

The Sabbath Recorder

persed in the review of the history was music of former years — one anthem by a choir under the direction of Prof. L. H. Stringer, and another by an early Junior choir led by the founder, Kenneth Babcock. This music was of particular interest, not alone for the memories brought back, but the fact that some of the music had been recorded originally on a machine that used a wire for the record.

After a stirring anthem by a double quintet composed of young folk of the present day, Pastor Randolph, assisted by his wife, showed many colored slides of more recent events and people. It was an uplifting experience to relive Christmas joys, as scenes of the chancel and of the outdoor creche of several different years were shown in their splendor and color. Memories of Christian fellowship were stirred as groups of loved ones of former years were thrown on the screen. The day ended with thoughts of thanksgiving for the past and a forward look of hope for the future.

—Correspondent.

BOULDER, COLO.—Our church recently received a very generous bequest from the estate of Herbert N. Wheeler. The church is very grateful not only for the long years of active service given by Mr. Wheeler but also for this gift of love. Mr. Wheeler was a retired Forest Service supervisor and lecturer.

—Correspondent.

ROCKVILLE, R.I.—This year, Vacation Bible School was held jointly with the Hope Valley Baptist Church, the primary department being conducted in our parish house, the beginner and middler departments in the Hope Valley Church School rooms, and the junior department being in the form of a day camp held at Woodville. The day camp was a new venture and it proved to be very successful and popular with the children.

The Loyal Workers have done good work this year, having raised and used for foreign and home mission work almost \$300. Most of this was accomplished by putting on two suppers and sales, one in the spring and one in the fall. They have also made nine blankets for the ambulance corps and knitted five pounds

of yarn into articles for the Seaman's Church Institute in New York City.

Layman's Sabbath and Mission Emphasis Sabbath were observed with laymen taking part in each. A member of the Gideon Society spoke to us on November 13 telling us about their work in distributing Bibles to hotels, motels, schools, and the Armed Forces. He described the experiences of some of the people who were influenced by them. Our church was host to the South County hymn sing on Sunday night, November 28. — Correspondent.

Insomnia?

What better way can you find than to close the curtains of the day and to set the mind and heart at rest than a few minutes of quiet meditation and prayer? For in the spirit of quiet surrender to God we can leave ourselves in the everlasting arms of one who "gives his beloved sleep." — Ralph Heynen.

Marriages

Burdick-Welch.—Miss Leona E. Welch, daughter of Pastor and Mrs. Leslie A. Welch, Berea, W. Va., and Michael E. Burdick, son of Mr. and Mrs. Raymond Burdick, Brookfield, N. Y., were united in marriage by the bride's father, assisted by the Rev. Howard Waddell in the First Brookfield (Leonardsville) Seventh Day Baptist Church on Nov. 13, 1965.

Births

Davis.—A son, Karl Lovell, was born Feb. 18, 1965, to Arden L. and Janice Scott Davis of North Loup, Neb.

Granger.—A son, John Douglas, to Harry and Jeannette Williams Granger of Giltner, Neb., on Feb. 26, 1965.

Inabnit.—A son, Eric Robert to David and Dixie Inabnit of Riverside, Calif., on Oct. 14, 1965.

Langridge. — A daughter, Rebecca Lynn, to Richard and Sharolyn King Langridge, of Colorado Springs, Colo., on Sept. 15, 1965.

Madara. — A son, William Davis, to Janis (Davis) and Bill Madara of Merchantville, N. J. on November 1, 1965.

Sharp.—A son, Joseph Earl, to James E. and Karen Scott Sharp of North Loup, Neb., on May 14, 1965.

Williams.—A daughter, Laura Carole, to Roger and Vicky Williams of Grand Island, Neb., on February 24, 1965.



Commission of General Conference

Elected at the Seventh Day Baptist General Conference in August the Commission, gathered from distant points, has been holding its winter meeting in the headquarters building at Plainfield, N. J., December 5-10 (see article inside). Left to right: S. Kenneth Davis, term expiring 1968; Duane L. Davis, term expiring 1966; Lewis H. V. May, term expiring 1968; Alton L. Wheeler, general secretary; George E. Parrish, term expiring 1967; Mrs. Robert T. Fetherston, term expiring 1966; Marion C. Van Horn, president, term expiring 1967.

The Sabbath Recorder

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Member of the Associated Church Press

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Can We Put Christianity Into Labor Relations?

The United States Chamber of Commerce notes the claim by Secretary of Labor Wirtz that there is "a broader, firmer labor peace in the country today than there has been for a long time." In commenting on the statement the Chamber of Commerce spokesman observes that the reports from the Labor Department do not bear out the claim but show a sharp increase each year in the number of strikes, workers involved and working time lost by strikers. Over a five-year period, including the first eight months of this year, the number of strikes increased 19 per cent, the number of workers 44 per cent. The man-days of work lost by strikers increased 90 per cent, climbing from 8,860,000 to 16,800,000.

Did this vast loss of wages, production, taxes, and profits represent an equal gain for the country as a whole in establishing important principles, equalizing the benefits of citizenship, and putting man at peace with his neighbor? To raise the question is not to answer it. Principles are not very clear; answers to such questions can be colored by self-interest. It would be pretty safe to assume that the above-mentioned increase in strikes does not represent an increase in concern for high principles in labor relations nor a more lofty view of what is best for the country as a whole.

Are we making progress toward putting Christianity into the settlement of disputes between labor and management, or is the law of the jungle pretty much in evidence? Does the fact that extreme violence seldom erupts in strikes prove that men's hearts are changed and that they are less selfish than in a preceding generation? It hardly seems so. It may only indicate that labor is usually on the winning side under the present favorable legislation and that violence is not necessary to gain the advantages sought by the leaders. What is also apparent is that we who are Christians have much work to do in the way of conversion and applied Christianity before labor and management can be expected to act unselfishly and for the good of all (including the needy people of the world).

Jesus the Jewish Messiah

One of our correspondents, a man of many years and wide experience tells of attending a service in a Methodist church. Two ladies entering the church just ahead of him were discussing the Jews and their relation historically to the Christian faith. One remarked, "We must remember that Jesus was a Jew." The other replied, "I wish I could forget it."

We might well ask ourselves which of the above remarks comes closer to the way we feel down inside. The second attitude seems to reflect some combination of experiences or reports of unpleasant experiences of others with certain Jews. It is so easy to generalize or to assume that all the people of an ethnic group have the undesirable characteristics that have been evident in a few. The bishops of the Catholic Church have recently tried to correct this attitude by decreeing that the Jews of modern times cannot be held responsible for the death of Christ. The term commonly used by Catholics for this was deicide. Incidentally, some Jewish leaders have written articles for religious journals complaining that the Vatican Council was not clear enough and did not go far enough.

Do you wish that you could forget that Jesus was a Jew? You cannot forget. His mother was a virgin Jewess not only by family heritage but also by faith—a combination that does not seem to characterize the average Jew of today. In America and even in Israel the percentage of "religious" or "temple" Jews is relatively low. Joseph, who willingly took the role of foster father for the babe of Bethlehem, was also a loyal Jew. Throughout His earthly life Jesus was considered one of the members of the "nation" and was subject to both Jewish and Roman law. When He died on the cross it was supposedly as a man with political aspirations, dangerous to Rome and damaging to the status of the Jewish leaders who cherished their political jobs and the partial freedom of religion allowed their nation. Yes, Jesus was a Jew at birth, through life, and at death.

Jesus was more than a Jew by the

very fact He was more than a man. Joseph was His father only by legally accepting responsibility for the care and nurture of the unique child who "was conceived by the Holy Ghost, born of the virgin Mary." Joseph was told, Mary was told that this expected child was of Divine begetting. The angels were not in the habit of announcing the births of all Jewish babies. Special stars did not guide wise men from the East to bring royal gifts to humble families of a subject nation. Voices did not come from Heaven for other people saying, "This is by beloved son, hear him." Jesus was unique; His miracles, His teachings, and His predicted atoning death and subsequent resurrection proved it. It would be as accurate to say that Jesus was not a Jew as to say that He was. He came as the Messiah of Jews but also as the Savior of all the world. He could not be Redeemer without that dual nature, which remains for us a mystery, but is the basis of our worship of Him as Lord.

None should try to forget the nationality, the ethnic background of the founder of our faith. The disciples who went forth as apostles after the resurrection, they, too, were Jews. The Christian church at its beginning was made up almost entirely of Jewish people who accepted the Lordship of Christ. We who are gentiles owe them much. The Scriptures tell us that we were grafted onto the tree to bring forth the fruits of faith.

At this season of the year we should show our gratitude to that people who were privileged to bring forth the Savior. At the same time we should voice the prayer and concern for the descendants of those people who have somehow failed to understand or to have faith in the one who "shall save his people from their sins." The words of the Apostle Paul express the concern that should be ours, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved" (Rom. 10:1). To win souls for Christ we must first love them. Then we will not try to forget that Jesus was a Jew. We will put the emphasis, however, on the fact that He was (and is) the Son of God.

Regular and Special Giving

If there is any time in the year when appeals for special giving should incline a listening ear and draw a warm response from the heart of the Christian it is the present time. We are pondering again God's great gift of His Son when He was born in Bethlehem. Christ came as a gift; He came to give — to give His life "a ransom for many." Yes, this is the season when we feel prompted to give to special causes — to the poor, to the handicapped, to the men in Vietnam, to displaced civilians, and to Christian workers without adequate support in faraway lands.

It is our intention to give. Sometimes the intention is not fully translated into action. One reason may be that the presents we bought for loved ones and friends set us back more than we expected and there wasn't much cash left to give to Christian and philanthropic causes. But many carry through with their intentions and make special contributions to a number of special causes. Perhaps they have been saving up tithe money for just such things.

But if this is the time of special giving, can it also be the time for regular giving? That is sometimes a question. A little reflection will remind us that to let up on contributing "to the necessities of the saints," missionaries and pastors, who are dependent on us for their monthly support, in order to satisfy our desire to do something special is not good. Our missionary and other board budgets cannot take a vacation in December while we divert money to other, perhaps more popular, charities. Our full-time workers will not enjoy Christmas gifts if receiving them means that the regular work they felt called to do is without adequate support.

What has been said above may make all of us want to turn to the back page of this issue and run down through the list of churches to our own local church. Having done so, in an attitude of prayer we may decide that whatever else we do we will keep up our regular giving and give serious thought to helping many special projects within the OWM budget

by a "special gift" in the sense of a larger year-end contribution.

Let us not forget that our income tax year ends December 31 and that many of us may be able to save money by larger benevolences before that time. Wouldn't you rather give to missions than to missiles by reducing your taxable income as much as the law allows?

Letters to the Editor

Resurrection Article

I would like to comment on the article "Resurrection on the Third Day" by A. E. Knoch in the issues of October 4 and October 11. Before we can know the time of the resurrection we must consider the day of the crucifixion and remember the words of the Lord Jesus when He said in Matthew 12:40: "For as Jonas was three days and three nights in the whale's belly so shall the Son of man be three days and three nights in the heart of the earth." While we may agree that the crucifixion occurred on the "preparation" day, John 19:14 tells us "it was the preparation of the passover" and verse 31 "for that sabbath day was an high day."

Mr. Knoch makes no mention of the "passover sabbath" which also had a preparation day but did not coincide with the weekly seventh-day Sabbath so might fall on any day of the week.

Lev. 23:32 says, "From even unto even shall ye celebrate your sabbath." We read in Matthew 28:1, "In the end of the sabbath as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre." John 20:1 says, "The first day of the week cometh Mary Magdalene early when it was yet dark, unto the sepulchre and seeth the stone taken away from the sepulchre."

Mark 16:2 reads, "And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun."

In each case they found He had risen.

Mark 16:9 does not tell me that He rose on the first day of the week but

that He appeared to Mary Magdalene at that time. See also Luke 24:1, 2, 3.

If in the end of the Sabbath which was at sunset, He was already gone, how could He have risen on the first day when that day had not yet begun?

Mrs. Leila Franklin, Battle Creek.

Editor:

I was surprised when opening the **Sabbath Recorder** to read the article of A. E. Knoch on "Resurrection on the third day," as some years ago an aged brother in Holland, who was greatly interested in the Concordant translation, would make us believe too, that Jesus rose on Sabbath morning. Later, however, he retracted his view. . . .

The rule of the Concordant translation is that a certain Greek word, whenever possible, ought to be translated by the same word. On this ground Mr. Knoch translated PROI and PROIA always by "morning." The meaning of the words, however, is "early" as well as morning.

Mark 16:9 could be read "having risen, he appeared early on the first day (of the week) to Mary." This is in full accordance with John 20, where we read that Mary came early, when it was yet dark, unto the sepulchre. PROI SKOTIAS, I would say, means "in the beginning of darkness" (here shortly after the sabbath), not "in the morning," as Mr. Knoch translates.

Even if we connect the words "having risen" and "early" instead of connecting "early" and "he appeared," we do not find anything of the rising of Jesus in the morning.

Mr. Knoch passes by Matthew 28, where, it is true, we are not told that Jesus arose, but that there was a great earthquake and that the stone was rolled away, **late on the Sabbath**. We may surely assume that this was the moment of the rising of Jesus.

Passing the translation "one of the sabbaths" of the Concordant translation instead of "the first day of the week," which is a capital fault, we would still point out that we rather wish to say

that Jesus, when He said: "... so shall the son of man be three days and three nights in the heart of the earth," meant what He said, so that with a simple sum we come to the conclusion that the Lord was buried late on the 4th day of the week, the preparation of the Passover Sabbath (John 19:31).

G. Zijlstra, Holland.

Missioners in Dodge Center

By Myra Thorngate Barber

The church in Dodge Center took part in a Spiritual Awakening during the weekend of November 26, 27, and 28, when Edwin Johnson and son, Russell, of Kansas City were guests. Although the weather was far from being favorable, since the first winter storm came on Friday, Nov. 26, a large number of members and guests were present to listen to the inspiring messages and songs given by the missioners.

They arrived late Friday night, due to the storm and the bad flying conditions, and left Sunday afternoon. On Friday night Mr. Johnson spoke on the subject "The Beginning of Faith." On Sabbath morning his subject was "The Manifestation of Faith" and in the evening he spoke on "The Fruits and Fullness of Faith." These sermons were interspersed with duets by Mr. Johnson and his son, also a solo by Mr. Johnson. In the afternoon there was a "Treasure Trove" during which time there were testimonies, songs, and slides.

Special music was provided at all the services by members of the church. There was a Meal of Sharing Sabbath noon. Pastor Richards was in charge of the regular service appointments for Sabbath morning. The children's message was given by Russell Johnson.

In the evening there was a social hour following the service during which time Mr. Johnson and son were presented with gifts.

On Sunday morning there was a youth service with Russell in charge.

Because there were several home for Thanksgiving the meetings were doubly appreciated.

Commission Meets at Plainfield

The first full-scale meeting of the Commission of the General Conference for the 1965-66 year was held at the Seventh Day Baptist Building, Plainfield, N. J., Dec. 5-10. Mrs. R. T. Fetherston, past president and chairman of the Commission called the group to order in the Board Room at 7:30 Sunday evening for the beginning of the week-long period of study, discussion and decision-making. Some of the members held a preliminary meeting in the afternoon.

Commission members are busy people and take time out for these denominational studies at considerable cost to their regular work. This time all of them used air transportation to shorten the time away from home. They were met at nearby Newark Airport (20 miles) at various times by Plainfield residents. Rev. S. Kenneth Davis, a new member, arrived from Florida Sabbath night. Dr. Lewis May, the other new member, flew in from California about the same time. The Conference president, Rev. Marion C. Van Horn, came from the Southwest. Rev. Duane Davis, from the midwest (Neb.) was able to get in several hours of work at home Sunday morning and still get to Plainfield right on time for the meeting. Mrs. Fetherston arrived early and, along with Dr. May and General Secretary Wheeler, were observed working on mailing lists before the preliminary meeting Sunday afternoon. George Parrish, businessman from Battle Creek, had an appointment that made him miss the first evening. All members were present at 8:15 Monday morning to begin the full schedule of daily morning, afternoon, and evening sessions set to close sometime Friday afternoon. The pastors wanted to be back with their churches for the Sabbath — a special Bible Sabbath.

Seventh Day Baptists have come to expect much from Commission, especially this midyear meeting when there are so many things to be discussed and decided. The meeting has formerly been held between Christmas and New Year's but there is no fixed time. This is the earliest meeting date so far, arranged to meet the convenience of members and to get a head start on problems and plans.

It is to be noted that there is a difference in function and authority between the denominational Planning Committee and Commission. The Planning Committee, composed mostly of employed secretaries of boards, met earlier than usual this fall, and for a longer period (Sept. 26-Oct. 1). The plans for outreach and growth made by that group are reviewed by the Commission. Considerable time is devoted to budget matters.

It is expected a full report of decisions reached and some statement of discussions and tentative plans will be available for the next issue of this journal. Normally Commission holds but two extended meetings during the year, the next one being just before Conference. Constant communication, however, is maintained through the office of the general secretary, and polling of the group by mail is quite common.

Daily Bible Readings

Thanksgiving to Christmas

| | | | | |
|----|-----------|---|---------------|----------|
| 13 | December | — | John | 1: 19-34 |
| 14 | December | — | John | 1: 35-51 |
| 15 | December | — | John | 3 |
| 16 | December | — | John | 10 |
| 17 | December | — | John | 14 |
| 18 | December | — | John | 15 |
| 19 | December | — | John | 17 |
| 20 | December | — | Romans | 8 |
| 21 | December | — | 1 Corinthians | 13 |
| 22 | December | — | Luke | 1: 5-25 |
| 23 | December | — | Luke | 2: 26-38 |
| 24 | December | — | Luke | 1: 39-80 |
| 25 | Christmas | — | Luke | 2: 1-20 |

Sabbath Bumper Stickers

Would you like to promote the Sabbath by encouraging the use of luminous car bumper stickers with some such wording as "The 7th Day (Sat.) is the Sabbath of the Lord"? If so, write the Tract Society, P.O. Box 868, Plainfield, N. J. 07061. Immediate response is needed. One church has plans. The price can be very low.

Syracuse Church Progress

(This report was prepared upon request by Rev. Delmer E. Van Horn.)

The Syracuse Seventh Day Baptist Church was constituted in 1909, and although it has not always met every Sabbath, it has maintained meetings most of the time, at least monthly, ever since. Through the assistance of the Association of Seventh Day Baptist Churches in Central New York, the Syracuse church is again meeting regularly each Sabbath day and extending its witness throughout the metropolitan area of central New York.

For several years, Mrs. Edith C. Spaid opened her home to the church for its meetings. While Rev. Loyal F. Hurley was chairman of the Central Association Missionary Committee, arrangements were made by the association in co-operation with the Syracuse church to hold divine worship services at the Calvary Baptist Church. Later the church felt led to make arrangements to meet at the original site of the Syracuse church which is now the Rockefeller Memorial Methodist Church where Cumberland Avenue meets Tecumseh Road.

Anyone visiting in the Syracuse area is invited to worship with the church at 10:30 a.m. each Sabbath. Sabbath School follows immediately after the divine worship service.

Last summer the Syracuse church, working in co-operation with the Missionary Board, asked the Adams Center church to share their pastor on a part-time basis. Rev. Delmer E. Van Horn began this work on September 12, 1965. The general plan is for Pastor Van Horn to spend the second Sabbath in each month with the Syracuse church and to offer two days each week in visitation and organizational work in the Syracuse area. On the second Sabbath of each month a fellowship dinner is held and an afternoon discussion and planning meeting follows.

The members of the Syracuse church have a real concern for spreading the Good News of the redeeming power of Jesus to their fellowmen. They solicit your prayers that they may proceed with

boldness, as did the disciples after Jesus' ascension and they had received the Holy Spirit. They feel that the Good News takes in all of the truths of the Bible including our distinctive witness to baptism by immersion and God's Holy Sabbath, the seventh day of the week.

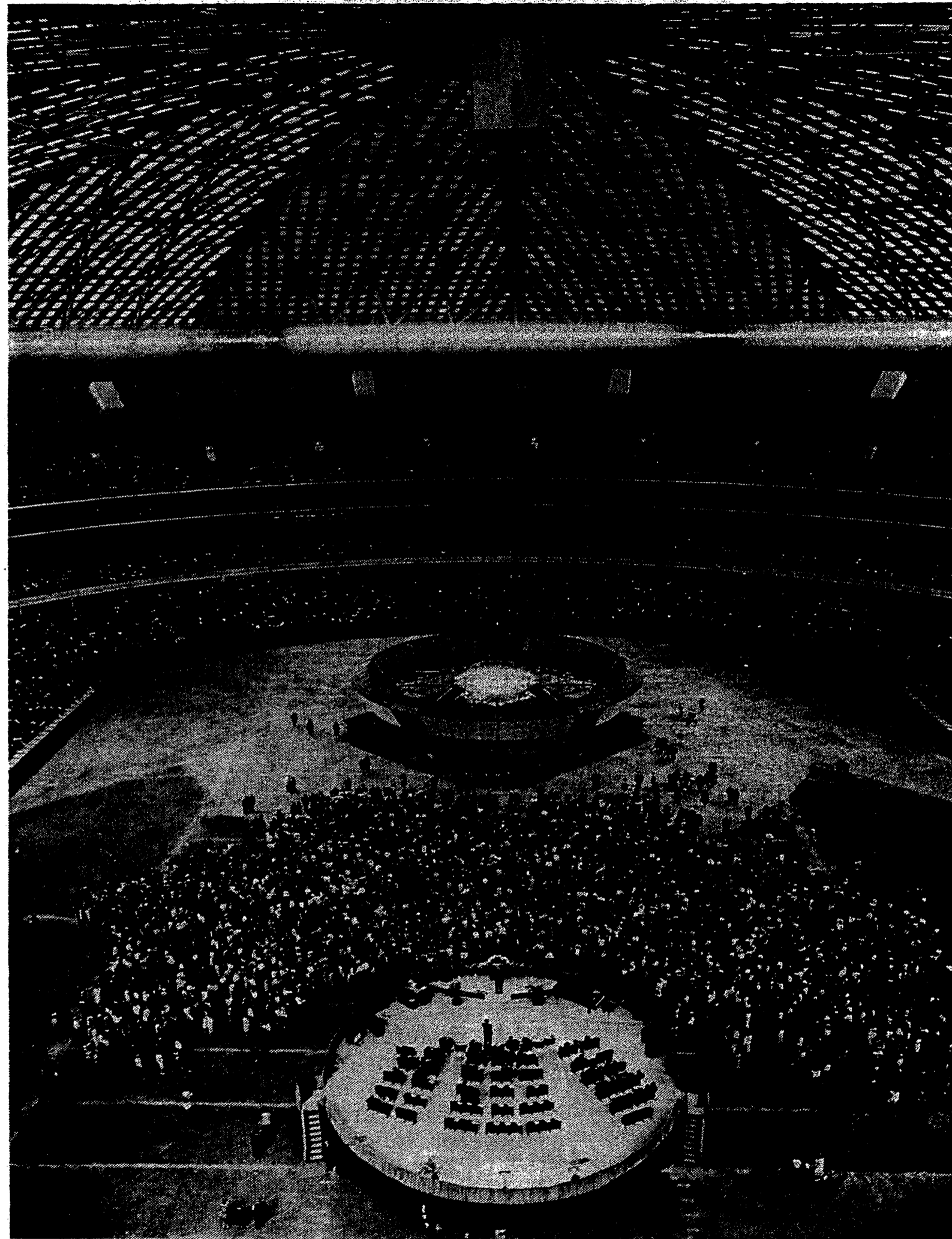
The team of young people of the Summer Christian Service Corps which was supported by the Women's Board and worked under the direction of the Rev. Leon Lawton brought a real spiritual uplift to the people of the church as well as an outreach of behalf of Christ and His Church. Mr. Lawton, through the guidance of the Spirit, and with suggestions from the New York State Council of Churches and information gleaned from his earlier visits to the Syracuse area, felt led to direct the SCSC work in two somewhat centralized locations. One such location is what is known as Moyers Corners. It is the area surrounding the junction of New York State Routes 57 and 31 and is northwest of Syracuse. Three of the families connected with the Syracuse church live near Moyers Corners. The other location is what is known as the "Salt City Housing Project." It is in Syracuse and is an integrated housing project.

At Moyers Corners the young people and Director Lawton did house-to-house visitation and conducted a Vacation Bible School. The use of an empty store building for the VCBS was donated by Mr. Rupert Hall. The sixty-eight pupils registered were from twenty-nine families and seven churches. Twenty-four of the sixty-eight listed no church affiliation or preference; eight of the pupils were from Roman Catholic homes. The SCSC aroused additional interest in Christ and His Church in this area, opened the door for follow-up work, left a good impression upon the people of themselves and Seventh Day Baptists and a desire for another such experience, if possible, next summer.

The Salt City Housing Project presented an entirely different situation. A different class of people and kind of home was represented by the pupils who attended

(continued on page 13)

Houston Astrodome Becomes Christian Cathedral



The famed sports arena was transformed into a crowded cathedral where evangelistic songs filled its vast dome and hundreds of thousands sought a closer walk with God during the Graham Crusade that closed November 28. The governor of Texas, introducing the evangelist on the first night, said: "No man in the Christian world has brought the Christian message to as many people."

President Johnson attended the closing service. It is believed to have been the first time a President while in office has attended an evangelistic crusade. The President reportedly told Mr. Graham at the close of the meeting that it was a very moving service. Both the President and Mr. Graham had recently undergone surgery. The evangelist had to postpone the Houston crusade twice while he recovered his health. Mr. Johnson was recuperating at his ranch when he made the trip with Mrs. Johnson to attend the crusade.

In the accompanying photo 1,500 inquirers have come down from the stands responding to the invitation to accept Christ as their Savior. The number coming forward on the last night was estimated at 1,600. The astrodome with a capacity of 48,000 overflowed on the final night with 61,000, many of whom sat on the playing field. No such crowd had ever before sought admission. During the ten-day crusade there was a total attendance of 380,194, the largest total since the meetings in Los Angeles two years ago which continued much longer. The number of "decisions" for Christ recorded was 14,063. It appears that the day of mass evangelism has not ended, especially when the follow-up is continued for years afterward to encourage spiritual growth and activity in an organized church, as it is with the Billy Graham organization.

MISSIONS — Sec. Everett T. Harris

British Guiana Independence

It has been announced that British Guiana, South America, will gain national independence on May 26, 1966. It is expected that the new nation will continue to remain a member of the British Commonwealth. The announcement of independence was made in London by Colonial Secretary Anthony Greenwood, following seventeen days of discussion with Guianese leaders.

It was in December 1964, almost one year ago, that the election of Forbes Burnham, a negro lawyer, took place. At that time he replaced Premier Cheddi Jagan, an East Indian with Marxist inclinations. During the past year the country has prospered as Mr. Burnham's coalition government with that of Finance Minister Pete D'Aguiar has put the colony back on the road to prosperity and progress.

The new government has worked out a constitution that offers hope and promise of a stable and democratic future. Elections will be held under a system of proportionate representation which may bring an end to the intense rivalry and feuding between the brown and black people of this land. Those who know and care about these people fervently hope and pray that this may be so.

The new nation will call itself Guyana.

Government leaders hope to join the OAS family of hemispheric nations. Many who read this will know that the Organization of American States has been meeting at Rio de Janeiro during recent weeks, where 19 American nations are seeking to assess the role of this organization in a rapidly changing hemisphere. In 1948 the OAS was begun as a regional United Nations to provide mutual defense and promote economic development. It would seem that Guyana's efforts to join this organization are wise.

The Seventh Day Baptists of the United States rejoice with their brethren of British Guiana that at last their dreams of receiving independence are coming true. May God grant wisdom to national leaders and to the people as they accept both the privileges and the responsibilities that go along with independence.

God's usual way of working is in silence. The breaking of the day or the setting of the sun or the falling of the dew are not heard by the human ear.

— Ralph Heynen in **Building Your Spiritual Strength**.

SABBATH SCHOOL LESSON for December 25, 1965

Nehemiah: Committed to a Task
Lesson Scripture: Nehemiah 4: 16, 21-23

Knowing Our History

By Philip Rood*



We, as Seventh Day Baptists, have a long and distinguished history to look back upon. But, how many of us know our history and its importance to us today?

Although Seventh Day Baptists didn't appear by name until the seventeenth century, our history begins before the time of Christ. The roots of Christianity go deep into the pages of the Old Testament to the many prophecies foretelling the coming of Christ. The New Testament tells of Christ's coming and fulfilling of the prophecies by His life, His teachings, His crucifixion, and His resurrection are familiar to us all. The rest of the New Testament is primarily concerned with the spreading of Christianity by the apostles. But, from this point on, things begin to get a bit hazy. During the next two centuries, Christians were severely persecuted by the Romans, many of them being driven into places of seclusion, out of contact with the rest of the world.

The Emperor Constantine (in the fourth century) converted the Roman Empire to Christianity and began tampering with the laws and beliefs of the church. It was during this time that Constantine replaced Saturday as the Sabbath and made Sunday the day of worship. These secluded groups and others near the edge of the empire were unaware of his royal decrees. Consequently, they continued to worship and believe as they always had, basing their beliefs on the Bible and on the teaching of the apostles. As the church of Rome grew more and more powerful it began to persecute these splinter groups, many of whom kept the

* Philip, son of the late Edward and Doris Coon Rood, is a freshman at Milton College, majoring in math and physics and looking forward to research work in the physics or electronics field. He is active in church work and music. This talk was given at a Children's Day service.

Sabbath day. Yet, in spite of this intense persecution these splinter groups, who became known collectively as the Waldensians, became widely spread throughout Europe and Britain. The Waldensians continued to thrive all through the Dark Ages and even up to the time of the Reformation. When the Reformation did become well established, they and many other splinter group surfaced and began spreading their ideas.

Seventh Day Baptists began to appear in England about the time of the Reformation. England being some distance from Rome, the center of religious power, was not deeply affected by many earlier changes in the church and consequently many splinter groups including Sabatarians were located there. Although Seventh Day Baptists do not seem to have any direct tie with the Waldensians, Seventh Day Baptists' beliefs were greatly influenced by them and by other groups, notably the Anabaptists. Since these groups were common in England it is logical that the Seventh Day Baptists started meeting in England.

About 1617, the first Seventh Day Baptist church was organized in London. It was while preaching for this church, later to become the Mill Yard church, that John James was arrested in 1661 and eventually martyred. Altogether, about thirty different churches were scattered around the British Isles at one time or another.

The first Seventh Day Baptist in America was Stephen Mumford. He came from a London church in approximately 1664 and was said to have been in London when John James was martyred. When he arrived in America he joined the Baptist church in Newport, Rhode Island, and shortly convinced several of its members that the seventh day was the Sabbath. A long, drawn-out controversy followed which ended in the Sabbathkeepers being expelled from the church. So on December 23, 1671, this group formed the first Seventh Day Baptist, and the third Baptist church in the New World. From that point on, with the inflow of more Seventh Day Baptists from Europe and with new converts in America, Sev-

enth Day Baptists began to grow and many churches were established.

By the time of the Revolutionary War, Seventh Day Baptists had grown to prominence and their number included, among others, Samuel Ward, governor of Rhode Island. Another eminent figure during this period was Peter Miller, a German Seventh Day Baptist, who was a member of the Ephrata Community in Pennsylvania. In the years following the Revolutionary War and on into the 1800's, Seventh Day Baptists followed the westward movement — expanding out to the West Coast and founding many churches along the way. We reached our peak around 1900 and since then have more or less been drifting.

This, in a small nutshell is a brief review of our history. But of what importance it is to us? How can knowing our background make us better Christians? As an example, let us look at Christ and His relationship to Jewish history. Many references in the Old Testament, particularly in Isaiah and the Psalms predicted the coming of Christ and many incidents were connected with His birth, His life, His death and His resurrection. For the uneducated Hebrew the casting of lots for Christ's garment, the piercing of His hands and feet on the cross, and other happenings had little meaning, but for His disciples and others who knew the Scriptures these events took a new significance in the light of the fact that they had been foretold years before. Another important connection between Christ and the Old Testament concerns the sacrifice. When the priest offered a sacrifice he had to use a first-born, male lamb — one that was unblemished, and the lamb's blood had to flow during the sacrifice. Consequently, when Christ is called the Lamb of God, it takes on a new meaning to those who know the background.

In much the same way, our beliefs and ideas take on new meaning when we know their heritage. You may have noticed that in my review of our history, I included many events that took place before Seventh Day Baptists were even heard of. I did this because I feel that

MEMORY TEXT

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. — Isa. 7: 14.

one of the most important things about our history is the way our beliefs came to us. One important point is that many of the churches' beliefs, including Sabatarianism, were not changed until the fourth century. For this reason, no one can claim that the apostles changed the laws shortly after Christ died. A second, more important point can also be made. Even though, for most of the church the beliefs and views were altered, splinter groups of Christians rebelled and remained true to the apostolic faith. These groups survived and nearly one thousand years later were able to influence the ideas of many of the Reformation leaders. Their beliefs included seventh-day observance, baptism by immersion of adult believers, priesthood of all believers, and the right of members to interpret the Bible. This means that our beliefs did not originate with the Reformation and therefore are nothing new and radical.

Our beliefs are based on the beliefs of Christians who held them basically unchanged down through the centuries. Thus we can say with a fair amount of assurance that the beliefs of the apostolic church and our beliefs have much in common. So it is that our history supports the idea that God's law and the words in the Bible have not been changed, and that we as Seventh Day Baptists are preaching the biblical truth.



Youth Work

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education has considered a proposition from the Distribution Committee of the American Sabbath Tract Society that more of our SDBY Fellowships might like to do more dedicated work in tract distribution. It was proposed that a workshop dealing with this be offered at Youth Pre-Con Retreat. This will be suggested to the director of the Pre-Con Retreat. In the meantime, we urge those fellowships who are interested now in going to work write the chairman of the Distribution Committee, the Rev. Charles H. Bond, Shiloh, N. J., for ideas in distribution.

Progress is being made in most areas of the programming work that is the lot of the Youth Work Committee. We expect to have several encouraging announcements to make soon.

Suggestions for the celebration of National Youth Week (January 30-February 6, 1966) have been mailed to all our churches having youth fellowships and to other churches desiring them. We believe that they will provide the basis for services that will greatly enrich the work of youth in the church.

Now is the time for all SDBY Fellowships to send in their registration for National SDBYF membership. The dues are \$1.00 per year per member. All SDBYF members ought to participate in the national program. Send your list of members with addresses to Lyle Sutton, Youth Work Committee chairman, Almond, N. Y.

A study is being made of the duties of a dedicated youth field worker.

A subcommittee has been appointed to investigate relationships with the International Christian Endeavor Union.

We hope that all of our churches are planning special recognition of Church Vocations Day, January 1, 1966.

Flattery is the art of telling another person exactly what he thinks of himself. **Van Tabler**, Queen Anne's Recorder-Observer, Centreville, Md.

Youth Achievement

A clipping from the **Clarksburg Exponent** was sent in by a denominational leader from Ohio with this comment, "This is the kind of publicity we like to see for our young people." The newspaper story tells of two high school students in the rural area of West Union who were honored by the Kiwanis Club of that place for their outstanding achievements. They had been named by the faculty of the Doddridge County High School as the boy and girl of the month for October.

The boy honored is Joel Sutton, a son of Mr. and Mrs. F. B. Sutton of New Milford. The newspaper notes that he is president of the senior class and that he has distinguished himself in sports and in his studies, being at present vice-president of the math club. The clipping concludes with this paragraph:

"Joel is a member of the Middle Island Seventh Day Baptist Church at New Milton and the National Seventh Day Baptist Youth Fellowship as well as the Associational Youth Fellowship. He plans to enter West Virginia University in the fall."

WOMEN'S WORK — Mrs. Lawrence W. Marsden

UCW Regional Training Sessions

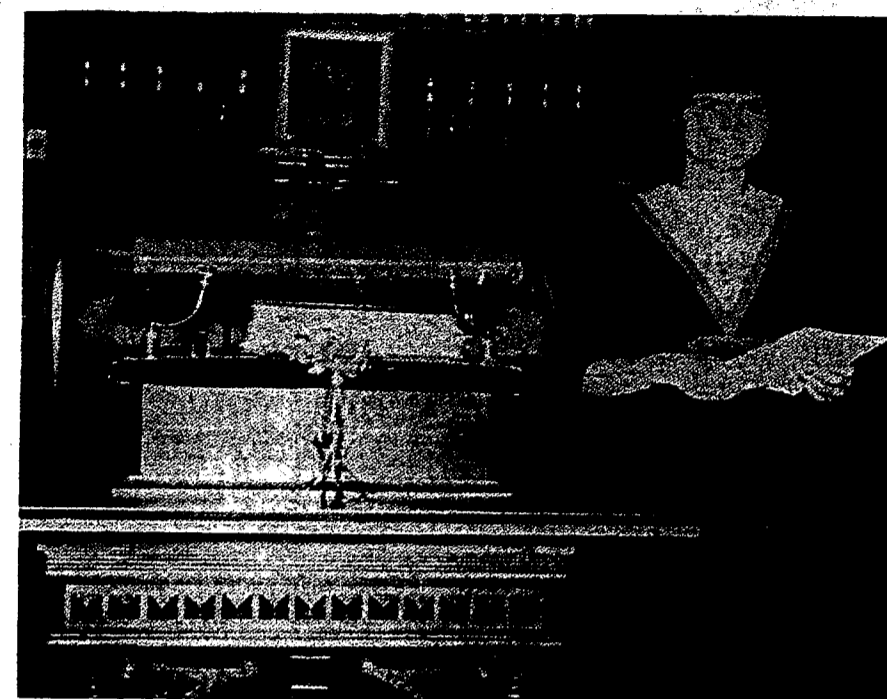
Women: Please note the following partial list of state annual meetings of United Church Women and put the appropriate date and place in your calendar.

| Date | State | Place of Meeting |
|-----------------|------------------|------------------|
| January | | |
| 18 | Rhode Island* | Providence |
| 20-21 | N. Cal.-N. Nev.* | San Jose |
| 21 | S. Cal.-S. Nev.* | So. Pasadena |
| 24-25 | Arizona* | Tucson |
| 24-25 | Colorado* | Denver |
| 24-26 | North Carolina | Raleigh |
| February | | |
| 1-3 | Texas | Austin |
| 3-5 | Mississippi | Jackson |
| 8 and 10 | Pennsylvania* | Harrisburg |
| 14-16 | Southern Idaho | Twin Falls |

* Annual meetings will be held as usual, with 1966 Training Sessions scheduled for a separate time. Other states listed will hold annual meetings combined with their 1966 Training Sessions.

Homecoming Services

One of the features of the homecoming services at the Adams Center, N. Y., church on November 27 was the reading of the covenant by the congregation.



This was suggested to the pastor by one of the members who helped plan the service. Chosen to lead in this unison pledge of loyalty was Peggy Cagwin, a young lady who was not brought up in the church but joined without her parents a few years ago. The older members, many of whom have not been able to attend regularly and have not had occasion to think about their covenant recently, found this unison reading a sobering, thoughtful time in the morning service.

Advice to Freshmen

Most colleges have some friendly sport each fall at the expense of the freshmen. They are humbled in various ways by the lofty sophomores. There have been occasions when hazing has been overdone and has resulted in serious bodily injury. Some Christian colleges try to channel the fun into somewhat constructive work. The sophomores at King's College, Briarcliff Manor, N. Y., this year came up with a new idea that might well be taken as a suggestion for freshmen who are now nearly halfway toward becoming upper classmen. We quote from "King's Life," Vol. 13, No. 6:

"Along with the traditional humbling of the lowly frosh, initiation at King's

took on a new slant this fall. Sophomore Allen Hansen met with the Briarcliff Village Board of Trustees and made arrangements for the freshmen to wash windows and do other constructive jobs for the merchants in the business district.

"But the feature of this year's initiation which was totally different occurred when Mr. Sherman of Briarcliff donated 1,000 trees to be planted in the town park. Thus, the freshmen were forced to 'dig in' to their work at the direction of the sophomores. . . .

"The result: a beautified town park, good will among the people of the community, and several dozen freshman fellows who had the unenviable task of washing ample portions of dirt from under their fingernails."

Syracuse Church Progress

(continued from page 7)

the Vacation Bible School here. Discipline became a major concern of those teaching classes. The parents were well pleased with the VBS and are hoping for another next year. The city officials who have authority in the housing project appreciated the work done. All who came in contact with Mr. Lawton were favorably impressed. Follow-up work here is both challenging and very important because even those who attend church have little experience with Jesus as Savior and Lord of their lives. The SCSC did open the door for this work but only continual effort on the part of others to follow up will leave any lasting effects. Programs have been offered to the Executive Committee of the Salt City Improvement Organization for this winter but so far our purposes for such programs do not seem to coincide with their desires.

The pastor is attempting to call with three general purposes in mind. Sometimes all three purposes are in mind at one place, other times one of the purposes may be uppermost. First, calls are being made on Seventh Day Baptists, including those who have been affiliated at some time with our denomination to extend the church's concern for and interest in them. Second, appreciation calls are being made upon those families with

definite denominational affiliation other than Seventh Day Baptist, to say thank you for their children's attendance at Vacation Church School or for co-operation with the SCSC and Mr. Lawton. Third (but not last in importance), evangelistic calls in which the claims of Christ and His Church are presented. Of course, in every call an attempt is made to give information about Seventh Day Baptists and to secure information about the persons visited.

Again those of us connected with the Syracuse church solicit the prayers of each of you who read this, that the Holy Spirit may move mightily in the saving of many souls for Christ and His Church in this area.

ITEMS OF INTEREST

The Religions of the World

According to a recent religious survey broadcast by the American Bible Society, the more than three billion people in the world may be classified under eleven major faith, plus a large miscellaneous listing of primitive and animistic religions, or persons without any professed belief. This "miscellaneous grouping" adds up to almost three-fourths of a billion persons. The adherents of "organized religions" are as follows: Roman Catholic, 571,927,000; Protestant, 220,349,000; Eastern Orthodox, 140,779,000; Jewish, 13,016,000; Muslim, 445,949,000; Zoroastrian, 145,000; Shinto, 78,632,000; Taoist, 51,305,000; Confucian, 342,577,000; Buddhist, 158,692,000; Hindu, 386,683,000.

Southern Baptists Meet Budget

The Southern Baptist Convention had an operating budget of \$19.8 million for the 1965 calendar year. On November 16 receipts for the Co-operative Program went beyond that amount. For the remainder of the year all money received at the headquarters in Nashville will be divided two-thirds to foreign and one-third to home missions. It is expected that it will amount to \$2.25 million. Although the per-capita giving of Southern Baptists is lower than in many other

denominations the total is very large. One reason for meeting the budget a month and a half before the end of the year is the steady increase in membership and the constant strengthening of smaller churches.

New Billy Graham Book

Sets Sales Record

World Aflame, Evangelist Billy Graham's latest book, has sold 263,430 copies and skyrocketed to the major best seller lists across the country.

One record set by this volume includes the most books sold in any one week, with nearly 30,000 copies being bought in a seven-day period.

"In our opinion, this is a weekly record sale for any book ever," said Alex Liepa, Protestant editor for Doubleday and Company.

One hundred thousand copies of **World Aflame** were sold before the book was even distributed. A second printing was authorized in August, giving it the largest predistribution sale of any religious book in the history of the publisher. The book has officially been out since September 3.

NEWS FROM THE CHURCHES

SAN DIEGO FELLOWSHIP, CALIF.—The following paragraph appeared in the December 4 bulletin of the Los Angeles church, which has been encouraging the new fellowship.

"The San Diego Fellowship has progressed to the point where it seems wise to have a permanent place of worship. One of the group is renting a large home in order that it may be used for a regular place of worship. Continue to remember this outreach in constant prayer."

MILTON JUNCTION WIS.—The Milton Junction Seventh Day Baptist Church observed its 90th anniversary Sabbath day, November 20, with one hundred present at the morning service. The congregation consisted of present members, nonresident and former members, friends, and the Albion church congregation. The dramatic reading, "One People Bound Together," by Rev. Albert

N. Rogers was used in the morning service.

Dinner was served at noon with an informal meeting around the tables led by Rev. John Randolph, a former pastor. At least twenty-five gave brief remarks reminiscing and telling interesting stories. Mention was made of the fact that Mrs. Jennie Greene had sung in the choir for sixty years, and had been a church member longer than anyone present. The oldest member present was Orville Hurley, 92. Rev. Addison Appel, present pastor, and Rev. Kenneth Smith, a former pastor, were among those giving brief talks.

Some unable to attend sent letters of greeting. Miss Mabel West and Mrs. Berta Coon had been asked to have a part in the program, but were not well enough to attend. They sent greetings and related some of their fond memories in connection with the Junction church. Among others who sent greetings were two of our former pastors, the Rev. Kenneth Van Horn and the Rev. Victor W. Skaggs.

The Rev. John Randolph gave some pre-church history that finally led to the organization of the church in 1875.

During the afternoon a briefcase for music was presented to Mrs. Vera Shaw in appreciation of her many years as church organist. The presentation was made by the church chorister, Mrs. Leora Hartman. — Correspondent.

DODGE CENTER, MINN.—The Lord's Acre's ingathering was held Sabbath evening, November 20. The money raised had been voted for the note on the electric organ, and it was more than paid for. The remainder of the money will be used for good causes. Mr. and Mrs. Sylvester Stockel and Mr. and Mrs. Bob Kloppstein were in charge.

Union Thanksgiving services were held on Thanksgiving eve in the Pleasant Corners E.U.B. church. Pastor Richards had an important part. Junior C. E. members participated in a service of worship at the Fairview Rest Home recently. Pastor Richards gave the message. He also brought the Daily Devotions over radio station KRFO on Thanksgiving afternoon.

The Ladies Aid is sending copies of bulletins to the out of town members of

the church. Provision is being made to carry on the bulletin publishing after the pastor leaves. He will begin serving the Verona, N. Y., church January 1.

The class in "Soul Winning Made Easy" which was held during the prayer meeting time the past several weeks, ended November 19. Six received certification in their studies.

When this was written the following events were scheduled: the dedication of the organ December 4; Youth Fellowship supper and business meeting at the parsonage the same evening; Christian Fellowship at the church on December 7, when slides were to be shown; Ladies Aid on December 8; Bible Sabbath, December 11; open house and farewell for Pastor Richards and family on the afternoon of December 12; the pastor's farewell message on December 29.

—Correspondent.

SECOND HOPKINTON, R. I.—A number of special Sabbath services have been observed in our church this fall. On Layman's Sabbath, October 9, the service was conducted lay members and the message was given by Mrs. Thelma Tarbox.

On October 16, Sabbath evening, about forty people gathered for a community hymn sing. We were grateful to our visitors for two solos by Mrs. Marjory Allison and two songs by the Wheeler quartet of Ashaway. Mrs. Lucie Armstrong of Rockville was our capable pianist. A "Happy Birthday" was sung for Mrs. Annette Mills on her 83th birthday.

Mission Emphasis Sabbath was observed with Mrs. Rotha Randolph reporting on the Malawi field and various points around the world—Nigeria, South Korea, etc. Mrs. Donna James presented items about our Jamaica mission and Mrs. Annette Mills gave a report concerning British Guiana. Miss Ruth Kenyon and Mrs. Thelma Tarbox discussed home field activities. There was an informal discussion following each report and Pastor and Mrs. Mills added interesting comments.

Then on November 13 we were pleased to welcome a group of Gideons to our service and to learn more about their distribution of Bibles and the results of such work through their speaker, Mr. Nickerson. — Correspondent.

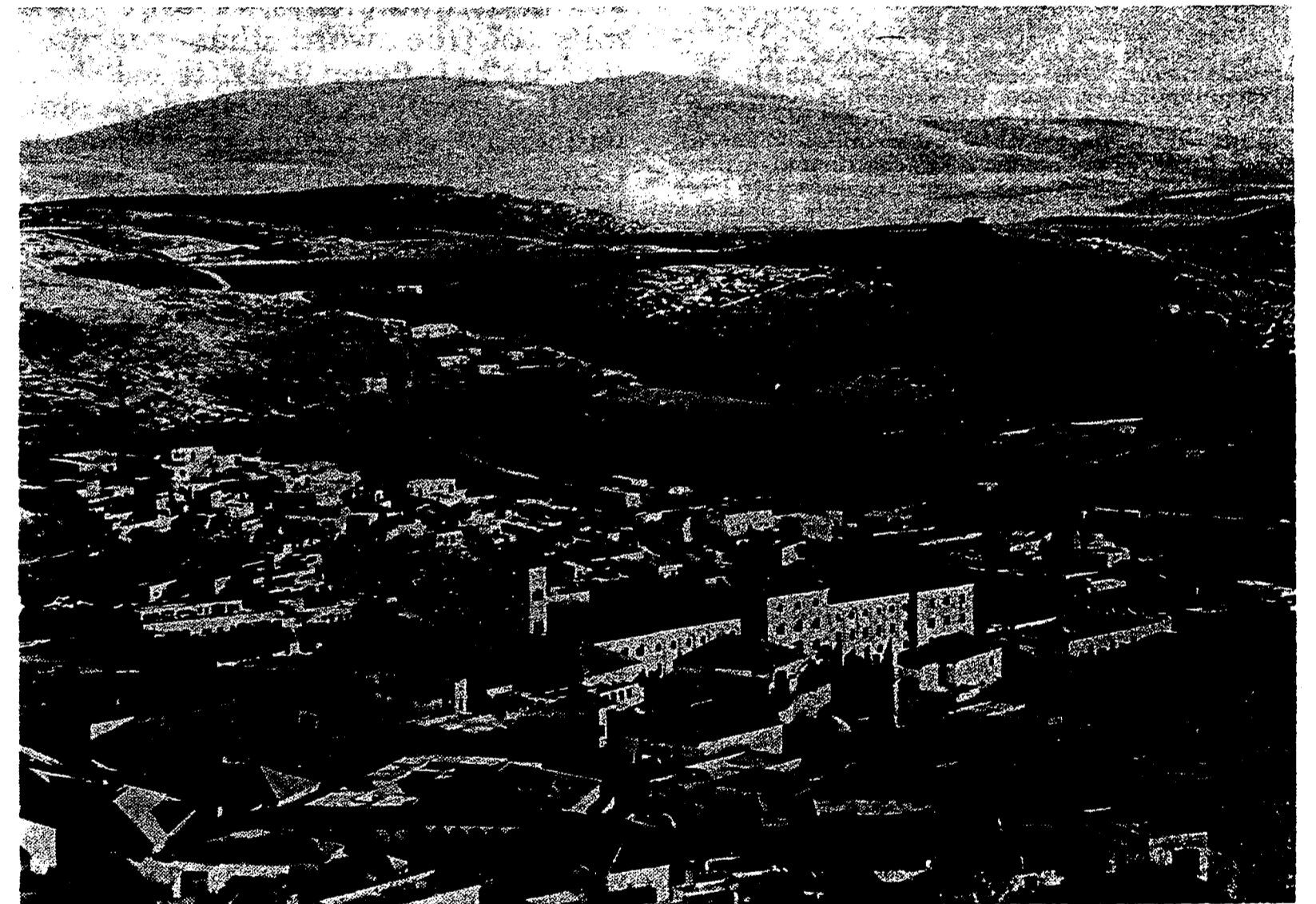
OUR WORLD MISSION

DECEMBER 20, 1965

OWM Budget Receipts for November 1965

| | Treasurer's | | Boards' | | Treasurer's | | Boards' |
|-----------------------------|-------------|----------|----------|--------------------|-------------|-------------|----------|
| | November | 2 months | | | November | 2 months | |
| Adams Center | | 5.00 | | Marlboro | 280.00 | 565.00 | |
| Albion\$ | 27.50 | 64.00 | | Memorial Fund.. | | 488.24 | |
| Alfred, 1st | 863.20 | 863.20 | | Metairie | | | |
| Alfred, 2nd | | 871.01 | | Middle Island | 19.00 | 39.00 | |
| Algiers | | | | Milton | 500.88 | 1,058.43 | 30.00 |
| Assoc. & Groups | | 41.20 | | Milton Junction .. | 87.50 | 199.50 | |
| Battle Creek | 414.58 | 935.08 | \$ 40.00 | New Auburn | 16.03 | 33.10 | |
| Bay Area | | | | North Loup | | | |
| Berlin | | 246.91 | 81.30 | Nortonville | 107.50 | 347.00 | 25.00 |
| Boulder | 27.00 | 111.85 | 25.00 | Old Stonefort | 20.00 | 40.00 | |
| Brookfield, 1st .. | 40.00 | 40.00 | | Paint Rock | | | |
| Brookfield, 2nd .. | | 27.00 | | Pawcatuck | 506.82 | 987.87 | 50.00 |
| Buckeye Fellow-ship | 35.00 | 35.00 | | Plainfield | 537.11 | 868.53 | |
| Buffalo | | | | Richburg | 65.00 | 120.00 | |
| Chicago | | 117.50 | | Ritchie | 26.00 | 41.00 | |
| Daytona Beach .. | 95.00 | 190.00 | | Riverside | 1,187.85 | 1,262.85 | |
| Denver | 146.99 | 271.14 | | Roanoke | | | |
| De Ruyter | 18.00 | 18.00 | | Rockville | 151.90 | 192.84 | |
| Dodge Center | 92.82 | 226.79 | | Salem | 100.00 | 300.00 | |
| Edinburg | | | | Salemville | 20.00 | 86.41 | |
| Farina | 19.90 | 29.90 | | Schenectady | | | |
| Fouke | | | | Shiloh | 989.44 | 989.44 | |
| Hammond | | | | Syracuse | | | |
| Hebron, 1st | 108.00 | 128.00 | | Texarkana | 10.00 | 10.00 | |
| Hopkinton, 1st .. | | | | Trustees of | | | |
| Hopkinton, 2nd.. | 7.00 | 19.00 | | Gen. Conference | | | |
| Houston | | | | Verona | 145.87 | 150.87 | |
| Independence | 28.00 | 97.75 | | Walworth | | 50.00 | |
| Individuals | 350.00 | 350.00 | | Washington | | 103.00 | |
| Irvington | | | | Washington, | | | |
| Jackson Center .. | | | | People's | 30.00 | 30.00 | |
| Kansas City | 30.00 | 70.00 | | Waterford | 77.05 | 192.70 | |
| Little Genesee | 94.85 | 224.95 | | White Cloud | 55.52 | 198.55 | |
| Little Rock | | | | Yonah Mt. | 30.00 | 30.00 | |
| Los Angeles | 260.00 | 520.00 | | | | | |
| Los Angeles, Christ's | | 110.00 | | Totals | \$7,621.31 | \$14,042.61 | \$251.30 |
| Lost Creek | | 45.00 | | Non-Budget | 32.50 | | |
| | | | | To Disburse | \$7,653.81 | | |

The Sabbath Recorder



The Angel Gabriel Was Sent to Nazareth

To modern Nazareth nestled among the unchanging hills of Galilee there clings something of the aura of glory associated with the little city of ancient times where Joseph and Mary became espoused, where they were visited by an angel and where they brought up the Holy Child in the nurture and admonition of the Lord. The rolling centuries with their ever-changing political structures and the crumbling of old buildings cannot erase the glory of Gabriel's visit to Joseph and all else that endears this city to the Christian world. Though Nazareth is now far from being a Christian city its name is sacred to Christians the world around.

NOVEMBER 1965 DISBURSEMENTS

| | |
|---------------------------------------|-------------------|
| Board of Christian Education | \$ 489.05 |
| Historical Society | 28.95 |
| Ministerial Retirement (Mem. Fund) .. | 854.19 |
| Ministerial Education | 634.28 |
| Missionary Society | 3,140.25 |
| Tract Society | 778.50 |
| Trustees of General Conference | 32.12 |
| Women's Society | 115.51 |
| World Fellowship & Service | 91.96 |
| General Conference | 1,474.00 |
| Church World Service | 15.00 |
| Total | \$7,653.81 |

SUMMARY

| | |
|---|------------------|
| 1965-1966 Budget | \$120,554.00 |
| Receipts for 2 months: | |
| OWM Treasurer | \$14,042.61 |
| Boards | 251.30 |
| | <u>14,293.91</u> |
| Amount due in 10 months | \$106,260.09 |
| Needed per month | \$ 10,620.01 |
| Percentage of Budget year elapsed | 16.66% |
| Percentage of Budget raised | 11.86% |

Gordon L. Sanford,
OWM Treasurer.

November 30, 1965.