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

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

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

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

**Obituaries**

Bee.—E. Hayes, son of Azariah and Melvina Law Bee, was born Feb. 2, 1878, at Berea, W. Va., and died at Harrisville, W. Va., Feb. 27, 1962. He lived in the Berea area most of his life, retiring from farming and moving to Harrisville only a few years past. He was married to Florence Oldsiker, who survives. Also surviving are two sons, E. Kay of Reform, Ala., a licensed layman of the Salem Seventh Day Baptist Church and father of Ernest Bee, student pastor of Richburg, N. Y.; and Ural G. of Eldridge, Md.; also three sisters and two brothers—Mrs. Martha Batsen of Weirton, W. Va., Mrs. Alice Goff of Boulder, Colo., and Mrs. Nancy Rymer, Clarksburg, W. Va., Zed Bee of Elyria, O., and Roy Bee of Pullman, W. Va.

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

Randolph.—Jennie May Sutton, daughter of Martin and Mary Stalnaker Sutton, was born at Berea, W. Va., Sept. 18, 1878, and died suddenly at the home of her daughter at Cleveland, Tenn., April 24, 1962. She was married to Aloe Preston Randolph, who died Nov. 10, 1953. Preston and Jennie Randolph made their home in Berea until 1913, when they moved to Salem to educate their children. After their youngest son graduated from Salem College in 1936, they moved to a farm near Sutton, W. Va. From 1945 to 1949 they lived with their son, Elmo and family, in Milton, W. Va., and since that time had made their home with Mrs. Swiger. Mrs. Randolph joined the Ritchie County Seventh Day Baptist Church at Berea as a young girl, later moving her membership to the Salem church, where she remained a member until her death.

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

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

**Accessions**

Shiloh, N. J.

By Baptism:
Barbara Ann Dickinson
Robert Ralph Fogg
Stephen Bert Moncrief

By Letter:
Mr. and Mrs. John Williams

**Marriages**

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

**Births**

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

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

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

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


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

The days of family parleys with uncomfortable horsehair furniture reserved for the time when the pastor might call — those days are gone. But the needs of the pastor's flock are not gone with the above-mentioned seating facilities; nor are the problems of pastoral care remaining any more. Entertaining and calling techniques have changed, and not in every case for the better. There is a hankering for the staid and formal style of calling, but recollections and records indicate that it was easier then than now to center the conversation on some matters of eternal significance. Sometimes, to be sure, our present pattern of more informal calling can get deeper into the family and personal problems in which help is needed. The difficulty of purposeful calling is only matched by the necessity of it.

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

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

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

How much calling should be expected from the pastor? Where should he set his own goal? In the annual report of one of our pastors the figure of 653 regular calls is mentioned. Considering the number of days that the pastor is out of town on church-related matters or on which other duties of necessity crowded out the pastor, it is not an easy figure to reach. Some pastors undoubtedly make more than that. Some could logically be satisfied with less, but the man supported by the church who calls himself a pastor ought not to be satisfied with an average of one a day. A one-day vitamin pill may keep one healthy, but not so with pastoral calling.

Where Do Ministers Come From?

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

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

Seventh Day Baptists have recently acquired ministers from the farm and from the teaching profession. It may be that we, too, are getting more than in times past from other professions than from the normal educational channels of high school, college, and seminary. If we are to agree with other denominations in this respect we should find out why. We have too many pastorsless churches and too few ministers in the making; we need to recruit men from other professions. It is true that the pulpit and parsonage do not offer the kind of economic security that is able to draw men from other occupations and probably they should not — but the spiritual tone of every church should be such as to provide a climate in which the Holy Spirit may move upon the hearts of capable men calling them to "the ministry of the Word" (Acts 6: 4).

All too frequently the young folks who enter college with the full intention of preparing for the ministry fall by the wayside, losing the conviction that God has called them. Perhaps it is partly because the first decision was immature. There are also other causes, including the intensity of training that takes place during their course of study. Mature men who feel a call may be expected to carry through more consistently. They have already resolved most of these doubts in their younger years. They have faced the attraction of business pursuits and salaried middle-service (with all its uncertainties) offers real satisfaction. Are our pastors, by preaching and example, presenting the challenge of the ministry at a time when men are ready to accept it?
be traced to beverage alcohol as a major factor. This damage cannot be stopped without a certain amount of curbing of personal liberty, but it can be stopped if we want to. We are like the housemaid who constantly complains about the spider webs she has to sweep down but does not have the common-sense wisdom or courage to consider. We are like the lawmakers with the courage to curb drinking or to spend a few millions to educate our people? Where is the popular vote that would support our lawmakers in an all-out effort to eliminate the hazard of drinking drivers and save the lives of more than half the people whose blood darkens with crimson the white highways of our land?

Evangelistic Goals

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

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

Dr. Autrey attributed the trend to a rising spiritual concern among church members, to an increased emphasis on personal soul-winning, and to a co-operative, concentrated effort by all Convention agencies and groups. Seventh Day Baptists will not average one new convert for every 25 members this year unless there is a far greater ingathering in the spring and summer months than in those that have slipped behind us. There is, however, evidence of a growing desire to evangelize, which may bear fruit. Plans for the fourth year of our evangelistic advance are being made in many churches much earlier than usual. In reaching out into the neglected areas as well as the normal areas our people may be challenged to try for a high goal such as that mentioned above. To reach it we must have as has been said before, "sow beside all waters." Some of us must use to the full our opportunities if we are to make up for those who have not witnessed the vision cor who have fewer contacts with the unconverted.

EDITORIAL NOTES

Monkey Mother Love

Mother's Day has come and gone. How much love of children for their mothers was demonstrated is not known to be under investigation by any national agency. It was reported not too long ago, however, that the National Institutes of Health have been allotted $1,001,925 of taxpayers' money to find out why a baby monkey loves its mother. With that much money set aside for a scientific study of this "important" matter one should be hesitant to offer a free guess as to why a human loves its mother. It does seem that there could be a more direct way of discovering the origin and expression of love for the female human parent. Perhaps there are some Bible students who would like to venture a well-supported statement on what the Bible says about love and the connection between national health and, "Honor thy father and thy mother ..."

MEMORY TEXT

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

Conference Theme

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

Our Evangelistic Goal

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

Thirty Pieces of Silver Project

Shows Encouraging Results

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

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

Those responsible for the activities of the boards and other agencies are grateful for the encouragement of the offerings.

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

—Harley D. Bond,
Executive Secretary.

New AMA Department

Headed by a Clergyman

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

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

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

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

It is expected that Dr. and Mrs. Victor Burdick and little son will be flying to the West Coast on or about May 27, for a visit with friends and relatives before leaving for the Nyasaland mission.

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

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

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

It is expected that Dr. and Mrs. Burdick will attend a specially called meeting of the Missionary Board on July 1 at 2:00 p.m. in the vestry of the Pawcatuck United Methodist Church. They will attend and bring messages at the First Seventh Day Baptist Church of Hopkinton in Ashaway on Sabbath morning, June 30.

Those wishing to join the farewell party for Dr. and Mrs. Burdick should plan to meet at 10:00 a.m. for a prayer meeting at the KLM (Dutch) Airline, Flight No. 606 which leaves New York (Idlewild) at 8:15 p.m., Thursday, July 5. This is a non-stop flight to Amsterdam, arriving at 12:55 noon on Friday.

Jamaica Mission
Administration Distribution of Jamaica Mission Funds

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

At a recent meeting of the Jamaica Administrative Board it was decided to distribute the funds this year among the Thornton, Albion Mountain, and Higgstown Seventh Day Baptist Churches. Current Our World Mission giving, through the Missionary Society, has contributed $250 during the past year, sent in one-twelfth monthly amounts.

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

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

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

SABBATH SCHOOL LESSON

for June 9, 1962

Christ Speaks to the Churches


THE SABBATH RECORDER
Evangelism in our Age

By Joseph Nordenhaug

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

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

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

A definition of evangelism may have limited value except to clarify in the speaker's own mind what he is talking about. But this certainly has some value. A definition would be: Evangelism is the presentation of God as He was in Christ to unbelievers through the life and witness of a personal believer in Christ in such a way that the Holy Spirit may use His witness to bring them to repentance of sin and faith in Jesus Christ and to cause them to turn to Him as Lord and Savior and to seek fellowship with others in the church for the nurture of their new life and for service in His kingdom.

Evangelism is rooted in the redemptive love of God revealed in Jesus Christ. It builds on the conviction that man is lost and in need of salvation. It proclaims the love of God revealed in Jesus Christ. It may use Christ in such a way that the Holy Spirit transforms and witnesses to His people of our generation.

The amazement of the prophet expressed in the words: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfyeth not?" (Isa. 55:1) We must ask ourselves: Is the Gospel adequate for our day?

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

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

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

Within the "Christian" areas of the world we are confronted with large populations which are only superficially born of their own culture?

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

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

THE SABBATH RECORDER

MAY 28, 1962
Some, and soon many, believed it and found it so. We shall never understand the power of these people if we think of the church as a group of people interested in religion who wanted to do something within reason for the noble and good of the world. No, here was a fellowship which God redeemed through the grace of Christ and entrusted with the responsibility of forwarding the message of reconciliation to the whole world.

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

How Can We Be Effective Evangelists Today?

Now let us take a look at ourselves. Are we really subject to Christ? Dare we make our religious traditions and social customs subject to His veto? How much faith is paid to His presence? Have we not become accustomed to think of Him as being elsewhere, an elusive Christ whom we may glimpse from a distance if we are in the mood and favored with a good preacher in the pulpit? If we are to be effective ambassadors of Christ to our world we need growing understanding of the majesty of God and a continuous awareness of the presence of Christ through His Holy Spirit.

I think we need to shed our inferiority complex as Christians which leads us to rear-guard actions and the fatal mistake of letting the enemy choose our weapons for us. Let it be clear in our minds that there is no emergency with God. The Gospel is not there to shore up the ailing structure of society. Christ makes all things new. The Gospel does not emerge from the human situation. God does not have to read the telegrams to tell Him what to do. His redemptive purpose antedates the foundations of the earth. God was in Christ reconciling the world unto Himself. We receive it by faith. But faith without repentance and faith is vain.

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

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

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

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

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

The Bible and the Gospel Gain Acceptance in Colombia

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

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

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

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

"In the initial thrust into Colombia, 20 open-air meetings were held in public places. Other meetings were held in university halls, in city parks, at a naval base and a basketball stadium. Six hundred attended a meeting in the Jesuit School Theatre."

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

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

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

The government opposition to Billy Graham's South American Crusade was strong in some places. He was denied some of the best meeting places, but the people flocked to hear him and their eyes were opened to the reality of Protestantism in a light that many of them had not been allowed to enjoy. The Gospel, so long hidden by the superstition and virgin worship of the only church they knew
came to them as flooding light, and they could never again be induced to dwell in obscuring darkness.

"Here are some of the briefly-told stories that show how the attitudes began to change during the brief Crusade of the Billy Graham Evangelistic Association. The following facts were gleaned from interviews with representatives, and other officials of the movement and from the reports of the people who attended the Crusades.

"Dark-faced men wearing makeshift shoes or sandals, and on their shoulders the weights of scores of miles over rocky highways and slept on the pavement in cities crowded with 'el predicador fascinnate.' Barefooted Indian women, wearing black hats and carrying babies on their backs, plodded wearily but stoically beside their men. Wide-eyed children crowded with their elders into bull-rings, gymnasiums, and stadiums to hear the story of the Cross.

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

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

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

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

Dr. Graham was greeted by the lieutenants, cabinet members. The evangelist and the lieutenant-governor discussed faith and religion for 15 minutes and several cabinet members asked for and received copies of Dr. Graham's book Peace With God. "Missionaries, state department representatives, and other officials expressed amazement at the fervor of the welcome given by Colombia officials. Public offerings were taken in Colombia. The $5,000 budget for Cali was raised with our personal solicitation." — Editor.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Worship Service

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

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

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

LET'S THINK IT OVER

Custard Pie Preaching

Those of us who profess to know little about really successful preaching would hesitate to use the phrase "hard-boiled" in connection of others as being of the custard variety rather than like the sharp arrow of truth. When the dean of a graduate school of theology thus characterizes much of modern preaching, we assume that he means what he is talking about. Dr. Merrill C. Tenney of Wheaton College, who holds that position, made such a statement before the semiannual division of the educational commission of the National Association of Evangelicals.

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

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

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

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

Diluted Gospel

Imperils Christianity

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

Mr. Kelly is executive director of the Department on Religion and Liberty of the National Council of Churches.

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

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

Church and State in Holland

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

— W. W. Reid.
The other purpose of the meeting was a study of the administrative procedures set forth in the last August session of the Co-ordinating Council. No effort was made to answer certain questions that might lead to a more efficient use of manpower in the long evening between Plainfield and Shiloh. The member president had asked standing committee questions. One committee had spent a long evening in the same motel conference room. The corresponding secretary presented a seven-page preliminary analysis of how the board seems to be living up to its constitution and recently revised by-laws. This, together with the report of a later-appointed subcommittee and a resume of the evening's discussion is expected to go into the Council's further study of denominational efficiency which will be reported at General Conference in Minnesota next August.

ECUMENICAL NEWS

National Council Reaffirms Policy

The long-established policy of the National Council of Churches to hold out-of-the-way meeting places open to all participants, is the subject of a memorandum currently being circulated for the benefit of new members.

Adopted by the General Board on March 11, 1955, the "Guiding Principle on Meetings and Conference Centers," in the spiritual and moral obligation of the churches to practice racial inclusiveness.

The document states that no segregation of racial groups shall be made in room assignments; no discrimination shall be practiced against any participant in the use of meeting places, buildings or hotel accommodations; members of the Board of Trustees of the American National Council of Churches and its units or staff, as well as the Association project organizers and the executive committees of the Board of Trustees of the American National Council of Churches, have participated in this meeting.

The May Fellowship pot-luck dinner was held at a motel conference room on the New Jersey Turnpike midway between Plainfield and Shiloh, N. J., on May 15. It involved fourteen people who arrived at six o'clock for a supper at six, and decided to try to absorb the personal expenses of the motel. The church and conference were held at the same motel conference room. The council is one of the few local and state councils of United Church Women. For 29 years the North Lour and South Methodist, the Fish Creek and Mira Valley Evangelical United Brethren, and the North Lour Seventh Day Baptists have participated in this meeting.

The other purpose of the meeting was a study of the administrative procedure set forth in the last August session of the Co-ordinating Council. No effort was made to answer certain questions that might lead to a more efficient use of manpower in the long evening between Plainfield and Shiloh. The member president had asked standing committee questions. One committee had spent a long evening in the same motel conference room. The corresponding secretary presented a seven-page preliminary analysis of how the board seems to be living up to its constitution and recently revised by-laws. This, together with the report of a later-appointed subcommittee and a resume of the evening's discussion is expected to go into the Council's further study of denominational efficiency which will be reported at General Conference in Minnesota next August.
### Statement of the Treasurer Through April, 1962

<table>
<thead>
<tr>
<th>Place</th>
<th>Treasurer’s Apr.</th>
<th>Budget Receipts</th>
<th>Boards’ Apr.</th>
<th>Boards’ 7 Mos.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams Center</td>
<td>$88.23</td>
<td>352.40</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Albion</td>
<td></td>
<td>190.06</td>
<td>50.00</td>
<td></td>
</tr>
<tr>
<td>Alfred 1st</td>
<td>3,711.43</td>
<td>186.50</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alfred 2nd</td>
<td>146.26</td>
<td>1,228.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Associations and Groups</td>
<td>203.38</td>
<td>408.05</td>
<td>666.95</td>
<td></td>
</tr>
<tr>
<td>Battle Creek</td>
<td>3,184.28</td>
<td>95.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bay Area Fellow</td>
<td></td>
<td>340.39</td>
<td>15.80</td>
<td></td>
</tr>
<tr>
<td>Berlin</td>
<td>80.31</td>
<td>10.46</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boulder</td>
<td>133.45</td>
<td>511.51</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brookfield 1st</td>
<td>57.00</td>
<td>427.93</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brookfield 2nd</td>
<td>16.00</td>
<td>131.50</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buffalo Fellow</td>
<td>50.00</td>
<td>222.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chicago</td>
<td>81.50</td>
<td>554.50</td>
<td>325.00</td>
<td></td>
</tr>
<tr>
<td>Daytona Beach</td>
<td>94.18</td>
<td>777.28</td>
<td>29.24</td>
<td></td>
</tr>
<tr>
<td>Denver</td>
<td></td>
<td>709.05</td>
<td></td>
<td></td>
</tr>
<tr>
<td>DeRuyter</td>
<td></td>
<td>200.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dodge Center</td>
<td></td>
<td>383.05</td>
<td>100.00</td>
<td></td>
</tr>
<tr>
<td>Farina</td>
<td>31.90</td>
<td>338.15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fouke</td>
<td></td>
<td>39.70</td>
<td>55.00</td>
<td></td>
</tr>
<tr>
<td>Hammond</td>
<td></td>
<td>10.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hebron 1st</td>
<td>39.17</td>
<td>235.77</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hopkinson 1st</td>
<td>169.00</td>
<td>1,456.50</td>
<td>175.00</td>
<td></td>
</tr>
<tr>
<td>Hopkinson 2nd</td>
<td></td>
<td>56.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Houston</td>
<td></td>
<td>18.68</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Independence</td>
<td>68.30</td>
<td>827.63</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Individuals</td>
<td>74.00</td>
<td>540.10</td>
<td>549.22</td>
<td></td>
</tr>
<tr>
<td>Irving</td>
<td></td>
<td>1,121.44</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jackson Center</td>
<td></td>
<td>100.00</td>
<td>250.00</td>
<td></td>
</tr>
<tr>
<td>Kansas City</td>
<td></td>
<td>50.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Little Geneva</td>
<td>104.30</td>
<td>512.60</td>
<td>39.00</td>
<td></td>
</tr>
<tr>
<td>Little Rock</td>
<td>16.66</td>
<td>95.94</td>
<td>102.99</td>
<td></td>
</tr>
<tr>
<td>Los Angeles</td>
<td></td>
<td>1,687.10</td>
<td>15.00</td>
<td></td>
</tr>
<tr>
<td>Los Angeles Christian</td>
<td></td>
<td>105.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lost Creek</td>
<td>600.00</td>
<td>950.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Milwaukee 1st</td>
<td>37.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Milwaukee 2nd</td>
<td></td>
<td>150.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Milwaukee 3rd</td>
<td></td>
<td>458.21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Milwaukee 4th</td>
<td></td>
<td>6.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Milton Junction</td>
<td>347.05</td>
<td>1,214.35</td>
<td>40.00</td>
<td></td>
</tr>
<tr>
<td>Missionary Society</td>
<td></td>
<td></td>
<td>740.70</td>
<td></td>
</tr>
<tr>
<td>New Auburn</td>
<td></td>
<td>100.00</td>
<td>366.39</td>
<td></td>
</tr>
<tr>
<td>North Loop</td>
<td></td>
<td></td>
<td>458.21</td>
<td></td>
</tr>
<tr>
<td>Nortonville</td>
<td>40.00</td>
<td>1,073.00</td>
<td>75.00</td>
<td></td>
</tr>
<tr>
<td>Old Stone Fort</td>
<td></td>
<td></td>
<td>75.00</td>
<td></td>
</tr>
<tr>
<td>Oak Rock</td>
<td></td>
<td>135.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pawcatuck</td>
<td>602.35</td>
<td>3,585.35</td>
<td>853.48</td>
<td></td>
</tr>
<tr>
<td>Plainfield</td>
<td>799.65</td>
<td>3,071.03</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Putnam Co</td>
<td>5.00</td>
<td>20.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Richburg</td>
<td></td>
<td>95.00</td>
<td>592.00</td>
<td></td>
</tr>
<tr>
<td>Ritchie</td>
<td></td>
<td>175.00</td>
<td>83.33</td>
<td></td>
</tr>
<tr>
<td>Riverside</td>
<td></td>
<td>1,853.70</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Roanoke</td>
<td></td>
<td>105.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rockville</td>
<td>72.36</td>
<td>314.41</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salem</td>
<td>238.11</td>
<td>1,153.11</td>
<td>10.00</td>
<td></td>
</tr>
<tr>
<td>Salemville</td>
<td>82.35</td>
<td>228.25</td>
<td>6.00</td>
<td></td>
</tr>
<tr>
<td>Schenectady</td>
<td></td>
<td>12.00</td>
<td>100.00</td>
<td>500.00</td>
</tr>
<tr>
<td>Shelb</td>
<td></td>
<td></td>
<td>3,605.26</td>
<td>280.00</td>
</tr>
<tr>
<td>Texarkana</td>
<td></td>
<td>42.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Verene</td>
<td>147.50</td>
<td>1,215.82</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Walworth</td>
<td>65.00</td>
<td>429.00</td>
<td>60.00</td>
<td></td>
</tr>
<tr>
<td>Washington</td>
<td>75.00</td>
<td>376.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Washington People’s</td>
<td></td>
<td>10.00</td>
<td>52.00</td>
<td></td>
</tr>
<tr>
<td>Waterford</td>
<td>120.65</td>
<td>732.75</td>
<td></td>
<td></td>
</tr>
<tr>
<td>White Cloud</td>
<td></td>
<td>342.17</td>
<td>50.00</td>
<td></td>
</tr>
<tr>
<td>Yonah Mountain</td>
<td></td>
<td>26.00</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Totals**: $5,379.28 $511,152.17 $5,688.78

### APRIL DISBURSEMENTS

- Board of Christian Education: $629.73
- General Conference: $1,982.31
- Historical Society: 216.27
- Ministerial Retirement: 432.06
- Missionary Society: 3,111.22
- Tract Society: 365.30
- Trustees of General Conference: 44.33
- Women’s Society: 158.15

**Total** $7,339.55**

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

### SUMMARY

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

---

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

Place: Mission Farms at Medicine Lake, Minn.

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