

The Sabbath Recorder

I believe that this can be a thrilling year for all of us as we consider each one of our stated beliefs. Take the first one: We believe in God. How can you make this known to everyone whose life you touch — not verbally — but in the way you act — not so much by what you say, but in how you say it. Try it! Make sure that everyone with whom you have contact in any way is made aware that you believe in God. Six thousand Seventh Day Baptists in the United States could make a profound impact on society; your church and its organizations could be noticeably effective in your community by "living out" only this one statement.

Think for a moment about statement 10, the first part of which reads: We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time. First of all, of course, we must be sure that the Sabbath has real meaning for us. Then in the more excellent way we can make its true meaning and its value evident to those about us.

Of course the apostle Paul affirmed that the more excellent way — the spirit of love — is to outlast prophecies and knowledge and I think he might readily have included statements of belief. It will be the one thing that will stand when all else has fallen.

Jesus' own story concerning the final judgment recorded in the 25th chapter of Matthew also implies this same idea. Those who were being judged were not asked to which denomination they belonged; they were not questioned concerning what they believed; they were judged solely upon how much love they had translated into action in their contact with people.

In the final analysis, the purpose of our General Conference and its agencies, of our statement of belief, and of our churches and their auxiliary organizations, is to make it possible for us, working together, to assist one another in activating the more excellent way in every area of our own lives and the lives of others.

May God bless and guide us this coming year as we strive to better understand and make vital in our lives and in our undertakings together "the more excellent way."

Accessions

North Loup, Neb.

By Baptism: William Babcock Terry Keown
Maris Cox Janice Williams
Lee Farley

Marriages

Burdick-Miars. — Keith Burdick, son of Mr. and Mrs. Robert Burdick of Milton, Wis., and Mary Miars, daughter of Mrs. Cretora Miars of Milton, were united in marriage at the Milton Seventh Day Baptist Church by their pastor, the Rev. Elmo Fitz Randolph, May 9, 1964. — E. F. R.

Cargill-Severance. — Miss Shirley Severance, daughter of Cecil and the late Beth Williams Severance, of North Loup, Neb., and Ronald Cargill, son of Mr. and Mrs. Neville Cargill of Scotia, Neb., were united in marriage at the Seventh Day Baptist Church of North Loup, on August 20, 1964.

Sholtz-Skaggs.—Nina A. Skaggs, daughter of the Rev. and Mrs. Victor W. Skaggs, Plainfield, N. J., and Louis F. Sholtz, son of Mr. and Mrs. Floyd D. Sholtz, Oneida, N. Y., were united in marriage, August 15, 1964, in the Verona Seventh Day Baptist Church by the Rev. Victor W. Skaggs and the Rev. Paul B. Osborn.

Births

Maltby.—A son, Glen Ronald, to Ronald and Marlene (Poulin) Maltby of North Plainfield, N. J., on August 25, 1964.

Obituaries

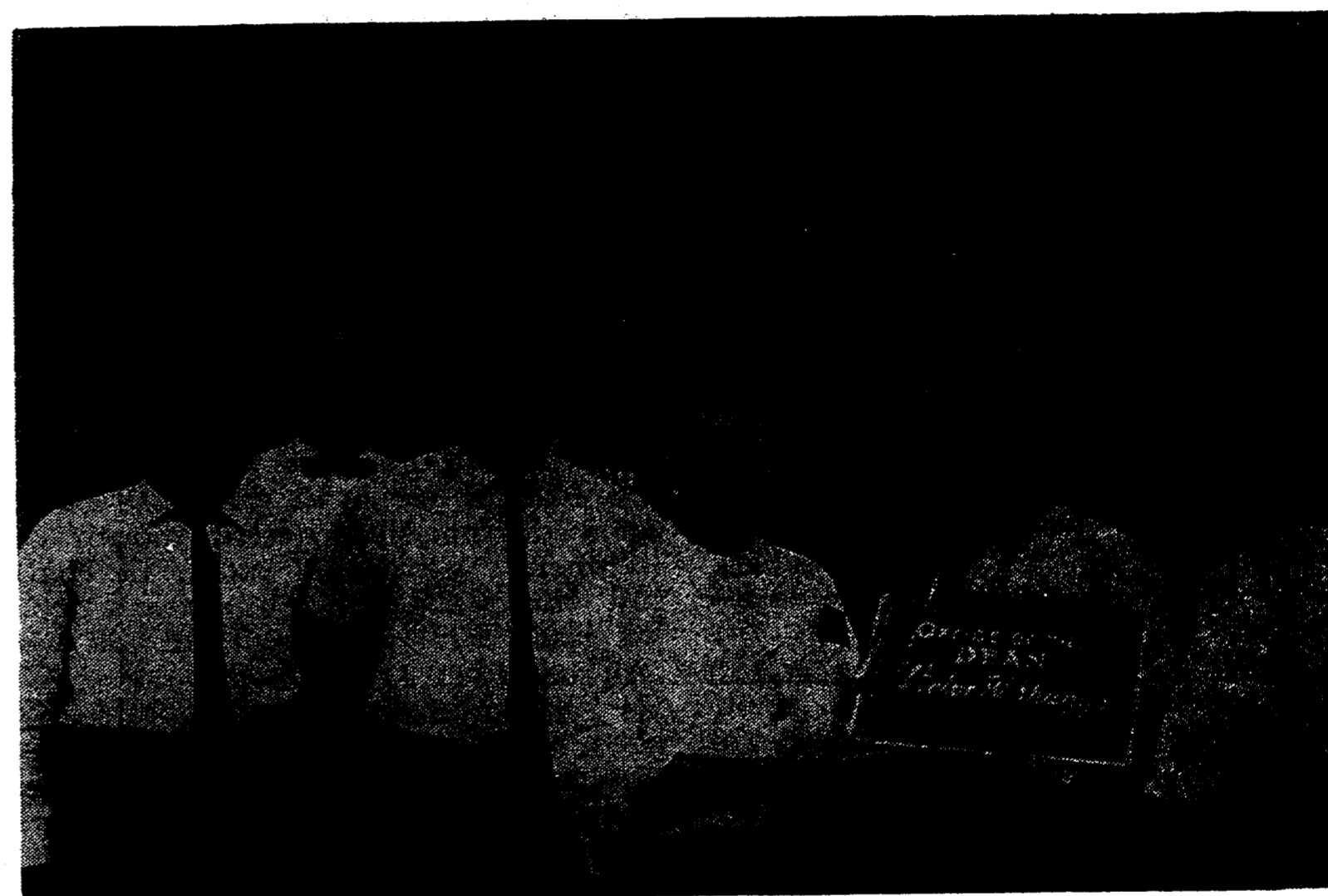
Coon.—Elam Potter, son of Dayton and Mary Potter Coon, was born March 11, 1881, at Utica, Wis., and died August 10, 1964, in Bradenton, Fla.

He was baptized in 1894 by the Rev. E. A. Witter at Albion, Wis. In 1907 he moved to the Milton community where he made his home as a farmer until in his retirement he moved to Florida. Previous to becoming a member of the Milton church he had been a member of the Albion and Milton Junction Seventh Day Baptist Churches.

Mr. Coon was a charter member of the Pure Milk Association and the Rock County Farm Bureau. In 1934 he was named a Master Farmer of Wisconsin. He was a thirty-second degree Mason and was a member of the Milton Grange for more than twenty-five years.

Surviving him are his wife, Margaret, of Bradenton, Fla.; a brother, Philip L. Coon, Beaver Falls, Pa.; two stepsons, Jack Garnett of Milton and Neil Aiken of Ripon, Wis.

The funeral service was conducted by his pastor, the Rev. Elmo Fitz Randolph, on August 14, 1964, in the Milton Seventh Day Baptist Church. Interment was in the Milton cemetery. — E. F. R.



Ministerial Students Make Presentation

At the conclusion of the first two-week Ministerial Training Institute at the new training center in the Seventh Day Baptist Building at Plainfield, New Jersey, the appreciative students on September 4 presented the dean with a gold-lettered plaque for his office door. Pictured here are the full-time students. Others participated part-time in the seminar, in which the dean carried most of the instruction. Left to right: Otrain Manan, Paul Beebe, Joe Samuels, Glen Warner, Dean Victor Skaggs, Jacob Tyrrell, and Edward Sutton. The students have now dispersed to their respective countries, schools, and 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

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

Terms of Subscription

Per Year \$4.00 Single Copies 10 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.
The Sabbath Recorder cannot pay for contributed articles
but will send the writer, upon request, up to 10 free
copies of the issue in which an article appears.

Published weekly (except August when it is
published bi-weekly) for Seventh Day Baptists
by the American Sabbath Tract Society,
510 Watchung Ave., Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey.
The Sabbath Recorder does not necessarily endorse
signed articles. All communications should be addressed
to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. SEPTEMBER 21, 1964
Vol. 177, No. 10 Whole No. 6,111

IN THIS ISSUE

Editorials:

Let Us Sing the Doxology!	2
The Business of Conference	3
Conference Action on Association Request	4

Features:

Pastor Lewis Dies	5
The Joy of Faith and the Second Advent	6
Marriage and the Co-ed	8
Sharing Your Faith	9
Fall Associations Coming	10
Another Parsonage for Dodge Center Pastors	14

Missions:

World Consultation Visitors	10
Special Effort at Wakenaam	11
Review and Interim Plans of World Consultation	11

Christian Education:

Pre-Con Retreat, 1964	12
-----------------------------	----

News from the Churches	14
------------------------------	----

Our World Mission	Back Cover
-------------------------	------------

Let Us Sing the Doxology!

It is a custom in quite a number of churches to stand and sing the Doxology, "Praise God from whom all blessings flow," when the ushers have completed taking up the morning offering. This is, of course, before the offering is counted. How fitting it would be for all of us to praise God now that the offering for Our World Mission for August and the eleven months of the Conference year has been counted and the results printed on the last page of this issue. Something unusual has been accomplished in the way of denominational giving by our people. We have raised the twelve-month budget in eleven months. In fact we are \$424 over the budget at the end of August, with one more month to go. The treasurer had reported at Conference that there was good prospect of reaching the goal — and we did. Praise God!

This happy and unprecedented achievement will make possible some of the work that had to be curtailed when boards and agencies were asked to cut back their budgets at Conference time a year ago. The advantage that we now have will be lost if we as a people rest on our oars during the current month of September. We should rather be challenged by what we did in August and September of last year. Although we did well this August (\$11,212) we did not do as well as last August (\$12,276). Gifts credited to individuals is one place where we were down (from \$1,309 to \$871) even though attendance at Conference was much larger. What was given in September last year was \$15,866. How wonderful it would be if that figure could be approached this month. It might enable us to give financial help to worthy workers at home and abroad who were not in the budget. An oversubscribed budget is perhaps the best way we can meet unforeseen opportunities of outreach. Budgets are often very tight. They are also distressingly inflexible at times. They lack discretionary funds. Our boards feel that they must project as much work as possible. We must do long-range planning. This is good, but we cannot always foresee what doors the Lord may open and which we have to close because "it is not in the budget."

Perhaps you do not have at hand last year's Sabbath Recorders of September 23

and October 21 to compare the figures. If you do, you can look up your church and perhaps resolve in your heart that you will make a little sacrifice at the end of September to bring the giving up to the record of the last month of our budget year. We are including here as a record of achievement the churches that gave more in eleven months of this budget year than in twelve months last year. It should be noted that many of the stronger churches are not in the list, that some of the increase is very slight, and that the Memorial Fund accounted for more than \$2,000 of the larger total this year. The "honor" churches follow: Bay Area, Buffalo, Chicago, Dodge Center, Farina, Fouke, Hammond, Hebron, 1st, Hopkinton, 1st, Houston Fellowship, Kansas City, Little Genesee, Little Rock, Los Angeles, Middle Island, New Auburn, North Loup, Nortonville, Old Stone Fort, Plainfield, Richburg, Ritchie, Riverside, Roanoke, Rockville, Salem, Salemville, Schenectady, Syracuse, Washington People's, Yonah Mt.

The Business of Conference

Some general remarks can be made about the business of Conference in an attempt to express what so many people seemed to feel.

First of all, the business sessions, of which there were many, were orderly. They never got out of hand. The discussion of matters on the floor was kept to the point by President C. Rex Burdick and the able parliamentary assistant, the Rev. Victor Skaggs, who was always available at a nearby desk. The complexity of some of the motions and amendments made it difficult to keep the issues clear, but the president, at the close, was loudly applauded for his handling of the business. He was manifestly fair in all his decisions and never lost his way or his patience. No one ever appealed from his decision; no one was intentionally denied a chance to speak to the question at hand, according to the rules laid down at the beginning.

There were strong differences of opinion as to the course of action which should

be taken by Conference in a number of matters recommended by Commission and by committees. When there was discussion pro and con, the vote was frequently very close. Never has this writer seen as many standing votes. They were always called for by the president rather than by delegates. There seemed to be very little bloc voting. This was as true of the young people, who attended in considerable numbers, as of the adults. People appeared to be thinking individually and voting according to what they thought was best.

None of the disputed issues were clear-cut doctrinal issues although the theological positions of some appeared to have a bearing on the solutions they argued for. This was a year, in distinction from some recent years, in which theological differences were not widely aired and did not come to the floor of Conference to any great extent. Most of the business related to organization and procedure although moral and ethical questions were involved in a number of the debated matters. At several points the well-being of the denomination as a whole was set over against the right of minorities, in the opinion of some speakers.

One other thing can be said about the business. Although it moved along well through the week and no sessions were closed early for want of partial or complete reports the last session on Friday afternoon was much longer than expected. The final reports seemed to need discussion. A few items would have been discussed more adequately if there had been more time. The meeting did not dismiss until well into the usual supper hour, but the business was finished in proper form.

One of the rules established last year and insisted upon again this year was that no important new business could be presented later than Thursday noon. This was to allow time enough to refer it to a Conference committee where it could be given initial consideration to save time or hasty action on the floor of Conference. During the course of the week some committee reports were referred back. Many delegates felt that one or two others should have been sent back for modification, but there was not time to do so. Perhaps

another rule could be considered at next Conference, to require that committee reports with controversial material in them should be read prior to the last business session.

Young people were assigned to committees this year as in recent years. It was the opinion of older delegates that their participation was very good and their contributions helpful. The secretaries of a number of the appointed committees were quite young. This speaks well for the business of future Conference sessions. The young people trained in committee work and by the noontime discussions of business are preparing themselves for future leadership.

Conference Action on Association Request

The story of what happened to a request of the Southwestern Association for registering a minority opinion is rather complicated and cannot easily be traced just by reading what is recorded in the minutes. That group of churches some months ago sent the following request to Commission: "that the Commission work out a plan whereby individual churches desiring not to be affiliated with national and world organizations may be so listed." The Association is apparently opposed in particular to membership in such organizations as the National Council and the World Council of Churches. The churches wanted to be listed as not approving such membership. Commission accordingly recommended that "a place be provided in the annual statistical report sheet where it can be indicated and subsequently recorded in the Yearbook, that by majority vote of the church it desires not to be affiliated with interdenominational organizations."

The next, and normal, step was for Conference to refer this Commission recommendation to a committee. It was referred to the Committee on Ecumenical Interests. The committee gave it due consideration and recommended the adoption by Conference of this procedure. It suggested a slight change in wording which it felt would be more definitive and also acceptable to the churches making the

request: "it desires not to support conference affiliation with interdenominational organizations."

When this came back to the floor of Conference there was debate on the whole question, with some suggestions for further changes in wording. Then a substitute motion from the floor was taken out of the hands of the Committee on Ecumenical Interests and referred to the Committee on Reference and Counsel, which normally considers those parts of Commission's report which are not referred to some other committee. Reference and Counsel, on its part, took similar action to that of Ecumenical Interest in these words: "We recommend the passage of the motion that General Conference provide a place in the Yearbook for any church in the Conference to have shown its non-support of any Conference action which the church by majority vote does not approve, and that this plan be evaluated after three years." The minutes simply indicate that the motion to adopt this recommendation of the committee was lost. The story, briefly told, is that Commission and two committees of Conference recommended essentially the same thing — that Conference allow in essence the request of the Southwestern Association that churches be able to register their disapproval of Conference action (especially in relation to membership in interdenominational organizations). But the Conference delegates by a close vote after much debate rejected all three recommendations and thus denied (for the present at least) the original request.

The story becomes more interesting when it is filled out with a transcript of some of the remarks that were made just before the final vote was taken on the last day of business.

Dr. Melvin Nida, with a vigor and feeling that cannot be reproduced on the printed page, opposed the recommendation in the following words:

"What I shall say I shall say with reluctance and I shall say with the feeling that the Spirit of God is upon me. I will vote 'Yes' on the motion for two reasons:

"1. It should help give expression to the revival in our midst of that human sin called division. It should help us to

fraction ourselves and to atomize so that when we as a denomination disappear from the scene of history we will not have to go out whimpering but we can go out in a blaze of glory, like a splitting atom, in all directions at once.

"2. It will give me the opportunity to be authoritarian and to influence my church to register opposition to the sending of denominational funds to be used in areas from which agitators come to accuse us of being agitators, to create division and to charge us with being unchristian. This is to serve notice that I will actively work against the spending of denominational funds in those areas from which people come to divide and conquer, to impose their will on the majority; and may God forgive me this personal declaration that is forced upon me by those who seek to deprive me of my freedom. And may God forgive me and help me to bear His judgment which is coming upon us as a nation and as a denomination if we continue in our divisive ways."

The Rev. Elmo F. Randolph also opposed the motion thus:

"I simply want to say that I voted 'No' against this in committee and I will vote 'No' against it here because so far as I can determine it serves no good purpose in the overall desire of this denomination to be unified and to be able to express as a Conference the judgment that we have made by the democratic process in General Conference."

Mr. Clarence Rogers, among three or four who spoke in support of the recommendation of Reference and Counsel said:

"I would support the motion for the reason that it seems to me one of the fundamental rights of man is the right to have a minority point of view expressed. Now this is a General Conference of churches. Therefore the relationship is a relationship of a church to the Conference and it is certainly the right in any democratic process to have that church have its minority point of view, if it represents minority, expressed. Now it is expressed here on the floor of Conference. It likewise ought to be expressed even if in the minutest form some place in the recorded declarations of this Conference.

"I see no problem in permitting a

MEMORY TEXT

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Corinthians 9: 6, 7.

church which does not agree with a position taken by the General Conference but which does not want to remove itself from the General Conference simply because it disagrees on this point to have that expression which has been by a majority vote noted somewhere within our pages of the Yearbook. This it seems to me is equivalent to the individual's right within his own church to have his individual expression noted upon the church's records if he does not agree with the majority vote of that church.

"It's interesting that we as a denomination being strictly a minority denomination, when we get to discussing this point and find ourselves within this body in a majority, want to take a very authoritarian point of view without permitting the expression or the liberty of expression to those who disagree with us."

The standing vote, as noted above, went against the request of the Southwestern Association.

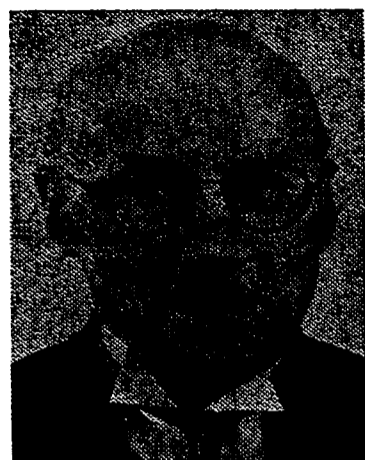
Pastor Lewis Dies

A telegram received just before press time brings the sad news of the death of the Rev. Henry C. Lewis, pastor of Christ's Seventh Day Baptist Church of Los Angeles (residence 660 W. 121st St.). According to Pastor Francis Saunders, death came on Sabbath day, September 12, and the funeral was held on Tuesday, the 15th. Mr. Lewis had been in good health. He and Mrs. Lewis have attended General Conference regularly in recent years and drove to Salem, W. Va., for the meetings last month. He had been pastor of the church (which he served without salary) since its founding in 1934.

The Joy of Faith and the Second Advent

By Rev. James McGeachy

(A devotional talk given to CoWoCo delegates at Clarksburg, W. Va., Aug. 13, '64)



The hope of the Second Coming of Christ is one which fills the mind of the believer with great joy, for it is the consummation of all our hopes in the Gospel. This is why the Apostle Paul called it "the blessed hope" in Titus 2: 11-14: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works."

From these words we can see what a tremendous inspiration the thought of the soon return of Jesus is to the believer. It urges him to earnest consecration of life that he may be able to meet his Lord in that day with joy, and not with shame and sorrow. Such certainly is the effect of the doctrine of the Second Advent when first our minds are awakened to it, and our interest in this wonderful event foretold in Scripture is first aroused.

The anticipation causes us to rejoice that one day we shall see the Savior return to this world, where He met with such opposition from its rulers, and will then claim the kingdom of this world as His own, and rule where once He was so despised and rejected, and those who have decided to accept Him and His Gospel and share His lot in this world will share His glory in that day. Our minds are filled with the joy of anticipation and we feel that nothing is too great a sacrifice to prepare ourselves to welcome Him at His return, and just as in expecting friends and loved ones we set about clean-

ing our homes and tidying up and making everything look spick and span for their coming, so the thought of the coming of Jesus makes us do the same thing in our lives, and we begin to purify ourselves and examine our habits and ways of thinking and cast out everything that is inconsistent in our lives with the ideals of holiness set forth by our Lord. What a blessing it is to have this experience when we are young and full of ideals. It sets our lives on a road that fills us with joy and rejoicing for the remainder of our days. Love for Jesus finds its full expression in this joyful anticipation. "We know that, when he shall appear, we shall be like him, for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3: 2, 3) — even as Jesus is pure. He is our ideal. We strive to be like Him.

We shall see Him as He is in all His wonderful beauty and glory, no longer as the Man of Sorrows, rejected and despised, but as our glorious King, immortal, and surrounded by the adoring hosts of heaven for He shall appear in the glory of the Father, and in His own glory, and in the glory of the angels, and we being changed from mortality to immortality will share that glory, "for our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Phil. 3: 20, 21 E.R.V.). We are more familiar with the A.S.V. which says that "He shall change our vile body that it may be fashioned like unto his glorious body."

Oh, what a transformation that will be to get rid of these bodies of flesh, with all the ills and aches and pains and other grievous afflictions so many have to bear, and find ourselves in spirit bodies like unto the angels. Yea, the promise is that we shall become partakers of the divine nature, the nature of God and of His Son, Jesus Christ. The fervent anticipation of this great and glorious change will enable us to endure every cross that it may be our lot to bear here, even as Jesus, who for the joy that was set before Him endured the cross, despising the

shame. What was the joy that was set before Him? Surely it was first of all the sharing again of the full glory of the Father, as He expressed it in His great prayer recorded in John 17: 5: "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was," and secondly it was the sharing of that glory with His disciples, "that they may behold my glory which thou hast given me," "that where I am, they also may be with me" (John 17: 24).

The Apostle Jude closes his epistle with these wonderful words, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." There we have the thought of joy, exceeding joy brought to our attention in connection with the glory of Christ when we enter into His presence.

The power of the Spirit of Christ works within us to achieve this object to purge us from all sin and every blemish and so present us faultless in that day, and when Jesus succeeds in this He will bring us into His presence with exceeding joy.

Surely this was the joy that was set before Him that enabled Him to endure the Cross. "He shall see of the travail of his soul, and he shall be satisfied." This will be the joy of Jesus in that day, and surely we shall share that exceeding joy in the thought that at last we are worthy to enter the presence of our Lord.

Paul says in Ephesians 5: 25-27 that Christ loved the Church and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

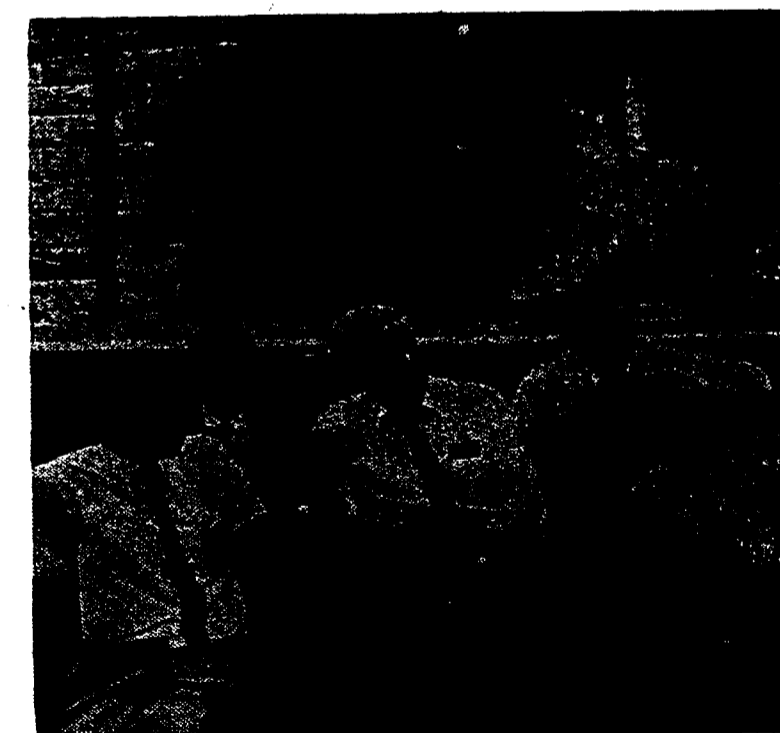
No joy that we have ever experienced on earth will exceed the joy that will be ours in that glorious day. But it is a solemn thought to think of how much purging we need to bring us to the ideal that is here pointed out. "Holy and without blemish," "not having spot or wrinkle or any such thing." Could any of us

dare to claim that for ourselves at the present moment? Can we point to any church or denomination or sect or group of believers of whom such things could be said, where there are no jealousies, no shortcomings, nothing wrong or unseemly ever said or done. Yet this is the ideal set before us, and Jesus wants us to reach it, so that He may present us to His Father with exceeding joy.

This is one reason why God has given the Church pastors and teachers and elders and evangelists as Paul says in Ephesians 4: 11-13, "for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ, till we all attain the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ."

Such have been given certain authority to rule the Church, and one day they have to give an account of the souls in their charge, and that will be in the great day of which we have been speaking, at the Judgment Seat of Christ. Note what is said in Hebrews 13: 17, "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account: that they may do this with joy, and not with grief: for this were unprofitable for you."

(Continued on page 13)



Everybody relaxes once in a while at Conference. The editor interrupted here a pleasant visit of three foreign delegates with Ernest Bond, center, and George Parrish.

Marriage and the Co-ed

"Get Your Girl Into College"

The Population Reference Bureau of Washington, D. C., has made a study of marriage with special reference to the age at which the American girl marries. They were able to predict that 220,000 brides would speak their vows in June and that the majority of them would be teenagers. They had what they called a hot tip for worried parents anxious for their daughters to do some thinking before plunging into the uncertain sea of matrimony. The advice: "Get your girl into college fast."

On the average, a college career delays a girl's marriage about four years, according to conclusive statistics. This does not mean that there are no undergraduate marriages. These have been with us since the days of the G.I. Bill after World War II. Almost one-fourth of all students being graduated in June were married. Quite an army of babes-in-arms attended the graduation ceremonies of pop and mom.

The following paragraphs are taken from "Population Profile" a release from the above-mentioned source.

Since 1949, the number of women who are graduated from college each year has nearly doubled, increasing from 117,900 to 224,400. That the number of men has increased by only 23 per cent can be mainly attributed to the disappearance of G.I.'s from college campuses.

The college dropout ratio is the same for both sexes: four out of every ten who enter. Among the women, marriage is most frequently given as the reason for leaving school.

Brides and grooms in the U. S. are younger and closer in age at first marriage than are those in any other major urban-industrial country in the world. Our age-at-marriage pattern now is closer to the Asian than to the European.

Implications

Students of population have long recognized that education affects time of marriage and fertility. Commenting on the current trends, Robert C. Cook, president of the Population Reference Bureau, said: "The average age at marriage has been declining in the United States over the past

fifty years. Today, the model age of marriage—the most frequent age at which women get married—is 18. Girls who are graduated from high school tend to marry somewhat later, though the marrying high school student is no longer a rarity. Girls who attend college marry considerably later than those who do not. This is true even though a goodly number of co-eds marry before graduation.

"It may seem paradoxical that a college education delays marriage for a girl since she is constantly in contact with boys her own age. One can imagine several reasons for this. Familiarity with many young men may breed, if not contempt, at least a more choosy, critical attitude. Furthermore, while a good many young college men marry while in school, the majority do not. The amorous goings-on on college campuses have been the subject of wide discussion in recent months. But these changing campus mores seem not to have caused the college marriages to skyrocket."

Mr. Cook noted that college graduates who delay marriage tend to have fewer children than women who marry in their teens. "This is not to be attributed to any lessened biological fertility on the part of college and high school graduates," he said, "but rather to the deliberate choice to have a small family. A generation ago, a distinguished woman scholar, the wife of an equally distinguished college professor, wrote a book entitled 'Cheaper by the Dozen,' an hilarious account of bringing up 12 children. The day of such free-wheeling large families seems to be over, economically and psychologically. A return to such abundant fertility would not only swamp the average family dedicated to responsible parenthood, but would also swamp the U. S. economy, creating almost insoluble problems in education, medical care, housing, employment, etc. For the welfare of the nation, the small-family pattern is eminently sound, and is on the way to becoming universal."

Highway accidents in the U. S. took a record number of lives in 1963. Some 62,700 persons died on the nation's highways last year, and more than 3,460,000 were injured.

Sharing Your Faith

By John A. Conrod,

pastor of the Kansas City church (Pastor Conrod was leader of a Youth Pre-Con workshop at Buckhannon, W. Va. This is part of his presentation. In the discussion groups certain ones were designated "Christians" and were to attempt to witness to the rest who were called "non-Christians.")

It seems from the reports given by our "Christians" that there are two grave questions which are perplexing their minds in regard to sharing their faith through winsome witnessing. First are such questions as: "How do you know that there is a God?" and "How do we know that the Bible is the Word of God?"

I would like to begin by saying that although I could give you a number of rational and logical sequences to prove the existence of God and I could quote numerous portions of fulfilled prophecy to prove the Bible, I do not believe that this is what is needed here. Doctor Rood has already proven to you that even education and philosophy can not actually be opposed to these basic truths of Christianity.

There comes a time in every Christian's life when he says, "I would like to see and know as Paul did, so I can really say I believe because of such-and-such an experience." Many times we wish we could live in the Old Testament days when God revealed Himself personally and spoke personally with His people. But I want you to analyze this feeling. The Israelites saw the ten plagues God gave Moses for a sign of His authority. They watched Moses part the water and they crossed on dry land. They saw him bring forth water out of the rock. They shared in the miracle of the manna. It is in this type of situation that we desire to live. And yet what happened to it? When Moses went up to Mount Sinai, the people began to worship another god. Such a seemingly perfect situation, and yet something was lacking. Here was a people who believed when they saw and yet turned their backs when what they believed was not in physical sight.

A minister was called in to talk to a man on his deathbed. The man said, "I

want to believe in Jesus Christ, but I can't unless I can experience something physically." The minister asked, "What would you want to experience?" Looking at the clear sky through his bedroom window, the man replied, "Well, I want God to cause some thunder right now." "Let's suppose God did it, and then just as you died, Satan came and said, 'I fooled you. It was I, not God, who made the noise like thunder.' Then where would you stand?" countered the minister. The man exclaimed, "Oh! I guess I'd have to have an angel come and tell me that God sent him." "What if an angel did appear and just as you died, Satan came and quoted 2 Corinthians 11: 14 and said that he was that angel of light and fooled you?" replied the minister. The man then cried, "How then can I know?"

The Bible says, "Faith is the substance of things hoped for, the evidence of things not seen."

We know that God exists, and that He sent His Son and gave us His Holy Word to read because the minute we have accepted Him, He sends His Holy Spirit into us to bear witness with our spirit that we are His children.

This brings us to our second question. How do we prove this to the unbeliever? The astounding answer to this question is that we don't. It would be easier to describe the beauties of nature to a blind man or the sounds of a symphony orchestra to a deaf man, than to explain God and His salvation to an unbeliever. I would like to counter with this question, "How many of you before going to your groups to witness as 'Christians' actually took time out to pray to God for help and guidance?" Our job is to witness but we must depend on the Holy Spirit to speak and convict those to whom we witness. He is the one who convinces the unbelievers of sin. When they do not let the Holy Spirit speak to them we can do nothing else except live the example ourselves. They can be confronted with all the rational and logical proofs of God and the Bible; but until they yield to your living example and the conviction of the Holy Spirit, they will never really believe themselves.

But the joy of witnessing for Christ is to actually see another person change from a doubting non-Christian to a fellow-believer and partaker of the Holy Spirit. May God grant each of you the chance to see this happen, for it is the true proof of His existence!

Fall Associations Coming

Mid-Continent Association meets with the Denver church October 2-4. Richard Steele is Association president and Mrs. M. E. Stephan is arranging for hospitality for visitors. The Association covers a wide area. Denver is a center of communication and easy to reach.

Eastern Association, which deferred its spring meeting to encourage people to attend the Jubilee at Atlantic City, will hold a fall meeting October 9-11 at Plainfield, N. J. Lloyd Coon is president. One of the guest speakers will be the Rev. Leon Lawton who will be just beginning his new work as director of evangelism under the Missionary Board. A good attendance is hoped for.

Pacific Coast Association meets with the Los Angeles church on North Figueroa Street the third weekend of October.

Central New York, Northern, and North Central Associations also schedule fall meetings.



Mr. G. Zijlstra, guest speaker from Holland and Rev. Elmo F. Randolph, master of ceremonies at the men and boys banquet at Conference listen as a quartet entertains.

MISSIONS — Sec. Everett T. Harris

World Consultation Visitors What They Have Been Doing

Those who made the personal acquaintance of the eight visitors from abroad who came to this country to attend the First World Consultation of Delegates from Seventh Day Baptist Conferences will be especially interested in the plans and doings of each delegate following the close of Conference at Salem, W. Va., on August 22.

Mr. G. Zijlstra, delegate from Holland accompanied his son, Folkert Zijlstra, back to Winona Lake, Ind., where he had been taking a summer term course in his preparation to serve as a Baptist missionary in South Africa. From Winona Lake they returned to Toronto, Canada, where Mr. and Mrs. Zijlstra and family have made their home in recent years. After a brief visit Mr. G. Zijlstra returned to his home at Rotterdam, Holland, by air flight on August 31.

The Rev. James McGeachy, delegate from the Mill Yard Church, England, and Rev. J. Bahlke, delegate from the Hamburg, Germany, Seventh Day Baptist Church, attended some of the classes at the Ministerial Training Center in Plainfield, N. J., from Monday, August 24, through Thursday, August 27. They departed together on Friday, August 28, by way of the Holland-American Steamship Line from New York. Rev. John Schmid, their host during recent days, bade them farewell in behalf of the Seventh Day Baptists of this country.

Alfred Mellmann, delegate from the German Seventh Day Baptist Churches whose home is in Braunschweig, Germany, departed by plane from Kennedy Airport, again Pastor Schmid acting as host.

Naval Harley, alternate delegate from Jamaica, attended classes at Plainfield for four days and departed for Kingston, Jamaica, on Friday, August 28. Secretary and Mrs. Leon Maltby entertained many of the visitors in their home during their stay in Plainfield (as well as the secretary of the Missionary Board) and Secretary Maltby accompanied Brother Harley to Kennedy Airport and bade him farewell

in behalf of the Seventh Day Baptists of this country.

Three guests remained in this country to complete the full two weeks' course in Ministerial Training under the direction of Dean Victor W. Skaggs. Dean Skaggs has written that he is quite happy over the Ministerial Training Course, "its accomplishments and all the participants."

Pastor O. Manan preached in Plainfield September 5 and left from Kennedy Airport on Sunday evening, September 6. He will be visiting the English, Dutch, and German Seventh Day Baptist brethren before his return to Malawi, Africa, late in September. Brother Jacob Tyrrell returned to Georgetown, British Guiana, on the same day.

Pastor Joe Samuels spoke in the Plainfield church on August 29 and in the Washington church September 5. He returned to Plainfield on the 8th and flew back to Kingston, Jamaica, in the evening of the 9th.

The ministerial students spent what time they could spare from their studies shopping for their families, purchasing items not readily available in Malawi, Georgetown, and Kingston.

Special Effort at Wakenaam

By Rev. Leland E. Davis,
British Guiana, S.A.

God is to be praised for drawing over sixty new souls to Christ during our recent effort at Wakenaam (Aug. 14-23). Concentrated meetings were held throughout the island for ten days at various focal points. Attendance was heartening. The first two nights at Maria Johanna in the Community Center we had an overflow house and 30 were saved. The new portable P.A. System proved a real boon. It was used to not only announce the meetings from the mission car, but in open-air services as well as in a school, at the community center, and our church. A number who attended the meetings were Moslems and Hindus, some of whom came to Christ for salvation.

Aside from the local brethren on the island, I was assisted by Leland Bowen, Mrs. Inez Peters, and my son, Kenneth, from Georgetown. As a result of the

united effort we started an out-mission with an afternoon Sabbath School at Maria Johanna in the Community Center. For the first session, there were over forty students, including fifteen teenagers who came together to study the Word of God. Helpers among those newly born again were enlisted to assist in the new work. The old church has received new life but the local leadership needs much spiritual strength if it will be able to carry the worship and work of the Lord.

Review and Interim Plans of World Consultation

The First World Consultation of Delegates from Seventh Day Baptist Conferences brought together eight visitors from abroad, representing Holland, Germany, England, Malawi, Jamaica, and British Guiana. Others regularly attending the meetings of CoWoCo were the American Conference delegate, Rev. Rex Zwiebel; chairman, Loren Osborn; recording secretary, Rev. Alton Wheeler; the special consultant, Dr. George Thorngate; recently returned missionaries, Miss Sarah Becker, Miss Joan Clement and Rev. Leon R. Lawton; Secretary Leon Maltby and Secretary Everett T. Harris and Steven Rogers as alternate delegates of the U.S. Conference; and hosts, Rev. and Mrs. Grover Brissey. It will be noted that twenty persons were usually present at all CoWoCo meetings. Others who were visitors at the meetings were Miss Mabel West, Dr. and Mrs. O. B. Bond, Dr. Welcome Lewis, Mrs. Leroy DeLand, and Miss Alice Hayward.

Near the close of the Consultation an action was taken by those present which looked toward a continuation of the fellowship and working together of Conferences. The action referred to is as follows: "It was voted that in case the General Conference (USA) does not adopt the recommendation of CoWoCo that the present chairman of CoWoCo, Loren Osborn, and the secretary, the Rev. Alton Wheeler, serve during the interim."

Near the close of Conference the follow-

(Continued on page 14)

Pre-Con Retreat, 1964

By Jim Skaggs

Youth Pre-Con this year was held in the beautiful surroundings of the West Virginia hills at EvUnBreth Acres, a church camp outside of Buckhannon. One hundred fifteen campers from all over the United States attended the three-day Christian retreat which preceded General Conference.

The retreat was directed by the Rev. Mynor Soper in such a way that most of our time was given to worship and self-study. Our first worship experience of the day was before breakfast and our last was in the "dorms" just before turning in each night. In the mid-morning the Rev. Francis Saunders gave a sermon following a worship service which was led by campers. A vesper service was also led by campers. Each morning we were given a period of time to be "alone with God" and I am sure that for most of us this was valuable time.

Pastor John Conrod led us in workshop experiences designed to strengthen our faith and our ability to witness for it. The campers were divided into "Christian" and "heathen" groups. The "heathen" were to test the faith of the "Christians" so that weaknesses might be found and corrected.

The Pre-Con choir, which sang at Conference, rehearsed in the early afternoon, directed by Mrs. Mynor Soper, accompanied by Mrs. Doris Rood.

After choir practice until supper we had opportunity to swim, play ping-pong or volley ball, or, for some, to walk and discuss and have fellowship.

In the evening we had campfires where we sang, presented skits, and generally enjoyed a good time. Directly after campfire each evening we heard a special speaker. On the first night Dale Rood talked and showed slides about the experiences he and other Milton College students had this summer as workers for the church at New Orleans. The next night Dr. Wayne Rood brought us an inspiring message about man's incompleteness without God.

Sabbath evening the foreign delegates

to CoWoCo were introduced to us and the Rev. Otrain Manan of Malawi (Nyasa-land) delivered a message explaining the continuing need for missionaries and the idea that we youth must consider a calling as missionaries.

Sunday night Dr. George Thorngate, a former medical missionary to mainland China, spoke to us of the need for the Bible as a compass to chart our lives, and challenged us to be missionaries. This series of speakers was one of the highlights of the retreat.

Another of the highlights was, of course, Sabbath day. In the morning we had a special worship service with the Pre-Connors leading and Pastor Saunders giving the message. In the afternoon, rather than the usual recreation period, we had a talent show when those with special talents performed for the camp. Some played the organ or piano, and others sang religious music.

On Sunday morning we were visited by Commission. The members gave us a very interesting introduction to the work of Commission and the exciting issues to be expected at Conference.

I am sure that when we broke camp on Monday morning we had all moved closer toward the faith expressed in our director's theme: "An Aggressive Faith in a Militant World." Our director and his staff deserve many thanks for making Pre-Con at EvUnBreth a great experience.

How They Write

There are many ways of expressing appreciation for literature. A letter recently received from Massachusetts began simply: "I found a wonderful tract of yours. It explained the two kinds of faith. . . ." The important thing is that the truth be found, but it is apparent that tracts play a big part in the discovery or confirmation of truth. The writer does not explain when or where he found that "wonderful tract." This much has to be assumed: he found it where some faithful tract distributor has put it to be "found." This request for more literature would not have come to the Tract Society without the faithful work of some unknown Seventh Day Baptist witnessing with the printed word.

**The Joy of Faith
and the Second Advent**

(Continued from page 7)

Do we take this solemn responsibility seriously? What kind of account will your pastor or elder have to give for you in that day? Have you heeded his admonitions? Have you sometimes resented them? Or do you think that fits Brother and Sister So-and-So, but it doesn't apply to me?

Do we prize the truths that he brings forth from the treasure house of the Word of God? And are we willing to obey, and seek to overcome our shortcomings and failings and so grow in grace? If we do not, then all the work of our spiritual guide and ruler will have been in vain, and we will not have made any progress in the Christian life in spite of his effort on our behalf, and so in that day when he gives account of the souls who have been under his charge he will do it with grief, and he will have to sadly confess that in our case his work bore no fruit.

But if on the other hand, you have been intent on attaining the ideal of the Church, and of the individual Christian life set before us in the Scriptures, and you have eagerly drunk in the lessons from the Word brought forth by your pastor or elder, and have sought to apply these to your life, and succeeded in getting rid of certain blemishes and shortcomings, and so have really grown in grace, then great will be the joy of that spiritual ruler when he gives his account of you as he stands before the Master, and he will rejoice as he recounts the progress you made under his ministry, and he will feel proud of you.

This joy, or something of it can be his even here and now as he observes the progress you are making, and he will anticipate the greater joy that will be his in the day when he renders his account. This will be indeed to him the Joy of Faith as he thinks of the Second Coming of the Lord. Let us strive to increase the joy of such in that day, and by so doing we will increase our own joy, when we hear the words from the lips of the Master Himself, "Well done, thou good and faith-

ful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25: 21). So those who are thus found faithful in that day will share the joy of their Lord and His satisfaction at the successful completion of the work of the Gospel Age in the Church standing complete and purified and perfect before her Lord and Master, ready to share with Him the glories of the ages to come. As Psalm 45: 11 says, "So shall the King desire thy beauty, for he is thy Lord; and worship thou him" and in verse 15, "with gladness and rejoicing shall they be led: they shall enter into the King's palace."

There the saints will rejoice in the presence of their King and Redeemer, and they will experience the truth of the words of Psalm 16: 11, originally applied by Peter to the Risen Christ in Acts 2: 28, "Thou wilt show me the path of life: in thy presence is fulness of joy: in thy right hand there are pleasures for evermore."

And finally, what can equal the words found in Isaiah 35: 1, 2: "The wilderness and the solitary place shall be glad and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice with joy and singing" and in v. 10, "And the ransomed of the Lord shall return, and come with singing unto Zion: and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away."

In that day the Joy of Faith will be fulfilled in the Joy of Sight.

Then indeed our faith, often sorely tried in this present age through manifold temptations, as Peter says in 1 Peter 1: 6-9, will be fully rewarded for it will have been found as gold tried in the fire "unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen we love, in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls." If now we can be filled with "joy unspeakable," joy that we cannot fully express, how much more inexpressible will be our joy when we behold Him in that day!

Another Parsonage for Dodge Center Pastors

By Myra Thorngate Barber

Some time near the last of September, Pastor and Mrs. Donald Richards and family plan to move into a newly finished and refurbished parsonage across the street from the Dodge Center, Minn., Seventh Day Baptist Church. The building was presented to the church by Miss Mary Thorngate to be used as desired. The house had been occupied by her parents, Pastor and Mrs. C. W. Thorngate. After their death it was partially refinished. After the house was presented, the church accepted it for a parsonage.

Members, guided by the trustees, worked on Sundays and finished what had been started. The trustees spent much time planning and getting the house in readiness for finishing. Among the things done were painting walls, installing a bath and half-bath, arranging new cupboards in the kitchen, putting in new windows, and other arrangements to make the house a nice home. Potluck dinners and lunches were arranged by the members of the Ladies Aid.

It is expected that the parsonage now in use will be sold. "The people had a mind to work."

World Consultation

(Continued from page 11)

ing recommendation of the Commission was presented and adopted:

We therefore Recommend That the United States delegate to the World Consultation working through the Executive Secretary issue a twofold statement to the churches:

1. A summary of the responsibilities of this General Conference in providing leadership and financial support that would be implied in our ratification of the constitution of the proposed Federation of Seventh Day Baptist Conferences.
2. A review of the benefits which the members of the First World Consultation hope will be forthcoming through this Federation of Conferences.

It is expected that he will be sending a copy of the printed report in booklet form along with a mimeographed copy of the minutes of CoWoCo to each church in this country in the near future.

NEWS FROM THE CHURCHES

BUFFALO, N. Y. — The church bulletin of September 5 says: "Today history is being made." The reference is to the fact that after a number of years as a fellowship and one year as a church, with meetings held only twice a month, the members have now decided that they will meet every Sabbath. The statement continues: "This calls for more loyalty and labor than we have ever before put forth. May God bless our every effort." The church has been served in a pastoral relationship by the Rev. Rex Zwiebel of Alfred Station, N. Y., secretary of the Board of Christian Education.

WESTERLY, R. I. — The church took advantage of the opportunity to get a blessing from the current Billy Graham Crusade in Boston (Sept. 18-27) by chartering a bus to take people to the meeting on the evening after the Sabbath, September 19.

— Church Bulletin

MILTON, WIS. — A special feature in the morning worship service of the Milton Seventh Day Baptist Church on Sept. 12 was the presentation of a License to Preach, issued by the church to John Camenga.

The son of Mr. and Mrs. Kenneth Camenga of Beaver Dam, John is a sophomore pre-theological student at Salem College, Salem, W. Va. He is the grandson of the Rev. James L. Skaggs, former minister of the Milton church.

During his freshman college year at Salem, W. Va., Mr. Camenga served the Lost Creek Seventh Day Baptist Church as student pastor and during the past summer he was student assistant minister for the Shiloh, N. J., Seventh Day Baptist Church. — *The Courier*.

HEBRON, PA. — The "little white church on the hill" has had about its usual summer quota of visiting relatives and friends, most of them former members and their families. These visitors give us just a glimpse of the lives this church has touched and helps encourage us to carry on.

On August 8, the Rev. Rex Zwiebel of Alfred Station, N. Y., a former pastor, gave the message. Following the services

a picnic dinner was held at the Community Hall.

An August 15, the services were very ably conducted by the youth of our church. William A. Thompson, son of Mr. and Mrs. William W. Thompson, gave the sermon, entitled "In the Fullness of Time."

The Rev. George Gather, chaplain for the Potter County Ministry to Migrants, filled the pulpit August 22. We were pleased to meet him and his family. The church recently voted \$25 toward the migrant ministry. The Women's "Study and Serve" Society made layettes to be given to the migrants. On the evening of July 14 the WSSS presented the filmstrip, "Back to the Bible Broadcast Story." The women's group will feature for their September program "The Book in My Hand" by the American Bible Society.

Reva Stearns, wife of Dr. Richard Bond, now of Monrovia, Liberia, shares her husband's honor of being selected one of the ten outstanding young men of America. Our congratulations!

Hebron Church has one member in the Armed Services, Pvt. Milton Swift. The church's college young people this fall are: William A. Thompson, Grove City; Julia Knowlton, Mansfield; Michael Snyder, Alfred Technical Institute, all third year; also, Betty Brock, Clarion, second year and Jack Thompson, Salem, first year.

A precious verse in closing: "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6). May our lives pass on to others that Christ-reflected light.

— Correspondent.

DODGE CENTER, MINN. — Those attending Conference from Dodge Center included Pastor and Mrs. Donald Richards and family, Claston Bond, Miss Lorna Greene, Philip Greene, Bill Bond, Daryl Lippincott and Mrs. Myra T. Barber. Reports were given Sabbath afternoon, and all were enthusiastic and inspired with the various meetings. The journey down and back was filled with beauty and we thank God that there were no accidents.

Work is being done on the property across the street from the church recently

presented by Miss Mary Thorngate. It will probably be ready for occupancy by late fall. Much of the work is done on Sundays and members of the Ladies Aid furnish dinner for the workers.

The annual Sabbath School picnic was held August 9. It was slated to be held at Deer Haven Campgrounds, but because of the rain the meal was served in the church basement.

The Ladies Aid held an Autumn Breakfast and bake sale in the church basement on the morning of September 1. Monthly meetings are held, during which business is conducted and lessons from Woman's Board material presented.

Sermons have been given by the pastor recently on the furniture of the Tabernacle, with appropriate lessons. During the pastor's absence at Conference, sermons were given by Harry Bird and Donald Payne.

Among the visitors during the summer were the Ronald Goodrich family of North Loup, Neb., Mr. and Mrs. Harry Bird of Edinburg, Texas, Mr. and Mrs. Oscar Richards, and Mr. and Mrs. Orsen Davis of Riverside, Calif., also Mrs. Rex Brewer and son, Gary. Mrs. Brewer was accompanied by two Austin girls of Rapid City, S. D. Glen Socwell is spending some time in Dodge Center, and is employed in Owatonna.

The Finance Committee is grateful for the response shown in the increased offerings since our special tithing emphasis. There has been a definite increase in the treasury. We feel the Lord has blessed the congregation in their efforts to meet their privilege and responsibility in this way. We suggest establishing a special building fund to repay the loan for repairs on the new parsonage. To do this we are starting the Lord's Acre Program again and would urge everyone to begin a project as soon as possible. The Ingathering will probably be held around Thanksgiving time.

— Correspondent.

SABBATH SCHOOL LESSON

for October 3, 1964

The Pastoral Epistles

Lesson Scripture: 1 Tim. 1: 1-11;

2 Tim. 1: 1-2; Titus 1: 1a, 4.

**OUR WORLD MISSION
OWM Budget Receipts for August 1964**

	Treasurer's August	Boards' 11 Mos.	Treasurer's August	Boards' 11 Mos.
Adams Center	\$ 194.81	\$ 857.46	Lost Creek	175.00
Albion		420.05	Marlboro	414.28
Alfred, 1st	490.10	5,924.26	Memorial Fund	1,501.83
Alfred, 2nd	384.93	2,121.75	Middle Island	21.00
Algiers	10.00	10.00	Milton	601.48
Associations			Milton Junction	333.00
& Groups	21.83	574.18	New Auburn	72.83
Battle Creek	832.98	6,230.19	North Loup	113.85
Bay Area	125.00	551.50	Nortonville	224.54
Berlin	156.10	1,264.92	Old Stone Fort	53.85
Boulder	163.50	696.41	Paint Rock	64.50
Brookfield, 1st	55.00	415.60	Pawcatuck	678.95
Brookfield, 2nd	45.00	149.00	Plainfield	355.23
Buckeye			Richburg	122.20
Fellowship	32.00	32.00	Ritchie	20.00
Buffalo	100.00	445.00	Riverside	260.00
Chicago	162.50	1,312.50	Roanoke	
Daytona Beach	96.00	1,141.27	Rockville	33.50
Denver	45.00	1,241.01	Salem	350.00
De Ruyter	61.23	441.48	Salemville	61.63
Dodge Center	293.13	1,430.08	Schenectady	32.00
Farina	13.50	482.90	Shiloh	632.25
Fouke	47.72	150.72	Shiloh	632.25
Hammond	34.25	140.18	Syracuse	15.00
Hebron, 1st	87.50	845.28	Texarkana	84.00
Hopkinton, 1st	186.06	2,596.32	Trustees of	
Hopkinton, 2nd	20.00	149.88	Gen. Conf.	101.45
Houston		254.76	Verona	1,504.44
Independence	39.30	1,083.15	Walworth	791.25
Individuals	871.05	1,688.05	Washington	139.27
Irvington	50.00	1,950.00	Washington	
Jackson Center	250.00	500.00	People's	15.00
Kansas City	106.86	581.86	Waterford	130.51
Little Genesee	142.85	1,401.40	White Cloud	167.18
Little Rock	112.47	371.97	Women's Society	38.00
Los Angeles	772.50	3,732.50	Yonah Mt.	65.00
Los Angeles, Christ's		145.00		
			Budget Totals	\$11,212.22 \$95,729.84 \$5,204.35

AUGUST DISBURSEMENTS

Board of Christian Education	\$ 1,017.22
Historical Society	71.16
Ministerial Retirement (Mem. Fund)	577.86
Ministerial Education	1,122.17
Missionary Society	5,341.78
Tract Society	1,557.29
Trustees of General Conf.	98.53
Women's Society	285.63
World Fellowship & Service	157.83
General Conference	982.75
Total	\$11,212.22

SUMMARY

Total Raised, 11 months	\$100,934.19
OWM Budget	100,510.00
Raised over budget	\$ 424.19
Gordon L. Sanford, Little Genesee, N. Y., OWM Treasurer.	
September 6, 1964	

The Sabbath Recorder



A Little Thing with a Mighty Voice

When secretaries of the American Bible Society take time to demonstrate to visiting dignitaries of a foreign church a little object that appears to be a child's toy we can be sure that the "Finger Fono" is more than a toy; it is something that gives voice to the Bible in many languages. We are reminded of the words of Paul to the people of Corinth (from whence this bearded visitor may have come): "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." (See picture on page 7)