's disheartening.

How many times have we let money, social prestige, or just plain thoughtlessness keep us from bearing testimony for Christ and the Sabbath?

Too many of us are unwilling to be identified with our beliefs during the week when this is the most fruitful time to be talking as well as living our beliefs. Traveling through Indiana we stopped at Cambridge City for gasoline, and before

I signed the credit slip I handed the operator a packet of tracts explaining that they were from "my church" ("And proud we are of the name"). The "Seventh Day BAPTIST" caught his eye immediately since he is a Baptist and believes the seventh day to be the Sabbath of the Lord. "But," he said, "I can't convince the rest of them up there," indicating the church uptown. A few tracts placed in a business note in another city brought a reply from a Southern Baptist woman whose mother, living in another state, has become convinced of the Sabbath truth.

Why should we think that we are the only ones who share the truths which we Seventh Day Baptists hold so dear? Surely, if salvation, liberty, and the Sabbath are taught in God's Word, some of His children will find it out through private study. If this were not so, I would say let's forget our "glorious heritage" and bury the past, joining the great majority of those who love the Lord as Savior and ceasing to confuse the issue with our traditions. But serious Bible students do find the Sabbath through their own studies, and they are looking for a place of fellowship and worship with others of like faith. Dare we keep our lips sealed and let our tracts get dusty when such a challenge is before us?

As I work in Little Rock I am encouraged. Not only because the largest part of the church is composed of "young adults" and their families who are in their most active years, but because they seem to care that others hear and know of their beliefs. What a joy to call in a home and see the familiar little packet of tracts hung beside the door. What a thrill to see the tract with the title "Seventh Day Baptists: Who They Are — What They Are" plainly visible in the pocket of a young wage-earner on a working day. These are little things, but they are the seeds of growth, because they show that we care.

Let's Grow!

The victims of alcohol do more than leave God with a broken fellowship; they inflict on God the burden of nursing a spurned love. — Bishop Lord.

Let's Give the First Fruits

At the recent Conference at Amherst, Mass., we were told that it was necessary to cut back on the budget requests of all the boards because Our World Mission budget was not being met. The Conference offering of \$1,907 on Sabbath day and the \$3,252.82 sent in by the churches during Conference showed that we could meet Our World Mission budget if we all gave each week. Is this too much to ask of us who stay at home while some give their lives to God's work?

We read in Proverbs 3: 9: "Honor the Lord with your substance and with the first fruits of all your produce." How many of us give the "first fruits" to God's work? Giving the "first fruits" could only be done by taking out our tithe before spending any of the income for ourselves. The tithe is what we owe — the offering is the amount we give after the tithe is paid.

The trouble with most of us is that we spend for ourselves and our families all week and then, if there is a little left, we drop it into the collection plate. Is that giving the "first fruits" of our produce?

When we receive a pay check, the amount we owe the government is taken out first. Should we do less for our Lord?

PRAYER

Our Father, we thank Thee for our many gifts. Help us to remember the source of our blessings. Bless, we pray, the work of our denomination and give us the courage to deny ourselves that we may honor Thee with the "first fruits."

United Church Women to Hear Secretary Rusk at Miami

Secretary of State Dean Rusk will address the ninth National Assembly of United Church Women when they meet Oct. 9-12 in Miami Beach, Fla. The assembly will bring together some 3,000 church women from all parts of the country to confer on urgent matters at home and overseas, said Mrs. William S. Terrell, UCW president.

Concurrently, United Church Men, also

a general department of the National Council of Churches, will hold their annual conference and members will attend many of the UCW sessions.

Delegates will study "The Church Ecumenical — Its Oneness, Its Mission and Its Ministries." They are also expected to prepare resolutions on matters of constant concern to church women from Indian-American problems to international peace.

Guests from overseas taking part in the program will include leaders of five Prayer Fellowships conducted this year as a special feature of the 75th Anniversary of the World Day of Prayer.

Correction

The editor regrets that proper credit was not given for the article "Inspiration at Newport." It was written by the new Women's Work editor, Mrs. Lawrence W. Marsden of the Albion, Wis., church.

LET'S THINK IT OVER

Church-State Problems Arise in Peace Corps

The Washington Post, daily newspaper, has joined other voices throughout the nation in raising questions about the Peace Corps and its relation to the churches. It has been reported that about half of the projects assigned to voluntary agencies will be carried out by religious groups.

Recently, the New York Times had a three-column story on the problems involved in the use of church agencies by the government for Peace Corps projects.

The Washington Post raised these questions: "What will the Peace Corps accomplish by supplying funds to religious groups already working in this field? Is it the intention of the Peace Corps to take over going projects supported by private funds? Is it possible to take a group that has been serving a religious and humanitarian purpose and convert it into a wholly humanitarian enterprise, without the religious connotations? Will the underlying motive (that of making converts) be changed when the government begins to provide the funds? Will the recipients of the aid understand the changed motivation?"

The problem of confusing Peace Corps objectives, United States foreign policy, and church motivations was illustrated in the New York Times by a recent incident in Ghana. An American missionary discovered when he came to pay his hotel bill that the usual rate has been doubled. When he protested, the hotel owner said, "Why do you worry? The U. S. Government is paying for it. The U. S. Government pays for all its overseas workers."

"I don't work for the Government," the American said. "I am a missionary."

The hotel owner shrugged. "Same thing," he said.

Then the New York Times raised "the more classical church-state problem" by asking, "Can religious agencies use government funds and Peace Corps personnel in their projects and still preserve the constitutional requirement on separation of church and state?"

The National Council of Churches has discussed its relationship to the Peace Corps, but no decision has been reached.

The National Association of Evangelicals, composed of some 50 smaller conservative denominations, has submitted to the Peace Corps some preliminary proposals for co-operative action.

The Friends Service Committee, experienced in Peace Corps type of activities around the world, has been in conference with officials of the Peace Corps, but the Friends are unwilling to release their programs to the government or to grant the government authority to select personnel and set policies. — Report from the Capital.



Left to right: Eugene Fatato, Mynor Soper with Mynor, Jr., Paul Burdick who just returned from two European Conferences, Addison Appel, Ralph Greene, Marion Van Horn, and Leroy Bass.

Fall Retreat

Under the direction of Pastors J. Paul Green and Eugene N. Fatato, the Seventh Day Baptist Youth Fellowship of the Western Association plans a Fall Retreat for the youth of the Association and those of the Central New York Association for the weekend of Sept. 29 - Oct. 1. Camp Harley will be used, and almost all of the program will be held there.

A "Sabbath Welcoming Service" will start the activity on Sabbath eve. On Sabbath morning Sabbath School and church will fill the time. A community visit, a singspiration, picnic supper followed by fun night — these for the afternoon and evening. Sunday morning there will be a SDBYF presentation, recreation, and the retreat will close with a Communion service.

Other pastors of the Associations will share responsibilities.

Days of Decision

A new book, *Days of Decision*, has come to our desk. It was written by Beverly Chain and is directed to all the youth of the United States and Canada. In each of the chapters, a young person of Latin America reaches a turning point and must make a decision that will either haunt or make happy his future. The decisions involve business and vocational choices, superstitious beliefs, and the answer to the ever-persistent question, "What is right?" In each of the stories the reader will learn something of what it means to live as an Evangelical (Protestant) in a traditionally Roman Catholic culture.

The book may be used to stimulate group discussion and action as well as for personal reading. It is a Friendship Press publication and sells for \$2.95.

In the *Time of the Condor* by Eleanor Hull is also recommended for youth reading and discussion. It tells the story of a 13-year-old boy who is helped by Protestant missionaries in Ecuador. It is a Friendship Press book.

DEACON EDWIN WHITFORD

By Earl Cruzan

Dr. Edwin Whitford was born August 28, 1877, at Leonardsville, N. Y., the third son of the late Abert and Ella Edwards Whitford. He attended Alfred University for three years and received his D.D.S. degree from the University of Buffalo in 1901. He began dental practice in Westerly on Dec. 1, 1901, and continued until May 8, 1961. He was a charter member of the Westerly Dental Society and served as president for a number of years.

Dr. Whitford was always interested in the activities of the church and the community. He was both football and baseball coach for Westerly High School for a year before coaches were paid by the school system. He was influential in establishing an active YMCA group in Westerly. He was active in the Good Citizenship League while a resident in Pawcatuck. He founded the Westerly Visiting Nurse Association. He was an active member of the early Westerly Players Club. He headed the building committee for the large tabernacle built at the corner of Elm and Cross Streets for the Dr. Reese Religious Revival of 1917 and served as song leader for these meetings. He was the first president of the Laymen's Missionary League organized in 1931 by the laymen of the Protestant Churches of Westerly. He served as chairman of the Salvation Army aid to stricken areas in Rhode Island after the 1954 hurricane. He was superintendent of the Pawcatuck Seventh Day Baptist Sabbath School for ten years. He was ordained as a deacon in 1934 and served as senior deacon until the time of his death. The graciousness with which he served Communion will not soon be forgotten by those who knew him.

Dr. Whitford was the composer of several hymns: "Christ's Own Words," dedicated to his church and is frequently sung in services there; "The New America" was presented by the Billy Sunday Choir during the evangelist's revival in Providence; "The Beautiful Home Over Yonder" was sung at his funeral service and is a lasting testimonial to his Christian faith.

He was married Dec. 29, 1903, in Hornell, N. Y., to the late Vernie E. Santee. Surviving are two sons, Theodore S. of Providence, and Donald C. of Westerly; a daughter, Mrs. Robert Beam of Avondale; one sister, Lucy, of Plainfield, N. J., and four grandchildren.

BITS OF NEWS

The Rev. Alton Wheeler, who continued to be hospitalized at Battle Creek after being transferred by the Fetherstons from Amherst, Mass., at the close of Conference, is now back at home in Riverside, Calif. He made the trip from Battle Creek by jet on Friday, September 8. His family (including Mrs. Wheeler's mother, Mrs. George Main) drove to Riverside, arriving September 9. The Riverside church bulletin carried the information that a guest speaker would be in the pulpit September 23.

On September 16, Mrs. Victor Burdick (Beth Severe) occupied the pulpit in her home church at Riverside, Calif. Due to his previous commitments Dr. Burdick was not able to make an extended visit to the West Coast at this time but remained in the Battle Creek area.

Glen Warner, a Salem College ministerial student hailing from the Verona, N. Y., church, after serving as assistant pastor at Los Angeles during the summer, is reported to have enrolled in a California college to continue his education and his work with the church. He had charge of services there on September 16 while Pastor Saunders was conducting services at Pacific Pines Camp for those of the members who were able to attend the Fall Retreat at that location.

Rev. Kenneth Smith, pastor of our Denver, Colo., church has an article in the September issue of *Pulpit*. He holds the lesser distinction of having been hospitalized for two days recently with a severe case of poison ivy.

Milton College reports the highest enrollment in history. In spite of the new dormitories, occupied for the first time, it was necessary to turn away 80 students

who applied. Not only was housing insufficient for the large influx but the student-faculty ratio, which is the pride of small colleges, could not be maintained if all were accepted. Enrollment was listed at 420.

At Battle Creek since the departure of their pastor, Leland Davis, for missionary preparation, the laymen have been taking considerable responsibility in the morning worship services. On September 16, George Parrish was the speaker. Scheduled for September 23 was Mrs. Robert Fetherston, and for September 30, Dr. Victor Burdick.

The *White Cloud Eagle* for September 14 pictures sixteen firemen who have completed an 18-hour firemanship course. Tallest in the group is the Rev. Don Sanford, pastor of the Seventh Day Baptist church of that village. He recently became one of the "regulars" of the Fire Department. The parsonage is located quite close to the firehouse.

Salem College News

Doyle K. Zwiebel, formerly student pastor of the Richburg, N. Y., church is now the registrar of Salem College. He served as assistant registrar last year. During the summer he took courses at Alfred University leading toward a master's degree. Miss Alta Van Horn, who has been registrar of the West Virginia college for many years, has been named administration consultant so that her years of fruitful experience with college affairs can still be drawn upon.

Mrs. Robert Fetherston, former executive secretary of General Conference, and Harley D. Bond, present executive secretary, were in Salem recently to attend the fall meeting of the Board of Directors of the college.

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — A day we, as a church, had been looking forward to finally arrived on September 2, when we welcomed our new pastor, the Rev. S. Kenneth Davis and family to Daytona Beach. It brought about a realization of

a dream of many years — a full-time pastor to guide and help us to grow both spiritually and in numbers, the Lord willing.

The Rev. and Mrs. Clifford Hansen of Salem, W. Va., were also in Florida that weekend, and Mr. Hansen brought us the morning message, following a Conference report by Pastor Davis.

The Davis children have been and are a welcome addition to our Sabbath School, an area that needs growth.

On Sabbath, September 9, we officially welcomed our new pastor and bid a fond "adieu" to the Rev. Rhodes Thompson for the many months of service to our church when we were without a pastor. Following the morning service in which Pastor Davis' message was entitled "Entrusted with the Gospel," a fried chicken dinner was served to fifty in the Social Hall dining room. Pastor and Mrs. Clifford Beebe of the Carroway church drove down for the occasion.

We are looking forward to the especially busy winter months and take this opportunity again to extend a welcome to those that find themselves in the "Sunshine State," be it for just a Sabbath, or for several weeks in Florida.

— Correspondent.

Central N. Y. Association Fall Meeting Planned

At the Executive Committee Meeting of the Central New York Association held Sunday, September 10, the program for the fall meeting of the Association was planned. The fall meeting will be held Sabbath, October 14, 1961, at the Adams Center church. The morning worship service will start at 11:00 a.m. A "dish-to-pass" dinner will be served in the basement of the church at noon. The afternoon meeting will begin at 2:00 p.m. with a singspiration; at 2:10 p.m., there will be a Seventh Day Baptist third year Advance Program; at 3:00 p.m. there will be a Communion service, with dismissal at 3:30 p.m. The Adams Center Youth Fellowship will be host to the Association youth for the evening meal, program, and recreation.

The theme which the moderator, Wayne Burdick, has chosen is "Fellowship

The Sabbath Recorder

Through Walking In the Light." The text is 1 John 1: 5-10.

The Association Camp Committee has been requested to meet immediately after dismissal of the afternoon service.

Mrs. Delmer E. Van Horn,
Corresponding Secretary.

Accessions

Little Rock, Ark.

By Letter:

Rev. Paul B. Osborn
Mrs. Paul (Muriel) Osborn
Philip B. Osborn
Karen Sue Osborn
James Mitchell
Mrs. James (Inez) Mitchell

By Testimony:

Calvin Babcock
Mrs. Calvin (Meleta) Babcock

Associate Member:

Robert Noonon
Mrs. Robert Noonon

Marriages

Field-Babcock.—Roger Field of Milton Junction, Wis., and Virginia Babcock, daughter of Mr. and Mrs. Kenneth Babcock, Milton, Wis., were united in marriage in the Milton Seventh Day Baptist Church on Aug. 6, 1961, by Pastor Elmo Fitz Randolph.

Hamann-Sayre.—Howard Ray Hamann of Kimberly, Wis., and Laura Jean Sayre, daughter of Mr. and Mrs. Walter Sayre, Milton, Wis., exchanged their marriage vows in the Milton Seventh Day Baptist Church Sept. 9, 1961. Pastor Elmo Fitz Randolph officiated.

Obituaries

Crandall.—Stella A. Bee, daughter of the late Charles T. and Rachell M. Bee, was born in Berea, W. Va., Dec. 28, 1889, and died August 31, 1961, in the Westerly Hospital after an extended illness.

She is survived by her husband, the Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Seventh Day Baptist Church, a daughter, Mrs. Bradley Markolf of Normal, Ill., and one grandson. Also surviving her are two brothers, Ahva O. Bee of Bridgeport, W. Va., and Arden J. Bee of Grafton, W. Va., and one sister, Mrs. William W. Wright of Glenville, W. Va.

Mrs. Crandall was a member of the Pawcatuck Seventh Day Baptist Church, the Women's Aid Society, the S. D. B. Society, Loyal Workers of Rockville, and the Review Club of Westerly.

Retaining membership in the Pawcatuck Seventh Day Baptist Church and with it a keen interest in the work of the church, she also maintained an active participation in the services of the Rockville Seventh Day Baptist Church since they made their home there following Pastor Crandall's retirement from

the pastorate of the Pawcatuck church. Mrs. Crandall's cheerfulness and courage in the face of physical suffering was a testimony to her faith and was a means of help to many.

Funeral services were conducted from the Rockville Seventh Day Baptist Church on Sabbath afternoon, Sept. 2, 1961, by the Rev. Earl Cruzan, assisted by the Rev. Neal D. Mills. Burial was in Rockville cemetery. — E. C.

Loofboro.—Lewis Lester, son of Isaac and Ann Davis Loofboro, was born May 24, 1872, in Welton, Iowa, and died Sept. 1, 1961, in the Edgerton, Wis., hospital following a long illness.

Receiving his public school education in Iowa, Lewis then attended Milton Academy. On January 17, 1912, he was married to Bertha Reyelts in Lost Nation, Iowa. He was baptized by the Rev. E. M. Dunn in Milton, and was a member of the Milton Seventh Day Baptist Church from 1926 until his death. His Christian life found particular expression in his affiliation with the Open Circle Sabbath Class of the church. He was for many years an employee of the Burdick Corporation in Milton and later was a custodian for Milton College.

Surviving him are his wife; three sons: Vernon of Rockton, Ill., Winston of Beloit, and Leslie of Janesville; three daughters: Mrs. Genevieve Johnson of Parsons, Kan., Mrs. Virginia Anderson of Janesville, and Mrs. Evelyn Rasmussen of Milwaukee. There are fourteen grandchildren.

The funeral service was conducted from the church by Pastor Elmo Fitz Randolph, assisted by Dr. Carroll L. Hill, minister of the Rock Prairie Presbyterian Church. Interment was in the Milton cemetery. — E. F. R.

Whitford.—Dr. Edwin, senior deacon of the Pawcatuck Seventh Day Baptist Church, was born August 28, 1877, at Leonardsville, N. Y., and died at Shelter Cove Nursing Home, Westerly, R. I., on Sept. 7, 1961, following an illness of several months.

Funeral services were conducted from the Pawcatuck Seventh Day Baptist Church by his pastor, the Rev. Earl Cruzan, assisted by the Rev. Harold R. Crandall on Sabbath afternoon, Sept. 9, 1961. Burial was in River Bend Cemetery. — E. C.

(Extended obituary elsewhere in this issue.)

WANTED: An Assistant Probation Officer with the following requirements: Under 40 years of age; a BA or a BS Degree in the social sciences, psychology, education, or a related field; and one year experience in probation work, social work, teaching, psychology, recreation, vocational guidance, counseling, or a related field. Such degree shall be earned at a college or university requiring the completion of at least one hundred and twenty semester hours or the equivalent thereof.

All qualified applicants please state minimum salary required to start.

Address correspondence to:

L. E. Burdick,
Probation Officer Juvenile Court,
Post Office Box 65, Boulder, Colo.



Photos by Rev. J. McGeachy, London.

Top: Seventh Day Baptist leaders at Dutch Conference July 28-30, 1961 — Rev. Paul Burdick, Rev. Elmo FitzRandolph, Rev. J. Bahlke (Hamburg), Elder Baars (the Hague), Bro. G. Zijlstra (sec. of Dutch Union of S. D. B's.), Elder Bosch (Amsterdam), Elder Visser (Haarlem), Bro. Kramer (Leeuwarden), Elder deJong (Leeuwarden), Rev. Otto Kohler (Brunswick), Rev. E. T. Harris.

Bottom: Jamaicans from England who attended conference in Leeuwarden, Holland — Bros. Hendricks, Reid, Peat, Rev. J. Bahlke, Mrs. R. Hamilton, Mr. deJong, Mr. H. Wright, Mrs. Reid, Mrs. J. Burrows, Mr. Kramer, Mr. S. Wright.