

Seventh Day Baptist General Conference
University of Redlands, Redlands, Calif.
August 15-20, 1966

Accessions

MILTON, WIS.

By Baptism:

Carol Sunby
Robin Fitz Randolph
Nancy Kay Abelman
Holly Harris
Scot Smith
Ronald Johnson

By Letter:

Mr. and Mrs. Roy Harris

Obituaries

CLARKE.—Harlow O., son of Irving Benton and Rosella Osborne Clarke, was born in Milton, Wis., Sept. 27, 1889, and died in Janesville, Wis., April 18, 1966.

A member of a pioneer family who settled in Rock County in the 1850's, Harlow Clarke was graduated from Milton High School and attended Milton Academy.

He was married to Hilda A. Ambrose Jan. 29, 1913. In 1958 he retired from the employ of the Parker Pen Company in Janesville.

Mr. Clarke was a long-time member of the Milton Seventh Day Baptist Church.

He is survived by his wife; two sons, Harlow R., Westminster, Calif., and Duane R., White-water, Wis.; five daughters, Mrs. Anna Schiefelbein and Mrs. George Starks, both of Janesville, Mrs. Donald Kramer, Beloit, Mrs. Glen Howard, Janesville, and Mrs. Lloyd Wincapaw, Rockford, Ill.; two brothers, Roy, Fergus Falls, Minn., and Howard of California.

The funeral service was conducted in the church by Pastor Elmo Fitz Randolph. Interment was in the Milton Cemetery.

—E. F. R.

COON.—Glenberta, daughter of Richard E. and Jennie Buirley Hull, was born Nov. 16, 1883, in Harmony Township, Milton, Wis., and died May 1, 1966, in Mercy Hospital, Janesville, Wis., following a brief illness.

The daughter of a pioneer Seventh Day Baptist family in Wisconsin, Berta was married to Fayette Burdick Coon Oct. 14, 1901. They celebrated their 61st wedding anniversary in 1962. (He died June 12, 1962).

Berta was baptized by the Rev. G. J. Crandall in Clear Lake near Milton in 1899, and affiliated with the Milton Junction Seventh Day Baptist Church. Always active in her church, she served for eight years as organist, was a member of the choir for twenty-five years, and filled offices in the Ladies Aid, Sabbath School, and missionary work.

As the wife of an educator, Berta worked with him in community projects and youth activities. She had a deep loyalty and devotion to her family, her church, her friends, and her community.

Writing poetry was a special talent with Berta Coon. A number of her poems have been published in the Sabbath Recorder and other national magazines.

She is survived by a son, Garrelt, Burbank, Calif.; two daughters, Mrs. William Jensen, West Allis, Wis., and Margaret of Milton; five granddaughters and ten great-grandchildren.

The funeral was conducted in the church May 4 by Pastor Elmo Fitz Randolph. Interment was in the Milton Cemetery.

—E. F. R.

HULETT.—Leland W., son of Dr. and Mrs. Horace L. Hulett, was born in Allentown, N. Y., Feb. 29, 1904, and died of a heart attack in his home in Milton, Wis., May 17, 1966.

After spending his childhood in New York State where he was baptized and joined the Little Genesee Seventh Day Baptist Church, Leland was graduated from Milton College in 1926. He received his M.A. degree from the University of Wisconsin in 1941.

In 1927 he was married to Alberta Babcock in Battle Creek, Mich. To their union was born a son, Douglas, and a daughter, Nancy.

As chairman of the business administration department of Milton College, Professor Hulett was instrumental in its beginning and development through the years.

He was a former trustee of the Village of Milton. He had served as president of the Milton Junction Kiwanis Club and at the time of his death was Lieutenant Governor of District 2, Wisconsin-Upper Michigan District of Kiwanis International.

An active member of the Milton Seventh Day Baptist Church, he was serving his second year as church president.

Surviving are: his wife; two children; two sisters, Mrs. Arthur Drake and Mrs. William Nottingham, both of Milton; and nine grandchildren.

The funeral was conducted in the church May 20, by Pastor Elmo Fitz Randolph assisted by Dean Kenneth Smith of Milton College. Interment was in the Milton Cemetery.

—E. F. R.

MCWILLIAMS.—Darwin, son of Doctor P. and Josephine Davis McWilliams, was born May 31, 1898, at Grand Junction, Iowa, and died May 2, 1966 in Madison, Wis.

In 1901 the McWilliams family moved to Milton, Wis., where he has made his home and practiced the vocation of farming through all his years.

Darwin married Lola McCullough in Milton on February 16, 1918.

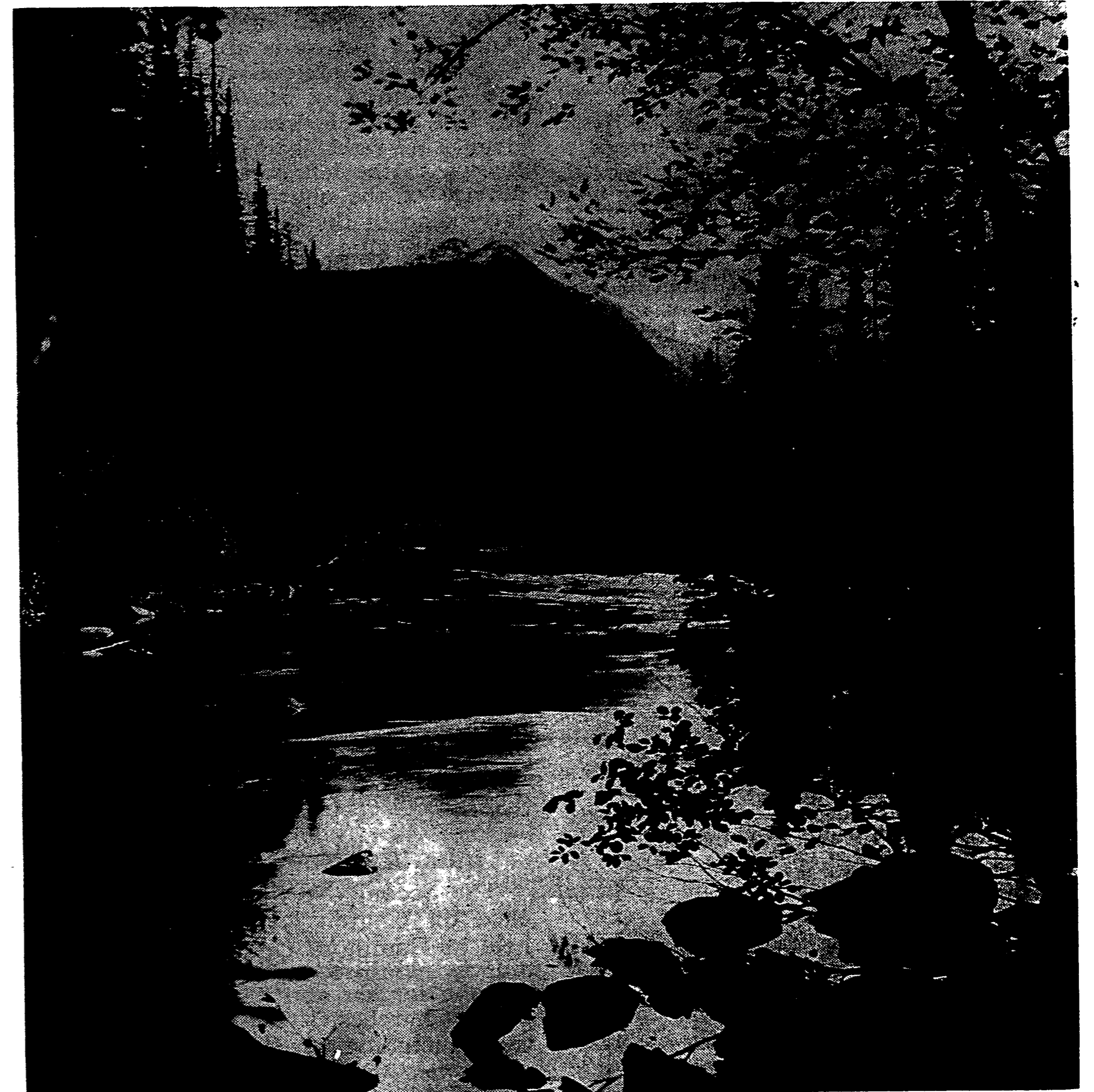
He was a member of the Milton Seventh Day Baptist Church.

Surviving him are his wife; two brothers, Erwin, Milton Junction, Wis., and Arthur, Bend, Ore.; four sisters, Ella Crandall, Sunny Vale, Calif., Bertha Tift, Lakewood, N. J., Belva Dunwell, and Clara Breikreutz, both of Evansville, Wis.

The funeral service was conducted by Pastor Elmo Fitz Randolph. Interment was in the Milton Cemetery.

—E. F. R.

The Sabbath Recorder



The Sabbath Recorder

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Member of the Associated Church Press

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Vol. 180, No. 25 Whole No. 6,205

Editorials:	
Right Hand Giving	2
Inherited Notions of Chastity	2
Blood Bank for Nigeria	3
Who Favor Church Union?	4
Features:	
USSR Religious Liberty	4
Sunday Papers in 1858 Raise Sabbath Issue	5
Statement of Religious Experience	8
A Bright Red Flag Our Church-State Issue	10
North American Baptist Fellowship	12
The Personality of a Paper	13
Deficient - or - Purpose?	13
Items of Interest	14
Missions:	
Home Field News in Jamaica	6
Piano to Georgetown, Guyana	7
New Heads for Crandall	7
Christian Education:	
Motion Picture Review	11
C. E. Citizenship Awards	11
News from the Churches	15
Our World Mission	Back Cover

Right Hand Giving

In the Sermon on the Mount there is instruction on benevolent giving in the picturesque language so often employed by the Master. We might say, "Avoid ostentatiousness in your benevolences." Jesus spoke more clearly, "Let not thy left hand know what thy right hand doeth" (Matt. 6: 3).

The figures on the back page of this issue seem to indicate that the giving of our people to Our World Mission during May dropped off very badly from April. The picture is not as discouraging as would first appear when you compare the May total of \$6,745 with the April total of \$10,388. This is because of more than usual right-hand giving that was unknown to the left hand. In other words, several of the churches that quite regularly send in the larger amounts did not get their gifts for the month sent in early enough to be credited by the OWM treasurer in this report. If the normal giving of half a dozen churches were added to the amount reported the total might have reached \$10,000 or more. Of course this is only guessing based on past performance. We can sincerely hope that the right hand did continue to give although we (the left hand readers) do not know about it. Certainly we will all want to pray for each other that the grace of liberality may abound, that our giving be consistent, proportional, thankful and more nearly sufficient for the needs. May those who are hungry for spiritual food be fed by our tithes and offerings, and may our workers be enabled to give freely of their time and talent without concern for the necessities of life for their dependents. Let us prove in June that our Lord can count on His disciples in all our churches.

Inherited Notions of Chastity

The Second North American Conference on Church and Family Life was held at Hamilton, Ont., May 30-June 3. Jointly sponsored by the National Council of Churches and the Canadian Council of Churches, it drew 500 representatives, including ten Roman Catholic and six Jewish delegates. The general chairman and keynote speaker was Dr. Gibson Winter, author of **Love and Conflict** and

other books. He is professor of ethics and society of the University of Chicago Divinity School.

He said that traditional laws, customs, and religious sanctions governing sexual morality have been outmoded by a trend, among youths particularly, to make sex relationships "authentically personal" and a matter of "personal responsibility."

Inherited notions "of chastity and threats of disease, pregnancy, or censure no longer suffice to establish a morality of sexual relationships," Dr. Winter continued.

Without attempting to evaluate a five-day conference of responsible leaders by a few quotes from one address one can make some observations on the general subject—thoughts provoked by one expression quoted.

Dr. Winter speaks of "inherited notions of chastity . . ." as no longer sufficient "to establish a morality of sexual relationships." True enough, most of us would probably agree. But as far as chastity is concerned there is something stronger than inherited notions. Not all young people are fully aware of it, but those nurtured in a Bible-teaching church should be. Certainly the leaders of religious thought should be quick to point out that chastity is pretty well defined by the Law of God, the prophets, and particularly by Christ and the apostles in the New Testament. We are not without a revealed standard of righteousness in the matter of chastity or sexual relationships. If one does not wish to take just the Old Testament (and he should not), let him turn to the words of Jesus, which are unmistakably clear. For example, we read in the Sermon on the Mount, "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." If this is part of our "inherited notions of chastity," the inheritance comes from a good source and we should thank God for it.

However, the Bible standards are not necessarily inherited from our parents; the Bible is as much ours as theirs. In this "year of the Bible" let us read it with a view to living by it and teaching

its moral precepts as well as its way of redemption to our children.

The Bible says in 2 Tim. 2: 19, "Let everyone that nameth the name of Christ depart from iniquity." The inspired apostle goes on to say in the 22nd verse, "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Passages could be multiplied to fill out the Bible picture of chastity which comes down to us from the Ten Commandments and was recognized as the will of God when the first family structure was set up in the Garden of Eden.

It is one thing to say that there is evidence of very disturbing moral laxness in our day and particularly in the last few years. It is quite another thing to say that acceptable moral behavior is a matter only of custom and whim.

The rebellion of youth against standards is as old as the human race; it is just finding stronger and more open expression and is probably leading to a great deal of parental and pastoral heartache. But standards do exist. The sooner we can get away from the present mood of permissiveness and from approaching social problems without the concept of sin and judgment the better it will be. Countless thousands of youth have not bowed the knee to Baal or joined in the lusts of Baal worship. They know whom they have believed and are persuaded that He is able to keep that which they have committed unto Him against that day (2 Tim. 1: 12).

Blood Bank for Nigeria

We have become so accustomed to contributing to and drawing from the everywhere available blood banks that we take the blood bank as a matter of course. The editor was set to thinking when he read that the students and faculty of Southern Baptist Seminary at Louisville, Ky., had contributed \$1,200 to provide missionaries at Eku, Nigeria, with a new blood refrigerator, commonly called a blood bank. It is this sort of thing that keeps our faith strong as well

as strengthening the faith of those in underprivileged countries who need blood.

Somehow, Nigeria seems a fitting country on which to expend missionary effort. Perhaps it is because so many people in slave days were brought to this country from there that all people of African descent have been branded with a name derived from the river Niger that flows through that land. Fortunately, cultured people now avoid the term because of its unpleasant overtones of class distinction.

There are undoubtedly many blood banks in Nigeria where blood is collected and stored until needed to give life to someone else. It is also quite possible that blood drawn from the veins of white-skinned people both north and south of the Mason-Dixon line is refrigerated and sent to Nigeria. The Bible says that God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26). In war-torn countries the soldiers and civilians of various races have their wounds bound up by our medical personnel and color brought back to their faces by the blood that is stored in American blood banks. How foolish can we be to draw arbitrary distinctions of color and "previous conditions of servitude" when our very heart-blood is so readily interchanged and so freely given. It is good that blood banks go from Southern Seminary to Nigeria.

Who Favor Church Union?

A recent Gallup Poll was taken on church union. It was occasioned by the much-heralded Consultation on Church Union growing out of what is commonly called the Blake-Pike proposal of uniting a number of widely different denominations. The poll showed that in the constituency of the denominations presently involved in the consultation (which held its latest meeting at Dallas early in May) the membership favored the merged Protestant church by a ratio of two to one. It would appear that the people are either loyal to the leadership that has involved their denominations in these discussions or that they are leading the leaders.

The Gallup Poll notes that across all of Protestantism, 46 per cent of those interviewed had heard or read about the plan. Among these, 41 per cent were in favor of the merger, 36 per cent opposed, and 23 per cent reserved judgment.

Who else wants church union? The strongest ratio in favor of the United Church came from Roman Catholics, Jews, and other non-Protestants interviewed. In this group those favorable to the merger outnumbered opponents of the plan by 4 to 1.

Baptists have declined to enter into this consultation on Church Union, though there appeared to be more sentiment for discussion of it among the delegates to the American Baptist Convention than was anticipated by the General Council of the Convention. The council met again before the Kansas City Convention and reaffirmed its February action by a vote of 29 to 5 against participation in the consultation.

—L. M. M.

(Material drawn from ABNS).

USSR Religious Liberty

There is a tendency to take at somewhere near face value the statements that the Reds are getting whiter in their treatment of churches. It may be a case of the wish being the father of the thought. Another reason may be that the Soviet looks good now in comparison with the extremism of Communist China. Our own government propaganda contributes to this impression. Political clashes with the USSR have not been as violent the last few years as before and the rivalry in the space race appears to have come down to near the level of intercollegiate sports.

However, if you were to get some straight answers from church leaders in Russia about what has happened, the picture would be somewhat different. The tolerance of religion leaves much to be desired. A release from the National Council of Churches quotes the English translation of a letter from two Moscow priests of the Orthodox Church to the president of the USSR. It was printed in

the periodical **Religion in Communist Dominated Areas (RCDA)**. The priests charge that their church has been persecuted by the state contrary to law. They back it up with some rather startling figures in an eight-point indictment charging that the Soviet government has:

- Interfered with the nomination of clergy.
- Closed "at least 10,000 churches and dozens of monasteries," liquidating many parishes altogether.
- Violated civil rights of Christians by forcing them to register sacraments such as baptism with state authorities.
- Hindered freedom of worship by requiring special permits for religious services outside churches.
- Violated the Soviet Constitution principle of freedom of conscience by barring children from church life.
- Interfered in the financial affairs of the church.
- Limited participation in parish administration to 20 to 30 people, thereby depriving "masses of believers" of their share in running their own churches.
- Obstructed the practice of religion by limiting the number of priests on church staffs.

These acts are contrary to the freedom decree of April 8, 1929, from the All-Russian Central Executive Committee. Mr. Khrushchev is accused of subverting the purpose of the Council on the Affairs of the Russian Orthodox Church, which was supposed to "control observance of the laws" regulating church-state separation. The two priests laying the blame on a now discredited leader apparently hope to gain something. The fact remains that the situation of religious liberty in the USSR does not bear much resemblance to what we of the U.S.A. call freedom of religion. The plea of the writers of the letter whose authenticity is assured by NCC is that "illegally closed" churches, monasteries, and theological schools be returned to the Russian Orthodox Church—a plea that is not likely to be granted.

Sunday Papers in 1858 Raise Sabbath Issue

According to the **SABBATH RECORDER** of June 24, 1858, some of the New York City Sunday papers were a little exasperated when the religious people of the city tried to stop the newsboys from crying their wares on Sunday and thus disturbing the peace and quiet. The editors of the indignant papers were led to look with a little more favor on the anti-Sunday arguments of the Sabbatarians. The **SABBATH RECORDER** editors also took up the case of the noisy newsboys. Part of the editorial is quoted below.

"What is there irreligious, impious, or anti-Christian in crying, selling or making newspapers, or doing any other work on Sunday that would not be equally so on any other day of the week? The Scriptures are the only acknowledged standard of Christians and of Christian morals. Whatever either in doctrine or in morals that is not sustained by this standard is anti-Christian and unevangelical. The Christian religion as taught by Jesus Christ, the Apostles and High Priest of the Christian religion—and as it was taught and practiced by His Apostles and the Christian church in its purest age, give us no intimation of the sacredness of Sunday. The law of the decalogue which is admitted by all Christian churches to contain a summary of all Christian duty most emphatically secularizes the day called Sunday and while it forbids all unnecessary labor on the Sabbath, (the day called Saturday,) it gives full liberty to every man, newsboys not excepted, to perform any and every kind of labor, on the first day of the week. The sin of Sabbath-breaking cannot be committed on Sunday; for sin as defined in the New Testament, "is the transgression of the law." Not human law either of the State or of the church, but the law of God. And the law of God unequivocally asserts that the Seventh-day is the Sabbath, and no other day. So far as the State, or the church has enacted a law contravening the law of God, the action is anti-Christian, unevangelical, and irreligious. The practice of performing any description of religious services statedly on Sunday, however early in the Christian era, was entirely an extra-Christian practice. It was not required by any recorded apostolic precept or example, and the omission of such service was not subject to the charge of a violation of a Christian duty. Nor has the practice of sanctifying this day been enforced or sustained at any subse-

MEMORY TEXT

All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John 10: 8, 9.

quent date by any other than civil and ecclesiastical law. When either of these organizations presume to enforce as a religious duty any practice or to prohibit any employment allowed by the Author of the Christian religion, their acts are anti-Christian and rebellious against God and His Son Jesus Christ, and tyrannical in character, and resistance to such laws partakes more of the nature of virtue than of vice. As a religious regard for Sunday was at first only promulgated by the precepts of uninspired men, no length of time or continuance of its observation nor generality of the custom can change its character, and it has this day no more sanctity than when it was first introduced to practice by the ignorant and superstitious fathers. It was then and still remains a supererogation.

If refraining from labor on the first day of the week is to be enforced merely as a rule of society—a civil regulation; then the ministry and the church should have nothing to do with it, more than can properly be done in the church and the pulpit. It ill becomes them to stimulate the civil powers to legislate in behalf of their peculiar tenets. As a civil matter, it belongs exclusively to Caesar. If the observation of the day be a religious duty, the magistrate goes beyond the just limits of his office, when he enforces its observance. In either case where the civil power unites with the church in enforcing this or any other religious practice, it is a union of Church and State which the constitutions of the National and State governments do not allow. Our constitution prohibits making a law which shall either coerce or restrain any person in regard to his religious convictions, provided he does not molest others in the enjoyment of their religion.

God does not require choice between happiness in this life and happiness in the next life. The greatest possible joy in this life inescapably brings joy in the future life.

—Ira E. Bond.

MISSIONS — Sec. Everett T. Harris

Home Field News in Jamaica

(Reprinted from Jamaica Corresponding Secretary's Circular for May, 1966).

At Conference last year it was voted that beginning this year, the months of April and May are to be known as the denomination's "Home Missions Drive." During these months, every Seventh Day Baptist, from the pulpit to the pew, is asked to spend some time in soliciting funds from their respective communities, for the support of our missionary work on the Island. Specially prepared folders have been sent to nearly all our churches for use in this very, very vital project. Besides seeking funds for the continuation and expansion of our work, we have an opportunity of making ourselves known to the people of all walks of life in our community.

Because of the delay in starting the Home Missions Drive, the closing date has been extended from May 30 to June 30. Let us all therefore do our best in approaching the rich and poor and solicit from them the "Lord's money," as someone said, for the Lord's work. This is not a project of begging; rather it is presenting an opportunity for people to contribute to the Lord's work.

Spiritual Retreat

Maiden Hall was again the venue of this year's Retreat, held April 7—10. Twelve persons representing 6 churches comprised the attendance, which was most discouraging. Nevertheless the time was profitably spent, fellowshiping around the Word and with each other. Pastor Nathan Thompson, assistant director, presented the topic, "God's Work Is Truth," in a very thought-provoking manner. Pastor Samuels spoke on the topic, "How to Study the Bible."

The planning session at Retreat has always been most interesting. Many points and topics relating to the work and operations of the Conference were discussed. The director, Dea. V. Smith, will present to Conference a complete report of all that transpired at the Retreat.

Date of Conference

The date of this year's Conference to be held at Higgin Town is July 26-31, (Tuesday to Sunday).

Churches are hereby being reminded that the names of delegates to Conference must be sent in to the corresponding secretary one month before Conference, that is, by June 25, 1966.

Screens for the Conference Office

The latest additions to the office are: one four-fold wooden frame screen which covers the improvised book shelves and other items which formerly presented an untidy appearance to the back of the office, and one curtain covering the underneath of the duplicating machine table. This was another of the accomplishments of Sister Frankie Davis, the "Working Wonder" from Crandall. She gave not only of her time in sewing and fitting the curtains, but supplementing a small balance from the "Elder Ballenger's" fund, for purchasing of materials. Thanks very much to her for this long needed addition.

Piano to Georgetown, Guyana

Through the considerate actions of the Seventh Day Baptists of New Jersey a very good piano has been secured and carried to New York for shipment with Pastor Leroy Bass' goods, to Guyana, S. A., as he goes there to take up the work in July 1966.

The services of a piano tuner were secured who reported on work as follows: "All seams where glue is normally used, bolts and nuts and screws have been put in as many places as possible. Four coats of undercoating were applied. Four coats of waterproof, finger mark-resistant, and durable paint were applied. This will be washable. This makes the piano completely waterproof from the outside. White felts were used throughout.

A letter from Mrs. Rollo Davis of the Marlboro church has added additional information: "Just a note to let you know that yesterday, May 31, Pastor Paul Green, Denise, and I delivered the piano, via Green's station wagon, to

Keating Company in New York. It doesn't seem real but 'praise the Lord' it is! Now we pray for safe journey to Guyana. I wish I had thought about taking a picture of the piano at the dock. I had good opportunity but didn't think about it until there and had no camera. I'm sure the churches would have appreciated a picture.

"Thank you for all your help and information. I did have a chance to meet Mr. Pozo from Keating. We will be waiting now for a bill from you for the boxing, shipping, insurance, and miscellaneous."

New Heads for Crandall

(Reprint from Jamaica Corresponding Secretary's Circular for May, 1966.)

In his capacity as chairman of the Crandall High School Board, Bro. Howell, before he departed, announced in the Charles Street Church that Rev. and Sis. Neal D. Mills will be arriving in the Island in August this year to take up the position of principal and teacher respectively, of Crandall High School. They will succeed Bro. and Sis. Courtland Davis who plan to remain in the Island.

Many will recall the time when the Millses served here in Jamaica, in a similar position, from 1948 - 1953. When Crandall opened its doors for the first time - 1948 - Pastor Mills, as he was affectionately called, was its first principal, and served for five years. Since then things have changed greatly, both at Crandall and in Jamaica. It is good to see that the Millses are willing to accept the challenge of a second term, although this one is to be for three years only.

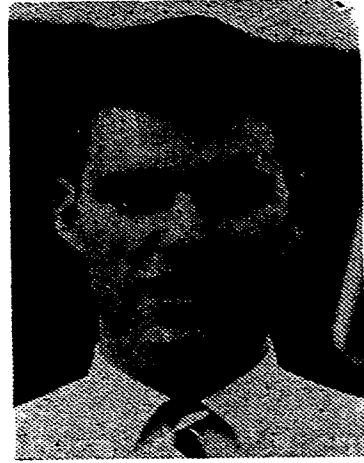
We pray God's blessings on them as they plan to come to us, and a warm welcome awaits them. Miriam, their only daughter, will not be coming along.

SABBATH SCHOOL LESSON

for June 25, 1966

The Fall of Jerusalem

Lesson Scripture: 2 Chron. 36: 11-21.



Statement of Religious Experience

By Herbert E. Saunders

As given on the day of his ordination to the ministry at Little Genesee, N. Y., Sabbath Day, May 21, 1966.

The most influential aspect of my religious and spiritual development has been my experience in a minister's family. I feel I have been extremely fortunate to have had such a firm background for my religious beliefs and my work as a minister of the gospel. I few years ago I would have said that "my children would never be the sons or daughters of a minister," but I have realized over the past few years the great opportunity that was mine to learn from my parents the joys of Christian living and the fulfillment that comes in leading people to Christ and a life that He purposes for us. It is easy for me to say now that I give God thanks for my parents and for the opportunity that was mine to experience, firsthand, the life of a minister of the gospel.

Although a life as the son of a minister is sometimes difficult, especially with the changes that are so often made, I have felt that through this experience I have been given the background for a wide variety of pastoral experiences that might confront me in my efforts to serve God. My father's first pastorate was the Marlboro, N. J. church, and it was there that I began my work in Sabbath School and public school. I can still vividly recall some of the joyous experiences of those first few years of work in a church. From Marlboro we moved to a totally different environment—the city—Denver, Colo. I was baptized and joined the Denver church, and although at the time I'm not sure I knew just what I was doing, I can still remember stepping down into the baptistry where my father waited and confessing publicly my belief in Jesus Christ and consecrating myself to His service. It was, as it should be, one

of the most thrilling experiences of my life.

My later grade school days and early high school days were spent in the small community of North Loup, Neb. It was so totally different from Denver that it took me some time to adjust to it. But by the time we left North Loup I had realized that this small town and its people had greatly affected my life and I'm sure at the time I did not want to leave, especially to go to the big city of Los Angeles. The years of junior high and high school affect the future life of one so drastically, and I thank God for the opportunity that was mine in North Loup.

I will have to admit, however, that my experience in Los Angeles had the most effect on my life, and probably is the most responsible for my being here this afternoon. The good people of Los Angeles showed a great interest in my future. Not only that, their spirit of Christian love, their concern for the life of each person who was fortunate enough to find a place among them, their very constructive criticism, as well as their encouragement, helped to overcome the fears of living in a big city and helped me to adjust to the life of a city school.

From Los Angeles I entered Salem College to begin work on my Bachelor of Arts degree. After entering college I became aware, by firsthand experience, of the divergent conceptions of religious belief. This led, in part, to a rather rebellious spirit, but it also served as a stimulus to a more personal religious experience. I examined both my previous beliefs and the new conceptions and formulated a structure on which to build

my own beliefs which are still in the process of development.

My call to the ministry came as I began my sophomore year at Salem. It was the result of a request for help which I was unable to give. I felt, after that experience, the desire to be able to aid those in need and felt a definite leading towards the Christian ministry as a channel for this type of service. Since that time this desire has increased as I have served God.

The decision that I made to enter the ministry was aided by the encouragement of the young lady who soon became my wife. From the time that I met her until the present day, no one has encouraged me more in my endeavors, or shared more fully in my disappointments and triumphs. She was behind me all the way as I served two summers as assistant pastor in Battle Creek, Mich., and Shiloh, N. J. I think our decision was finalized after the summer's work in Shiloh. Working under the Rev. Charles Bond and working with the people of Shiloh who had known me as a five-year-old lad when my father was pastor in Marlboro, helped me to realize that indeed this was the place in God's plan I wanted to fill. And from that time on, Barbara and I made plans, not only for a life together, but for a life together dedicated to the service of God through the ministry.

It was during one of Barbara's visits with me at Salem College that I received a telephone call from the Rev. Eugene Fatato inviting me to come to Little Genesee and meet the people here. I spent the next Thanksgiving vacation with the people of Little Genesee and received the call to begin pastoring this church that June following graduation from college. I gratefully accepted the call to serve as pastor of the Little Genesee church and applied for admission to Alfred University School of Theology, realizing that I would only be able to attend for one year, because of the decision to close the school.

I arrived in Little Genesee a couple of weeks before our marriage and began work here immediately. It has now been

four years since I began my work here and the people have been gracious in putting up with me and my schooling for this extended period of time. I began my work in Hebron a year and a half ago and they too have been gracious in allowing me to finish my work. In September of 1962 I began work at the School of Theology and although there was the knowledge that the school was closing and all concerned were making plans for their own future, I felt that the time spent in the atmosphere of a Seventh Day Baptist-oriented seminary did much to strengthen my decision to enter the ministry.

After the closing of the Alfred University School of Theology I had almost decided to postpone my education for a year and work with the Little Genesee church full time, but found the way open to enter Colgate Rochester Divinity School and continue my work on a somewhat more limited basis. It was a difficult task with the school some one hundred miles from home, but we were able to arrange for my work to continue. The first year I spent in Rochester alone, but the next full year Barbara was able to join me. My last semester I spent at school only two days a week and I finished my formal schooling in January of this year. I have to admit that my work at Colgate Rochester has been one of the most thrilling experiences of my life. The opportunities for study and research were unlimited, and I was given the opportunity to explore the work of Seventh Day Baptists when I was allowed to write major research papers on Dr. A. H. Lewis, the Stennett family, and a History of the Sabbath from the New Testament to the Reformation. I found the atmosphere at Colgate Rochester very stimulating, and appreciated the great opportunity to study there. It was both challenging and creative, and I believe I could have had no better education for the ministry.

I know that I have been led to the ministry, for both Barbara and I have known the leading of God. Many times

(Continued on page 15)

A Bright Red Flag

Our Church-State Issue

A Baptist leader describes the action of the highest court of Maryland on June 2 as running up "a bright red flag for many who are now making policies for education. It will have far-reaching effects in curbing requests of church colleges for construction grants of tax money if the U. S. Supreme Court agrees with the decision.

C. Emanuel Carlson, in an analysis of the recent decision by the Maryland Court of Appeals concerning sectarian colleges, said that denominational educators "will need to study the Maryland opinion with care." Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington.

The case involved direct construction grants totaling \$2½ million by the Maryland legislature to four church-related liberal arts colleges.

A Maryland Circuit Court in 1965 ruled that the grants were "valid" and "constitutional." The Court of Appeals decision overturns the lower court ruling. "The highest court of Maryland has now ruled that the grants to an institution are secular or sectarian depending upon the nature of the institution involved," Carlson said.

The grants went to the College of Notre Dame of Maryland in Baltimore and St. Joseph College in Emmittsburg, both Roman Catholic schools; to Western Maryland College, Westminster, a Methodist school; and to Hood College, Frederick, Md., affiliated with the United Church of Christ. Of the four, only Hood College was found to be eligible for the grant. The Methodist and Roman Catholic schools were held to have received unconstitutional grants from the state of Maryland.

The Maryland court took its stand on its own reading of the U. S. Supreme Court's interpretations of the First and Fourteenth Amendments to the U. S. Constitution.

The case is being appealed to the Supreme Court and might be accepted by it for review. Refusal of a review

would amount to an approval of the Maryland reading. With the provision of federal grants to public and private institutions under the Higher Education Facilities Act of 1963, the Maryland case could have sweeping effects.

The court set up six criteria for sorting out the four colleges:

(1) The stated purposes of the college; (2) college personnel, including the governing board, administration, faculty, and student body; (3) the college's relationship with religious organizations and groups; (4) the place of religion in the college's program, including physical surroundings and religious observances sponsored by the school; (5) "outcome" of the college program; and (6) work and image of the college in the community. The court made specific application of these criteria to each of the schools.

Carlson said a precaution should be observed regarding the scope of the Maryland ruling in that the grants involved were construction grants to the institutions themselves. Such aids as student and faculty aid, research projects and special purpose or category grants were not considered.

"The whole idea of public purchase of services from private institutions is not touched by the rationale of the case," Carlson observed.

The Baptist leader raised questions about the future revision of college policies in relation to being "sectarian" or "secular." The basic question, he said, is how the colleges actually relate to the purposes and mission of the church.

"What roles will the churches need to plan for themselves in the field of higher education, and what kinds of schools are needed for those roles?"

Does it pay?

R. G. Le Tourneau giving a testimony at the Billy Graham Crusade in Houston anticipated the question people would like to hear the great Christian industrialist answer. "Does it pay to serve the Lord?" His answer: "Yes, but if you serve Him because it pays it may not pay—you must serve because you love Him."

Motion Picture Review

From Cathedral Films, Inc.

TITLE: **Dropout**

DATE: **1966**

This is the story of Tony, a high school dropout. Like all of us, he is looking desperately for someone to agree with him and say assuredly, "Yes Tony, you have done the right thing!" But deep inside, Tony hears a small voice saying, "No Tony, life does not end in a bigger, newer model convertible." Not only does Tony hear this voice of conscience from within but he hears it all around him from his guidance counselor, his friends, and his employer. But he really "hears" when his older brother illustrates for him what his life will be like ten years from now if he does not have the skills that a high school diploma can provide. In this last conversation, Tony "gets the message," the truth about himself. Like the Prodigal Son, he "comes to himself" and returns to his guidance counselor to make the arrangements to re-enter school.

The purpose is to provide a Christian understanding of the problems faced by many youths as they attempt to solve their immediate problems and frustrations in the world of education and occupation. It is an honest look at a very real teenager who, because of his family background and associations, feels that he can resolve his problems better by leaving school and going to work. The purpose of the film is to prevent a background for discussion by youth groups and adult groups who want to help young people channel their talents and energies toward a constructive and useful future.

Obviously high school students are the most logical audience. But this film, like many about adolescents, is of even greater value to parents of teenagers. Not only the biological parents, but the part-time parents of our contemporary society, the teachers, the counselors, youth leaders and others.

The film is in color and rents for \$14. Running time is 30 minutes. Order from your nearest Cathedral Films distributor.

JUNE 20, 1966

C. E. Citizenship Awards

Christian Endeavor's 1967 Christian Action Awards Program features a new name, an expanded scope, and an enlarged field of competition.

"The all new 1967 Christian Action Awards Program makes it possible for youth to report projects and activities that reach into new areas of witness," said Rev. Christian A. Tirre, citizenship director of the International Society of Christian Endeavor, as he announced the new program. "Many more projects that show the difference Jesus Christ makes in each life and all of life can be entered in the 1967 program," explained Mr. Tirre.

Christian Endeavor's sixteenth annual competition is an Awards Program based on Christian action reported by individuals, Christian Endeavor societies and similar youth groups, and local Christian Endeavor unions in the United States and Canada. This is the first time local unions—branch, city, county, or district—are eligible to compete.

Mr. Tirre states: "The main purpose of the program is to challenge Christian youth to relate themselves to Jesus Christ and His Gospel message in all areas of life in order to develop leadership committed to Jesus Christ, the way, the truth, and the life for the community, nation, and world both now and in the years to come."

The Albert H. Diebold Awards for winners in the 1967 Christian Action Awards Program will total more than \$1,000 in cash. Deadline for entries is February 15, 1967.

The International Society's 1967 Christian Youth Witness, including the Awards Program, a program of education on the effects of smoking and use of alcohol and narcotics, and a fight against obscene literature, is made possible through a gift from The Diebold Foundation.

In the 1966 Citizenship Awards Program the top award for individual entries goes to Diane L. Schweizer of Philadelphia, for an editorial on "The Foundation of Freedom" (previously printed in this paper). Winner in the society

competition is the Senior High Christian Endeavor Society of Rhawnhurst Presbyterian Church, Philadelphia, for its project "Ye Shall Be Witnesses unto Me" (Acts 1: 8), which included a wide variety of activities throughout the year.

Full details about the new Christian Action Awards Program and helpful suggestions for entries may be secured by writing to Rev. Christian A. Tirre, Citizenship Director, International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216.

North American Baptist Fellowship

By V. Carney Hargroves

The 133rd Psalm begins with the wise observation that it is "good and pleasant when brothers dwell in unity." Marcus Aurelius may have been familiar with this when he said, "We are all working together for one end . . . for we are made for co-operation, like feet, like hands, like eyelids."

The North American Baptist Fellowship is based upon the thinking that Baptists in North America have a great deal in common and can work together for a common good. All who recall the Baptist Jubilee Advance know that Baptists have already traveled a considerable distance along the co-operative road. Many believe the time has come for us to travel further.

Wherever they are located Baptists have similar forms of polity, of belief, of practice. Such differences as occur, which are often those of emphasis, can serve as challenges, rather than grounds for division.

At the same time that we have beliefs and interests in common, we also have some problems in common. The insights developed by Baptists across the centuries should be brought to bear upon these. Among the areas that give us concern are segregation, church-state relationships, affluence, poverty, unemployment, atheism, war, and increasing secularism. These are of such momentous proportions that we do well to confront them with all the wisdom and spiritual vitality that we can generate. No one of our groups can do this alone.

The North American Baptist Fellowship, in its first meeting, proposed small beginnings, primarily with ourselves. Each year on Baptist World Alliance Sunday in February it is suggested that there be pulpit exchanges, rallies, mass meetings. Assemblies bringing together members of different Baptist churches have already been held with good effect in Baltimore, Philadelphia, and Kenosha, Wisconsin.

Again it is proposed that there be a co-operative effort in the field of evangelism. Baptists of Latin America are engaged in a "Crusade of the Americas." This can well be extended to North America and become by 1969 a joint effort of constituent bodies.

In order to broaden and deepen our fellowship many things can be done. At conventions fraternal delegates can be given more time for participation in programs. At summer assemblies there are opportunities to invite speakers from other conventions. Day-long visits involving dialogue between groups of Baptist ministers in different cities are practical possibilities. Baltimore and Philadelphia ministers have done this on three occasions with good results. The development of faith and order discussions at local, state, and national levels offers opportunities for greater understanding.

Baptists have shown themselves to be generous in providing relief in world emergencies. The North American Baptist Fellowship can be of assistance in a better co-ordination of our giving to human need.

There has been established a North American Baptist Fellowship news center dedicated to the distribution of news about all Baptist work in North America: Mexico, the United States, Canada. With increased and accurate means of communication Baptist groups should have greater knowledge of each other.

As understanding is added to knowledge and activity to understanding, the North American Baptist Fellowship will become a significant force for good on our continent.

—Baptist World.

The Personality of a Paper

A study has been made on "Circulation Factors of Religious Magazines" by David E. Mason for the member periodicals of Associated Church Press. The researcher undertook it, he says, because no such study has been made, because circulation is a major factor in financial stability, and because religious magazines have difficulty in getting enough advertising to improve their quality.

Mr. Mason, after completing his survey makes some very interesting general remarks about the personality of religious magazines and the emotional relationship between the reader and that something which makes up the personality of the paper. He seems to think that such an emotional relationship is natural and good. His remarks on this may be very helpful in accepting and evaluating our own response to a long established paper like the **Sabbath Recorder**. Reading the following quoted paragraphs should challenge the editor and stimulate the subscriber:

In spite of the fact that this survey seeks to define, classify, and rank factors affecting the control of religious magazines, I agree with Wyman, who believes that the relation between a reader and a magazine is essentially emotional. He says, "The relationship of a magazine to its reader is the relationship of two personalities. That relationship is personal and intimate. The magazine is more intimate than any of the products advertised in it. That is why the majority of readers are so inarticulate about explaining their preferences. A woman will start explaining why she likes a man; she may start by describing his eyes and hair and height and smile, and realize finally that she isn't explaining at all. She'll end up by saying that she likes his 'personality.' And obviously she is revealing an emotional reaction, not a rational one.

"Either this personality is liked or disliked. That is all there really is to magazine circulation. Whether the personality of the magazine 'clicks' with the personality of the reader is, in the end, the only real determining factor in

whether the reader becomes a more or less permanent unit in 'net paid.' If it does not click, then no amount of sales talk or advertising, and no degree of price reduction, can sell it to the reader; he is lost. If it does click, then the method of buying is relatively incidental."

This personality that creates the emotional relationship is more than a list of factors. The factors all, to some degree, affect the image. But it is the combination that makes the personality.

—The editor.

Deficient - or - Purpose?

By Charles J. Bachman*

The January 3, 1966 edition of the **Recorder** carried an article by Leon R. Lawton entitled "What's Wrong . . . ? Why . . . ?"

This edition with the article on page 5 folded open, has been lying on my desk. Each time I sit down it faces me. Were I a Seventh Day Baptist, this article would start me to soul-searching. As it is, it sets me soul-searching.

There are two statements that stand out. The first one says, ". . . it seems that as individuals we are deficient spiritually." In all honesty I must confess that I have never met any Christian who is not to some extent, depending on his complete honesty in admission, "deficient spiritually." Perhaps then, we are not honest with ourselves in admitting that we are deficient Christians. Surely it can be no secret with God. If we admit this to ourselves and acknowledge our deficiency, who in such a state of honesty would not try and do something about it!

Billy Graham in his book **World Aflame** makes repeated mention of the church's neglect of purpose. That purpose is the preaching of the simple gospel of salvation. In this age it is assumed that the church must lead out in picketing, marching, and taking sides in cur-

*Mr. Bachman, a long-time subscriber to this journal is an independent Sabbathkeeper and lay preacher who attends the Plainfield church occasionally and wishes our work well.

rent issues of social reform. All of this marching and neo-political activity is only necessary because the church has failed in its gospel commission and as a result is producing deficient Christians. What we all need is a simple return to Christ-centered preaching and teaching, both in the church service and Sabbath School, a close relationship to Christ; a personal in-dwelt relationship; a relationship where others can see Christ when they look at us. In order to get this we must eliminate self. And like the rich young man who came to Jesus and sensed his lack, we, too, know our deficiency and have chosen to follow self rather than the Savior.

The second statement in Rev. Lawton's article is, "Simply, Christ does not come first in our lives." This accounts for our deficiency. The thing that comes first in our lives is ourselves. We have become a cult of self-worshippers. Were it possible to accumulate all of these intangible selfs, running perhaps into the thousands and tens of thousands, we could stuff them all into the eye of a needle and still pull the thread through. There is nothing that contains more of nothing than self. When we worship ourselves we worship nothing! Why is the budget lacking? Because the needs of self come first. Why do we not have more time for Christian witnessing? Because the hours are consumed by doing things for ourselves. Why do people without the church not come in? Because they see not Christ, but self.

Were we able to magnify ourselves ten thousand times, we could never attain to the shadow of Christ. Only as we empty ourselves, and permit the Savior to come in, do our lives take on purpose. Purpose is defined by Webster as, "that which one sets before himself as an object to be attained."

In order to cure "What's wrong," let the indwelling Christ be the object you wish to attain, and not only will your life be full to overflowing with purpose, but you will find that nothing is wrong.

ITEMS OF INTEREST

Baptist Conventions

Generally speaking, the smaller the denomination the greater the representation at the annual Conference. One reason for this is that conventions beyond a certain size cannot very easily be housed, so that the larger denominations have to limit the representation whereas the smaller ones can issue a general invitation.

The proportion of church members attending the Southern Baptist Convention at Detroit the fourth week of May is interesting. With a membership of 10.7 million the registered messengers numbered about 10.7 thousand.

The American Baptist Convention has a membership of about 1.48 million. At the annual meeting held at Kansas City May 11-15 there were 3.48 thousand delegates plus 2,754 visitors.

Figures on the smaller Baptist Conventions are not readily available. The percentage of Seventh Day Baptist membership attending General Conference is much higher and the number of delegates allowed per church is large compared with the big Baptist denominations. When Conference is on the Pacific Coast, as this year, the representation cannot be quite normal since attendance is limited to those who feel that they can afford the trip.

National CROP Office Reports Increases

Community appeals for food commodities, clothing and cash for the churches' overseas relief programs totaled \$3,965,937 in 1965 says the year-end report of the Christian Rural Overseas Program of Church World Service. CROP headquarters in Elkhart, Indiana, also reported that responses to the Food Appeal surpassed \$1,745,606, and 11 per cent increase over 1964. With the value of collected clothing put at \$2,220,331, the combined total is the second highest in CROP's 18-year history. The previous high was in 1948. CROP shipments, said the report, were made to 30 countries in 1965.

Statement of Religious Experience

(Continued from page 9)

we have been blessed above and beyond all that we could have possibly dreamed. Many times we have found ourselves unable to make a decision and after prayerful consideration have found the way opened. Our realization of His leading has not been by "blinding flashes of light," but by the constant and sometimes unrealized opening and closing of doors. These doors have led to new experiences of Him.

I realize that I have inadequacies and many faults, and I pray that God will help me to understand and correct these things which could be a detriment to my work as a pastor and use me in spite of them. But I also thank God for the abilities He has given me, and I pray that He will help me to understand that I must use these for His glory. My life has been filled with blessings unlimited and I can only thank Him by giving myself totally to His service. I feel that ordination is a complete giving of one's self to the service of Christ and the Church. If I did not believe this, I would not be standing before you today. With my ordination I feel I am giving myself, for a lifetime, to the service of Christ and the service of those God has called His children. And my only prayer is that His will may take over where mine has so often taken the initiative. I know that my ministry will only be as effective as the amount of work I let God do through me.

I thank God for His blessings and for His guidance over the past twenty-six years. I thank Him for giving me parents that knew the Christian faith and practiced it and shared with me the blessings of a life that is centered in God. I thank Him for my wife who has been a source of inspiration and encouragement, especially during this time while I have been completing my Bachelor of Divinity program. If it had not been for her dedication, and her willingness to teach to help us keep up with our commitments, I would not be here today. I thank God also for our son, who even though he has been with us only five months, con-

tinues to show us the miracle that is life and bring us joy and happiness. I thank God also for my wife's parents and grandfather, who over the past years have been a source of encouragement and inspiration through their support and prayers. I thank God for the people of Little Genesee and Hebron who have put up with my mistakes, my idiosyncrasies, my sometimes radical ideas, and my spending most of the time away from the parishes. It is difficult for a church to be without its pastor for a week to only see him on the weekends, but the spirit of the people of these two churches has allowed me the time to finish, for which I am very grateful. And above all, I thank God for the gift of His Son who made this opportunity for me to be here possible. And I only pray that I may be worthy of His goodness and fulfill the obligations which He has placed upon me.

NEWS FROM THE CHURCHES

LITTLE GENESEE, N. Y.—Our church was host to the annual Western Association meetings held on May 20-23. Friday evening services and meetings were held in Alfred Station.

The ordination service for our pastor was held after dinner. We were pleased to have Secretary Alton Wheeler, Dean Victor W. Skaggs, the Rev. Charles Bond, and the Rev. Francis D. Saunders take part in this service.

The Alfred Station Young Adults opened the business meeting on Sunday morning with a worship service. The Rev. Delmer Van Horn of the Adams Center church gave a short meditation.

Pastor Saunders was graduated from Colgate Rochester Divinity School on May 23, 1966. Several members of our church journeyed to Rochester to attend commencement. We are proud of our minister, who was able to be our pastor, a substitute teacher in two local schools, be active on committees, and still be able to graduate from the Divinity School.

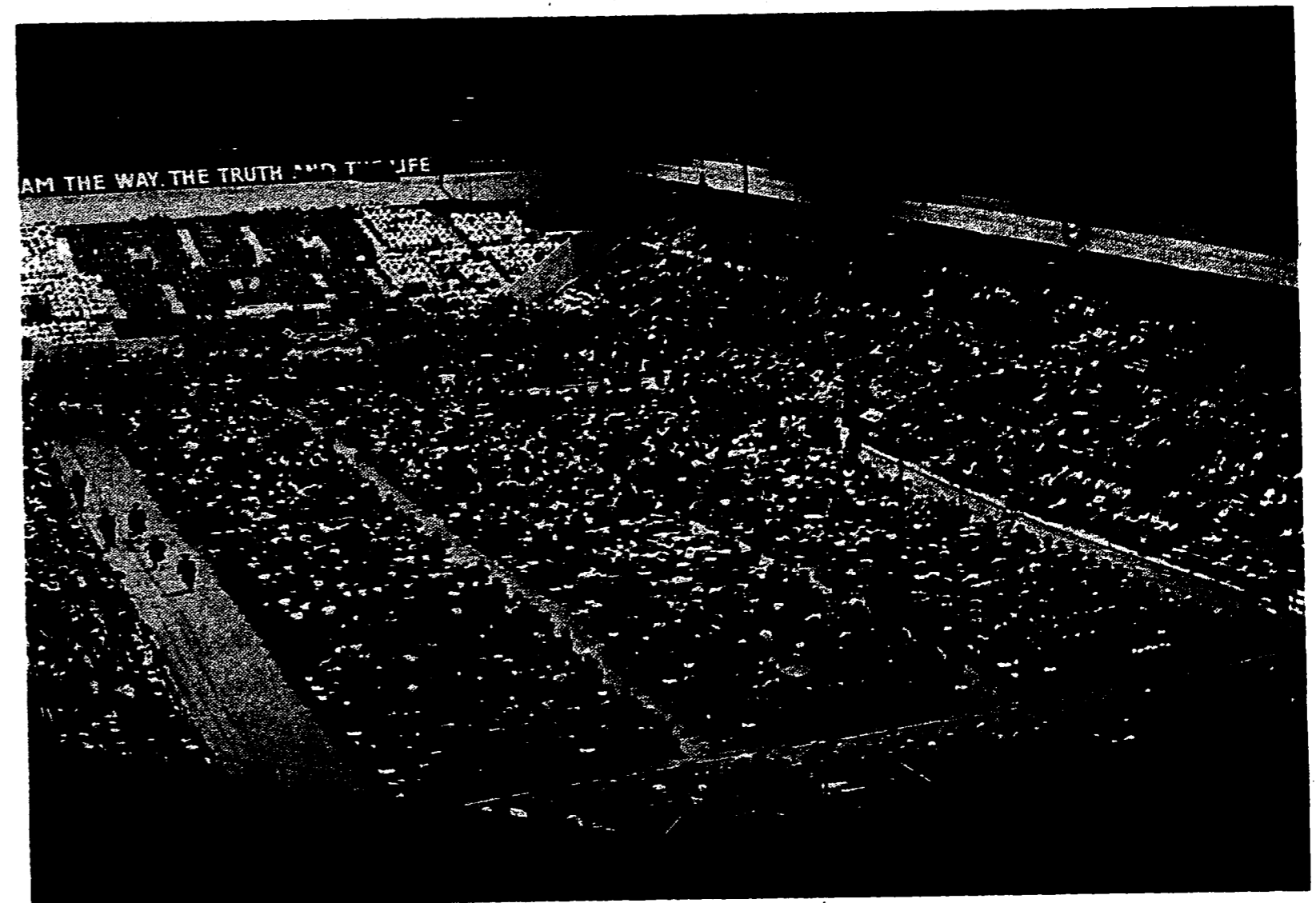
The vestibule in our church has been redecorated. We have a new tile floor, wood paneling on the walls, and a new ceiling. The new appearance improves the worshipful attitude of those who enter.

—Correspondent.

The Sabbath Recorder

OUR WORLD MISSION OWM Budget Receipts for May 1966

	Treasurer's		Boards'		Treasurer's		Boards'
	May	8 months			8 months	May	
Adams Center		\$ 584.50		Memorial Fund..		1,687.90	
Albion	\$ 39.63	303.37	\$ 50.00	Metairie			
Alfred, 1st	886.71	4,143.39		Middle Island ..	30.00	279.00	
Alfred, 2nd		1,917.16		Milton		4,935.77	100.00
Algiers				Milton Junction ..	72.00	746.65	
Assn. & Groups ..	335.70	376.90	106.57	New Auburn	21.00	185.55	
Battle Creek	485.23	3,614.65	100.00	North Loup	455.00	778.41	
Bay Area		290.00		Nortonville	217.00	1,257.31	75.00
Berlin	115.00	1,080.61	81.30	Old Stonefort	35.00	191.00	
Boulder	44.00	293.35	50.00	Paint Rock		150.00	
Brookfield 1st ..	62.50	288.50		Pawcatuck	481.05	3,906.42	117.20
Brookfield 2nd ..		52.59		Plainfield		3,320.84	
Buckeye Fellow- ship		60.00		Putnam County..	10.00	10.00	
Buffalo		200.00		Richburg	58.00	882.62	
Chicago		717.50		Ritchie	40.00	276.00	
Daytona Beach ..	108.33	826.65	25.00	Riverside		4,317.73	
Denver	130.05	1,122.54		Roanoke			
DeRuyter	114.00	314.20		Rockville	32.75	440.54	25.00
Dodge Center	15.00	445.66	100.00	Salem	125.00	875.00	
Edinburg				Salemville	22.00	233.42	6.00
Farina	7.00	242.40		Schenectady	49.00	112.00	
Fouke	75.00	105.00		Shiloh	561.46	4,001.99	
Hammond	39.00	69.00		Syracuse	76.25	131.25	
Hebron, 1st		437.20		Texarkana	25.00	63.00	
Hopkinton, 1st..	458.10	1,857.50		Trustees of Genl. Conf.....		133.25	
Hopkinton 2nd..	35.50	96.50		Verona	155.00	903.42	
Houston		50.50		Walworth	172.72	544.72	
Independence	58.25	646.25	15.00	Washington	190.00	293.00	
Individuals	167.00	601.49		Washington, People's	15.00	125.00	
Irvington		1,100.00		Waterford	140.60	847.70	
Jackson Center ..		500.00		White Cloud	69.29	616.00	
Kansas City	65.00	343.28		Yonah Mt.		60.00	
Little Genesee ..	140.35	957.50	15.00				
Little Rock	15.00	31.00		Totals	\$6,745.23	\$61,363.81	\$936.07
Los Angeles		2,338.00	15.00	Non-Budget	60.00		
Los Angeles, Christ's		110.00		Total			
Lost Creek		470.00		to Disburse	\$6,805.23		
Marlboro	275.00	2,471.13	55.00				



Prayers Answered in London

Many of our churches have been reminded to pray for the saving of souls in London by the use of bulletin covers furnished by the Billy Graham evangelistic organization. Prayers were answered as the attendance exceeded expectations at Earl's Court Exhibition Hall when the Greater London 1966 Crusade got underway. More than 2,000 people came to the altar as inquirers the first four nights. This photo shows Dr. Graham praying for 734 of these people crowding around the platform at the close of an evening salvation message.

MAY DISBURSEMENTS

Board of Christian Education	\$ 507.84
Historical Society	30.06
Ministerial Retirement (Mem. Fund.) ..	529.15
Ministerial Education	658.52
Missionary Society	2,599.56
Tract Society	789.66
Trustees of Gen. Conf.	33.35
Women's Society	113.57
World Fellowship & Service	69.52
General Conference	1,474.00

Total Disbursements\$6,805.23

SUMMARY

1965-1966 OWM Budget	\$120,554.00
Receipts for 8 months:	
OWM Treasurer's	\$61,363.81
Boards	936.07
	<u>62,299.88</u>
Amount due in 4 months	\$58,254.12
Needed per month	\$14,563.53
Percentage of year elapsed	66.66%
Percentage of budget raised	51.7%

Gordon L. Sanford,
OWM Treasurer.

May 31, 1966.