

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
	\$6,357.68

SUMMARY

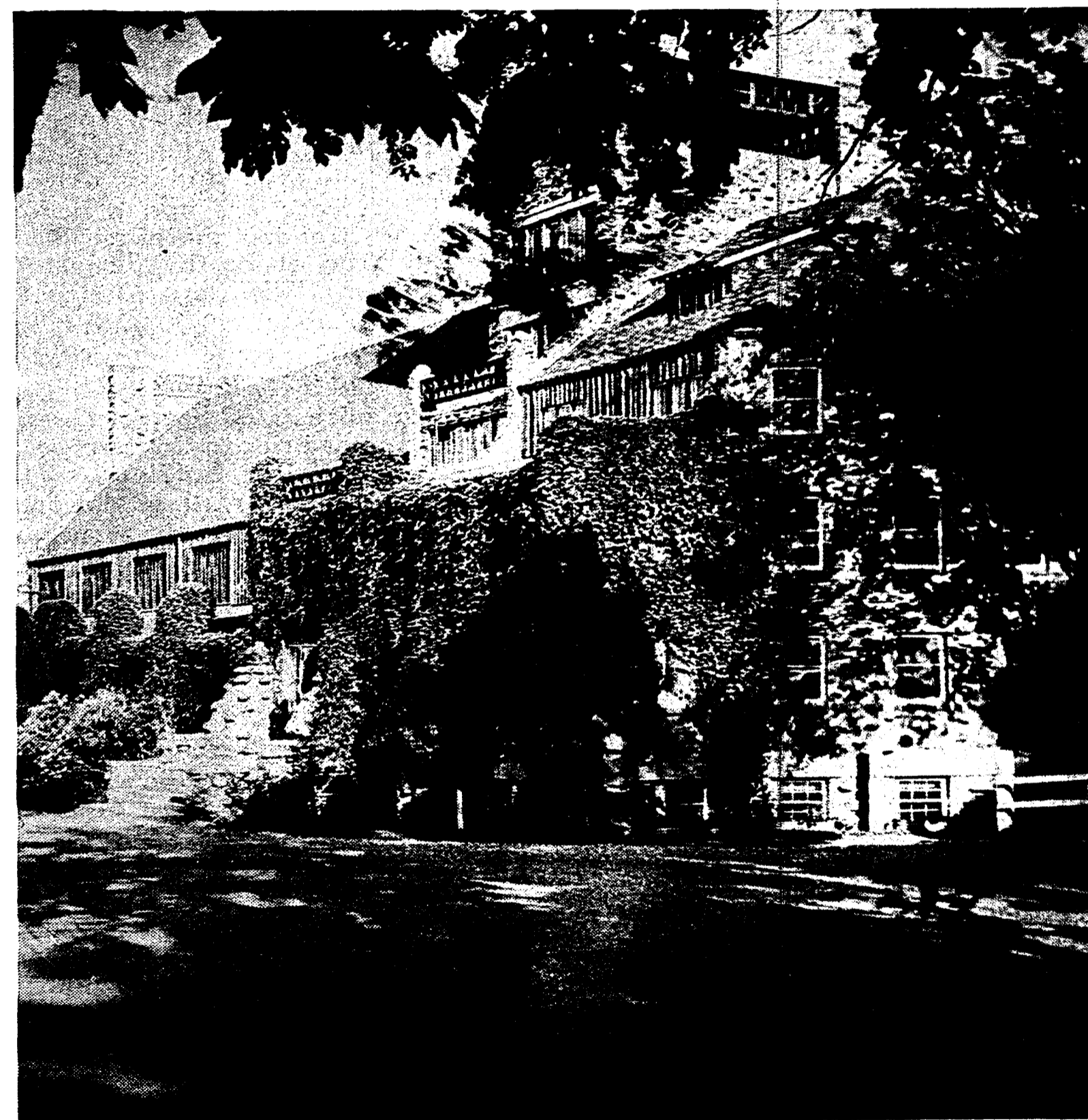
Current annual budget	\$112,193.00
Receipts for 9 months	73,310.29
Balance required in 3 months	\$ 38,882.71
Amount needed per month	\$ 12,960.90

Percentage of year elapsed75%
Percentage budget raised65%

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.

The Sabbath Recorder

First Issue June 13, 1844

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

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The Day Before Conference

Those who have not attended the annual Seventh Day Baptist General Conference in the last few years need to few words of explanation of the day before Conference if they are to adequately picture in their minds what it is like. Perhaps the use of public campground facilities makes it different. Possibly conforming to a normal rental week (Sunday-Sabbath) affects arrivals.

Undoubtedly the pre-Conference meetings that are more concentrated in location draw more people together before the official beginning than in previous years. At any rate, the tendency noticed last year in Massachusetts was much more noticeable this year in Minnesota. People arrived in large numbers on Sunday — even Sunday morning — when Conference was not to begin until 10 o'clock Monday morning. This was especially true of nearby delegates from New Auburn, Wis., and Dodge Center, Minn. (both about 80-90 miles distant). Well over 200 people were served Sunday noon and 425 at the evening meal.

A large nucleus of people was situated on the grounds prior to Conference. Three groups had been holding continuous meetings for part or all of the preceding week — Commission; the youth retreat with a total of 117; and the young adults with double last year's number. On Sunday morning at 9 the denominational Planning Committee began its deliberations. This was followed by the larger meeting of the Co-ordinating Council in the afternoon under the direction of the chairman of Commission, Loren Osborn.

A large block of free time Sunday afternoon, evening and Monday morning was a welcome relief for those who had spent strenuous days and those who had further preparation for the busy days ahead. Others found it a grand occasion for sociability and greeting old friends. Many, however, would have welcomed some kind of evening meeting that would have stimulated them and prepared them for the formal opening of the session the next day. With well over 400 people on the grounds and no organized activity for young or old there was a little feeling of wasted time — pleasant as the wasting was for old friends. It would seem well in future years for the president and his

advisors to try to assess the probable pre-attendance and the attitude toward an evening meeting that would bridge the long gap between the afternoon closing of our pre-Conference meetings and the opening of the business session. The grounds are rented; most of the people are settled in their rooms; everything is occupied except the place of worship.

The Beginning of Conference

The main features of the program of General Conference have already been published and can be referred to by our readers. It is quite another thing to be present when the hour comes for calling the 150th annual session to order. The bell rings. The president, Dr. Melvin Nida, reads the basic Scripture passage from James 3 and 4 which contains his theme, "Draw near to God, and He will draw near to you." From prelude, Scripture, and the hymn, "Dear Lord and Father of Mankind" the tone is set; it is further set by prayers on the theme by the well-organized prayers of ministers and laymen on the platform.

The chapel where the daytime sessions of Conference were held was sufficiently spacious for the first meeting as might be gathered from the cover picture on this issue. This chapel gives a much different impression from within than from without, especially at the morning hour when cloudy skies have given way to glorious sunlight streaming through the stained glass windows that grace the high gable end of the otherwise low-appearing church. This building, as well as others on the grounds, is an interesting combination of rustic simplicity, worshipful atmosphere, and reasonable comfort. The wide and sturdy pews, cushioned with well-pressed red cushions discarded by some old church, are made of unpeeled birch put together with hammer and nails by some of the 3,000 unemployed men who were cared for by the mission during the depression years.

The story of the construction of the rather vast facilities of the city rescue mission that moved from the environment of tavern walls to the lakeside farm location was told in the welcoming speech

by the superintendent, H. J. Paul. The mission that had sought to reclaim the alcoholics of the city in frontier days and moved to the Bible Conference grounds in the thirties still ministers to many and provides housing for the largest nursing home in the state. Some of the capable workers on the staff serving Conference delegates are alcoholics. This is interesting as Seventh Day Baptists begin a year of advance with special emphasis on the social frontiers, of which ministry to alcoholics is one of the things to be emphasized. Mr. Paul, with his background of mission experience, stated that anyone who preaches the saving power of the blood of Christ is welcome in this chapel.

A dramatic note was struck in the simple welcome voiced by Don Gray, co-ordinator of the entertaining association, who had done so much in making arrangements for publicity and entertainment. A year ago a young man about to be sent to Hawaii in the service of his country asked what he could do to help. Mr. Gray, knowing him well, suggested that he might serve on the Flower Committee. One of the first pre-registrations was from this new state. It was possible to announce that one member of the Flower Committee had been active; there were 200 orchids and other exotic flowers from Hawaii in the refrigerator for Conference use.

The brief response to the welcome came from a Rhode Island delegate, Loren Osborn. In his well-chosen words he brought broad smiles by remarking that in our denomination Conference presidents do not fade away; they are used for odds and ends of speeches. Having served as chairman of Commission, he noted that the delegates had come with a feeling that there was important work to be done through the week.

The first Bible study on the Book of James by the Rev. Mynor Soper of Boulder, Colo., was challenging. He started with about two minutes of silence in which members of congregation were asked to share their Bibles and quickly read the first chapter of the practical epistle. He then proceeded to challenge the hearers with the things we need to

MEMORY TEXT

Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. Psalm 71: 3.

remember about our relation to God. After this Bible study many felt that whatever else they might miss of Conference they would not want to miss the daily half-hour Bible studies by the pastors, Mynor Soper and Kenneth Smith although they would be conducted at 8:30 a.m.

Recovery Mission

The word "mission" has been rocketed into a new prominence by its use in connection with our globe-circling space operations. Along with other aspects of the program we are learning something about the scope and cost of what is called the recovery mission or recovery operation. In the case of the epochal orbit of Col. John Glenn it is estimated that 30,000 people were involved actively in the mission and that we spent \$25,000,000 to recover this one man. The mission was a success; the recovery was made, and the cost, although astronomical, is taken in stride. We are willing to pay for it in our taxes.

The world did not wait until the middle of the twentieth century for the first proclamation of a well-planned, costly recovery mission. That news ushered in the Christian era some 1962 years ago and has never ceased to be the best news that the world has ever heard. It differed from the Glenn mission in some very important respects, which illustrates the difference between man's program and God's. Practically all of our 180,000,000 people were concerned over the successful orbit and recovery of one man. The mission put him into a situation where he might have lost his life, and everyone was anxious for the word that he had been saved from the deep. Man was willing to spend \$25,000,000 to make sure that there were enough ships, planes, equipment and men to save this one good man from untimely death. But

twenty centuries ago in the fulness of time another recovery mission was launched on this planet. It was not a program in which a whole nation spent \$25,000,000 to save one man but a program by which one man would give His life for the whole world. It had its cost, infinite, to God the Father and God the Son, a cost which was considered justifiable because of the great redemption achieved and the eternal happiness assured. Countless millions who have experienced the benefits of this salvation have rendered daily thanks to God for that great "recovery mission."

EDITORIAL NOTES

Public Control of Private Schools

The issue of public funds for parochial schools is not settled by President Kennedy's assertion that federal aid to church schools is unconstitutional. It will be with us for a long time because the bishops of the President's church do not share his view.

Although there are many Protestant church schools the pressures for aid are being exerted almost exclusively by the Roman Catholic Church, which operates about 95 per cent of the private sectarian schools. Other churches which operate parochial schools have determinedly opposed public aid on the ground that they want their schools to be free of public control. The question might well be asked as to why the Catholic church does not fear public control. The probable answer is as disturbing as the insistence on aid. The bishops undoubtedly feel that they can cope with the problem of public control by weight of numbers. A high percentage of public office holders in the states where aid would first be sought are Roman Catholics. They hope for the time when public control and church control can be neatly harmonized. It is not just an idle hope; they have long-range plans.

The spirit of Labor Day was never intended to be desecrated by the pain, suffering, and sadness resulting from unnecessary tragedies during the celebration of this national holiday. — National Safety Council.

Draw Near to God

Conference President's Message Delivered on the First Day of Conference



I would like to take the time at this point to express a word of gratitude for all those who have helped to make this Conference Year possible. It has been a privilege to work with each of you who have shared in the responsibilities and have made this 150th session of the Seventh Day Baptist General Conference possible.

I would also like to take the time to say that what shall be said in this address and the conclusion of it are not meant to be radically dramatic. It is meant to be symbolic. The danger of proposed symbols, however, is that they shall be misunderstood, or fail to convey any meaning, or not be in fact a symbol. I would simply like to say that the symbol used this morning is of meaning to me.

After traveling the length and breadth of this magnificent land of ours and having visited the majority of the local churches of our denomination, one should have some observations to make about Seventh Day Baptists. And that I have. But observations are not difficult to make. Everyone seems to be able to do that whether or not he has done any observing.

Regardless of the ease with which observations about Seventh Day Baptists are made, to observe properly may not be as easy as one thinks. Just as the diversity and complexity that is ours as a nation is almost beyond comprehension, so the diversity and complexity that is ours as a denomination is staggering. The question is always whether or not one has observed properly or been able to interpret correctly.

But in the final analysis, the judgment upon any observation that is made rests with those who hear and whether or not the declared observation is meaningful enough to them to be a stimulus for improvement.

It is right here that a preliminary observation can be made. It is that Seventh Day Baptists are not so improved that change is out of order, nor are we so diverse and complex that change for the better is impossible. Now to a secondary observation upon this preliminary one. It is that change for the better comes about only when we are thoroughly committed to the cause that are ours, and in this we are not as we ought. But we shall return to this later; we shall be concerned now about three general ob-

servations. These general observations have to do with the magnificence that is ours, the diversity that is ours, and the opportunity that is ours.

One of the wonderful things to observe is the magnificence that is ours, both as a nation and as a people. On the journey to the 150th session of the Seventh Day Baptist General Conference, many of you have crossed fertile plains where the abundance of food for the people of our nation is produced. Some of you have crossed bleak and barren deserts with their mysterious beauty. Some of you have stood in awe of the majestic mountains with their snow-capped peaks. Once again you should have been reminded of these familiar words:

"O beautiful for spacious skies,
For amber waves of grain,
For purple mountains' majesties,
Above the fruited plains."

But more wonderful than all the physical splendor that is about us are the people who have made and keep this land that is ours; those who do their best to serve the common good.

So it is with our denomination. As we have traveled from church to church we have been impressed with the quiet beauty of our worship facilities. But more wonderful yet are the people who are Seventh Day Baptists. We have observed those who are sacrificing many physical things for the right to be Seventh Day Baptists. We have observed with pride the development of several new Seventh Day Baptist groups. This has

come about primarily because Seventh Day Baptists have been proud to be lone Sabbathkeepers and have not been ashamed of the calling that is theirs. They have been evangelists at their best. As the General Conference program has developed, it has been wonderful to witness the way so many have responded to calls for their leadership and how much time and energy is freely expended to make our denominational structure work.

But to observe accurately we must note other than the good. This was brought home forcefully to me just recently. We had just set up camp in the new Mission 66 campground at the foot of St. Mary's Lake in Glacier National Park. We had traveled the Going-to-the-Sun highway on Friday and as the day began to fade into a quiet evening we had stopped to spend peacefully the hours of the Sabbath before the last part of the journey to Mission Farms.

I was looking up over the lake watching the changing appearance of the mountain peaks as a man and woman passed through our campsite. Apparently not campers, the man asked how much we paid for the camping site. I responded that the camping areas were furnished by the park system and were included in the park entrance fee.

And there in the midst of all that beauty, the gentleman began telling me about the beautiful and functional campgrounds at Banff and Lake Louise. He even began to criticize this lovely campground for the arrangements of the sites and for the roughness of the facilities. He even went so far as to suggest (of all things!) that campers should be charged a fee to provide better facilities.

And then an odd thing happened to me. I, who had been happily cleaning up the site, straightening up the stones that marked the drive, and preparing the fireplace for our evening fire, left off doing this and felt that I had to report this incident to neighboring campers and justify how beautiful the campground was and how wonderful it was for the Park Service to have provided us with these wonderful facilities — absolutely free.

Is something like this happening to us

as a people? We do have much that is wonderful, but there is more to be done. These denominational facilities that are ours can be improved. If we are to meet the needs of the future, we must adapt, adjust, and even change. But in the face of criticism and in the face of a comparison with that which is more adequately meeting the needs of our day, we draw back into a shell of lack of appreciation, into a spirit of justification for that which in fact does need development for the needs that are ahead, and into a self-satisfied complacency. While glory fades and beauty goes unseen, we then busily spend our time making excuses.

Something of a vision of what needs to be done to make plans for the future was recently shared with me. Here are words from a Seventh Day Baptist who has not drawn back into a shell of self-justification, but has sought to clearly understand what must be done to keep abreast of the needs of our day and the future and how to go about doing this. He said that when it comes to determining how to go about building a functioning and developing organization, one must begin with the basic working unit and the job of that unit.

For Seventh Day Baptists the basic unit is the individual. With this in mind, it is corollary that the local church, Association, the General Conference, the boards and agencies all exist for one reason: to help and support the individual to assume his responsibilities.

Once aware of the place of organization and program one must determine the individual's responsibility. For us as Christians, the primary duty of man is to love God with one's whole heart. We of the Baptist tradition have defined this with the words: "to find a personal relationship with God." The second duty of man, and just as important, is to love one's neighbor as oneself.

For us who are Baptists, then, any organization or program that we develop should be developed about these two purposes: to help the individual draw near to God and to help the individual draw near to his fellow man. The Conference theme this year has been de-

veloped about our need to draw near to God, but one must also observe correctly about this. It is not the conclusion of our responsibility.

With this brief orientation, the next imperative in developing better organizational structure is to answer this question: Is this program in which we are engaged really necessary to help the individual or is it something that was once necessary but now perpetuated simply through custom? A second question is: Does the individual Seventh Day Baptist agree that he needs this help? If not, is it due to stagnant thinking on the part of the organization or on the part of the individual? A third question that finally needs to be answered is: Is this program or activity a duplication of effort; is it misdirected effort; is it an inadequate effort?

When one stops to think about it, it is perfectly obvious that this is something of the way of which we should measure the efforts we make in the service of the Lord. Not without reason did Paul say that everything should be done decently and in order. But sometimes someone else needs to say it to make the obvious plain. The magnificence that is ours must not be lost because we fail to observe our need.

The second major observation that I would like to express is this: A great deal of our magnificence rests in our diversity. For us within the Baptist heritage, the church is not a static conformity but a creative force at work in the hearts of men. Of all Christians, we should recognize and value the Protestant heritage of the priesthood of each believer.

A personal relationship with God, of course, must be personally ours and not dependent upon any other man. As Seventh Day Baptists we maintain before we say anything else about our beliefs that we hold freedom of conscience to be an essential condition for the working of the Holy Spirit. But oddly enough, we who are Baptists are too often the first to draw a circle to shut someone out.

Because we are non-conformists and because, in the words of Scripture, "we

must work out our own salvation," we are particularly prone to think that we have all the truth. In this we are not as we ought. Surely it should be perfectly obvious that we see through a glass darkly. There was a time when a man could say that he knew most everything, there was to know. This is as impossible today as it would be to personally enumerate each of the problems that face each individual that inhabits our globe.

Our differences in belief are just as God-given as are the differences in experiences that come to us. In this we should not despair, but recognize God's hand. Diversity makes for interest and interest for stimulation. The human mind, the human body, and human organizations need stimulation to grow.

A brief secondary observation is in order here and it is that Seventh Day Baptists do not understand this as we ought, nor are we as committed to this protestant principle as we ought.

One final observation is in order. It is that within the magnificence that is ours, and given the individuality that is ours, no man can speak to the opportunity that is ours. To speak to this is the responsibility of each Seventh Day Baptist.

This address has no conclusion.

Baptist Evangelism in Sao Paulo, Brazil

The extent of Protestant work in Roman Catholic Brazil is illustrated by the fact that in Sao Paulo (the country's largest city) 160 Baptist churches co-operated in an evangelistic crusade from August 5 to 12. At the same time revivals were scheduled in the neighboring Campinas and Santos. The theme of the crusade was "Jesus Christ, Our Only Hope."

Labor Day is dedicated to all of us who labor, whether with our hands in a shop or our minds in an office. It was established to honor the dignity of work and the contributions of labor to human progress. — National Safety Council.

Labor Day Message

The annual Labor Sunday message, prepared by the Department of the Church and Economic Life of the National Council of Churches, designed to be read in the churches, speaks of poverty as being now "ethically intolerable."

Calling for "unprecedented efforts" to understand the causes of poverty and to find remedies, the Labor Sunday message makes ten recommendations:

1. More adequate social insurance to meet illness, unemployment and old age
2. More nearly universal coverage of workers by minimum wage laws
3. Intensified programs of vocational guidance, training and retraining of those affected by technological change
4. Development of "the highest potentialities of collective bargaining"
5. Achievement of full production, with jobs for all who want them
6. A more satisfactory rate of economic growth
7. Improvement of management and distribution practices
8. Improved allocation and management of our resources by both public and private planners
9. Re-examination of the meanings of work, leisure and property
10. Readiness "to adjust patterns of life and thought to human needs in an age of automation and abundance."

Paying tribute to the labor movement for "vastly improving" the status of many workers, and to management for "making similar contributions in this regard," the message notes that Government also has had an important role in implementing the community's concern.

"Let us work together," it says in conclusion, "in an all-out effort to abolish poverty both at home and abroad. Poverty is no longer necessary; it is ethically intolerable." — NCC News release.

SABBATH SCHOOL LESSON

for September 8, 1962

Finishing Is Also Important

Lesson Scripture: Haggai 1: 1-6; Zechariah 4: 6-10a.

An Occasion for Happy Visits

General Conference, no matter where it is held, proves to be a great mixer for Seventh Day Baptists; it mixes together people from many parts of the country. This applies not only to those who are privileged to attend the sessions but quite a number who for one reason or another are unable to attend. Whole families, in many cases, do not find it convenient to make the trip to Minneapolis this year; they are sending only representatives — just as the churches do.

From church bulletins and other sources comes news of mothers, daughters, children, and older parents spending time with members of the family they do not often visit. This might be called one of the by-products of Conference. In such get-togethers the denominational business carried on by those in attendance is not put out of mind.

Along with this mixing of the Seventh Day Baptist population there is the other more extensive intermingling of East and West, especially when the gathering is in the Midwest. To be sure, some with long distances to travel or tight vacation schedules motor or fly to Conference in the shortest possible time without any stopovers en route. A greater number manage to take a little extra time to visit churches or relatives going or coming. Even on August 4 some of the churches reported welcome visits by former pastors and others. Among such churches were Alfred, Alfred Station, and Verona, N. Y., White Cloud, Mich., Milton and other Wisconsin churches. Doubtless several others had welcome visitors on that and the following weekend. The same would be true after Conference.

Such family and church visiting is part of Christian living and contributes to denominational solidarity, especially when occasion is taken to pray about and to discuss the collective work of our people. Perhaps in some cases there were financial contributions by the visitors to the programs of churches long dear to them.

Serving the Lord with a doubt in your mind is like trying to drive with the brakes on.

MISSIONS — Sec. Everett T. Harris

Report of Jamaica Conference

(Items quoted from Jamaica Conference Secretary's edited notes)

The Jamaica Seventh Day Baptist Conference met July 17-22 with the Wakefield Seventh Day Baptist Church, Wakefield, Trelawny. Twenty churches and four missions were represented by delegates and visitors.

Conference began with registration of delegates, officers and workers, as well as visitors just before dinner on Tuesday, July 17. The opening business session was at 3:15 with the president, the Rev. Joseph Samuels presiding.

Letters of greeting were read from the Seventh Day Baptist General Conference, U. S. A., from Mr. and Mrs. Courtland V. Davis (who were on vacation in U. S. A.), the Rev. and Mrs. Duane L. Davis and David, and Secretary E. T. Harris of the Seventh Day Baptist Missionary Board, U. S. A.

It was noted that membership in the Conference stood at 1,007; that several churches had brought their membership rolls up to date; that 52 members were now in England; that membership of the Sabbath Schools was 1,372.

The Conference president welcomed two new churches into the conference fellowship — Mountain View and Barrett Town — and also welcomed the Rev. Japheth Anderson as a Conference accredited minister. We now have 22 organized churches (a 10% increase this year).

The Credentials Committee report showed 13 officers and workers, and 37 registered delegates in attendance at the Conference.

Among the resolutions presented by the Resolutions Committee were expressions of appreciation to the American Missionary Board for "continual help to us in our witnessing educationally as well as financially."

This was the first year in memory that Conference business was finished on Friday afternoon, leaving the weekend free for other matters. The colored slides of Seventh Day Baptist work in various lands were enjoyed the night after Sabbath.

These showed work in England, U. S. A., China, Holland, Nyasaland, Germany, British Guiana, Brazil, and Jamaica.

Workshops on Sunday morning presented new ideas and information and were most interesting. Lively discussion on the matters contained in the individual workshop reports showed their vital need. Thus they proved a very important contribution to the sessions of Conference.

The Rev. Joseph Samuels was re-elected president of the Jamaica Conference for 1962-63 with Pastor Japheth Anderson as 1st vice-president.

"The spirit of Conference was very good, the matters before us dealt with in Christian love, and the thought expressed by many in attendance that this was the best Conference, especially in the spiritual sense, we have known."

Services of Shepherding Pastor

The quarterly report of Shepherding Pastor Marion Van Horn indicates a full schedule of services being rendered on the Southwest Field. In addition to pastoral services for the Texarkana church and the Houston fellowship, Pastor Van Horn offers counsel and assistance to the Seventh Day Baptist pastors and churches of the area.

The quarterly report states, "In April I made the trip to Houston, Texas (for pastoral services to the Seventh Day Baptist Fellowship). Because June was such a busy month, I went again in July." In a letter of July 23, 1962 he writes, "I went to Houston and made a few calls and had the service with them on Friday night. Left there Sabbath before noon on the way to New Orleans. Attended the Colored Association on Sabbath night. In this service I gave one of three sermons and assisted in an ordination of a lady to the ministry at the call of the Algiers Church. She was Evangelist Mary Harris. She has been a worker in the church for some time and has supervision of a group in a neighboring village."

While at Metairie Pastor Van Horn met with Pastor Ralph Hays and Pastor Fred Kirtland to discuss "Youth Work in general in the Southwest, the scheduling of the Youth Field Worker for our Southwest groups, the possibility or ad-

visibility of another Associational Pastors' Institute, the development of the Seventh Day Baptist Southwest Advance, Association prayer lists shared by all the church so that simultaneous prayer days would be shared by all who participated, and other matters."

Pastor Van Horn attended and took part in the organization of the Association on Sunday. The next session of the Association is to be held with Brother Showers' group in Hammond July 12-14, 1963. A constitution is being prepared. "The Metairie Seventh Day Baptist Church is a member of the association and Pastor Hays and Earl DeLand are considered a part of the workings within it."

Pastor Hurley's Services at Salemville Reviewed

Since this will be your pastor's last report to the church, it may be interesting to note a few facts from the nearly two years of this present pastorate as it nears its end.

Considerable improvement has been made in the property of the church. Many have remarked about the appearance of the parsonage. Paint and paper, new linoleum, and electric fixtures made the house most attractive when we came, and we trust it still looks presentable. Our classrooms have had tables, blackboards, bulletin boards, maps, and worship centers to make them more attractive and useful for our children. The chairs mentioned in the quarterly report are a fine addition. (This refers to the purchase of 27 old chairs which were repaired by our men, and 32 new folding chairs which together make the use of old benches unnecessary.) And the wall under the parsonage porch makes for stability and good looks in addition to a fine coal bin. The church has been largely painted, though the job is not quite finished.

We have had two evangelistic campaigns, one led by the Rev. Charles Bond, and the other by the Rev. Victor Skaggs. Both were a blessing.

Your minister has had a gracious acceptance in the Cove. He has served as the chairman of the Northern Bedford

County School Ministerium since its organization. He preached the baccalaureate sermon last year and presided at the baccalaureate this year. He has been asked to speak to different clubs, and preach in different churches in the area, besides speaking to the teachers of Bedford County. He has spoken over the radio several times and at Camp Selby last year served as camp pastor.

In these months of service at Salemville your pastor has preached 119 sermons, conducted 50 Bible hours, met with the youth of the church 35 times, conducted one funeral, shared in one wedding, made 544 calls, dedicated 3 babies, baptized 6, and received 10 into church membership. He has shared in the ordination of two young ministers, conducted 1 evangelistic meeting in which 25 youth signified their acceptance of Christ, and plans a baptismal service for next Sabbath (July 14) at which time three have requested baptism and church membership. God has been good to us.

American Tract Society Builds New Home

After having been in New York City since 1825, the American Tract Society has moved operation to its new building in Oradell, New Jersey, to take care of their ever-expanding ministry.

Dr. Henry G. Perry, executive secretary of the society, when interviewed concerning the move out of New York, said: "It was becoming increasingly difficult to operate properly under present facilities, limiting output to 20,000,000 pieces of literature annually. New quarters have been so designed to double or triple output, which should not be difficult, as we contemplate increase in full-color tracts and booklets.

"The advance in the Society's ministry is tangible evidence of answered prayer. Therefore, we contend without equivocation or mental reservation that prayer is one of the greatest assets to an individual, organization, or nation."

There is no finish line anywhere in the race for liberty. It is a race our ancestors started, and our heirs will be running long after.

— Lowell Mason.

ORDINATION STATEMENT

Wayne C. Maxson

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

(Continued from August 13 issue)

VI

Man

Man is born into an environment through which he seeks comfort, happiness, security, and meaning. In the face of the knowledge that he will die, man comes to a reality of good and evil. Depending on what we do with this knowledge, we can be only men, good men or bad. Man is not saved until he has ceased to dread death. He is released to become his "authentic" self when his limitations no longer fill him with dread.

Within this situation man lives out his life, searching, seeking, and occasionally finding exquisite satisfaction. He learns through trial and error that there are things which lead to greater happiness and less unhappiness, and the reverse. He learns that often he has a choice between immediate pleasures and perhaps no pleasure. He also learns that often more lasting and satisfying happiness is achieved only through effort and the foregoing of some immediate pleasure.

While there is evil in the life of man and of society, it can be overcome by moral effort and exertion to a degree where man's life may yield him a surprisingly large measure of happiness and satisfaction. Man's destiny is to perfect himself within the framework of his humanity. He can control his evil inclinations by concerted effort and the use of proscriptions thought out by the use of his reason, regulatory measures he has found helpful in securing the greater happiness. Man must not forget either his finitude or his powers to help himself. He does not know the ultimate answers, but he can work with relative truth to find satisfaction and happiness in his life.

VII

The Sabbath

There are two general reasons for Sabbath observance, (1) the literal interpretation of the commandments and

the example of Jesus, and (2) its significance as a symbol and as a means to an end. For me the second reason, that of a symbol, causes me to observe the seventh day rather than the more common first day. To argue which is the "right" day is to miss the significance of any day.

The Sabbath is a day set apart, a day that by its very activities is a different day. The worship service of that day is something that causes the day to be different. But the Sabbath is more than a day for worship. If the day were merely one on which to worship, it would not be the Sabbath.

It is the Sabbath and not Sunday that has any meaning to me as a "holy day." Any other day does not have the tradition and the symbolism surrounding it that would set it apart. Of all the days of the week the Sabbath is the only one that is remembered by a name not of a pagan culture. This is in itself indicative of the suggestion and symbolization the Sabbath can have.

The Sabbath to the Hebrews symbolized freedom, a state of complete harmony between man and nature and between man and man. That was why no work was done on the Sabbath. They had an idea they expressed about the meaning of the Sabbath to them when they called it a covenant between themselves and God. They might, of course, renew their covenant on any day, just as we may worship on any day, but the seventh day, the Sabbath, was the day that specifically pointed up the renewal of the covenant. To be effective it needed to be a point in time, and it needed to recur regularly.

There is no way to express exactly what the meaning of the Sabbath is, and why some other day would not do as well. Like our secular special days it carries meanings that simply are not aroused by other days. These meanings are not there unless we put them there, but with them there they add another dimension to our lives.

Conclusion

The Gospel, as I see it, is not Christendom's official ideology; it does not have a commitment to an absolute goal. It is a quest to which content can be

given only by the free spirit of the individual. It is a quest of all people. Some find it through one means, some through another, and it is not justifiable for those who find it in one way to condemn those who find it in another.

Today the Gospel has lost much of its specific doctrinal character and is inclining toward a meaning expressing the contributions and insights that Christianity has developed from centuries of involvement with humanity. The doctrines, traditions, and writings are expressions of this involvement, and it is our privilege as Christians to examine and sort out this rich tradition in an effort to evaluate, appreciate, and share those things which we find of value to us.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Young Adult Retreat Given High Evaluation

By Mrs. David Clarke

The values found in this year's Pre-Con Young Adult Retreat cannot be measured by a look at the daily schedule that the director, Leland Bond, prepared and carried out so ably, for each of us received so much and gave so much to each other.

Our recreation director, Ernest Bond, put it to us squarely at the start: "You don't **have** to go to vespers or church and hear Paul Osborn or use his suggestions for your personal devotions on the Book of James; you don't **have** to attend Don Sanford's lecture and laboratory on 'The Bible'; you don't **have** to sing along with Denise and Paul Green as they lead the more formal music, the fun songs, and the graces at the table; you don't **have** to pay attention to what Albyn Mackintosh has to say about 'Survival or Survival?'; you don't **have** to participate in the swimming, badminton, volley ball, croquet, horseshoe, golf (men) or softball throw (women) contests; you don't **have** to do the role-playing Leland suggests we use in trying to solve the problems our children will face in 1972; you don't **have** to come and visit with Barbara Bivins and see her slides of Nyasaland; no, you don't **have** to, but you'll miss something if you don't!"

That psychology worked and we were all challenged to try some new activities and indeed stretched ourselves spiritually, mentally, socially, and physically. In this process we did truly grow together — closer to God and closer to each other. The Friday night vespers, with the skit on pride and humility, prepared the way for a most moving experience in the prayer tower as God became more real than ever before. This growing spirit carried over into all our contacts with one another. Albyn's closing class session brought us what was really a sermon as he pointed out: "To doubt is human; to believe is Christlike." Complete commitment to Him involves obedience with understanding and, as our problems become His, we become His stewards. This process carries with it the responsibility to work and witness, using every God-given talent we have.

Just as we shall never forget Barbara Bivins and her rare and lovely African Petunia and all the others — children and adults — who need to be shown the love of Christ through devoted lives such as hers, we shall not forget either that some of the most important words are written between the lines, unspoken because they are unspeakable. No report such as this is easily put into words — but the reality is written our hearts, as expressed in the song we used in the closing fellowship circle:

Spirit of the Living God,
Fall afresh on me.
Melt me,
Mold me,
Fill me,
Use me.
Spirit of the Living God,
Fall afresh on me.

Luke on Brazil's Newsstands

Arrangements have been made to experiment with the distribution of 50,000 copies of a pictorial Portuguese edition of the Gospel of St. Luke ("As Boas Novas") through five thousand newspaper stalls located in all parts of Brazil, according to a report received by the American Bible Society from the Brazil Bible Society.

Is This Humanity's Last Chance?

By Rev. Paul S. Burdick

Have you noticed a great stepping up of propaganda against communism? "You Can Trust the Communists — to Be Communists" (title of book). "Red or dead," as if there were no alternative. "Communists desire co-existence so that they can spread their propaganda," we are told, as though Christianity were powerless against that threat. Do we have no confidence in the power of truth to win men's minds?

We are being urged to pull out of the UN and the World Council of Churches because the communists are in them. A new isolationism is being urged that would tear down the frail fabric of peaceful co-operation that has been woven in the last half-century or more.

I do not know the source of the anti-communist propaganda, but I have some idea from whence some of it comes. Powerful forces are at work in all lands who don't want peace "just yet," they want to postpone it another 50 or 100 years. What sort of a world this will be if the race of armaments keeps up needs an Amos or a Jeremiah to rightly picture, but a prophet of much less stature can pretty closely foretell.

What alternative does Christ have to offer? "Ye call me Lord, Lord, and do not the things I say," He once said. Can one hate and fear his enemy and at the same time love him and pray for him? I wonder. Is not a better understanding of each other the true basis of love? And can such a better understanding of the hopes and fears of communist people long survive this raid upon our emotions in the interest of isolationism?

I am afraid of it! I am afraid because I know that our greatest foe is not Russia, not China, but it is **War** itself. In my lifetime I cannot remember a time when we were not being warned against this or that prospective foe. The enemy of yesterday becomes the friend of today, and vice versa. And it is not so much that **they** have changed as it is a wicked spirit within us that always seeks a new foe. (We harken more readily to those who play upon our fears than to a challenge to great faith.) When will

we ever believe the Bible exhortation that we "overcome evil with good," and recognize that much of that evil is within our own hearts?

Man has been given by God another brief interlude to seek for peace. Whether He will vouchsafe to us another such opportunity is a matter of grave doubt. But we are throwing away this opportunity if we continually emphasize the awfulness of communist atheism and duplicity while giving ourselves a clean bill of health. We fear their strength and their successes as though we had not One on our side capable of "putting to flight armies of aliens." We cower before their barrage of propaganda as though we had not

"The right Man on our side,

The Man of God's own choosing."

My friends, let us take the Lord Jesus Christ as our Leader. Let us believe in the Sermon on the Mount as our way to do battle. Let us enlarge and increase the points of contact we may have with those whom we now consider to be our foes, believing that

"Christ Jesus it is He,
And He must win the battle."

American Sabbath Tract Society New Zealand Branch

At a specially convened meeting held on April 29, 1962, it was unanimously decided to form the American Sabbath Tract Society, New Zealand Branch. This was agreed to after a plan of postal evangelism was outlined by Bro. J. S. Ireland. This plan includes the posting of good sound Gospel tracts and free tract and booklet lists to residents in various towns throughout New Zealand and advertising in the main city newspapers. The postal work is to be carried on by postal evangelists, who would also assist to post out **The Sabbath Link** and **Christian Educator** as they are issued.

The Tract Society would also function as a bookroom. The American Sabbath Tract Society in Plainfield, N. J., U. S. A., has been informed of our proposals. The meeting also agreed to form the Christian and Educational Literature Trust Fund. This fund is to be operated jointly by

the New Zealand S.D.B. Board of Christian Education; The American Sabbath Tract Society, New Zealand Branch; and the New Zealand S.D.B. Endowment Trust. The aim of the trust is to help to provide good literature for our church young people and the young people who attend the E.Y.C.M. Bible clubs, by providing two thirds of the cost of good books. Large quantities of cheap, trashy literature are available today and we are hopeful that through this plan we will be able to encourage the young people in our care to build up a library of good books.

The following Tract Society officers were elected:

President: Pastor A. Atkin

Vice-President: G. Gilberd

Secretary-Manager: J. S. Ireland

Board of Trustees: Pastors A. Atkin, F. S. Johnson, G. Gilberd, Mrs. Gilberd, J. S. Ireland.

A number of small church departments are now integrated with the Tract Society. Five members at the meeting volunteered to work as postal evangelists. Our readers are asked to pray most earnestly for this work. The address of the American Sabbath Tract Society, New Zealand Branch, is P.O. Box 5905, Wellesley St., Auckland, New Zealand.

— The Sabbath Link.

What I Like About Seventh Day Baptists

By Homer F. Saxton, Spokane, Wash.

"When I was about five years old my parents became members of the Seventh-day Adventist Church. I was reared in that faith. My education was gained largely in the schools of that church. And I was active in ministerial and teaching work in the Seventh-day Adventist Church for twenty-seven years. During the past twenty-five years, almost, I have not participated in the program of that movement.

"It is out of this background that much of my appreciation of the Seventh Day Baptist literature arises. There was a time when I wondered why the Sabbath-keeping Christians could not join their resources and forces, forming one united

movement for the advancement of the faith that was 'once and for all delivered to the saints.' I was always mindful of the fact that the Seventh-day Adventists received the Sabbath truth from the Seventh Day Baptists — a fact which Seventh-day Adventist literature seldom mentions any more. While it has long since been clearly evident that there are fundamental differences between the two groups both in doctrinal teachings, methods of activity, and organizational structure, I find myself constantly making comparisons and observing contrasts between the two movements.

"Let me say that I have gained high esteem and respect for the basic teachings of your church. Among these teachings I especially appreciate your evaluation of the Bible — both the Old and the New Testaments — your interpretation of the simple Gospel of salvation through faith in and acceptance of our Lord Jesus Christ as Savior; your emphasis upon and activity in evangelism, both public and personal, ministers and laymen witnessing for Christ; and for the apparent freedom from ecclesiastical domination of the individual conscience in matters of interpretation value.

"Not all denominations have attained unto that happy oneness which is a unity of the spirit though not always or necessarily a unity of opinion. Not all church groups can find it possible to maintain their existence without assuming a sort of 'divine right' of human lordship, or authority to command, in matters of creed. Somehow I sense, as I read your literature, that you have found a way to recognize the virtue of freedom both for and within your church life and fellowship.

"May God bless your church and prosper all your endeavors in giving the Gospel to the world."

NEWS FROM THE CHURCHES

NORTONVILLE, KAN. — July 3, our church was glad to welcome the Rev. and Mrs. Melvin Nida and family. We were sorry for the heat and humidity but everyone enjoyed the message brought by Dr. Nida on his Conference theme. The discussion following the message on

the problems and topics to come before General Conference was timely and will especially help those planning to attend from our church.

Quarterly Communion was served Sabbath morning, July 7 and that evening the annual business meeting was held. New officers are now installed in all departments. Revision was made of the Standing Committees and the new committee chairmen are already at work.

The church is making plans for Mid-Continent Association to be held here October 12-14 and very much looking forward to the fellowship with our neighboring churches. Our president, Lloyd August, has chosen as our theme for thought and study, "Forward Together in Humility."

Plans are also being made for Lord's Acre Festival Day to be observed again this year. This is the time when each can give a share after the ingathering has been finished. Mrs. Lee Stephan and Miss Billie Zeek are the co-chairmen of this committee.

The summer months bring visitors to our church — new friends and old friends of our church family. We are always happy when they can be with us. We cordially extend the hand of fellowship to all who wish to worship with us.

— Correspondent.

PLAINFIELD, N. J. — We were happy to welcome our Jamaica missionaries, Mr. and Mrs. Courtland V. Davis, at church July 28 and August 4. At the reception for them held the evening of August 4, Mr. Davis showed color slides of the people, churches, and other places in Jamaica, while he and Mrs. Davis talked enthusiastically about their experiences at Crandall High School. They returned August 9.

During Pastor Dickinson's vacation and attendance at Conference, regular morning services were conducted by Deacon Frederik J. Bakker, Lloyd R. Coon, Mrs. Leon Maltby (Conference reports), and a local minister, Rev. Bruce Lake.

About 20 from our church went to Conference, and six young people attended the Pre-Con Retreat: Alfred and Mervin Dickinson, Guy Duryea, Virginia North, Arthur Paquette, Jr., and Joanne

Poulin. The latter four were baptized June 8, and joined the church June 16.

Our young people worked hard to earn over a third of the money in the Sabbath School camp fund of \$136. They conducted a used book sale, car washes, and a men's breakfast called a "Dadnap." With their earnings of \$47.60 and the special monthly offerings, the Sabbath School was able to pay half the registration fees of the young people who attended camp, Pre-Con Retreat, and Conference.

Loisanna Dickinson and Barbara North attended junior camp at Jersey Oaks; Nancy Armstrong, Virginia North, and Maureen O'Connor attended senior camp, of which Pastor Dickinson was co-director. While our pastor was there (July 28), Rev. Leon Maltby conducted the church service. He had just spent two weeks as chaplain at Fort Dix, ministering to new army recruits.

Our Sabbath School co-operated with other churches to conduct a Vacation Bible School June 25-July 6. We had six children in attendance and one teacher's assistant, Maureen O'Connor. Pastor Dickinson was treasurer.

Mrs. Leon Maltby is chairman of the Program for Advance for the coming year and has arranged for an all-day retreat at Camp Endeavor, in the Watchung Mountains, September 15. Last year's retreat in the same place was very successful.

July 1-7 our pastor delivered three radio messages per day over a local station, WERA. His topic was "Life's Pilgrimage of Faith." He has also had several Midweek Messages in the local paper, the *Courier-News*.

The Junior C. E. and Youth Fellowship have met on alternate Sabbath afternoons, and the Pro-Con Group has had its regular monthly supper meetings at various homes.

On June 9 Miss Mary Vicinus, a missionary to Colombia, South America, gave the children's message in church. She is well known to many Seventh Day Baptists, especially in Shiloh.

A dedication service for two babies, Sharon Maltby and Douglas Paquette, and their parents was held on Mother's Day, May 12.

— Correspondent.

The Sabbath Recorder

OUR WORLD MISSION

Receipts for July, 1962

Budget Receipts			Treasurer's			Boards'		
	July	10 Mos.	July	10 Mos.	July	10 Mos.	10 Mos.	
Adams Center		\$ 645.90	Lost Creek	50.00	1,071.75			
Albion	55.50	624.06	Marlboro	324.50	2,865.04	55.00		
Alfred 1st	657.93	5,312.66	Memorial Fund	135.86	1,012.47	36.11		
Alfred 2nd		1,595.26	Metairie		36.47			
Associations and			Middle Island	25.60	239.60			
Groups	61.82	844.31	Milton	801.08	7,831.19	277.00		
Battle Creek	735.60	4,932.78	Milton Junction	154.60	1,454.15	40.00		
Bay Area Fellow.		454.16	Missionary Society			749.70		
Berlin	141.49	1,179.99	New Auburn		450.94			
Boulder	26.45	603.91	North Loup	311.11	858.87			
Brookfield 1st	48.00	530.78	Nortonville	40.00	1,456.30	75.00		
Brookfield 2nd	28.25	186.75	Nyasaland Govt.			1,680.00		
Buckeye Fellow.		25.00	Old Stone Fort	29.72	149.72			
Buffalo Fellow.		272.00	Paint Rock	54.53	284.53			
Chicago	116.50	784.50	Pawcatuck	400.00	4,821.87	853.48		
Board of C. Ed.		285.00	Plainfield	198.50	3,928.82			
Daytona Beach	230.29	1,287.57	Putnam Co.		22.00			
Denver	175.04	1,121.43	Richburg	96.95	870.65			
DeRuyter	316.00	516.00	Ritchie	20.00	293.00	83.33		
Dodge Center	135.82	712.52	Riverside		2,822.01			
Edinburg		6.30	Roanoke		137.00			
Farina		365.40	Rockville	68.09	430.20			
Fouke	5.50	162.20	Salem	100.00	1,429.11	10.00		
Hammond		60.00	Salemville	31.78	261.68	12.00		
Hebron 1st	39.17	353.28	Schenectady	16.00	116.00	500.00		
Hopkinton 1st	155.63	2,052.13	Shiloh	939.76	5,382.52	280.00		
Hopkinton 2nd	17.45	117.45	Texarkana		135.60			
Houston	44.15	64.83	Tract Society			346.00		
Independence	64.30	1,145.18	Verona	116.91	1,674.81			
Individuals	10.00	601.10	Walworth	89.40	632.40	60.00		
Irvington		1,141.44	Washington	3.19	385.19			
Jackson Center	200.00	300.00	Washington,					
Kansas City	67.00	193.00	People's	10.00	94.50			
Little Genesee	93.41	784.71	Waterford	128.20	1,130.47			
Little Rock	16.66	154.82	White Cloud	97.15	564.62	50.00		
Los Angeles	250.00	2,502.10	Yonah Mountain		26.00			
Los Angeles			Totals	\$7,934.89	\$74,623.00	\$9,626.05		
Christ's		120.00						

JULY DISBURSEMENTS

Board of Christian Education	\$ 651.69
General Conference	1,007.16
Historical Society	223.81
Ministerial Retirement	696.33
Ministerial Training	1,116.61
Missionary Society	3,202.00
Tract Society	813.47
Trustees of General Conference	46.08
Women's Society	111.91
World Fellowship & Service	65.83
	\$7,934.89

SUMMARY

Current annual budget	\$112,193.00
Receipts for 10 months	84,249.05
Balance required in 2 months	\$ 27,943.95
	G. E. Parrish,
	Treasurer.
205 Dogwood Trail,	
Battle Creek, Mich.	
Editor's Note:	
Percentage of year elapsed	83%
Percentage of budget raised	74%
Amount needed per month	\$ 13,971.97



FROM THE PRAYER TOWER AT CONFERENCE

Looking out from the prayer tower high above the chapel the editor seems to have been caught with a serious expression on his face. Missionary nurse Barbara Bivins can barely see over the parapet, but she sees afar beyond Medicine Lake, which perhaps reminds her of her noble profession, to Lake Nyasaland in the African land where her tender heart continues to yearn for the spiritually needy.