

The Sabbath Recorder

Baptist Jubilee Tape Recordings Available

The best of the Jubilee program at Atlantic City has been telescoped into three large-reel tape recordings of excellent quality which may be secured from the American Sabbath Tract Society on the same basis as other tape recordings.

Each tape has two programs with very good special music included. A church or church group could profitably use this material for an evening program. Some have more music than others. When the anticipated demand eases off it might be possible for interested groups or individuals to listen to all of them and catch the spirit and tone of that great weekend with its prominent speakers.

Reel #1 features the address by John Diefenbaker, former minister of Canada, and nineteen minutes of the Singing Churchmen of Oklahoma on side 1. Side 2 records the historical message by Dr. Kenneth Scott Latourette and, among other things, over eleven minutes of music by Shirley Yang and the Baptist Hour Choir.

Reel #2 has a stimulating message by Brooks Hays and the missionary panel on which Rev. Joe Samuels was the final speaker.

Reel #3 is taken from the Sunday program featuring Dr. Billy Graham and his team; also a stirring sermon by Dr. John F. Soren of Rio de Janeiro, president of the Baptist World Alliance. Side 1 records four numbers by George Beverly Shea with the congregation joining on two of them.

Know Your Neighbors, Read Baptist Advance

Good as it is to have personal ties with your neighbors of like faith, it is also good to know this historical background and present world work of the various Baptist denominations. A convenient book which provides up-to-date material about our Baptist neighbors and about our own denomination is **Baptist Advance**, which has been reviewed and advertised in this journal.

If you have read this book you can recommend it, as some of our leaders already have done, to Baptists who express an interest in our denomination. The ten-page section about Seventh Day Baptists is a good source of information about

early beginnings, mission to the frontier, publications, foreign missions, educational developments, ecumenical relations, Christian education coming of age, and organization of the Historical Society. Under the editorship of A. N. Rogers the following people contributed material: E. T. Harris, Sr., L. M. Maltby, Evalois St. John, and Rex Zwiebel.

Marriages

Gruver-Post.—At the Seventh Day Baptist Church, Alfred, N. Y., Sabbath, June 27, 1964, Curtis James Gruver of Charlevoix, Mich., son of Howard and Madeline Dykins Gruver, and Nancy Sue Post, Alfred, N. Y., daughter of Charles and Nancy Stone Post, were united in marriage. The Rev. Hurley S. Warren and the Rev. David S. Clarke officiated.

Van Horn-Ochs.—Jared Austin Herbert Van Horn, son of Mr. and Mrs. Elston Van Horn, Westerly, R. I., and Donna Mae Ochs, daughter of Mr. and Mrs. Kenneth Ochs, Milton, Wis., were united in marriage in the Milton Seventh Day Baptist Church on June 27, 1964. Pastor Elmo Fitz Randolph officiated.

The Van Horns will be at home in Milton.

Obituaries

Camenga.—Trudy, daughter of Cornelis and Mrs. Bosch, was born in Amsterdam, The Netherlands, Feb. 21, 1935, and died from injuries suffered in an automobile accident June 19, near Centralia, Ill., while en route to attend the meetings of the North Central Association at Stonefort, Ill.

Trudy's father was the lay pastor of the Amsterdam Seventh Day Baptist Church, where she was a member before coming to the United States. Trudy had been a leader of the Dutch Seventh Day Baptist young people.

On August 24, 1962, she was married to Justin Camenga in Amsterdam, and came to the United States with him in October of that year. Trudy was a trained nurse, receiving her training in Norway and Denmark. Since coming to the United States she had worked as a nurse in Wisconsin on several occasions.

By her radiant, enthusiastic personality, Trudy had won her way into the hearts of all who knew her. She was active in the life of the Milton church and served, with Justin, as sponsor for the high school youth fellowship.

Surviving her are her husband and baby son, Eric Peter, of Waunakee, Wis.; her parents; and two brothers, Hans and Theodore, of Amsterdam.

The funeral service was conducted in the Milton Seventh Day Baptist Church June 23, 1964, with Pastor Elmo Fitz Randolph officiating, assisted by the Rev. James L. Skaggs. Interment was in the Milton cemetery. —E.F.R.

Jesus Christ . . .

There is no other name under heaven given among men by which we must be saved. —Acts 4:12

The Sabbath Recorder

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Member of the Associated Church Press

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Proof of Faith

It may be true that we cannot prove the existence of the object of our faith, God. That is, we cannot employ the same methods of proof that we would use to substantiate things in some of the realms of science. We can, however, give adequate proof of the reality and power of our faith. We can give convincing proof of the sincerity of our profession in some very material ways.

Claiming that God means something to us and that Christ has redeemed us with His own blood we can support His work with our money — or at least with what the Bible calls His money, a tithe of what we possess. This we have heard many times and have recognized as right.

Most of us are faced with a few questions on which the Bible does not have perfectly clear answers. For instance, how shall we divide or designate those gifts which we say will prove our faith and our love? It would be hard to convince ourselves and others that we should give all to local church work or all to denominational program. We will have to settle in our own minds, not once for all, but from time to time just where to put our tithes and offerings, so that they will accomplish the greatest good and prove our faith. The amount and the specific designation of our gifts will show both the depth of our faith and the object of it. We must give more to some causes and less to others according to how we evaluate them in relation to the Great Commission, for example.

Right now it seems important to stress the major aspects of OWM, and our unified budget. God has given us tasks to perform as a people. Undoubtedly He has given us a much greater work than we have given ourselves by vote of the delegates at General Conference. We should remember that we have laid upon ourselves only that which we thought we could do on the basis of past giving. Who would dare say that this is all God would have us do?

Some of our leaders have taken this into consideration when they have suggested that we could meet a few of the urgent but unbudgeted calls this year if we would make an earnest effort to raise the budget in full in ten months instead of twelve. It is another way of saying

that we have a glorious opportunity to prove our faith. Very little time remains before those ten months come to a close (July 31).

The proof of increased devotion to the cause of taking our Gospel message to the whole world is not yet as convincing as it should be. Suppose we do not raise our OWM budget by the end of July. Suppose we bring the bulk of our proof of faith in August. The funds can still be used; God can still be honored and our faith vindicated. Let's do the best we can as the Lord leads us. Perhaps He will lead you and me to make contributions to special portions of the work, to a particular board or agency that we feel is doing or could do a great work for the Lord.

Serving Their Country

The men in dust-laden utility uniforms and all those who serve their country in the prescribed uniform of their branch, need to be remembered in prayer by the Christians in the communities from whence they come.

Your editor thinks more about this need every summer when he spends two weeks at Fort Dix, N. J., ministering in some measure to the needs of some eighteen companies of men undergoing their basic training. The men, volunteers and draftees, flow through several training regiments in a constant stream throughout the year. Some receive advanced training at this installation. It is rapidly losing the appearance of a temporary World War II camp and taking on the look of a modern permanent post with facilities comparable to a well-organized city of 35,000, with a constantly increasing number of brick housing developments, where growing families enjoy such security as is possible in military life.

Nearby and practically merged with Fort Dix is McGuire Air Force Base, which is host to important elements of the highly secret Strategic Air Command and handles a great deal of the transportation by air of service men and dependents going between the East Coast and Europe.

Since these two bases working closely together receive, train, and ship men, it is possible for one to observe here most of the problems and reactions of men

MEMORY TEXT

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Matt. 13: 44.

and their dependents in a brief space of time. On the basis of such observations, a chaplain, who comes to it somewhat as a visitor, feels that he should call on the folks back home to remember this large military segment of our society in daily prayer.

Some of us are thankful that we enjoy good health; we are seldom conscious of the large number of sick in our midst until an emergency causes us to visit the large modern hospital that has been functioning nearby. It is much the same with the military. In peacetime there are relatively few servicemen on the streets except in the vicinity of military bases. Few civic leaders are beating drums or calling attention to the needs of these young men, who often slip out of sight a few at a time and become almost forgotten men — or boys.

The newspapers give undue space to the criminal acts of a few civilian delinquents and leave practically unmentioned those military personnel whose training and supervision enables them to be the defenders of law and order at home and abroad. We must confess that as church people we easily drift with the ebb and flow of these tides of public opinion.

The serviceman home on leave quickly changes to civilian clothes, partly because he senses the indifference of the community. The pitfalls that beset the path of young recruits are not notably less in time of peace than in time of war. The unnatural barracks life of single men tends to erode their finer sensibilities which were not too securely settled by home and church. Some, indeed, find their spiritual life strengthened by true friendships and the faithful ministrations of chaplains who understand their problems and who do their utmost to reach those who have drifted away from the church.

JULY 20, 1964

What should the church do? It should work hard to overcome that temptation, "Out of sight, out of mind," to which we are quite prone. True enough, our major effort should be to reach and serve those who are near at hand. If we fail in this, we fail. To a certain extent we can hope and pray that someone else will minister to our absent church "children." But there are certain things that no other church or chaplain can do for those reared in our faith. Home ties are usually felt much more after leaving home than before. Thus the church, though distant, may have a greater opportunity to minister now than before. It must not become so absorbed in its daily routine of activities with those who remain at home that it forgets the needs of those away.

There is something else. Men in the service are likely to come to grips with reality. Line officers as well as medical officers and chaplains remind them of the possibility of death. The teenager hears about life insurance, making wills and similar subjects. He is not in the army more than a few days until he has to name his next of kin and his beneficiaries in case of death. He is cautioned about safety in very descriptive terms when he leaves the post.

With this background and the grimmer aspects of some of his training clearly impressed upon his mind by daily rehearsal he comes home. Perhaps he attends church. What does he find? Will he get the impression that neither the preacher nor the people are taking seriously the things that he now knows he should take seriously? This could happen. He looks for a saving Gospel that doesn't mince words, that recognizes sin and speaks of redemption, that puts time and eternity into proper perspective and focus. The service man may get the impression that his home church is primarily interested in its money-raising schemes, its little social get-togethers, or its complicated machinery. He may think he sees a general laxity of practicing its faith. Of course Private Jones will be wrong in making any such judgments. People and pastor would defend themselves. Prob-

ably the church has been drifting along this way for some time and he hadn't thought about it while he, too, was content to drift. It is he that has changed in wanting something more solid, more eternal. We can let him down; we can force him to accept us as we are; we can go on with the "business-as-usual" attitude; or we can sense this unsatisfied longing, make some changes, and rededicate ourselves to saving souls and bringing them to maturity in the nurture and admonition of the Lord.

Men in uniform are not the only ones facing reality and wondering if the church is pointing the way to God-given solutions of life's questions. But we can start praying for the men in uniform and then extend our prayers to include all the others. We can pray that the Holy Spirit will so work in their hearts that they will become stalwart men of God. Such praying will drop us to our knees in confession of our own shortcomings.

The Need Is Great

World Vision, the Christian relief agency founded by Dr. Bob Pierce, which supports 15,500 orphans in Korea, calls attention to the fact that the cost of living in that stricken land has trebled during the year. The economy of Indonesia where World Vision has been able to help much in the past has virtually collapsed.

CARE gives some figures on world needs for 1964. To provide for 11,000,000 needy people in thirty-nine countries will require \$7,000,000 in contributions. People are invited to "cast your bread upon the waters." A \$2 gift of vegetable seeds will provide 1,000 lbs. of a variety of vegetables at harvest time.

What does one do about a toothache in Afganistan where there are only three dentists for a population of 12,000,000? The country has only 400 doctors and 300 nurses. American doctors and nurses sent by MEDICO, a service of CARE, are helping to treat the sick and train local personnel for future service.

CHRIST IS THE ANSWER

Conference President's Corner



Dear Friends of the Faith:

I want to share with you some plans for special banquets and luncheons which will be held at the General Conference at Salem, W. Va., August 17-22. Please accept this as a personal invitation to attend those for which you are eligible and in which you are interested.

The usual banquets will be held at Conference. The Youth Banquet will be held on Tuesday evening with Naval W. Harley, one of the World Consultation delegates from Jamaica, as the speaker. Mr. G. Zijlstra, Netherlands delegate to the Consultation, will speak at the Men and Boys Banquet which will be held on Wednesday evening. At the banquet on Wednesday evening planned by the Women's Society the annual meeting of that society will be held and other women's work will be discussed. Attendance at the Women's Banquet will be limited to 200 persons because of the size of the room in which the meal will be served. The first 200 women to request tickets will be the lucky ones.

Three special noontime luncheons have been planned as follows: On Tuesday the Commission will meet with all pastors and other ministers of our denomination to discuss denominational concerns. Mr. Herbert Crouch, chairman of the Commission, is in charge of the program at the luncheon. On Wednesday noon Mr. Crouch will also be in charge of a program at a luncheon for all present and past members of the Commission of the Seventh Day Baptist General Conference.

The Thursday noon luncheon is planned for all Seventh Day Baptists who are interested in the progress of the ecumenical conversations which have been initiated with the American Baptist Convention. Dr. Wayne R. Rood, chairman of the Committee to Conduct Ecumenical Conversations, will be in charge of the program. We hope that many of you will want to be on hand for this special luncheon program.

Further announcement about places and costs of the special meals will be made through the General Committee in Salem, but it should be noted here that reservations will be required for all these special meals. These may be made at the time of registration at Conference or if registering late, reservations may be made by mail with Mrs. Alberta Bakker or Mrs. Mary Ann Lowther at Salem, West Virginia.

Sincerely yours and HIS,
C. Rex Burdick.

Search for Truth, a Science Film

Cathedral Films announces a new 30-minute, 16-millimeter film renting for \$14 which provides documentation of man's belief in God in light of scientific discovery and reinforcement for Christian belief in a world of science. It challenges the tendency of some educators to discount the creditability of belief in a creator God. It shows how the creative forces of God are evident in all aspects of the world today, and how all that we continue to discover in the scientific realm only points ever more surely to the world of a divine being in the universe.

Featured in this film are such outstanding scientists as Dr. Werner von Braun, director of the George C. Marshall Space Flight Center; Dr. Armond J. Hill, dean of Physical and Engineering Sciences, Brigham Young University; and Dr. Edward Conklin, biologist, Princeton University.

We have to choose between a culture religion and a religious culture.

— Theodore F. Adams,
former president of B.W.A.

Conference Sabbath Giving

By Harley D. Bond,
Executive Secretary

(Written prior to seeing the report of giving to the Our World Mission budget for the month of June which appears on the back page.)

While it is not impossible that the results of July giving, to be reported in August, will show the budget completed in ten months, it seems overly optimistic to assume that such will be the case. It is not improbable, however, that a generous response at the time of the Conference Sabbath offering to the Our World Mission will assure a completed budget when the Conference sessions close at Salem on August 22. This would allow the normal giving for the months of August and September to be used by the agencies as proposed by the Commission at its midwinter meeting. A generous offering by the churches and by those in attendance at General Conference can assure a completed budget in 10½ months. Since we are near enough to visualize the goal, a little extra push by everyone would assure its achievement. Will you help to see that the goal is reached?

During the week of July 5 letters went out to all church and fellowship treasurers. These carried forms to be used in reporting the Conference Sabbath giving to OWM. With the sessions of General Conference beginning on August 17 it would be desirable for churches to make their Conference Sabbath offerings on August 15. This will give opportunity for reporting to Gordon Sanford, Our World Mission treasurer, in time for him to report on Sabbath day, August 22. Such offerings should be reported by letter to Treasurer Gordon Sanford, c-o Seventh Day Baptist General Conference, Salem College, Salem W. Va. Should the offering not be made until the 22nd, wire or telephone Treasurer Sanford at the same address.

While it is said that you cannot legislate morals, it is also true that law is the one way civilized communities have found to make effective the moral will of the community. — NCC release relative to civil rights legislation.

Caves, Plateaus, and White-Water

By Melvin G. Nida

Those who come to West Virginia this summer and who have not traveled in the eastern part of our state will be richly rewarded if they will take time to visit some of the recreational areas that abound there. Folks who have visited only the western part of West Virginia tend to think of it as a land of sharply rolling hills and narrow valleys. But a surprise awaits them if they go east!

East of Rt. 219, which runs in a southeasterly direction through the state, is an area of real mountains with all the recreational facilities of a mountain area. The rugged beauty of the area will amaze you. This is the area that has been rightly called "The Switzerland of America."

The city of Elkins is the take-off point for the eastern West Virginia recreational areas and is the site of the offices of the Supervisor of the Monongahela National Forest. (Write there for more information.) The forest embraces about 1,700,000 acres of rugged forested highlands along the backbone of the Allegheny Mountains.

No charges are made for recreational facilities provided by the forest other than a \$1 National Forest stamp which must be added to state hunting and fishing licenses if one wishes to hunt or fish in the area. Cut firewood is available at most camping sites and there are tables, garbage cans, and privies.

Recreational facilities which many come miles to enjoy are the white-water streams, the tundra area of Dolly Sods, and the caverns of the Smoke Hole area. The white-water enthusiast can steer his canoe down some of the most famous white-water streams in the East. The spelunker comes to explore the numerous limestone caves, and the cold-weather enthusiast enjoys the strange beauty of Dolly Sods, the high plateau which takes the traveler into the far north more surely than a Walt Disney carousel. For all there are camping sites, hiking trails, and swimming areas.

Beauty of mountains, streams, lakes, plateaus, and caverns await the visitor

to eastern West Virginia. One does not need to travel thousands of miles over hot, tiring roads to find recreational adventure. It awaits you in West Virginia. Come and drink in some of the beauty of our state.

We ask only that you leave behind our flowers, our bushes, and the formations of our caverns. What has taken thousands of years to form can be destroyed in a few moments by thoughtless people mistakenly thinking that they can take beauty with them. What may be beautiful in its natural setting is ugly when displayed on a mantel or in a trophy room. What may be useful as a wrapper or a container is ugly when left in a setting of natural beauty — take these with you!

Tract Distribution A Ministry Not to Be Neglected

There is a temptation to neglect our tract ministry, but let us recognize it as a temptation to be resisted.

Printed tracts do not cry out the urgency of their distribution. They come in bundles; they are undated by their content; their message perhaps will keep until a more convenient time. This could, and often does, tempt us to the sin of procrastination. If we knew a friend was contemplating suicide we would do our best and do it at once. This is a very limited example, but even so there are far too many suicides completed because no one knew about the situation and no one was ready with the Christian solution to the problem. If we had all the statistics, we might well find that more people were talked out of suicide by a Gospel tract than by a friend or policeman on the window ledge. Tracts travel faster, stay longer, and are always ready. So say the people who have been helped by them.

It may well be objected that it is impossible to distribute enough tracts to be sure the right one is at the right place at the right time. Furthermore, we cannot devise a selective distribution plan that will avoid all waste and still supply the need. Does this excuse us from making the effort? Indeed it does not. Let us remember that tracts are distributed by

people who have two great loves — love for Christ, and love for the people for whom Christ died. Do we love Christ? We say we do. He tells us in His Word that we must prove it by keeping His commandments. The last one falling from His lips was the Great Commission, "Go ye and make disciples of all nations." We can go infinitely farther with His message by the faithful use of tracts.

Do we really love people? Whether we love just family and a few friends or love people distinguishes the Christian from the non-Christian. But how can we express this love, and how can we make it reach more people? By distributing helpful tracts. For those we love we give the best. To withhold good things from those we profess to love as followers of Christ is to falsify our profession of love and concern. To be sure, we cannot extend our love to all — the world is too big. Our temptation is to withdraw into our own little circle and to fail to develop the outgoing personality that ought to characterize the converted. Some people find many people receptive to kind words and well-selected tracts. Others with the same opportunity are like the priest and the Levite who "passed by on the other side" in the parable. Christ calls us to meet more needs and be better neighbors than we with our natural reticence and preoccupation are likely to do. Are we Christians? If we are, can we with a clear conscience fail to use the Bible and the many tracts available to us in winning others to Christ and leading them into the fullness of the will of God?

—Corresponding secretary of Tract Board.

Civil Rights

"No group of Christians has a greater responsibility in civil rights than Southern Baptists.

"Your people are part of the power structure in many communities of our land. The leaders of States and cities and towns are in your congregations and they sit there on your Board. Their attitudes are confirmed or changed by the sermons you preach and by the lessons you write and by the examples you set."

— President L. B. Johnson.

Where Do We Stand?

"As my Father has sent me, so send I you"

(John 20: 21)

By Rev. Joao F. Soren*
(Echoes from the Jubilee)

The world in which we live today is not the same world in which Adoniram Judson launched the modern Baptist missionary epoch one hundred and fifty years ago. Perhaps in no other equal period in history has there been such profound and widespread change, affecting all realms of life, as there has been in this last sesquicentury.

A changing world also affects our religious life in several ways. Those who are more closely connected with foreign mission enterprises will testify to the fact that changes which are occurring in many lands today require readjustments of methods, resources, and personnel, both on the mission fields as well as in the home bases, mission boards, and missionary societies.

Deep-rooted changes have deep-rooted effects. This fact lends a very serious significance to the effect of a changing world upon our spiritual life. In my country, new trends in political and sociological concepts, new theories concerning the state, government, property, social justice, and labor rights have forced Baptists into rethinking and restating our position in the light of the new philosophical and ideological concepts.

It must be admitted, unfortunately, that the swift current of changing trends often sweeps away the foundations of religious conviction and firmness. Radical and rationalistic modes of thought often make deep dents in the contexture of our theological thinking. Christian doctrine is

*Dr. Soren pastor of the First Baptist Church of Rio de Janeiro, a professor in the Baptist Seminary, was chosen as president of the Baptist World Alliance when it met in his city four years ago. Speaking in English rather than his native Portuguese, on Sunday morning, May 24, at the Baptist Jubilee in Atlantic City he gave a masterful, comprehensive appraisal of where Baptists stand today. Only portions of the message are reproduced here.

often tinted by so many different philosophical ingredients that it loses its own peculiar coloring of the Blood of the Lamb of God. It is not my contention that Baptists should be bound by rigid creeds and formal doctrinal confessions. Such tendency is decidedly non-baptistic. But neither should we be doctrinally amorphous, eclectic, and creedless to the point of no one, ourselves included, knowing exactly what we stand for. We do contend that to be a Baptist means to fly certain colors at high mast. We do have a stand, and that stand is the Word of God as revealed in the Christ of Calvary.

As the disciples were gathered in Jerusalem on the day of the Resurrection, the Lord appeared to them in order to dispel their doubts and fears. He addressed them with the blessing of His perfect peace, and forthwith commissioned them, saying, "As the Father has sent me, even so I send you."

These solemn words contain more than a mere formal command. Not only the auspicious fact of the resurrection itself instilled a new spiritual dynamic into the soul and life of those early Christians; the verbal instructions they received from the blessed lips of the Master also became a bedrock of solid foundation upon which a real and abiding faith might be built. They were given to them to the end that when the divine Shepherd departed the lonely sheep might not become easy prey to the wolves of doubt and despair.

As the risen Christ commissioned His disciples to go out into the world and witness, He also gave to them the content of their message and the groundwork for before a hostile, pagan world.

Christians in this changing world, yea Baptists in this generation of profound and ultra-rapid changes, oftentimes find themselves at a loss to state clearly and unhesitatingly exactly what they stand for.

I

The command, "As the Father has sent me, even so I send you" enhances the supreme lordship of Jesus Christ.

In these trenchant words our Lord points to the source of His lordship.

Jesus Christ is Lord because He proceeded from the Father. He is Lord because He is one with the Heavenly Father. He is Lord because He is the true bread that came down from heaven. He is Lord because He is the incarnate God Almighty, "for in Him the whole fulness of deity dwells bodily, and you have come to fullness of life in Him, who is the head of all rule and authority."

It leaves us speechless when so-called Christian theologians allege that His lordship is perhaps an eschatological halo woven through the centuries with the threads of accumulated tradition, myths, and theological subtleties. When the process of de-bunking the History of the Christian Religion strikes at the lordship of Jesus Christ as the Incarnate God, then it becomes the tool of the anti-Christ. It therein ceases to be a quest for truth, because it strikes at the foundation of all truth, the truth of the Living God as revealed in His only begotten Son.

The lordship of Jesus Christ comprises the entire universe. It is worth nothing that the New Testament is very clear and incisive in its teaching about the cosmic lordship of Jesus Christ. Not only the church and the elect belong to Christ, but the entire world is His. Matthew states very emphatically that Jesus holds and wields all power in the world. St. John proclaims Jesus as the Lamb of God that "taketh away the sin of the world." The Apostle Paul refers to the Christ as being pre-eminent in all things; that is, in the entire world. The prologue of the Gospel according to John states that "the world was made by him" and that He came to this world as one coming to that which was His own.

The New Testament view allows a reasonable and coherent interpretation of history. Human existence seems meaningless and chaotic without the sovereign lordship of God in Jesus Christ governing and molding all forces and events

toward the consummation of the divine purpose.

The recognition of the supreme lordship of Jesus Christ explains the heroic militancy and aggressiveness of apostolic Christianity.

As the early disciples grasped the significance of the triumphant Christ they acclaimed Him as Lord supreme. And as they saw Him and understood Him in the light of His revealed lordship and power over darkness and evil, this vision produced in them a mysterious and marvelous dynamism. There is no adequate explanation for the momentous and irresistible world-wide expansion of the first-century Christianity apart from the fact that those primitive followers of the Master of Galilee marched under the command of One whom they regarded as Lord supreme.

That "Name which is above every other name" was the inspiring banner which the early church unfurled as it advanced upon the citadels of sin and paganism. It proved its power to annihilate formidable foes. Its conquering, crusading spirit was indomitable and irresistible. It became a disturbing movement in the prevailing order of things. Paul and Silas were accused of connivance with those who were "upsetting the world." By their preaching they brought disturbance, fear, and alarm to those who were in the service of iniquity. They did not cater to public opinion. In fact they came into open collision with the powers of evil, of sin, of injustice, of superstition, even with governments, kings, and emperors. But they never flinched. "They subdued kingdoms, wrought righteousness, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

The vision and the consciousness of the lordship of the divine Master also produced in apostolic Christians the spirit of sacrifice and of unstinted devotion to the Lord of the Church. They came to realize that the spirit that permeates the

(Continued on page 13)

What Younger Churches Are Looking for in Missionaries

(Quoted from "Preparation of Missionaries in an Ecumenical Era" by Dr. James A. Scherer, and taken from "Occasional Bulletin," a publication of the Missionary Research Library, issue of February, 1964.)

Younger churches do not speak with one voice in expressing their view of what is needed in a missionary. Various points are mentioned by various spokesmen, and the needs of some receiving churches appear to differ from those of others. One can at best only paint a composite picture, recognizing that what is generally true does not necessarily fit every local situation. Because the foreign missionary has become an ecumenical person in our day and because his very selection and appointment is a matter of deep concern to receiving churches, it seems reasonable to sketch some of the qualities that have a special bearing upon missionary orientation and training. What are younger churches looking for in missionaries?

1. A person who comes in the form of a servant, as friend and co-worker, not as "boss" or master; not displacing the authority of the church, not frustrating its selfhood, not depriving Christians of their rights in the kingdom; one willing to be made of no reputation, to relate his vocation to the church as John the Baptist did to Christ ("He must increase, I must decrease").

A leader of missions wrote recently:

"Any planning by mission boards or their local representatives and any action by individual missionaries which results in a by-passing of the church on the spot, a doing for it what ought always to be done by and through it, is wrong. In all preparation of the missionary-to-be there is nothing more important than the decisive inculcation of this truth. If work can only be done at the cost of weakening the sense of responsibility in the indigenous church, then, until conditions are different, it is better that it should not be done at all. The overall object of Mission is never merely to get things done, institutions established, but to make it

possible for men and women to grow in responsible fellowship in Christ." Servanthood means a willingness to tolerate even mistakes and inefficiency (the attitude of non-paternalism) so that the true Church of Jesus Christ may take root in the soil.

2. A person who comes to engage in lifelong identification at a deep level, not in superficialities or externals but in things of the human spirit and in the common life; available to the younger church at all times, and wanted more for what he is than for what he can do; sought out and consulted as a trusted friend, always there in time of need, sharing the problems of witness in a common fellowship; an African church leader pleaded: "Leave your bones with us" — in some areas effective witness seems to depend on long-term identification, in others this appears less necessary.
3. A person who is himself an embodiment of the missionary vocation and by his presence a reminder of the Great Commission; he helps the church to go beyond itself and reach out into the world; at Willingen, younger churchmen complained of "missionaries coming to the younger churches with little or no evangelistic passion . . . the younger churches require foreign missionaries who go forth to preach the Gospel of Jesus Christ and not those who sit at administrators' desks": the functional uniqueness of the missionary calling must not be lost, due to an emphasis on interchurch aid.
4. A person who comes to "teach us how to live the Christian life . . . we have preachers to make fine sermons and teachers to lead Sunday School . . . what we want is someone to show us how to be a Christian in the home, at work, in society, in government, in industry, etc.," (words of an African laymen); the urgency of sending missionaries who embody the practical virtues of lay witness and obedience, viz. of applied Christianity.
5. A person with a genuine Christian vocation and with spiritual depth and maturity; dedication to the service of Jesus Christ and not to personal gain

or professional advancement; an example of patience, faith, hope, love and endurance; able to communicate these qualities to others by his example; models of pastoral and lay vocation in a day of rapid social change and the "revolution in rising expectations"; reliability and incorruptibility.

Seventh Day Baptist Missionary Personnel Needs

The Seventh Day Baptist Missionary Board is presently seeking missionary leadership as follows: a successor to the Rev. David Pearson who returns from Nyasaland on terminal furlough in the summer of 1965; a successor to the Rev. Leland Davis who is about midway through a term of five years' service in British Guiana and has requested release upon his return in January 1967; a possible successor to Courtland V. Davis within a few years. Mr. Davis' furlough is due in July 1965, but he has consented to continue as long as his health will permit. (Mr. and Mrs. Davis began services in July 1960.) Arrangements have been made whereby some financial assistance is offered the Davises to return to this country for annual visits between school terms, in lieu of a year of furlough.

Israel-Italy Ferry

The Somerfin Company's spanking new 7,000-ton ferry boat, the m.v. *Bilu*, began its regular run between Haifa and Rome on May 4. Accommodating 530 passengers and holding drive-on space for 120 cars, the *Bilu* represents a major innovation in popular tourism with its offer of a low one-price, one-class, serve-yourself sea voyage. Built in Belgium at a cost of over \$6 million, the ship provides weekly service between Europe and Israel and cuts down the traveling time by 25 per cent; the voyage takes less than three days in each direction.

The *Bilu* was designed specifically to cater to economy-minded tourists anxious to take their cars wherever they travel. Called a "floating motel," it drew 18,000 bookings even before the vessel made its trial run. — News from Israel.

Negro Church Is Burned

There is a Seventh Day Baptist fellowship in Hammond called the West Side Fellowship, pastored for some years by Adolph Showers. It is a member of the Louisiana Association which was organized a year or more ago with the advice and help of leaders of the Southwestern Association.

Ralph Hays, energetic young pastor of our Metairie (New Orleans) church writes for publication that on July 2, the church building (belonging to the Louisiana Association) was burned to the ground by persons unknown. The account says that a fire was set but was extinguished by the Hammond fire department. Three hours later another fire was set which destroyed the frame building. Says Mr. Hays, "This is the first we have had this type of 'non-violence' within the ranks of Seventh Day Baptists in the deep South." He goes on with the information, "The building was used by the civil education group every Wednesday night to meet the needs of the Negro area."



This loss leaves the congregation of Pastor Adolph Showers without a meeting place. It is the announced intention of the church group to meet in the home of the pastor until another building can be rented. No picture of the burned building is available. A photograph of the pastor may help readers to identify him and to pray for his flock as they bear this added burden. If any would care to write to the pastor of the burned church his address is P.O. Box 42, Hammond, La.

SABBATH SCHOOL LESSON

for August 1, 1964

God's Covenant with His People

Lesson Scripture: Ex. 19: 3-6a;

20: 1-4, 7-17.

Youth Work Activities

National officers of the Seventh Day Baptist Youth Fellowship will be elected at Youth Pre-Con Retreat at EvUnBreth Acres this year. Pastor Herbert Saunders will conduct the elections. The nominating committee, consisting of youth and advisors of the Western Association, has nominated two candidates for each office so that the youth attending Pre-Con can make a choice; of course, others may be nominated by the group.

David L. Sanford and David Wellman have been nominated for president. David S. will be a junior in Bolivar High School this fall. A member of the First Genesee Seventh Day Baptist Church, he is the son of Gordon Sanford, treasurer of Our World Mission budget.

David W. will be a junior in the North Tonawanda High School and a charter member of the Buffalo Seventh Day Baptist Church. He is the son of Marguerite Carpenter Wellman.

John Kenyon and Becky Butts have been nominated for vice-president. Becky will be a junior at Alfred-Almond High School this fall. She and John are both members of the First Alfred Seventh Day Baptist Church. The daughter of Stanley and Lydia Butts, she has many interests.

John will be a senior at Alfred-Almond High School. He is the son of Mr. and Mrs. Kenneth Kenyon.

Those nominated for secretary-treasurer are Wyn Parry and Gretchen Zwiebel. Wyn will be a junior at Alfred-Almond next year. She is a member of the First Alfred Seventh Day Baptist Church. She is the daughter of William and Nellie Bond Parry, and granddaughter of Dr. Ahva J. C. Bond.

Gretchen will be a sophomore at Alfred-Almond and a member of the Alfred Station Seventh Day Baptist Church. Her parents are Rex and Juanita Zwiebel.

Conference President C. Rex Burdick will install the elected officers at the youth banquet at General Conference.

At the last meeting of the Youth Work Committee of the board, June 28, it was reported that we are now printing 440 copies of the *Beacon*, and that there are

373 youth enrolled in the National SDBYF.

Dr. and Mrs. Melvin G. Nida, representing the Conference committee planning for General Conference, asked that a plan for regulation of youth activities at General Conference be approved with the Youth Work Committee helping to put the plan in motion.

The Exchange Camper plan was reported completed for this summer, but further discussion must be made regarding this program for next year. We hope that the methods and planning for this exchange can be discussed at the Campers Forum to be held at General Conference.

Attention was given to the selection of a youth field worker with action relegated to the board's secretary.

Herbert Saunders reported that Steven Rogers, Salem, W. Va., had agreed to represent the SDBYF at CoWoCo.

Southwestern Association

(Gleaned from the minutes)

The Association met with the Hammond, La., church in its seventy-third session June 18-21 with the theme, "The Reality of Christianity."

At the opening service on Thursday evening after a devotional period and a hymn sing, the president, Pastor C. Fred Kirtland, introduced the theme and the speaker of the evening, the Rev. Earl Deland who discussed some questions that must be answered by each one before he can effectively witness for Christ.

The first business meeting was on Friday morning, followed by a message by Paul V. Beebe, pastor of the Fouke, Ark., church, who stressed the fact that we are surrounded by people who are sending themselves to hell, unless we show concern for them and bring them to repentance and faith in Christ. The afternoon business meeting received and referred to the Petitions Committee four resolutions. The speaker of the afternoon was the Rev. Ralph Hays who emphasized the reality of Christianity by stressing the Christian's individual commitment to God.

Conference President C. Rex Burdick brought a message on Sabbath eve on "Christ in You, the Hope of Glory."

During the Sabbath morning worship service the Mayor of Hammond, John Morrison, gave an address of welcome. Pastor Kirtland was the preacher of the morning, pointing out that the reality of Christianity is shown by Christ's power in our individual lives. To have this power we must wholly dedicate our lives to Him.

Considered a highlight of the Association was the Sabbath afternoon Memorial Service held in Evergreen Cemetery in Hammond for two former pastors. The young people also participated in an afternoon service at which Pastor Marion Van Horn of Texarkana spoke from John 20 on "The Grace of God," the means by which He comes into a saving relationship with people.

Another reality, the reality of sin, was discussed in a sermon by Pastor Paul Osborn of Little Rock on the evening after the Sabbath. He remarked that if the Apostle Paul had fears of becoming a castaway, we too should be afraid of growing away from Christ.

The Association continued on Sunday with a fellowship breakfast and another business meeting. Attendance at the Association was widely representative but not large in total numbers. Visitors and delegates from other churches numbered thirty-one. Among them was the family of missionary Leon Lawton who were passing through, and Miss Linda Bingham who recently completed her work with the Board of Christian Education. In the closing service on Sunday evening as well as in the business meeting there were differences of opinion about the quality of leadership in Seventh Day Baptist churches but there seemed to be unanimity on the action taken, including the resolutions passed.

"A rich, satisfying life is lived only on a daily basis. Living one day at a time will simplify our life. It will help you concentrate your energy for the task at hand." — Jacob Samuel List, Long Island (N. Y.) *Graphic*.

Where Do We Stand?

(Continued from page 9)

whole scheme of redemption, the principle that underlies the atonement on the cross, are the spirit and the principle of sacrifice. Early Christians quickly came to the understanding that in order to perform the task that was given to them to perform in this world, they must also bear a cross. Through selflessness alone might they conquer a selfish world. . . . "If ye would be my disciples," says the Christ of Calvary, "deny yourselves, take up your cross, and follow me."

As we affirm our stand for the supreme lordship of Jesus Christ, is it not fitting that we ask ourselves if the present-day discipleship or the self-sacrificing Lord can pass the test of the authentic apostolic spirit of sacrifice?

Perhaps the lack of impetus and the shortage of power of Christianity in this generation originates from the loss of that historic trait of early Christianity, that is, its compelling spirit of sacrifice. Something of that consuming, incandescent, self-denying motivation of the apostolic church appears to have been lost along the way. We have become more self-saving than self-sacrificing. We have not been willing to become a crucified church in order to present, and to adequately represent before the world, the crucified Lord. We must sincerely admit that secular crusades and ideologies in the world today often outrank present-day Christianity in the attitudes and in the spirit of sacrifice. Some of them have apparently become even more effectively missionary than some Christian churches. It is no wonder that some of them seem to be outstripping the churches in the race for world conquest. It is high time that we be reminded again that Christian missions must be understood and undertaken in terms of Christian sacrifice.

II

The command, "As the Father has sent me, even so I send you," implies the fact that the followers of the Christ are a divinely commissioned people with a God-appointed task.

The Lord of the Church was the anointed One, that is, the appointed One.

He clearly understood and repeatedly stated the fact that He came to this world by divine appointment and for a definite purpose. . . . He was in the world because He was sent from on high. He came to perform a very definite task in this world. The messianic consciousness was something totally absorbing in Jesus our Lord. It became the polarizing center of His life. . . . He made every occurrence and every circumstance converge and contribute toward the purpose for which He came to this world.

It is His purpose that those who follow Him also have a mission consciousness. The failure of Israel of old was primarily the failure of its messianic consciousness.

The divine commission given to the New Israel, that is, the Church of Jesus Christ, is just as binding and as imperative as that which was given to Old Testament Israel. It is indeed a fundamental doctrine of the New Testament, and not a mere elective course in the discipleship of the Christ. Never was our Savior more explicit and incisive in language than when He commissioned His followers even as He was commissioned. Never did the words of the Lord of the Church ring with more authority than when He sent His disciples out into the world to propagate the Gospel of God's love unto salvation for all mankind. We decidedly have no choice in this matter once we accept the divine sovereignty of the Son of God as our Lord and Master.

But is not our mission consciousness also a matter of survival?

It is easy to surmise what would have been the fate of the early church, yea of Christianity itself, had not the first disciples been propelled by the momentum of their apostolic consciousness to witness and to preach the Kingdom of God unto the tribes and nations of the Graeco-Roman world.

Many churches in the course of history have had their candlestick removed, and their light has been put out, because, like the church in Ephesus, they allowed themselves to fall away from their first work, their first task, their first love.

If we are to survive as God's people in this world, such survival will not be ac-

complished by defensive warfare against the increasingly aggressive and combative power of evil and of sin.

What is the task of the Lord's Church in this world?

In the words of the Lord, "Even so I send you," is the substance of our God-given task as a divinely commissioned people. It has to do with that which the Christ was sent to do in this world. We are sent to implement that which He came for. This is the task for which the church exists. May we beware of the danger of being sidetracked into secondary, subsidiary, and subservient interests and activities, which, in some instances, have all but steered the church away from that course which was set by the Master Pilot who is the Head of the Church.

It was indeed a historic moment in the annals of the Baptist World Alliance, when the 10th Congress, meeting in Rio de Janeiro, Brazil, four years ago, voted unanimously for the "year of evangelism emphasis" in 1964. This means that during this year 26 million Baptists in almost 120 nations would be led to give priority to the main task of the church of Jesus Christ. In Latin America the general reaction to that momentous decision was generally expressed in such words as these: "Now the Baptist World Alliance is getting down to the main business." And what a blessing this is turning out to be! Baptists in Brazil, as they came to grips with the matter of evangelistic emphasis, concluded that they needed a whole year just for the preparation. A nation-wide evangelistic crusade is in the making to be launched in 1965. The movement is gripping the hearts of those 250,000 Brazilian Baptists as nothing ever has before.

Baptists of North America have had their heads and their hearts together as they planned for this historic sesquicentennial celebration. Has it not dawned upon you what might happen to this continent, yea, to the entire world, if these 20 million Baptists could work out a God-inspired plan whereby this immense potential could be polarized and mobilized into a united spiritual and denominational crusade to push out the frontiers of the

Lord's Kingdom even unto the ends of the earth? Is this not the appointed time for all Baptists in North America to knit again the threads of fraternal affinities and Christian solidarities into a closely woven texture of superb denominational co-operation toward the very purpose for which we exist as apostolic believers and New Testament churches?

Unto All the World

During the quarter ending May 31 there were 32,215 tracts sent out from denominational headquarters, according to the report given to the Tract Board at its July 12 meeting by the corresponding secretary. Of this number 9,170 were picked up by delegates and messengers of nation-wide Baptist denominations and conceivably carried back to the four corners of the nation for reference and study by those who wanted the information. In addition, some 1,400 copies of the *Sabbath Recorder*, special and regular issues, went the same way telling the story of Seventh Day Baptist work. Interesting as this very wide distribution is, it is not as world-wide as another report.

Nearly 3,000 tracts ordered by merchant seaman Roy Garrison in New York were sent to his San Francisco address in time for him to take them on a world cruise. Word received from Florence, Italy, June 29 from this man who has had amazing experiences through the years in the major seaports of the world distributing literature and gathering material for a Sabbath book, gives this account:

"The tracts, giving the Lord all the credit and glory, (with the exception of a few for bottles in the Mediterranean and Atlantic) have all been placed in sealed bottles and thrown overboard at sea, been placed in seamen clubs, USO's, Air Force clubs, YMCA's, YWCA's, non-Christian temples, synagogues, U. S. Information Service and various other libraries, and even placed in the Vatican at the framed foot of the statue of St. Peter, and in the Catacombs, and on the leaning tower of Pisa, etc. One at Singapore was spoken of over the radio as being picked up by a fisherman. They, with God's power, through Christ will bear fruit."

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — Our annual Sabbath School picnic was held May 24 at Ponce de Leon Inlet at low tide. A picnic lunch was served at noon followed by an afternoon of fishing, hiking, swimming, or just sitting around in beach chairs enjoying the refreshing ocean breezes. A count was not taken but a good number of our year-round residents were there.

On the weekend of June 13, our returning Jamaica missionaries, the Leon Lawton family, stayed in Daytona Beach, attended Sabbath services and at night showed slides of Jamaica and gave us an up-to-date report of our mission field.

A service of dedication for three infants was held on July 4. Darin Cushing, Michael Stearns, and Matthew Jacob were dedicated. With the "Firecracker 400" competing the same day at the International Speedway, we felt it wise to have a potluck dinner at noon and avoid getting involved in excessive traffic. We enjoyed the fellowship together, for we seldom get together during the summer months. At 2 p.m. the six attending Camp Joy gave their informal impressions of camp. Pastor Davis and Dr. Ruth Rogers, who was also a camp counselor, gave us highlights of Southeastern Association and camp. It was voted to come to Daytona Beach next year for the Association and we look forward to entertaining. Because of our geographic location, not many of us are afforded the opportunity to attend Association each year.

As previously announced in this column, the address for inquiries about the new Baptist Retirement Center was promised. It is Ridgecrest Retirement Villa, 1400 S. Nova Road, Daytona Beach, Fla.

— Correspondent.

We force young people to go to school, dangle before their eyes the opportunity to make big money by using acquired knowledge to exploit modern technological developments — and many of them wind up exploiting people instead. . . . Elevated status demands a humble life of sharing and self-denial. — Gerald C. Bond in Sulphur Springs Beacon.

**OUR WORLD MISSION
OWM Budget Receipts For June 1964**

	Treasurer's		Boards'	
	June	9 Mos.	9 Mos.	
Adams Center		\$ 555.60		
Albion	\$ 169.00	370.05		
Alfred, 1st	396.85	4,070.66		
Alfred, 2nd		1,546.81		
Associations & Groups	251.10	339.10	\$ 383.88	
Battle Creek	485.59	4,704.77	50.00	
Bay Area		325.00		
Berlin	86.84	1,004.01	77.62	
Boulder	52.70	417.46	35.00	
Brookfield, 1st	68.00	305.60		
Brookfield, 2nd		104.00	20.00	
Buffalo		340.00		
Chicago	92.50	897.50		
Daytona Beach		938.27	126.50	
Denver	124.15	1,017.32	25.00	
De Ruyter	68.00	318.25		
Dodge Center		907.73	5.00	
Farina	25.00	352.65		
Fouke		70.00		
Hammond	80.93	80.93		
Hebron, 1st	54.00	633.78		
Hopkinton, 1st	152.25	2,057.06		
Hopkinton, 2nd		101.38		
Houston		199.66		
Independence	178.75	839.85		
Individuals	10.00	336.00	1,820.23	
Irvington		1,200.00	200.00	
Jackson Center		250.00		
Kansas City	50.00	420.00		
Little Genesee	123.35	1,110.95		
Little Rock	37.00	252.50		
Los Angeles		2,440.00	15.00	
Los Angeles, Christ's		135.00		
Lost Creek		1,114.65		
Marlboro	811.23	2,557.21		
Memorial Fund		1,451.09	1,000.00	
Middle Island	37.00	283.00		
Milton		5,876.70	235.00	
Milton Junction	207.15	1,500.00		
New Auburn	83.39	448.19		
North Loup		858.40	440.92	
Nortonville		1,065.33	75.00	
Old Stone Fort	15.00	274.25		
Paint Rock		195.00		
Pawcatuck	478.75	4,637.35	197.50	
Plainfield	305.86	3,162.34		
Richburg	32.00	1,110.50		
Ritchie		289.00		
Riverside	843.02	3,686.11		
Roanoke		100.00		
Rockville	24.50	462.88		
Salem	200.00	1,746.50		
Salemville	19.30	244.41	6.00	
Schenectady	24.00	114.60		
Shiloh	742.69	5,222.91	10.00	
Texarkana		44.30		
Trustees of Gen. Conf.		101.45		
Verona		982.04		
Walworth	60.00	661.50		
Washington		221.50		
Washington People's	15.00	102.00		
Waterford	140.45	1,252.10		
White Cloud		503.36		
Yonah Mt.		65.00		
Budget	\$6,545.35	\$68,975.56	\$4,722.65	

JUNE DISBURSEMENTS

Board of Christian Education	\$ 502.58
Historical Society	40.15
Ministerial Retirement (Mem. Fund)	622.74
Ministerial Education	559.39
Missionary Society	2,724.25
Tract Society	785.44
Trustees of Gen. Conf.	63.67
Women's Society	161.41
World Fellowship & Service	77.97
General Conference	1,007.75
Total	\$6,545.36

SUMMARY

1963-1964 OWM Budget	\$100,510.00
Receipts for 9 months:	
OWM Treasurer	\$68,975.56
Boards	4,722.65
	73,698.21
Amount to be raised	\$ 26,811.79
Needed per month to raise budget by July 31	\$ 26,811.79
Percentage of (10 month) time elapsed	90%
Percentage of budget raised	73.32%
Gordon L. Sanford, Little Genesee, N. Y., OWM Treasurer.	
July 5, 1964	

The Sabbath Recorder



A Dry and Thirsty Land

Modern Jordan is part of the land of ancient Israel, a land which was described to the Egypt-enslaved Hebrews as flowing with milk and honey. It now supports a much smaller population than in Bible times because water conservation has not been practiced since those early times. It is estimated that one half of the annual twenty-inch rainfall is lost. At the present time Church World Service and other agencies are helping the Jordanians to excavate and repair the ancient reservoirs and aqueducts so that the land can again become productive. It is hoped that many will accept the "Water of Life" as hunger and thirst are reduced in this "dry and thirsty land."