**OUR WORLD MISSION**

Statement of the Treasurer, June 30, 1960

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<th>Treasurer's Disbursements</th>
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**JULY 25, 1960**

**The Sabbath Recorder**

Wonderful as press cameras are, they cannot reproduce in printable form a picture of 30,000 Baptists seated in a circular auditorium on the opening afternoon of the 10th World Congress. Television and movie cameras were on hand to sweep around the circle and tape recorders would reproduce the Christ-glorying songs of the 3,000-voice choir in the center of this picture. All the Baptists of the world, including the Seventh Day Baptist General Conference, could feel that they were represented here from June 26 to July 3.
The Sabbath Recorder

Sunrise Prayer of Kingston Conference

Our American Conference, old as it is, may have something to learn from its younger and far-flung Jamaican counterpart. We might learn something from the attention to detail in business, from their manifest Christian spirit in the midst of difficulties relating to earning members and leaders. Certainly we could learn something about zeal in prayer at early hours in the morning.

The 5:30 devotional "quiet hour" service apparently did not seem too early for the 30 or more delegates who attended the first such service. Neither did it seem too long to continue the service for an hour until 7:30 on one morning. Indeed, the bell had been rung to cut off the earnest praying at the appointed time. It was praying for personal power in life, praying for the Conference and Seventh Day Baptists throughout the island. But the meeting was not all prayer, not all emotion; it was also thoughtful exposition and application of Scripture—not to mention hymn-singing. The voices could be raised. Thus they pray in the presence of the Lord out of her rich and joyful years of experience and service. (She did get a chance to pray in public the next morning.) On one occasion two people started praying at the same time without intending to do so. Those in front joined with one, and those in the rear prayed with the other farther back.

Unlike American Conference prayer meetings, almost none of the pastors preached a "quiet hour" in a moment in which their voices could be raised. Thus they pray in Jamaica as the day dawns. The number at prayer meeting was very close to the number at the breakfast table. We can learn from them.

August Issues

The statement always carried in the masthead that two August issues are omitted each year may not be sufficient to alert all libraries, readers, and correspondents. The secretary of the Women's Board of the island which had met just before Conference began. The economic problems and other seemingly insurmountable difficulties of the participants of the prayer meeting were not all evident in this soul-stirring public meeting.

How do the people pray? Language suitable to convey the spirit and the life thrill of such a meeting fails us. With

shame we recognize this difficulty in reporting. There is no reason why there should not carry a greater familiarity with and desire for what these good brethren and sisters experience.

The editor felt it his duty to observe in prayerful attitude the spontaneity of prayer. Prayer was broken up into short periods of difficult praying. Some of those who had not prayed in the previous period stood following the hymn to indicate their desire to pray. One of the old Bible workers remained on her feet but other younger people, not noticing her, were so quick in following each other in fervent prayer that the elderly lady finally had to sit down, and the period was brought to a close without an opportunity being given her of imploring the Lord out of her rich and joyful years of experience and service. (She did get a chance to pray in public the next morning.) On one occasion two people started praying at the same time without intending to do so. Those in front joined with one, and those in the rear prayed with the other farther back.

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Around the World in Eight Days

A popular motion picture, "Around the World in Eighty Days," depicts a fantasy story of exciting, hiliarious experiences of world travel in the 1870s. Those who attended the Baptist World Congress recently held at Rio de Janeiro, Brazil, had the opportunity, it might be said, of traveling the world in eight days, indeed every day, for there were assembled in one place Baptist representatives from 67 countries of the world and it was possible to talk with many of them in one lunch hour and with most of them in the period of the eight days of the World Congress. Exciting travel? Yes! Fantastic? No! Hilarious? If the joy of sharing the many elements of Christian faith and experience can be termed hilarious, the answer would be yes. At least it was joyful, and perhaps your editor can in some measure help the reader to travel around the world in the time it takes to read these paragraphs.

Where shall we start our journey? There is the interdenominational group in Australia. A considerable delegation started from there by ship months before the World Congress began, and toured many countries en route, but at Rio they were neighbors of all the rest of us with whom we could, of course, communicate easily.

The people of the Far East were our almost daily companions. It was privilege to travel more than 5,000 miles with the Rev. Roland Ching, of the Taipie Baptist Church who is the head of Baptist work in Formosa. Farther to the east, the Rev. D. H. Long who resided in Formosa, had just joined his country. We could have daily Christian fellowship with Taipan and with one that Dr. Lao Chi Pung of Hong Kong who resided in a given August will be left out. That is determined by the number of months (five again this year) and the relation of publishing dates to the sessions of General Conference. It is expected that there will be no Recorders under the dates of August 8 and 22, 1960. The deadlines for material for the issue of August 15 will be Thursday, August 4.

JULY 25, 1960
Sunday, July 25, 1960

President’s Message

GENERAL CONFERENCE — 1960

The afternoons of Tuesday, Wednesday, and Thursday at Conference will be given over to presentations related to the “Seventh Day Baptist Program for Advance.”

Tuesday afternoon, the Rev. Alton L. Whiting will present a program of what the Advance Program has accomplished and is accomplishing among us. This varied presentation will thrill us with the things that some of our churches are doing under God.

For Wednesday afternoon, the Rev. C. Rex Burdick is planning a presentation of the study emphasis of our Program for Advance. During this year our churches have been urged to emphasize a study of beliefs and a study of their Biblical foundations. Since this is a continuing emphasis, and our need for knowledge and understanding is great, a large part of the afternoon will be spent in small demonstration groups where we can experiment with techniques of study.

On Thursday afternoon, the Rev. Kenneth E. Smith will lead us in a look ahead. The Past Year, as adopted last year, is of five years’ duration. One year is almost over; there are four years ahead. This afternoon session will be aimed at the financing of Advance, as it is planned for our future benefit and labor. It will give us details of the Program for Advance, Year II.

At the heart of our denominational and local church work lie two major emphases:

1. We must evangelize. We must teach out and become instruments by which men are won to Jesus Christ.

2. We must worship and study and work so that we and our fellowship may grow in understanding and in the likeness of Jesus Christ. These two emphases are mutually inter-dependent. They form the continuing spring from which flow the detailed plans for Advance.

Plan to attend these sessions and become aware of some of the great possibilities that God has offered us.

THE SABBATH RECORDER
Wine, associate general secretary for the churches to bear witness to Jesus. 

family of nations, and race relations and supporters of Communism. James 
crescence, leaving the fundamental prob­
lems unresolved - the eternal requirement 
ters of the land, of being 

It was reported that considerable time, effort, and expense were involved in the refuting of the charges against the council, and also against the churches and minis­
ters of the land, of being influenced by 
and supporters of Communism. James 
Wine, associate general secretary for in­
terpretation, felt that harm had been done to the whole institution of religion on the part of the council and the churches, who were "purveyors of half-truths, perverters of facts." He claimed a temporary victory for the council, but closed his report by saying, "I feel that we removed an ex­
cess, leaving the fundamental prob­lem unresolved — the eternal requirement for the churches to bear witness to Jesus Christ as Savior or fool, come good times or hard — and to remain on the positive offensive, but with the highest sense of responsibility, in discharging this obligation.

A Special Study Commission on the Role of Radio, Television and Films in Religion recommended self-criticism and regulation rather than censorship to the mass media industry in a 4,500-word statement presented to the council. The report will be referred to the churches for study.

"The effect of the mass media is of in­escapable concern to all Christian churches and Christian people," the study commis­sion affirmed, pointing out that mass media does much "to expand man's hori­zons," while at the same time, "the po­tential of these media for good is balanced by a disturbing potential for the degra­dation of man. The image of man that comes through in all these media is often poles apart from the Christian understanding of man and his purpose." For a more con­structive use, "the churches should employ the mass media to illuminate the major thrusts of the Gospel, to lift the moral standards of the world which the Christian community understands to be imperative.

Dr. Norris Wilson reported through the Department of Church World Service that $6,500 in cash, 1,500 blankets, 115,000 pounds of clothing, and $15,000 in air­lifed medical supplies were rushed to stricken Chile. In addition, $10,000 worth of vitamins and antibiotics were donated by a pharmaceutical company and 80,000 pounds of food were diverted to Chile from the regular Share Our Surplus pro­gram.

The Department of the Church and Economic Life presented a pronounce­ment urging international cooperation in the use of nuclear energy for peaceful purposes. "Nuclear energy is a gift from God to the whole human race, and not a prize to be used by one nation-state to dominate other na­tion-states.

"The unlocking of the atom provides man a new dimension of energy with

Statement of Belief
By Eugene Fatao
(Continued from last week)

Man
I believe that man was created by God in His own image (Gen. 1:27). As the cre­ature of God the Creator, man is finite and mortal, like any other mere creature and belongs to the order of nature; but he bears the image of God and thereby to fall into contradiction with his fellow men, with himself, and with the world. Man has misused the great powers with which God has endowed him so that he dishonors his Maker instead of glorifying Him, hates and oppresses his fellow men instead of loving and serving them, is inwardly at war with himself, and becomes the slave of those natural and temporal forces he was meant to dominate. So long as man remains in this condition, he remains under the condemnation of God and His Judge.

I believe that man is in a "fourfold state." He is in a state of "integrity" as created, a state of "corruption" as fallen into sin, a state of "grace" as a member of the New Creation, a state of restored humanity, and a state of "glory" through which he moves in faith and hope with occasional foretastes of coming triumph.

Sin and Salvation
I believe that sin is anything which does not conform to the character and will of God. Sin is a state of imperfection which we all have. Perfection lies beyond us. We can never attain perfection as long as we are "selfish natured" beings. Paul wrote to the Roman Church these words, "All have sinned and fallen short of the glory of God." I be­lieve that man should not be contented with his state of sin but should continually strive to overcome the evil forces which tend to invade his life.

I believe that salvation from sin and death can be obtained through repentance of the individual as he seeks to maintain faith in Christ as Savior. Salvation is a gift of God by redeeming love centered in the atoning death of Christ on the Cross.

I believe that man is in need of salva­tion because he is at odds with himself and his fellow man, he is a prisoner of the power of evil, and he is alienated from God. If Christ is the universal Savior, his saving work must at least make an inward change in man, free him from his external bondage, and reconcile him with God's holiness. I believe that salvation is possible through Jesus Christ because of the life He led, His death, and His resurrection.

The Sabbath
I believe that the seventh day of the week is the Sabbath and that it should be kept as a day of rest and worship. The Sabbath means more to me than just a day to cease from everyday activities. It is a day that God has given to me as a tool to aid me in turning my thoughts solely to Him.

I believe that from the beginning of time the Sabbath has been an intricate part of society. I believe that it should be kept not because of tradition but because it was given to man by God. "The Sabbath was made for man and not man for the sab­bath." The teachings of the Scriptures are clear on this subject and the record of the early Christian Church leaves no doubt in my mind that this is the day which was given to us as a symbol of God's presence in time.

Eternal Life
"I believe that Jesus Christ rose from the dead physically with the Father and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, is the gift of God to the redeemed, (Northwest Seventh Day Baptist Statement of Beliefs).

The Church
I believe that the Church of God is the whole company of believers who believe that God is the creator and sustainer of this universe; that Jesus Christ is the Son of God and the Head of the Church; and that all who are born again are members.
I believe that the local church is a body of men united together by the profession of the same Christian faith and practicing and proclaiming common convictions.

The Sacraments

I believe in baptism by immersion as a symbol of baptismal death and a new birth as well as that acceptance of Christ Jesus as a personal Savior, who was buried and rose from the dead, and that it stands for the beginning of a new life in Christ.

"I believe that the Lord's Supper commemorates the suffering and death of the world's redeemer," from Seventh Day Baptists of Beliefs).

I do not believe that either or both of these sacraments have the power of repentance or forgiveness. The only basis for forgiveness is repentance and the value of repentance is independent of any external rite.

Evangelism and Christian Education

I believe that evangelism and Christian education are the personal duty of every Christian. Jesus Christ gave this mission to the church and it was stated: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

I have placed before you these statements upon which I base my Christian faith. I solicit your prayers that I may continue to grow in His likeness. Here I stand; may God help me.

On the recommendation of their Chiefs of Chaplains, chaplains of the Army and Air Force have, in the past three months, been provided with NSC kits of "Moral Responsibility for Safety" materials, and Safety has been included in the Character Guidance Manuals of these two branches of the U.S. Armed Forces.

—Church and Safety.

MISSIONS — Soe. Boveroi T. Harris

Word Regarding Former Dutch Supported Missionaries

Many will recall a Seventh Day Baptist missionary work in Java, Indonesia, which our Dutch brethren of the Netherlands carried on so faithfully for many years. Any­one having access to the 1920 Year Book or the Sabbath Recorder issue of July 19, 1920, may read further concerning this work. It was a work carried on for the poor and unfortunate in body, mind, and heart. Among those serving at the mission at that time were Mrs. Cornelia Stelicker, and Clara Kiel, all Dutch Seventh Day Baptists. During World War II the Japanese occupied the area where this mission worked and was located on Panggoen, Java, Indonesia.

In the 1946 Year Book it is written, "Some Seventh Day Baptists lost their lives during the war and others have returned to Holland.

A further word can now be written regarding this missionary effort. In a letter received December 10, 1959, from Miss Sarah Becker, who visited in Holland with "some retired missionary ladies from Java, Indonesia," a letter of inquiry went to Mrs. Anna J. Velthuysen, Jr., the senior missionary of the Foundation for Safety, there was a meeting at the church at Haarlem, when a few people talked to her on the wire recorder at the occasion of her 80th birthday. She was senior missionary and was very glad to receive this token of sympathy. She is blind.

Mrs. Broere, who formerly lived at Band­oen too and helped her in many things, talks too, and is now living at Haarlem.

Mission Schools and Government Aid

A problem which has been given much consideration during the past year, both in committee and board meetings, has been whether or not we should accept government aid in support of schools operated as part of a foreign mission program. The presence of the senior primary school, Malakapa, which was received December 8, 1959 and January 1960 board meetings, is especially as it affects our Nyasaland work.

At the board meeting it was decided to direct our mission leaders not to accept government aid. But word came soon after from Dr. Victor Burdick: "With things as they are here now we wonder if the board's stand should be reconsidered." At the April board meeting it was voted to appoint a special committee to restudy the policy of non-acceptance of government aid for schools.

Dr. Burdick has written again: "We are limited by government regulations regarding schools, available funds, drawing power of proper teachers, possibility of proper supervision. The African pastores apparent ideal is a Grade 8 (Standard VI) at each church, which is impossible. So the tension, and our recent appeal for your reconsideration of the government school grants issue, which would be a kind of compromise."

"Both of these sisters were closed up in the Japanese concentration camps and afterwards passed some time in camps at Ceylon, from where they were repatriated to Holland.

"Though the doctor of the Mennonite brethren promised to visit Pangoengsen if he went that way, we never heard anything from him and so we do not know anything about the situation there.

"Sister Davids is still living at Bandoeng.

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In neighboring Belgian Congo, the Conservative Baptist missionaries refused to apply for government aid toward schools when requested to do so by their church people. Tension increased over the issue until finally rioting by students and people forced them to change their policy. They wrote to their headquarters in this country that they 'had to accept the government aid or close out and go home.'

The Rev. Robert E. Barr, Baptist missionary on furlough from Nyasaland, who is acquainted with our present missionaries and mission work, has written: "Your problem in regard to receiving government aid for mission schools is a real one. We had to face it about 25 years ago and it was decided to take it. It seemed the only way we would meet the ever-increasing demand for education on the part of the Africans. An important fact that must be faced is that the people are demanding education. If we cannot give it to them they will call in the Catholics, etc., and get it from them, along with their teaching. As long as we are allowed by government to run the schools we have a marvelous opportunity to reach many children who would not be reached by these children, their parents. (Emphasis ours.)

At our request to the Rev. David Pearson for an estimate of cost to run a good school at Malakapa, the Malakapa School with ample teaching staff to run eight classes (through Standard VI) would cost roughly $250 per year. This figure would rise annually approximately 850 to make salary increases possible. The above school would be considered an assisted one for government grants. Malakapa is presently registered as a junior primary school. The government is not pleased for us to run a secondary school at Malakapa unless we have feeder schools in the villages. We might conduct more such villages schools if the African people would assist in the financial support of these schools."

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In order to carry out an adequate educational program at Malakapa, one that will command the respect of government officials and African leaders, it will be necessary to send a headmaster to supervise and to aid in the teaching of the grade. The lack of government grants-in-aid would aid material-
ly with the expense of the school. The increased cost to Our World Mission budget would be the only for the travel expense and partial salary of such headmaster and his family. This is a forward-looking program to meet the challenge of changing situations in foreign missions, especially in this awakening country of Nyasaland.

Do Seventh Day Baptists have the faith and courage to launch out into such a program?

A Study of Peace

Here in a close-up view of a very small section of the balcony of Maracana gymnasium at Rio de Janeiro one sees a few of the 30,000 delegates and visitors attending the first session of the great Baptist Congress which drew together representatives of so many nations. Typically Brazilian is the man at the left on the front row. Thousands like him listened intently to the messages in the Portuguese language or in translation. Many also were the Negroes to whom that language is their mother tongue. Next to the Negro is one who is probably an American representing the religious press.

Back of them, with different shades of skin color, are numerous other registered and unregistered people of perhaps several countries, but more likely Brazilian, who are drawn together by a common faith or a desire for a more satisfying faith than that professed by the majority of their countrymen. The impact of these meetings upon the great city of Rio and the surrounding country was one of the major values of hosting the Baptist World Congress in a mission land.

A Message from the Committee on Ministerial Training

Rev. Paul S. Burdick

Our committee was charged by Conference in 1959 to approach the pastors, church and camp leaders, and program committees of the Associations with the responsibility of presenting the challenge of the ministry to our young people. This has been done, and now we await the answer as to what results, if any, have followed.

Our denomination is in need of leaders, both in the full-time ministry, and as lay leaders in the churches. Will they be forthcoming in the days ahead? What encouragement have you received in your church, camp, or Associational gatherings, that our young people are responding to the challenge?

An educated ministry is needed, but even more we need Spirit-filled men and women in every walk of life who will heed the call to service, who will dedicate their all-life, talents, money, to the cause of God's Kingdom in the hearts of men. Are we facing the call and the challenge as we should?

The time is getting late. God's clock of time is moving relentlessly toward some fatal accounting. What we need is not so much preparedness in the matter of law, but rather a great storehouse of the Spirit, for without His power we cannot expect our young people to face the challenges of the future on our behalf.

SABBATH SCHOOL LESSON

for August 6, 1960

God Loves His Erring Children

Lesson Scripture: Hosea 11:1-9

THE SABBATH RECORDER

WOMEN'S WORK — Mrs. A. Russell Manson

GROW IN THE SPIRIT THROUGH FAITHFULNESS

By Sylvia B. Carr

Mediation:

Luke 16:10 says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least thing is unjust also in much. Therefore if ye have not been faithful in the unrighteous wealth, who will trust you with the true? Who will give you to keep the riches of God?"

One definition of Spirit is a divine inspiration in bringing about a change in man. I'm sure we want to be filled with this kind of Spirit. When I think of the Spirit I like to think of the fruits of the Spirit. The fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. Against such there is no law (Gal. 5:22-23)

"It is by faith that we wait in the Spirit for God's hope for us" (Gal. 5:5, Moffatt). Hence we would be seeking to be filled with all these attributes. Paul says, "If we live in the Spirit, let us also walk in the Spirit." But to be consistent we must have faith and trust in God to help us grow in these characteristics. Too often we make a new start or resolution and fall by the wayside for the lack of contact with our guiding Power. When the electricity goes off in our homes at night we are in the dark until we are connected again with the power plant. How much more serious it is when we lose God's guiding hand by some careless thought or act on our part. The power is always available to contact us. In the beautiful world of nature we see flowers blooming, and the only way to prevent their blooming is to cut their stems. It is the same as to us. If we can prevent our blossoming in faith but to cut off the power of God, if we have the true faith in the doctrines or teaching of religion.

"We shall never know how much or how little faith we have till we start to give it away. And we shall never know anything like its full joy and adventure, till we let God use us as a vessel of honor to another human being" (Samuel Shoemaker). One of the best ways for us to grow in faithfulness is by setting aside a certain time of day, preferably early morning, for daily meditation, Bible reading, and prayer. We need devotional habits to grow in the Spirit.

Prayer:

"O God, who didst call strong men of old, and gavest them the work which Thou didst call them to do, help us to obey Thee in all the small things in our lives: to choose to go Thy way instead of our own; that when any great choice lies before us, we may learn to hear and obey Thy voice, and to know Thy way, and to do it; through the grace of our Lord Jesus Christ, who gave His life for us" (D. M. Prescott).

SOUTHEASTERN ASSOCIATION

June 26—28, 1960

The 84th session of the Southeastern Association was held at Salem, W.Va., using "My Personal Responsibilities" as the theme throughout the weekend. Association started Friday afternoon. Harley Bond was moderator, and the Rev. Duane L. Davis of Lost Creek led opening devotions. The end of the afternoon was spent in appointing committees and hearing reports. The Rev. Donald E. Richards, pastor at Berea and Middle Island, brought our Sabbath School lesson, "My Personal Responsibilities in Fellowship, Faithfulness, and Fullness." A testimony service followed.

Sabbath morning Sabbath School was conducted continuity with our study of Seventh Day Baptist Beliefs. The Rev. C. W. P. Hansen of Salem led the morning worship service with the Rev. Edgar Wheeler, delegate from the Eastern Association, bringing the message, "What Will You Have Me Do?"

We participated together in the Lord's Supper with the Revs. David Pearson of Nyasaland, Africa and Mr. Wheeler conducting the service.
On Sabbath afternoon the Rev. Elizabeth Randolph of Washington, D.C., brought us the devotions and then the David Peason gave us a report on Missionary Interests. Following, progress and plans for the Lay Development program were given with each church given an opportunity to present their progress. Ann Bond and Greta Randolph gave a summary of two of the future workshops.
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**CHRISTIAN EDUCATION — Sco. Ruth L. Woodhall**

**Leaders of Pre-Con Youth**

Several more leaders have agreed to help with the 1960 Pre-Con for Youth at Siom Springs, Ark., August 10-15. The Rev. Eugene Fatato, of Little Genesee, N. Y., will be as­istant director, and be on hand to help out wherever needed. His omnibus job was recommended by the Conference Youth Committee to help round out the camp staff.

Mr. and Mrs. Leland W. Bond of Clarksburg, W. Va., will also be on the Pre-Con Youth staff. Both are adult advisers of the Lost Creek SDBYF, and will be aiding as counselors at John Brown University campus.

Several youth of Pre-Con age are also planning to be on the staff as counselors, and lead in the discussion groups of the Seventh Day Baptist Beliefs being directed by the Rev. David Clarke.

We hope the youth of your church are making every effort to attend Pre-Con this year. Perhaps you can be of some help in making the $19 fee a little less for some of the young people you know.

— Duane L. Davis, Director.

**Report on Camp MILES**

Twenty campers and seven staff members traveled over 21,000 miles again this year to attend Camp MILES at Chemin-a-haut State Park in Bastrop, Louisiana. The week from June 13 to 19 was filled to overflowing with rich experiences and warm fellowship as these young people worshiped, played, worked, and prayed together on the theme, "The Best I Can Become for Jesus.

As usual, certain parts of the program were favorites of the campers: the daily swim, a necessity in Louisiana's fry-pan; evening meetings or counseling, planned and led by campers; afternoon workshops, films strips with discussion; and, of course, the spontaneous pranks and songs of each campfire program.

As director, Pastor Van Horn supervised the busy week's schedule from the opening soft-ball game, which was interrupted each time a new round of expectant campers arrived, through the clos­ing consecration service around the embers of a dying campfire. Pastor Leroy Bass of the Paint Rock Church taught a class on the Parables of Jesus and acted as a boys' counselor. Also an indispensable member of the staff was Miss Luan Sutton, the summer youth worker, who taught a class on SDBYF goals and helped as girls' counselors.

Other staff members included Floyd Coalwell, business manager; Janet Van Horn, worship leader; and Austa Coalwell, cook assisted by Erma Van Horn.

The Sabbath service included talks by three campers, with the offering from that service being designated for the exchange program. This year Ruth Crawford of Texarkana represented Camp MILES at Camp Hols ton, accompanied by Jo Van Horn, and Butch Hibbard was chosen for next year's exchange.

— J. V. H.

**JAMAICA CONFERENCE**

(A report by the editor who was unexpectedly able to present)

The Conference officially opened at 7 p.m. Tuesday, July 12, with a rousing song service during which the choir and digni­taries came to the platform. Among the dignitaries was the Honorable Mayor Frank Spaulding of the City of Kingston, non-resident Catholic, who was scheduled to give the address of the evening after the preliminaries of the open­ing session. The mayor joined heartily in the singing of the Gospel songs.

In the chair, after announcements by the Rev. Leon Lawton, field supervisor, was the vice-president of the Jamaica Con­ference, the Rev. Socrates A. Thompson.

The Jamaica Conference is slightly differ­ent from our American Conference in that the number of delegates from the country churches is not expected to be large — just a few from each church (who sat by themselves in the central section of the church) to business sessions. It was thrilling, however, to see young peo­ple, leaders, and pastors from all parts of the island — people who never gathered in one place to enjoy annual occasions. There was a manifest feeling of solidarity and fellowship.

A layman of the Kingston church, Lloyd Smith, gave more than a welcoming address to the theme of the work and progress made during the year in spite of the losses by death and by removal from the island. The response by L. Saun­ders of Bowenville, one of the larger country churches, also was a spiritual and much appreciated message.

Brother Thompson, taking the place of the Rev. N. H. Grant, who had recently associated himself with a split-off group, proved himself well qualified to take over the chair and to deliver what he termed a substitute president's address. Introducing the theme of the Conference, "Forward with Christ," he referred to the strong­holds of the devil which Christians are em­powered through Christ to overcome. He likened this Conference to the waiting of the disciples at Jerusalem until they were "empowered from on high."

As his message progressed there were many "amen"s to quiet approval of the thoroughgoing expressions. He said, amidst of local and world problems he affirmed that we can have all the power we need from the Holy Spirit working in our lives, where we see the Scriptural promises of victory stirred the hearts of Listeners and was in effect a strong keynote address emphasizing that the power is not a certainty but something we must strive for with great determina­tion and effort.

Thus began the Conference of the 20 churches and six or more groups on the Island of Jamaica. It had been preceded, even as in America, with one or two days of important preliminary meetings, par­ticularly two long sessions of the small Executive Council and the larger Board of Christian Education.

The total facilities of Cran dall High School as well as the church were thrown open to the delegates. Three meetings a day were served to the out-of-town people many of whom were quartered in the buildings with temporary accommoda­tions. Breakfasts were necessary because the daily schedule called for a devotional service every morning at 9:30.

It was interesting to note that lack of a well-equipped kitchen is a problem and is not counted in Jamaica as making it impossible to serve a considerable crowd of people with tasty and nourishing food.

Almost all that is needed for a kitchen is a concrete floor on which the charcoal burners can be placed. There the bread-fruit can be roasted on the open coals or cooked in a pot. There that which is to be boiled can be boiled and that which is to be baked can be put into a pot at an oven so readily available. Brother Meyers of the local committee proudly showed the orderly arrangement of the produce in an upstairs classroom converted into a storage room. There you found stems of ripening green bananas from Maiden Hall, giant pineapple and black-eyed peas strange to our northern climate which, with the slabs of saltfish and quantities of
rice, would make up the main items of diet. Yes, food would be plentiful but it would be simple as befitted the financial status of most of the delegates. The cost for all the meals of conference was 24 shillings.

What comes up in a business meeting? The usual things and some besides. For instance, the problem of country people moving to the city and getting lost between the home church and the city church, which some felt was due to a certain amount of seeming "coldness" in the city church. This came out of a statistical report and grew into a lengthy and spiritual discussion. Members stated that differences in forms of worship between country and city did exist but that they did not signify a difference in love and zeal. Your editor, who was graciously given the privilege of discussion, tried to encourage the people by observing that they were discussing a problem that was common to America in a way that should be most helpful to the total solution of the problems.

There is a law of holiness, which results from union with God through sacrifice, when we present our bodies a living sacrifice to Him. Some men show themselves to God instead of presenting themselves to Him. — A. Ramsey, Philadelphia.

**Marriages**

Gordon Gillian. — Donald Walter Gordon, son of Mr. and Mrs. Walter Gordon of Rockville, R. I., and Marie Louise Gillian, daughter of Mr. and Mrs. Walter D. Gillian of Hope Valley, R. I., were married at the Rockville Seventh Day Baptist Church Sabbath afternoon, July 2, 1960. The Rev. Neal D. Mills, pastor of the groom, officiated.

**Obituaries**

Bond. — William Corwin, son of William F. and Nellie Corwin Bond, was born at Quiet Dell, Harrison County, W. Va., May 17, 1889, and died at Flemingsburg, Kentucky, June 28, 1960.

He was twice married, first to Alfreda Witt, who died seven years ago, and later to Elizabeth Folk, who survives. Also surviving are: two daughters, Mrs. Maxine McElfresh and Mrs. Vivian Ellis of Fort Myers, Florida; one son, Mark Eberly, Buchannon, W. Va.; two sisters, Mrs. Louise Riblett of Mt. Clare, W. Va., and Mrs. Mary Calvert, Akron, Ohio; a brother, Harmon Bode in of Quiet Dell, and a foster brother, John, Clarksburg, W. Va., and three grandchildren.

Funeral services were conducted at the Bond homestead by Dr. John E. Hanifan, Methodist District Superintendent, and the Rev. Duane L. Davis. Burial was in the Deacon Abel Bond family cemetery at Quiet Dell.

— D. L. D.


Mr. Coon lived his entire life in and around Farina where he was known to many as a carpenter and as a strawberry grower. On April 12, 1901, he was baptized and joined the Farina Seventh Day Baptist Church of which his father was a charter member. He remained an active member of that church until his death, serving as treasurer for more than thirty years. He was especially interested in the history of Farina and made an effort to see that this area of public interest was not forgotten. He is survived by several nieces and nephews.

Funeral services were held in Farina, Ill., by his pastor, Wayne C. Maxson. Interment was in the Farina Cemetery.

— W. C. M.

Vincent. — Mignon Whitford, daughter of Algernon and Verne Woodworth Whitford, was born Jan. 4th, 1887, at Albion, Wis., and died in the Edgerton Community Hospital June 17, 1960.

She was married to Floyd Vincent Nov. 29, 1905. They lived on a farm on Rock River until 1948 when they moved to Milton. They celebrated their golden wedding anniversary in 1953. To them were born two children: Beulah, (Mrs. Paul Kaase) of Milton, Wis., and Doris, (Mrs. Harold Baker) of Lansing, Mich., who survive her, together with her husband, three grandchildren and six great-grandchildren. She is also survived by her sister, Mrs. Edna Thomas of Milton; two brothers: Elmer of Lincoln, Calif., and Burt, Berrien Springs, Mich. Five brothers preceded her in death.

Mrs. Vincent was baptized and united with the Albion Seventh Day Baptist Church in early life. For about fifty years she has been a member of the Milton Junction Church. She was active in the organizations of the church, as well as in the Milton Grange, the Royal Neighbors, and the Rock River Woman's Club. Memorial services were conducted in her home church by the Rev. John Fitz Randolph in the absence of her pastor. Burial was in the Milton Cemetery.

— J. F. R.

**FOR SALE.** — Shiloh Church Plates, picture of church on front and brief history on back. Cost $2.50 plus 25¢ for handling. Write Mrs. Doris Fogg, R. 3, Bridgerton, N. J.