of worship through music and the spoken word began the Sabbath on the 17th. On Sabbath day, the morning sermon was by the Rev. Ernest K. Bee, pastor of the Alfred Station, N. Y., church. In the afternoon, the Rev. Francis Saunders of Lost Creek led a panel discussion on denominational problems. Participants were Deacon Fred Ayars, the Rev. Charles Swing, and the Rev. Kenneth Davis. Their presentations were followed by a spirited session of questions and comments from the floor. Mr. Swing conducted a vespers service in the evening followed by a Youth Fellowship meeting.

The Ritchie church invited the Association to meet at Berea next year.

The business meeting on Sunday morning was well attended and the various reports, recommendations, and discussion of Association activities kept the delegates absorbed until nearly 1 p.m.

Fellowship meals were served at noon on Sabbath and Sunday and on Sabbath evening.

The Ritchie church invited the Association to meet at Berea next year.

Our report of the Allman-Davis.—Sharon Davis, daughter of Mr. and Mrs. Hugh Davis of Jane Lew, W. Va., was united in marriage to Jim Allman of McAlpin, Kan., June 26, 1966.

Mayhew.—A daughter, Kristine Terri, to George and Emily (Fogg) Mayhew of Shiloh, N. J., on July 26, 1966.

Shreves.—A son, Jeffrey Lyle (adoption), to Lyle and Sylvia (Bond) Shreves of Shiloh, N. J., on May 20, 1966.

Marriages

Allman-Davis.—Sharon Davis, daughter of Mr. and Mrs. Hugh Davis of Jane Lew, W. Va., was united in marriage to Jim Allman of McAlpin, Kan., June 26, 1966.

Cameron-Clarke.—On June 17, 1966, Charles W. Cameron, Jr., son of Dr. and Mrs. Charles Cameron, and Elizabeth Marie Clare, daughter of Mr. and Mrs. Don W. Clare, all of Alfred Station, N. Y., were united in marriage by her pastor, the Rev. David S. Clarke, at the Alfred Seventh Day Baptist Church.

Volk-Butts.—Robert Edward Volk, son of Almon and Aline Volk of Buffalo, and Sheryl Lydia Butts, daughter of Stanley and Lydia Butts of Alfred, were united in marriage by her pastor, the Rev. David S. Clarke, at the Alfred Seventh Day Baptist Church.

SABBATH SCHOOL LESSON
for August 27, 1966

What Is Stealing?

Lesson Scripture: Ex. 20: 15; Amos 8: 4-5; Mark 12: 38-40; Titus 2: 7-10.

* * * for September 3, 1966

Speak the Truth in Love
Lesson Scripture: Ex. 20: 16; Prov. 26: 18-19; Matt. 12: 33-37; Eph. 4: 15, 29-31.

Deaths

BOND.—Paul V., son of Thomas Marsden and Bessie Clarke Bond, was born at Lost Creek, W. Va., Sept. 24, 1897, and died in a Clarksburg hospital, July 7, 1966. Mr. Bond, a well-loved man in the Lost Creek community, had been a lifelong member of the Seventh Day Baptist Church, having served for many years on its Board of Trustees. He is survived by his wife, Evalene, one son, S. Thomas, two daughters, Mrs. Ward Maxwell and Mrs. Dallas Bailey, one sister, Miss Lotta Bond, and five grandchildren.

Funeral services were held from the Brick Church in Lost Creek with his pastor, the Rev. Francis D. Saunders and a former pastor, the Rev. Rex Zwibel conducting the service. Interment was in the Lost Creek Cemetery.

KEIRNS.—Jack Clarence, son of Joseph and Mary Keirns, was born at Pardee, Okla., June 5, 1892, and died at the famous Home June 25, 1966.

Mr. Keirns spent all of his life as a farmer in the areas of Pardee and Nortonville. On March 26, 1919, he married Hazel Robinson, who died March 25, 1963. He is survived by a daughter, Mrs. Yvonne Bremnah, of Fort Worth, Tex.; three sons: Harlan of Edmonds, Okla., Alfred of Nortonville, and Robert of Atchison, Kan.

Funeral services were held from the Nortonville Seventh Day Baptist Church with the Rev. John Hodge officiating. Burial was in the Nortonville Cemetery.

—Mrs. Laurence Niemann.

The Sabbath Recorder

August 29, 1966

Youth Pre-Conf Chorus Sings at Conference

It was from camp to campus for the large group of Seventh Day Baptist youth from the far corners of the land. After spending a joyous and productive time at the church-owned Pacific Pines Camp near Crestline, Calif., the youth came down from the Pre-Con Retreat to participate in Conference. Here far from the eye of the camera in the beautiful chapel of Redlands University they conduct the mid-day devotions, with the music under the direction of Rev. and Mrs. Oscar Burdick. See stories inside of other youth activities before and during Conference.
The Future of Church Union

Who can predict which denominations will be the next to unite or how many will be involved? Or that each union will not be alike unire before those that appear to be farther apart in polity and beliefs? How fast are we moving toward erasing the differences between Protestants and Catholics? Is it possible that within a few years there will be more evidences of close co-operation between these two branches of Christendom than between the various Baptist Conventions, separate Methodist denominations, or groups that have the seventh-day Sabbath in common? Or, on the other hand, who will present failure of inviting Catholic priests to participate in Protestant organizations at every level have its decline and die down? Who can be sure?

The present tendency in local or larger eccenrical circles is to talk more about the larger reconciliations than the smaller ones. There is a boldness in the talk. Perhaps it is an extension of the bovish dream of being a giant killer rather than getting along with the others. In a way, one block is to the next block. What an achievement if we could get Catholics and Protestants together and then Catholics and Eastern Orthodox! Is it not already their time to talk of making common cause with the Jews without bringing them to Christ. The cooperative discussions and proposed syncretisms go even farther after afiield and race religions that do not acknowledge God as supreme.

While all this talk is going on and we are sitting ourselves on the back for our (as yet unproven) broad-mindedness we see the same barriers dividing people of almost identical faith most almost identical faith.

We are party to as many quarrels among ourselves as ever. Perhaps some of the issues between groups of the same faith are clearer today than they were fifty years ago. They are certainly clearer than other denominations that have long stood apart. There is an underlying body of belief common to nearly all official statements of faith, and there are those who use the word of their fellow denominators who have departed from some of the basic elements of New Testament faith. What makes brothers of us and not our nominal connection with a local or an eccenical church.

What about the proposed merger of some eight denominations that is supposed to be toward the consideration of details? The American Baptists have backed away from going any farther than observer status. More recently the Church of the Brethren, also invited to join the consultation, has declined. It was partly on the basis that it would complicate their conversations about their own denominational body. It is not all smooth sailing for those bodies that are fully participating in the consultation on Church Union. Dr. Eugene Carson Blake, as they are that unless theologians take a more active interest the talks will fail. The fact is that there are wide divergencies. Then, then, there is a feeling that the blessings of church union may not be unmixed.

Just Before Conference

Seventh Day Baptists were on the move, many of them, quite some time before the General Conference which was to be held on the west coast last month. Early departures from homes in the East were necessary for those who elected to travel by auto for the pre-Conference meetings to obtain some sight-seeing and visiting along the way. Some were on the road before the end of July; others by the first week of August. It was a relatively few, if any, who did not axe last-minute departures to arrive just in time for the opening day. This early movement of delegates brought visitors to churches along the way and blessings both to the travelers and to the members of the churches.

The airlines strike, which lasted much longer than expected, made traveling by air an uncertain thing and led to changes of plans, unusual experiences and in some cases, additional expense. For example, three boys intending to take advantage of the student rate to get to Youth Pre-Con found that the stand-by basis of such tickets gave no assurance that they could arrive in time for the rest of the group to get there by paying full fares. Others who did not have early reservations had to pay the extra cost of first-class tickets. Doubtless there were some who had to cancel the trip altogether. Nonetheless the youth and parents did succeed in making travel arrangements by car, bus, train, or plane and the youth Pre-Con was large enough to tax the sleeping and seating facilities of Pacific Pines Camp. It is reported the campers had a very profitable experience.

The Southern California churches, as expected, had many visitors to the Sabbath Recorder Conference. At Riverside there were 300 people present, at least 100 of whom were visitors. Los Angeles perhaps fifty beyond their normal summer attendance. Both churches had lunches and special programs in the afternoon or evening. The Commission, which had been meeting for a week in the Riverside, presented a foretaste of some of the issues that would be discussed during the following week. The visitors and members at Los Angeles were Pacific leged to attend the first public meeting with Dr. and Mrs. Victor Burdick, Malawian medical missionaries on furlough from Malawi.

Some delegates en route to Conference by car did not get to one of our churches for Sabbath but reported that they spent a quiet day among the oldest and largest living things on earth, the giant sequoia or redwoods. From chance conversations with serious-minded Seventh Day Baptists who came to California early it appeared that they came with a real purpose and high anticipation. Some of those who arranged a little vacation time the week before the meetings began found some interesting things to do. The editor enjoyed several days of self-appointed manual labor on the grounds of Pacific Pines Camp where he had undertaken similar tasks many years ago. Even such work is felt to be the Lord's work since it contributes to the atmosphere that leads to spiritual experiences of young believers. Though the Pacific Pines has had a continuing Evangelistic emphasis that has resulted in many conversions, baptisms, and additions to membership in churches. Second generation campers keep up this emphasis.
Conference Attendance

In terms of registration and attendance at meetings, how successful was the 1966 Conference on the West Coast? Some had wondered whether or not the expense of travel so far from the center of Seventh Day Baptist population would curtail attendance and whether or not the expense and the size of some recent Conferences. The choir space in the university chapel was designed for a very large choir.

The daily attendance was not high in relation to the number registered. Meetings frequently started with not more than 75 present, some with less. A faithful attendance at the public sessions of the Conferences, Sunday, Sabbath and meetings other than evening sessions appeared to be considerably less than usual.

The desire to see California and the other natural beauty attractions of the great West helped a different set of people than those who attended the last time the meetings were held in Southern California just a few years ago? The figures on registration of delegates are available from reports compiled but the interpretation of them has not been thoroughly studied. Some general observations can be made.

Pre-registration was good. At the end of the first day the local committee reported about 400. This increased during the week to about 450. The majority of these were housed in University dormitories at $2.00 per day. A few had their own sleeping accommodations, campers, trailers, etc. Some stayed with friends or relatives. Quite a number of California church members, even from nearby Riverside, stayed on campus to get the full benefit of the sessions and the social benefit of conferences.

The number of official delegates was reported by the Credentials Committee as 268, less 16 duplicates. Children, young people, and adults who were approved official delegates made up the remainder of the registration list. It is assumed that there were not very many adults in attendance who were not official members of Seventh Day Baptist church. There was an attempt to put all on committees even a few who were not members. The Sabbath morning attendance was swelling far beyond the attendance during the week. An exact figure is not available but the 1000-seat auditorium of the beautiful chapel appeared to be more than two-thirds full. The lines of the cafeteria, which during the week had been mostly music students, were filled with our people.

Attendance at business and program meetings other than evening sessions appeared to be considerably less than usual, and the committee meetings were smaller. The Conference choir, well balanced and up to the usual standard of excellence, was present. There was evidence that people who did not attend the last time the meetings were held in Southern California four years ago had not been thoroughly studied. Some general observations can be made.

Some board programs were better attended than usual, the Missionary Board program on Sabbath afternoon drawing most of the morning worshipers back for it. It featured the newly returned missionaries from Guyana and Malawi. There was evidence that people who did not feel that they could be in the chapel for all programs (as some were) picked what they thought would be most interesting. They wanted to observe "the growing edge."

Conference Business

How Did It Go?

The business of the Seventh Day Baptist General Conference is what the annual gathering is for. What took nearly a week to accomplish cannot be told in the small space available here. Neither can it be accurately presented without recourse to the official minutes, or the tape recordings which have not yet been studied. Some of the items will be more thoroughly presented and commented on in subsequent issues of the Sabbath Recorder. The minutes, of course, will be printed in full in the Yearbook. Orders for this may be sent to the publishers (American Sabbath Tract Society) now while the events are fresh in mind. At this time a few general remarks about the business may be helpful.

In a word, the business sessions at Redlands went much better than some had anticipated. This was evidenced by the fact that the last session on Friday afternoon closed nearly an hour early. It will be recalled that several times in recent years the discussion of matters up for action on the floor has been so prolonged that the last afternoon meeting adjourned shortly after sunset hour to complete the necessary business. This year, although there

er held in the morning or afternoon. This was perhaps due to the general involvement in committee meetings and the desire to hear or to discuss the items taken up in the smaller groups and the recommendations or suggestions made by them. It was noted, for example, that when the business session from 9 to 11 Friday morning ended, quite a number went out, leaving only about 70 to hear the well-advertised special speaker of the American Bible Society, Mrs. F. E. Shotwell, who had come from Proeniz, Ariz., to address the Conference. On the other hand, the ABS display with large quantities of free literature and Bible portions seemed to be well patronized.

Some board programs were better attended than usual, the Missionary Board program on Sabbath afternoon drawing most of the morning worshipers back for it. It featured the newly returned missionaries from Guyana and Malawi. There was evidence that people who did not feel that they could be in the chapel for all programs (as some were) picked what they thought would be most interesting. They wanted to observe "the growing edge."

Off with the Old
On with the New

On the closing night of General Conference each year there is a little ceremony of the change of presidents. Under present procedure the first vice-president, chosen the previous year, is automatically nominated for president. In the above picture it would appear that the Rev. Marion Van Horn (right) is glad to turn the responsibilities of the office to the new president Dr. Lewis H. V. May of Temple City, Calif., and that the doctor is willing to accept them. Mr. Van Horn stated, however, that it had been a joy to be president, for he had enjoyed the fine co-operation that so many had given him and that his personal contacts had been many and his correspondence wide. He noted that he had written some 400 letters in regard to various aspects of the Conference program as he developed it.

The new president has been doing some serious thinking and planning for next year already. At the insistence of his statement on the closing night will be printed later.

THE SABBATH RECORDER

AUGUST 29, 1966

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were items of considerable importance where there was widespread difference of opinion noted prior to Conference, they were harmoniously and expeditiously handled without misunderstanding or controversy both in committee and on the floor. True enough, there were two occasions where a standing vote resulted in a one-vote majority. This was interesting but not very significant, for the matters thus decided were not major ones. The votes seemed to be more an indication of indecision rather than of sharp division.

The Commission report sometimes fares badly when it is discussed by the Committee on Reference and Counsel or when that committee brings its recommendations back to the parent body. This year almost everything the Commission proposed was accepted. One recommendation designed to clear up the matter of whether an adopted committee recommendation has the force of a directive came in for some discussion and was not clearly realized up to the satisfaction of all. It was noted also that the important Reference and Counsel Committee, which had a large number of items sent to it, worked most of them out to the satisfaction of the delegates.

The problems of the Tract Society in relation to the commercial work of its publishing house might have been a somewhat explosive issue, but was not. The Committee on Publishing Interests met more hours than most other committees going into the matters referred to it in considerable detail. After getting the background information from various sources and after a public presentation of the future of our denominational printing ministry in the Tract Board program the committee came to an unanimous agreement. Conference strongly commended the board for its July action to phase out of commercial printing and into a larger denominational printing ministry.

Why did the business of Conference go so smoothly this year? Probably the president was correct in his remark to the effect that the people became well informed through the committees and had a chance to discuss matters in small groups before the questions came up for action by the whole group. The matter of structural reorganization as proposed last year was one such item that was considered by the whole Conference being divided into workshop groups. No drastic reorganization was recommended by the groups.

Thus, in general, the 1966 General Conference may be termed a harmonious, hard working Conference as far as its business is concerned.

**Malawi Missionaries at Conference**

Dr. Victor Burdick’s family has changed somewhat since their pictures last appeared on these pages. They flew from Makapwa, Malawi, directly to Los Angeles, beginning their three-month furlough by attending General Conference. Dr. Burdick spoke at the missionary hour on Sabbath afternoon, giving a very interesting account of the work there which is without missionary leadership during his furlough.

**Youth Raise Money for OWM**

It was a new kind of, picket line that disrupted the morning session of General Conference on Tuesday just before dismissal for lunch. The delegates had been listening to the Commission members giving their annual report. There had been considerable discussion about next year’s OWM Budget and why it must be a little larger. Suddenly the auditorium doors opened and some eighty young people carrying large placards marched in, circled through the aisles and took their stand at the only available exit. As they entered the president announced, “It appears that we are being picketed.”

This picket idea originated at Youth Pre-Con under the direction of Herbert Saunders and had been kept pretty much a secret. This is what happened. Denominational representatives visited the camp in the mountains and impressed the youth with the financial needs of our total work. The director suggested to the campers that they devise some means of dramatizing these needs. The young folks came up with the picketing plan. The striking posters in contrasting colors were made at camp and were completely original with the individuals who made them and represented a good deal of thought on the problem of an unraised budget. The picketing march was organized by the director of Youth Pre-Con. The youth had contributed about $50 to OWM in a single offering at camp.

Was the carrying of 26 posters and the later display of them on the vestibule walls of the chapel effective? The size of the Sabbath morning offering was doubtless affected by this pre-Sabbath emphasis which was far more dramatic than anything done in recent years at the time of the march it was also effective. The people had said the special offering when they understood what was going on. They also dropped contributions into a large cardboard box as they “ran the gauntlet” between the lines of young people. The on-the-spot offering totaled about $150. The procedure was not suggested as the best way for churches and Associations to raise the OWM budget, but it had its place. The posters will be made available to churches upon request.

During the session of Conference the Pre-Con youth had several projects for raising money to help the current OWM budget. The first was the march through the chapel aisles carrying large budget posters, which was followed by a collection at the door. Afterwards many of the young people volunteered to invest $1.00 in a phone call to a person back in the home church asking for a special contribution. This proved effective. The pledges received were of various sizes, some being quite substantial. Smaller projects included the sale of candy left over from the youth retreat at 25 cents and the sale of the seventh issue of the “Conference Crier” at 10 cents. On the closing day of the 1966 session the youth leader, Herbert Saunders reported that the total amount raised during the week was $1,190. This did not include the Sabbath morning offering, which was large.
It amounted to $1,983. The Conference offerings in the home churches reportedly the first time that the major emphasis young people. Some of the methods used were questioned by some, but they were methods that appealed to the youth and involved the use of much energy on their part. The amount of funds thus raised was considerable, proving that the majority of the people were willing and glad to respond.

**Operation Phone Call**
(A Conference Youth Project)

Bell Telephone just recently has shown an increased interest in Seventh Day Baptists. Yesterday's (Tues.) picketing for Our World Mission has snowballed into a national campaign to meet the proposed budget set for the final session by the esteemed protest leader, Rev. Herbert Saunders, that all the Seventh Day Baptist youth at General Conference would participate in a national phone call campaign to contact the laymen of the denomination to pledge money for the purpose of meeting the Our World Mission budget for this year. Each of the youth agreed to invest a $1 phone call to someone in his home church to request financial support. The National Seventh Day Baptist Youth Fellowship campaign is not, however, limited to the youth only: All Conference representatives are encouraged to help promote the fund-raising project so that the Seventh Day Baptists' mission to the world may continue.

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**Youth Pre-Con at Pacific Pines**

The youth Pre-Con began on Wednesday afternoon with a staff meeting, followed by registration. On the staff around the table (left to right) are Glen Warner, Nancy Cruzan, Ethel Wilson, Kenneth Smith, Herbert Saunders, J. Paul Green and C. Rex Burdick. Four other members of the staff were not yet present.

**Pine-shaded Camp Buildings**

above: Front end of lodge below: New girls' dormitory

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**SCSC Report**

By Nancy Brannon

Members of the 1966 Summer Christian Service Corps presented an outline of their work to the Conference on Wednesday afternoon. The Metairie team of two was represented by Rusty Johnson, while Nancy Cruzan and Nancy Brannon spoke of the Syracuse work. Other team members, Andrea Crandall, Phyllis Fuller, and Becky Butts participated in answering questions. Team members Althea Greene, Dale Reed, and Tim Looney were unable to attend Conference.

SCSC workers may volunteer their time and talents by filling out an application. Any church may apply for a team of workers. Both applications are obtainable from the General Secretary. Both volunteers and places to work are needed if the SCSC is to continue to be an active and useful group. In addition, local leaders and Christian education workers are needed to train the volunteers.

It appears that SCSC may be one of the most active programs for evangelistic outreach that our denomination now has. But the program is still undeveloped; it has a great potential. SCSC has opened limitless possibilities as far as ways and areas of Christian outreach are concerned. It has also presented an opportunity and challenge to SDB youth which has never before been met.

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**Visiting Strangers**

By Nancy Cruzan

During the past several weeks, visitation has taken on a new perspective for me. The rewards which come from serving the Lord in this capacity fill my heart...
with great joy and thanksgiving. Often I turn from a door discouraged or disheartened, but why? Perhaps it was God's will that I shouldn't get into that home at this time, so instead, I can praise Him for at least the smallest contact with that person at the door.

Success or failure in calling has a great deal to do with attitude. So my first step, after praying for calmness and patience, was to put myself in a frame of mind and think positive.

It's not easy to knock on a strange door and strike up a conversation, but it's not all that difficult either! For my first words, is to put myself in a frame of mind and think positive.

That person at the door.

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wounds have been healed must stop to heal his fellowman.

Stewardship is the recognition of man's capacity to live redemptively in view of Christ. But there is yet another element to the stewardship, and that is the sense of being charged with a commission to represent someone. Paul said, "We are ambassadors for Christ." We are not just speaking for someone else; we are living among the people as representatives of the One who sent us.

Christ Himself regarded His ministry as a stewardship from God. He introduced His ministry with these words: "He has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised."

Stewardship is the recognition of God's love for us if we could determine to whom we should be redemptive and by what means.

There are easier religions. Buddhism is one of grace. It is not essentially concerned with the conditions of men, with science or conservation. Of course, it is a burden to live in society with the hypocrisy of not caring much about the present world. The Bible does not permit it. The scene of God's redemptive activity is this world, in actual situations of this life.

The most powerful social concept I know is the affirmation that God was in Christ. It is powerful because of that. The necessity of the cross in stewardship has always been the great divide.

The stewardship of grace is a powerful force, socially, economically, politically. Jesus' friends were the poor, the socially outcast, the needy and wounded. Those who hated Him were the comfortable, the advocates of the status-quo. The stewardship of grace is dynamite for the church in today's world.

When Jesus spoke, men said, "He speaks with authority. He speaks and unclean spirits come out." Only that be the test of our speaking for Christ. We are stewards of grace.

**British Conference at Herne Hill**

By Rev. James McGeachy

The British Conference of Seventh Day Baptists met for the first time at the Methodist Hall, Mayall Road, Herne Hill, London S.W. 20, with Sab­bath School in the morning. The lesson was taught by our American sister, Mrs. Leonard, the mother of Mrs. Rasmussen, who accompanied her daughter Carol and Martha, and her son John, has been in England from July 6 till August 5. Deacon Peat preached at the morning service on 1 Corinthians 3: 9.

In the afternoon Brother and Sister Lynch conducted the young people's meeting with an interesting program of songs and prayers. Mrs. Carol and Martha Rasmussen took part, the latter accompanying the song with her guitar. One of the songs sung, we were told by their mother, was a kind of psalm composed by the Mormons and sung as they were crossing the desert to their promised land.

The stewardship of grace is a powerful social concept. In spiritual and worldly stewardship is money, earthy sweat, and human effort. The separation is a false bonding to live in a society with the socially outcast, the needy and wounded.

The stewardship of grace is a powerful social concept. We are stewards of grace.

On Sunday, July 30, the business session was held at 199 Mayall Road, Herne Hill, with Deacon Peat in the chair. After the minutes were read reports from our three groups at Holloway, Herne Hill, and Birmingham were given. We followed an agenda prepared by Brother and Sister Lynch. Holloway and Birmingham had made their contributions to the Conference funds; Herne Hill had not yet done so, but hoped to do so soon.

Various other items were discussed with Sister Rasmussen telling us of experiences of churches in America in their attempts to expand by means of advertising, and other methods.

In the afternoon session the British Conference voted to contribute to the World Federation of Seventh Day Baptists, and to contribute £20 to the budget of the federation. This amounts to about 56 dollars. The money was later given to Sister Rasmussen to deliver personally to the General Conference at Redland, Calif., and her family were flying on August 5.

We would here express our great appreciation of the visit of Mrs. Rasmussen and her family to England bringing the greetings of the churches to which they ministered, and to contribute to the spiritual heritage of all Christians through the world.

Dinner and Tea were served between the meetings and prepared by the sisters of the Herne Hill group.

In the evening the evangelistic meeting was entitled "The Rally of the Ten Virgins." It seems to be a Jamaican custom to give such titles to their special meetings. Pastor Parr of the Church of God was in the chair. Other pastors from other churches were on the platform. Pastor Curtain gave greetings and a message from his group. The choir sang "The Pearly Gates Will Open," and Sister Rasmussen sang "You never mentioned Him to me."

Pastor McGeachy gave an exposition of the parable of the Ten Virgins emphasizing the necessity to be always on the alert for the return of the Lord, the coming of the Bridegroom to claim His Bride, the Church, and not allow the apparent delays to cause us to lose our spiritual experience, but to keep the channel open for a new inflowing of the oil of the Holy Spirit so that our light may be burning brightly when He appears.
sonal confrontation with Jesus, an individual experience. While not neglecting the social aspect of the gospel we must continue to emphasize the necessity of a personal knowledge of Christ on the part of each soul. It should be the result of our personal conviction of sin, and the realization of our need of a Savior. We noted that this minister was a namesake of our own martyr John James.

Pastor McGeechy then immersed Sisters Mrs. Barrett and Miss Enid Parker, who were baptized to the Church before the well-attended chapel congregation. Pastor James then baptized a young man and a young woman from his congregation.

So ended the first conference or convention of the new British Conference of Seventh Day Baptists.

ECUMENICAL NEWS

Message of Church and Society Conference

The World Conference on Church and Society at Geneva on July 25 concluded with the adoption of a message that stressed the urgency of Church participation in taking advantage of new possibilities open to mankind and in meeting new threats to human existence.

A need for repentence and recognition of God's judgment was coupled with a plea to Christians for "serious study and dynamic action" to meet the challenges of today's world.

The message declared that "the dynamics of the gospel which we live for calls for new experiments in social organization and for new structures."

The statement was formulated by some 400 theologians and laymen from eighty countries who participated in two weeks of study and discussion on the meaning of contemporary social, technical, economic, and political changes in the light of Christian faith.

On the question of peace, conference participants urged "an end to the present military conflict in Vietnam" and that solutions be sought for "those explosive situations, especially in South Africa, which would provide occasions for new wars."

"We have noted with deep concern that a callous and harsh attitude grows among many people concerning the means employed to wage war, both civil and international," the message said. "All ancient cruel methods of warfare should provoke horror for the Christian conscience."

One point in the statement dealt particularly with the means by which Christians work for the transformation of society, pointing out that in the past "we have usually done this through quiet efforts at social renewal, working through established institutions according to their rules."

"Today a significant number of those who are dedicated to the service of Christ and neighbor assume a more radical or revolutionary position," the message said. "They do not deny the value of tradition nor of social order, but are searching for braver about basic changes in society without too much delay." The conference acknowledged the possibility that tension between these radicals will win an important place in the life of the Christian community for some time to come.

"At the present time," it said, "it is important for us to recognize that this radical position has a solid foundation in Christian tradition and should have a rightful place in the life of the church and the ongoing discussion of social responsibility."

The message urged constant dialogue between social scientists and theologians and between those involved in the study of social problems and those who "spend time in the common tasks of society."

The following day our quarterly business meeting was held. During this meeting we selected additional deacons and deaconesses. While working, we made a great effort to provide the Junior High Sabbath School Class, called on many of our sick and shut-ins, and brought the message August 29, 1966.

The next day our quarterly business meeting was held. During this meeting we selected additional deacons and deaconesses. We are grateful for all her work with us this summer, and look forward to her continued service during the coming year, when she drives over 600 miles nearly every Sabbath from her home and teaching duties in Pontiac, Michigan.

New members elected to the diaconate this year are: Mrs. Esther Frey, Milburn Jones, and Claire Merchant. Mr. Merchant had charge of the morning worship service and brought the message August 20, while the pastor was attending General Conference.

Through the efforts of many, we have made a great improvement in our church sanctuary this summer. The floor was sanded and refinished, and new carpeting installed. The project was started by the Ladies Aid, who raised over $1,500 to purchase the carpet.

Our camp program was scheduled July 20, lasts for four weeks and ends with a picnic at Jersey Oaks.

On July 2 we had our Joint Communion at Shiloh with Pastor Green preaching. Work is also underway on a boy's speed boat, which will provide a real aid for new projects.

A Youth Retreat was held at Jersey Oaks Camp on the weekend of May 27-29. Our youth entertained guests from Central New York Association.

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OUR WORLD MISSION

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SUMMARY

| 1965-1966 OWM Budget | $120,554.00 |
| Receipts for 10 months | OWM Treasurer | $80,576.07 |
| Boards | $1,517.07 |
| Total Disbursements | $9,960.66 |

JULY DISBURSEMENTS

| Board of Christian Education | $741.87 |
| Historical Society | 43.92 |
| Ministerial Retirement (Mem. Fund) | 509.77 |
| Ministerial Education | 1,522.17 |
| Missionary Society | 2,069.29 |
| Trustees of Gen. Conf. | 1,157.63 |
| Women’s Society | 487.35 |
| World Fellowship & Service | 154.71 |
| General Conference | 1,474.00 |

Total Disbursements | $9,960.66 |

Redlands Chapel, Place of Happy Memories

The beautiful chapel pictured here, where all Conference sessions were held, is now filled with happy memories for some 450 people in attendance through the week of August 15-20. To those unable to be present this may appear to be just another building of stone, but it became a real Bethel (house of God) peopled with many souls holding like precious faith, a place of worship, and of work — the Lord’s work. It was lived in.