

The Sabbath Recorder

night in our homes before leaving for Plainfield and other engagements.

The men of the church have been busy with repairs to the church property. The ground under the parsonage porch was dug out and a block wall put in to make a better coal bin and a better support. The church was repainted and some work has been done on the lawn.

Plans are progressing also for entertaining Association June 22 to 24.

— Correspondent.

Great people, noble people, wonderful people don't poke fun at God's servants, regardless of how poorly they may be educated, and how many mistakes they make in preaching and testifying. Great people know these little servants are in touch with and worshipping a great and powerful God. — Rev. Walter E. Isenhour.

Accessions

Shiloh, N. J.

By Baptism:

Barbara Ann Dickinson
Robert Ralph Fogg
Stephen Bert Moncrief

By Letter:

Mr. and Mrs. John Williams

Marriages

Mitchell-Tollison.—Charles Edward Mitchell and Dianne Tollison were united in marriage, March 17, 1962. Their new home is at 1004 Grape, Texarkana, Ark.

Births

Boatman.—A son, Raymond Lee, to Clarence and Kathy Boatman of Peteluma, Calif., on April 2, 1962.

Curtis.—A daughter, Kathleen Dawn, to Lloyd and Donna Curtis of Whittier, Calif., on April 18, 1962.

Davis.—A daughter, Lois Suzanne, to Mr. and Mrs. Olin C. Davis of Oneida, N. Y., on May 10, 1962.

Harris.—A son, Matthew Burdet, to Mr. and Mrs. (Leah Camille Crofoot) Lawrence S. Harris, 1646 Coventry Road, Cleveland 18, Ohio, on April 3, 1962.

McEwan.—A son, James Richard, to Robert E. and Janice Ritter McEwan of Herrin, Ill., on March 9, 1962.

Obituaries

Bee.—E. Hayes, son of Azariah and Melvina Law Bee, was born Feb. 2, 1878, at Berea, W. Va., and died at Harrisville, W. Va., Feb. 27, 1962. He lived in the Berea area most of his life, retiring from farming and moving to Harrisville only a few years past.

He was married to Florence Oldaker, who survives. Also surviving are: two sons, E. Kay of Reform, Ala., a licensed layman of the Salem Seventh Day Baptist Church and father of Ernest Bee, student pastor of Richburg, N. Y.; and Ural G. of Eldridge, Md.; also three sisters and two brothers — Mrs. Martha Batson of Weirton, W. Va., Mrs. Alice Goff of Boulder, Colo., and Mrs. Nancy Rymer, Clarksburg, W. Va., Zed Bee of Elyria, O., and Roy Bee of Pullman, W. Va.

Funeral services were conducted from the Pine Grove Methodist Church with Pastor Leslie Welch, Berea, in charge, assisted by the Rev. C. R. Bright, Harrisville Methodist Church. Interment was in the Pine Grove Cemetery.

— L. A. W.

Randolph.—Jennie May Sutton, daughter of Martin and Mary Stalnaker Sutton, was born at Berea, W. Va., Sept. 18, 1878, and died suddenly at the home of her daughter at Cleveland, Tenn., April 24, 1962.

On March 28, 1894, she was married to Alois Preston Randolph, who died Nov. 10, 1953. Preston and Jennie Randolph made their home in Berea until 1913, when they moved to Salem to educate their children. After their youngest son graduated from Salem College in 1936, they moved to a farm near Sutton, W. Va. From 1945 to 1949 they lived with their son, Elmo and family, in Milton, Wis., and since that time had made their home with Mrs. Swiger.

Mrs. Randolph joined the Ritchie County Seventh Day Baptist Church at Berea as a young girl, later moving her membership to the Salem church, where she remained a member until her death.

She is survived by three sons: Brady O., of Sutton; Ashby, of Bristol, W. Va.; and the Rev. Elmo F. Randolph, pastor of the Seventh Day Baptist Church, Milton, Wis.; one daughter, Mrs. Archie (Avis) Swiger, missionary evangelist and dean of women at Lee College, Cleveland, Tenn.; three half-sisters, Mrs. Emma Cutright of Jane Lew, Mrs. Leona Whitehair of Berea, and Mrs. Ruth Garner of Williamsville, Ohio; 22 grandchildren, and 51 great-grandchildren.

Funeral services at the Ritchie County Seventh Day Baptist Church, Berea, were conducted by Pastor Leslie Welch. Interment was in the Pine Grove Cemetery. — L. A. W.

For Sale — Frame house 5 years old, good condition; 2 bedrooms, bath, living room, and kitchen; hot and cold running water; 2 lots of land 50 x 150 each, high and dry; located 10 miles west of Palatka on highway #100 in Carraway, one block from the Seventh Day Baptist Church. Good land for vegetable or flower garden. \$5,000 — cash. Contact James A. Price, Route 1, Box 203, Palatka, Fla.



Let all our giving be as unto our crucified Lord

The Sabbath Recorder

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Member of the Associated Church Press
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Pastoral Calling

The days of family parlors with uncomfortable horsehair furniture reserved for the times when the pastor might call — those days are gone. But the needs of the pastor's flock are not gone with the above-mentioned seating facilities; they remain as acute as ever, probably more so. Entertaining and calling techniques have changed, and not in every case for the better. There may have been some stiffness in the older style of calling, but recollections and records indicate that it was easier then than now to center the conversation on spiritual subjects — matters of eternal significance. Sometimes, to be sure, our present pattern of more informal calling can get deeper into the family and personal problems in which help is needed. The difficulty of purposeful calling is only matched by the necessity of it.

Yes, people need the pastor. They need him as much or more on weekdays as in the pulpit on Sabbath morning. He is qualified to preach and teach and also to counsel with those of enfeebled bodies and troubled hearts. He is a spiritual doctor and, like a doctor of medicine, he will politely respond to ills of a very minor nature. He will also rise to the challenge of the major ills with which so many of us are afflicted from time to time. He will make periodic calls as time allows, but he will appreciate the phone call that indicates a deeply felt need of your own or of a friend.

The church needs the faithful calls of the pastor. The visits of other members are helpful. They demonstrate brotherly love, without which a church is not a church in the New Testament sense. They unify the congregation to some extent, but they fall short unless the pastor (or his assistant) follows them up or reaches out to those who are not so easy or pleasant to visit.

The pastor needs to call on others besides the sick and those who request his help. How can he preach to the hearts of people if he has not been among his people enough to know their hearts? Can he be sure of the changes of attitudes and interests if he does not continually put himself into the shoes of his people through a disciplined program of calling? Along with, of course, must go a constant study of the Word so that he will

know how to help his parishioners grasp the needed message from God.

How much calling should be expected from the pastor, and where should he set his own goal? In the annual report of one of our pastors the figure of 685 recorded calls is mentioned. Considering the number of days that the pastor is out of town on church-related matters or on which other duties of necessity crowd out calling, that is not an easy figure to reach. Some pastors undoubtedly make more than that. Some could logically be satisfied with less, but the man supported by the church who calls himself a pastor ought not to be satisfied with an average of one a day. One-a-day vitamin pills may keep one healthy, but not so with pastoral calling.

Where Do Ministers Come From?

Many Protestant denominations report that increasing numbers of their ministers do not nowadays come directly from college and seminary into the church, but come from other careers — some of them giving up lucrative businesses and professions to heed the "call to the pulpit." A recent survey of the student body at the School of Theology (Protestant Episcopal) of the University of the South (Sewanee, Tenn.) showed that their students came from 28 different backgrounds besides college.

A further study into what constituted the "call" from secular pursuits to the ministry would be highly interesting, not just in one denomination where ministers are often called priests, but in others. If it is something more than the temper of the times, something more than a desire to help people find security in a day of insecurity, we should examine it carefully.

Seventh Day Baptists have recently acquired ministers from the farm and from the teaching profession. It may be that we, too, are getting more than in times past from other professions than from the normal educational channels of high school, college, and seminary. If we are not keeping pace with other denominations in this respect we should find out why. We have too many pastorless

churches and too few ministers in the making; we need to recruit men from other professions. It is true that the pulpit and parsonage do not offer the kind of economic security that is able to draw men from other occupations — and probably they should not — but the spiritual tone of every church should be such as to provide a climate in which the Holy Spirit can freely move upon the hearts of capable men calling them to "the ministry of the Word" (Acts 6: 4).

All too frequently the young folks who enter college with the full intention of preparing for the ministry fall by the wayside, losing the conviction that God has called them. Perhaps it is partly because the first decision was immature. There are also other causes, including the inability to resolve the doubts that arise during their course of study. Mature men who feel a call may be expected to carry through more consistently. They have already resolved most of these doubts in their younger years. They have faced the attraction of business pursuits and are persuaded that full-time service (with all its uncertainties) offers real satisfaction. Are our pastors, by preaching and example, presenting the challenge of the ministry at a time when men are ready to accept it?

The Last Barrier to Highway Safety

Once again we are reminded by traffic safety studies that little is being done to remove the greatest single cause of accidents and death on the nation's highways. Federal, state, county, and city governments spend untold millions, even billions, to improve highways and intersections in the hope that just a few deaths can be avoided. Figures show the success of their efforts. National Safety Council figures indicate that the death rate on all roads in 1961 was 5.2 per 100 million vehicle miles while the rate on turnpikes was 2.4, or less than half. We must agree that with such results the cost was justified.

What we are sorry to read is that 60 per cent of all automobile fatalities can

be traced to beverage alcohol as a major factor. This carnage cannot be stopped without a certain amount of curbing of personal liberty, but it can be stopped if we want to stop it. We are like the housemaid who constantly complains about the spider webs she has to sweep down but does not have the common-sense wisdom or courage to kill the spider. Where are the lawmakers with the courage to curb drinking or to spend a few millions to educate our people? Where is the popular vote that would support our lawmakers in an all-out effort to eliminate the hazard of drinking drivers and save the lives of more than half the people whose blood darkens with crimson the white highways of our land?

Evangelistic Goals

How can a church set a numerical goal for evangelistic outreach when it is well known that souls are won only by the moving of the Holy Spirit, according to John 16: 8-14? It would seem that in personal evangelism the only kind of goal we can reasonably set is the number to whom we hope to present the claims of Christ, rather than the number who accept the Savior. The same is true of public meetings. We cannot know which of those who hear the messages will come under conviction during the meetings. We can be sure that not everyone who hears will believe, but much of the responsibility for holding such meetings and bringing people to them rests with the loyal laymen.

We could set a tentative goal and then hope to go far beyond it if we, like the lay evangelists of old, are "endued with power from on high." C. E. Autrey of Dallas, Texas, who heads the evangelistic work of Southern Baptists, predicts that this year will show 17,000 more converts than last year — about one convert for every 25 members.

Dr. Autrey attributed the trend to a rising spiritual concern among church members, to an increased emphasis on personal soul-winning, and to a co-operative, concentrated effort in evangelism by all Convention agencies and groups. Seventh Day Baptists will not average

MEMORY TEXT

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11: 13.

one new convert for every 25 members this year unless there is a far greater ingathering in the spring and summer months than in those that have slipped behind us. There is, however, evidence of a growing desire to evangelize, which may bear fruit. Plans for the fourth year of our evangelistic advance are being made in many churches much earlier than usual. In reaching out into the neglected areas as well as the normal areas, our people may be challenged to try for a high goal such as that mentioned above. To reach it we must, as has been said before, "sow beside all waters." Some of us must use to the full our opportunities if we are to make up for those who have not yet caught the vision or who have fewer contacts with the unconverted.

EDITORIAL NOTES

Monkey Mother Love

Mother's Day has come and gone. How much love of children for their mothers was demonstrated is not known to be under investigation by any national agency. It was revealed not too long ago, however, that the National Institutes of Health have been allotted \$1,201,925 of taxpayers' money to find out why a baby monkey loves its mother. With that much money set aside for a scientific study of this "important" matter one should be hesitant to offer a free guess as to why a monkey loves its mother. It does seem that there could be a more direct way of discovering the origin and expression of love for the female human parent. Perhaps there are some Bible students who would like to venture a well-supported statement on this. We can, indeed, see some connection between national health and, "Honor thy father and thy mother . . ."



Conference Theme

A Gospel cartoonist has attempted to illustrate the Bible verse from which our Conference president has chosen his theme, "Draw nigh to God and he will draw nigh to you" (James 4: 8). Here, as is graphically shown, the emphasis is on the mutual approach through prayer. During Conference there will be a "prayer vigil" as has been indicated in announcements previously printed in these pages. Let us be much in prayer in the few remaining months before our people gather in Minnesota.

Our Evangelistic Goal

The goal and purpose of our evangelism is to witness to the message of the glorious light of Bible truth; thus encouraging all who will, to seek for a rich, living relationship with God through the saving and sanctifying power of the Gospel, experienced by a deep heartfelt conversion and growing love for the things of God, including loyalty to His wonderful ten-commandment law; followed by their desire to be in loving fellowship, and active, enthusiastic membership, sharing their abilities in Christ's commandment-keeping church and in turn witnessing for the Lord to others. — Submitted to the Paint Rock, Ala., church by the Evangelism Committee.

Thirty Pieces of Silver Project Shows Encouraging Results

Results of the special offering project, "Thirty Pieces of Silver," are not yet complete. Many churches gave added emphasis to this special offering and many individuals give directly either through Our World Mission treasurer or through the Women's Society. The response is most encouraging.

Since the offering came near the end of the month several church and individual gifts did not reach either treasurer in time for inclusion in the April report. More definite data will be available at the end of May.

Those responsible for the activities of the boards and other agencies are grateful for this offering of love.

The "Little Churches" which were passed out on May 19 are now on the dinner tables in the homes of many families. These will serve as reminders to all members of the family of another opportunity for all to help in the success of Our World Mission.

—Harley D. Bond,
Executive Secretary.

New AMA Department Headed by a Clergyman

"How to provide better health care for 'the whole man.' That is the chief concern of our new department." This is the Rev. Dr. Paul B. McCleave's nutshell definition of the American Medical Association's new Department of Medicine and Religion which he heads.

The department was opened last September with the goal of encouraging closer relationships between physicians and clergymen in patient care.

Dr. McCleave lists two other key functions of his department: the encouragement of closer relations between pastors and physician members of their churches to discuss health and spiritual programs, and the preparation of articles and editorials for the medical and religious press.

Dr. McCleave, an articulate, soft-spoken man who bears an astonishing resemblance to U. S. Astronaut John Glenn, was until a short time ago pastor of the First Presbyterian Church in Bozeman, Montana.

**Dr. and Mrs. Victor Burdick
to Visit West Coast**

It is expected that Dr. and Mrs. Victor Burdick and little son will be flying to the West Coast on or about May 27, for a visit with friends and relatives before leaving for the Nyasaland mission field. According to flight plans for their return, they will leave New York on July 5, visiting the Dutch and German brethren en route and arriving back at Makapwa on July 17. The Nyasaland Seventh Day Baptist Conference is scheduled to begin on this same day (July 17).

Before leaving for their West Coast visit, Dr. Burdick will conclude his services at the Battle Creek Community Hospital where he has been employed during recent months. Dr. Burdick has written regarding his services at Battle Creek, "Of considerable value to me has been the experience gained at Community Hospital. Everyone has been very cooperative and understanding in helping me gain the training I desired."

Gifts of various items of surgical equipment have been made to Dr. Burdick. Of one such gift he writes, "We have been given two McKesson anesthesia machines for use at Makapwa Mission." These have been crated and will be shipped at once so as to make them available when Dr. Burdick arrives at the Nyasaland Mission Station.

Dr. Burdick further writes regarding gifts which will be of great value to the medical work at Makapwa: "Doctors gave me eye instruments of considerable value which will make it possible for me to do cataract surgery at our mission." He also reports that some \$300 worth of instruments were given "from the hospital's inventory — things that weren't used, but which will be a great boon to us." Letters of appreciation have been sent to the donors.

It is expected that Dr. and Mrs. Burdick will attend a specially called meeting of the Missionary Board on July 1 at 2:00 p.m. in the vestry of the Pawcatuck church. They will attend and bring messages at the First Seventh Day Bap-

tist Church of Hopkinton in Ashaway on Sabbath morning, June 30.

Those wishing to join the farewell party for Dr. and Mrs. Burdick should plan to meet at the Airline Terminal for the KLM (Dutch) Airline, Flight No. 606 which leaves New York (Idlewild) at 8:15 p.m., Thursday, July 5. This is a non-stop flight to Amsterdam, arriving at 12:55 noon on Friday.

**Jamaica Budget
Administration Distribution
of Jamaica Mission Funds**

The Jamaica Seventh Day Baptist Conference and the Missionary Board have jointly empowered a Budget Administrative Board to distribute church building and/or repair funds. These are "matching funds," with the churches receiving aid expected to match the amount contributed. The Budget Administrative Board considers the requests of the churches and decides which ones may draw on the funds at hand.

At a recent meeting of the Jamaica Administrative Board it was decided to distribute the funds this year among the Thornton, Albion Mountain, and Higgintown Seventh Day Baptist Churches.

Current Our World Mission giving, through the Missionary Society, has contributed \$250 during the past year, sent in one-twelfth monthly amounts.

We are informed that the Higher Education Scholarship Fund for 1962 is being offered to Miss Jossett Duckett in teacher training at Shortwood College, Kingston, and to student pastor Joseph Samuels, who is attending Jamaica Theological Seminary in Kingston.

The number of students at Crandall High School receiving scholarship aid was reduced from 25 to 20 students during the current year.

Headmaster Courtland Davis has expressed the hope that the number may be restored to 25 student scholarships during the coming year.

**SABBATH SCHOOL LESSON
for June 9, 1962**
Christ Speaks to the Churches
Lesson Scripture: Rev. 1: 17c-20; 3: 14-22.

**Christian Endeavor News
World C. E.**

Thousands of Christian Endeavorers of all nations will gather in Sydney, Australia, August 16-21, for the 14th World's Christian Endeavor Convention. Dr. Daniel A. Poling, president of the president of the World's Union from issued the call for the sessions.

A power-packed program has been developed under the theme, "Jesus Christ — the Way." George H. Nelson, vice-president of the World's Union from Australia, is chairman of the program committee.

After serving 35 years as World's Union president, Dr. Poling will give his last presidential challenge. He will then install the newly elected officers and transfer the presidential chain of office to his successor. The final convention message will be delivered by the newly installed World's Union president, whose subject will be "Jesus Christ — the Way for All Mankind."

International C. E.

Winners of the Albert H. Diebold Awards in Christian Endeavor's 1962 Citizenship Awards program were announced April 25 by Delno W. Brown, citizenship director of the International Society of Christian Endeavor.

First place goes to the High School Christian Endeavor Society of Garrison Road United Brethren in Christ Church, Fort Erie, Ontario, Canada. Their award is \$200 in cash plus a grant (to a maximum of \$200) for the expenses of one or more youth representatives to attend Christian Endeavor's International Summer Assembly in Huntington, Indiana, July 2-7.

Winners were selected on the basis of a completed citizenship activity, in the period from March 1, 1961, through February 5, 1962. Each activity was evaluated on the basis of group participation, goals established or achieved, the manner in which the project implements the folder "What Is Christian Citizenship?" and Christian witness in the community.

**350-Year-Old Church
Has Good Attendance**

The old Mill Yard Church of London, England, which was the center of last year's 300th Anniversary of the martyrdom of its pastor, John James, and is sometimes called the mother church of all Seventh Day Baptist churches, is showing new life.

A recent letter from the Rev. Stanley Page, a Sabbathkeeping Presbyterian now residing in London, tells of his joy in finding the church attendance much more encouraging than in times past when he has visited the services. "I am sure you will be pleased to know that the mother church is doing very nicely these days," he writes. Services on Sabbath afternoons are in two parts, first a testimony period, and then the sermon by Pastor James McGeachy.

Sabbath School as well as the afternoon service is now held in the Upper Holloway Baptist Church rather than in the Westminster district. Mr. Page believes the move of Sabbath School to the church location was a good one. He speaks of every seat being taken in the afternoon in the relatively small room where services are being held. This is indeed good news. It is presumed that part of the new life manifest in the old congregation is due to the zeal of Seventh Day Baptists from Jamaica.

More Freedom in Italy

Protestants in Italy are enjoying more religious freedom, according to a report presented to a recent meeting of the Synod of the Waldensian Church. The report said the "usual campaign" against Protestants had almost ceased and that the Fanfani government is "no longer trying to ignore the Protestant minority." It noted that government officials have received Protestant delegations "with courtesy" and that Roman Catholic priests and Waldensian pastors have been able to have private conversations and Bible study. The report attributed the change to "the ecumenical attitude" of Pope John XXIII.

— W. W. Reid.

Evangelism in our Age

By Joseph Nordenhaug*

Keynote address delivered before the Joint Committee on Baptist Jubilee Advance, Boston, Mass., March 28, 1962.

All over the Christian world there seems to be a quickening interest in evangelism. In our own Baptist fellowship plans are under way for a worldwide emphasis on evangelism. Various "advance" programs focus on evangelism at home and abroad. Much is being said and written to strengthen our dedication to the task of taking the Gospel to the people of our generation.

Our growing concern for evangelism should lead us to seek deeper insights into the meaning of the Gospel, to gain a thorough knowledge of the world in which we have to bear our witness, and to examine our motives and methods for carrying out the great commission of our Lord Jesus Christ.

A definition of evangelism may have limited value except to clarify in the speaker's own mind what he is talking about. But this certainly has some value.

A definition would be: Evangelism is the presentation of God as He was in Christ to unbelievers through the life and witness of a personal believer in Christ in such a way that the Holy Spirit may use His witness to bring them to repentance of sin and faith in Jesus Christ, and to lead them to give themselves to Him as Lord and Savior and to seek fellowship with others in the church for the nurture of their new life and for service in His kingdom.

Evangelism is rooted in the redemptive love of God revealed in Jesus Christ. It builds on the conviction that man is lost and in need of salvation. It proclaims that every man may find salvation by grace in Jesus Christ through repentance and faith. It depends on the power and endowment of the Holy Spirit. Evangelism is the chief commission of the church and a necessity for her survival.

*Dr. Nordenhaug is General Secretary of the Baptist World Alliance and, being a world figure, eminently qualified to interpret his subject for all Baptists. Some sentences and paragraphs have been deleted because of space limitations.

Forces Opposing the Gospel

Our age has tried hard to find its locus in history. But the complexity of modern life and the clash of diverse cultures make it difficult to form a factual picture of ourselves. But certain features seem clear.

First, our age has an intense concern for material things. This is true of social and political institutions as well as of individuals. The individual finds himself increasingly dependent on the state, and the modern state projects its actions largely on a materialistic basis.

In the Western nations, however, we are still the beneficiaries of a Christian heritage deposited in our laws and traditions. But there is a turning away from spiritual values. The chief objective of many institutions is to make the largest possible profit. Many workers want to get the largest possible wage for a minimum of work. It is considered embarrassing to admit to benevolent motives. "Enlightened self-interest" is given as reason for service and good workmanship. We would be suspicious and look for a string attached if someone did a service from plain interest in people. So we live in a world where humanitarian agencies are apt to give materialistic reasons for their actions, while godless communism inscribes its banners with humanitarian slogans.

The amazement of the prophet expressed in Isaiah 55: 2 would perhaps be even greater in our day: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

The exhortation of the apostle Paul is more timely than ever: "Set your minds on things that are above, not on things on earth" (Col. 3: 2). And more than ever it must be clear that only those are qualified to do so who "have been raised with Christ" (Col. 3: 1).

The preoccupation with material things and the devaluation of human personality usually lead to the re-emergence of totalitarian forms of government. Those who pursue material values reap insecurity (Luke 12: 20; 1 Tim. 6: 9). Treasures on earth are subject to consumption by moth and rust (Matt. 6: 19). Personal freedom is traded for temporal security and self-determination is bartered for bread and circuses.

Large areas of the world are dominated by religions hostile to or incompatible with Christianity (Islam, Hinduism, Buddhism). These world religions are showing increasing missionary zeal. While their converts from the Christian religion are relatively few, they have made much progress in planting the idea of "co-existence" of their religions with the Christian Gospel. They say in effect, leave us alone, our religion is more suitable to our culture than yours. And some Western minds join the chorus: Why disturb these people with our Christian disagreements when they are so idyllically happy in their own religion born of their own culture?

If we let this kind of double talk erode the conviction that "there is salvation in no one else" but Jesus Christ (Acts 4: 12) we will have lost our motivation for evangelism.

Within the "Christian" areas of the world we are confronted with large populations which are only superficially touched by the Gospel through traditions and customs which are remnants of a former religious community life. The union of church and state, which produced the territorial concept of the church, made millions automatic members. So multitudes have been influenced but not transformed by the Gospel.

Add to these the millions of nominal members within churches which in theory require personal faith of their members, but which for various reasons in practice exercise little or no church discipline. These nominal members must concern us in evangelism.

Is the Gospel Adequate for Our Age?

Old ways and traditions are being questioned and everything from flash-

light batteries to atomic bombs is being tested for adequacy. What about the Gospel? Is it adequate for our day?

Some say no. They point to the onward march of atheistic communism, the arms race between nations, the general loss of moral fiber, and the resort to questionable motives in the practices of some churches.

Others say yes. They point to the failure of an atheistic government to stamp out Christian faith where it has had complete political and economic power as well as monopoly of education for 45 years. They hold that statistical losses in the Christian ranks may mean just the shedding of "members" which the churches really never had. They aver that the loss of moral fiber is spectacular in crime statistics, but that genuine Christian faith thrives better without publicity.

The apostle Paul held the Gospel to be fully adequate: "For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek" (Romans 1: 16). I like to translate that first phrase: "I am not disappointed in the Gospel."

The apostle was looking toward his first visit to the capital of the Roman world. Inevitably he was faced with the question: Is the Gospel adequate for Rome? Yes, he says, it has never let me down, it is the power of God for salvation, it works with Jews and Greeks alike. For him the essence of the Gospel was that: "God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation" (2 Cor. 5: 19).

In a day when such executions were common, a carpenter's son was crucified outside the city of Jerusalem. The world did not regard it as particularly newsworthy. It was a small event on the stage of history. But in our Bible that event is given more significance than the history of all the empires of the world. What startling, thrilling news: "God was in Christ reconciling the world to himself"!

Some, and soon many, believed it and found it so. We shall never understand the power that gripped these people if we think of the church as a group of people interested in religion who wanted to do something within reason for the noble and good of the world. No, here was a fellowship which God redeemed through the grace of Christ and entrusted with the responsibility of forwarding the message of reconciliation to the whole world.

In evaluating the role of the church in our day, we must not sever it from the Lordship of Christ and make it an organization under the frail guidance of clerics. Christ remains the head of the church. The church takes her orders from Him, and from Him alone.

How Can We Be Effective Evangelists Today?

Now let us take a look at ourselves. Are we really subject to Christ? Dare we make our religious traditions and social customs subject to His veto? How much genuine respect is paid to His presence? Have we not become accustomed to think of Him as being elsewhere, an elusive Christ whom we may glimpse at Sunday service if we are in the mood and favored with a good preacher in the pulpit?

If we are to be effective ambassadors of Christ to our world we need growing understanding of the majesty of God and a continuous awareness of the presence of Christ through His Holy Spirit.

I think we need to shed our inferiority complex as Christians which leads us to rear-guard actions and the fatal mistake of letting the enemy choose our weapons for us.

Let it be clear in our minds that there is no emergency with God. The Gospel is not there to shore up the creaking structure of society. Christ makes all things new. The Gospel does not emerge from the human situation. God does not have to read the latest news to act. His redemptive purpose antedates the foundations of the earth. God was in Christ reconciling the world unto Himself. We need reconciliation, not He.

The Gospel never cancels the moral

law of God. What a man sows he must reap. God can forgive sin, but He cannot ignore it. "For by grace you have been saved through faith" (Eph. 2: 8). God's grace is offered in Christ. We receive it by faith. But faith without repentance is vain.

In making this affirmation I am fully aware of how the "scientific method" of our space age seems to put Christian faith on the defensive. We need to be ready to give a reason for the faith that is in us (1 Peter 3: 15). For faith is not a way of believing without evidence, but a persuasion that certain evidences are so significant that they lead to personal commitment. For a Christian the cardinal evidence is that "God was in Christ."

Science itself builds on a selection of evidences. In its practice of "selection of evidence" it follows the course of faith. In science such selections are made without personal involvement; in Christian faith it cannot be made without it.

What then ought I to do personally in making the good news known today? First of all, of course, I need to be sure that the Gospel of Christ is good news. I must have verified it in my own experience. I must myself be part of the evidence for the truth of my witness.

Then I need to consider evangelism as my chief task as a Christian. I must look for the opportunity to witness which God places in my path (Eph. 2: 10).

I need also to develop skills as a soul-winner without depending on that skill to bring about repentance and faith. For only through the Holy Spirit does our witness become effective.

TV Repair Bill

The Magnavox Company reports that the nation's TV repair bill amounted to over \$3 billion. With the doubtful value of so many television programs, the American people might do well to skip those service calls next year and save enough to pay for the proposed new defense expenditures or, better yet, to send missionaries to the troubled spots of the world — including our own country.

The Bible and the Gospel Gain Acceptance in Colombia

Another Roman wall appears to be giving way before the incessant bombardment of Christian love in the form of enlightened Protestant preaching, Bible distribution, and other missionary service. It is the wall of fanatic opposition in Colombia, S. A., erected by the government of that church-dominated Latin-American country which is bound by a concordat with Rome. Fanaticism and persecution will perhaps still flare into bloodshed and property damage for some time to come but there is evidence that many government officials and newspapers are at last attempting to be fair to those who have accepted the evangelical faith or who want to learn about it. Perhaps a new day is dawning, a day in which Colombia will become one of the several Latin-America countries that have emerged from the Middle Ages in their methods of propagating a religious faith. A separation of church and state may be a future possibility.

The above statements were borne out by a fairly favorable press when Dr. Billy Graham was in Colombia last winter and by the general acceptance of the work of the Pocket Testament League team which has just completed an unprecedented tour of that South-American country. Note how Ernie Lubkeman describes the experiences of the Bible-preaching, Bible-dispensing team of which he was a member:

"Pasto, first city in Colombia visited by PTL, gave the teams official permission to hold meetings with students at the university. A local theatre owner offered the use of any of his six theatres.

"In Medellin, 'the Vatican of Colombia,' pastors and missionaries gathered for a planning session rose as one man and applauded in gratitude and amazement at the announcement that the Mayor had granted permission to hold open-air meetings.

"In the initial thrust into Colombia, 20 open-air meetings were held in public places. Other meetings were held in universities, high schools, army barracks, a naval base and a basketball stadium.

Six hundred attended a meeting in the Jesuit School Theatre.

"Nothing but the power of God in answer to prayer can account for this reversal of attitude in a country which has been notorious for the persecution of Protestants right up to the present moment. Of course, the meetings have not been without some opposition, but the public reception has been eagerly responsive, and the co-operation of public officials and educational and military administrators has been phenomenal.

"Sometimes at the close of a PTL open-air rally the public address loud speaker in the Catholic Church tower blares a warning to the people against the "poison" of the Protestant propaganda and forbids their accepting the Gospels. In one town square a priest publicly burned Gospels that parishioners had been persuaded to surrender. But to date these have been isolated incidents. In many towns the PTL rallies were the largest evangelical gatherings ever held locally. Never before has there been such a concentrated, continued effort in city after city. To date more than 100,000 Gospels have been distributed in Colombia."

Perhaps the reversal of attitude was quite largely due to the impact of the preaching of Billy Graham several months earlier. Here was a man too well known throughout the world and too well loved in other nominally Catholic countries to be overlooked by the press. The press, even though its members are under pressure from the power-wielding church, is willing for a new story to break with tradition and pioneer a new day. Editors in Colombia are not as narrow as the average national. They know the great enlightenment that has come to the great country of Brazil under a constitution that attempts to be fair to Protestantism.

The government opposition to Billy Graham's South American Crusade was strong in some places. He was denied some of the best meeting places, but the people flocked to hear him and their eyes were opened. They saw Protestantism in a light that many of them had not been allowed to enjoy. The Gospel, so long hidden by the superstition and virgin worship of the only church they knew

came to them as flooding light, and they could never again be induced to dwell in obscuring darkness.

Here are some of the briefly-told stories that show how the attitudes began to change during the brief Crusade of the Billy Graham team. From a news release we glean the following facts.

"Dark-faced men wearing makeshift shoes or sandals, and on their shoulders the traditional poncho, trudged scores of miles over rocky highways and slept on the pavement in city streets to hear 'el predicador fascinante' (the fascinating preacher). Barefooted Indian women, wearing black hats and carrying babies on their backs, plodded wearily but stoically beside their men. Wide-eyed children crowded with their elders into bull-rings, gymnasias, and stadia to hear the story of the Cross.

"Indians and mestizos from remote reaches mingled in the Crusade audiences with businessmen and industrialists from the cities, professors and students from ancient universities, laborers, land-owners, and the denizens of city slums.

"Notable among the South American newspapers which accorded the Crusade fair treatment was *El Tiempo* of Bogota, often called the *New York Times* of Colombia, owned by Eduardo Santos, former president of Colombia. *El Tiempo* published a well-reported interview with the evangelist and a front-page picture of Dr. Graham in its Sunday edition and a favorable editorial on Monday.

"At Bogota, some 3,000 persons turned out on one day's notice from church pulpits for a special, unscheduled Crusade meeting in the American Presbyterian School, where 120 decisions were recorded. Again, *El Tiempo* published a front-page picture of Dr. Graham and a 2,000-word story.

"In Cali, Colombia, 8,500 persons (counted by turnstile) crowded a gymnasium built to accommodate 6,000 persons, while hundreds listened outside. Records showed 530 decisions that first night.

"Dr. Graham was greeted by the lieutenant-governor and cabinet members. The evangelist and the lieutenant-governor discussed faith and religion for 15

minutes and several cabinet members asked for and received copies of Dr. Graham's book *Peace With God*.

"Missionaries, state department representatives, and other officials expressed amazement at the fervor of the welcome given by Colombia to Dr. Graham. No offerings were taken in Colombia. The \$5,000 budget for Cali was raised without personal solicitation." —Editor.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Worship Service

Accordingly, these Pharisees and the lawyers asked him, "Why do your disciples not conform to the ancient tradition, but eat their food with defiled hands?" He answered, "Isaiah was right when he prophesied about you hypocrites in these words, 'This people pays me lip-service, but their heart is far from me: their worship of me is in vain, for they teach as doctrines the commandments of men.' You neglect the commandment of God, in order to maintain the tradition of men" (Mark 7: 5-8, New English Bible).

A group of Pharisees met Jesus and noticed that some of His disciples were eating their food without washing their hands. This was not because their hands were dirty, but because of the tradition of the Pharisees and Jews. Jesus felt that they were not very sincere and said to them, "This people pays me lip-service; but their heart is far from me: their worship of me is in vain, for they teach as doctrines the commandments of men." We praise God in His courts today. But then, we are very much absent from His house of worship for days and even weeks without giving too much thought about the reasons for it. We can honor Him with our lips today while our heart is far away from Him.

It was easy for the Pharisees to see that the disciples had not washed before they had eaten, but they missed seeing Jesus who was the Christ. They did not recognize that here was the Son of God. How far are we from the position of the Pharisees? We see the little things that are different in other people and do not see the Christ that we are trying to serve and the faith to which we witness.

LET'S THINK IT OVER

Custard Pie Preaching

Those of us who profess to know little about really successful preaching would hesitate to characterize the pulpit efforts of others as being of the custard pie variety rather than like the sharp arrow of truth. When the dean of a graduate school of theology thus characterizes much of modern preaching, we assume that he knows what he is talking about. Dr. Merrill C. Tenney of Wheaton College, who holds that position, made such a statement before the seminary division of the educational commission of the National Association of Evangelicals.

The main fault of today's preaching he said, is that it lacks genuine Biblical scholarship which comes to grips with the basic content of the Scripture and conveys its basic meaning. Dr. Tenney cited the recent instance of a religious publishing house which was seeking to publish a collection of Easter sermons and found that none of the forty-five submitted for consideration were worthy of publication.

As remedy for the poor preaching of today this theological educator suggested that despite the distractions of modern life that he discipline himself and train his people so that he could spend four hours a day in study and sermon preparation. "To be relevant to modern life the Scripture must be applied experimentally because there is no area of life that is untouched by the Scripture. Equally important is that we must give men a sense of eternity, because today they think of expediency and not of principle; of convenience and not of conviction."

In suggesting how modern ministers should preach Dr. Tenney said it "should be prepared as if it were your first and preached as if it were your last."

Dr. Tenney also called for a return to preaching on major issues of theology and their application to problems of our day. "Theology is the backbone of religion, yet when presented without relevance to life it stands as a mere skeleton. Preaching is for real people with flesh and blood and must meet their needs."

Diluted Gospel Imperils Christianity

"Communism is God's judgment upon a church inadequately Christian," the Rev. Dean M. Kelley told members of a workshop on "Christianity Confronts Communism," sponsored by the Iowa Council of Churches.

Mr. Kelley is executive director of the Department of Religious Liberty of the National Council of Churches.

"Communism flourishes today where Christianity has never taken root or where it has gone to seed," he said. Citing Russia, Poland, Italy and other countries, he explained that if Christians had been more concerned for the poor and the oppressed, communism might have never taken hold. In nations where Protestant Christianity shows the greatest vitality, he continued, the Communists are in a weak minority, while in East Germany, communism holds sway by force of arms.

Stating that the only way Christians can fight communism is by being better Christians, the speaker concluded: "Christianity is not advanced nor communism checked by those who preach war with the slogan 'Fight, fight, fight for the Prince of Peace!' Our safety and our strength depend," he said, "not upon imitating our unscrupulous opponents but in following our best ideals of fairness and forgiveness and respect for all persons, to the best of our ability."

Church and State in Holland

The Netherlands government has offered to pay 25 per cent of the cost of new church construction in order to help the churches meet the triple problem of war-damaged structures, increasing population, and steeper building costs. Housing minister J. van Aartsen, who submitted the proposal to parliament in the form of a bill, said the country needs another 480 churches before 1970 — 171 Roman Catholic churches, 160 Netherlands Reformed churches, and about 150 churches for other Protestant denominations.

— W. W. Reid.

Important Committee Meetings

By the Secretary of the Tract Society

There are many committee meetings involving more than one church which necessitate considerable traveling to a common meeting place. Association programs must be planned; camp staffs must be arranged for; and various other projects call loyal workers away from comfortable evenings at home. This sacrifice of time and money is generally known in the geographical areas concerned. What frequently go unheralded are the meetings of committees of our boards which concern the whole denomination.

A notable meeting of the Budget and Executive Committees of the Board of Trustees of the American Sabbath Tract Society was held at a motel conference room on the New Jersey Turnpike half-way between Plainfield and Shiloh, N. J., on May 15. It involved fourteen people who arrived at six o'clock for a supper together before the meetings, lasting until 10:30, were called. Here were 14 people who spent an average of seven hours of travel and meeting time after a busy day to discuss budgetary and other matters suggested by the Commission of General Conference. The driving distance for the three cars from Plainfield and one from Shiloh was about 110 miles. The member from Philadelphia had somewhat more than half that many miles — a total of more than 500 miles of un-reimbursed travel, mostly on toll roads.

For what did these ten men and four women labor together far into the night? In the first place it was to revise downward next year's tentative budget. Commission had felt that the board should reduce its larger-than-usual asking by \$3,000. The key personnel present, making up nearly half of the board, could not conscientiously cut back the project service to the denomination even as much as \$1,000 and decided to try to absorb the remainder from discretionary bequests if necessary. The secretary had reported that publication and distribution of tracts in the year ending May 31 would probably far exceed previous years with a heavy demand expected during the summer months.

The other purpose of the meeting was a study of the administrative procedure of the board. All the boards were asked by the Co-ordinating Council last August to answer certain questions that might lead to a more efficient use of manpower in the total denominational structure, including financial and secretarial centralization. The board president had asked standing committees to study these questions. (One committee had spent a long evening in the same motel conference room.) The corresponding secretary presented a seven-page preliminary analysis of how the board seems to be living up to its constitution and recently revised by-laws. This, together with the report of a later-appointed subcommittee and a resume of the evening's discussion is expected to go into the Commission's further study of denominational efficiency which will be reported at General Conference in Minnesota next August.

ECUMENICAL NEWS

National Council Reaffirms Policy

The long-established policy of the National Council of Churches to hold out-of-town meetings only where "facilities are open to all participants," is the subject of a memorandum currently being circulated for the benefit of new members.

Adopted by the General Board on March 11, 1953, the "Guiding Principle on Meetings and Conventions" notes "the spiritual and moral obligation of the churches to practice racial inclusiveness."

The document states that no segregation of racial groups shall be made in room assignments; no discrimination shall be practiced against any participant in the use of meeting places, building or hotel entrances, lobbies, elevators, dining rooms or other building or hotel services; (and) when the name of the National Council or that of any of its units is used as a sponsoring or co-sponsoring organization in regional, state or local meetings, the National Council, its units or staff, as the case may be, shall make certain that the above principle is accepted for all such meetings before agreeing to sponsorship or co-sponsorship.

NEWS FROM THE CHURCHES

NORTH LOUP, NEB. — Young people and their sponsors to the number of 120 attended early morning services Easter Sunday on top of Happy Jack's Peak at the chalk hills. The Methodist young people conducted the worship service, and Pastor Clarke spoke on "The Thrill of Discovery." Breakfast was served at the Methodist Church. A business meeting followed, with election of officers, and Pastor Clarke was chosen counselor.

Howard Ellis and Jim Palmer, students at Alfred University, Alfred, N. Y., were Easter vacation guests in the home of Pastor Clarke.

Forty-two men attended the last of the series of Lenten Breakfasts served at the Seventh Day Baptist Church. It proved to be a success. A like series is planned for October and November.

The May Fellowship pot-luck dinner was at our church on May 4. Guest speaker for the afternoon was Miss Jane Molden, a Negro lady, Christian Education director from Lincoln, Neb. The theme was "One Family Under God." She was a very interesting and enthusiastic speaker. The council is one of 2,300 local and state councils of United Church Women. For 29 years the North Loup and Scotia Methodists, the Fish Creek and Mira Valley Evangelical United Brethren, and the North Loup Seventh Day Baptists have participated in this meeting.

The young people, with the assistance of Pastor Clarke, spent one Sunday trimming trees and cleaning up the memorial grove west of the church. Some picnic equipment is to be added.

Among his "extra-curricular activities" Pastor Clarke has been driving one of the school buses for the past few weeks. Also since the resignation of Mrs. Leona Babcock as church janitor, Pastor Clarke has assumed that task. Deacon and Mrs. Babcock took the janitor job some 15 or 20 years ago. Since his death several years ago, she has held that position.

The loudspeakers on the church tower have been repaired, so recorded music is being broadcast Sabbath evenings and mornings before worship services begin.

—Correspondent.

INDEPENDENCE, N. Y. — Christian Family Week (May 5-12) was observed by a visitation of deacons and deaconesses during the week at the homes of all the families in the community.

Special Mother's Day worship services were arranged including music by the young people's choir with a Family Night tureen supper to close the week's activities. The community families were invited by the committee who called and by card to attend church services and the Family Night fellowship. Slides on British Guiana and Rev. and Mrs. Everett T. Harris' trip through Europe were shown. Seventy people attended.

Sunday night, May 13, our church was host to Layman's and Laywoman's Fellowship of the Western Association. Truman Parrish of Alfred gave a most interesting talk on his experiences since he lost his vision.

On the personal side, it may be of interest to note that on April 15 Mr. and Mrs. Robert E. Spicer celebrated their Golden Wedding Anniversary at an Open House sponsored by their children. Both have been active in the Independence church and community affairs during their years.

At the time of writing we are preparing special Sabbath Rally Day services for morning worship and the Sabbath School hour for May 19.

—Correspondent.

The Art of Living

In keeping with the celebration of the Day of Pentecost (June 10) which is observed by many Protestant churches, Dr. Samuel Shoemaker has chosen for his June "Art of Living" radio themes on the NBC network the following interesting titles:

June 3 — "The Experience of the Holy Spirit."

June 10 — "Coming into the Stream of the Holy Spirit."

June 17 — "How to Stay in the Stream of the Holy Spirit."

June 24 — "How to Draw Others into the Stream of the Holy Spirit."

This 15-minute program is aired in the eastern time zone at 9:15 a.m.

OUR WORLD MISSION
Statement of the Treasurer Through April, 1962

	Treasurer's		Budget Receipts			Treasurer's		Boards'
	Apr.	7 Mos.	Boards'	7 Mos.		Apr.	7 Mos.	
Adams Center	\$ 88.25	532.40			Marlboro	322.83	1,860.23	
Albion		390.06	50.00		Memorial Fund		876.61	36.11
Alfred 1st		3,271.43	186.50		Metairie	20.47	36.47	
Alfred 2nd	146.26	1,228.00			Middle Island	37.00	150.00	
Associations and					Milton	20.00	4,638.49	247.00
Groups	203.58	408.05	666.95		Milton Junction	347.05	1,214.55	40.00
Battle Creek		3,184.28	95.00		Missionary Society			749.70
Bay Area Fellow. ...	168.00	340.39	15.80		New Auburn	100.00	360.39	
Berlin	6.00	840.31	10.46		North Loup		458.21	
Boulder	133.45	551.51	35.00		Nortonville	40.00	1,073.00	75.00
Brookfield 1st	57.00	427.93			Old Stone Fort		75.00	
Brookfield 2nd	16.00	131.50			Paint Rock		135.00	
Buffalo Fellow.	50.00	222.00			Pawcatuck	602.35	3,583.35	853.48
Chicago	81.50	554.50	325.00		Plainfield	799.06	3,071.03	
Daytona Beach		777.28	29.24		Putnam Co.	5.00	20.00	
Denver	94.18	709.05			Richburg	95.00	592.00	
DeRuyter		200.00			Ritchie		175.00	83.33
Dodge Center		383.05	100.00		Riverside		1,853.70	
Farina	31.90	338.15			Roanoke		105.00	
Fouke		39.70	55.00		Rockville	72.36	314.41	
Hammond		10.00			Salem	258.11	1,133.11	10.00
Hebron 1st	39.17	235.77			Salemville	82.35	228.25	6.00
Hopkinton 1st	169.00	1,459.50	173.00		Schenectady	12.00	100.00	500.00
Hopkinton 2nd		56.00			Shiloh		3,605.26	280.00
Houston		18.68			Texarkana		42.00	
Independence	68.30	827.65			Verona	147.50	1,215.82	
Individuals	74.00	540.10	549.22		Walworth	65.00	429.00	60.00
Irvington		1,121.44			Washington	75.00	376.00	
Jackson Center		100.00	250.00		Washington,			
Kansas City		30.00			People's	10.00	52.00	
Little Genesee	104.30	512.60	39.00		Waterford	120.65	732.75	
Little Rock	16.66	93.94	102.99		White Cloud		342.17	50.00
Los Angeles		1,687.10	15.00		Yonah Mountain .		26.00	
Los Angeles								
Christ's		105.00						
Lost Creek	600.00	950.00						
					Totals	\$5,379.28	\$51,152.17	\$5,688.78

APRIL DISBURSEMENTS

Board of Christian Education	\$ 629.73
General Conference	1,982.31*
Historical Society	216.27
Ministerial Retirement	432.06
Missionary Society	3,111.22
Tract Society	765.30
Trustees of General Conference	44.53
Women's Society	158.13

\$7,339.55**

*Includes \$945.49 for Ministerial Training and \$63.61 for World Fellowship & Service.
 **Includes carry-over from undisbursed March receipts.

SUMMARY

Current annual budget	\$112,193.00
Receipts for seven months	56,840.95
Balance required in five months	\$ 55,352.05
Amount needed per month	\$ 11,070.41

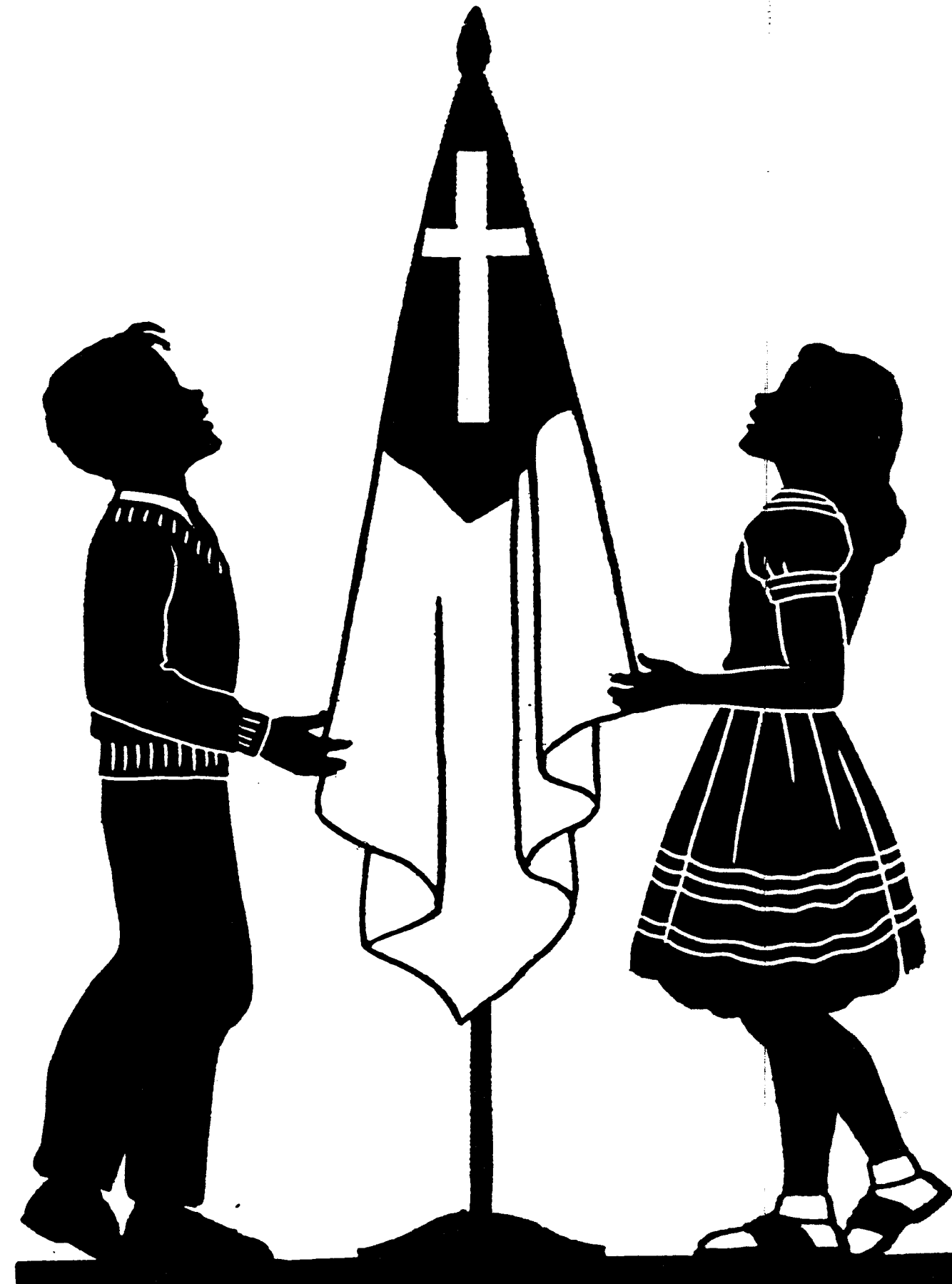
G. E. Parrish,
 205 Dogwood Trail,
 Battle Creek, Mich.

SEVENTH DAY BAPTIST GENERAL CONFERENCE, AUGUST 13-18, 1962

Place: Mission Farms at Medicine Lake, Minn.

Theme: "Draw near to God and He will draw near to you."

The Sabbath Recorder



Unfurling the Christian Flag on Children's Day