OUR WORLD MISSION

Statement of the Treasurer, June, 1961

BUDGET RECEIPTS

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TREASURER'S DISBURSEMENTS

Board of Christian Education | $636.18
General Conference | 960.64
Historical Society | 184.49
Ministerial Retirement | 697.69
Ministerial Training | 839.76
Missionary Society | 3,127.06
Tract Society | 763.42
Trustees of General Conference | 30.89
Women's Society | 188.15
World Fellowship | 98.62
Special Fund | 133.00

SUMMARY

Current annual budget | $111,295.00
Receipts for 9 months | 61,973.26
Balance needed in 3 months | 49,521.74
Average needed per month | 16,440.58
Percentage year elapsed | 75%
Percentage budget raised | 56.83%

AUGUST 14, 1961

The Sabbath Recorder

MISSIONARY FAMILY COMES HOME

The focus is almost always on foreign missions at General Conference. Nothing is more encouraging or inspiring to the delegates than the stories of missionaries fresh from the field and the dedication of families about to depart. Pictured above are Dr. and Mrs. Victor Burdick (married in Nyasaland) as they alighted from their plane in New York July 25. Present also at Conference is the Leon Lawton family just completing a furlough from Jamaica, W. I., and the Leland Davis family preparing for service in British Guiana, S. A. Mr. and Mrs. Courtland Davis, also from Jamaica, had to return from their one month holiday on August 7. Others presently or previously connected with foreign mission work will challenge those in attendance.

* Due to circumstances beyond anyone's control, the giving for May was not published. The total giving for May amounted to $5,812.42, which sum was distributed to the agencies in the same proportion as that of other months.
Peace or War

These are days of mounting tension between East and West, days of charges and countercharges in diplomatic exchanges. Both sides profess a love for peace and a hatred for war. Mr. Khrushchev has recently made a strong repudiation of war as an instrument of gaining national ends. President Kennedy has again strongly proclaimed our nation's desire for peace even while requesting power to call up a quarter of a million. Readers are given to show our determination to be true to our pledge to maintain the integrity of West Berlin.

Whom are we to believe? It is apparent that the tightly controlled press of the Soviet Union makes the people of that country unaware of the Peace pronouncements and his war-mongering charges. The amazing unanimity of Congress in response to the President's request for defense funds indicates clearly that the American people have little faith in the peace pronouncements of the Russian leader and are solidly behind the principles set forth by Mr. Khrushchev. Lack of faith in people depends on the reputation they have built for themselves.

Take a look at the Berlin situation. East Germany is under Soviet domination and West Germany surrounds Berlin to a depth of 100 miles. Moreover, West Berlin is tremendously more prosperous than that portion of the city which is under communist control. For the East it is a coveted prize and an obvious sore spot, highly damaging to their prestige. What is West Berlin to America? Nothing economically. It has only been a source of astronomical expense. Now we authorize $15.5 billion, even $41.5 billion primarily to prove that we will maintain our national integrity before the world. Whom are we to believe? Not the nation seeking to swallow its neighbors.

The Arab-Israel tension is another illustration of the tremendous importance of building a good reputation. Israel has recently launched a small weather rocket called Shavit II—a great achievement for a tiny nation. It drew mixed reactions from the world press. Ivo Bavelle in Israel Digest concludes his article on the significance of this first weather rocket by commenting on the proposed sale by the United States of high-altitude non-military rockets to Nassar's Egypt and its relation to peace in the Middle East. We quote:

Israel wants peace. The Arab leaders want war. Israel wants respect for the integrity and independence of all countries, progress and prosperity for all peoples of the Middle East. The Arab leaders want the destruction of Israel and the subjugation of their Arab population. Therefore Shavit II is a rocket for peace. A rocket fired in Nassar's Egypt will be a rocket for war.

This is the stark and simple truth.

Mr. Bavelle has an interesting point, whether or not one agrees with him entirely. Nonmilitary rockets are peaceful or warlike depending on the attitude and aims of the government back of the firing. By the same token, the words we speak or write as we take our journey through life are received according to the reputation we have built with the listeners or readers. When we state our principles and make our professions, our character is judged rather than our words—unless all are convinced by previous knowledge of us that our character and our words are in perfect harmony.

The spiritual implications of the above are obvious. We profess to love Christ. We claim to be trying to guide our lives by the Word of God, by the example and precepts of Christ. The chances are that some will believe us and others will be skeptical. We can only make all love us or believe us. What we can do as individuals—and perhaps as a nation—beyond our power to make all love us or believe us. What we can do as individuals—and perhaps as a nation—to strive earnestly to keep our actions and motives above reproach in the eyes of God. Then any distrust of us by our fellow men will be due to our vision on their part. Only thus can we live honorably and keep ourselves free from destroying tensions within.

Better Church Members Needed

What local church can be named that does not need better members? Where is the church that does not look ahead to that type of membership increase that will be productive? In annual conference, in the early planning session, denomination leaders are called upon to give full attention to where the most effective work can be done in carrying the Gospel to the unchurched.

A Christian word of caution seems to be called for occasionally. It should be voiced by anyone who senses the need. The opinion has been stated by some that Seventh Day Baptists should not put such emphasis on winning people in the highest level of society, the better educated, the better employed, the people who will be good representatives of the Gospel if they approve of our work. The fact that Seventh Day Baptists, generally speaking, are well educated and well employed should not prompt us to limit our outreach to those who will fit most easily into our church life or be most able to support our foreign mission work or our local church ministry. We are trying to do so would seem to put denominationalism above Christianity and to be quite contrary to the spirit of the ministry of Christ. He called the unrefined village fishermen for His first followers and His major work was with the social outcasts. It is true that in the early church some of the highest levels of society were effectively called, and Jesus gave time to rulers coming by night as well as the throats of poor that came by day.

Denominational strategy is not wrong if it is in the spirit of being "wise as serpents and harmless as doves." There is something to be said for a major attack on the forbidding bastions of the educationally and economically secure segments of society; we must first of all witness and in their contacts with this group let us be faithful to our opportunities rather than to try to get out of our own environment and exert an influence for Christ and the Sabbath God forbid, however, that we conceive of our church as having a ministry only to the easy accessed. Leave that attitude to the Country Club. Christianity in Japan is struggling with the problem of being identified with middle-class society, thus failing to reach the common people. The Church, our church, must seek to reach all. In Christ all find satisfaction and mingle freely together.

Next year's Asbury Conference, along with the other six conventions in the Baptist Jubilee Advance, will plan...
for an emphasis on what is called "The Church on the Social Frontiers. Will we be prepared for it? Will we think that it might be good for some other local church but not our own? Can we not only serve but also accept the less lovable people with whom we are surrounded? Must our church be as always has been socially? The souls of humble fishermen and despised publicans were precious to our Lord. in the days of His flesh. Are we prepared to their modern counterparts as precious to- after

Weeding Out Heresy

Numerous denominations have long-established ways of maintaining the doctrinal purity and institutional loyalty of ministers and professors. None of the systems can be used without pain or without the possibility of misuse or mis- carried) of justice. And other types of purity are needed in the leadership of every church, few of our leaders would relish living under a type of church government provided for church courts to discipline us for lack of conformity. It is possible, too, that some of us would rebel on investigation by Christ Himself, the Judge of all the works. We do know that some searching ques- tions about our faith in the Son of God will be asked at that day of accounting.

But what can a Baptist denomination do to ensure continuation of the faith that called it into existence? Perhaps not much in these present days. In the Southern Baptist Convention, the people attempt to do something by passing local resolutions which may possibly be adopted by state and national gatherings. That is what happened at the Baptist Pastors' Conference of Oklahoma County at Oklahoma City. The resolution (voted for by the problem) by Dr. Leslie Hobbs, the Southern Baptist Convention president) called for the six theological seminaries supported by the Convention "to be certain all faculty members are in accord with Baptist doctrine and loyalty in all sympathy with the Southern Baptist Con- vention and Southern Baptist churches."

The resolution decries the "false sophis- ticated attitude being assumed by some teachers in some Southern Baptist institu- tions that a mark of scholarship is the ability to create doubts and questions concerning fundamental truths."

Purpose of the seminaries, declares the resolution, should be "to create and strengthen the faith and loyalty of the pupils in the Word of God, the doctrines as believed by our churches, and the denomination which sustains these insti- tutions."

The resolution came to be drawn up because of statements made at the conference by a theology professor, who was charged with apostasy from Southern Bap- tist doctrine in some respects and with advocating ecumenical relations contrary to the denominational stand. The particu- lars do not concern the resolution. At this distance it is difficult to determine the spirit in which the action was taken. We have no reason to assume that pastors representing most of the churches are concerned with some of their action as being unchristian. Un- fortunately, some of the charges were minor, according to generally accepted views in our own day.

The fact remains that conscientious Christian leaders have a right to be con- cerned about the doctrinal and pollute standards of institutions supported by their contributions. The convention of Baptists of any denomination to help their theological faculties remain true to the historic position of the Convention with- out curtailing their freedom in their academic pursuits. Not all will agree on the answer. Every- one must be free to believe as he feels led (which the Oklahoma group affirms). The preacher must preach truth as he sees it and the professor must teach the same way. This is not open to dispute. The only question is continued employ- ment. The problem faces everywhere and calling attention to it in this column is strictly impersonal.

Senator Jennings Randolph Opposes Parochial Loans

In Senate remarks on July 14, U. S. Senator Jennings Randolph (D.W. Va.) declared, "There is increasing evidence that not only is Federal aid to education imperiled by the opposition but that there are also deep and divisive emotional currents developing which may endanger our system of public education itself."

Senator Randolph, a member of the Senate Committee on Labor and Public Welfare and its Subcommittee on Education, and a strong advocate of Federal aid for public schools added, "Intransigent efforts of a segment of the popu- lation to force Federal aid to private and parochial schools under the threat of blocking such assistance to public schools are beginning to justify the fears of many who support the Ameri- can philosophy of free, non-sectarian public education."

A two-week workshop on Denomina- tional Studies sponsored by the Ministerial Training Committee of the Seventh Day Baptist General Conference was brought to a conclusion August 4 at the Alfred University School of Theology.

Note: The Senate Education and Labor Com- mittee voted to add in the National Defense Education Act extension bill a 375-million-dollar classroom loan pro- gram for public and parochial schools.

Senator Jennings Randolph (D.W. Va.), moved to eliminate this provision, in- serted by the Education Subcommittee, but his efforts failed.

Senator Randolph, a Seventh Day Bap- tist, represents on this issue, the views expressed by officers and many leaders of the denomination. Mr. Randolph is scheduled as the featured speaker at the Father and Son banquet at General Con- ference.

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Ministerial Training Workshop Concludes at Alfred

By Albert N. Rogers

A two-week workshop on Denomina- tional Studies sponsored by the Ministerial Training Committee of the Seventh Day Baptist General Conference was brought to a conclusion August 4 at the Alfred University School of Theology. Rogers, of Paint Rock, Ala., and Dean Albert N. Rogers were co-directors of the workshop which dealt with denominational history and polity. Rev. Harley Warren, pastor of the Alfred Seventh Day Baptist Church, also assisted as devotional leader.


The workshop, designed by the Ministerial Training Committee to aid licentiates in meeting part of their require- ments for accreditation by the General Conference. J. Leland Skaggs, Milton, Wis., is chairman of the committee, and Rev. Paul S. Burdick, Waterford, Conn., is secretary. The committee will sponsor another workshop next summer on Sab- bath Philosophy.
The Church at Home

A sermon by the Rev. Earl Cruzan, Chairman of the Home Field Committee. (Continued from the previous issue)

To reach out with the vitality of the message that is ours, what should be our concept of the church? What is its purpose for being? What is its function in life? Is it a business organization? Is it the bride of Christ?

Ideally, the church is the bride of Christ, doing the work that He has for her to do. Locally, it should be an organization of those who have given their lives to Christ, who seek to know His will, and who in kindness will help others to find His way in their lives. There should be more of the understanding and sympathy and compassion in the church than in any other area of life.

What were our fathers' concepts of this church? They organized, they built, they added on, in the desire to worship God, as all men are liable to mistakes, they no doubt made mistakes, they passed some faulty judgments, perhaps their standards were not always entirely Christian, but they organized and built a church that they might worship God and witness together of His truth.

The purpose and message

What is your concept of the church? Your concept of its purpose for being determines the vitality of the church. Your concept of it determines whether it should live or die. We should feel a need for the church in our own lives and we must be strong enough to stretch out a helping hand in greater and greater work in home and abroad. Does it encourage its young people to Christian service — some to full-time service if God should so lead? Whatever his vocation or occupation, to the vocation of Christian living? Are its regular services sufficient, or does it have a reason to minister wiser and to do more?

Our concept of the church and her purpose is important in this day and in the future. The following was the report of a church sent to a denominational head-quarter. It was not a Seventh Day Baptist church, but perhaps it might have been.

- Members received by faith — 0
- Members transferred — 0
- Members died — 3
- Given to missions — 0
- Given to state missions — 0
- Given to state missions — 0
- Continue to pray for us that we may continue faithful to the end.

How to have more power

The ark of God was 20 years in obscurity after it came back to Israel. Better had it remained in a foreign land. It at least made the people there take notice of it. It was of no value to the people until Samuel urged them to seek the Lord — and they did. They recaptured their cities which had fallen to the Philistines. They put away their false gods and Samuel ministered for them unto God. And there was strength again in Israel.

If the church is to be a vital power, it must be a church on her knees. It must be a church that seeks God in prayer. There must be prayer for the manifestation of the Spirit of God in her midst. There must be prayer for one's self, for strength, for light, for power to make progress in Christian living. There needs to be prayer for the pastor that he may be used of God. If his message may be vital, that he may minister for Christ in the community, that he may be given the spirit of understanding which will help others to overcome the mistakes and failures in their lives. There must be prayer for others.

There is not one of us here but who has someone very dear to him who is not receptive to the Christian message. It may be a son or daughter; it may be a very dear friend. If the church is to be a vital power it must be a church that knows God in prayer. And the prayer life will reach beyond the focal fields, for leaders of our people, for missionaries and native workers, for Christians everywhere.

Again if the church is to be vital and a part of the hand of Christ it must be the church with the searching heart. There must be a searching for truth and there must be a receptivity to truth. There must be the desire to know God and to make Him known. The best way to make Him known is not by the assumption of a false piety — a side to be put forth when we are in company — but by the very people in Christ itself.

Why is it that many times we will expend great activity in organizations other than the church and refuse to work in the church? Is it true that we do not find the church to be a power in our lives?

The presence of the church as a place for worship or as a symbol of God's presence in a community is not enough. God's presence must be in the lives of individuals. The worship of the church must reach out in the concept of life itself.

Pastor's Family Injured

Among those traveling farthest and starting earliest for General Conference at Amherst, Mass., was Pastor Alton Wheeler of Riverside, Calif. Early in the morning of July 25 car number 122 of the Union Pacific, at Skunk Creek, N. M., a car in collision with a parked auto was thrown into the path of the Wheeler car with its five occupants. Both cars were demolished. All passengers were injured. It was expected that all except perhaps Mrs. Wheeler would be able to proceed later to Pre-Con and Conference. She suffered a broken shoulder and ribs and expects to fly to her sister's home at Shiloh, N. J., when released from the hospital.

Well-laid vacation plans can be upset in an instant. All who travel realize the possibility of unavoidable accidents. Relatively few meet with serious difficulties, but prayers need to be offered in behalf of those who are exposed to the dangers of journeys by land, sea, and air.

A Note from Rev. Alton Wheeler

Pastor and Mrs. Wheeler and family and Nancy Withrow take this opportunity to thank their many friends over the nation who ministered to the spirits of the family with letters, telegrams, cards, flowers, and personal calls, while they were hospitalized at General Hospital in Santa Fe, N. M. Assurances of prayers and offers to help in any way possible, for which "manna," praise is expressed, to God.
Report from Little Rock
By Rev. Paul Osborn, City Pastor-Evangelist

Having been a resident of the urban area of Little Rock, Arkansas, for four full weeks now I am sure of one thing about city life. People in cities are just like people everywhere — there's just more of them. Some are friendly, some reserved, some want to talk, some are curious, some polite, and some are otherwise. Reaction to my introduction of myself as pastor of the Seventh Day Baptist church at 801 North Polk has ranged from "Didn't I see your picture in the paper?" to "No, no...I've got my religion."

I have attended some revival services at our neighboring Woodlawn Baptist Church, and have been thrilled to hear the Gospel message proclaimed by the young evangelist. But I have also felt the pain of seeing people show indifference to the claims of Christ, going out to live with little or no regard for eternity. I am only responsible for my share of it. My prayer, and my wife's, is that preaching is the Lord's work and that I am to serve in my capacity, and that. I am only responsible for my share of it. My prayer, and my wife's, is that preaching is the Lord's work and that I am to serve in my capacity.

Out of a background of 70 years of association with Seventh Day Baptist ministers comes this... Charge to the Candidate

By Mrs. Herbert C. Van Horn (Abbie B.), at the ordination of S. Kenneth Davis to the Christian ministry.

I am deeply touched, highly honored, and most happy in being asked to have a part in the service which is to ordain the husband of my granddaughter to the Gospel ministry. In entering this high calling he is following an honored tradition in both his family and mine.

A person of average intelligence born into the family of a Seventh Day Baptist minister, and married to such a minister, after seventy years of close association with members of the profession, should know if it would seem, have formed some idea as to what the Christian minister ought to be and to do best to exalt his Master and minister, and married to such a minister, after seventy years of close association with members of the profession, should know if it would seem.

Daily Christian Living. "Be always ready to give an answer," Peter said, "to every man that asketh a reason of the hope that is in you; but be not unwise: let him that answereth know that as a wise man he speaketh: for the time will come when he shall be called to give account for himself and his family devotions have? Do our neighbors feel the presence of Christ through us, or are we 'covering up' His light? These are just a few things to think about. Read the list over and pray about it, and be prepared to do your part in His work.

SABBATH SCHOOL LESSON
for August 26, 1961
Lydia: Ready for the Gospel

for September 2, 1961
Timothy: Disciplined for Service

THE SABBATH RECORDER
AUGUST 14, 1961
the tempted, and the sinning. It is his to help them all.

More than fifty years ago, before the common use of the automobile and before roads had been built to meet its needs, the country roads in West Virginia were noted for their deep mud and at certain seasons could be traveled very slowly and with great difficulty with horse and wagon and sometimes only on horseback. At one time a minister who lived twelve miles from his church was heard to say, "I want to hear a sermon on Sabbath morning that will last till I get home." He charged you, then, to use your best powers to implant some thought in the minds of your hearers, to bring them some inspiration, some comfort, some encouragement until they will all stay to get home, and still more, on into days to come. This you can do only through prayer, dedication, study, understanding of the needs of your people, and the guidance of the Holy Spirit.

I charge you to welcome truth new to your thinking. There is nothing more desirable than a changed mind. It leads to an acceleration of growth, stagnation, mental, even spiritual death. In a new age, opening new horizons, and as the individual perceives the truth of what has been taught in the past, he must see that this is the situation as it is, and he who enters our ministry must face it and use great tact and patience as he seeks to make it better. It helps to remember often that the Son of Man had nowhere to lay His head.

Finally, in the words of the great apostle, I charge you — "Make love your aim," for though you "speak in the tongues of men and of angels, but have not love" you are but "a noisy gong or a clanging cymbal." Read often the words of this thirteenth chapter of the first Letter to the Corinthians. Let your words be so engraved deeply upon mind and heart. Let them be as a watchword to God and man be the compelling motive that drives you into ever-widen ing areas of devoted service. You would not, in the words I have spoken, seem to lay too heavy a charge upon you. You are well aware of the seriousness, yes, indeed into the very spirit of this occasion. Let not your successes make you proud nor failures turn you aside from your high purpose. We are sure you will ever keep in mind the lofty ideals of the Christian ministry, and in striving after them offer the churches of which you are the pastor a selfless and dedicated service. I assure you that it will be abundant, rich, and sweet, and in losing your life you will surely find it.

**CHRISTIAN EDUCATION — Sec. Rev. E. Zwibel**

**The Supreme Purpose Of Christian Education**

The supreme purpose of Christian education is:

- **TO ENABLE** . . . This is more than mere telling. It is the grace and power faithfully to fulfill, as well as to know, what God desires. In due season, He will supply our needs for more than materials, we deal with persons, helping them to grow in their relationships to God, their neighbors, and themselves; to become aware . . . Through the opening of the eyes and ears with understanding, to touch the heart as well as the mind with perceptions of the great Reality that surrounds us, "the darkening milieu" of the seeking love of God . . . not merely an abstract concept that God is love, but the life-giving precept that "herein is love, not that we loved God, but that he loved us . . ." (1 John 4: 10) as revealed in Jesus Christ . . . For "God was in Christ, reconciling the world to himself" (2 Cor. 5: 19).

- **TO RESPOND** . . . For "Thou hast made us for thyself, and our hearts are restless until they rest in Thee. In faith — . . . Therefore Christian education is faith-centered, reaching beyond the evidence of the senses for the heart's response in "the assurance of things hoped for, the conviction of things not seen" (Heb. 11: 1). To this divine love . . . Therefore Christian education is centered in the Divine Love, which is to be distinguished from the merely erotic or philanthropic contexts of human relationships as such. "You are beloved of God; Thou art loved" (Inways that will help them . . . Since there are many ways that will help them, let us be done with fruitless debate over methods, and let us find the way of the development of the art of teaching which knows not only the many tools to use, but the time and place to use them with most helpfulness.

- **TO GROW** as children of God . . . Therefore, Christian education is growth-centered; seeking not only to understand and guide the progressive growth of our children (and people of all ages) but equally to trust the basic life forces and instincts already implanted in the consciences of God's people;

- **TO LIVE** in accordance with God's will . . . which, after all, is the only way one can really live with joy and peace and usefulness. God's ways there are, and many there be who have tried them, but only one way leadeth unto life. In order to live in an ordered universe we must make choices that are in line with the ways of God, in order to live the best and most fulfilling lives after it. Who, then, says that our children can live without instruction or discipline? But whose discipline, and whose instruction do we build on?

- **TO SUSTAIN** a vital relationship to the Christian community . . . Therefore, Christian education is church-centered; not only the church, or even an institutional sense, but with a sense belonging to the whole body of Christian believers, and a sense of mission to go into all the world and make disciples in His name.

To achieve this supreme purpose Christian education endeavors under the guidance of the Holy Spirit: 1. to assist persons at each stage of development to realize the highest potential of each as divinely created, to commit themselves to Christ, and to grow toward maturity as Christian persons; 2. to help persons establish and maintain Christian relationship with their families, churches, and with other persons and groups, taking responsibility for helping and seeing in every human being an object of the love of God; 3. to aid persons in gaining a better understanding and awareness of the national and world as God's creation and accepting the responsibility for conserving its values and using them in the service of God and mankind; 4. to lead persons to an increasing understanding and appreciation of the Bible whereby they may hear and obey the Word of God; to help them appreciate and use effectively other elements in the historic Christian heritage, to enable persons to discover and fulfill responsible roles in the Christian fellowship through faithful participation in the local and world mission of the church.

Adapted from the Annual Report of the Religious Education Department of the Massachusetts Council of Churches.
As the women of Battle Creek look back on a ten-year period of Women's Board work they join in a fervent hope that some of the endeavors have been of lasting value and worthy of the blessing of the Master.

The years have been busy ones since August of 1951 when word came from Conference that the women of Battle Creek had been chosen to take up the work of the Women's Society. There had been no opportunity for preparation, and the task seemed a colossal one.

The first thing necessary seemed to be a careful study of the records of the board and consultation with women who had recently been familiar with the program. The Salem women who had carried the responsibility for 22 years were generous with their help. We found there were 54 organized women's societies in our churches and many other women in the denomination who were interested in giving of their time and strength. The phrase "Double-fisted mission field" was the plan to recruit some of these women, with the help of others, to compile a history of the Women's Society from its beginning to the present, in story and picture, for future generations to enjoy.

The women have responded and worked. The project of sewing and packing linens and clothing for fields at home and far away was no small accomplishment. Behind each task of whatever kind was prayer, consecration, and a sincere desire to serve.

As we look back it seems that much more could have been done by the board itself. Some areas of assistance have scarcely been touched. The Religious Journalism project, called for by a gift, is only now started. It has a tremendous potential for good in helping people who have the ability to write to develop that talent. Conference; the world needs such dedicated Christian writers who have the techniques of forceful writing to touch and guide the hearts and lives of men.

So it is with both gladness and regret that we turn over this consistently ongoing work to others, having had through it a rich experience in our own lives. The group of women in and near Milton will have new ideas and fresh insights. We know that they will give a full measure of talents, time, and devotion. Perhaps we shall be supported in like measure by all the women of the denomination.

Think not a leader alone can achieve;
She needs the help of those who believe; The cause is just. Nor worthy light is won Without the rank and file to see it done.

Great work is done by him who leads,
Soothed many reapers eager with deeds;
Women pledged to serve in a work well planned,
Alert, to follow Him who gives command.

Forget not — it was said by Christ, the Lord, The faithful, great and small shall have like reward.

The Spirit calls. He urges all to share In saving His children everywhere;
It matters not where praises are found;
The faithful only are given the honor.</code>
a converted church, separated from the world, and yet suffering the unconverted to come in and hear the Gospel.

After lunch at the Westminster Baptist Church we all made our way to the Upper Holloway Baptist Church in North London.

There at 3 p.m. the afternoon service was opened by the singing of the Rev. Samuel Street's hymn, "On Jordan's Stormy Banks I Stand."

This was followed by a message from Pastor W. L. Emmerson, editor of the Seventh-day Adventist magazine The Bible and Our Times, who had come to officially represent our Adventist brethren at these commemorative services, since this was an occasion in which all Sabbatarians could share. He expressed his happiness in visiting relations since from the Seventh Day Baptists the Adventists had received the light of the Sabbath. He was also pleased to make contact for the first time with the other Seventh-day Sabbath observants.

We are much to blame for the conditions in the world in that we have not returned to the Riverside of Love, and why we should keep the inconvenience; and being thought queer?

There are many kinds of Dissenters. We have freedom to hate, rather than freedom to love. This latter freedom we therefore see hatred and preparations for war in Russia, China, and in the West. There is freedom to hate, rather than freedom to love. This latter freedom we must cultivate and make sacrifice at all. Let us stand by our convictions, and be willing to pay the price, and God will open the way for us to earn our living.

(To be continued)

NEWS FROM THE CHURCHES

DAYTONA BEACH, Fla. The ordination service for a deacon and deaconess, Raymond Kenyon and Mrs. O. B. Bond, was truly a "mountain top" experience. The presence of the Holy Spirit was felt throughout the service.

The service opened with a beautiful solo, "Open the Gates of the Temple," rendered by Mrs. John Leonard.

Since the churches in the Southeastern Association are scattered over so wide an area of the country, it is happy to have representatives from Louisiana in Westerly, R. I., where Pastor Earl Cruzan spoke on "Sabbath Values."

Later, in the home of Conference President Loren Osborn, to which my husband and I, with our son-in-law and daughter, Dr. and Mrs. Robert G. Frost, of Boston, had been invited, the content of the day's Riverside church bulletin was discussed. It was heartening to read that three new members were being received into our home church. By ties of faith and blood East and West seemed very close.

Returning to the Riverside church on June 3 we found that neither time nor the storm had stood still. We sang "Forward Through the Ages." Attendance was good, the sermon well taken.

East and West Meet

By Florence Ritz, Riverside, Calif.

"We're scattered from Texas to Rhode, The angels of forefathers came."

It was the writer's privilege to attend Sabbath Rally Day services May 20 at the Daytona Beach church. The Rev. Raymond Kenyon, acting pastor, and visiting clergy were in charge.

The service opened with a beautiful solo, "Open the Gates of the Temple," rendered by Mrs. John Leonard. Since the churches in the Southeastern Association are scattered over so wide an area of the country, it is happy to have representatives from Louisiana in Westerly, R. I., where Pastor Earl Cruzan spoke on "Sabbath Values."

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**Marriages**

Clement-Sampson—Nicholas Clement, son of Mrs. Ruth Sampson, to Lula Sampson, July 30, 1961. The new home will be in North Loop, N.Y.

Greene-Joubert—Charles Alvin Greene of Westerly, R. I., and Marylin Bertha Joubert, daughter of Mr. and Mrs. Clement Joubert of Hopkinton, R. I., were united in marriage on June 2, 1961, in the Rockville Seventh Day Baptist Church by the Rev. Neil D. Mills. — N. D. M.

**Births**


Brown—A daughter, Wanda Lynn, to Mr. and Mrs. Herbert Brown, Jr. (Gretna Swing) of Truston, N. Y., on July 18, 1961.

Burrows—A daughter, Joanne Elaine, to Mr. and Mrs. Duane Burrows of Newfane, N. Y., on April 6, 1961.

Curtis—A daughter, Dalene Rose, to Dr. and Mrs. Dale (formerly Rosalie Harper) of Riverside, Calif., on July 21, 1961.

Hurley—A son, James Robert, to Mr. and Mrs. Jim Hurley of Long Beach, Calif., on July 8, 1961.


Schock—A son, Floyd Thomas, to Floyd and Adele Walters Schock of Edgerton, Wis., on May 9, 1961.

**Obituaries**

Hall—Oliver Clark, was born at Bangor, Mich., July 23, 1895, and died June 30, 1961, at his home at 77 Grand Blvd., Battle Creek, where he had been bedridden for 2½ years. He had operated a barber shop in the city previously while plying his trade at the Veterans Hospital he spent much of his time playing different instruments for the veterans and guests.

Mr. Hall was married in South Bend, Ind., March 20, 1926, to Mary Ourlair of Nortonville, Kan., who survives him. Also surviving are a sister, Mrs. D. (Verna) McClintic of Pine Lake, and a half sister, Mrs. Clara Loomis of Bangor, Mich.

In the absence of Pastor Leland E. Davis the farewell service was conducted July 3 at the Farley Funeral Home, by the Rev. Herbert L. Polan, and burial was in Memorial Park Cemetery. — H. L. P.

Lewis—Harry Vernon, son of Oliver Lewis and Katie Crank Lewis, was born in Stonefort, Ill., December 28, 1925, and died April 9, 1961, in his home in Greenup, Ill. He was married to Mae Randolph in Salem, W. Va., March 16, 1951. He attended Salem College, Salem, W. Va., and also S. I. U. in Carbondale, Ill., where he received his B.S. and M.S. in Education. He served in the U. S. Navy from 1944-48 and was principal and assistant superintendent of the Cumberland High School in Greenup at the time of his death.

Funeral services were held in the Old Stone Fort church with the Rev. Carlos McSparrin officiating, and burial was in Joiner Cemetery. Pallbearers were his six brothers.

He is survived by his wife: four children: Ellen Marie, Mark, Jane, and Gary Hugh, all at home; his father of Stonefort; six brothers: Ray, Palistine; Charles, Jonesboro; Lester and Hubert, Stonefort; Claude, Kirkville, Mo., and Carroll, Lansing; three sisters: Mrs. Myrtle Water, Simpson; Mrs. Clara Stretched, Stoughton, Wis., and Mrs. Alice Brown, Pennsylvania; and a half sister, Mrs. Beulah DeVood, Chicago. — Leila Maxson.

Van Amerden—Mrs. James (Nellie) V., daughter of Gerhardus and Egbardena (Stof) V. Vander Hevel, was born Nov. 7, 1882, at Rotterdam, Holland, and died in Battle Creek, Mich., June 24, 1961, after a very brief illness.

She arrived in New York City on her 24th birthday and was married there the same day to James Van Amerden, who survives her. They lived in New York State before coming to Battle Creek in 1930. Mrs. Van Amerden was a member of the Seventh Day Baptist church.

She is survived by three children: Mrs. Ernest (Hendrina) Phillips of Syracuse, N. Y.; Mrs. Warren (Dona) Fressette of Battle Creek; and a son, James, of Augusta, Mich.; nine grandchildren, three great-grandchildren, and two brothers, Leonardo, of Los Angeles, and Henry, of Syracuse, N. Y.

In the absence of Pastor Leland E. Davis, the farewell service was conducted by the Rev. Herbert L. Polan, and burial was in the Memorial Park Cemetery. — H. L. P.

Wheeler—Charles, was born in London, England, March 7, 1898, and died July 5, 1961, at his home at 77 Grand Blvd., Battle Creek, Mich., where he had been retired in Battle Creek for forty years.

He came to this country in 1918 and for forty years devoted his life to cosmetology until very recently when he entered the realty business.

He recently married Mrs. Ada Smith, Mr. and Mrs. Wheeler united with the Riverside, Calif., Seventh Day Baptist Church by confession of faith having previously been baptized by immersion.

Besides his wife he is survived by two children: Mrs. Susan Schaefer and Charles E., both of Chicago; a brother, Henry, residing in Florida; two sisters: Mrs. Esther Mary Storm and Mrs. Ivy Coleby, both of Riverside, and a host of friends. — A. L. W.