

# The Sabbath Recorder

Haute State Park in June. Several of the "oldsters" of the camp came up for the closing weekend so enjoyed the ever inspirational fagot consecration service. Camp closed on Sunday, and the following Thursday, June 21, was the opening of our Southwestern Association held in Metairie.

One of the highlights of the Association was the Ordination Service on Sunday morning. Earl De Land who has been an ordained deacon for several years was called to ordination as minister. (At the next business meeting of the local church he was called to act as assistant minister of the Metairie church.) Pastor Fred Kirtland of the Hammond church was also ordained, coming to our denomination from the First Baptist church. Mrs. Lela Coalwell was ordained a deaconess of the Metairie church.

The meetings were well attended with delegates from Little Rock, Texarkana, Houston and Hammond. We were disappointed that representatives from the Paint Rock church did not get here.

Following our Association the Metairie church had voted to assist in any way necessary to help the colored churches of Hammond and Algiers to organize into an Association of their own. The weekend of July 13-15 was a busy one, attending as many of their meetings as possible and assisting them in getting a firm foundation laid.

We also enjoyed another visit with our Shepherding Pastor, Marion Van Horn who spent the weekend helping the Association for the colored and holding a meeting with the local ministers discussing future plans concerning the young people and other matters of interest.

James De Land is spending two weeks in Palatka, Florida, teaching Bible School. The weekend he returns Ned De Land leaves for camp in Ashaway, R. I., as exchange camper.

Our project now is the building of our new camp site in Walker. More announcement of this will come later.

— Correspondent.

"America is morally solvent. Too many people are standing at the wailing wall when they ought to be out preaching our moral solvency and faith in our government." — Brooks Hays.

## Accessions

Lost Creek, W. Va.

By Baptism:  
Susan Loofboro.

## Births

Barber.—A daughter, Myrna Jane, to Denison and Eunice (Maxson) Barber of R.F.D. No. 2, Westerly, R. I., on July 11, 1962.

Burdick.—Susan Catherine, daughter of Mr. and Mrs. Stanley Burdick of Hamilton, Ohio, and granddaughter of the Rev. and Mrs. Paul S. Burdick, born March 10, 1962.

Greene.—A daughter, Mildred Saunders, to Ronald L. and Dorothy M. Greene of Greenville, Pa., on July 8, 1962. She is a granddaughter of Paul and Mildred (Saunders) Greene of Adams Center, N. Y.

## Obituaries

Hevener.—John Lee, son of Mansfield M. and Betty Ann Bird Hevener, was born December 31, 1885, at Roanoke, W. Va., and died there on July 13, 1962.

He was married on May 27, 1919, at Windsor, Ontario, Can., to Grace Bertram, who died in 1954. He was a member of the Roanoke Seventh Day Baptist Church for sixty-one years, always serving faithfully in whatever capacity he was called upon.

Surviving are one son, Willard, of Roanoke; one brother, C. W. Hevener of Cuyahoga Falls, Ohio; four sisters, Anita Bowyer, Roanoke; Lela Conley, Mt. Clare; Lulu Nay, Pennsboro, and Maude Ehret, Los Angeles, Calif.; and two grandsons.

Funeral services were conducted by his pastor, Duane L. Davis, and burial was in the Hevener Cemetery (Seventh Day Baptist Cemetery) at Roanoke.

— D.L.D.

Stukey.—Florence Clarke, daughter of the late Henry and Katherine Curtis Clarke, was born at Waterville, N. Y., May 15, 1873, and died July 6, 1962, at the home of her daughter, Mrs. John Williams, Oneida, N. Y.

On March 18, 1891, she was married to Daniel C. Stukey, and to the union were born two children, Florence (Mrs. John Williams) and Donald, Oxford, N. Y. She is also survived by 6 grandchildren, and ten great-grandchildren.

As a small child she professed the Christian faith and united with the First Brookfield Seventh Day Baptist Church. After her husband's death in 1922 she made her home with her daughter and transferred her membership to the Verona church where she remained devoted and active until the time of her death.

The memorial service was conducted July 9 from the home of her daughter and from the Verona Seventh Day Baptist Church by her pastor, C. Rex Burdick. Interment was in the New Union Cemetery, Verona Mills.

— C.R.B.



## Draw Near to God

Theme of the  
Seventh Day Baptist General Conference  
in session at Mission Farms, Medicine Lake,  
Minneapolis, Minn., August 13-18, 1962.

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press  
REV. LEON M. MALTBY, Editor

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CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

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## IN THIS ISSUE

<b>Editorials:</b>	
The Regents' Prayer .....	2
Comparing OWM Figures .....	3
Thoughts at Sunset .....	3
Editorial Notes .....	4
<b>Features:</b>	
Interpreting Basic Theology .....	5
Why Not Give Up? .....	6
Washington Pastor Terminating 8-Year Service .....	7
Los Angeles Building Takes Shape .....	9
Ordination Statement .....	11
Louisiana Association Formed .....	12
Tragic Fire at Berlin, N. Y. ....	13
Milton College Adds to Faculty .....	14
<b>Missions:</b>	
British Guiana News and Notes .....	8
Burdicks Arrive at Makapwa .....	9
<b>Christian Education:</b>	
Board's Survey Action .....	9
Shiloh Vacation School Featured .....	10
Total Camping .....	10
News from the Churches .....	14
Our World Mission .....	Back Cover

## The Regents' Prayer

The furor caused over the Supreme Court's decision that the New York State's Regents' prayer was unconstitutional is still much talked of. When the case first went to the Court there was a two-column editorial in this publication (Jan. 29, 1962), which took the position that if the content of the prayer was being questioned it was pushing church-state separation too far. The prayer was as innocuous as any prayer could be: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our country."

The Supreme Court did not base its decision on the content of the prayer. The issue was declared to be whether or not the state could write or prescribe a prayer for use in the public schools. The Court held that a state-approved prayer was a violation of the First Amendment to the Constitution. We have no choice but to accept the decision even though we still contend that privately composed prayers that do not offend Jewish people are as desirable for children and young people as for adults. To do away with all public prayers at government-sponsored functions is completely out of keeping with the intent of the Constitution as amended. It is obvious that the ruling should not be taken in the broader sense of condemning such prayers. To claim that it does is to play into the hands of the secularistic influences that desire it.

On the other hand, the reaction of some Congressmen and their constituents has gone out of bounds in the other direction. There has been talk of changing the First Amendment in order to nullify the Supreme Court decision on this case and to prevent further encroachments on the remaining evidences that we as a people recognize our dependence on God. Such a procedure undertaken in the heat of the present hour could prove to be disastrous to the principle of separation of church and state. Christian people must be foremost in avoiding coercion in matters which involve faith.

Bishop James A. Pike of the Episcopal Diocese of California was among those advocating a change in the First Amendment. He testified at a hearing before the Senate Committee on the Judiciary

## MEMORY TEXT

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. James 4: 8.

for an hour and 45 minutes at which time he proposed that "the establishment of religion" be restated as "the recognition as an established church of any denomination, sect, or organized religious association."

Says W. Barry Garrett in **Baptist Features**, "Much of the reaction to the Supreme Court decision is irrelevant to what the Court did and said. Plainly, many clergymen and members of Congress have not read the decision. They heard a rustle in the bushes and shot before they looked.

"When people take time to read the full text with care, most Americans will agree with the Court's decision and the accompanying opinions constitute one of the finest documents in the history of church-state relations in the United States."

Every expression of faith should be voluntary and should not be made under threat of the sword of the state. Nevertheless, we must insist that all authority comes ultimately from God, that all moral government is under God, and that the imprint on our coins and currency, "In God we trust," characterizes our country, distinguishing it from those where atheism is coercive.

Mr. Garrett, quoted above, says, "Rather than its decision being an attack on religion or a furtherance of the secularization of American society, it was the opinion of the Court that it was rendering a service to religion."

Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, concluded a statement with these words: "The issues of our day, including the problems of communism and of secularization, will not be solved by the prayer formulas set up by official agencies. As Americans we must go deeper than legislation and conformity in order to meet the call of God upon us in our day."

## Comparing OWM Figures

The June receipts for Our World Mission as posted on the back page of this issue are considerably below the amount needed to balance the budget and indicate a falling behind as compared with the averages of previous months. A stronger desire to support our total work manifestly needs to be felt. There is reason to hope that the July and August figures will be better, but self-sacrificing giving is required in the Conference offering and in the short time remaining before the year ends on September 30.

A comparison of the 9 months' giving of our churches last year (**Recorder** of July 31, 1961) with the giving reported in this issue gives some cause for encouragement. It can be noted that the total at the end of June 1962 was \$66,688 as compared with \$58,554 last year. The amount needed for the remaining 3 months was \$16,440 per month; this year \$12,960. A detailed comparison of church giving can be made by putting the two **Recorders** side by side. It will reveal that 15 churches gave less in the first nine months this year and 41 gave more. One small church gave the same, and individuals are credited with \$1,981 more last year than this. The Milton church is shown to be \$1,671 ahead of last year. Denver, whose denominational giving was very low last year is nearly four times as high. Amounts from Berlin, Los Angeles, and New Auburn are reported approximately double last year's total at the end of June. How will my church look at the end of September is the question we should prayerfully ask.

## Thoughts at Sunset

The sun half an hour before it is obscured by the up-tilting of the earth hangs motionless in the deepening haze of the western horizon, its mid-day brilliance now softened to a ruddy glow. Sabbath eve comes differently to different people, according to mood and environment. When one is away from home, he sees even things of nature in a different light as the Sabbath draws on. Most of us perhaps have experienced the welcome coolness in a wide park or rural area as the sun disappears on the evening that

we usually gather for praise and prayer. We remember that the sweet hour of prayer has come to others and we join in silent communion at the invisible throne of grace.

Perhaps we are but a block removed from thousands of people who are going their usual way and seeking their normal diversions at the end of the day. It is different for us than for them, for they have not learned the blessedness of sacred time. We could wish that there was some suitable way of telling the scores or hundreds of people with whom we have associated during the day that the beginning of the Sabbath brings peace and joy even when it is not possible to gather in a service of praise. We wonder whether or not we have said the things that might have been said to draw people closer to the Lord. Ministers of the Gospel sometimes pause to think of the opportunities that have slipped by unused or not used to the glory of Christ. Perhaps we have worn some distinctive clothing or insignia that denotes our calling but have depended on that rather than our words and actions to direct people's thoughts toward religious things.

Sabbath eve away from home is a time for evaluating ourselves, a time of contemplation, a time of noble resolve. While we try to organize our thoughts and make them communicable to others we suddenly notice that the sun is gone, the sky has turned gray and the twinkling lights around us indicate that the Sabbath has come.

## EDITORIAL NOTES

### Speed the Farmers From the Field

The Committee for Economic Development (CED), a non-political research and education organization supported by voluntary contributions from business concerns, has recently sent a release to editors urging the removal of federal controls over agriculture within the next five years.

The committee found that reduction of the farm labor force by about one-third — or two million workers — is needed in the next five years. The committee proposed a program of positive

steps to assist and speed up the movement of labor out of agriculture that is now going on.

Recommendations have a way of getting sidestepped. Probably there are many who hope that will happen to this one. It is a reversal of the cry that has been heard for a generation. In case this proposal is carried out, what effect will it have on rural churches, of which we have quite a number? Perhaps not as much as might be feared. Already a high percentage of the members of some of our rural churches comes from people who have already left the farm and are living in nearby cities. Whatever changes may come in our rural communities we can be sure that only the aggressively evangelistic churches can hope to grow. There are few churches that will not be surrounded with unsaved people within driving distance. Driving distance is a much expanded term and ought to be as great for church as for picnics and recreation.

### Sabbath Recorders at Conference

For many, many years it has been the custom of the Tract Board to have copies of the most current issue of the **Sabbath Recorder** available at General Conference — sometimes free and sometimes at the nominal price of 10 cents. Previous surveys have indicated that about 90 per cent of the Conference delegates have regular access to our denominational weekly. This distribution at our annual gathering is designed to serve two purposes, to provide delegates and visitors with some of the latest news and articles of interest and to point up the desirability of enlarging the subscription list.

The **Sabbath Recorder** publicizes the denominational program and the views and beliefs of our people as expressed by actions of Conference. From time to time widely divergent views find space in our pages — as in the past several weeks. The **Recorder** strives for balance and asks not to be judged as a whole on the basis of a single article. Our periodical hopes to commend itself to all readers by its emphasis on missionary-evangelistic outreach and the inclusion of such items as are adjudged to encourage spiritual and numerical growth.

## Interpreting Basic Theology a Book Review

Under the above title Dr. Addison H. Leitch, an eminent theologian has written a 208-page book not meant for professors. The flyleaf says of him, that his ability to expound the profound principles of Christianity in simple, every-day prose is due in part to his broad background of experience before earning his Th.M. and his Ph.D. and becoming president of Pittsburgh-Zenia Theological Seminary. He worked in a steel mill, as a cattle-boat hand, and as a football coach.

It is interesting to see how he approaches the subject of the Trinity and puts into common words the theological definitions that have come down to us. Thus on page 30:

"The church fathers refined their definition to the point where they could warn us against two things in our understanding of the Trinity: we must not divide the essence (we have only one God) and we must not confuse the persons (our one God is triune). Whatever this oneness is — and the essence must not be divided — it is never oneness in the sense that the persons are lost. . . . God is love; love needs an object. God's love is complete somehow within the life of the Godhead itself. There are persons, and there are therefore relationships."

This makes sense and is understandable. It makes the thinking of the early fathers come alive and is far more satisfactory to the layman than reading the finished product of their thinking in what might be considered the chiseled coldness of the formulated creeds. Having read this much of Addison Leitch we would like to read more and see how he treats "The Structure of Man," "The Nature of Sin," "The Offices of Christ," "The Holy Spirit," "The Resurrection," etc.

The author has a fresh approach to the Bible as being the Word of God. He prepares the reader in an interesting way (to which a reviewer cannot do justice in a few words) for the idea of how God's Word is communicated. God spoke in the prophets. He chose how He was going to speak. That is His prerogative. He perhaps spoke differently through His chosen prophets than we might have said

things through prophets of our choice. In other words, "Once the message was spoken His way, that's the way it was said. The thing stands written. We cannot tamper with that original and be true to the message." Likening the Bible to the work of an artist in glass the theologian says, "We don't discard what doesn't suit us because we respect the artist."

The author points out neatly that the Bible claims for itself a unique inspiration but one that does not override the person. Thus God said, "I love you" through Hosea in Hebrew and John in Greek. "God," he says, "spoke His Word in Hosea's words and in John's words and at the same time they said exactly what He wanted to have said." He concludes the mystery of inspiration thus: "The Bible is God's Word in man's words by God's will in man's freedom."

Speaking of the two natures of Christ, humanity and deity, the author leads the reader through the struggles of the church in holding, according to revelation, these two truths simultaneously and trying to arrive at acceptable definitions. All evangelical churches have come to agreement, "that in Jesus Christ we have just one person and that this one person has two natures, and that these two natures are full and complete — fully God and fully man."

Can we understand what the Bible says about the cross of Christ? There are different theories as to what the cross does for us — theories that have some merit. Dr. Leitch commenting on the "example" and moral influence theories states:

"The only trouble with the cross merely as 'example' is that it is superficial at the very point where we most need help. Example helps the human hurt very little. . . . We need example, but our deepest need is for enabling power. 'Who will deliver me from the body of this death? There is our real problem.' He goes on to say that without this enabling power (which the Scripture attributes to the sacrifice of Christ) the cross is 'not good news at all but simply an exquisite way of breaking our hearts'" (p. 100).



## Why Not Give Up?

By C. Fred Kirtland\*

A sarcastic smile, a scornful laugh, are things that every Sabbathkeeping Christian knows.

Why then do we continue to go to church on Saturday? Why not give a little ground, admit that we are wrong, that the first day of the week is the New Testament day of worship? Why suffer ridicule while our sister churches, who keep Sunday, enjoy weekly growth in membership and material wealth?

Every Seventh Day Baptist preacher has, at one time or another, had these questions asked of him. It is not strange at all that he should be asked such questions, when you consider that Sabbatharians are human and think as humans. When our young people look around and notice that no one thinks it odd or funny to go to church on Sunday, they cannot help but wonder. When our elderly people think back forty, fifty, or even sixty years, and see no significant growth, and in many cases a sharp decline in our church membership, it is no wonder that they should ask, "Why go on?"

Before trying to answer these questions, let us first look at a few questions that the Sundaykeeper asks about the Sabbatharian.

1. What motivates these people to hold so firmly to Saturday?
2. Why will a true Sabbatharian not accept Sunday as the Sabbath?
3. What are the Sabbatharians trying to prove?
4. What legitimate reason makes them so hard-headed?
5. Is it possible that Saturday is the true Sabbath?

These are only a few questions being raised in the minds of many Sundaykeepers by the sufferance, struggles, and faith of a few who believe that all of God's Word is holy and more powerful

\*C. Fred Kirtland, new pastor of the Hammond, La., Seventh Day Baptist Church was formerly pastor of a Sundaykeeping church who, because he has recently become a Sabbathkeeper, feels that he has something to say on the subject discussed here. He was ordained at the recent meeting of the Southwestern Association at Metairie, La.

than any Roman emperor who ever existed, or any man or nation that shall ever come into existence.

As Christians it is very simple to observe and keep the seventh-day Sabbath of God. The word **Christian** was at one time an objectionable word, for a person called a Christian was a traitor to Judaism, in that it meant "Follower of Christ or in the likeness of Christ." The Christ the Jews had hung on the cross of crucifixion because He said He was the Son of God, this same Christ was a seventh-day Sabbathkeeper.

If today then we are Christians or followers of Christ, we must hold to the seventh-day Sabbath (Saturday) because Jesus Christ Himself went into the temple on the seventh day to read, teach the Scripture, and worship God.

Note Luke 4: 16-20, "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Jesus taught on all the Sabbath days with power.

Luke 4: 31 reads, "And came down to Capernaum, a city of Gallilee, and taught them on the Sabbath days." Here Jesus is teaching the people how to observe the Sabbath days; not that they could be changed.

Jesus commands that we observe the seventh day of God.

The young rich man asked Jesus what he must do to inherit eternal life. Jesus, without hesitating, answered him by saying that he should keep the commandments and follow Him: "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother" (Mark 10: 19). In this portion of Scripture one might argue that Jesus did not say to keep the Sabbath day, neither did He say anything about the First Commandment, but He did say, "Defraud not." Anyone who says and teaches that Jesus or any of His disciples changed the seventh-day Sabbath is, without question, defrauding the Word of God and the Fourth Commandment of God. Jesus did not have to specifically mention the Sabbath, because the young man was a

Jew and no person under Judaism in those days would dare break the Sabbath law.

This extreme strictness is the only thing that Jesus changed about the Sabbath. He did not change the day but removed the rigidity (that the priest of the Temple had wrongly imposed upon the people) from it when He said, "The sabbath was made for man, not man for the sabbath" (Mark 2: 27).

Further, Jesus said that if we loved Him we would keep the commandments — all of them. If you told your child that if he stayed home on a certain day he would be showing his love for you, he would assume that if he did not stay home on that day you would not be pleased with him. Neither is God pleased with the substituting of another day in place of His Holy Day.

Why do we not give up? Because we have the pleasure of knowing that we are obeying and pleasing God, who instituted the seventh-day Sabbath and who is the Father of our Lord and Savior Jesus Christ.

Let us be willing to take to ourselves Matthew 5: 10, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

### Washington Pastor Terminating 8-Year Service Calls for Strong Leadership

The services of the present pastor, the Rev. Elizabeth F. Randolph, will be concluded at the end of August 1962, after eight years of very happy fellowship with the church and its many friends.

Mrs. P. J. (Rose) Chroniger is chairman of the Lay Development Committee and will welcome correspondence with and phone calls from anyone visiting here or interested in locating in the Washington area and fellowshiping with the church. Her address is P.O. Box 98, Lanham, Md., phone SP 3-2249.

She has an active, enthusiastic committee eager to see the work of the church go forward to ever-increasing attainment in growth, Christian fellowship, and service.

Our young people are greatly interested in the work of the Youth Fellowship, and several of them are affiliated with

the SDBYF. Every third month they conduct the Sabbath morning worship service.

The chairman of the Pastoral Supply Committee is Edward Sutton. His home address is R. D. 3, 218 Leland Road, Manassas, Va. He can be reached through that address at any time, though he is presently in Shiloh, N. J., as assistant pastor and will be in Salem, W. Va., during the school year pursuing work as a senior in the college.

As the church is searching for a new pastor we are mindful that we only have a small group here, yet the work has all the challenges of the largest parish in our denomination. Furthermore, being located in the Capital of our nation it has many challenges that do not exist in other communities. There are vast opportunities for the pastor to attend and witness at many international group meetings and make personal contacts with people who are being heard around the world and out into space. Another great privilege is making contacts with leaders and members of the Seventh Day Baptist denomination passing through Washington from coast to coast and from gulf to Canada, and with members whose services take them around the world, Pakistan, Rome, and many fields of military service.

So vast and extensive are the possibilities of an energetic pastor with vision and dispatch in this area that he needs the best possible equipment and support. We wish to express gratitude to all those who have worshiped with us in the past and contributed generously to the work of the church, and to all who have assisted through the regular support by our Missionary Board. In many respects the future of this church rests with just such generous friends who sense the importance of Seventh Day Baptists worshiping and witnessing and serving in this strategic area.

If at this particular time you would like to give encouragement to the work here, a pledge of regular contributions to the church treasurer would be greatly appreciated. Her address is Mrs. Georgianna Childers, P.O. Box 254, Laurel, Md.

— E.F.R.

### British Guiana News and Notes

Pastor and Mrs. Leland Davis have begun a "Joy Club" for teenagers and children in the neighborhood near their home. They divided the group, with fifteen young people attending the section led by Pastor Davis and fifteen children in the group led by Mrs. Davis. They will meet once a week for Bible study, singing, and recreation.

The Davises entertained the British Guiana pastors and their wives recently at their home for a "pepper-pot dinner." Following a time of fellowship the pastors and supervisor prepared a schedule of co-ordinated services for the ensuing quarter.

Sunday evening, July 8, was reported to have been the best attended meeting at the chapel services held at the Davis home since they moved to the Kitty area. Most of those attending were adults. Reports from Pastor Alex Trotman and Pastor Joseph Tyrrell indicate growing interest and attendance in the churches they are serving.

Assistant Pastor Jacob Tyrrell continues to lead the worship services at Georgetown whenever Supervisor Leland Davis goes to visit other churches. On Sabbath day, July 7, Pastor Alex Trotman went to Wakenaam while Pastor Davis took charge of the Sabbath service at Uitvlugt.

Pastor Davis writes, "On Sabbath it rained so hard and loud while I was at Uitvlugt, we could hardly hear one another in the service. The wind blew and whipped the rain in the cracks and windows but none of us seemed to mind."

Commenting on the lending library at his home, Pastor Davis writes, "The young people and children checked out 75 books in the past week. They are moving them so fast we can't keep enough on the shelves, so we have library days on Mondays, Wednesdays, and Fridays, from 3:00 to 5:00 p.m."

Other items of interest from Pastor Davis' letter of July 12, 1962, are as follows:

"The pastors yesterday spoke of the need for a 'Mission Fund' to aid us in

our evangelistic outreach. One thing we lack in some of our churches is talented singers. In such cases especially it was felt it would be helpful if we could bring in a quartet or so of singers. They could be selected from among our own people, and trained, then when there is a need they could go along with the evangelist to assist with special meetings. Sister Trotman and Pastor Tyrrell were asked to train and select those best qualified. The pastors are recommending to the Council that a 'Mission Fund' be established on a free-will basis to pay the transportation for the singers and any other extra expenses involved with the meetings. The pastors were so enthusiastic about the plan that they each gave a contribution to start the 'Mission Fund.' We are also engaging the use of a P.A. system, but in doing so will have to purchase the batteries for it.

"In October, we are planning to have a joint Communion service in Georgetown (Kitty) with an invitation to all of our churches. By then we hope to have sufficient pews completed to accommodate them. Perhaps at that time we will also have a dedication service for those new hymnbooks, and also for the pews, pulpit, etc., if the latter is complete.

"Yesterday I was finally able to locate and purchase a used 'Servis' electric wringer washer. We were able to get it for about half the new price, being only two or three years old and in good condition. We will have to heat water upstairs and carry it downstairs and pour it into the washer. The machine pumps the water out.

"The children have begun their exams which will extend through about July 25, then they will have August off for vacation. They would like to accompany me to Wakenaam one Sabbath in August and then the Pomeroon (should the rains ease up). The mosquitoes are not quite as pesky now as they were when the rains started.

"I have been able to adapt the material sent for the work with the young people, and of course there is much there for the children. We certainly appreciate all that is being sent. We shall try to share some of it with other church leaders."

### Burdicks Arrive at Makapwa

Dr. and Mrs. Victor Burdick and son Victor, Jr., arrived back safely at Makapwa Mission on Tuesday afternoon, July 17, 1962, as scheduled. Their plane was late arriving at Nairobi, Kenya, as has happened on other occasions, but this time the connecting plane to Blantyre waited for them. Dr. Burdick wrote, "Fortunately, there were twelve aboard wishing to make this connection at Nairobi and the plane (East African Airlines) was held up for us all . . . I think we had better not count on this connection again."

Dr. Burdick continued, "We enjoyed our visits in Holland and Germany and may write these experiences up in more detail later.

"It's good to be back at the mission among our people here. Nyasaland Conference meeting this week and the Executive Committee next week makes a full schedule for awhile."

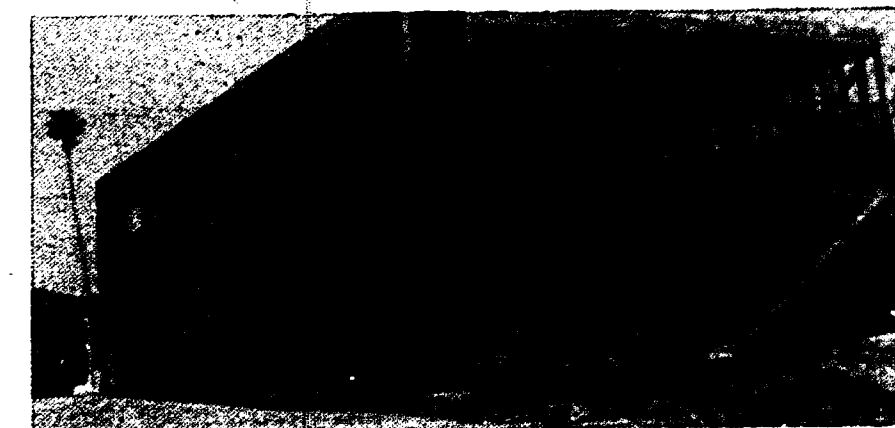
### Conference News Coming

The next issue of the **Sabbath Recorder** (Aug. 27) will be well filled with Conference news and messages although space limitations will make it impossible to use many of the fine messages in this first post-Conference number. Readers will be happy to look forward to more than the usual number of pictures in the next few weeks. Conference delegates who have clean black and white snapshots of Pre-Con or Conference activities are invited to see the editor as soon as the prints are available. Identified pictures will be returned upon request.

September is an excellent month to start **Recorder** subscriptions for some of your friends. These issues will have an unusually wide appeal and will contain certain information that Seventh Day Baptists and their friends will appreciate. The special issues of November, February, and May are a welcome bonus offer to every subscriber. President K. Duane Hurley of Salem College edits the next one, and the Rev. Duane L. Davis of Lost Creek, W. Va., is working on the February special.

### Los Angeles Building Takes Shape

When the new Los Angeles Seventh Day Baptist Church was built there were plans for eventually increasing the classroom space and completing the facilities needed for the full church life of a growing church. The time came perhaps sooner than many had dared to hope. The accompanying picture shows the progress made when the snapshot was taken. Construction does not stand still, and by this time it undoubtedly looks much different.



(See earlier picture story in issue of February 19). The new building, as well as the original sanctuary, is possible because of generous gifts and the devoted craftsmanship of members and friends.

A church that not many years ago was a struggling mission church is now one of the stronger missionary churches. It has a student or assistant minister most of the time, carries on a strong and diversified home mission work and supports loyally our foreign work on several continents. Serving the church again this summer in Vacation Bible School and Bible Club work are the Rev. and Mrs. O. Arlie Davis of Phoenix, Ariz.

### Board's Survey Action

A special meeting of the Seventh Day Baptist Board of Christian Education was called July 7 to discuss and formulate answers to survey questions asked by the Co-ordinating Council of the denomination.

Herewith is a summary of the thinking of that meeting:

Long-range planning should be the concern, primarily, of the Planning Com-



mittee of the denomination rather than of the Commission.

Attention might be given to reorganize or to relate the corporation of the board to the corporation of the denomination in a legal manner.

The board does not feel that the Kingdom's best interests would be served by having all of the board secretaries located in Plainfield at this time. We feel, as Baptists, it is not desirable to have so much centralization. However, we should have more frequent consultations among the executive secretaries of the boards and denomination. A closer contact would be desirable.

We favor studying a plan of centralizing our capital funds.

It is desirable to involve as many as possible in the interests and work of our denomination, consequently, we do not favor the decrease in the number of working "volunteers" now participating.

It would be wise to recommend that future denominational executive secretaries be located in Plainfield.

We think that it would not be wise to divide the present boards into committees located in several acceptable areas any great distance from the board headquarters.

No general rule can be made regarding the advisability of moving board headquarters.

If major changes are felt necessary after study, professional consultation might be beneficial.

### Shiloh Vacation School Featured in Newspaper

The Shiloh and Marlboro Vacation Church School received a much-deserved spread in the Atlantic City (N. J.) Press, July 1, 1962. Covering 3/4 of a page the report was visualized by 4 large pictures of various phases of the school taken while it was in session. Included in the pictures were Mrs. Mary Fogg and her second graders, Mrs. Ella Sheppard leading a group in singing, a picnic group being helped by Mrs. Mary Jane Uhland and Miss Joan Schaible, and the adults who "laid the groundwork." The latter included the Rev. Charles Bond, Miss Barbara Bivins, Miss Sharon Ayars,

Edward Sutton, and the Rev. J. Paul Green, Jr.

The total registration was 221 children under the supervision of Pastor Bond. Twenty-five churches participated although the bulk of the school came from the Shiloh and Marlboro Seventh Day Baptist Churches, and the Cohansey Baptist Church.

We are grateful for the reports regarding this school and especially for the news account.

### Total Camping

The Riverside Seventh Day Baptist Church does not have a Vacation Church School, but puts a heroic amount of effort into its camping program. The church owns an up-to-date camp setup which has to meet severe state regulations. They must constantly build and rebuild with present plans calling for the replacing of two of the buildings. The cost in dollars is tremendous, but the work is done primarily by members of the church as well as volunteers from the Los Angeles Seventh Day Baptist Church. It would be hard to estimate the number of man-hours (and woman-hours) invested.

They not only built the camp, but they use it. Forty-one leaders led four different camps this summer with a total enrollment of 166. Seventy-six of the campers were Seventh Day Baptists and the balance came from nine other denominational preferences. A substantial percentage were led to commit and dedicate or rededicate their lives to the Lord Jesus Christ.

Directors this year were Mrs. Gleason Curtis for Primary camp; the Rev. Alton L. Wheeler for Junior and Intermediate camps; and Miss Lois Wells for Senior camp. The Rev. Frances Saunders helped with publicity. Mr. and Mrs. Gleason M. Curtis served as business managers. They report that the money received and paid out was in excess of \$2,100. The expense is covered by fees and a grant of \$150 by the Pacific Coast Association.

Rentals from other groups and organizations help to defray the building and upkeep expense.

A complete report of the camping and Vacation Church School statistics may be found in the Yearbooks of the Seventh Day Baptist denomination.

## ORDINATION STATEMENT

Wayne C. Maxson

(Given at the Alfred Church  
Friday evening, July 20.)

(Continued from July 30 issue)

### IV

#### The Bible

The Hebrew people early developed a religious consciousness that was virile and creative. Combining a deeply religious culture with a literary genius, it was natural that a cultural deposit emerged in which the religious was dominant. As a heritage was amassed, certain works became cherished above others as having special meaning and significance. Slowly, propelled by circumstances, these works took on the irrevocableness and immutability of the sacred, first by the Jews, and later by the Christians who added works interpreting their peculiar message.

The body of sacred works called the Scriptures is unique, as all national and sectarian products are unique. This fact should neither hide its humble origins, nor discredit its value. The literary genius was coupled often with the religious genius. Who can fail to stand awed by the depth of insight and sensitive observation found within this deposit? Who can fail to be impressed with the beauty of both line and idea? Who can fail to appreciate the culture that produced sublime poetry, stirring calls to moral uprightness, and exquisite narratives?

We who have built our faith upon this heritage of the past find a special place in our hearts for these Scriptures. And to express this special significance in the life of our religion, we often say that this is the Word of our God, just as devotees of other religions have given this special significance to their writings.

The Old Testament records the depth of religious consciousness which produced a profound degree of ethical and religious conviction out of which Christianity grew. The Gospels preserve for us early expressions of the Christian concept of Jesus Christ and the Pauline Corpus allows us to glimpse the expansion and metamorphosis of Christianity from Judaism, witness the endeavors of an early Christian missionary with his problems,

heartbreaks and achievements. Both the Old and New Testaments witness to an extraordinary spiritual movement.

When we read the Bible we must remind ourselves that there was a blithe unconcern by its many authors for what we call "scientific" and "historical." If we are to understand and appreciate the biblical works, we must look beyond the literal into the myth. We must on occasion temporarily suspend our incredulity in order to let the vehicle of myth lead us to its deeper meaning. Myth is symbolic language whereby we apprehend and describe religious objects or experiences. When we speak of myth in this way, we do not imply falsity; on the level of myth whether or not an event actually happened is unimportant. The myth carries the meaning in symbolic form of the experience from which it originates; it interprets the meaning of an experience.

Recognizing the mythical character of many of the biblical stories allows us to find meaning in them without forsaking our critical faculties, for there are stories there that we can hardly take at face value. We should not expect to impose out sense of "science" and "history" on an age which was pre-scientific and credulous. We must first understand what gave rise to the material we are dealing with. The writings furnished the interpretation; we must seek to discover that which lies behind the records. It seems to me that since we have been given our minds to use, it is not necessary to suspend our rational faculties to believe without regard to our experiences or empirical evidence.

### V

#### Jesus

It is around the person of Jesus that the religion now called Christianity arose. There are two planes on which we must discuss Jesus: as a historic figure and as a myth. Jesus, it seems to me, was a man who assumed the prophetic role in challenging the common attitude that the Torah was to be obeyed because it was the Torah rather than the motivation which lay behind the proscription. He often made it clear that the real Torah comes from a desire from within.

Jesus worked among the lower classes of people, it seems clear, and his ethic of self-realization gave them new hope and a new will to live. Jesus, from the remembrances that survive appears to have been a man who truly loved men regardless of personal traits or social position, a man who was able to give the persons he met self-respect by recognizing them as persons, who by his kindness and simplicity, compassion and understanding, depth of insight and provocative words, endeared himself to many. When he was eventually seized by Judeo-Roman officialdom and executed, he demonstrated his loyalty to his concepts by his infinite patience and love, his freedom from any dread of death.

This was the man Jesus. Upon his death, and possibly before, forces were at work which transformed his life into a mythos. This is illustrated by the title he came to have in the Hellenistic world, Christ. "Jesus" did not signify the mythos, it was "Christ," or "Jesus Christ." This mythos is not to be regarded as unimportant, for in actuality it carries the timeless significance of Jesus as his life affected the early Christian community.

For example, the symbol of the incarnation expresses a faith that God manifests equalities of His being through the lives of His created sons, and the cross symbolizes that the healing power of redemptive love is available to men, that the concept of God's love is a refinement and projection of something experienced by and in man. If I did not have the myth of the resurrection my conviction that the full self is more than the biological body would remain only an abstraction.

The metamorphosis of Jesus from the man of Galilee into the redemptive Savior-God-Man is a part of the growing Christ mythos. Jesus came to signify much more than a "good" man; it was through him that their authentic selves were released and they knew joys that were before unrealized. They expressed their gratitude and enthusiasm through symbolic stories and beliefs. Recognizing in him an uncommon personality, they called him Son of God; they called him Savior

who had been released from guilt by his forgiveness. They projected their unconscious longing for an ideal world into the person of Jesus, and he became an ideal person.

(To be concluded)

### Louisiana Association Formed

The story of a new Seventh Day Baptist Association is gleaned from a detailed account of the meeting written by the Rev. Mary Craig Johnson, pastor of the Light of Prayer Church (Negro) in Algiers, a section of New Orleans, and an account by the Rev. Adolph Showers.

The Friday morning to Sunday afternoon (July 13-15) meeting of the Association had been well publicized and a printed program prepared. At the business meeting on Sunday, with shepherding pastor Marion Van Horn and other recognized leaders present it was decided to use the name Louisiana Seventh Day Baptist Association. For the present it will be composed of the Algiers church and the church of the Rev. Adolph Showers of Hammond, La. We are told that another church in process of formation at Slidel, La., will be pastored by the newly ordained Mary C. Harris of Kenner, La.

The first highlight of the Association meeting was the baptism of two candidates for membership in the Algiers church. The Sabbath morning meeting began at 10 o'clock in the Algiers church. The pastor writes that there were 28 first-day persons at the Sabbath School service including a youth choir from another church. It is noted that they sang to the two baptismal candidates.

After Sabbath School (and pictures in the church) there was a motorcade to the St. Stephen's Baptist church where the baptism was to be administered. A guest minister preached the sermon and Elder Adolph Showers baptized the candidates. Returning to the Algiers church a turkey dinner was served to 50 people.

At the afternoon service there were several seventh-day people from another denomination present besides participating members of the Metairie church. During the service the baptismal candidates of the morning were given the right

hand of fellowship and were served Communion.

The second highlight of the Association was the ordination to the ministry of the above-mentioned evangelist, Mary Harris. The Rev. Ralph Hays of the Metairie church served as clerk of the council, on which four Seventh Day Baptist ministers served. The Rev. Marion Van Horn arrived during the afternoon recess.

At the evening service the Rev. H. E. De Land, recently ordained at the Southwestern Association at Metairie, gave a message on "What Think Ye of Christ?" which was described as very touching and soul-stirring. Pastor Van Horn also spoke encouraging words. Following this the candidate gave her statement of faith and was examined by the Ordination Council. Successfully passing the examination, Sister Harris was led to the pulpit by Mrs. De Land and Mrs. Coalwell for the laying on of hands by Sister Johnson and the other ministers present. A little extra ceremony followed the ordination. Elder Adolph Showers presented her with a Bible and Pastor Marion Van Horn with a hymnbook. Sister Mary Craig Johnson, the moderator, presented her with the certificate of ordination after outlining the duties of the ministry. The moderator then administered the holy Communion to 15 persons, including some first-day persons.

The business meeting of the Association was held Sunday afternoon. Elder Adolph Showers was elected moderator; minister Mary C. Harris, vice-moderator; minister Mary Craig Johnson, general secretary-treasurer; Sister K. Lee, corresponding secretary. The meeting next year will be at Hammond.

### SABBATH SCHOOL LESSON

for August 25, 1962

Tidings of Comfort and Joy

Lesson Scripture: Isaiah 40: 1-5; 52: 7-9.

for September 1, 1962

Laying the Foundations

Lesson Scripture: Ezra 1: 1-3; 3: 1-2; 7: 6-10; 10: 10-12.

AUGUST 13, 1962

### Tragic Fire at Berlin, N. Y.

On July 25 a butane truck partially out of control as it came down into the 800-population village of Berlin, N. Y., capsized and exploded, burning the Baptist Church and totally destroying nine houses and other property. The driver was killed and a number of people seriously or fatally burned in the rapidly spreading fire.

Since the story of this disaster was carried on the news services there have been many of our readers who perhaps thought that it was the Seventh Day Baptist Church of Berlin that was destroyed. This was not the case. According to telephone conversations the day after the fire none of our people were injured and none lived in the homes that were destroyed. One new friend of our denomination who had just heard that we had a church located almost on the border between New York and Massachusetts at Berlin offered \$10 toward a fund for rebuilding — a generous, thoughtful gesture.

In this small community interchurch relations have been very cordial, especially between the Baptists and the Seventh Day Baptists. We are told that the pastor of our church, whose whole ministry has been in Berlin, is beloved by the whole community as a pastor.

Word from Pastor Paul Maxson states that he had a double funeral for a couple who had been personal friends for 20 years. The Baptists accepted the offer of our church to hold services there on Sunday until such time as they can rebuild. The pastor remarks that the remodeling of a house for added Sabbath School rooms needs to be pushed with even greater vigor so that it can serve the visiting congregation as well as their own. The fire was close enough to our church property to scorch the trees, blister the back wall, cover the church and parsonage lawn with charcoal and set fire to a big barn beyond the parsonage.

Said the preacher seeking the soul of one who claimed to be a self-made man, "Sir, that relieves God of a great responsibility."



## Milton College Adds to Faculty

President Percy L. Dunn recently reported to the college's board of trustees that good progress was being made toward accreditation. He mentioned in particular the new professors holding doctor's degrees who are now, or will be, added to the faculty. Four of the present members (including Dean Milton Van Horn) are working for their doctorates. One of the three new professors is Dr. Burton Crandall who has transferred from Syracuse. He and his family were very active in the Verona, N. Y., church.

The president went on to say: "We also have Dr. Kenneth Smith under contract to begin in September, 1963, as a full-time teacher in philosophy, ethics, and psychology." He is working for his doctor's degree while continuing as pastor of the Seventh Day Baptist Church of Denver.

Milton's library has been increasing rapidly in recent years but is still well below the 30,000 considered necessary for accreditation. The president noted that the Alumni have announced a goal of increasing the acquisition of new volumes from 1,000 to 3,000 during the next year. Another application for college accreditation by N.C.A. will be made in 1963.

## S.D.A. Convention at San Francisco

The 49th quadrennial world convention of Seventh-day Adventists was held at San Francisco July 26-August 4. An attendance of 10,000 on the opening day was expected to swell to 20,000 on the second weekend. The first Sabbath of the convention was to be observed as a world-wide "Day of Fasting and Prayer." Meetings of the convention were held in the Civic Auditorium.

## NEWS FROM THE CHURCHES

LOS ANGELES, CALIF. — The pastor writes the following:

One of the emphases of our Baptist Program for Advance has been on the priesthood of the laity. During part of the months of June and July, this has been very effectively developed in the Los Angeles church, where the pastor was given a leave of absence to attend the

marriage of his son in New York State, and the program committee called upon four of our laymen to conduct the services of the church in his absence. Full responsibility was readily accepted, and the programs presented. Words of high appreciation from the members of the congregation have come to the pastor's office. The pastor's voice is added to many others. The pastor, too, wishes to express his appreciation to the church people for the very effective way in which the pastoral ministry of the church was carried on when he was absent, especially during the time when serious illness hit some of the church members.

— Francis D. Saunders.

RIVERSIDE, CALIF. — Much work and advance planning make for a successful camping season. This is also true of Conference. Our SDBYF is combining sustained hard work with wishful dreams and thereby a number of our young people will get to Pre-Con. Beginning with a spaghetti dinner and Slave Auction early in the year, they followed with an all-church Box Social on May 26, and later a rag drive.

The four summer camps recently completed at Pacific Pines have been especially successful. The spiritual tone has been high, co-operation wonderful. Twenty-two decisions for Christ have been reported, and nearly that number of rededications. "In due season we shall all reap if we faint not."

Seven of our young people look forward to high school in September and Nancy Withrow, one of four high school graduates, plans to enroll at Salem College. May God bless their onward march.

June was a month not only of graduations, but of dedication of babies, among them the young son of our Nyasaland missionaries, Dr. and Mrs. Victor Burdick, on June 16. In the Sabbath School hour the Burdicks witnessed the dramatization of their mission story by our young people. Harriette Maddox and Jane Frazier compiled the script and directed the playlet. On June 2 Dr. Burdick had preached on "John the Apostle of Love," so we feel well blessed in having shared so largely in the Burdicks.

Pastor Wheeler was at camp during three Sabbath worship hours. On June 22 we were favored by Dr. Owen L. Miller as guest speaker. He drew arrestingly upon Hunt's master canvas, "The Light of the World." On July 7, the Rev. Norvall Pickett, now with the Correction Department of Riverside County, spoke on "The Greatness of Jesus Christ." On July 14 we were honored with a visit of our Conference president, Dr. Melvin G. Nida, and his family.

Dr. Nida gave generously of his time and talent, speaking both in the worship service and to a combined class during the Sabbath School hour. His text was taken from James 3. In his sermon he labored earnestly for total commitment. His later remarks further clarified the Baptist position in regard to authoritarianism and were given in a spirit of love and meekness.

Pastor Wheeler spoke July 20th on "Open Confession of Christ," vital to every Christian. He took the next week for a well-earned vacation but graciously consented to fill the pulpit. We have profited much from his recent sermons dealing with basic human needs and their fulfillment in Christ.

The church business meeting held July 15 was quite well attended. It was decided to go forward in faith and replace the old condemned girls' barracks at Pacific Pines Camp with a new building as soon as it is possible. Albyn Macintosh has drawn the plans.

LITTLE ROCK, ARK.—A mimeographed pastoral letter received by the *Sabbath Recorder* tells of five special meetings held with the pastor's father, Lester G. Osborn, of Schenectady, N. Y., as the visiting evangelist. Although the average attendance was not large there were new faces at each service and it is noted that sincere and persistent follow-up work is needed.

The foundation and floor in the back of the church building are still "in process" of repair from moisture and termite damage. The faithfulness of those who are able to give of their time and talent is heartening to any pastor. Let us pray that God's guidance and provisions will be followed in this hard task.

The first anniversary of my ministry in Little Rock is upon us. A review of the past year provides much challenge for change and continuance in the work begun. More and more people are saying, "Oh yes, I read about your church," or "One of your members told me . . ." Instead of "Seventh Day what? I never heard of them!" One of the encouraging things is the number of contacts not being reached by any other church. God has a work for us to do in Little Rock.

Almost 2,000 tracts and *Sabbath Recorder* specials have been taken from our five racks in the downtown transportation centers. We still must build at least four more racks on stands for other areas.

DAYTONA BEACH, FLA. — Five young people and Pastor Davis attended Southeast Association meetings in Salemville, Pa., as our delegates in June. This is the first year in some time that our church has had an active part in Association due to the geographic location far from the others. We praise the Lord for an active, full-time pastor! Our young people had charge of the Sabbath eve worship service. Attending with Pastor Davis were Kathy Cushing, Susie Davis, Rex Kenyon, Linda Leonard, and Chuck Porter. They also spent a week with other young people at Camp Joy, Selbyville, W. Va. Inspiration reached new heights when eight young people gave themselves for baptism, the first baptismal service at camp in many years.

During the pastor's absence, lay leaders carried on the services at home. Dr. Ruth Rogers led in a ten-minute period of quiet meditation and soul-searching in place of the sermon the first week. The second week presented an extended worship in music, arranged by Jean Davis and Gerry Leonard.

Our church co-operated in a combined Vacation Bible School at the First Christian Church Education Building July 10-19. Ten of the sixty pupils enrolled were ours. On the staff of our church, helping in various capacities were Genevieve and Kathy Cushing; Pastor and Mrs. Davis, Susie Davis; Mary Green, Rex and Vivian Kenyon, Linda Leonard, and Mary Green.

— Correspondent.



**OUR WORLD MISSION**

**Receipts for June, 1962**

	Budget Receipts				Budget Receipts		
	Treasurer's June	9 Mos.	Boards' 9 Mos.		Treasurer's June	9 Mos.	Boards' 9 Mos.
Adams Center .....	\$ 113.50	\$ 645.90		Lost Creek .....	71.75	1,021.75	
Albion .....		568.56	50.00	Marlboro .....	281.73	2,540.54	55.00
Alfred 1st .....	666.20	4,654.73	186.50	Memorial Fund .....		876.61	36.11
Alfred 2nd .....	213.36	1,595.26		Metairie .....		36.47	
Associations and Groups .....	367.44	782.49	726.95	Middle Island .....	29.00	214.00	
Battle Creek .....		4,197.18	95.00	Milton .....	770.65	7,030.11	277.00
Bay Area Fellow. ....	113.77	454.16	15.80	Milton Junction ...		1,299.55	40.00
Berlin .....		1,038.50	79.46	Missionary Society			749.70
Boulder .....		577.46	35.00	New Auburn .....		450.94	
Brookfield 1st .....		482.78		North Loup .....		547.76	
Brookfield 2nd .....		158.50		Nortonville .....	145.50	1,416.30	75.00
Buckeye Fellow. ....		25.00		Old Stone Fort .....	15.00	120.00	
Buffalo Fellow. ....	50.00	272.00		Paint Rock .....	95.00	230.00	
Chicago .....	58.50	668.00	325.00	Pawcatuck .....	403.52	4,421.87	853.48
Board of C. Ed. ....			285.00	Plainfield .....	424.61	3,730.32	
Daytona Beach .....	90.00	1,057.28	29.24	Putnam Co. ....		22.00	
Denver .....	117.27	946.39	50.00	Richburg .....	175.00	773.70	
DeRuyter .....		200.00		Ritchie .....		273.00	83.33
Dodge Center .....	63.42	576.70	100.00	Riverside .....	459.44	2,822.01	
Edinburg .....	2.50	6.30		Roanoke .....		137.00	
Farina .....		365.40		Rockville .....	25.70	362.11	
Fouke .....	115.00	156.70	55.00	Salem .....	100.00	1,329.11	10.00
Hammond .....		60.00		Salemville .....		229.90	12.00
Hebron 1st .....	39.17	314.11		Schenectady .....		100.00	500.00
Hopkinton 1st .....	204.50	1,896.50	173.00	Shiloh .....	455.00	4,442.76	280.00
Hopkinton 2nd .....		100.00		Texarkana .....		135.60	
Houston .....		20.68		Tract Society .....			346.00
Independence .....	98.98	1,080.88		Verona .....	50.45	1,557.90	
Individuals .....	15.00	591.10	549.22	Walworth .....	35.00	543.00	60.00
Irvington .....		1,141.44		Washington .....	6.00	382.00	
Jackson Center .....		100.00	250.00	Washington, People's .....	10.00	84.50	
Kansas City .....		126.00		Waterford .....	117.90	1,002.27	
Little Genesee .....	59.50	691.30	39.00	White Cloud .....		467.47	50.00
Little Rock .....	33.32	138.16	135.39	Yonah Mountain ..		26.00	
Los Angeles .....	250.00	2,252.10	15.00				
Los Angeles Christ's .....	15.00	120.00					
				Totals	\$6,357.68	\$66,688.11	\$6,622.18

**JUNE DISBURSEMENTS**

Board of Christian Education .....	\$ 569.22
General Conference .....	879.70
Historical Society .....	195.49
Ministerial Retirement .....	385.00
Ministerial Training .....	812.26
Missionary Society .....	2,550.56
Tract Society .....	699.96
Trustees of General Conference .....	40.25
Women's Society .....	167.74
World Fellowship & Service .....	57.50
	<b>\$6,357.68</b>

**SUMMARY**

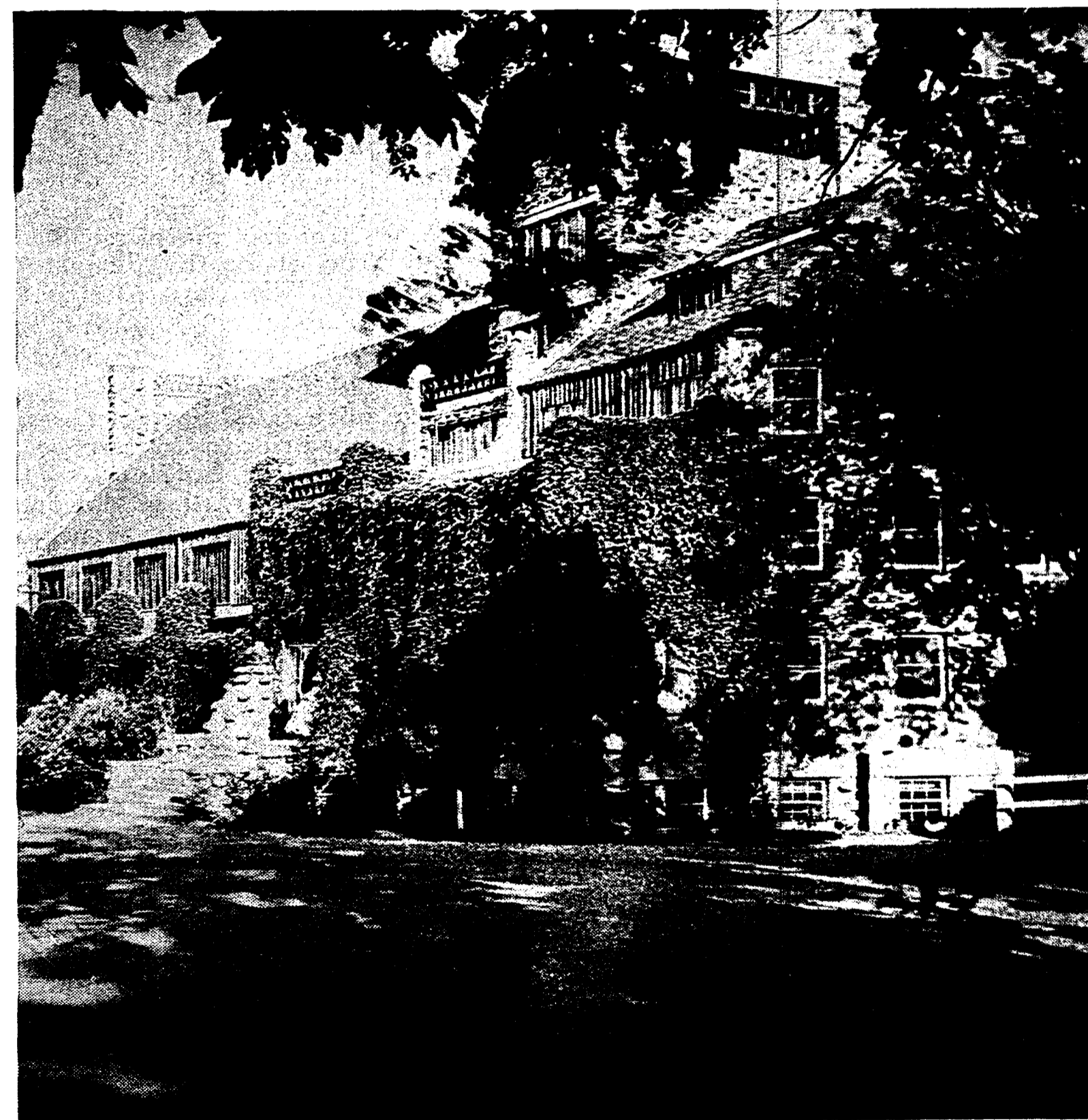
Current annual budget .....	\$112,193.00
Receipts for 9 months .....	73,310.29
Balance required in 3 months .....	\$ 38,882.71
Amount needed per month .....	\$ 12,960.90

Percentage of year elapsed ....75%  
Percentage budget raised .....65%

G. E. Parrish,  
Treasurer.

205 Dogwood Trail,  
Battle Creek, Mich.

# The Sabbath Recorder



Chapel building where main sessions of Conference, Commission, Planning Committee, primary, junior, and junior-high Conference were held, as well as assembly meetings of Youth Pre-Con. The tower prayer room where the prayer vigil was held may be glimpsed through the overhanging branches.

Special Conference offerings taken in all the churches August 11 or 18 and on Sabbath, August 18 at Mission Farms, Minn., will be reported at the earliest possible date. Let us do our best for the work.