afford time, she says, but the members would do all they could to help one who came there for a short or longer period of time. She also urges others to visit their church. "Anyone going through San Antonio," she writes, "is invited to stop at Pavilion Beach Brook Hospital at Fort Sam Houston" to visit their son, James Harold Bogner (ward 43-C) who will be in traction until mid-October.

**Marriages**

Babcock - Peck. - Patricia Peck, daughter of Mr. and Mrs. Maynard Ford of White Cloud, Mich., and Earl Babcock, son of Mr. and Mrs. Vern Babcock, also of White Cloud, were united in marriage May 18, 1960, in the Seventh Day Baptist Church of White Cloud by the pastor, the Rev. Don A. Sanford.

**Births**

Postler. - A daughter, Cindy Jeanine, was born to Mr. and Mrs. Charles Foster of White Cloud, Mich., May 2, 1960.

Gobber. - A daughter, Lesa Lu, was born to Mr. and Mrs. Eddie Gober, White Cloud, Mich., June 1, 1960.

**Obituary**

Brisey. - Judith Ann, daughter of Richard D. and Nellie Jo Bond Brisey, was born at Sacramento, Calif., April 26, 1954, and died Dec. 7, 1959, after several months' illness, in a Clarksburg, W. Va., hospital.

Surviving her is one daughter, Mrs. Charles Foster of White Cloud, Mich., and five great-grandchildren and several nieces and nephews. Two sisters preceded her in death. Funeral services were held at the Harbert Funeral Home by the Rev. C. W. P. Hansen. Internment was in the Salem IOOF Cemetery.

Randolph. - Alice M., daughter of Levi B. and Sarah Jane Rymer Davis, was born July 5, 1870, in Lost Creek, W. Va., and died May 5, 1960, at her home in Salem, W. Va.

"Aunt Allie," as she was affectionately known by her many friends, was graduated from Salem College in 1894 and was married on June 25, 1896, to Ray Randolph who died in 1947. She was an active member of the Salem Church for more than 60 years and was for some time the oldest living alumna of Salem College. The Randolphs had one son, Harold Creed, who died in 1956.

Since 1902, "Aunt Allie" operated a boarding house for Salem College men students. Through the inspiration, courage, and devotion to noble goals and ideals which "Aunt Allie" inspired in these her "boys," her influence has gone out literally to the "ends of the earth" and continues to bless the world.

Survivors include two sisters, Mrs. Althea Randolph and Miss Girtha Davis, both of Salem, and several nieces and nephews.

Funeral services were held in the Salem Seventh Day Baptist Church with the pastor, the Rev. C. W. P. Hansen officiating. Internment was in the Salem IOOF Cemetery.

Randolph. - Anna Laura, daughter of Hiram and Mandane Ellen Lowther Wilson, was born in Salem, W. Va., June 1, 1874, and died at Salem home Jan. 4, 1960.

Because of illness she had been confined to her home for many years before her death. She was married Sept. 17, 1901, to Evander Milton Randolph who died in 1953. She was a life-long and faithful member of the Seventh Day Baptist Church. Funeral services were held in the Salem church on Jan. 8, 1960, and burial was in the Salem IOOF Cemetery. The Rev. C. W. P. Hansen officiated.

Surviving her is one daughter, Mrs. Joseph L. (Glady) Vincent of Salem, two grandchildren, and five great-grandchildren.

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The Sabbath Recorder

AUGUST 29, 1960

PRE-CONFERENCE YOUTH BESIDE CATHEDRAL OF THE OZARKS

Hands clasped in large fellowship circle, the nearly one hundred youth and their leaders complete their program on Sunday afternoon, August 14, at John Brown University, Siloam Springs, Ark. Gathered here from the far corners of the United States, many of the young people had experiences more lofty even than might be suggested by the high sanctuary within whose walls college students have doubtless found inspiration. Great decisions are known to have been made by some of those in the circle. Faith was strengthened and leadership developed.
The Sabbath Before Conferences

On the Sabbath just preceding Conference the spacious "Ark of the Ozarks" and the chapel beneath the main auditorium at John Brown University rang with music of high quality — music from the hearts and voices of young Seventh Day Baptists.

The "Cathedral," as it is called, is not ornate as one usually thinks of cathedrals. The massive stone building with its high-gabled roof and walls of warm colors and without pictures, achieves the spirit of worship even though it is simple in design. Perhaps the fact that among all the buildings on the campus it alone is air-conditioned, is one of the factors contributing to the silence of an assembling audience. Perhaps it was conceived that this auditorium is never used for anything but worship and that the business sessions of Conference will be held in the lower auditorium.

The designers made ample provision for a great choir to sing praises to God. Due to its being vacation time at the university, the regular Choir could not be spared to attend and without benefit of a large choir. Perhaps seldom before had the tiered, semicircular choir loft been so well filled on a Sabbath afternoon as when some 80 young folks of the Pre-Con Youth Retreat quietly took their places before the appointed hour. Here were eager youth who had served since the winter, and for several days under the able leadership of Gary Cox. They had rehearsed for an hour that very morning and were so well directed that they were invited to record a half-hour program for the university radio station which has power enough for a three-state coverage.

The audience for the opening worship service was select on that Sabbath afternoon, for there had been another church service in the morning in a smaller, well-fitted chapel conducted by the Young Adult Pre-Con staff and campers. This group had its own Sabbath afternoon schedule. It was yet two days before the actual beginning of the Conference program which would open with a somewhat similar worship service. In the audience besides the few adults of the denomination who were required or had elected to come early there was the dean of the college, a man with whom the speaker of the afternoon, K. Duane Hurley, president of Salem College, had worked in his intercollegiate relationshps.

When the young leaders of the worship service had finished their parts and the choir had finished its anthem they filed down to make up as compact and challenging an audience as any speaker could desire.

Dr. Hurley entitled his message, "Reaching for the Moon." Smoothly and effectively he brought in news items showing the scientific possibility of literally reaching the moon in the near future. He pointed out that the term "lunatic" had already lost its original significance. "Assembly line" he once claimed, "man's hand can achieve." Skillfully he applied this principle to the lives of the young people pointing out the strong features that must be built into a successful rocket ship. He cautioned about trying to get by with imperfect materials, and stressed personal integrity.

The Christian space traveler must have a faith sufficient not only for himself but equal to the task of keeping others alive just like that of Eddie Rickenbacker when he was adrift in a life raft. Dr. Hurley concluded with an emphasis on prayer which he said, was part of a right attitude toward the Infinite and was the fuel needed if we are to "reach for the moon."

When Conference Begins

There could be wide difference of opinion as to which day or at what time of day the General Conference began. It seems to begin when one enters the grounds, registers, and is assigned a room. For some this was considerable time before the first meetings; perhaps the beginning of the Pre-Con Retreats which later merged into the larger gathering. For others it was when the first meetings of old friends in lobbies, grounds, or cafeteria. They had finished their parts and the tape recorder, but gavel and bell are the symbols that constantly reminded those in attendance that they have come together for considered action rather than to be passive members of a flock in the fold.

With such thoughts before them the delegates at Siloam Springs may be ex-
expected to bring back to their churches the story of action taken and work contemplated.

Conference Reports

The next few issues of the Recorder will carry reports, pictures, and messages of General Conference selected with a view to presenting the most important actions and the most stimulating thoughts from this well-planned program. Space and time do not permit the printing of a full report in this first issue.

Quite outstanding this year was the prominence of young people and the generally high spiritual tone that was manifest in their programs before and during Conference. The older delegates could not forget the young peoplenek because they made up more than one fourth of the total attendance — especially in the dining room. They took their places loyally on committees and sang as a group several times. On the evening that their Pre-Con director, the Rev. Duane L. Davis, had charge of the worship service they surprised him by marching in as a body and occupying the front pews of the large auditorium. There will be more about their activities next week.

The new president (advanced from vice-president) is Loren Osborn of Westerly. The new first vice-president named by a representative Nominating Committee is the Rev. Melvin G. Nida of Alfred, N.Y. It was necessary to elect a new treasurer of Our World Mission to replace Eldred Batson. The new treasurer who will take over the books October 1 is George E. Parrish, 205 Dogwood Trail, Battle Creek, Mich. For the first time in history a woman was elected to Commission, Mrs. Eldred Batson of Parkersburg, W. Va. Probably the biggest news of Conference was the announcement by Commission that a successor to Mrs. Fetherston as executive secretary (resigning) had been secured, Harley D. Bond of Salem, W. Va.

Watch the Sabbath Recorder for news and interesting reports of progress and statements of bright hopes for the future.

Conference voted to urge upon the Tract Board and our churches a strong effort to get our denominational weekly into every home. What time could be better than immediately after Conference to get new subscriptions in! Upon request they can be started with this issue.

The Conference at Worship

The Conference president for 1960, the Rev. Victor W. Skaggs, early in the year made a study of past Conference programs and determined that in his program more time and emphasis would be placed on pure worship. The atmosphere for such worship was well provided by reserving the upper or main auditorium for the periods of worship and having the Conference assemble in the lower auditorium for all other parts of the program.

On the first morning of Conference, Monday, August 15, there was nothing but worship — no welcoming speeches, no responses, no lengthy announcements, no appointing of committees, no receiving of reports by title, nothing of a light nature, nothing, in short, but worship in song, prayer, Scripture, and sermon. Other things could wait until afternoon or evening. The president did not even appear on the platform.

This first worship service, conducted by the Rev. David S. Clarke, with the help of a newly formed men's chorus under the direction of J. Paul Green, was stately. Audience participation was maintained throughout with hymns, responsive readings, and periods of prayer. Guided silent prayer at one point was followed at a later point by voices from the audience.

From planned participation of the types mentioned above, the people who had thronged to the campus on Sunday afternoon and evening were then called upon to participate in a period of guided thinking in what we call a sermon. Dr. Melvin N. Mobley, the speaker, had read Isaiah 45:1-13, 18-23, upon which he based his message entitled, "The Word of Hope." (The sermon is expected to be available for an early issue of the Recorder.)

Quietly (for an audience of Seventh Day Baptists gathered together from all over the United States) the people moved out of the sanctuary to enjoy the food and fellowship of the dining room. The spirit and attitude of worship had been well established in this first service. In the days to come there would be many more well-planned services of similar nature in both the upper and lower auditoriums.

Our World Mission Budget

The back page carries the statement of the treasurer as of July 31. It should be read with great interest as usual, and with some concern. Let us not look at the figures merely as news about what others are doing or not doing but as a revelation of what might have been done for a great God-given work.

The figures printed here are not quite as up-to-date as those given by the treasurer of OWM on the last day of Conference after the morning offering had been counted and the latest reports of offerings in the churches were tabulated. The Sabbath Recorder offering of delegates and visitors at Siloam Springs was $1,319.87. Money actually received by Mr. Batson, treasurer, from the churches to be counted as of August 18, amounted to $2,702.38. He also had reports from church treasurers of $1,362.12 that had been given, making a total Conference offering up to the time of reporting of $5,384.37. This brings our OWM budget receipts up to within 3.42 percent of where they should be at this time of year. Mr. Batson stated that the remaining $21,000 that needs to be raised in September seems like a staggering amount but not beyond our ability. He expressed hope that it could be raised. That depends very largely on us — those who read the Sabbath Recorder.

Pre-Con Youth pose for picture

Pre-Con Retreat is Twenty Years Old

By Duane L. Davis

As the Pre-Conference Youth and Young-Adult Retreats met this month at Siloam Springs, Arkansas, they marked the twentieth anniversary of the founding of the Pre-Con Retreat. This "Pre-Con" was the seventeenth session in the first twenty years of its history.

In 1950, the Rev. Harley Sutton, late secretary of the Board of Christian Education commented in the Sabbath Recorder: "It is a real thrill to think of the service being rendered to the denomination by the young people who attended that first retreat. One young man is secretary of the Missionary Society and his wife was also in attendance. Another young man has been ordained deacon in his church. Many kinds of lay activities might be listed in giving account of those who made up that first group. "One of the many good features of the retreat is the opportunity for young people and ministers to get better acquainted. This, along with other features, makes the retreat a real factor in the development of denominational unity."
A MESSAGE ON

Christian Responsibility
or What Will You Have Me Do?

Given by the Rev. Edgar Wheeler, exchange delegate at
the Southeastern Association, Sabbath morning, June 25.

Saul's words, "Lord, what wilt thou have me do?" as he met the risen and glorified Christ on the Damascus road are expressive of the first concern of every individual coming face to face with the Lord Jesus Christ. It is not needful for another to impress upon the new believer the duty of seeking to know the Lord's will. To know Jesus Christ as Savior supplies the inner compulsion to search for His will.

When we think of Christian responsibility, we do not think of a coldly calculated relationship between the believer and his Lord. The factory worker may count it his duty to turn out a good day's work by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12: 1, 2). As we respond to God's gracious redemption, we add that deeds must be consistent with the words, "To know Jesus Christ as Lord Jesus Christ, and who therefore do his Lord. The factory worker may count it his duty to turn out a good day's work by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12: 1, 2).

Our Lay Development program has been undertaken by Seventh Day Baptists to make laymen aware that they have definite responsibilities in the advancement of Christian work. The promotion of their carrying out of their duties and opportunities is essential to the growth and progress of the church. Then, too, an effort is being made to help believers see how their faith may be brought to bear on all circumstances of life.

Our Lord seems to have taught Christian duty under three heads: confession of Christ as Savior; obedience to His commands; service to God and man.

Our First Duty — Confessing Our Lord
He declared confession, or profession by word of mouth, to be the believer's first duty. "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). And Paul urges such witnessing: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 10).

This is personal evangelism. This is a declaration of what Jesus Christ means to you, a declaration of your devotion to Him. It is the carrying out of His commission to persuade others to receive Him as Savior and Lord, and to help the needy find comfort in Him. This is the testimony of personal experience, such as Jesus required of the Gadarene demoniac whom He had healed: "I must go to my own people and declare to them the things which I have seen and heard." (Mark 5: 20). If you would have them believe you have been changed, you must be clear and ready to tell them what has changed.

A question foremost in the mind of the dedicated believer is: "How may I give expression to Christian responsibility in life?" Vagueness in this matter has long been a spiritual disease seriously afflicting the church. Ask several professing Christians to define Christian duty, and the chances are that they will answer in vague generalities: "Live a good life; go to church; give to God."

To understand this, we refer to an intimate spiritual relationship between believer and Himself. He is speaking of those inner promptings of the heart which are indeed His commands. We are to obey those holy impulses, to heed His teachings, live His will. He calls us to lives that are receptive and sensitive to His leadings. For the Christian life is at its highest, most satisfying level when it is pursued through His Holy Spirit, and this blessed doctrine of the Holy Spirit is one which assures constant and safe leading in every circumstance of life.

Service to God and Man
Finally, Jesus declared that service to God and man — perhaps I should say service to God through man — is every believer's responsibility. In the parable of the sheep and the goats He pointed out clearly that love to God issues in service of mercy and kindness toward man. Those who were blessed at the judgment were those who had given the cup of cold water, encouraged the imprisoned, visited the sick — "Inasmuch as you have done it unto one of these my brethren, you have done it unto me." We may expand this to say that all social service, all that is done to ease injustice and inequality, to relieve human need, to better mankind, when it is done in the name and spirit of Jesus Christ, is the active expression of Christian responsibility. Christians ought to be in the vanguard of all such activity.

It is the believer's duty to give substance to the meaning of the Gospel of Jesus Christ. For Christianity is not just a system, but a way of life. And that means that Christians are "salesmen" of a sort for the way of faith in Him. As the good salesman makes an effort to play to the usefulness of his product under a wide variety of conditions, Christians are to demonstrate that this faith and Christian principles are the substance of life, and that they are true to prove to the world that this faith is effective in every dilemma, in every need, in all social relations, in the world of business, in politics, for all ages and walks of life. "Ye are the light of the world . . . ye are the salt of the earth." declared Jesus. And Paul adds: "Ye are living epistles, known and read by all men."
Accepting Our Acknowledged Responsibility

However, to know duty is not always to accept it. When the young ruler confronted Jesus with the question of what he must do to inherit life, he displayed a spirit that is present in many professing believers. He had been precise in those duties which were obvious and acceptable to him. Likely an inward sigh of relief accompanied his own reply: "All these things have I done from my youth." But what a rude awakening it was when Jesus pointed out those very duties concerning which he held reservations. He went away sorrowing, for he acknowledged receiving.

We are called above all to be "100 percenters" in faith and service. There are to be no reservations, no preferences, no blind spots. We are admonished to be "steadfast, unmovable, always abounding in the work of the Lord."

The Duke of Wellington, seeing a British officer standing in a slack manner, asked, "Why do you stand in such an unbecoming attitude?"

The officer answered, "I am off duty, sir."

But the Duke replied, "A British officer is never off duty; so resume your military standing."

So it is Christian duty to always be responsible toward one's Lord — to be always on duty in manner of life. We cannot boil Christian responsibility down to wearing a badge. Like it or not, if we have taken the name of Christ, we are His witnesses, good or bad.

The Lay Development booklet on "Community Witness" says: "High among these (the laymen's) responsibilities is the task of telling the gospel story and bringing the gospel to challenge our communities in a way which is stirring and effective. To find adequate resources for this challenging task is one of the real needs of our time."

Through love and gratitude to our Lord who loved us and gave Himself for us, let us accept the challenge of Christian responsibility.

MISSIONS — Soc. Byrrott T. Harris

Hoped-for Achievements in the Second Year of the Lay Development Program

One practical benefit which is hoped will come from the second year of the Lay Development Program in the churches is all our churches will set the practice of holding a Church Retreat Planning Conference at the most appropriate time in the church year.

Also we do hope that the second year of carrying on the Lay Development Program will show the practical and helpful value of encouraging every organization of the church to work together toward one central and commanding purpose. Things happen in the life of a church when they are planned in advance.

Another great hoped-for and needed result of this second year of this program is that we really will develop some new leaders who will give Seventh Day Baptists a new grip on life, new vision, new dedication, new challenge to deepened faith for all our people.

Prayerfully we look to God to touch the hearts of some of our young people (and old folks, too) to enter the ministry so that we may have enough pastors to fill the needs of our churches and enough missionaries to be able to fill the needs of our foreign fields.

But beyond this and even more pressing, we are praying that God will touch the hearts of our most deeply consecrated laymen to go further, to give more, to serve more devotedly, that in their lay professions and in their home churches and communities, they may give spiritual leadership. This is the undergirding, the quiet witnessing of lives lived openly for Christ, which will revitalize our churches.

We must take our faith out of its wraps into the rough-and-tumble of life and prove that it works. We must prove that Seventh Day Sabbathkeeping makes better people, better church members, and better members of the communities where we live and work. Unless we stand on a (Continued on page 10)

THE SABBATH RECORDER

Glimpses of Jamaica Conference

Executive Council of the Jamaica Conference under the able chairmanship of the Rev. S. Thompson (front center) acted as a steering committee. The Rev. Leon R. Lawton, patient and efficient supervisor of the field, stands back of his wife, the treasurer. Beside Mr. Lawton are Pastors Hamilton and Lyons. Mrs. Thompson, right front, is clerk. The Rev. A. A. Black (upper right) who has been recently ordained was made pastor of the Wakefield Church. Pastor C. S. Lyons (lower right) was named the first full-time pastor-evangelist in one of the most forward-looking actions of the Conference.

Jamaica Conference Quiet Hour Leaders

The early-rising delegates at the Jamaica Conference were led in the 5:30 to 7:15 Quiet Hour periods of prayer and praise by the sisters pictured above. Left to right: E. Smilde of Post Road, E. R. Robinson of Higgentown, E. Anderson of Sunning Hill, E. Harrison of Maiden Hall, and D. Reid of Jackson Town.

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higher level, how can we challenge anyone to come up higher and join us? If God will grant such leadership to develop among us, then indeed we know that a bright future lies before us. God grant that this may be accomplished during this second year of the Lay Development Program.

Miss Joan Clement Writes

A recent letter from Miss Joan Clement of Makopwa Mission, Nyasaland, reports: "School was closed on the evening of the 16th of July and all the students resident on the mission went home on the 17th. The last week of the school year was the week of our Conference and it was very fine. I'm sure you'll be getting reports soon.

"Right now (July 21) I'm keeping Beth and little Victor company while big Victor, Sarah, and Barbara are on the annual trip to the northern provinces. "We are all well and happy and the Lord has been very good to us. I trust that you and your family are, too."

World Wide Communion

It is hoped that many of our Seventh Day Baptist churches will be joining in the observance of World Wide Communion on Sabbath day, October 1. On this special "in-fellowship" Sunday, World Wide Communion will unite Christians of all denominations in a spiritual fellowship that transcends all barriers. As they come to the Lord's Table, they will share the sacrament in a universal emphasis upon personal commitment to Christ and re dedication to His cause. In doing so, they will resolve to make Christ — and the reality of His redeeming love — a significant part of everyday living.

"Developed during the great depression of the 1930's, World Wide Communion began as a special observance to meet the spiritual needs of individuals and churches. It was carried around the world by missionaries of denominations adopting this special communion observance." Its observance "literally circles the globe with the outreach and influence of concerned faith.

"The basic purpose of this great spiritual emphasis is twofold:"

"1. To lead unchristianed individuals in the community into a saving relationship with Christ;"

"2. To help every church member to grow in Christian grace through rededication to Christ and personal commitment to daily prayer, daily Bible study, faithful church attendance and Christian service."

"Like Easter, this great observance is a spiritual zenith in the experience of both individuals and congregations. Therefore, all should participate in the celebration of this sacrament. All should seek to lead new followers to Christ during the week, climaxing this holy act of consecration. Let none fail to share the high inspiration of this hour. Let all of us here pledge ourselves anew to a deeper loyalty to Christ and a greater proclaiming of His saving grace." — Quotations taken from World Wide Communion promotion folder as published by Tidings.

Students Give Generously

Students who have devotion to a cause also have money to give to that cause, even when they are spending their days or evenings in classrooms rather than in financially productive work. Such at least seems to be the case at Moody Bible Institute, where students there contributed $30,240 to mission work. Most of it will be used for a new radio transmitter in Monaco which is being built by Trans World Radio. Last year's student-giving goal of $15,000 was also oversubscribed.

MEMORY TEXT

And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Jeremiah 31:34.

CONFERENCE IN HOLLAND

June 24-26, 1960


It was my privilege as pastor of the Mill Yard Church to lead a small contingent of British brethren and sisters from London to Haarlem in Holland to attend the Conference of the Dutch Seventh Day Baptist churches held during the last weekend in June.

Those accompanying me were Bros. H. Wright and A. Peat (who was recently ordained as one of the deacons of the Mill Yard church, the other deacon being Bro. Gordon Dyke-Keele), and Sisters R. Hamilton, L. Cordrington, and Mrs. Duncan, who represented our Church of God brethren who meet at Thornton Heath, Surrey, just south of London.

We crossed the North Sea from Harwich in S.S. "Arnhem" on Thursday night, arriving at the Hook of Holland early Friday morning. We took the train for Haarlem, but at Rotterdam Bro. Zijlstra, secretary of the Dutch Union of Seventh Day Baptist churches, met us, and insisted on our breaking our journey there.

Returning to Rotterdam we were kindly entertained for dinner at the home of Sister Keear, who represented our Church of God brethren who meet in Rotterdam.

Bro. de Jong from Leeuwarden conducted the opening service, and Brother Nieuwenstraten gave a word of welcome to those who had come.

It was then my privilege to give the opening message. As the theme chosen for the Conference this year was "Het Blijdschap des Geloof," or "The Joy of Faith," this was my subject, showing that the Gospel message was one of joy even through the storms and adversity of the journey to the shepherds. "Great joy" attended our Lord's resurrection and ascension, and the proclamation of the Gospel by the early Christians. The joy was the result of the discovery of the hidden treasure found in Christ, and the assurance of the forgiveness of sin, which causes joy even in heaven over the one who repents.

The morning service began at 10 a.m. Brother Baar, elder of the church at The Hague, opened the session, and most of us who came from England were pleased to find that we could understand much that he said, although it was all in Dutch. He gave a wonderful exposition of Hebrews 4. The chairs were then placed in a ring around the chapel for the celebration of the AVondmaal, or the Lord's Supper. It certainly was convenient for handling round the bread and wine. Opportunity was given to others to express their thoughts, and several Dutch brethren did so, and also Sister Hamilton who expressed our pleasure at being there, and being able to understand so much.

The Jamaicans were invited to sing, and they charmed our Dutch friends with their rendering of "When Love Shines It Is a Light." During the good dinner prepared by our hospitable sisters a telegram from our church in Berlin was received, wishing us many blessings. Some of us had tried to learn a little of the Dutch language for this visit, and found it very useful in trying to express a few simple thoughts across the table. A letter from Sister Mrs. Kube (formerly Miss Wickets, de Jong of Leeuwarden) arrived from Haarlem, wishing us a great blessing at the conference.

In the afternoon Pastor Kohler of Braunschweig, Germany, preached in Low German which could be understood by the Dutch without an interpreter.

Brother Peat of Jamaica was invited to speak, and he gave a talk on "The Signs of the Times," referring particularly to the recent great earthquakes as being among the signs of the soon return of our Lord.

At 8 p.m. there was a children's service conducted by Bro. Kurt Dijik. He and others told the children's stories, and they sang and recited, and one little girl played the flute. Sister Cordrington gave them a
Sister Duncan gave a short message from Rev. J. D. T. Wright sung a solo and gave his testimony. The missionary boxes which our Dutch brethren keep in their homes were brought and opened Sunday morning. They contained a total of 563 guilders, or about £25, or 600 dollars. This sum will be sent to the Nyasaland Mission. Last year the offerings helped to build a house for one of the native teachers at Makapwa. £75 (or $214) were sent for this purpose. This shows the great interest our Dutch brethren have in this mission field, and it should be an inspiration to us all.

A business session was held in the afternoon. Brother Baars, president of the Dutch Union, was in charge. All the officers were reappointed, and the invitation to hold the 1961 Conference at Leeuwarden was favorably considered. The Conference closed with the singing of "God Be With You Till We Meet Again" in Dutch and English.

The love and hospitality of the Dutch brethren was much appreciated by us all, but especially by the Jamaicans whose presence for the first time so greatly contributed to the success of the Conference.

During the following two days Brother Rijkers of Axel kindly showed us around Amsterdam and The Hague. We returned to England Tuesday night. The crossing of the North Sea was rather stormy and rough all night, but we arrived safely, thanking God and praising Him for all the blessings received at this Conference in Holland.

CHRISTIAN EDUCATION — Rev. Rex E. Zwiebel

Young Adult Retreat

The second annual Young Adult Pre-Con Retreat was held on the beautiful campus of John Brown University, Siloam Springs, Ark., August 10-15, 1960.

Twenty-eight Seventh Day Baptists joined together to study, worship, and recreate. Nine young adults from Canada and Connecticut to California and Louisiana enthusiastically participated in all phases of the fully planned program.

A two-hour session was invested by all each morning except Sabbath in a study of "Knowing and Using the Bible," taught by Dr. Loyal F. Hurley. (Mrs. Hurley was "guest mother.")

In the afternoon each day, two practical and very interesting workshops were led concurrently: "Courtship and Marriage," by the Rev. Francis D. Saunders; and "Making Good as Married Couples," by Dr. Melvin G. Nida.

INFORMAL DISCUSSION

The young adults (summarized section) could not drop the discussion of how to achieve marital happiness when the workshop ended, as the camera of Winfield Randolph reveals. Some of them assembled again at the dormitory where the Rev. Eloso Randolph (seated) seemed to be feeding them.

A special hour each day was given to missionary interests as presented by the Rev. and Mrs. David Pearson, furloughed missionaries from Nyasaland. Much of their sincere presentation came from their own wonderful experiences.

All worship sessions were planned by and under the direction of Mrs. Augusta Coalwell. She also was in charge of music.

"Faith, Hope, and Charity" was her theme as she wove a pleasant pattern of music and worship.

Formal worship with several guests was conducted on Sabbath morning with the Rev. Rex E. Zwiebel, director of the retreat, preaching.

Two worship sessions of General Conference, planned by Mrs. Coalwell, were led by the retreaters.

Always a valuable youth camp leader, the Rev. Elmo Fitz Randolph was at his best at campfire and recreation time.

Who can measure the depth of thought, inspiration, and fellowship so full and free offered and received when young adults earnestly seek to learn and serve Him who made us all?

BOARD MEETING

The annual meeting of the Seventh Day Baptist Board of Christian Education will be held Sunday, September 18, 1960, at 2 p.m. at the School of Theology in Alfred, N Y. All Seventh Day Baptists who are in attendance at the most recent General Conference are eligible to attend and participate in the election of directors of the board. All who qualify are urged to attend.

A special meeting of the board will follow the annual meeting.

Our Constitution

"The Constitution of the United States is not a charter of rights granted by government to a people but a limit of powers to which a free people restricts its government. It is not a government edict which people must obey but a people's law which government must obey. It defends us from dictatorship and the stagnation of Communism that regiment men, their minds, and their bodies."

— Eldkland, Pa., Journal.

SABBATH SCHOOL LESSON

for September 10, 1960

Man's Hope for Peace

Lesson Scripture: Isaiah 11:1-9
women's work
- mrs. a. russell flemmon

women's activities conference

the verse of scripture from matthew 18:20, "for where two or three are gathered together in my name there am i in the midst of them." this was done in the theme of
"how can i be a good group member?"

"how
and the announcement that our chapter was mentioned and recommended, by mrs. leon mosher of white cloud,
interested exhibit tables displayed in the north hall, was mentioned and recommended
for meditation, the first day of the conference.

women's board news

the music contest has been completed under the able and efficient direction of
mrs. oscar burdick of elcerrito, california. we have announced at conference as well as in the recorder of august 15. it is to be hoped that the music thus written and produced in the contest will bear fruit in the years to come.

the annual report of the women's society has been sent out to all of the members, was made available.

a skit "possibilities limited," written by mrs. leon mosher of white cloud, and directed by miss mary neils, was used to show how easy it is for a meeting to end in confusion and disorder if each one does not take an interest in her part of the work. the skit was given to start the discussion on "how to improve our ladies' aid meetings."

let's think it over

stereotyped religion

the family-limitation advice and help sought from the united states by such over-populated, starvation-ridden nations as india has become a major political and religious issue in recent weeks. political aspirants in many cases are avoiding the subject like the plague because of the church-d dictated views of a large segment of the electorate.

among the many comments on the subject in religious journals is one from a jew of the united states, robert gordin, in congress bi-weekly. it provides food for thought.

it has served to reinforce for many americans their stereotype of religion, their fixed image of the content of religion and of its practical workings in the lives of men. every stereotype is a labor-saving device. it spares men the necessity of honest observation and rigorous thinking. its principal defect is that the end-result is a blanket prejudice instead of rational understanding. it behooves jews above all, who have been the most universal victims of stereotype thinking, to be on guard against its moral and intellectual perils.

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Statement of the Treasurer, July 31, 1960

BUDGET RECEIPTS

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Non-Budget Gifts

| July Receipts | $20.00 |
| July Disbursements | $20.00 |

SUMMARY

Current annual budget | $80,933.17 |
Treasure's budget receipts 10 months | 71,459.40 |
Boards' budget receipts 10 months | 9,473.77 |
Remainder required in 2 months | 27,088.83 |
Percentage of budget year elapsed | 83.33% |
Percentage of budget raised | 74.92% |

Eldred H. Batson, Treasurer
1612 Lawrence Street
Parkersburg, W. Va.

"I will make you to become fishes of men."