

The Sabbath Recorder

the children's message. While here, she collected trading stamps for the mission car project.

Sabbath and Christian tracts were distributed at the Dodge County Fair, July 18-21, under the chairmanship of Mary Thorngate. The entire church assisted — the younger members doing the stamping, the older members the assembling, and others working on the distribution. Tracts were placed in the cars by the Youth Fellowship. Three Bibles were given as gifts. The booth closed Friday evening and Sabbath day, opening again on Sabbath evening. Don Gray was here to assist. Other members of the North Central Association committee were Mrs. Arthur Payne and Mrs. Clair Greene. Wallace Greene, who serves as tract chairman for the church, also helped.

The Youth Fellowship with the help of some of the older members of the church sponsor a baby sitting clinic at the Faith Lutheran Church of our community Sunday mornings during the regular services of that church. One Sunday this summer Pastor Richards had an opportunity to preach at the Methodist Church, and Mrs. Richards was asked to speak over Radio Station KRFO.

Another Meal of Sharing will be held August 3. The afternoon will be spent in discussion of the denominational issues to be brought up at Conference.

— Correspondent.

Wanted—Caretaker, to care for and rent apartments in Daytona Beach, Florida. Applicant must be willing to spend twelve months a year in Florida. Must be strong enough to do housecleaning. Prefer Seventh Day Baptist. Give age, family statistics, and financial reference in first letter. Write to Winfield W. F. Randolph, Adams Center, N. Y.

Priests in Latin America

There are approximately 38,000 priests for the estimated 180,548,000 Roman Catholics living in Latin America, according to new figures published by **World Horizon Reports**. This is an average of one priest for every 4,750 Roman Catholics. Two-thirds of the priests are reported working in cities while the remainder are scattered in country areas in parishes that contain between 15,000 and 30,000 persons. — W. W. Reid.

Accessions

Alfred Station, N. Y.

By Baptism:
Melodie Palmiter
Kathryn Pierce
Janice Skaggs
Lynne Skaggs
Michael Drumm
James Woodruff
James Brutsman
Zack Bond

Dodge Center, Minn.

By Baptism:
Dannie Richards
Kenneth Greene
Keven Crane
Elise Payne
Shellie Austin
Faye Bond

Lost Creek, W. Va.

By Baptism:
Linda Jane Allen
Sandra Lynn Barnes
Linda Marie Bond

Roanoke, W. Va.

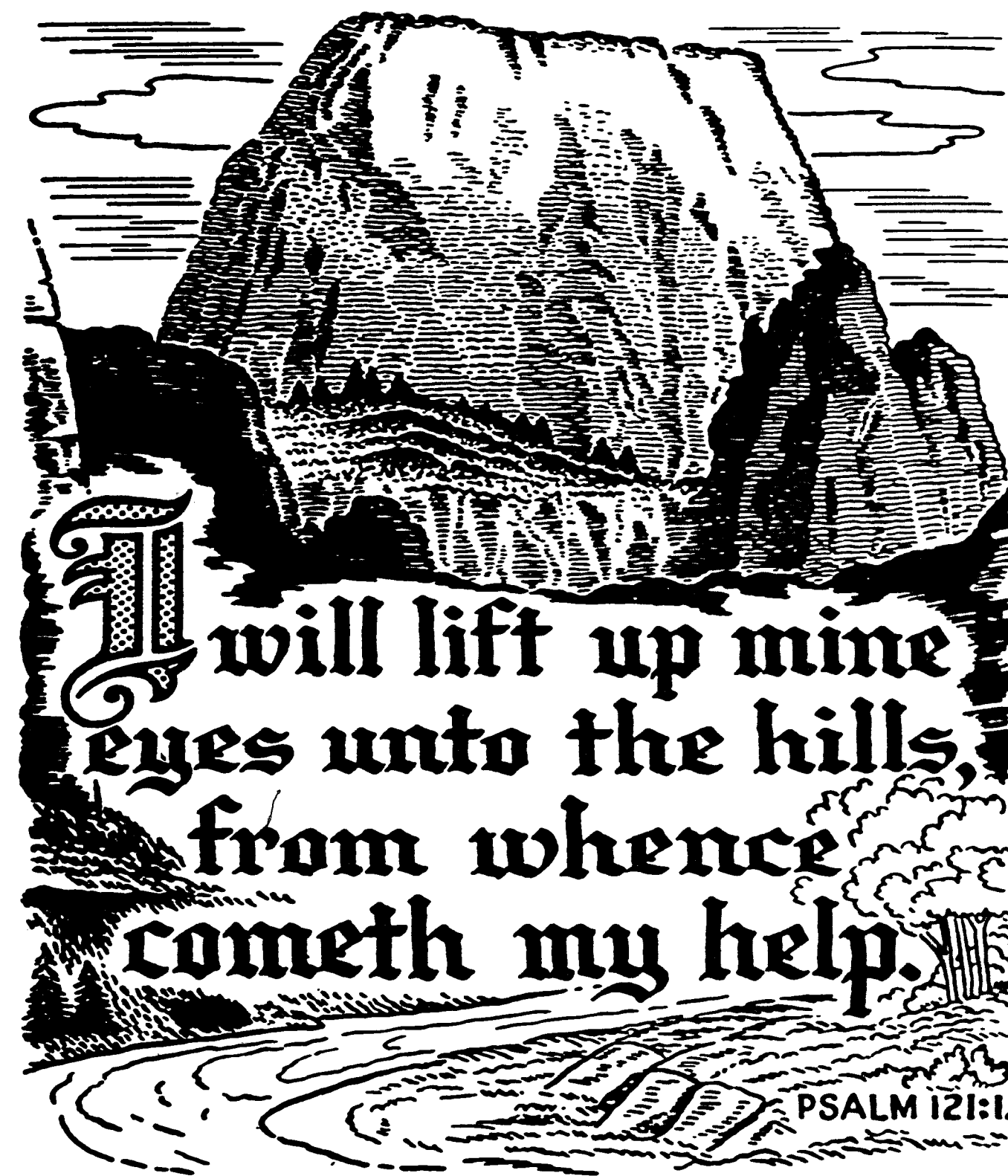
By Testimony:
Kay Marsh
By Baptism:
Mrs. Sadie Marsh

Marriages

Green-Cruzan.—Dale R. Green, son of Mr. and Mrs. Ralph Green of Milton Junction, Wis., and Miss Barbara J. Cruzan, daughter of the Rev. and Mrs. Earl Cruzan of Westerly, R. I., were united in marriage at the Pawcatuck Seventh Day Baptist Church on July 7, 1963. The Rev. Earl Cruzan, father of the bride, officiated at the ceremony.

Smith-Van Horn — Janet Marion Van Horn daughter of the Rev. and Mrs. Marion C. Van Horn, of Texarkana, Ark., and Robert Jennings Smith, son of Mr. and Mrs. Eugene Smith, of Hastings, W. Va., were united in marriage at the home of Miss Lotta Bond, Lost Creek, W. Va., April 24, 1963, by the Rev. Duane L. Davis. They are both students at Salem College and reside at Josephs Mills, W. Va.

Whitehair-Deem.—Miss Elizabeth Deem and Donnie L. Whitehair were united in marriage Tuesday afternoon, July 9, 1963, by Pastor Leslie A. Welch, at the home of the bride's parents, Mr. and Mrs. Edward Deem of Harrisville, Route #1, W. Va. The groom is the son of Mrs. Leona Whitehair of Berea, and the late Bert W. Whitehair.



The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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Church Picketing Begins

Sermons in church sometimes have as their purpose making it uncomfortable for those who are "at ease in Zion" as the prophet would say. If church members are too comfortable and are not living the high religion which they profess by their membership in a Christian Church they should have this called to their attention in no uncertain terms by the pastor who is trying to be faithful to God's Word.

But how about the uncomfortableness that would come if pickets marched in front of our churches carrying signs that emphasized the sins of the whole church! Something like this happened at the First Baptist Church of Houston pastored by the president of the Southern Baptist Convention, Dr. K. Owen White. The church had previously taken action not to admit Negroes as members.

Of the seven pickets who marched quietly in front of the church three were people who had been denied membership.

Worshippers at both the Sunday morning and Sunday evening services generally ignored the pickets, observers said, and the Negroes quietly ignored the churchgoers.

One usher taunted the pickets, however, and a young girl burst into tears when she saw the demonstration.

The Negroes carried signs which stated, "Jim Crow Must Go," "Father, Forgive Them," "How Can a Christian Church Be Segregated?" "Don't Worship God in This Segregated Church," "Respect for Human Dignity Is All We Ask," and "Is God Black or White?"

It is evident that the attempt to join this particular church was designed to be embarrassing to the whole denomination — the largest in America. Whether or not all of the five Negroes who have applied for membership at the Houston Baptist Church were spiritually qualified is not ours to judge. The church has recently adopted a new policy which sets up a screening committee to counsel with every candidate for membership — white and colored alike — on salvation experience, motivation, former church experience, etc.

Granting that a person has accepted Christ as Savior, has been baptized by im-

mersion, shows evidence of a desire to live the Christian life, keeping the commandments of God, how can he be denied membership on the basis of nationality or race? What church would refuse membership to one of the yellow race, an Indian, a Mexican, a Jew? Why then should any deny membership to a fellow citizen, a neighbor, just because his ancestors came from Africa? The Country Club, the Bridge Club, and many other clubs not committed to Christian principles may be as exclusive as they please, but God pity the church that lowers itself to the exclusiveness of a social club. Let us remember that the passage of Scripture most effectively used to persuade people to become Baptists (or Seventh Day Baptists) is the story of the conversion and baptism of the Ethiopian eunuch in Acts 8 — the black man who would have been welcomed as a member of the Jerusalem church.

What shame it would be upon our church if it gave occasion for picketing by refusing to admit as members people of another race who met our usual qualifications for membership and wanted to serve Christ through our local fellowship. Stronger preaching in the church will keep the pickets from the sidewalk.

Many Rebels Captured

A news story heading such as the above is common today and might have a dateline from a half dozen countries in Latin America, from trouble spots in the Middle East, from emerging nations of Africa, or the number one hot spots that border the communist bloc countries of Asia or Europe. In spite of all the domestic problems that loom large in the United States we can say with thankfulness that such a caption would not appear in any paper with a U. S. dateline.

The Christian Church, however, is committed to upholding the laws of God and establishing, if possible, a society that recognizes the rule of Christ. Looking out upon the world even in the midst of its vaunted high culture we see open rebellion against the laws of God. Sin is rampant; rebels are legion. It is with joy that we who are Christians grasp the news from cities far and near and from

MEMORY TEXT

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. Luke 6: 27, 28.

the country strongholds that many rebels have been captured. They are captured by the Gospel of salvation that brings to their knees many of those who have lived for self and spurned the law of Christ.

One of the interdenominational organizations that specializes in capturing rebels of military age is I.V.C.F. (Inter-Varsity Christian Fellowship) which now reaches into colleges throughout the world as well as in this country. The stories of their campus work and of their summer camp programs glow with accounts of young people captured for Christ and rescued from their unhappy state of rebellion.

What is true of I.V.C.F. can be true of nearly every church and nearly every young people's camp. It is good to encourage our young people to attend denominational camps with a view to keeping them in the church; it is better to keep before our eyes and their eyes the goal of capturing rebels, of taking the offensive with the "sword of the Spirit, which is the word of God."

Conference Editorials

The editorial observations about the beginning of General Conference intended for publication in this issue were delayed in the mail and will appear next week together with some pictures and reports on some of the significant business taken care of by committees made up of delegates.

Briefly, Conference was considered highly successful from several points of view. The issues that had been expected to generate prolonged debate on the floor were largely resolved by open hearings of the committees to which they were referred. The statement of faith was reaffirmed strongly. The Sabbath Recorder will continue as a weekly. The financial picture for next year looks better.

AUGUST 26, 1963

The Gospel

By Rev. Paul B. Osborn

The first sermon of General Conference (in shortened form) delivered on Monday morning, Aug. 12, 1963, at Fort Collins, Colo.

The Greek word for "gospel," which is also transliterated directly into English as "evangel," means "good report" or "good news." Percy Crawford in a radio sermon once began a description of the gospel by stating what it was not. It is not the Law. The Ten Commandments are not "good news." You cannot go to a man in a penitentiary and say to him, "Good news! Thou shalt not kill! Good news! Thou shalt not steal! That is not good news to him. No, the law is not the gospel, for "by the law is the knowledge of sin" (Rom. 3:20), and this knowledge is not a welcome revelation.

The good news is, "You can be forgiven your sin!" This is what Paul was talking about when he said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation . . ." (Rom. 1:16). It is this same gospel which Paul describes in 1 Corinthians 15:3-4-5.

Paul opens with the statement, ". . . that Christ died for our sins." Accepting this fact means making several admissions. First, that we are sinners. John says, in his first epistle, "If we say we have no sin, we deceive ourselves . . . If we say we have not sinned we make him a liar . . ." (1:8, 10). Sin is defined as ". . . the transgression of the law." (3:4). And also, "To him that knoweth to do good and doeth it not, to him it is sin" (James 4:17). We like to think that sin is the outward corruption that we see prevalent in the world today, but the Bible's definition of sin goes much deeper.

In Matt. 22:37-40 Christ answered the lawyer's question about the greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself." Lack of love, then, is sin.

A young theological student was once helping his home church during an evangelistic series. The evangelist sensed a lack in the young man and asked him one night, "Have you accepted Christ as your Savior?" The theolog, surprised, said, "Who, me? I haven't sinned. What would Christ save me from?" The evangelist asked, "Young man, what is the greatest commandment?" He repeated the law as Christ had, then next came quickly, "Have you loved God with all your heart, soul, and mind?" The student hung his head as he said, "No." "Then, if you have broken the greatest commandment what are you?" "The greatest sinner," he admitted, and then took the next step of confession of his sin to Christ and acceptance of His salvation.

The second admission made when we say, "Christ died for our sins," is that sin brings death. Paul says, "Death passed upon all men, for that all have sinned" (Rom. 5:12), and, "The wages of sin is death . . ." (6:23). This death cannot be escaped, no matter how hard we try. Hear the words of Christ, you who are trying to work your way to heaven, you who are burdened with the guilt of sin, "Come unto me, all ye who labor and are heavy laden, and I will give you rest" (Matt. 11:28).

Christ can say that, because He made atonement for our sins. Hanging on the cross of calvary, Christ died for our sins. This is the third admission that follows acceptance of the fact, "Christ died for our sins." Read in Galatians 3:10-14, ". . . no man is justified by the works of the law . . . Christ has redeemed us from the curse of the law . . ." Christ died for our sins. In human courts the plea is hardly ever, "Guilty as charged, your honor." It is usually, "Guilty, but . . ." God accepts no excuses, but He has provided forgiveness through the death of His own Son. It is not excuses, but humble confession of our sins and acceptance of the gospel that will allow us to stand before God.

We read, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sin . . ." (1 John 2:1-2). Christ died for our sins. The Scripture says, "Being justified freely by His grace

through the redemption that is in Christ Jesus, Whom God has set forth to be a propitiation through faith in His blood . . ." (Rom. 3:20-25). Christ died for our sins.

Again, "For when we were yet without strength, Christ died for the ungodly . . . God commendeth his love toward us in that while we were yet sinners, Christ died for us . . . our Lord Jesus Christ . . . by whom we receive the atonement" (Rom. 5:6-11). Christ died for our sins.

Once more, "God was in Christ, reconciling the world unto himself . . . for he hath made him to be sin for us, who knew no sin" (2 Cor. 5:18-21). Christ died for our sins.

The second statement of this definition of the gospel is, ". . . that he was buried." The Old Testament contains prophecy concerning the burial of Christ. Note Isaiah 53:9, "He made his grave with the wicked, and with the rich in his death . . ." Compare this with Matt. 27:57-60. A rich man, Joseph of Arimathea, begged the body of Christ after the crucifixion, and buried it in his own new tomb.

The burial shows the finality, the completeness of death. He died, and was buried, sealed in the tomb. The burial also shows the reality of the resurrection, for when the stone was rolled back from the door, the tomb was empty.

"Christ died for our sins, and he was buried, and he was raised the third day." This brings us to the third statement in Paul's definition of the gospel. It is interesting to note that the "death and burial" of our Lord are referred to by Paul in the AORIST tense, affirming their historical occurrence at one time in the past. The term, "Christ was raised," however, is in the perfect tense, indicating that not only is the resurrection an historical event, but that He is still risen. As Hebrews 7:25 says, ". . . He ever liveth to make intercession for us."

The glory of the gospel is in the resurrection. In 1 Corinthians 15 we find these statements: "If Christ be not risen, then is our preaching vain, and your faith is also vain" (v. 14). "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ

risen from the dead . . ." (19-20). This is where the gospel begins to bear fruit in our lives. It is not just a series of facts. It is also the beginning of sanctification. Read in Romans 6 the description of our death and burial with Christ in baptism, and our being raised in His likeness. We are not only dead with Christ, but we are to live with Him, living unto God. "Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (v. 11).

There is a fourth part of Paul's definition of the gospel, that Christ was seen. Paul gives a list of those who saw Christ, and this adds proof to the resurrection, but more important is the fact that Paul saw Christ personally. It is right here that the Conference theme for 1963 comes in. Being accosted by Christ on the road to Damascus, Paul responds, "Lord, what wilt thou have me do?" (Acts 9:3-6). This is part of the gospel message. It is not just facts, but it is acceptance of and response to these facts. We might say that the last of the wonderful facts of the gospel is that it is to "whosoever will." It is not forced upon us. This wonderful plan, this atoning death, this beautiful Savior, is ours when we ask for Him.

Christ said to the woman at the well, "Whosoever shall drink of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst." And this invitation continues even until now. Hear the last call in the Bible, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

Methodists across the nation gave almost half a million dollars to a "race relations offering" during the past fiscal year. The total of \$493,643 was \$67,597 more than the previous year and the largest annual amount since the offering was begun in 1941. The funds go to twelve Negro colleges and one student center, all related to the Methodist Church, said the Rev. Dr. James S. Thomas of Nashville, of the Methodist Board of Education.

—W. W. Reid

The Faith and Order Conference

By Loyal F. Hurley

Our word "ecumenical" comes from a Greek word "oikumene" which means "inhabited earth." And the Faith and Order Conference in Montreal was a good illustration of it. People from 56 countries of the earth and from most of the 201 denominations belonging to the World Council of Churches were in attendance. They represented the principal races of mankind and about all the major cultures of the world. It was a colorful and intriguing company, all confessed Christians except one Jewish rabbi who attended the Conference as an observer.

The sessions were held in Montreal, Quebec, the second largest French-speaking city in the world. The host for the Conference was the English-speaking, Protestant McGill University, one of the really great universities on the North American continent. On the invitation of the officials the delegates to the Conference were entertained at a tea given by the University on the last Wednesday of the sessions.

The world-wide nature of the Conference was recognized by the Prime Minister of Quebec and the members of the Executive Council at a reception given for the members of the Conference on the second Friday of the meetings. We were all generously fed and were welcomed both in French and in English by high officials of the Province.

The most remarkable event of the entire Conference occurred on the last Sunday night at the French-speaking, Roman Catholic University of Montreal. The meeting was so extraordinary that some description should be given. It began with the Lord's Prayer with each speaking in his own language. Then a welcome in English and one in French, the first by a Protestant, the second by a Roman Catholic. The Rev. W. A. Visser t'Hooft described the background of the Fourth World Conference on Faith and Order in English and in French. This was followed by an address in English, "Toward a Protestant Catholicity," by the Rev.

George Johnston, professor of New Testament in McGill University, who led us in prayers in English and French. Next came three selections by the Anglican choir. Then the slow and stately worship and prayers of the Greek Orthodox led by His Eminence, Athanasios of Elaia, Metropolitan of Canada, and the Orthodox Choir. This section of the evening worship was concluded with an address in English by the Metropolitan.

Then followed some marvelously beautiful music by a Boys' Choir of forty voices. This choir, as might be expected, was composed of Catholic boys meticulously trained. The address that we heard next was from Cardinal Paul-Emile Leger, Bishop of Montreal, member of the central planning commission for the Second Vatican Council, member of the theological commission of the Council, member of the pontifical commission on the revision of the canonical Code, and Chancellor of the University of Montreal. He spoke in both French and English. The burden of his message was, "We are all one in Christ." When one remembers that forty years ago, or even twenty-five years ago, all Protestants were spoken of by Roman Catholics as "heretics" and were scarcely looked at tolerantly, he marvels at the changes that have taken place. Such a meeting as this was not only impossible some few years ago, but even unthinkable. Pope John 23rd ceased to refer to Protestants as "heretics," and called them "separated brethren." Cardinal Leger received permission from Pope John 23rd to share in this meeting, and after Pope John's death the permission was repeated by Pope Paul 6th. The Cardinal was gracious and free with the guests at a later reception, shaking hands cordially with many, including a Seventh Day Baptist.

Then came prayers and Scripture readings in both English and French, and some heavenly music by the three massed choirs. Your delegate has not heard such music in many years. The service then closed with prayers for unity in French and in English, with the people passing from the chapel in silence.

Such a meeting does not mean that all our problems are over — far from it.

However, when an Anglican Bishop, an Orthodox Metropolitan, a Roman Catholic Cardinal, and an assortment of various kinds of Protestants share the same desk with Christians from many nations and denominations together on the platform during the final prayers, one recognizes that a breakthrough has come to pass before one's eyes. A beginning surely has been made. And however long and arduous may be the struggle before the consummation is reached, it seems clear that the Christian world is on the road toward it.

In the Footsteps of His Father

Dr. Stephen Thorngate, son of Dr. George Thorngate, both of Monterey, Calif., was the subject of an article in the San Jose paper recently. He was interviewed upon his return from Laos where he had worked under primitive conditions with the Dooley foundation. The senior doctor did similar work sponsored by the U. S. government in Laos for several months in 1952 before he and his doctor sons established their present work at Monterey.

Dr. Stephen reported that the 16-bed hospital where he served for four months as a technician had no equipment in the laboratory other than a microscope. There was no running water, or modern sanitation. He faced language problems and witch doctor problems but felt that there was challenge in meeting the desperate need for the kind of service he attempted to render under the foundation of the famed Dr. Dooley who sacrificed his life for people of this general area.

AID TO YUGOSLAVIA QUAKE VICTIMS

NEW YORK, N. Y., Aug. 1 — Fifteen thousand pounds of blankets, tents, and drugs desperately needed by survivors of the earthquake that leveled Skopje, Yugoslavia, on July 26, left Idlewild International Airport this morning in a pre-dawn mercy airlift sponsored by Protestant churches.

Westerly \$60,000 Expansion Program for Church Facilities

The members of the Pawcatuck Seventh Day Baptist Church approved plans for construction of a \$60,000 addition to the building at a special meeting called for that purpose on May 26. The plans for the 37-foot, 2-floor extension were presented by the Board of Trustees at the annual church business meeting, after more than a year of study and consideration.

The need for improvement of the facilities has been apparent for a number of years, and the designs submitted by Mr. Carl Johnson of the Johnson and Haynes architectural firm were made with the purpose of filling all these needs. Important in the new building will be the addition of seven rooms for Sabbath School classes, a choir room, church office, adequate and modern rest rooms, enlarged kitchen, more efficient boiler-room and janitor's storage space.

Although the addition will be two stories high, it will be built slightly lower than the present ground level so that the stained glass window at the front of the sanctuary will not be cut off from natural illumination. The structure will be of the same design and material as the present building so that it will harmonize with the existing beauty of the church.

Parking space will be provided for the displaced area by including some of the present yard space of the homes to the south of the church property in the black-topped lot. In addition to the improved facilities made available by this extension, there will be an attractive and easily accessible entrance to the church from the rear parking area.

Plans for the fund-raising drive will be announced by the Building Committee after the Labor Day holiday.

— Pawcatuck Post.

SABBATH SCHOOL LESSON

for September 7, 1963

Rejected by his Brothers

Lesson Scripture:

Genesis 1: 17b-28

IN APPRECIATION

Makapwa's staff, African and European, take this opportunity to express their appreciation for the visit of our Missionary Board Secretary Rev. Everett T. Harris.

From June 12 to July 24, he was with us. His days were packed with meaningful activity of various kinds: traveling, visiting chiefs, teaching, preaching, discussing, advising, frequently taking notes, and always observing. His schedule was strenuous, and Mr. Harris found it hard to keep well, but God was good, and provided the necessary strength enabling the work to be carried on.

It is no simple task to enter a foreign territory amid the turmoil of change, and try to sum up in limited days the situation in church and state.

Pastor Harris tackled his job humbly, yet manfully — helping us considerably. His recently acquired insight will assist also, as he labors with fellow members of the board in the service of foreign missions, particularly Nyasaland.

Our thanks are given to Mr. Harris especially, and to all those others who stood behind him, and helped make this tour possible.

— David C. Pearson.

Men and Missions Sabbath Observance

Seventh Day Baptist churches are again encouraged to observe Men and Missions Sabbath on the third Sabbath day in October, October 19, 1963. The emphasis of such observance on a denomination-wide basis may be "A Seventh Day Baptist Missionary Program Around the World" in keeping with the fifth-year Advance Program, "Mission to the World."

The men of the church may well be asked to have some part in the Sabbath morning worship service. A father and son banquet might appropriately be held during or near the weekend of October 19-20. This may be done on an Association basis where churches are near enough together or two or more churches may join in the observance, emphasizing Missions as the central theme.

Davises at Board Meeting

Headmaster and Mrs. Courtland V. Davis of Crandall High School, Kingston, Jamaica, W. I., were invited guests at the quarterly meeting of the Missionary Board on July 21. Their genial presence added to the interest of the meeting. Both are enthusiastic about the work of Seventh Day Baptists in Jamaica, and particularly that of Crandall High School. Mr. Davis gave an interesting address telling of responsible positions presently filled by graduates of Crandall High. These include government, teaching, business, etc. The school, under capable leadership through its fifteen years of service, has attained a creditable standing in Kingston and throughout the Island. Its future seems promising of greater service.

It is fortunate that Seventh Day Baptists have a man of Mr. Davis' abilities and vision in these days of transition and the consequent tenseness. Jamaica is making great progress toward its proper place in the world.

Mr. and Mrs. Davis returned to Kingston, Jamaica, on August 7th.

British Guiana Statistics

The statistical report from the Rev. Leland Davis of the work in British Guiana for the year ending May 31, 1963, reflects the increase of the work of Christ's Kingdom in this foreign mission field.

Pastor Davis reports:

Total Membership, 131 — increase 6; Membership of Sabbath School, 218; Total money raised by the churches, \$797.33. The amount paid pastors, \$471.97, is more than double the amount of last year (\$233.25). Total paid Conference was \$90.00. (These figures are given in British Guiana currency.)

"Where the Bible speaks, all human opinion must be put aside. . . . The Bible judges all other authorities because it is the divinely created instrument for bringing the Word of God to bear upon men in every age." — Wayne E. Ward

at pastors conference,
Fort Worth, Texas.

Young Adult Pre-Con Retreat

The fifth annual Young Adult Pre-Con Retreat was held at Rocky Mountain Seventh Day Baptist Camp, August 7-11, 1963. Sixteen full-time "young" young adults and three part-time retreaters participated under the direction of Sec. Rex Zwiebel.

The Milton church led with five campers: Malcolm Burdick, Alan and David Crouch, Donna Ochs, and Dale Rood; three from our North Loup church were Ardith King, Roberta Clarke, and Shirley Severance; Denver had two representatives, Melvin Stephan and Linn A. Randolph. Jean Cushman came from Berlin, Jack Jensen from Riverside, Judy Wellman from Buffalo, Harold Wright from Boulder, Rollie Maxson from Los Angeles, Chris Van Horn from Texarkana, and Robert Sutton from the Paint Rock church. Emma Soper came from Oshkosh, Neb.

Those who served on the staff were the Rev. Earl Cruzan, the Rev. and Mrs. Albert N. Rogers, Miss Linda Bingham, the Rev. Francis Saunders, Mr. Paul Hummel, Mrs. Dorothy Saunders, and Mrs. Grace White. Mr. Duane Davis of Boulder came up each night with mail and messages.

The theme of the Retreat was "Herein Is Love," and the main study and discussion followed the theme. The camp site is rugged, but beautiful. From the center of the camp between the lodge and cabins there is a breath-taking view of the plain which stretches as far as Denver, whose lights can be seen on a clear night. Vesper rocks afford another view of the same panorama, but we were able to use them but once because of the usual afternoon rain. On the last night, however, it stopped raining long enough for a short hike to another rock lookout. The lights were so bright, and the arrangement so fascinating that we were inspired to sing the praises of God, but only in hushed voices. Even an unbeliever in God would feel that some must be thanked for this awe-inspiring experience.

We are grateful to the God who created

us and instilled a response in us to the grandeur of His creation.

The Retreat was sponsored by the Youth Work Committee of the Board of Christian Education. It extends thanks to the staff and the good folk of the Boulder and Denver churches who worked right up to the last minute building a new kitchen and shower rooms for our use.

Baptist Youth World Conference

By C. E. Bryant

Three thousand Baptist young people, fifty-one nations, a world of adventure, information, inspiration, and open discussion.

These were the ingredients that went into the Sixth Baptist World Conference at Beirut, Lebanon, July 15-21, 1963.

No one can predict what the end product will be. But it is safe to say, without being extravagant, trite, or untruthful, these 3,000 young people will never be the same again, and, perhaps, the course of world history will be changed for the better.

At least two strong convictions enveloped the delegates as the conference ended. Despite their differing nationalities, their differing cultures, their differing customs and languages, they were bound together in "one Lord, one faith, one baptism, one God and Father of us all." Second, all had a common job to do back in their home countries: to apply Christian principles to the changing world around them.

"This is perhaps the church's greatest opportunity in all history," Dr. Joao F. (John) Soren, pastor at Rio de Janeiro and president of the Baptist World Alliance, had told them. "A new world is in the making. The task of the church is to influence and mold this great process, bringing to bear upon it the light, the power and the presence of God."

Beirut's location in an area well known to students of the Bible added to its charm. The spies sent out by Moses had found their fabulous land flowing with

milk and honey probably in Lebanon's rich Bekaa valley. Paul had been converted in Damascus, only 75 miles from Beirut, and he had launched his missionary journeys from Lebanon ports. Tyre and Sidon and Byblos were only minutes away by automobile and Jerusalem less than an hour away by air.

The heart of the program was international discussion. Dr. Robert S. Denny, youth secretary of the Baptist World Alliance, explained in the conference's opening session that the youth must share with one another their experiences, their dreams, their hopes, their determinations to make Christ real in their parts of the world. And he hoped, Dr. Denny continued, that the conference would launch a "chain reaction of Christian love and compassion which could encircle the globe."

A full report of the conference, including texts of all addresses and representative photographs, will be published by the Baptist World Alliance. Copies will go to all delegates, and other copies may be purchased from the Alliance at \$3 each.

Ladies Aid Active at Verona N. Y.

Officers of the Ladies Aid elected at the May meeting are: president, Marilyn Davis; vice-president, Millicent Williams; secretary, Zilla Vierow; treasurer, Janice Swerediuk; keyworker, Eula Sholtz. A guest speaker from the First Methodist Church of Rome told of Methodist work among the migrants. Another talked of the Council of Church Women and their activities. It was voted to furnish a layette for the migrants. A pillowcase sale was held at one meeting and a white elephant sale at another. Fifteen members and three visitors attended the June meeting held with Mrs. Genevieve Stone who has recently moved to Cortland (70 miles). Installation of officers was held and reports given. Jean Vierow was named to receive books of green trading stamps for a new car for the Jamaica mission. Since our last report \$250 has been voted toward church expenses from the Ladies Aid.

A teenager tells how to be Victorious in Our Witnessing

By Sharon Ayars

(Given at a Camp Service)

A witness is one who testifies or tells of what he has seen or experienced. A Christian witness is a Christian who tells of Christ. We may testify with our mouths or by our lives. Hebrews 12:1 tells us, "Wherefore, seeing we also are compassed about by so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Mark 16:15 tells us Christ commissioned us to "go into all the world and preach the gospel to every creature." But just as the court will not accept the word of a witness alone, the Christian must also have other evidence — his own personal experience with Christ — to be able to tell what he has seen and heard.

The Bible contains many examples of witnesses for Christ. The apostles gave witness with great power we read in Acts 4:33. In the twenty-sixth chapter of Acts, Paul gave a very powerful testimony before King Agrippa of his experience with God on the road to Damascus. Simon Peter confessed, "Thou art the Christ, the Son of the living God." The books of the Bible are written witnesses for us to read. John wrote in John 20:31, "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name."

Even nature testifies of God. The whole earth is full of His glory, we read. Psalm 19:1 and 2 says, "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." As we look around us in the outside world, how can we help but see God through the beautiful world He has created?

We, as Christians, should be working towards our goal — victory over Satan through Jesus Christ. Yet, can we do it alone? The answer is obviously no! Paul said in Philippians 4:13, "I can do all things through Christ, which strength-

eneth me." Notice that he didn't say, "I can do all things by myself" but, "I can do all things through Christ, which strength- eneth me." God gives us His promise that He will help and keep us. Genesis 28:15 says, "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." David asked in Psalm 139:7, "Whither shall I go from thy spirit, or whither shall I flee from thy presence?" He continues to say that God is with us in the uttermost parts of the sea, in the darkness, in heaven, and even in hell. Christ told us to "go into all the world" but He continued, "And, lo, I am with you alway, even unto the end of the world." To have victory for Christ, we must work with Christ and let Him work through us.

Elijah tried to warn King Ahab, because of the king's wickedness and his worship of Baal instead of God. He told him to repent. When King Ahab scorned and mocked him for being a wandering prophet of the desert, Elijah warned of a great drought and famine for three years.

The famine came to pass and pretty soon the suffering became unbearable. No rain was in sight. King Ahab blamed Elijah and vowed vengeance but the prophet had disappeared. The third year passed and suddenly Elijah appeared before the king again. Elijah told him if there were not rain, it was the king's fault for having forsaken God and for having followed Baal. Then Elijah challenged King Ahab. On the appointed day, all the people gathered on Mount Carmel. Elijah meant to prove who the real God was. He asked how long the people would be divided between God and Baal. He told them to follow the real God. Baal's prophets were to put wood and a sacrifice on Baal's altar and pray to him. Elijah was to do the same to his God. "The one who answers by fire, let him be God," proclaimed Elijah. The people agreed and Baal's sacrifice was placed upon the altar, but no voice answered, no sign appeared to their pleas. They even cut themselves until blood ran,

but to no avail. As the sun sank, Elijah placed his sacrifice before God, covering it with four barrels of water three times until water ran off and filled the trench around it. He then prayed to God, asking Him to prove that day that He was the only true God. Out of the clouds came lightning, and fire consumed the altar. The people turned from Baal and again followed the only true God. One man, through God, had gained a victory for God.

If we remember that God will constantly be with us and keep us and that we cannot go out of His presence, we can be victorious! I John 4:4 says, "Ye are of God, little children, and have overcome them because greater is he that is in you than he that is in the world." I John 5:4 and 5 says, "For whatsoever is born of God overcometh the world . . . Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." Finally John 15:5 tells us that we the branches must abide in Jesus the Vine if we are to bear fruit for Christ Jesus.

Hatred Is Unhealthy

Running people down does not keep us free from a host of diseases of body and mind. The verbal expression of animosity toward others calls forth certain hormones from the pituitary, adrenal, thyroid, and other glands, an excess of which can cause disease in any part of the body. Many diseases can develop when we fatten our grudges by rehearsing them in the presence of others.

The moment I start hating a man, I become his slave. I can't enjoy my work any more because he even controls my thoughts. My resentments produce too many stress hormones in my body and I become fatigued after only a few hours of work. The work I formerly enjoyed is now drudgery. Even vacations cease to give me pleasure. It may be a luxurious car that I drive along a lake fringed with the autumnal beauty of maple, oak and birch. As far as my experience of pleasure is concerned, I might as well be driving a wagon in mud and rain.

S. I. McMillen, M. D., in *None of These Diseases*
(Fleming H. Revell Company)

The Greatest Gift

By Mrs. A. C. Church*

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord." Psalm 116: 12-14.

All of us are aware of the great and wonderful gifts God has given to each of us. So great are His benefits that we cannot attempt to count them, we only know that they are as fresh every morning as the dew from heaven, and renewed. We therefore ask ourselves, "What shall I render unto the Lord for all his benefits toward me?"

We are constantly conscious of that greatest gift of all, His gift of His life laid down for us on the cross; we think of all this gift has meant to mankind down through the ages and our hearts are full of gratitude. Usually when one has received a gift, one inevitably thinks of returning another gift as great. We owe all that we have and are to Christ, therefore we should give everything to Him. Even all that we have seems so very inadequate. The fact that God is willing to accept our gifts is but a token of His grace. The best return we can make for God's gifts to us is to fit ourselves to receive greater gifts. The answer to the question "What shall I render?" is, "I will take."

The more we open our hearts to God's gifts, the more use we will be able to make of them. Our religious life should be noted for its capacity of taking what God wants to bestow. Our spiritual capital should be growing all the time. The more use we make of our spiritual capital, the more we shall be able to give back to God. The larger our income, the larger will the demands upon it be. If we only take what God offers, then we may hope to pay more of what we owe. Eventually we may pay our vows but only if we first humble ourselves to take.

* Mrs. Church is continental chairman for Australia and world vice-chairman of the Baptist World Alliance Women's Department, and is a frequent contributor to their quarterly leaflet *Together*.

Faith and Order Council Reports to the Churches

Note: Evaluation of the Faith and Order Conference may be found in other magazines. Our delegate, the Rev. Loyal F. Hurley, reports on page six. What is given here from official World Council releases may help us to understand how the ecumenical journal *Christian Century* can speak of it as "Creative but Unsatisfying" — creative in the sense of friendly participation by widely differing bodies; unsatisfying in that there was less agreement than at previous conferences of the same group.

"If the Church consists of followers of the Lord who spent His time with publicans and sinners why does it look so much like a congregation of scribes and pharisees?"

These and other questions are contained in a report forwarded to the churches by the Fourth World Council on Faith and Order, which met recently at McGill University under the auspices of the World Council of Churches.

The report was drawn up by one of five sections of the Conference — Section 1, dealing with "The Church in the Purpose of God." The section reports were received by the conference and transmitted to the churches for study and to the Faith and Order Commission of the World Council for action.

One section of the Council debated at length the question of Christ's lordship over the world, and the report asked for a theological study on this subject.

Some of the terminology of the report is far from baptistic, for example:

In discussing the relationship of the churches to the Church, the report said, "Each church or congregation gathered for the proclamation of the Word and the celebration of the Eucharist is a manifestation of the whole Catholic Church"

Such a definition refers to local congregations rather than to denominational groupings, about which no such consensus was possible. "Organizational structures will always be necessary," said the report; "at the same time we affirm that the unity of the Church is to be found not only in the merger of denominational structures but even more profoundly in the *koinonia* (fellowship) of true eucharistic worship,

where the whole Catholic Church is manifested."

This is true even though it is currently impossible to agree on "a definition of what constitutes this true eucharistic worship, and therefore to agree about which Christian communities may be regarded as manifestations of the one Church"

Section II

Section II, dealing with "Scripture, Tradition and Traditions," took up the part that catechism and educational materials of the various communions play in transmitting both the Christian Tradition of the Gospel and various denominational and cultural traditions.

In the main part of its report, which was received by the conference and transmitted to the churches for study and to the Faith and Order Commission of the World Council for action, the section dealt with these main questions: the relationship of Scripture, Tradition and traditions; the unity of Tradition and the diversity of traditions; and the Christian Tradition and cultural diversity.

The section report explained its use of terminology, which distinguishes between the Christian Tradition (with a capital "T"), meaning the Gospel itself, transmitted from generation to generation and by the church; tradition (with a small "t"), referring to the process of transmitting; and traditions, referring to both the diversity of forms of expression and also to confessional traditions, as "the Lutheran tradition" or "the Reformed traditions."

Section III

"The church has appeared as an institution centered in a building rather than as company moving out into the world," Section III on "The Redemptive Work of Christ and the Ministry of His Church."

Among suggestions of the section for more flexible forms of the ministry were: The church may ordain a man who works in secular employment but who "has pastoral gifts" such as a farmer or village teacher.

In certain areas of society "impenetrable to existing forms of the ministry" where groups of Christians work and witness in daily life they might be ordained, yet not be "professional clergy."

The church might select a minister and send him into secular employment in a frontier situation where there is no Christian community.

The church might assign a professional minister to work in a particular sector such as labor, professional groups, etc.

Section IV

The Fourth World Faith and Order Conference approved a special report dealing with the "painful" problem of Communion at ecumenical gatherings.

Action taken only after prolonged debate over one of the recommendations suggests that arrangements be made within the program of future ecumenical gatherings for a Communion service according to the liturgy of a church which cannot conscientiously offer an invitation to members of other churches to partake of the elements.

The report adopted recommended that the printed programs of future ecumenical meetings make it clear that "there are at present within the fellowship of the WCC unresolved differences of eucharistic theology and practice."

Section V

In direct, hard-hitting words that the man in the street and pew could understand, the report of Section V on "All in Each Place: The Process of Growing Together" came up with an unequivocal answer to the question which has been asked many times during the conference: "What has the church to say on the question of racial segregation?"

The pertinent paragraph appears in the report under the section headed "The Church's Involvement in a Divided Society": "We are shamefully divided by racial prejudice and discrimination. This denies the dignity of man, subverts our unity in Christ, and defeats the mission of the church . . . In Christ there is no defense or excuse for the wilful continuation of racially exclusive groups, church meetings and fellowships. We therefore call upon Christians in their local churches to show the marks of Christian discipleship whatever the cost."

In a preceding paragraph the report

Interesting Conference Delegates



Dr. and Mrs. George Thorngate of Monterey, Calif., former missionaries to China.



Miss Connie Coon, teacher, who looks forward to an opportunity for full-time service.

ITEMS OF INTEREST World Baptists Top 25 Million Mark

The Baptist World, publication of the Baptist World Alliance, says in its June issue that the membership of Baptist churches now totals 25,198,025 in 115 countries.

This is an increase of 888,487 over a year ago. There were gains of 28,000 in Africa, 50,000 in Asia, 14,000 in South America, 7,000 in the Southwest Pacific and 800,000 in North America.

The North American gain came in increases of 500,000 in the report of the National Baptist Convention, Inc. (Negro), which now numbers 5,500,000, and in the Southern Baptist Convention which gained 215,000 to a total of 10,193,052. A gain in the Mexico figure from 17,551 to 60,000 was explained as the correction of an error in the previous figures.

Losses occurred in Central America, where the totals dropped 2,000 and in Europe, where totals declined 16,000.

noted that "God does not ask the sex of a person or the color of his skin, or his social class, or the economic status he holds, or his language or his political affiliation, or his denomination, before He acknowledges that same man as His own creation"

Credit Unions Growing

Church credit unions account for 6.42 per cent of the 21,032 U. S. credit unions. U. S. credit unions had 13,795,906 members at the end of 1962. Assets were at an all-time high of \$7.1 billion, up 11.5 per cent from the previous year, and savings stood at almost \$6.3 billion. Credit unions had loans outstanding at the close of the year of \$5.4 billion, representing more than 10 per cent of the U. S. total installment debt.

Credit unions are supported by many church leaders. In his capacity as general secretary of the National Council of Churches of Christ, the Rev. Roy G. Ross once said that credit unions "should be encouraged as an asset to any organization."

— Credit Union National Association.

Filming Nearly Complete On Apostle Paul's Life

Location shooting in six countries has been completed for an hour-long color film on the life and journeys of the Apostle Paul.

More than 24,000 feet of color film were shot showing the locations of incidents in the life of Paul from his dramatic conversion to his death.

The film is being produced jointly by the Southern Baptist Radio and Television

Commission here and the National Broadcasting Company. The SBC agency is paying the \$90,000 production costs of the film, and the nationwide television network is providing an hour of prime television time free.

The film will be premiered during the Southern Baptist Convention at Atlantic City in May of 1964 when the Jubilee Anniversary (150 years) of Baptist work in America is observed.

The entire script for the film will be the Holy Bible. "We are going to let the Word of God speak for itself. There will be some connecting script material, but very little," said Director Paul Stevens.

Studies by The Travelers Insurance Companies show driver error and lack of judgment were responsible for 32,300 deaths and more than 2,900,000 injuries on U. S. highways in 1962.

Gerald Coalwell, Accident Victim Thanks God for Few Broken Bones

We thank God! May I take this means of expressing my thanks for the special prayers offered in my behalf, by my many friends throughout the Southwest, because of my recent accident, the car sliding sideways off the jack, with the rear spring out, and me on my side under it.

My physical damage was a broken collarbone and one or two fractured ribs. It was miraculously small, if it had not been for His protection.

Thanks, and may God bless all of you.
Uncle Jerry, et al.,
Metairie, La.

NEWS FROM THE CHURCHES

FOUKE, ARK. — The Vacation Bible School conducted by our church was held August 12-16. Plans are underway for Spiritual Renewal meetings here September 6,7,8,14,28, and October 5,12,19,26. It is hoped that Jim Mitchell, newly ordained as an evangelist at Little Rock, may be able to preach at these services. There will be illustrated messages on sin and how to accept Christ as Savior. Filmstrips on the young people's level will be shown.

Our pastor, Paul Beebe, prepares and sends out a duplicated news and message sheet entitled "Outreach," a forward movement publication. A recent issue containing his report to the July meeting of the church indicated an average prayer meeting attendance of 18 with an average Sabbath morning attendance of 24. He reported about 10 calls per week and expressed thanks that the church had increased its pastoral support by 33 per cent.

DAYTONA BEACH, FLA. — Eight young people accompanied Pastor Davis to Southeast Association in Lost Creek, W. Va., in June. Attending were Louise and Chris Brossier, Cathy Cushing, Claudia Patterson, Joy Kenyon, Susan Davis, Bob Thompson, and Sherry Crandall. The Sunday morning worship service was presented by the Daytona Beach young people. Following Association, they attended Camp Joy for a week of fun and fellowship.

The wheels were rolling again the day after they returned to Florida, for it was time for the pastor's annual vacation. During the pastor's long absence, services were conducted by laymen, excepting two Sabbaths when Rev. Glenn Murdock, pastor emeritus of the First Christian Church brought us the messages.

Despite so many going away on vacation, our attendance has been better than average for the summer months. Some of this is attributed to several visitors from faraway places.

We are happy to have Ruby Babcock with us regularly again, after her long period of illness and convalescence. Ruby continues to gain.

Pastor Davis and his family, Winfield and Eva Randolph attended Conference from Daytona Beach. Some of our associate members were also in attendance. Cathy Cushing and Susan Davis represented us at Pre-Con.

August 10 was the 30th anniversary of the opening of our present church building. The same service used thirty years ago was used again on this date. Several of the members present thirty years ago are still in attendance regularly. We think this speaks well of their continued faith.

OUR WORLD MISSION
Budget Receipts For July, 1963

	Treasurer's		Board's			Treasurer's		Board's	
	July	10 months	10 months	10 months		July	10 months	10 months	10 months
Adams Center	\$ 735.50		\$ 4.70		Lost Creek	191.27	1,433.71		
Albion		521.15			Marlboro	258.03	2,865.90		
Alfred, 1st	\$1,200.15	4,677.27	48.00		Memorial Fund		354.72		
Alfred, 2nd	241.00	2,005.29			Metairie		18.00		
Algiers		13.00			Middle Island	25.00	270.00		
Associations and					Milton	488.80	8,039.73	120.00	
Groups	43.93	556.36	583.98		Milton Junction ..	75.75	1,600.75		
Battle Creek	1,200.02	5,618.07	130.00		New Auburn	61.59	278.16	30.00	
Bay Area	100.00	349.20			North Loup	219.99	765.59	18.00	
Berlin	177.16	1,206.66	186.62		Nortonville	40.00	1,136.15	75.00	
Boulder	30.70	433.95	85.00		Old Stone Fort	15.00	195.00		
Brookfield, 1st	30.00	239.00			Paint Rock		180.15	13.75	
Brookfield, 2nd	88.15	220.65			Pawcatuck	455.00	4,689.17	156.52	
Buffalo		324.50	45.00		Plainfield	221.17	2,874.35	265.00	
Chicago	82.50	753.00	400.00		Richburg	69.00	919.50		
Daytona Beach	100.00	1,026.98	25.00		Ritchie	37.00	178.00	11.00	
Denver	130.30	1,027.45	50.50		Riverside	393.10	2,215.15		
DeRuyter		542.00			Roanoke		98.60		
Dodge Center	48.71	827.61	60.00		Rockville	19.40	387.24		
Farina	24.50	144.75			Salem		1,500.00	62.00	
Fouke		50.00			Salemville	13.00	80.00	62.00	
Hamburg,					Schenectady		82.58	15.00	
Germany			99.00		Shiloh	981.73	5,113.34	115.00	
Hammond		55.00			Texarkana		60.00		
Hebron, 1st	54.00	525.51			Trustees of				
Hopkinton, 1st	128.25	2,104.50			Gen. Conf.		126.60		
Hopkinton, 2nd	9.00	106.00	500.00		Verona	127.61	1,269.57		
Houston Fellow... ..	168.14	204.99			Walworth	100.00	727.83	50.00	
Independence	70.00	915.01	55.00		Washington		317.12		
Individuals		602.00	2,304.52		Washington				
Irvington		1,800.00	500.00		People's	10.00	100.00		
Kansas City	140.00	360.00			Waterford	141.36	1,254.35		
Little Genesee	223.35	1,094.44	66.83		White Cloud	47.62	744.83		
Little Rock	31.50	260.06	34.37		Women's Society ..		300.00		
Los Angeles	260.00	2,580.00	99.71		Yonah Mt.	5.00	22.00		
Los Angeles									
Christ's	15.00	145.00			Totals	\$8,592.78	\$72,222.99	\$6,271.50	

The Sabbath Recorder



Missionary Board Conference Speakers

The world work of Seventh Day Baptists, as distinguished from the self-sustaining local church work, was featured on the climactic last day (Sabbath) of General Conference at Fort Collins, Colo. Members of the Missionary Board from Ashaway and Westerly, R. I., presented an informational and inspiring program. The Rev. Edgar Wheeler (left) presided. Missionary Secretary Everett T. Harris (right) just returned from a six weeks' tour of Nyasaland, told of progress on that expanding field with its political and economic problems. The Rev. Earl Cruzan (2nd from right) discussed the new emphasis on support of the home field work. Loren G. Osborn, newly appointed chairman of the First World Consultation of Delegates of Seventh Day Baptist Conferences, outlined plans for that meeting at Salem, W. Va., next August. Look for summaries of these messages in forthcoming issues.

JULY DISBURSEMENTS

General Conference	\$1,163.33
Historical Society	1.00
Board of Christian Education	605.37
Ministerial Retirement	547.46
Ministerial Training (1)	977.56
Ministerial Training (2)	362.39
Missionary Society	3,664.32
Tract Society	999.76
Trustees of General Conference	55.79
Women's Society	143.80
World Fellowship & Service	72.00
Total	\$8,592.78

SUMMARY

1962 - 63 OWM budget	\$116,768.00
Receipts for 10 months:	
OWM treasurer	\$ 72,222.99
Boards	6,271.50
Total	78,494.49
Remainder due in 2 months	\$ 38,273.51
Needed per month	\$ 19,136.75
Percentage of year elapsed	83.30%
Percentage of budget raised	67.21%
Doris H. Fetherston, OWM Treasurer.	

August 2, 1963