Correction

On the back page of the May 8 issue we called attention to the 250th Anniversary booklet of the First Hopkinton Church. The price should have been given as $1.00 rather than fifty cents. Sorry!

Accessions

By Baptism

North Loup, Neb.

Carolyn Crow
Joy Van Horn
Patricia Williams
Margaret Williams
Cletus Beversance
Merlin Williams
Curtis Davis
Harold King
Robert Babcock

By Testimony:

Henry Ryul
Mrs. Henry Ryul


Brasher.—A daughter, Pamela Sue, to Roger E. and Alice Hemminger Brasher of River- side, Calif., on March 12, 1961.

Burkholder.—A son, Raymond, to Rev. and Mrs. Oscar C. Burkholder, 7641 Terrace Drive, El Cerrito, Calif., on April 4, 1961.

By Testimony:

Harry Fuller

Burkholder.—A son, Richard Oscar, was born April 27, 1961, to Rev. and Mrs. Oscar C. Burkholder, 7641 Terrace Drive, El Cerrito, Calif.


Obituaries

Brooks.—Edward R., son of Frank A. and Lina L. Brooks, was born May 23, 1913, in Deansboro, N. Y., and died January 22, 1961, in Rome, N. Y. After the death of the father the family came to Brookfield to live. While a child he attended the 2nd Brookfield Church, Sabbath School and Junior C. E.

He is survived by his mother of Oxford, N. Y., and three brothers, Ralph L. of Del Norte, Colo., Howard F., and Alonzo S. of Detroit, Mich., and several nieces and nephews.

Near relatives attended burial services at the grave in the family plot at Deansboro, N. Y., April 29, 1961, conducted by Pastor Addison Appel of the Second Brookfield church.

A. A. A.

Lane.—Merle Fuller, daughter of Charles and Madge Fuller, was born Oct. 4, 1914, at North Loup, Neb., and died May 7, 1961, in a hospital in Omaha, Neb., following a long illness.

She was married to Clyde Crow, August 31, 1946. To them were born one daughter and twin sons. They lived at Battle Creek, Mich., later she and the children returned to North Loup, where Merle was active in the church, serving as assistant organist, and also a member of the Dr. Grace Missionary Society.

In July, 1939, Merle was married to Marion Lane.

Survivors include her husband, Marion; daughter, Carolyn; sons, Robert and Richard; mother, Mrs. Madge Fuller, and brother, Menzo Fuller, all of North Loup.

Farewell services were conducted by her pastor, Mynor G. Soper, and interment was in Hillside Cemetery. — M. G. S.

Pinchin—Grace, daughter of Christopher and Cornelia Williams Stuckey, was born in Lowville, N. Y., March 24, 1887, and died at the home of her daughter, Mrs. Wilma Pinchin Krusen, Wellsville, N. Y., April 9, 1961.

She was baptized and united with the Alfred Seventh Day Baptist Church on May 6, 1898.

She was married to Otho H. Pinchin on August 25, 1913. To this union was born one daughter.

Besides her daughter she is survived by a sister, Arvilla Olson (Mrs. Axel M.), of Wellsville; two grandchildren, five great-grandchildren, five nephews, two nieces, and several cousins.

Mrs. Pinchin lived in Alfred during her early life but had made her home in Wellsville for over forty-five years.

Memorial services were held at the Embser Funeral Home, Wellsville, April 12, with the Rev. Hurley S. Warren officiating. Interment was in Alfred Rural Cemetery. — H. S. W.

Turck.—Nellie, daughter of William H. and Sarah E. Briggs Langworthy, was born on October 16, 1883, in East Valley near Alfred Station, N. Y., and died at Bethesda Hospital, North Hornell, N. Y., April 10, 1961.

She was baptized and united with the Alfred Station Seventh Day Baptist Church in March, 1898. (She transferred to the Alfred church on March 31, 1945, along with her husband.) On November 17, 1909, she was married to Frederick W. Turck of Independence, N. Y.

To this union were born one daughter and two sons: Elizabeth Louise, who died on August 31, 1926; Raymond Langworthy of Tiffin, Ohio, and William Benjamin of Dearborn, Mich.

Besides her husband and sons, survivors include two sisters: Mrs. Carrie Burdick of Battle Creek, Mich., and Mrs. Spicer Kenyon (Catherine) of Niagara Falls, N. Y.; five grandchildren, and a number of nieces, nephews, and cousins.

Mrs. Turck lived all her life near Alfred Station and in Alfred.

Memorial services were held at the Alfred church on April 14, with her pastor, Hurley S. Warren officiating. Interment was in Alfred Rural Cemetery. — H. S. W.
Space-Age Worship

What changes are necessary to properly worship God in a rapidly changing space age? The question cannot be dismissed lightly because we are developing a technology to cope with less earthbound experiences of some of our fellow citizens. We go to ancient languages, Greek and Latin, to join words written for these "astronauts" who venture into the fringes of space. Worship itself is not essentially different now than in the days of the Bible. Jesus told the woman of Samaria, that she thought it made a great deal of difference whether prayers were offered on Mount Zion or a mountain of Samaria, that the place of worship did not determine the object of worship or its quality, "The hour cometh." He said, "When the Son of Man cometh, he shall withdraw his power from this place but will pour out, upon men, upon those far from the house of the Lord who will see the Son of Man in a new to the human scene." (John 4: 23)

Presbyterians gathered recently at Buffalo, N. Y., embarked on the task of producing a new book of common worship that reflects the facts of the space age. It will mean, according to the committee appointed, that previously accepted and rewritten passages will be revised to take into account "factors new to the human scene." It will be very well and good; it may be quite necessary for or on the island, but the point is that they who try to provide patterns for pastors and people each week to follow. One of the problems of such churches is to keep their books up to date. Those who depend on ritual and prescribed forms have a disadvantage that apparently was not in mind when Christ was instructing the Samaritan woman and His disciples. A church that avoids liturgy and depends more on spontaneity in worship has no books of worship that go out of date. Pastor and people are free to fashion their prayers in accordance with the Scripture and in the language of the congregation, and they are not constantly, not at long intervals, to adapt their words to present needs.

One cannot escape the observation that worship, like the proverbial grass on the other side of the fence, is more satisfying when offered before other altars or within different windows. The non-liturgical churches show an increasing tendency to adapt the terminology and worship forms of the stately, liturgical bodies. Denominations that have long cherished the idea of freedom for the Spirit to move have sought to quench all the limitations of the Spirit and have welcomed binding forms that they once rebelled against. On the other hand, one reads of faith healing, mass evangelism, and even speaking in tongues among Episcopalians. In order to reach the unchurched some of their most respected churches devoiced of any "churchy" appearance of ecclesiastical appointments.

What is the answer? The fact is that true Christian worship is much the same in the space age as in the donkey age. It must be directed toward Christ, derived from Christ, and welling from the heart. It should be as well worded as possible, but it is more important that it be sincerely worded and that there be a correspondence between words spoken on the Sabbath and deeds performed during the work week.

Let us beware lest we follow the trend of substituting formalism in worship as a cover-up of loss of reality in worship. This is nothing new. The Bible is full of examples, and it seems that practically accepted passages will be revised to take into account "factors new to the human scene." It will be very well and good; it may be quite necessary for or on the island, but the point is that they who try to provide patterns for pastors and people each week to follow. One of the problems of such churches is to keep their books up to date. Those who depend on ritual and prescribed forms have a disadvantage that apparently was not in mind when Christ was instructing the Samaritan woman and His disciples. A church that avoids liturgy and depends more on spontaneity in worship has no books of worship that go out of date. Pastor and people are free to fashion their prayers in accordance with the Scripture and in the language of the congregation, and they are not constantly, not at long intervals, to adapt their words to present needs.

Unanswered Cuban Questions

Many of us would like to know the full story of the recent counterrevolutionary invasion of Cuba and the part played by our church. Two thirds of the Catholic priests in Cuba are of Spanish origin and Fidel Castro has said a law would be passed forbidding all foreign Roman Catholic priests to stay in Cuba. Already 2,000 priests and nuns are making applications to leave. The dictator has left an opening for priests who co-operate with him; they may stay. The secular press has tried to give reasons for the failure of the counterrevolutionary invasion attempts. Our wonderers if they have not carefully skirted the major reason — the religious reason. Our intelligence agency seems to have demonstrated that it is not equipped to evaluate the strength of religion in relation to politics and war. Cuba is a Catholic country. The Catholic Church fights communism. Castro had leaned heavily toward communism and had taken repressive measures against numerous church leaders. It could be assumed that, given half a chance, the great majority of the Catholics of Cuba would give all possible support to a small invasion force — and it was a pitifully small force.
They did not do so. Their loyalties were not so sharply divided as the politicians of American soil and our officials believed.

But to return to the subject of the future of Christianity in Cuba. We cannot yet know how things will go. Assuming that the present dictator holds his control, who knows what he will order next or how deeply communism will be established? There are many native Protestant churches, are as yet, zealously active in their work to bring men to a place where they can trust one another again?'

In regard to the argument that a study of chemical and biological weapons might contribute to the survival of the race he notes: 'One might say, 'All the more reason why we should continue to study of these weapons.' The truth is that with the use of 'diabolical weapons already devised, or soon to be, there is no defense, and there will be few, if any, survivors.

'The only hope, and it is only a faint one, is that a people may make themselves so valuable to all the world, that all will work to plan plans under any and all conditions to will their survival.'

Mr. Burdick defends the position that we should be servants of Christ even if it involves servitude to a foreign power. His personal view is partially stated as follows: 'In this emergency, pacifism and non-violent non-cooperation begin to make sense. It will take an ardent moral position to resist another Pearl Harbor, which can be contrived, when they wish, by our military masters.'

Editor's Note:

There are those who would like to write articles to make clear their stand on the development of so-called chemical weapons capable of destroying by nuclear, chemical, or biological agents. The Rev. Paul Burdick has wondered why the editors have chosen to have General Stubbs speak to the Associated Church Press. He writes: 'No doubt General Stubbs is a sincere man. He probably thought he was doing something when he addressed the Associated Church Press representatives. But it seems to some of us that these representatives could have spent their time in a better way by coming to grips with this question, What changes in human nature are necessary to prevent men from agreeing to bring men to a place where they can trust one another again?'

SABBATH SCHOOL LESSON for June 17, 1961

The Power of the Tongue

Lesson Scripture: James 3: 1-12.

Comparing the Records

By the Editor

It is not difficult to compare the giving statistics of our people at the end of April 1960 with this April. This Recorder and the one for May 23, 1960, tell the story of what the treasurer of Our World Mission had received at the end of each month. Those who dearly love the total world-wide work that seems to be committed to Seventh Day Baptists will be deeply concerned that we are at the present time far behind our goal and that the receipts for April 1961 were unusually low, in fact, $1,988.76 lower than for the same month last year. In actual dollars for the seven months the treasurer's figures show $2,353 less. The percentage of the budget raised at this time last year was 43.6%. Now it is 42.7%.

Quoting figures is not enough but to analyze the drop in denominational giving is more difficult and is probably not the task of the editor. We could observe from the back page of this issue that quite a number of our churches that give larger amounts failed to send in during April. And we doubt if probably in the hands of their treasurers. There is small consolation in that, however, for several of the same ones failed to get their April 1960 receipts cheque. One noticeable difference (not related to congregational giving) is that the Tract Board has not been able to give the same this year from the accumulated publishing house profits ($1,400 credited last year).

We believe that members of each church will want to analyze the situation and make an answer acceptable to the Lord and his cause. Let not our people be careless in their giving to the wider aspects of the Lord's work as represented by Our World Mission. Churches have done much better than last year, some about the same, and some not nearly as well judging by the treasurer's figures. Perhaps those doing better are the ones that should do much better. Ultimately we must take it personally. Have we individually done our best? Have we been waiting to see what others are doing? If so, let's not wait any longer. We have a great work to do.

For our general information here are the churches that have given less up to the end of April: Albion, First Alfred, Second Alfred, Battle Creek, Bay Area, First Arkansas, First Brookfield, Second Brookfield, Chicago, Denver, De Ruyter, Edinburg, Farina, First Hebron, Houston, Jackson Center, Little Genesse, Little Rock, Los Angeles, Los Angeles, Christ's, Lost Creek, Marlboro, Milton function, Ritchie, Roanoake, Rockville, Twin Cities Vernon, Waterford, White Cloud, and Yonah Mountain.

The list of churches giving the same or more follows: Adams Center, Dayton Beach, Dodge Center, Pauke, Hammond, First Hopkinton, Second Hopkinton, Independence, Middle Island, Milton, New Auburn, North Loope, Nortonville, Old Stone Port, Paint Rock, Pawtuck, Plainfield, Richburg, Riverside, Salem, Salemville, Schenectady, Shiloh, Texarkana, Watworth, Washing­

ton, and Washington People's.

Mother of the Year Honored

Mrs. Louise Sivier Giddings Currey, selected by a national jury as American Mother of 1961, was the recipient at a luncheon in her honor at the Waldorf Astoria Hotel in New York of an inscribed Bible, a handpainted needlework picture of Christ, a gold-embossed red leather. The Bible, a tribute to Christian motherhood from the New York Bible Society, was presented by Dr. Daniel A. Polling, saluting the American Mother of the Year, John J. Dahme, president of the New York Bible Society, said: 'In America, motherhood is tradi­tionally associated with prayer and religious devotion. These virtues are vital to the preservation of home life and the shaping of strong character and high standards in the youth of our nation.'

"A society that fears God, honors the Holy Scriptures, and holds in reverence the institution of motherhood and the sanctity of the home, rests upon a foundation solid enough to support it through any crisis of history."
World Mission budget last summer it was anticipated that an enormous supply of clothing when all was said and done, did not make such a generous allotment when divided among the churches. It was evident that there would be a lull in their children's clothes for half the membership to get one item each. And what lady wouldn't be anxious to have not only one dress for her daughter, but a couple of things for each of her children, and as much for herself? Or the man who would not like to have, not a choice of a pair of trousers, a shirt, or a couple of things for each of his children. And all of the larger churches are allocated clothing that almost fills a drum, smaller ones may just get a small pile. For instance, Mumbula, an average-sized church, received 13 men's and larger boys' shirts, one man's jacket, two pairs of trousers, four ties, three skirts and five blouses, nine little girls' dresses (varying sizes), one baby gown, three each little boys' shirts and trousers, and a sun suit. Interesting, is it not?

A typical trip to take the clothing to the village churches is to go on a Sabbath, be in services at a major church that day and stay overnight there. The next morning the clothing would be distributed to the churches. In the afternoon a stop would be made at another church for clothing distribution before returning to the mission town in the evening. This rule would be conducted preferably in some home near the church. The clothing would be spread out on the floor and people would come in one or two at a time to select what they wanted. Each person is allowed to select only one item at his first appearance, but after the people present have had a chance, some lesser desired items probably remain, and can be taken by people who have already had their first choice. The factor is that there are some people do not find anything that pleases or fits them, and more is left for others. Also, some Christians who may not be as interested will not come. Generally in most of the village churches, there hasn't been too much complaining on this score.

Malakapwa's sale day brought out quite a number of our Christians. One young man was quite disturbed that he could not take a shirt for himself, a dress for his wife, and a couple of dresses for his children. In his first time to select. Others, too, desired to take more than one item. It was very hard for one mother to decide whether she wanted most a dress for herself, or that darling one for her child. Those who waited until the end, however, and returned for the extra, less choice items were happy to have something for their family. It was a joy to see the bright new clothes in church the following Sabbath.

One day some time after Malakapwa's distribution had been finished, a young fellow came to the house and asked for a pair of trousers. It was explained that all Malakapwa's allotment was exhausted, and he shouldn't expect us to take from another church, where people were as needy as he, to let him have something. But he continued to plead and asked, "What shall I wear to church on Sabbath, when I have worked all week in these I now wear?" So finally a pair that fit him was found. There are oft-odd things that had not been allocated.

It was a blessing that we were finally granted permission to collect back the customers' returns from the people for the clothing. We have tried to stay quite closely to the price charged on customs. But there is not rational on some items, and they may be cut in price if more worn, etc. The customs offer any pair of short trousers (men's and boys' new) at 2/- or worn 2/6 (35¢). Often the women's and girls' dresses measuring 28 inches or more in length, is the same price ($5). Little girls' dresses (all under 28 inches in length) are 1/3 (18¢). A shirt of more than 36 inches chest measurement requires a customs duty of 5/- (12¢). (You can see that a ruler or a tape is necessary where necessity it is, then it is done with less on certain things it is high enough so that 20% of the value is more than these she would choose. Lastly all of these, such was not the case.

Each pastor and licensed preacher is being given, without cost, a suit and tie, and a lady's jacket or sweater for his wife. The pastors also have choice of the shoes that were available, without cost.

NOTE: Mrs. Pearson wrote this article on May 14, the day before David left on an extended visit to the suburbs of Northern and Central Provinces. He was planning to return to Malakapwa on June 6. The mission car carried a heavy load, besides clothing, to distribute to these churches. During the trip he will attend the Nyasaland Council of Churches, meeting at Livingstonia Mission.
May we again express our greatest thanks to everyone who has given of themselves to make this National Youth Fellowship program a success. Our deep appreciation also to those who have expressed their interest in the Methodist Christian Advocate, Birmingham, Ala. Preceding paragraphs suggested that the denomination.in every church has been obscured by the multitude of other things existing within the church. Our age is not unlike his. Skeptics in and out of the church have put God out beyond His stars and drawn a veil of doubt across the familiar picture of Jesus. With Mary of old, one is inclined to cry out concerning certain sophisticated and pessimistic theologians who are riding the wave of a people who have taken away my Lord, and I know not where they have laid him.” Not only have they taken away the Jesus of history and put in His place a fiction of their own imaginings — they have replaced God with an “oblong blur” which obscures the loving face of the Father. Jesus Christ who is so wonderfully portrayed in the immortal story of the Prodigal Son.

It is a time for preachers, heralds of the good news that a heavenly Father still seeks in love for the lost and least of earth; for prophets who dare to stand and blast with righteous judgments the sins that beset us, and the entrenched evils that would destroy us. Good news! Ah, how we need preachers of good news! There is no lazier, gene-spreader than the lazy classes of the day. Let us hear from those who have been anointed to preach good tidings to those who are poor in faith, crippled in hope, blinded by sin and despair. For such a task priests of God must be, and not only men who are best fitted to bear joy and sorrow, failure and success in brotherly ways. Love is not easily provoked when there is a difference of opinion; and when unknown rumors are spread, love believes the best.

Love that is genuine is a partnership. It is better to fail than to succeed without him. Love seeks to train an indigenous leader — it does not achieve by force, but by love. Large institutions may fail. Large institutions need the good news of divine love — in a word, the message of the saving love of Christ, who died and rose again and lives as Lord of Life, will never, never pass away. In this life there are many enduring qualities: Faith, Hope, and Love; these three. But the greatest of these is Love.
Prayer should be a two-way street. Too often we think of prayer as merely a request to God for something that we desire. Our prayers are usually directed to our local church for a special need. At least, that He will answer them by granting our requests. God does answer prayers, but sometimes in a way that we least expect.

I am reminded of the little girl who desired something particular thing very much. Her mother suggested that she pray about it. The wish was not fulfilled and the child complained to her mother that God had not answered her prayer. Her mother replied, “Yes, dear, He answered your prayer. He said, ‘No’. God does not always answer our prayers in the affirmative. He is an all-wise, loving Father whose desire is to have His children come to Him in their need to receive His strength and courage to face life’s most perplexing situations.

Our requests to God may be not be answered directly in the manner we expect and we may not live to see direct answers. We can pray that we prayer as a one-way street, a dead end to see answers to our prayers. This sometimes in an almost dramatic climax; at other times in a quiet way that will take time to culminate. Through it all we see God’s hand.

Let us not become discouraged if answer to prayer is not immediate or seemingly direct. If we keep open the two-way street of prayer, we can be sure that we will receive an answer. If God deems it wise to say no to any particular request, we can be sure that He will give us the strength and courage to face life’s most perplexing situations.

Mr. A. Randolph—Mrs. A. Randolph, a homemaker and private music teacher; formerly organ instructor at Milton College, Milton, Wis.; for 18 years before moving to Colorado five years ago; mother of two girls, children, grandmother of two small boys; wife of a design engineer, daughter, daughter-in-law and sister of three ordained Seventh Day Baptist ministers.

CHRISTIAN EDUCATION — Sec. Rox E. Zwolbol

At a called meeting of the Seventh Day Baptist Board of Christian Education, May 25, 1961, it was voted to nominate the following men to be members of the Advisory Council to the Alfred University School of Theology: Rev. Cecil F. Wilson, Olean; Rev. Bradford G. Webster, Buffalo, and Rev. Lincoln G. Archer, Canisteo, all Methodists; Dr. Hurley S. Warren, M. Elwood Kenyon, Dr. H. O. Burdick, Dr. J. Nelson Norwood, all of Alfred; B. Colwell Davis, New York City, and L. Meredith Maxson, Bronxville, N. Y. President M. Ellis Drake is an ex officio member.

Dr. Willard Sutton, a present member of the Advisory Council, is retiring as a professor in Alfred University and plans to teach in a college in Indonesia. It was voted to send him a letter of gratitude for his service to the School of Theology.

The executive secretary reported on the projected plans of our participation on the program of General Conference, also his studies at Syracuse University.

The board gave its approval of new projected plans of our participation on the present program of General Conference, also his studies at Syracuse University.

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education, May 25, 1961, it was voted to nominate the following men to be members of the Alfred Station church, to act as toastmaster. Dr. Victor Burdick, furloughed missionary from Makapwa Mission, Nyasaland, will be the guest speaker.

Mrs. Victor Burdick will be the speaker for the Mother-Daughter banquet.

For the Father-Son banquet, the Rev. Wendell Sprague, Hartford, Conn., hospital chaplain, will serve as toastmaster, and the speaker by tentative agreement will be the Hon. Jennings Randolph, U. S. Senator from West Virginia.

In that our youth in attendance at General Conference are being put forth to round out an interesting and worth-while program.

North American Youth Assembly

One of the most inclusive gatherings of Christian young people planned for North America will take place at Ann Arbor, Michigan, August 16-23.

More than 2,000 young people will participate in the North American Ecumenical Youth Assembly on the campus of the University of Michigan. The assembly is a gathering of young Christian leaders from all denominations — predominantly Protestant and Orthodox — in Canada and the United States. It is one of a series of regional ecumenical conferences being held around the world. The European Ecumenical Youth Assembly in Lausanne, Switzerland, last August, was the first. This year’s conference will consist of workshops focused on what it means to be “Entrusted with the Message of Reconciliation” in this time and at this moment in history. The assembly is being held for the purposes of study and encounter. No legislative sessions of any kind are being planned.

Speakers from the youth departments of the World Council of Churches and of the World Council of
Christian Education, the Committee on Young People of the Canadian Council of Churches, and the United Christian Youth Movement of the National Council of Churches of Christ in the U.S.A.

About 200 of the young people will be from overseas — Europe, Africa, Asia, and South America. The majority of the North American people will be official delegates from their own youth organizations. Observers will be present from groups "who wish to share in the assembly but for one reason or another cannot send formal delegations."

Such organizations as the International Scout movement, Camp Fire Girls, the YMCA andYWCA organizations in Canada and the U.S., and the Ministry to Armed Forces Personnel will be represented.

The program is built around the theme "Enshrined in the Message of Reconciliation" (2 Cor. 5 and 6). The three subthemes are "The World We Live In," "The Gospel We Live Under," and "The Mission of the Church.

The Rev. John Wood, New York, organizing secretary for the North American Ecumenical Youth Assembly, says that the young people will share "the common conviction that Jesus Christ is Divine Lord and Savior of mankind."

"Beyond this there is no assumption that they will be able to agree on all the great issues confronting the assembly," he says.

"They will, however, seek to "understand each other's insights" as they themselves seek "to speak the truth in love" and in confidence that "the Holy Spirit can lead us to a deeper understanding of God's will for His people in this place and at this time."

"ECUMENICAL NEWS"

"Russian Orthodox WCC Membership"

The application of the Russian Orthodox Church for membership in the World Council of Churches continues to draw comment from many religious publications.

Bishop John, Russian Orthodox Exarch of Central Europe whose See is in East Berlin, in an article in Neue Zelt said that it is hoped that membership in the council would permit which would lead to the stage where they can share their witness and their service testifying for God and our Lord Jesus Christ. "This witness and service," he added, "I consider to be obligations in the cause of world peace."

Reformed, the independent French Protestant weekly, said membership of the Russian Church in the WCC would represent "a victory of the Holy Spirit rather than a maneuver on the part of Premier Khruschev." It said "this victory is all the more important because it gives cause to hope that other churches within the communist bloc will follow the example of the World Council in the not-too-distant future."

It added that membership would remove the objection levied against the ecumenical movement, that it is an anti-communist movement, "as if that were the role of the churches."

"South African Loss and Gain in WCC"

The World Council of Churches has lost one of its member churches in South Africa and received an application for membership from another. The Moravian Church in Western Cape Province has applied for membership. The Dutch Reformed Church of Africa, the smallest of the three Dutch Reformed Churches in the Union of South Africa belonging to the World Council of Churches, has voted to withdraw from the World body.

Representatives of the church (the Nederduits Hervormde Kerk van Afrika) attended a consultation of member churches in South Africa held under the World Council auspices last December but formally declined to go along with a statement adopted by the group. The statement rejected "all unjust discrimination" and said "no one who believes in Jesus Christ must be excluded from any church on the grounds of his colour or race."

The decision to withdraw was taken at a general synod of the church attended by 250 delegates that there were only 13 negative votes. The church's constitution states that white members only can call meetings.

The Moravian Church includes both white and non-white members. It has 10,500 adult members in 24 congregations, mostly in the Cape Province and of all denominations, all but six of them non-white.

There are currently seven member churches belonging to the World Council in the Union of South Africa. These include Anglican, Presbyterian, Congregationalist, Methodist, and Dutch Reformed. The other two Dutch Reformed Churches are those of the Cape Province and of Transvaal.

"NAE in Intellectual Arena"

The 19th Annual Convention of the National Association of Evangelicals has authorized establishment of a theological study committee composed of leading evangelical scholars.

This action was taken by the NAE board of administration after Dr. George L. Ford, executive director, had called on national-wide lines of release memos of scholarship from heavy teaching loads at least for a period of time so that they can convey to others the understanding they possess of theological issues today.

Earlier, Dr. Carl F. H. Henry, editor of Christianity Today, chided the NAE for intellectual neglect and urged the group to state it differently, "This is intellectual arena 'whose neglect not only is shown in the intellectual field" and "theological issues today."

"Population Explosion"

If present population trends in Asia continue, India and China will have a larger population within 40 years than inhabited the whole world in 1940. To state it differently, India is expected to have more people in 1965 than it did in 1960. In Hong Kong there are 2,000 more births than deaths every week.

The American Jewish Committee's report cited in 1966 shows that the annual rate of growth in Tokyo, at its present rate of growth will have 26 million in 1974.

"LET'S THINK IT OVER"

Catholic School Argument Invalid

The Cardinal (Spillman) is totally out of order in making an issue off discrimination in the President's bill on public education. It was the decision of the Roman Catholic Church not to participate in the public school system. If the government had decreed that Catholics could not participate in the public school system, then the arguments of the cardinal would be valid. But since his church voluntarily decided on a parochial school system, that system should be considered a purely Catholic affair and not an American one. Catholic enterprises should be supported by Catholic monies just as we expect Protestant or Jewish enterprises to be supported by those groups. — Eternity.

JUNE 3, 1961
By "The Old Man"

A young man finished college, married, and obtained a good job. After a year or two he was fitted with the desire to live in a different part of the country. His wife's parents had lived near them and wished to continue so they joined in loading a freight car — autos were not yet on their possession, including a horse and cow — and made the move.

Jobs were hard to get but he was well educated and would teach school. No school available!

During college days and even before he had had printshop experience. This was the age when they were beginning to think of teaching some crafts as well as the three Rs. He went to the superintendent of schools and showed him the desirability of establishing a course in printing. The superintendent recognized the desirability and, of course, the young man who proposed it was hired to establish the shop and do the teaching. Thus he had a steady job until the time of his retirement.

What can you do? Face the problem with prayerful determination.

"The Old Man," several of whose articles on evangelism in the future does not sign his name. He is a respected deacon in his home church and a man who a number of years ago was president of the Seventh Day Baptist General Conference.

NEWS FROM THE CHURCHES

NORTONVILLE, KANS. — In spite of a cold, wet spring Edwin Johnson managed to get part of the church roof reshingled. This has had some help from some of the teen-age group.

Four carloads of women drove to the home of Mrs. Merlin Wheeler for the May 4th missionary meeting. The Wheelers recently moved to Leavenworth where Merlin is employed at the Federal penitentiary.

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JUNE 5, 1961

THE SABBATH RECORDER

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By "The Old Man"

A young man finished college, married, and obtained a good job. After a year or two he was fitted with the desire to live in a different part of the country. His wife's parents had lived near them and wished to continue so they joined in loading a freight car — autos were not yet on their possession, including a horse and cow — and made the move.

Jobs were hard to get but he was well educated and would teach school. No school available!

During college days and even before he had had printshop experience. This was the age when they were beginning to think of teaching some crafts as well as the three Rs. He went to the superintendent of schools and showed him the desirability of establishing a course in printing. The superintendent recognized the desirability and, of course, the young man who proposed it was hired to establish the shop and do the teaching. Thus he had a steady job until the time of his retirement.

What can you do? Face the problem with prayerful determination.

"The Old Man," several of whose articles on evangelism in the future does not sign his name. He is a respected deacon in his home church and a man who a number of years ago was president of the Seventh Day Baptist General Conference.

NEWS FROM THE CHURCHES

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THE SABBATH RECORDER
OUR WORLD MISSION
Statement of the Treasurer, April, 1961

BUDGET RECEIPTS

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<th>Treasurer's</th>
<th>Boards'</th>
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SUMMARY

- Current annual budget: $111,205.60
- Receipts of seven months: 47,611.84
- Balance needed in five months: 64,683.16
- Average needed per month: 12,936.33
- Percentage year elapsed: 58.67%
- Percentage budget raised: 42.78%

TREASURER'S DISBURSEMENTS

- Board of Christian Education: $407.84
- General Conference: $742.27
- Historical Society: 118.27
- Ministerial Retirement: 629.76
- Ministerial Training: 1,991.80
- Missionary Society: 1,589.80
- Tract Society: 500.01
- Trustees of General Conference: 32.65
- Women's Society: 79.55

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Children's Day is more than a display of fancy clothes and recitations by shy girls and boys. For the sightless there can be the joy of discovery in the Word of God as trained fingers read the message of hope.