

DENOMINATIONAL BUDGET

Statement of the Treasurer, November 30, 1955

	Receipts	
	November	2 Months
Balance, November 1	\$ 77.85	
Albion		\$ 17.92
Alfred, First	201.45	484.82
Alfred, Second		102.90
Associations and groups		35.90
Berlin	23.00	38.50
Boulder	33.88	33.88
Brookfield, First	35.00	35.00
Brookfield, Second	44.20	44.20
Buffalo Fellowship		20.00
Chicago	140.00	290.00
Daytona Beach	38.60	79.10
Denver	81.14	81.14
De Ruyter	17.50	390.50
Dodge Center		76.14
Edinburg	14.00	14.00
Farina	15.00	30.00
Fouke	17.00	17.00
Friendship	15.00	35.00
Hopkinton, First	120.65	165.65
Hopkinton, Second		20.00
Independence	33.00	76.00
Indianapolis	15.00	50.00
Individuals		2,137.79
Irvington		200.00
Kansas City Fellowship	20.00	40.00
Los Angeles	25.00	50.00
Marlboro		280.80
Middle Island	17.00	33.00
Milton	300.70	606.11
Milton Junction	97.98	207.90
New Auburn		26.75
Nortonville	27.00	68.50
Pawcatuck	325.00	650.00
Piscataway		20.50
Plainfield	310.50	499.89
Richburg	38.00	38.00
Ritchie	25.00	25.00
Roanoke		10.00
Salem	5.00	5.00
Schenectady	20.00	45.00
Shiloh		535.00
Stonefort		17.35
Texarkana Fellowship		12.81
Verona	167.00	266.00
Walworth		20.00
Waterford	34.11	68.95
White Cloud	92.58	92.58
Specials	273.58	273.58
	\$2,700.72	\$8,368.16

and problems of the work in that country. Secretary Harris, of the Missionary Board, and Loren Osborn, chairman of the Committee on African Interests of the board, were present. Their impressions will be given through the Missions Department.

Electric candles in the church windows, floodlights on the spire, and the chimes sounding out over the community make an appreciated contribution to the Christmas season in Ashaway. — Contributed.

Disbursements — Budget and Specials

Missionary Society	\$ 971.99
Tract Society	154.08
Board of Christian Education	322.64
School of Theology	243.64
Women's Board	93.60
Historical Society	41.28
Ministerial Retirement	478.43
S. D. B. Building	30.24
General Conference	329.52
World Fellowship and Service	8.16
Oneida Valley National Bank, service charge	.30
Balance, November 30	26.84
	<hr/>
	\$2,700.72

Olin C. Davis, Treasurer.
Verona, N. Y.

Receipts for November, 1955, fall \$740.29 short of the receipts in November, 1954. For two months our total receipts are slightly higher than in 1954. The percentage of the budget raised is between 8% and 9% or very close to 1954. If we are currently raising our budget in full we should have raised 16.66%.

Earl Cruzan, member of Commission.

OUR SERVICEMEN

Sp-3 Re R. Baker
Hq and Hq Co 8353d AU, Fort Greely
APO 733, Seattle, Washington

Obituaries

Lawton. — Giles F., son of Frank and Dora Potter Lawton, was born Jan. 17, 1888, at Albion, Wis., and died Nov. 20, 1955.

He was married in 1908 to Alice Stillman, and they came to Battle Creek about 1911. His wife preceded him in death in 1942. He was a member of the Battle Creek Seventh Day Baptist Church.

He is survived by a sister, Mrs. Helen Simpson, and a brother, Stephen Lawton, both of Battle Creek; a niece, Mrs. Denzil (Elaine) Stonestreet, Charleston, W. Va.; and a nephew, Rev. Leon R. Lawton, Los Angeles, Calif.

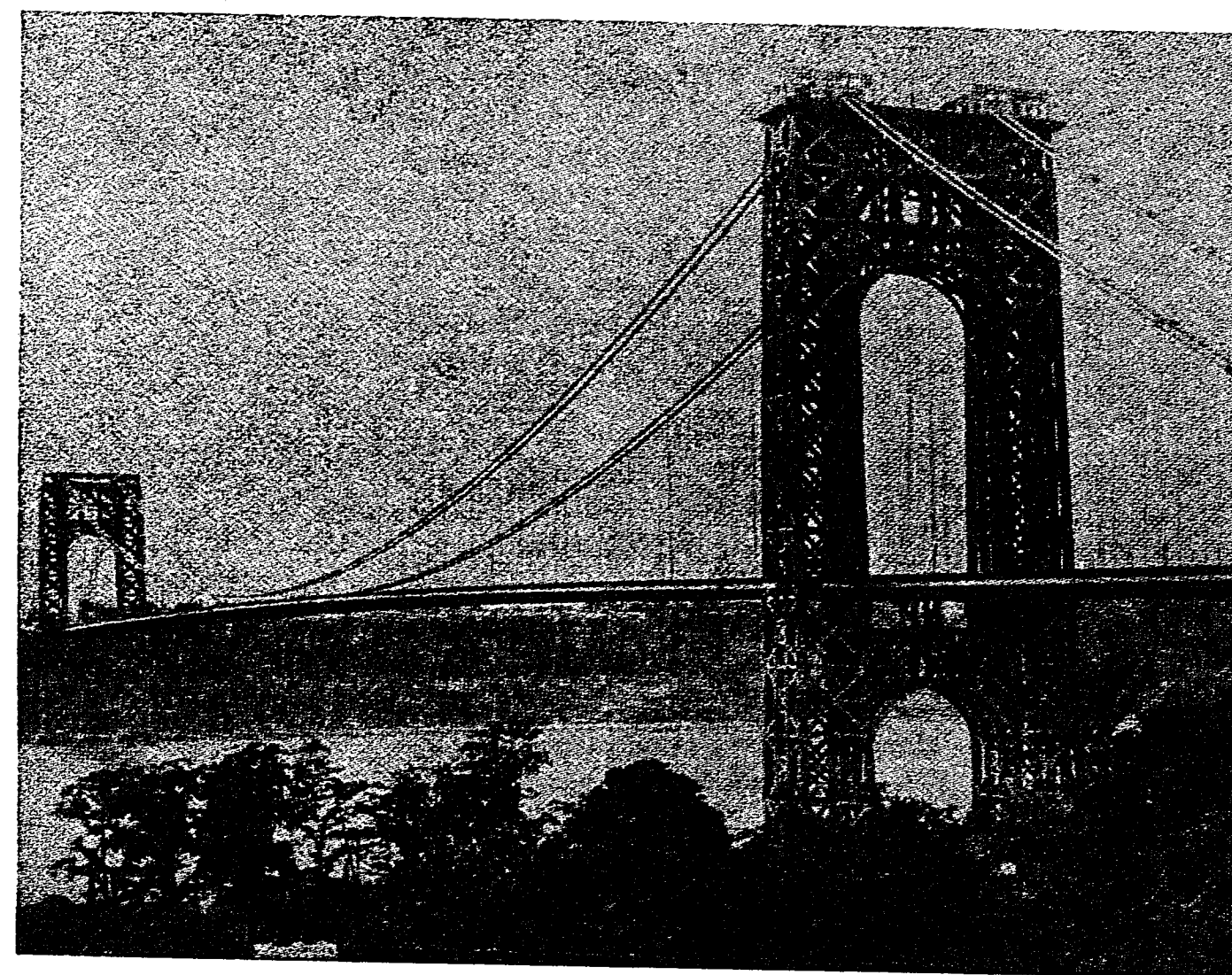
Farewell service were conducted by his pastor, Rev. Leland E. Davis, from Farley Funeral Home. Interment was in the Evergreen Cemetery, Edgerton, Wis., where graveside services were conducted by Pastor Doyle Zwiebel.

L. E. D.

FOR SALE — For the children's Christmas, a paper-bound, "Some Yarns," containing fifteen original stories, with pen-and-ink sketches by the author, R. Marion Carpenter, \$1.50 each. Another similar book, "The G. G. G. Stories" by R. M. C., \$1.00. Send all orders to R. Marion Carpenter, Box 583, Alfred, N. Y.

DECEMBER 26, 1955

The Sabbath Recorder



BRIDGES AND THE NEW YEAR

The faith required to venture out upon one of the highest and longest spans in the world, like the George Washington Bridge pictured above, has become commonplace. We feel secure in our little man-made cars because we do not stop — may not stop — to look over the edge. The real security is in the carefully engineered, rock-grounded cables. The faith required to venture into the new year is also taken for granted. Standing at the edge of another time span we are assured that God holds both ends and that Christ walks with us. This is not commonplace. Let us look up in Christian faith.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. George Parrish
..... Mrs. Lester Nelson
CHRISTIAN EDUCATION Neal D. Mills, M.A., B.D.
CHILDREN'S PAGE (Mrs.) Mizpah S. Greene

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IN THIS ISSUE

Editorials: Children's Page Editor	370
TV and Religion	371
Week of Prayer	372
Features: The Local Church and the World Council	373
Statement of Belief of Delmer Van Horn...	374
Jesus and the Commandments.—	
The Dark Glass of Science	375
A Beautiful Bible Illustration	376
Tract Board Looks Ahead	377
Opinions vs. Convictions	378
Is Smoking Christian?	380
The Living Word	381
God's Will For Us	382
Editor Reports Work.—	
A Recorder Story	383
Planning for Intermediate Quarterlies.—	
Filmstrips Available	Back Cover
News from the Churches	Back Cover

"All Seventh Day Baptist homes should have **The Sabbath Recorder**. If you are not now a subscriber, write to the subscription department and have your name placed on their mailing list. Keep well informed about the activities of your denomination by reading its publication."

CHILDREN'S PAGE EDITOR

An Appreciation

Editors may come and editors may go but the Children's Page goes on. It was the issue of April 25, 1927, that first carried the name of Mrs. Walter L. Greene at the head of the Children's Page. Dr. Theodore L. Gardiner was then editor of the Sabbath Recorder. His picture still hangs over the office desk as an inspiration to the editors that have followed: Dr. Herbert C. Van Horn, Mrs. Franklin A. Langworthy, K. Duane Hurley, Dr. Hurley S. Warren, Mrs. H. C. Van Horn, and the present editor.

During all those 28 years Mrs. Greene has most faithfully carried on the children's letter exchange and has provided stories of her own to keep the children interested. Some of the children who first wrote, now have children of their own who are almost grown up. There might even be a young grandmother among them. Anyway, it is interesting to look back and see how it all started.

Rev. Erlo E. Sutton was at that time Director of Religious Education of the Sabbath School Board. That was long before that board combined with the Young People's Board and The Seventh Day Baptist Education Society to form the present Board of Christian Education. Mr. Sutton introduced Mrs. Walter L. Greene to the children of the denomination in "A Letter to Seventh Day Baptist Children" in the April 25, 1927, issue, part of which follows:

"For a long time Miss Ruth Marion Carpenter has been the contributing editor for your page in the Recorder, but as her health is not good she feels she can no longer do the work. During the past months, as I have been visiting the churches, I have kept my eyes and ears open to see if I could find a real friend of children, someone who could tell the best children's stories ever. Recently I spent several days in Andover, N. Y., helping Pastor Walter Greene in some meetings. Each afternoon we had a meeting for the children of the village. Mr. Greene had charge of the worship period, Mrs. Greene of the story period, and I of the lesson, or church-membership period. As I listened to the beautiful stories Mrs. Greene told the children, the most of

DECEMBER 26, 1955

371

them Bible stories, I thought to myself, 'Here is just the one to take charge of the Children's Page in the Recorder.' So after we had talked the matter over she consented to do the work for us, beginning at once.

"Mrs. Greene, like most ministers' wives, is very busy, and it will be hard for her to find time to write all the stories needed to fill the space in the Recorder, so we are asking Seventh Day Baptist boys and girls to help her by writing short stories and sending them to her to be printed in the Children's Page."

It naturally took a little time for the bright children whom he mentioned to get started writing. Other material filled the pages for a few weeks. In the May 9 issue Mrs. Greene, in her first article renewed the appeal for letters (which she has had to do from time to time during the years). Here is part of what she wrote:

"Some days ago you read on this page a letter from Rev. Erlo E. Sutton, telling you that he had located a new editor for you, in the person of Mrs. Walter L. Greene, she being 'yours truly.' He has tried to show you that this is your very own page and has urged you to help fill it yourselves. I wish to add my request to his and to say, 'Please, please, please.'

"Perhaps you have some cunning pets that you can write about, or a little story or poem of your own composition. Maybe you would like to write a letter to me or to the other children. You may have some extra funny jokes and want to give us a chance to have a good laugh with you, or you may know some interesting incident you can share with us. Talk with your parents about it and then let us hear from you. Come on, boys and girls! Who is going to be the first?"

The first letter to appear was by Rachel Crouch (ten years old) of Nortonville, Kan., in the June 6 Recorder. The practice was started. Mrs. Greene, as well as the Sabbath Recorder editors, has received many letters of appreciation during this more than a quarter of a century. Sabbath afternoons have been made bright in many homes as the family gathered around mother or older sisters for the reading of the stories and letters.

Now Mrs. Mizpah Greene is retiring.

We shall miss her in our pages, but perhaps from time to time she may yet send something in. We wish her well in her retirement years and we thank her for all she has done.

Readers are reminded to read page 55 of the 1955 Year Book for an indication of what may be worked out for Recorder service to the Junior High group.

TV AND RELIGION

Television is a potential threat to religion according to a \$6 book published on November 30. The book represents an extensive study made by Yale Divinity School and the National Council of Churches. The findings of this book are based on a 5% sampling of opinion of the entire population of New Haven, Conn. The study is described as "the largest, most authoritative, available body of research information on the subject of religious broadcasting" in the preface of the book written by Oscar Katz, research director of CBS Television.

Some of the specific findings are startling and hard to believe. It is quite possible that the figures could be successfully challenged in other localities or by reference to letters received by religious broadcasters. For example, only one person, among the 3,559 families interviewed, said he was brought into a church through the direct influence of a television or radio program. Another statement follows: "Audiences for Protestant programs are found largely among persons of late middle age or older."

Are we required to accept those two findings as correct for the whole country? We hope not. We would like to see a flood of letters pouring in to prove that these two findings are false. If they have to be accepted as true, the obvious conclusion might be drawn that no Protestant programs on radio or TV ought to be launched unless they are on free time or on a self-sustaining basis. One would have to say that if evangelistic results are as small as this survey shows, no program deserves to be supported as an evangelistic enterprise no matter how evangelistic its message. Those are hard words; we expect them to be challenged.

Did those who analyzed the questionnaires draw a distinction between accepting Christ as personal Saviour and being brought into the church? We are not sure, but only one person out of 3,559 families is a staggering figure. New Haven is close enough to New York City so that every religious program from this greatest broadcasting center could be readily heard there. Why have there not been more radio and TV conversions? If the home audiences are past middle age, that is part of the answer. Is it possible also that a high percentage of the religious programs are not evangelistic even in the broader sense of bringing people into the church?

Some of the results of the New Haven survey have been known by religious leaders for quite some time. During that time the National Council of Churches has been trying to capture a youth audience with a new TV program. Other religious programs have been reaching for the youth of the nation. We can hope that the findings of the survey were out of date before they were published in book form.

On the refreshing side are a few other statements in the report. For instance, the interviewers found that three out of five households watch or listen to some religious program with regularity. Perhaps this indicates that these media of communication are performing a valuable pastoral function even if they are not producing converts. It is interesting to note that "Family groups find programs based directly on the Bible the most interesting and useful of all religious programs."

It was found in New Haven that leading Catholic programs have a much larger audience than leading Protestant programs. How much significance can be attached to this is open to question. It may be somewhat related to the fact that Catholic services on military posts are usually much better attended than Protestant services even when Protestants are in the majority and all worship together. New Haven quite possibly has a higher percentage of Catholics than a military

post or an average community. Whatever the explanation, it gives cause for concern.

The reasonable conclusion of the matter would seem to be that at present, with religious TV programs holding sixth place in popularity but occupying only one per cent of total telecast time, the impact of the secular is something to be viewed almost with alarm. It may also be said that religious error is getting into the homes more effectively than religious truth. The course of action? More and better Protestant programs, taking advantage of the popularity of Bible-centered programs. Difficult as it may be to achieve after so many years of the breaking down of respect for inspiration, it may be that broadcasters and telecasters need to make a more effective attempt to provide their audiences with the concept that the Bible is a better authority than the Catholic Church.

Another course of action more open to most of us is to patronize the Protestant programs more consistently, guiding more carefully the younger members of our families in their selection.

WEEK OF PRAYER January 1 - 8

Attention was called to the Universal Week of Prayer in an article on the Missions Page of the December 5 issue. Secretary Harris and our Missionary Society have consistently promoted denominational observance of this special interdenominational emphasis on prayer for many years. The time is now upon us, and we hope the early planning which was urged is now ready to bear fruit in rich blessing for all who participate.

In previous pastorates we have seen effective co-operative efforts to arrange interchurch meetings throughout the first week of January for churches of different denominations located close together. There would seem to be no better demonstration of Christian unity than that which is found in praying together and emphasizing the power of or the need for prayer in the life of the church.

Where such meetings are not possible, and probably in most cases there is not

sufficient solidarity to make the attempt successful, there is still the rich blessing from extra cottage prayer meetings under lay leadership. The weekly prayer services held regularly in most of our churches are a wonderful help to many, but sometimes more is to be gained by arranging as many services as possible during the first week of the year. Testimonies to this effect could be multiplied.

Let us end the old year with praise to God for His goodness, with final gifts for His cause if we have been negligent in supplying substance to our expressions of devotion. Let us hail the new year with gladsome hearts, trustful souls, and minds filled with high resolve. Another year of our Lord (Anno Domini) is before us with gates ajar. Narrow and limited is our vision of the immediate future. We know not what the morrow may bring forth, whether life or death, earthly joy or deep-felt sorrow. But our times are in His hands; the eternal outcome can be sure. Every moment also can be lived as unto Him in the spirit of prayer. So may it be.

Bible Society Enlarges Budget

Approval of a budget for 1956 of \$3,858,000 by the American Bible Society's Advisory Council and the Society's Board of Managers has been announced by the Bible Society. The Council is composed of 55 denominations and 17 women's church organizations.

The new budget represents the largest peace-time financial program ever adopted by the Society, whose sole functions are the translation, publication, and distribution of the Bible without note or comment, and encouragement of reading of the Scriptures.

The Council cited emergency needs and an expanded program as reasons for the increase in budget. Church denominations subscribed \$900,000 this year and agreed to try to reach \$1,400,000 by 1958, to meet the heavier demands for Scriptures.

Figures released for last year indicate that more than nine million volumes of Scriptures were distributed throughout the United States.

MEMORY TEXT

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 18: 13.

The Local Church and The World Council

By Dr. Samuel McCrea Cavert

The primary significance of the World Council is that for every congregation it enlarges the meaning of membership in the Christian Church. It does this in three different respects.

1. The World Council relates the local congregation to the world-wide Church. The Council stands as a visible witness to the fact that the Church has a more than national character. . . .

2. The World Council of Churches relates the local church to the other historic branches of Christianity. Through it we are brought into an active fellowship with Christians of many diverse traditions and backgrounds. . . .

3. The World Council relates the local church to a united effort to bring Christian influence to bear on the contemporary problems of society. Especially through its Study program it is constantly emphasizing the fact that the Church has a responsibility for making Christ Lord of every aspect of human life. George MacLeod of Iona has even said that the whole development of the ecumenical movement in our time might be described as an effort to discover what it means, in practice, to affirm the Lordship of Christ. This Lordship, as the Study program of the World Council makes clear, has to do not only with the personal attitudes of the individual Christian but with the whole complex of social relationships in the world which God has created. The studies of the significance of the Gospel for our social, economic, interracial, and international life are concrete ways in which each local church can have a conscious part in a determined effort to find out what the Lordship of Christ means for the life of today.

STATEMENT OF BELIEF OF DELMER VAN HORN

Given on the day of his ordination to the Gospel ministry at Little Genesee, N. Y., Nov. 19, 1955

Believing in growth as a part of God's plan for man, these statements of belief are humbly set forth, well knowing that they are not static but may be changed as God reveals more of Himself to me.

For one hundred and sixty years after the organization of the first Seventh Day Baptist church in America our denomination set forth no statement of beliefs. Our forefathers guarded their freedom of conscience so carefully that they would not lay down a statement of beliefs for anyone. If a man was penitent for his sins, accepted Christ as his Saviour and guide, was immersed in water, kept the Sabbath of Christ, and took the Bible as his rule of faith, nothing more was asked of him. As new churches were formed it became quite clear that there should be a statement of the beliefs of Seventh Day Baptist churches. These were set forth not to be a yoke of bondage "but that they might show to the world the excellency of the Gospel as taught by Seventh Day Baptists and to be a guide to those desiring to found churches."

God

I believe in one God, who is without beginning or ending, who is infinite in wisdom, power, justice, and goodness; the creator and governor of all things. I believe that God has been and is being revealed to man as rapidly and completely as man's abilities and experiences will permit. . . .

To one who has studied the teachings of Hosea and Isaiah, the conception of God in the parables and sayings of Jesus is not wholly new. The mercy of God, His willingness to forgive the penitent, His eagerness to reclaim the lost, His care for the individual are set forth with incomparable beauty; while the judgment of God upon the proud and the self-righteous is declared with a sad severity that shows that the message of Amos has not been forgotten.

That God is personal means that He claims our loyal devotion as no sub-personal being could do, and that under

the right conditions we can commune with Him "as a man speaks with his friend."

That God is directly accessible means that, through the medium of His works, His words, and our own thoughts and experiences, we are able to come into touch with Him in such a way as to lay our needs before Him, and receive His guidance and help.

That God is a loving Father means that He actively seeks out His erring creatures to deter them from their foolish ways and heal them and draw them to Him.

I believe that faith gives access to truth which is available by no other means, and that God has revealed Himself to us through these prophets and Jesus. In my thinking it follows that God, through our faith in Him, is still revealing Himself to each one who seeks Him.

Christ

I believe that Christ possessed both a divine and a human nature, and was therefore both the Son of God and the Son of man. God in His infinite wisdom knew that we needed some one that we could see, touch, hear, and some one who had temptations as we, yet, by being in touch with our sin, could reveal to us a better understanding of God.

Jesus the eternal, self-revealing, self-imparting activity of God was made flesh and dwelt among us, and so the gulf between God and man was bridged.

The Holy Spirit

Our Seventh Day Baptist statement of beliefs reads: "We believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service." It seems to me that rather than to speak of the persons in the Trinity it would be better to speak of the manifestations of one and the same God. "The name applied to Jesus in the first chapter of the Gospel of Matthew — Emmanuel, God with us — expresses perfectly the most characteristic note in the New Testament idea of God. In the 'man Christ Jesus,' it is said, the divine mercy and judgment have drawn near; though the Christ has been withdrawn again from our sight, the presence

of God is still with us in that mysterious, guiding, strengthening, unifying power known as the Holy Spirit."

The Bible

I believe that the Scriptures of the Old and New Testament were inspired by the Holy Spirit and are a record of God's will for man. Their truths are a perfect rule of faith and practice. I believe that the Bible truths give direction; that by obeying these truths in life's simplicities, daily, we can determine the right direction of action in life's complexities.

The New Testament Scriptures contain a record of the Gospel as far as we have it from Christ Himself.

(To be continued)

Jesus and the Commandments — The Church and the Commandments

Lillian Tompkins

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22: 37-40).

Can the Church that obeys the fourth commandment of God afford to become lax on the second great commandment?

The parable of the last judgment is found in Matt. 25, verses 14 through 46. Can the Church obey the second great commandment and disobey the fourth commandment of God?

We must obey, follow, engrave the teachings and deeds of our Lord Jesus Christ upon our hearts, upon our souls, and upon our minds. The way of Jesus is the way to God our Father — the way of the Ten Commandments.

And then shall the King answer and say unto you, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

Our blessed Lord died that we might live. Through His grace salvation is assured. The important things that remain are: **love, faith, works.** Jesus loves me, a sinner! What can, what will I do for Him?

THE DARK GLASS OF SCIENCE

Another in a series of brief articles
by a young scientist.

In radioactive elements, the nucleus appears to emit electrons. Unfortunately, when the electrons are emitted the way in which it is done breaks the important laws of "conservation of energy" and "momentum."

Scientists would very greatly prefer that these laws could not be broken. The great physicist, Enrico Fermi, therefore advanced the theory that there is an undiscovered particle within the nucleus, and this imaginary particle has been named the "neutrino," and if it exists the laws will be kept.

A great many very bright men have spent a great deal of time looking for the neutrino. To date they have neither proved it is there, or proved it is not there.

Now this little fellow, the neutrino, is not only elusive; he is rather unbelievable. He must have no electrical charge and no weight; he must, however, have momentum and energy. If someone finds him, everything will be lovely. If, on the other hand, someone proves that the neutrino (or a reasonable substitute) absolutely does not and cannot exist, then either the laws of "conservation of energy" and "momentum" are wrong, or the atomic theory is wrong.

Since the whole of the science of physics is based on the laws in question, then if they are wrong, all of physics is wrong. No one wants the whole structure of modern physics to tumble down ("need revision," the scientists would say).

No one wants the atomic theory to be wrong, either. Even though it is infuriating to have it refuse to obey the law, it is a very pretty structure itself and has become indispensable.

Everyone, therefore, is extremely anxious that there should be such a thing as a neutrino. Is it likely to be found? That is now considered rather doubtful, and it seems likely that no one will ever prove or disprove the neutrino, so scientists must probably just take it on faith.

If you think faith (in God and the Bible) has nothing to do with science, remember the neutrino.

A BEAUTIFUL BIBLE ILLUSTRATION

By Rev. E. S. Ballenger

[The following article appeared in the July-August issue of *Gathering Call* (Vol. 45, No. 4) founded and edited by Elder Ballenger (now deceased). Because relatively few of our readers have had the privilege of knowing him personally or of listening to his gripping sermons we submit this as a fair sample of his usual manner of speaking. His messages were always well filled with such illustrations. May this one prove a blessing to our subscribers.]

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no strange god with him" (Deut. 32: 11, 12).

The eagle builds its nest in a very safe place, either in the top of a high tree or on an inaccessible place on a rock. When its young are old enough to begin to fly, the young birds are so timid that they hesitate to take a leap from their lofty nest; therefore, the mother bird, in order to teach them to use their wings, actually tears up the nest, and crowds them off the precipice. Then the parent flies close to the young bird, and if it begins to get weary, she flies underneath it, and lets the young one light on her back, returning it safely to the rock. God uses this as an example of the way He takes care of His children. The mother bird no doubt seems to be very cruel to the young birds in actually forcing them off the high rock; but it is not an act of revenge or punishment, but an act of love; she does it for their good.

Many times we wonder at the experiences through which we pass, and we are unable to understand, at the time, God's purpose in His strange dealings with us; but in every case, His conduct towards us is of the same nature as the conduct of the mother eagle with her young; it is for their good; it is for our good.

Many a Christian can look back on his life, and see where he passed through most grievous trials, unable to see the hand of God; but in the later years, he recognizes that it was a token of God's love.

Let us remember that "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it

yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12: 11).

While we are writing about the eagle, we will add to this illustration a beautiful story that is related by Lewis Albert Banks in his book "The Unexpected Christ."

In a western town, not long ago, a crowd had gathered before a large glass window fronting on the street. They were attracted by a magnificent white-headed eagle which was held prisoner inside the window. There was a chain from its right foot to a huge piece of iron, some water in a pan, an untouched piece of fish, a few sods, and a large card with the words, "For Sale." The big bird's wings drooped to its feet on either side; its eyes were glazed and dim; it opened and shut them now and then, but never once turned them to the jostling, noisy crowd that stood just outside the glass. There were no marks of violence to be seen, but the dull pathetic eyes, the drooping wings, the soiled white about the head, and the ruffled feathers over the body showed that the captive had been in chains much longer than it had been in the window. Suddenly a young mountaineer who had just come to town pushed his way to the front and for a long time looked silently at the great helpless bird. He was sure he had seen it before. It had been captured, he learned from what some of the crowd said, in the country from which he had come. That settled it; it was the same bird. He had seen it on the mountain where he sometimes had hunted for stray sheep. He knew the big pine in the top of which it had its nest. He had noted it soar majestically about him as he worked in the valley, and he had seen it sit motionless for hours on the top of some tall, distant crag. The mountaineer elbowed his way along the window to the door of the store and went in.

"What d'ya want for that bird?" he said. "I'd like to buy him."

"Two dollars," was the reply.

"Very well; I'll take him."

He paid over the money, and the bird was handed out to him. The crowd at the window watched eagerly as the mountaineer came out with the big eagle under

his arm, and went straight across the street to where a ladder leaned against a billboard that was some ten or twelve feet high. At the foot of the ladder he stopped and took the chain from the bird's leg; then he went slowly up and placed his old friend on top of the billboard and came down.

The great bird seemed for a time to have forgotten how to be free. It sat stupidly as it had in the window. But gradually it came to itself. It lifted first one drooping wing and tucked it closely to its side, then the other. It raised itself slowly to its full height, and stretched out its great head toward the sky. The dullness went out of the eyes, and a fierce new light flashed in. Then, nervously stretching out its huge pinions on either side, and taking a step forward, it rose with a hoarse scream and swept out toward the sun.

A burst of applause from the crowd met the mountaineer as he recrossed the street. He simply said: "I had seen him on the mountain, and I couldn't bear to see him there."

So a man who has seen humanity glorified in Jesus Christ, who has seen it on the mountaintop in the noble life of Jesus, and has come into fellowship with that life, can never again see humanity in chains, held down by wicked habits, degraded by impure and vulgar living, without a deep longing to give back again its wings, and its freedom, and the mountain air of holiness to which it belongs. About such service there is a joy infinitely more precious than can come from any lowly source. It is the joy of the life of Christ.

Uction

Earnestness is good and impressive; genius is gifted and great. Thought kindles and inspires, but it takes a diviner endowment, a more powerful energy than earnestness or genius or thought to break the chains of sin, to win estranged and depraved hearts to God, to repair the breaches and restore the Church to her old ways of purity and power. Nothing but this holy unction can do this. — E. M. Bounds.

TRACT BOARD LOOKS AHEAD

The December quarterly meeting of the Board of Trustees of the American Sabbath Tract Society was unusually well attended on Sunday, the 18th, when 25 of the 30 members were on hand in the Board Room of the Seventh Day Baptist Building to consider the business of the Society. It was gratifying to the officers to observe that all of the ten members from the southern part of New Jersey made the trip to Plainfield. Secretary Everett T. Harris of Westerly, R. I., was also able to attend this time and was called upon by President Franklin A. Langworthy for the opening prayer.

The board is well organized and most of the business discussed and voted upon grew out of the reports of the active committees. Prior to reports, however, tribute was paid by the president to Executive Secretary A. Burdet Crofoot, who never missed a meeting of the board and who was faithful to the other exacting demands of his position. Later, upon motion from the floor, Courtland V. Davis was asked to write a memorial to be spread upon the minutes and to be sent to Mr. Crofoot's family.

Mention has been made elsewhere to some of the items in Secretary Maltby's report to the board, and the major portion of his editor's report was ordered printed on these pages.

Financial reports, when dealing with such large sums of money as are involved in the endowment funds of the Society and the large commercial and denominational work of the publishing house, are always of strong interest. It was gratifying to note that the balance in the General Fund at the end of the quarter was fully as large as at the beginning and about \$1,000 higher than it was running a year or two ago. This was partly due to not spending during the quarter the full percentage allowed for publication and distribution of literature. The publishing house over a period of six months showed a better than average net profit, with strong probability that business would continue good in the months just ahead.

The Publications Committee told of what tracts had been published during the

OPINIONS vs. CONVICTIONS

By Frank R. Kellogg

Pastor of the old Piscataway Church
at New Market, N. J.

(Continued from last week)

The fundamental theme of Christianity is: "Thou art the Christ, the son of the living God." That was Peter's answer to the question of Jesus.

In Christ's day, as well as our own, men had a high opinion of Jesus Christ. They ranked Him among the greatest of the prophets. Some said He was John the Baptist: others claimed He was Jeremiah, still others, Elijah. Nicodemus admitted that He came from God because of His mighty works. A week before His death, the people proclaimed Him the son of David and hailed Him as the King of Israel. People paid Him high compliments. So having a high opinion of Jesus is not something new.

Some of the Jews of today pay Jesus great tribute but not as great as the Jews of His own day paid Him. But it is not compliments that are needed — it is conviction that He is the Christ, the risen Lord.

What are some of the opinions of men today concerning Jesus? Goethe said of Him: "He is the divine man, the Saint, the type and model of all men." Strauss calls Him the highest object we can possibly imagine with respect to religion, the Being without whose presence in the mind, perfect piety is impossible. Never will it be possible to rise above Him or for any man to be equal with Him. Yes, Jesus Christ is the great and the beautiful, a thousand times more real than any earthly greatness.

These are all fine opinions, but not one of them carries the deep conviction that Jesus was the eternal Christ, the Son of God, the Saviour of the world. The world calls Him Jesus and pays Him great tribute, saying that His teachings were the finest ever taught. They speak of the noble sacrifice that He made upon the cross and of the love manifested there.

Ah, yes, opinions are good but it is conviction that makes Him "the chiefest among ten thousand," and the One "altogether lovely."

His sacrifice on the cross is more than a great moral influence stimulating the

quarter, of those in process, and the new and reprint tracts under consideration. The stewardship tract and the new Sabbath tracts for children, suggested by the Conference committee, are not yet forthcoming, but action was taken to consider the editing and printing of an instruction manual for juniors.

Under the heading of Distribution of Literature there were several recommendations which were debated and passed. One of these expressed a willingness to go beyond the budget in offering to pay one half the cost of a series of radio broadcasts over a New Orleans station to assist in the formation of a Seventh Day Baptist fellowship around a strong nucleus in that area.

The Audio-Visual Aids Committee reported progress on the catalogue of filmstrips and demonstrated the new projector just purchased for loan and for committee use. The old projector was recently given to the Jamaica, B. W. I., Mission and a series of nine filmstrips was sent to them for an indefinite loan period. The chairman of the committee pointed out that new filmstrips purchased recently nearly doubles the size of the library. More money was spent in this quarter, it was noted, than for a previous 12-month period. All this material is available free of charge to churches throughout the country.

The board took action to increase its contribution to the Ministerial Retirement Fund from 4 to 6 per cent of the editor-secretary's salary to conform with the request made to churches and agencies by the last General Conference.

Attention was also given to laying plans for a continuing Sabbath promotion emphasis in newspapers throughout the country.

"The United States has only 6 per cent of the world's population and less than 7 per cent of its land but produces and consumes well over 33 per cent of the world's goods and services and turns out nearly half of the products of its factories. The purchasing power of 160 million Americans is probably greater than that of all the 600 million people who live in Europe and Russia put together." — N. Y. Times.

world to righteousness. He was wounded for our transgressions and with His stripes we are healed. The faith of the church has seen far more in the cross than the martyrdom of a pure and lovely character. The thing that led men to lay down their lives for Him was the conviction that He was the Saviour of the world.

The conviction of the Apostle John was that we have forgiveness of our sins through His precious blood. The conviction of Peter was that He bore our sins in His body upon the tree.

This conviction was the result of the work of grace in his heart. "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven," said Christ.

The proof of the eternal Christ is the self-revelation of Christ within the soul.

The experience Saint Paul had on the Damascus road cleared his mind of all doubts that he had as to whom Jesus was. Paul not only had a conversion, he also had a conviction. When Jesus Christ reveals Himself to your inner life through conversion then you will know who He is, and you, too, will have a conviction like Paul's that will cause you to say: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

There are two ways to overcome doubt: One way is by reason; the other is by Christian experience. When you have tasted of the reality of God's love, doubts disappear.

Faith in Jesus Christ is far more than an opinion about the Man of Galilee, it is a vital conviction changing your life and setting your aims and your feet in the right direction. When you accept Jesus as the true Christ, then something comes into your life that you have never known before. You will feel it and the world will know it and, just as Peter's conviction led to the conversion of others, so will yours when put to work.

When Peter preached that great sermon on the day of Pentecost it was not his opinion but his vitalized conviction that won the converts: "This Jesus hath God raised up, whereof we all are witnesses."

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The hearts of men were touched, and they repented of their sins and found peace with God.

We are concerned today over the indifference of people regarding religion. We who are members of the church must be more deeply concerned about worldly conditions and more zealous in our effort to bring men to a saving knowledge of Jesus if this world is to be brought under the power of the Almighty God. The saving power of Jesus Christ is abroad in the world as much today as it ever was. What is needed is men of conviction who will not only tell of their love for their Master but also live it in their daily lives. If you and I really believe that men are lost it should inspire us to live our best and pray for those outside the fold.

What the church needs today in order to make people realize their need is men and women with vitalized convictions that will make them winners of souls. Peter's conviction that Jesus was the Christ made the New Testament church a missionary church. The reason we have missionaries who willingly give up a life of ease and luxury, going to regions where there is scarcely any civilization, is because of their conviction of Christ and His love for all mankind. They have a burning passion in their hearts to obey the Great Commission. Such men and women change the life of a church into one of missionary force and power.

"Why do you wish to return to the foreign field?" was asked of a missionary. His reply was, "Because I cannot sleep thinking of those who know Him not." Yes, when God speaks to godly men and women the results are sometimes startling. His voice thrills them and inspires them with a conviction that what He requires of them is just what they should do, a conviction that He will give them the wisdom and power to accomplish the task.

The Bible is full of stories about men who had opinions and convictions but it was those with convictions that lived the purpose that God intended that they should. We love to read those beautiful

stories and to tell them to our children for their inspiration — such as the story of the shepherds who were keeping watch over their flocks by night; how the angel of the Lord came upon them and told them about the Babe that was born in a manger. They were convinced that what the angel told them was true. And because they were we have the beautiful story of the shepherds and how they found the Christ and worshiped Him — not an opinion but a conviction.

Then there were the Wise Men who had a conviction that the star had a real meaning, and as a result they found the child; and thus we have that lovely story of the Wise Men who came to Bethlehem. If they had had only an opinion they would have missed their great blessing. And we would have missed one of the means that gives us a conviction about the Christ child. Evidently Herod thought that there was something to their story, and also an opinion that he was mightier than God Himself. This opinion led to a tragic death.

The story of the woman who timidly touched the hem of His garment shows the vast difference between an opinion and a conviction. If she had only thought that by touching His garment she might be healed, she would never have been healed; she would never have had the courage to do as she did. Rather she had the conviction that touching His garment would heal her — and it did.

Paul in writing to Timothy said: "I know whom I have believed and I am persuaded, that he is able to keep that which I have committed unto him against that day." This was not Paul's opinion; it was a conviction.

Friends, I am convinced that all of you have a conviction about the power of Jesus Christ in your life and have a good conscience in all things, willing to live honestly. Thus may God "Make you perfect in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ." Yes, our conviction is that Jesus is the Christ, the Son of the living God.

None but praying leaders can have praying followers. — E. M. Bounds.

IS SMOKING CHRISTIAN?

Myrtle W. Cushman

In this day and age I imagine that there is scarcely a youth who has not been tempted to take up smoking, mostly because it is the accepted thing to do, or perhaps because they are seduced by the advertisements which picture smoking as something highly desirable. They tell you that it is distinctive; that it gives pleasure; and that it soothes the nerves, making one feel more confident. The latter reason carries much weight because of the ever-increasing tensions of modern living which make most people feel very insecure.

Few people really stop to think why it should soothe their nerves and give them confidence until they have become deeply enslaved in the vicious habit — so deeply enslaved that it takes nearly a superhuman effort to break the habit completely. And because it takes nearly a superhuman effort to break the habit, few have successfully broken it. Try as they may, most of them succumb to the strong craving. They usually go back to smoking with the idea of strictly limiting it to a few cigarettes a day or just smoking two or three times a day, only to soon lapse back into the habit of taking one whenever there is a tense moment — when pressure seems to be mounting.

There are three ways in which to look at smoking: from the medical, psychological, and spiritual points of view. As for the medical view: One can hardly go through one week without reading a number of articles in papers and magazines which repeatedly warn of how smoking gravely endangers the health of the smoker. Science has proved that smoking does cause lung cancer, and we all know that smoking causes much respiratory trouble (such as the common cigarette cough), besides being harmful to the heart and stomach.

Looking at it from a psychological point of view we can see, as I mentioned before, that people feel insecure — even professed Christians. I am led to believe that it shows a lack of stability, inner peace, and maturity. The fact that one has to depend upon anything except God and

Prayer

O my God, cause me to know my sin, and teach me to tarry before Thee and to wait on Thee till Thy Spirit causes something of Thy holiness to rest upon me! O my God, cause me to know my sin, and let this drive me to listen to the promise: "He that abideth in him sinneth not," and to expect the fulfillment from Thee! — Andrew Murray.

our Lord Jesus Christ, indicates emotional immaturity in the Christian, and he is in grave danger, spiritually. So why shouldn't we be, instead, pacifying our souls with prayer to our Heavenly Father — who hears and heals?

To look at smoking from a spiritual viewpoint, need I say, is unavoidable if we are to prove ourselves anything better than hypocrites.

Do we claim to be Christian? Let's prove it! And how will we prove it unless we take the Bible as our rule book and then practice what it teaches? Doesn't it teach us that we must kill all that is fleshly and evil in us; that we must not live as we once did — after the fashion of the world, living in the passions of the flesh, and "following the desires of body and mind" (Eph. 2: 3)? Doesn't it also teach us that we are slaves to whatever overcomes us (2 Peter 2: 19)? We are further told that: "The desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would" (Gal. 5: 17). The Apostle Paul also says that the body is the temple of the Holy Spirit (1 Cor. 3: 16; 2 Cor. 6: 16), and that we are not to destroy it. Should then, a Christian smoke and thus subject His temple to dishonor?

I am sure that if any of you (who desire to be better Christians) have this terrible tobacco-enslavement tied to you like a "filthy garment," you will want to completely rid yourselves of it with the help of God, by placing your trust in His strength. And in turn, He will lift you above it so that, grown-up and mature, you may help others on the road to the Kingdom.

THE LIVING WORD

Luther A. Weigle

One of a series of articles by this noted man.

"Take no thought"

"Take no thought for the morrow" means "Do not be anxious about tomorrow" (Matt. 6: 34). "Take no thought how or what ye shall speak" means "Do not be anxious how you are to speak or what you are to say" (Matt. 10: 19). "Be careful for nothing" means "Have no anxiety about anything" (Phil. 4: 6). "I would have you without carefulness" means "I want you to be free from all anxieties" (1 Cor. 7: 32). When Jesus gently reproved Martha for being "careful about many things," it was for being "anxious" (Luke 10: 40). In all these cases we are dealing with the Greek word for anxiety. The English words "thought," "carefulness," and "careful" were sound enough translations of it in the sixteenth century, but today they mislead the English reader.

This use of "take thought" occurs once in the Old Testament (1 Sam. 9: 5) where the young Saul, failing to find his father's asses, says to his servant, "Come, let us go back, lest my father cease to care about the asses and become anxious about (take thought for) us." As an illustration of this now obsolete use of the word "thought" in the sense of anxiety or trouble, the Oxford English Dictionary cites a sentence from Samuel Purchas' *Pilgrimage* (1613) which informs the reader that "Soto died of thought in Florida."

The word "secure" in 1611 meant without care or anxiety. It described a state of mind which might be over-confident. That meaning of the word is now archaic; when we now use the word "secure," we mean really safe. In Judges 8: 11 the army was not "secure," but "off its guard"; in Judges 18: 7, 10, 27, the people were "unsuspecting." "Devise not evil against thy neighbour, seeing he dwelleth securely by thee" (Prov. 3: 29) means "Do not plan evil against your neighbour who dwells trustingly beside you."

We live shabbily because we pray meanly. — E. M. Bounds.

GOD'S WILL FOR US

By Evangelist Wayne Marona

(Continued from December 12)

We should feel and know that it is absolutely necessary that, in order for His plan to function properly, we must all condition ourselves to cheerfully respond to the directive of the great Captain of our salvation. There is nothing more true than that, as your group and other groups and churches are strengthened by working together in the will of God, the whole of Christendom marches forward. However, coming together is the beginning; keeping together is progress; working together (in the will of God) is success. Beyond the fellowship which we all enjoy, there are always, in the mind of the Christian, plans and actions that will contribute to the growth and stature of the Christian institution which we deeply treasure.

We are very thankful for the freedom that we have in Christ; and yet the only basis for real freedom is the freedom to discipline ourselves. "For God has not given us a timid spirit, but a spirit of power and love and discipline" (2 Tim. 1: 7, Moffatt). Christian strength is born in adversity. More often, churches are born in the same way, and survival is assured only when men will find the time to work together and pray together. Banded together in the Lord, under the name of the Lord Jesus Christ, we obtain that greater strength that comes from fraternity. A Christian is best known for his fine qualities. He moves surely to his goal, is faithful to the known will of God, to his fellow man, and to his individual associates and family. The Christian is so constituted, not only by the internal spiritual transformation but, also, by the oral and outward transformation, that he encourages others to seek the same source in order that a similar change may be wrought in their own hearts.

We are dedicated to the proposition that man is created in the image of God, for fellowship with God, to walk in the will of God, and to bring pleasure to God. As this is manifest in us, it reveals a strength of character, a spirit of charity

and tolerance, a genuine unfeigned fellowship with one another, and a deep concern for the need of mankind in general. God has set the ideals, the goal, the objective, for our lives. And we begin, "Looking unto Him who is the author and finisher of our faith."

We have all had and do have hopes and aspirations that we might reach a new high in numerical strength for our groups and churches. However, we should have no hallucinations, nor should we entertain any idea that this has any value at all if it is done at the expense of and winking at the genuine Biblical requirements. I think that we would all be very happy indeed if we have made progress, if there has been a movement forward, if we can know that our gains have been upon a firm, substantial, spiritual basis. Spirituality is the only satisfactory indication, to me at least, that there is the kind of growth that God appreciates. Tasks, speedily and lovingly accomplished to the glory of God, cause great joy to well up and overflow in the heart of the Christian; and the contagion of His joy gives an outreach that we need — a great deal more contagious joy in our service to God.

I have been made to realize now, more than ever before (and perhaps we all could impress this upon the great body of believers) that each of us plays a very important part in helping to smooth out some of the irritations that are so prevalent in our "religious" day. Sometimes it is easier, I know, to simply be a part of the problem rather than the solution. However, I trust that we shall, more and more, undertake the more meaningful tasks. As we sit down together, or as we deliberate over this communication, the words of Psalm 133 would be particularly appropriate in reminding us "How good and how pleasant it is for brethren to dwell together in unity." There seems to be the need for a constant reminder that there is necessity for expending a little extra effort in order that this blessing of unity may be properly fulfilled and the duties inherent in the life of Christianity be actualized.

(To be continued)

EDITOR REPORTS WORK

Quarterly report to the Tract Board, on Dec. 18, ordered published by the Board.

Your editor has spent the full quarter at his desk with the exception of holidays and the weekend travel. During the month of September Conference material was strongly featured in the Recorder. Some of the messages and actions were also printed in October and November. A steady flow of editorials on a variety of subjects has been maintained, and perhaps a larger number than usual of other articles and news items have come from the editor's pen. The press of duties as corresponding secretary has been felt stronger than usual and has curtailed editorial reading to a considerable extent. Editorial correspondence, some of which required long letters, has also been heavier than in some quarters. We dictated 135 letters as compared to 85 in the summer quarter and 118 in the corresponding quarter a year ago.

Reader response to the Sabbath Recorder continues to be generally favorable judging by the mail received. Some direct criticisms are received and some suggestions for improvement occasionally come in. Subscription solicitation letters sent out to Conference delegates who were not on our mailing list brought healthy reactions and small but gratifying increases in our list of subscribers. It was discovered that about 88 per cent of the registered delegates to the General Conference were subscribers or had access to the Recorder. The records show 39 new subscribers, 19 discontinued, and 8 newly-weds during the quarter. Although we do not apparently face any problem of retrenchment in the light of our continued substantial balance in the General Fund of the Society, it is evident that if we are to conceive of the publication of the Sabbath Recorder as our greatest mission for the denomination we must constantly push for an increase in the number of readers.

One of the problems constantly facing the editor, and all editors who depend on volunteer articles, is the possibility that the articles submitted will not be in sufficient quantity or variety, or of high

enough quality to maintain the standards that will make the magazine acceptable to the readers and potential readers. The editor and his Advisory Committee discuss these matters from time to time. We do feel that the Lord has provided in the past and we are confident for the future. We are not ready to suggest a program of payment for Recorder material.

In this connection we would like to express appreciation of the regular contributions from those responsible for the departments as listed on the masthead. Particularly would we express gratitude for the long-continued faithfulness of Mrs. Mizpah Greene as editor of the Children's Page, since she is being retired by the Board of Christian Education at the close of December. Negotiations with that board in regard to omitting the Children's Page as presently set up have been carried on during the quarter, following the action of General Conference. It is expected that material slanted to teenage children will take its place and younger children will be encouraged to make greater use of the Sabbath Visitor.

A Recorder Story

It isn't too often that such a story as this comes to the editor's attention from the subscription department. We feel constrained to pass it on for its human interest.

A routine inquiry had been sent out from the office regarding the renewal of a subscription which had been paid for from the Recorder Fund for some time, a subscription for an elderly lady in poor circumstances at Salem, W. Va. Under date of December 14 the volunteer Sabbath Recorder agent at Salem wrote as follows:

"I am writing in regard to the Recorder that has been coming to Mrs. — —. She has passed to her reward, and her funeral was held today. I talked to her by phone the day before she had a stroke (a week and a half ago), and she told me how much the Recorder had meant to her, but that her eyes were so she couldn't read it now. She said she had been sending it on to Mrs. — — in Fort Meade, Fla., and

she wanted me to ask you if you could send it directly to her."

She was anxious to share with another many miles away that which had come to her free of charge.

In the same mail came a letter from Alfred, N. Y., dated the same day as the Salem letter and containing a check to send the Sabbath Recorder to this lady in Florida. The relative in New York State no doubt realized what a joy the Recorder was to a lone Sabbathkeeper in Fort Meade. The thoughtfulness of an aged woman led to a new paid subscription.

Planning for Intermediate Quarterlies

Realizing that the present publishing of quarterlies for Juniors is only one of a series of steps to the publishing of a complete series of Sabbath school helps, the Church School Committee of the Board of Christian Education is announcing the following plan: The committee will furnish a guide for the Intermediate Cycle graded lessons to any Sabbath school teacher of Intermediates who would be willing to write, and test in their classes, lessons for one quarter which would be taught in the year 1957-58. We would like to have them written and tested with any notes as to adaptations, findings, etc. Then the committee would like to study such lessons so that they could be used as a guide for preparing quarterlies. To secure a copy of the guide, write to: The Children's Quarterly Committee, Box 4, Little Genesee, N. Y.

Filmstrips Available

Pastors and Sabbath school leaders have taken notice to some extent of the fact that the American Sabbath Tract Society has greatly increased its filmstrip library. The **Helping Hand** for the fall quarter and the new one just coming into the hands of superintendents carry notices of the filmstrips suitable for use with the lessons of these two quarters. The Sabbath Recorder has also mentioned a few of the new picture programs available free of charge.

The value of the proper use of colored pictures to teach the stories of the Bible is apparent to all. It is to be regretted that many of these filmstrips were not

called for at the time when they could have been used to the best advantage.

Pending the distribution of the descriptive catalogue of available programs the secretary of the Tract Society would welcome inquiry about the audio-visual materials available. A partial list is already in the files of all pastors and superintendents. Filmstrips are available not only for Sabbath school teaching of children but also for adults and young people. We have Bible pictures, stewardship programs, a Sabbath series, as well as others dealing effectively with family devotions, and other aspects of Christian living. Motion pictures and slides are not at present handled by the filmstrip depository.

NEWS FROM THE CHURCHES

SCHENECTADY, N. Y. — Our new building will not be ready for use before next summer. We have been worshipping in a Baptist church near the railroad station. That church building has now been sold. The congregation has been very kind to us in the past and has now granted us the privilege of meeting in their new location until our own building is completed. Visitors in Schenectady are cordially invited to worship with us on Sabbath mornings at 1944 Union Street, the corner of St. David's Lane and Union Street. The building is a 26-room dwelling converted into a church edifice. — Correspondent.

WHITE CLOUD, MICH. — The following notes gleaned from the December 17 church bulletin are of wide interest.

The Sabbath school voted on December 10 to give \$25 for missions as a memorial to the late A. Burdet Crofoot.

Thirty-one guests attended the "open house" at the parsonage, at which time a useful gift was presented to the pastor and his family.

Carpenters in the church membership have recently replaced a church window, the roof over the rear entrance, and have installed some storm windows at the parsonage.

SABBATH SCHOOL LESSON for January 7, 1956

Jesus Teaches Confidence in God
Lesson Scripture: Luke 12: 22-34.