### OUR WORLD MISSION

#### Statement of the Treasurer, August 31, 1960

#### BUDGET RECEIPTS

<table>
<thead>
<tr>
<th>Treasurer's</th>
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**Total:** $10,681.43 **Total:** $82,140.00 **Total:** $9,670.93

### TREASURER'S DISBURSEMENTS

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**Balance, August 31:** 9.46

### Non-Budget Gifts

| August Receipts | $6.00 |
| August Disbursements: | $6.00 |
| Salem College | $6.00 |

**SUMMARY**

- Current annual budget total Training: $1,088,022.00
- Treasurer's budget receipts Aug. mos.: $82,140.00
- Boards' budget receipts Aug. mos.: $9,670.93
- Remainder required in 1 month: $91,810.93
- Percentage of budget year elapsed: 94.97%
- Percentage of budget raised: 84.99%

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### OCTOBER 3, 1960

**The Sabbath Recorder**

**SABBATH SCHOOL TEACHER IN THE HOME**

Not all families are fully united in the Christian training that is the joint responsibility of parents and church. In such situations the Sabbath School teacher may have a better opportunity than any other church representative to enlist the enthusiastic participation of both father and mother. The wise visitor brings a careful selection of Christian literature.
Wayside Observations

The editor's wife remarked recently about an automobile surgeon who will develop the engine of a car. This has been done in Arkansas, and another trip two weeks later to West Virginia, that the front seat of the car was more familiar than the back seat because the surgeons had worked on it in the years to come. There are so many later influences that will affect the educational and spiritual growth of the child. However, it is very important that parents, for their influence continues strong through these early years of school! Children may be in their studies but parents cannot long get by under the examination of their children. One set of standards for the child and a lower one for the parents is soon detected and stored in memory for the teen age — the normal time for successful revolt against imposed authority.

We see other things as we travel the highways or watch the child at play on the sidewalks. In the middle of a busy city on a street where oak trees shadow comfortable homes and well-kept lawns, the small children carry their treasures in little express wagons just as they have done in other generations in country hamlets. There are treasures of the youngsters whose parents deny them little luxuries. One calls to us, "What do you think my mother will do if I got it?" Refreshing, isn’t it, that they really prefer the simple things that seem to come as a gift of God and can be had, like the manna of the wilderness, just for the asking. Perhaps we who are older have put a false value on expensive items.

What Senator Kennedy Told Houston Ministerial Association

The full text of Senator Kennedy’s address was given to the Catholic press. We here present a “summary” of his talk: "I believe in America where religious intolerance will some day end — where all churches are treated as equal — where every man has the same right to attend or not attend the church of his choice, where there is no Catholic vote, no anti-Catholic vote, no bloc voting of any kind."

Later in the address the presidential aspirant stated, "I do not speak for my church on public matters, and the church does not speak for me." These are bold words, and perhaps he can maintain the independence he now affirms. History, however, shows that the presidents, not presidents, who claimed independence and later had to bend their royal knees. Mr. Kennedy is reported to have said on another occasion, that if a person is to arise between the demands of his church and faithfulness to his duties as President he would resign his office rather than go against his oath of office — a statement that should please his church.

OCTOBER 3, 1960
There seems to be a considerable element in the Catholic Church in this country that sincerely believes that complete religious freedom for all denominations should exist. This "American" view is upheld by some bishops and theologians. The above quotations from Senator Kennedy may indicate that he holds this minority view. The editor of Crusader, the American Baptist newspaper comments that since the Roman Catholic Church has not yet decided what to do about this so-called American view, Candidate Kennedy can "for the present, at least, hold his announced position and remain within the fold of the Roman Church."

What can we hope for and pray for in regard to the executive leadership of our country in the next four years? We can pray that whoever holds the office will recognize his dependence upon God and his independence of any political, or economic, or church group, or any combination of groups seeking special favor or privilege.

**Day of Prayer Proclaimed**

Congress in 1952 passed a joint resolution providing that the President "shall set aside and proclaim a suitable day each year, other than Sunday, as a National Day of Prayer on which people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals." That day for 1960 is Wednesday, October 5. The proclamation has come to help us give the day the publicity it well deserves.

It is patriotic, and more than patriotic, to remember, as President Eisenhower requests us to remember: (1) that we have not deserved the abundant gifts of our Creator; (2) that our heritage calls us to be generous and responsible stewards in our own and among the kindred nations of the earth; (3) that in this time of testing we shall ever place our trust in the keeping of God's commandments...; (4) that as we lift our thankful hearts to Him we will see clearly the vision of the world that is meant to be... "A day other than Sunday," Congress said. Perhaps that stipulation was to counteract the tendency toward compressing all religious services on one day of the week. Witness what happens so frequently to Thanksgiving Day and Christmas regardless of one being a fixed day of the week and the other a stated day of the month. Religious leaders with scatter-gun technique aim at the nearest Sunday hoping that a few pellets will hit the designated day.

On the other hand, Congress and the President may be remembering that all Christians, whether Sunday observers or Sabbath observers — as well as Jews — should be able to unite in making a certain Wednesday a special day of prayer. Sabbath keepers would do well to commend Congressmen for this and make more of the day than they have in the past.

"Faith is the key to heaven but prayer unlocks the door." Unknown.

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**NAAMAN, THE LEPER**

By Don Sanford

One of the daily Bible Studies that challenged Conference delegates.

Naaman was a man of great stature. In 2 Kings 5 we read that he was a commander of the army of the king of Syria. He was a great man with his master and in high favor. He was a mighty man of valor. His victories were many — but he was leprous. What a terrific blow it must have been for him as he discovered that he had the dreaded disease of leprosy — a disease which reduced one to the status of an outcast. Even kings could be brought low by this scourge.

Perhaps he noticed a small white spot appearing on his skin, a spot which would not respond to any treatment that the court physician could prescribe. Then as that spot grew, he became more and more suspicious until against all his wishes he was forced to accept the knowledge that he had leprosy. Then followed a series of plans and organization to meet the emergency. As an officer, trained in logistics, he was better fitted to meet the emergency. Separate living quarters would have to be established. He would have to resign his command — his whole life would have to be changed. We can well imagine the confusion which set in upon his household.

But it was here that the hand of God may have entered into the picture. For it happened that in his household there was a slave girl from Israel, one who had been taken in one of the raids which the Syrians had made upon the small struggling nation to the south. In the disruption of the household she said to her mistress, "I wish that my master would let me go to the next of kin in Samaria; he would cure him of his leprosy."

We do not know with what confidence she accepted this message from the slave girl. Perhaps the lady of the house may have asked her, "Did he ever cure anyone before? Can you give me an example?" She perhaps would have to say, "No, I don't know any man, or woman, but I know that he can, for he is a prophet of God." But it was a ray of hope. At least it might be worth a try. So she told her husband, and Naaman in turn told the king that there might be hope, even yet.

**Diplomatic Channels**

The scene then turns to the diplomatic circles of the two nations. The king of Syria sent a letter to King Jehoram along with a present consisting of 20 silver bowls and 2000 shekels of silver in our money. The letter said: "When this letter reaches you, know that I have sent to you Naaman my servant, that you may cure him of his leprosy."

Here was a note which to Jehoram might seem as impossible as some of the diplomatic notes of Kissinger. As a subject king, under the domination or threat of Syria, he was obligated to comply with the request of the note. When he read the letter, he rent his clothes and said: "Am I God, to kill and to make alive, that this man sends word to me to cure a man of his leprosy? Only consider, and see how he is seeking a quartet with me."

Creating an international crisis by impossible demands is not a new method of diplomacy. It was apparently known in the Biblical days as well as in the time of our Summit Meetings and the United Nations councils. But we can dispense with the political aspect of this story for the main characters are not Jewish or the king of Syria but Naaman the leper and Elisha the prophet. And it is in the relationship of these two men that we find the real character of Naaman revealed.

There is a Prophet in Israel.

When Elisha heard that Naaman had come to be cured, and that the king had rent his clothes in anguish, he sent word to a servant of Naaman, "Get a new garment for him and send him to him "that he may know that there is a prophet in Israel."

So Naaman came with his horses and chariots and halted before the door of Elisha's house. Here we run into the unexpected, for instead of coming out to meet Naaman, Elisha sent a messenger out to Naaman to tell him to go and wash himself seven times in the River Jordan.

OCTOBER 3, 1960
It takes little imagination to sense the feeling of rebuff which Naaman must have felt—to have traveled over a considerable distance with a full company of men and six thousand talents of silver only to be told to go jump in the river, did not meet with his expectations.

It is here that the historian records the character of Naaman with this description: “But the man was angry, and went away, saying, ‘Behold I thought that he would surely come out to me, and stand, and call on the name of the Lord his God, and wave his hand over the place, and cure the leper. Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?’” So he turned and went away in a rage.” He lost his temper. He almost lost his chance to be restored like that of a little child. He was an ordinary man, as much as anyone could be familiar with the Japhetite, and would be relegated to the isolation of a social outcast.

Thus prompted by his servant, Naaman regained his senses and went to the Jordan in obedience to Elisha’s instructions. Still angry over the insult, and possibly doubt of his own hand, Naaman plodded doggedly on his hands and knees, if it would have done him any good. His attitude was like that of a little girl who said, “I’ll take my dolls and go home.”

Secondly, he was told to bathe in the River Jordan. If it had been in the upper Jordan, north of the Sea of Galilee, there might have been more point to it, but as the Jordan made its twisting way toward the Dead Sea, it became muddy and lacked the refreshing qualities of a fresh stream. The rivers of Damascus were far more healthy. Why come all the way from his home to bathe in the Jordan? Thus the episode was only extraordinary about the man. In fact, he was very ordinary, as much as any of us. Actually, up to this point, he reminds me of many Seventh Day Baptists I know who dare make a suggestion to Naaman. This was not at all the way he wanted with all of the fanfare of his position, then he wouldn’t have performed a great physical task. I imagine that he would have been willing to crawl all of the way if it would have been done in obedience to Elisha’s instructions. Perhaps he shared her religious faith. “My father,” he said, “if the prophet had commanded me to wash in some thing would you not have done it? How much rather, then, when he says to you, ‘Wash and be clean.’”

Naaman went prepared to give a great deal for the cure. He probably would have performed a great physical task. I imagine that he would have been willing to crawl and would have done it, without the Jordan, if it had been commanded. His dignity was hurt. His mission had now been accomplished. His pride was restored like that of a little child. He was healthy. Why come all the way from his home to bathe in the Jordan? Thus the episode was only extraordinary about the man. In fact, he was very ordinary, as much as any of us. Actually, up to this point, he reminds me of many Seventh Day Baptists I know who dare make a suggestion to Naaman. This was not at all the way he wanted with all of the fanfare of his position, then he wouldn’t have performed a great physical task. I imagine that he would have been willing to crawl all of the way if it would have been done in obedience to Elisha’s instructions. Perhaps he shared her religious faith. “My father,” he said, “if the prophet had commanded me to wash in some thing would you not have done it? How much rather, then, when he says to you, ‘Wash and be clean.’”

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On Sabbath morning the attendance was large, swelled with quite a number of visitors from the Verona church who had first suggested the journey. He was very ordinary, as much as anyone could be familiar with the Japhetite, and would be relegated to the isolation of a social outcast.

But if the story had ended here, it would never have been recorded and preserved. We would never had heard of Naaman, for up to this point there was nothing extraordinary about the man. In fact, he was very ordinary, as much as any of us. Actually, up to this point, he reminds me of many Seventh Day Baptists I know who dare make a suggestion to Naaman. This was not at all the way he wanted with all of the fanfare of his position, then he wouldn’t have performed a great physical task. I imagine that he would have been willing to crawl all of the way if it would have been done in obedience to Elisha’s instructions. Perhaps he shared her religious faith. “My father,” he said, “if the prophet had commanded me to wash in some thing would you not have done it? How much rather, then, when he says to you, ‘Wash and be clean.’”

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**Sec. 7: CX**

**SIOn**

**glory if we earnestly pray that He will physically run down it is difficult to think in institutions though they may be, still God preaching Christ crucified, our hope of God in carrying out the Great Commission to house our spirits. And they are closely tied to our personal devotion, daily prayer, and sacrifice giving, will cause Christ’s Gospel to reach many hearts in months to come.

### What were these steps?

1. The appointment of Pastor C. S. Lyons as field evangelist, placing him on full-time salary, and making him available to our churches. Because of the shortage of workers he will still serve half-time as pastor and will give half-time to the work of evangelism.

### 2. Time for employment; Eternity for enjoyment of life for battle; the next for the crown.

Our business is not so much to see what lies dimly in the distance, but to do what lies clearly at hand.

### OCTOBER 3, 1960

**CHRISTIAN EDUCATION** — See B. E. F. Zwiefel

**When Youth Week Is**

Youth Week is a nation-wide observance by Christian youth in the local church, including all who emphasize youth work and unity in Christ. It is a program of the denominations working together through the United Christian Youth Movement.

The eighteenth annual observance in 1961, January 29 to February 5, has as its theme, “Into All the World Together.” The week’s main purposes are: (1) to help young people realize their responsibility as churchmen and to help the church see the vital importance of its ministry to youth; (2) to strengthen the unity of Christian youth throughout the nation; and (3) to help challenge young people and through them, others, to realize and manifest their concern and responsibility for people and churches around the world.

The celebration may include Sabbath services of worship and various other meetings and projects during the week for both church and community. The local church’s observance is an opportunity for the young people to interpret the theme, youth concerns, and the UCYM to the congregation. The community observance should demonstrate the role of Christian young people as their concern extends into all the world.

Youth Week may easily be adapted to the needs and abilities of any church and community. It is a good project to help establish a UCYM Council where one does not exist. It is equally effective in strengthening the well-established council.

Many of our Seventh Day Baptist Youth Fellowships celebrate Youth Week using material from Christian Endeavor. We do not attempt to prescribe the material that is used.

We will have on hand Youth Week kits which can be ordered from our office for Youth Week, 1961. They must be ordered early. They cost $1.00. In the kit is enough material for complete activity of every SDBYF for the week. Order now, if you want one, from the Seventh Day Baptist Board of Christian Education, Box 13, Alfred Station, N. Y.
Neaman, The Leper

(Continued from page 6)

must be restored in the community. What joy he might have even said, "All of this and it didn't cost me a cent."

SPIRITUAL AS WELL AS PHYSICAL CURE

We might have expected Naaman to return immediately to Damascus like the leper who came to Jesus, but his physical cure brought with it a spiritual cure. The rage which he showed previously was now gone so he returned to Elisha, that man of God, to give his thanks. But more than this, he recognized that it was God who had effected his cure.

"Behold I know that there is no God in all the earth but in Israel, so accept now a present from your servant." When Elisha refused payment, Naaman made a rather peculiar request. In fact, he made two requests. First he asked for two mules' burden of earth, "for henceforth your servant will not offer burnt offering or sacrifice to any god but the Lord." In other words, he wanted to return to his home. He had his own god and by taking enough earth to his home he could worship God. Here he made two requests. First he asked for earth which he could worship God. Here is reflected the age-old idea that each land had its own god and by taking enough earth to his home he could worship God with. How silly this seems to us. Yet there are among us who want certain things to remind them of worship in which they can kneel on or kneel before. We have them in our times.

The second request was for permission to go into the House of Rimmon with his king and be able to support him without having it as part of worship of this pagan God. This request might be similar to some of us who are called upon to supply in Sunday activities. Can we do so without appearing to sanction that day? Elisha granted unto Naaman that privilege.

Thus we have the return of Naaman back to his home. He left Syria a leper — he returned healthy.

Lessons for Today

There is much in this story to hold our interest. There is the place of the two servants who dared to suggest that the prophet of Israel was able to cure Naaman. Aliens in a foreign land can witness to God. Then there is the place of Elisha in the story.

We might consider the healing itself. What happened? Was it by the faith of Elisha? Was it the act of washing? Like any miracle, we are not able to come to any conclusive answer. God moves in mysterious ways. His wonders to behold. But in the experience of Naaman we can find many examples of contemporary action. We can relive our own experiences and see our own weaknesses reflected in his life.

For who is there among us who has not come to the horrible realization at one time or another that there is something wrong with us? We trust that we never had leprosy or a similar dread disease of the body, but there are so many areas of the spirit which affect us similarly. We are told that there is a prophet of God in Israel who can give us help. For Naaman it was through the prophet Elisha. For us it is through our Lord. So either in faith, or perhaps in desperation — we are not altogether sure which it is sometimes — we may set off on our journey in quest of God for healing. We may go through the proper diplomatic channels. We may go to church as a last resort or put in a little extra for Our World Mission. And what do we find there? Sometimes those of us who are in the church, even if the church, may feel as helpless as King Jehoram did: "Am I God, to kill and make alive, that this man sends me word to cure a man of leprosy?"

Can we in the church perform miracles upon the sin-sick world which comes to our door? If we have no more to offer than Jehoram did, then we, too, had better rend our clothes and put on sackcloth.

But there was in Israel a prophet of God — Elisha. And there is in our church not just a prophet, but the very Son of...
God. And in Him there is help. In Him there is a cure. So we turn our steps toward Him. We may learn of His presence through our Sabbath School. We may hear of Him in the worship service. We may read of Him in the Bible, in our general reading.

Here is the point where many people fail in their quest for spiritual healing and peace. And until we learn to accept the simple formula of the early church: "Repent, and be baptized everyone of you in the name of Jesus Christ." There are not so many waters in our modern world that lie outside Israel? Are there not philosophies and ideas which are more beautiful and inspiring?

Certainly in our enlightened society we can find a new code of ethics. Since man has been able to unlock the secrets of the atom, venture out into the realm of outer space with his missiles and satellites (soon perhaps man himself), the old ideas and theologies of ancient times and of our fathers no longer apply. Many people seem to think this is the case.

Various political theories have been tried to cure the leprosy which was eating away at man's life. Even Communism has for its supposed end a utopian society.

Psychology has offered avenues of escape and we should never belittle the tremendous good which it has done. But any system of cure for our ills which does not find its origin within God will be ineffectual.

We may here in General Conference come forth, with our programs for advance. We may proceed with certain goals and major emphases; unless they be of God they will avail nothing. But assuming that these plans are God inspired, for certainly they have come out of prayerful consideration, they have come to us by manner be prophets of God in America and in our own denomination. But the effectiveness of these plans may well depend on the manner in which we receive them. We may become angry and turn away because it isn't what we expected. This was Naaman's first reaction to Elisha. We may go part way expecting a miracle. Elisha's reaction to Elisha. We may go part way expecting a miracle. Elisha's reaction to Naaman was correct because he was trained in Christian Journalism. This is the denominated field for Seventh Day Bap­tists, but the need is apparent. Think of the writers who are needed to carry on the publications our denomination already has, such as the Helping Hand, Junior Quarterly, Sabbath Recorder, Sabbath Visitor, and Mission Notes, in addition to many associational and local publications.

The Mary Maxson Fund will be used to provide scholarships for people of our denomination who are talented and definitely interested in special training along this line. For two years we have offered to send editors of our publications to Christian Writers' conferences. Several have been able to attend. Now we wish to concentrate on new talent. This is an opportunity to improve your writing technique and to survey the field in the field of religious writing in Christian Writers' conferences or on a college campus. You are needed to help us.

The Mary Maxson Fund will be used to support the special training of our writers who are needed to help us.

**Women's Work — Mrs. A. Russell Hanson**

**Mary Maxson Journalism Scholarship**

In deciding the use of the gift of nearly $3,000 from the Mary Maxson estate in Walworth, Wis., the Women's Board decided to use the money to meet our denominational need for people who are trained in Christian Journalism. This is a new field for Seventh Day Bap­tists, but the need is apparent. Think of the writers who are needed to carry on the publications our denomination already has, such as the Helping Hand, Junior Quarterly, Sabbath Recorder, Sabbath Visitor, and Mission Notes, in addition to many associational and local publications.

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The Mary Maxson Fund will be used to support the special training of our writers who are needed to help us.

**Administration of the Mary Maxson Christian Journalism Scholarship**

1. The granting of the Journalism Scholarship will be under the jurisdiction of the Women's Board committee.

2. The Judging Committee would consist of three persons who are qualified in this field.

3. Their decision would be sent to the chairman of the Women's Board com­mittee.

4. The scholarship would be available to promising beginners or for a refresher course to those already having some experience.

**October 3, 1960**
Our little endeavor, world-wide and interdenominational, of new sections of Mexico, the United States, and personal and corporate self-seeking. It is beget by the professional, the volunteer, the light of the world, and undue pressure or intimidation is used - subtly or openly - to cajolery, bribery, or intimidation is used - subtly or openly - to bring about conversion. It also mentions "comparing the ideal of our own church with the actual achievement of another" and personal and corporate self-seeking.

At the Buck Hill Falls meeting of the U.S. Conference of the WCC the trends of the Council came up for consideration. It is reported to have engaged in lively discussion of whether the World Council is beset by tensions between "the new, the volunteer, the unorthodox" and "the old, the professional, the orthodox". The Rev. Walter D. Wagoner, Princeton, N.J., commented that the World Council is becoming "more institutionalized, more settled in its ways" and that the spirit of the ecumenical movement is "more and more expressed in certain regularized forms."

World Christian Endeavor

More than 1,000 Christian Endeavorers participated in the third Pacific Area Conference of the World's Christian Endeavor Union in Mexico City August 17-20. The theme of the gathering was "Christ, the Light of the World." Delegates were present from the United States, Canada, Guatemala, Japan, Australia, New Zealand, Costa Rica, and all sections of Mexico.

In the keynote address Dr. Daniel A. Poling of New York City, president of the World's Union, said: "Christian Endeavor is world-wide and interdenominational since its organization nearly 80 years ago, has enrolled uncounted millions of young people of all races, colors, tongues, and social conditions. It is and always has been deeply evangelical, purposefully missionary and evangelistic, and completely loyal to Jesus Christ as Lord and Savior. In this World Conference of Christian Endeavor we commit ourselves in joyful allegiance to Christ, the Light of the World, and pledge ourselves again and anew to go back to our countries and churches to make Him King over all," Dr. Poling concluded.

Billy Graham Comes to New York for New Crusade

The Rev. Dr. Billy Graham begins a new evangelistic crusade in Madison Square Garden, New York City, September 7. The Protestant Council of the city is sponsor.

Concerning the campaign, Dr. Graham says: "Humanly speaking, New York is the most unlikely city in the Western Hemisphere for successful evangelism - not that its sins are more scarlet than any other city in the world, but that it is any more odious than most other cities, but due largely to its heterogeneous make-up. In New York there are more Italians than in Rome, more Irish than in Dublin, more Germans than in Berlin, and more Puerto Ricans than in San Juan. Several hundred Spanish-speaking churches have invited us to conduct a crusade specifically designed to reach the vast Spanish population, which numbers one million. To multiplied thousands of these people, the words 'revival,' 'evangelism,' or 'gospel,' have no specific meaning; yet deep within their hearts are the same yearnings, the same longings, and the same hunger for fellowship with God that exists in the hearts of people everywhere. In spite of the unique problems we face, we are going by faith because we are convinced of the great spiritual need." - W. W. Reid.

SABBATH SCHOOL LESSON

for October 15, 1960

Our Trust Is in God

Lesson Scripture: Psalm 121

THE SABBATH RECORDER

OCTOBER 3, 1960
Northern Association at White Cloud

The fall meeting of the Northern Association will meet with the White Cloud, Mich., church, October 7, 8, 9, using the general theme of Christian Citizenship. The Rev. Rex Zwibel of the Board of Christian Education at Alfred will be the Sabbath morning speaker. Services begin at 8 p.m. on Friday evening, 10 o'clock Sabbath morning, and 2 in the afternoon.

"Citizens of Two Worlds" is the wording of the theme. The emphasis will be on church-state relations. Of special interest to many will be a men's sing, a youth program, and a youth party.

Accessions

Los Angeles, Calif.

By letter:

Leonard, Mrs. Alta
Rasmussen, Stanley
Rasmussen, Mrs. Stanley (Theona)

Deaths

Crandall. - A son, Gregory Dean, was born September 8, 1960, to Mr. and Mrs. Stanley Crandall of Farina, Ill.


Kilts. - A son, Karl Gordon, to Mr. and Mrs. Gordon Kilts of the Schenectady church on July 26, 1960.

Marriages

Barber-West. - James H. Barber, son of Mr. and Mrs. Hiram W. Barber, Jr., of Westerny, R. I., was united in marriage with Ruby E. West, daughter of Mr. and Mrs. Earl W. West of North Stonington, Conn., on July 16, 1960, in the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. The service was conducted by the Rev. Ralph W. Cruzan, pastor.

Baird. - Max Clarke, daughter of the late Henry and Katherine Curtiss Clarke, was born at Waterville, N. Y., August 5, 1870, and died at the Oneida City Hospital, Oneida, N. Y., May 16, 1960.

In her youth she became a member of the First Brookfield Seventh Day Baptist Church at Leonardsville, N. Y. Though continuing her membership at Leonardsville, she has considered Verona her church home during the many years that she has resided here.

Survivors include a stepdaughter, Mrs. William Willett, Carsonsville, Mich.; a sister, Mrs. Florence Stukely, Oneida; twelve grandchildren, and several nephews and nieces.

Memorial services were conducted by her pastor, the Rev. C. Rex Burdick, Interment was in the New Union Cemetery, Verona Mills.

—C. R. B.

Hiscox. - Flora Langworthy, daughter of the late George N. and Mary Langworthy, was united in marriage with Charles W. Hiscox of New York City, on September 16, 1960, at the age of 85 years.

Funeral services were conducted from the Weigand Funeral Home, Baldwin, L. I., September 17. The Rev. Edgar Wheeler conducted the committal service at River Bend Cemetery, Westerly, R. I., on September 17. —E. C.

Warner. - Vie Newey, daughter of the late Arthur G. and Lois Hustead Newey, was born in the town of Verona, N. Y., March 4, 1873, and died July 19, 1960, at the home of her son, Stanley, with whom she had resided many years.

Besides her son she is survived by two daughters, Mildred (Mrs. Allen Lennon) and Bula (Mrs. Claude Sholtz); two sisters, Mrs. Irving Williams and Mrs. Chester Stone, all of near Verona; twelve grandchildren; thirty great grandchildren, and one great-great grandchild.

All her life she has been a faithful and active member of the Verona Seventh Day Baptist Church and for thirty-one years she has served her church as a deaconess. She was among the first group of deaconesses to be elected and ordained by the Verona church.

Memorial services were held at the church with her pastor, the Rev. C. Rex Burdick, officiating. Burial was at the New Union Cemetery, Verona Mills.

—C. R. B.

“People Had a Mind to Work” (Neh. 4: 6).

Under the enthusiastic leadership of a layman, the people wrought with their hands in Jerusalem a new house of prayer in the days of Nehemiah. In much the same way a church and parsonage have taken shape in an empty field between two streets in the city of Schenectady — remarkable achievement.