

The Sabbath Recorder

student at our School of Theology, gave a very helpful sermon on the subject, "Those Blessed Troubles." On February 2 our young people planned and conducted the church service. Talks on "Consider Your Call" were written and given by the following:

Andrea Reynolds, "Being a Christian Is the Most Serious Commitment of Life"; Nina Traver, "Being Christian in Daily Life Is Fundamental to Our Faith"; Bob Enos, "Christian Influence on Life's Work." Others assisting in the service were Peggy Stone, Nancy Beck, and Tom Grantier. (The talks have been sent to the Recorder for possible publication.)

We have a very faithful group of young people. Although not many in number they assist in the choir, Sabbath School, and prayer meetings. This group meets often with Pastor and Mrs. Van Horn for study and discussion. They were out singing carols to shut-ins December 22.

The church and Sabbath School had their Christmas and "white gifts" program at the Community Center Dec. 21.

The Crusaders, a group of young folks from the Nile, Richburg, Hebron, and Little Genesee churches, met here the evening of February 9 for their recreation meeting.

The attendance at the Sabbath morning services has kept up well, considering cold winter weather and illness in several homes. We are fortunate in having Richard Sterns as our choir leader. (Mr. Sterns is band director at Bolivar Central School.) Letha Polen is the director of our junior choir.

We ask an interest in your prayers for our church and community work.

— Correspondent.

The war left about 300,000 widows in Korea. Most of them are quite young and with several children. Korean custom is strongly against their remarrying. There is destitution and hopelessness among them in cities and in the countryside alike. Though many thousands of widows have in the last few years received a small ration of rice from the government, this is now being reduced or cut off. Korea Church World Service has established widows' homes, workshops, training in crafts, and helps with selling work through central shops in large cities.

Kentucky Methodist Succumbs

Announcing the demise of his 25-year-old paper Dennis V. Snapp, editor of the **Kentucky Methodist**, points out the need and value of a news and promotional medium in the following widely applicable words:

"Many investigations have revealed the fact that those congregations in which a church paper is most largely taken are without exception the most active and aggressive within the denomination."

Obituaries

Babcock. — Milton James, son of Simeon and Elizabeth Babcock, was born at Maplewood, Ohio, July 5, 1867, and died Jan. 28, 1957, at Albion, Wis.

He is survived by one son, Willard, who lives on the home farm; two daughters, Mrs. Elizabeth Chatfield of Milton Junction, and Mrs. Dorothy Nuland of Tucson, Ariz.; one sister, Mrs. Abbie Van Horn of Milton; eight grandchildren, thirteen great-grandchildren, and several nieces and nephews.

Funeral services for Deacon Babcock were conducted by his pastor, Kenneth E. Smith. [A more extended life story is printed on another page of this issue.] K. E. S.

Phillips. — Bertha Estella, daughter of Mr. and Mrs. J. D. Brown, was born in Van Buren County, Mich., June 12, 1883, and died at Gerber Memorial Hospital in Fremont, Mich., Dec. 18, 1956, following a brief illness.

She was married to William J. Phillips on May 29, 1905, and to them was born one daughter, Thelma, who died in November, 1954. Hers was an active life in the church, the W.C.T.U., and the Ladies' Aid Society. She is survived by a sister, Mrs. Victoria Parsons of Muskegon, and several nieces and nephews.

Funeral services were held from the Seventh Day Baptist Church in White Cloud on December 21, conducted by Elder C. W. Wilkinson, assisted by Rev. Orville W. Babcock. Burial was in Prospect Hill Cemetery.

O. W. B.

Phillips. — William J., was born in Watertown, N. Y., Aug. 5, 1885, and died at the Newaygo County Convalescent Hospital Jan. 18, 1957, where he had been a patient for the past two years.

He married Bertha Brown on May 29, 1905, at Hart, Mich., and they lived in the vicinity of White Cloud all their married life. Their only child, Thelma, died in November of 1954. Mrs. Phillips preceded him in death by just one month. He is survived by a brother in Bay City, Mich., a sister in Syracuse, N. Y., and several nieces and nephews.

Funeral services were conducted from the Seventh Day Baptist Church of White Cloud on January 22, by Elder C. W. Wilkinson, assisted by Rev. Orville W. Babcock. Burial was in Prospect Hill Cemetery. O. W. B.



Salute to Youth

It matters little whether the church auditorium is plain or ornate, whether the pulpit furniture is simple in design or well carved. The gilded show pipes of an organ and the well-trained voices of a robed choir standing in front of it are pleasant to the eye and ear. The thoughtfulness of members who provide bright flowers adds beauty and sentiment. These things, though not necessary to effective worship, are much appreciated aids. Full participation in a well-ordered service is vital to the worship experience. From time to time young people, recently baptized and spiritually growing, are brought to the platform to assist in the service. The youth in all our churches constitute our hope for Christian leadership in the years to come. We salute our youth and pray for wisdom to lead them in their developing years.

The Sabbath Recorder

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MEAL OF SHARING

The annual emphasis on the highly publicized One Great Hour of Sharing at the end of March makes a fitting time to call attention to a ten-and-a-half-year-old program in the Milton, Wis., Seventh Day Baptist Church called a "Meal of Sharing." It began under the leadership of the pastor, Rev. Elmo F. Randolph, in June of 1946.

Stirred by the world relief need at that time the pastor called on his people to try out a plan of eating together a very simple meal and contributing to a worthy cause the cost of the meal they might have eaten either at home or elsewhere. The meal was to consist of one main dish, bread without butter, milk or coffee. It was to be served by a small committee once a month after the Sabbath morning service.

The idea caught on immediately with about forty-five people. Eighty members attended the first meal. After trying the plan for a month it was voted to continue it. It grew to such an extent that an average of 175 to 200 now share in the adventure. On the tenth anniversary it was reported that \$6,754.97 had been raised by this unique method.

Fields which have been aided by the congregation are: Church World Service, missions, American Friends Service Committee, Foster Parent Plan, flood relief in West Virginia, hurricane relief to Jamaica, American Bible Society, CARE, Meal for Millions, and World Neighbors, Inc.

Other causes also have been assisted by the project and new ones will be added as world and denominational needs change. It provides funds for those special things to which church members would like to give. Such individual gifts seem pitifully small but when a whole church participates in such a manner there is a blessing to the person making the sacrifice (often to his physical well-being) and the total amount is large enough to accomplish much good.

It is probable that a plan which has worked so well in a college town would not be as suitable in some of our rural churches. However, we are glad to call attention to it and to recommend it to churches where no better plan of sharing is in operation.

MARCH 4, 1957

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McCall's Publishes "The Day Christ Died"

A book that may make literary history, *The Day Christ Died*, will make its first appearance in McCall's in the March, April, and May issues. Jim Bishop, the author, made the best seller list last year with *The Day Lincoln Was Shot*. Movie rights for the forthcoming book have been bought for \$350,000.

From the page proofs of the first installment we are able to say that it is a very readable book which will add much to the average Christian's knowledge of the life and times of Christ. It also proves interesting to more advanced students, challenging them to recall where the author picked up the many items which are skillfully woven into the account. It purports to be an hour-by-hour authentic story of what happened from Thursday afternoon to Friday afternoon (assuming that Christ died on Friday). The hourly sequence will no doubt be challenged by some, but that should not take away much of the interest.

Writing for a popular readership, Mr. Bishop has been careful to weave in much that comes from Jewish and Catholic sources as well as to present what may be called the Protestant majority viewpoint. We would have to register sharp disappointment with some of the famous paintings selected by the editors to illustrate the serial, particularly the first one with its distinctly Roman Catholic emphasis.

It must, of course, be understood that when an author describes in detail the facial characteristics and the differences of clothing worn by individual disciples at the Lord's Supper, he is drawing on imagination rather than fact. If the author prepared this book after only one year of research, as seems to be implied in the publicity release, he has done remarkably well in accurately setting forth the facts related in the Bible and in sifting out the results of other men's research. How the second and third installments will measure up to the first we cannot at this time say. The same brilliance of writing ability would be expected to continue.

Some may be particularly interested in the sections that tell how the Sabbath was observed by Christ and His contemporaries.

There are a number of quotations from rabbinical literature along this line that are not well known and therefore add to our knowledge of the customs of the times.

As a sample of the style of the author we quote a portion of what he says about the Upper Room discourse under the date line of 11 p.m. This is based on John 14.

Jesus knew that he could make them all believe him — even Caiaphas and Annas would fall prostrate before him — if he would only consent to show his divinity by some tangible proof. But the major point of his teaching was that man must believe without seeing, and sometimes without understanding. God the Father had already tried to make them see. He had come down to a mountaintop and talked to Moses and had given him the tablets of the law. Perhaps as a result of this, man felt himself in a position to bargain with the Creator of all things. He would promise to keep the law if God would first tell him what kind of reward he would get. He wanted to know specifically where and when and how much and for how long would be God's side of the bargain. What was more, he would like to see some proof.

Diana of the Ephesians

The missionary successes of the Apostle Paul in Asia Minor live again through modern excavations at Ephesus in Turkey. This is not to say that the thrilling story in Acts 19 has ever died. Briefly, in Luke's graphic account the long-continued preaching of the apostle in and around Ephesus caused the business of the Diana image-makers to fall off. Demetrius, a silversmith, raised a rabble which on two occasions cried out loud and long, "Great is Diana of the Ephesians." The complaint was that this "Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands."

There is a radio program entitled "Inside Turkey" which we have had occasion to hear several times on the car radio on Monday nights between 10:30 and 11. Designed to promote tourist travel in that rather fabulous country, the programs do give interesting information which sometimes has a bearing on the New Testament.

Miss Lillian Hook, dean of an English college for women in Istanbul (population over 1,000,000), tells of visiting Ephesus recently and of viewing the

gigantic archaeological excavations of some Austrian scientists. She looked down into the diggings to see the marble of ancient streets and temples as the glories of a forgotten past were being brought to view. She saw images of the goddess Diana such as those which were losing their popularity as a result of the preaching of Paul.

What do we know about the history of this city of great wealth? Tradition states that here the mother goddess of the earth was born and a temple erected for her worship by the Amazons. During the course of history the native goddess Diana gave the city its greatest prominence and wealth. Seven times the temple was destroyed and rebuilt. King Croesus supplied it with many of its stone columns. One of the times it was burned was on the night Alexander the Great was born in 356 B.C. When he grew to manhood he offered to rebuild it if his name could be inscribed on the portals. The priests of Diana would not permit this, and it was 220 years before the rebuilding was completed.

This was the temple of Diana in the days of Paul. Its glory then began to be outshone by the glory of a living God. After Paul had labored there the Apostle John preached the Gospel of the love of God in Christ in this heathen stronghold. The story of the temple ends in A.D. 262 when it was again burned and never rebuilt. Less than a hundred years later (A.D. 341) a great council of the church was held in that city. Many of the stones of the temple were carried away to be built into the church of Saint Sophia in Constantinople.

Now once more the images of the ancient past come to light but not to life through the excavations of archaeologists. The visitor with open Bible may hear the faint echoes of the cry of pagan idolaters, "Great is Diana of the Ephesians." It was a man-made greatness depending on superstition, fostered by false priests and grasping silversmiths. Jesus said of Himself, "Behold, a greater than Solomon is here." Paul knew that the wealth of Croesus had flowed into the temple of Diana. A greater than Croesus was there, for the power of the Holy Spirit was working in the city of Ephesus under his preaching. Ephesians turned their backs

MEMORY TEXT

And he called the multitude, and said unto them, Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Matthew 15: 10, 11.

on popularity, wealth, and political ambition to accept Christ the Son of the living God.

The same living Christ faithfully proclaimed today on the shores of the seven seas causes people to forget their ancient gods and their modern idolatries. Diana departs; Christ enters.

EDITORIAL NOTES

Shades of the Children's Crusade

On February 18 under a Budapest date line the Associated Press told the story of the opening of trials of the "rebels." For three and a half hours a 25-year-old woman student was on trial for allegedly disabling a Soviet tank with a hand grenade and killing a security policeman.

Whether the girl was a heroine or a criminal depends on the point of view. It reminds us a little of some of the women of the Old Testament who became national heroines and also calls to mind the ill-fated Children's Crusade of church history. There is a passage of Scripture which speaks of God having "chosen the weak things of the world to confound the things that are mighty" (1 Cor. 1: 27). For a lone woman to brave the armored protection and the tremendous fire power of a mighty tank and disable it is indeed no mean feat. To publicize it in a public trial would seem to be a blundering psychological error which exalts the bravery of freedom-loving students and holds up to ridicule the ruthless forces of suppression.

We might add that if a young woman can acquit herself so well as a civilian soldier, not under orders, how much more should we as Christian soldiers under orders from the Captain of our salvation be ready to pull down the mighty strongholds of the great enemy. This we can do, not with carnal weapons but with the sword of the Spirit.

Secretary's Column

Is Our Emphasis in the Right Place?



Today — as in all time — but today, our day, there is much confusion and unrest and instability abroad in the world. Does your Christianity help you to be less confused, to feel at ease and serene? Do not misunderstand me! I do not mean that your religious experience should make you unaware of the conditions that exist in the world today. In fact, it should sharpen your awareness of those things and you should be the first to be diligently seeking, with God's help, to point the way to the alleviation of the confusion.

If your being a Christian really means anything to you, you should want to do all in your power to share its blessings with others. I cannot do what you can — my talents and experience are different from yours. Probably you can't do what your best friend can. What can you do? What is your talent? Perhaps someone has a real talent but no money, and you have some money. Why not get together? Maybe you have both talent and money. Maybe you have only a small amount of each. I am willing to predict that both will grow and bring you a real blessing when used to His glory.

I believe we make a grave error when we spend time in bemoaning what we do not have. We do have so much! If we are willing to keep in tune with God through meditation and prayer, He will help us use what we have. And, according to Scripture, we will then HAVE more.

— D. H. F.

"We may properly rejoice in growing church membership rolls . . . but I hope we shall not cease to strive for, and the church will not rest content until we achieve, the quality of life to match our highest religious ideals." — U. S. Senator Paul H. Douglas (Ill.).

OUR PROGRESS AS A PEOPLE

By James M. Mitchell
Supply Pastor at Edinburg, Texas

What Is Wrong with Our Progress?

Looking back at the records for the years of 1949 to 1955 I find that we have not grown in number, but have decreased. Let us look at the figures and then try to do something about it.

In 1949, we had a reported membership of 6,283 here in the U.S.A. and a probable membership of 6,397 (some churches failed to report). In 1955 we had 6,095, a total decrease of 188. This is a period of seven years and an equivalent of almost 27 decreases per year. Why? In 1950, we had a total of 6,430 which was an increase of 47 over the 1949 probable figure. It is the highest number of the seven-year period. The record stands that we have decreased 335 members between the years of 1950 and 1955, which is an average loss in membership of almost 56 members per year, more than one member each week. How long can our denomination last if such a tendency continues?

It is high time we did something about it! Seventh Day Baptist people, wake up! In the 284 years that Seventh Day Baptists have been in this country we only have a total membership of a little over 6,000 which is an average of a little over 21 members per year for the 284 years. Is that a record that we should rightly be proud of?

What Is the Reason For Our Stunted Growth?

This is a serious matter; it should have the most serious consideration of every Seventh Day Baptist. How often do we see our children grow up and marry someone of another denomination, and how often do we see them slack off in their attendance at church? All too frequently. I might add this: it is not just the young people who neglect church attendance. I do not advocate narrow-mindedness about church membership as do some other people, but I think that we should encourage our young people to marry someone within our own denomination rather

than someone outside. We too often find when a Sabbathkeeper marries one who does not keep the seventh day Sabbath, that instead of converting the non-Sabbathkeeper to the Sabbath, he leaves it.

We do find instances, many of them, that when a Sabbathkeeping person marries one who does not keep the Sabbath, the non-Sabbathkeeper accepts the Sabbath truth. There are cases when even if the non-Sabbathkeeper does accept the Sabbath truth the "sabbatarian" does not continue to keep the Sabbath. How many do you know who were reared in a Seventh Day Baptist home who have drifted away from the denomination? Why did they forsake the Sabbath? Many who have done so are still inactive members of our churches and show no evidence of returning to the Sabbath.

If all Seventh Day Baptists would rear their children to keep faithful to God, the Sabbath, and our denomination, and they in turn would rear their children in the same manner, our denomination would be greater in spirit and number than it is. The Sabbath truth is one of the important messages that we have to deliver to the world today. As a whole the world has forgotten God's Sabbath, and we, as God's ambassadors, have the privilege and responsibility of carrying this message to the world. Why should we be slack or compromising in such an important matter?

Who or What Is to Blame?

As to whose is the blame we cannot specify a certain generation, but I believe that our forefathers started this trend, and we are carrying it on. Perhaps our forefathers did not sufficiently emphasize to their children the importance of keeping the Sabbath. The Bible declares that we are to teach God's commandments diligently unto our children: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6: 6-7). Have we become too lenient in teaching the Sabbath truth to our children? Do we teach our children with all diligence?

In Proverbs we find it written, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22: 6).

I am convinced that, as our forefathers, we too may be at fault for not greatly emphasizing the importance of strict observance to God's commandments, especially the fourth. We read: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14).

What Can We Do?

In the coming years let us endeavor to instill in our children the great Bible Sabbath truth so they will not forsake it, but will teach it unto their children.

Give ear, O my people, to my law: incline your ears to the words of my mouth.

I will open my mouth in a parable: I will utter dark sayings of old:

Which we have heard and known, and our fathers have told us.

We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works which he hath done.

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:

That they might set their hope in God, and not forget the works of God, but keep his commandments:

And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God (Psalm 78: 1-8).

Read Your Recorder

Teen-agers are asked to read the Recorder carefully for the next month or two. There will be more than the usual amount of youth material in the coming issues. Several pastors have sent in the talks written by young folks and delivered on Christian Endeavor Day or Youth Day. Some of these messages may have been prepared by older young folks but most of them, we believe, represent the thinking of high school students like yourselves.

"Moderate drinkers are the recruiters of new drinkers." — Unknown.

Street Preaching Experiences in New York City

Rev. Ralph Roller of New York City and Noah Capiello of Plainfield, N. J., are engaged in a unique type of evangelism in the world's greatest city. As mentioned in a previous article, these two Sabbathkeepers personally hand out a limited number of Bibles and Testaments, primarily to Jewish people, and are in the process of offering to the passers-by some 36,000 Gospels of John provided (in part) by the evangelism fund of the Eastern Association.



In the above picture our friends are carrying on the other part of their ministry, preaching and testifying at midday of the love of Christ. At the extreme right Mr. Roller may be seen holding up a prophecy edition of the New Testament as he speaks. The scene is Wall Street. Some of the listeners are young hecklers, many are Jews, not a few are vitally interested. The evangelists conduct services like this about every other day. On alternate days they return to the same area or to another and devote their time mostly to distribution of Gospel portions.

Personal work is as necessary as public presentation of the Gospel. On a less pretentious street a lone man may be found whose need is more apparent. In the accompanying snapshot the evangelist puts his hand on the shoulder of a willing listener and explains to him quietly the way of salvation. Many of us have similar opportunities. Do we miss them because we think we haven't the time or the right words to say?



Bible Distributor Faces Court

There is another gripping story of the work of Rev. Ralph Roller and Noah Capiello that begins with handing out Scriptures in a subway passageway near Grand Central Station on January 22. Because of the bitter cold the men decided that it would be better to offer their Bible portions to the people walking below the street level.

A patrolman, Arthur Murphy, ordered Mr. Roller to desist and to move on. When the evangelist countered that he was doing the bidding of God in handing out Scriptures the officer called his headquarters to find out what to do. Mr. Roller was loaded in the patrol wagon, taken to headquarters, and told to appear in court on Friday, January 25, on a charge of loitering, which was later changed to disorderly conduct.

On the day appointed Mr. Roller appeared in the Manhattan Magistrates' Court before Magistrate Edward Chapman, he waived his right to legal counsel, preferring to act on his own behalf. The story of the arresting officer and a representative of the city transit authority was that Mr. Roller was obstructing the passageway by holding out his "religious literature."

After Mr. Roller had briefly cross-examined the patrolman he took the stand and was asked to tell his story. He stood before the court with Catholic, Protestant, and Jewish Scriptures such as he was offering to the people of New York. Here

is the story, with brief deletions, as taken from the official transcript given to the defendant by the clerk of the court (Jewish) after the hearing:

"It was a very cold day, Your Honor. I could not possibly minister on the outside. My colleague and I had been in the station last Friday. This was the first time I had ever entered the subway in my more than four years of Bible book distribution. . . .

"We had a most wonderful time giving the Bibles and Testaments and Gospels away freely, and there was no trouble of any kind. I was distributing the Scriptures. Some of the people were taking them and others were not, but there was no disturbance of any kind. I had not committed any acts or said any words that could possibly tend to disturb the public peace. The officer approached me. I love this officer and do not wish to discredit or embarrass him, but his first words were, 'Mister, pack up and get out of here.' I said, 'Why, Officer?' He said, 'You have to get out, you have no right to be here.' I said, 'Why not, this is a public place and I am doing a good work, and I feel you ought not to interfere with me.' He then left me to confer with the sergeant and after some consultation and telephone calls, Sergeant Antonnochio ordered the patrolman to arrest me on a charge of Loitering, Section 1990-A of the Penal Code, which was recorded on the docket of the 6th Precinct police station where I was booked. When I was arraigned before the Magistrate in the afternoon I was charged with disorderly conduct. Your Honor, as a Minister of the Gospel of Christ, this charge is a dishonor and a disgrace to the work I am doing, and to GOD. That is all I have to say."

The hearing proceeded as follows:

The Court: "You are an intelligent, educated, and a very good man, and you are doing very good work. But you know that with the crowds of people going through the subway, you might interfere with the flow of normal traffic; is that not so?"

Defendant: "That is true."

The Court: "I am not going to convict you on any disorderly conduct charge, in fact I am going to dismiss the case, but I don't think you should impede the flow of traffic. Isn't that a reasonable request?"

The Defendant: "Yes, Your Honor."

The Court: "I won't convict you of disorderly conduct because, technically speaking, it really was not disorderly conduct. You were not doing anything disorderly. I don't want to convict you of this charge; of course it is not a crime, it is what we call an offense. I don't want to convict you because I feel you are doing a good work, but I know you will agree with me that while you have a perfect right to do what you have been doing, the subway is not the best place for it, because it interferes with the free flow of traffic."

Mr. Campisi: "I want him to state on the record that he will not sue the city because of this arrest."

The Court: "I hope you will agree not to sue the city because of this arrest. Will you so agree?"

The Defendant: "I love my city and do so agree."

The Court: "I think that is the best way. I don't like to see a man of your type, who is really doing fine work, stigmatized on a charge of this kind. This charge is dismissed."

It is reported by Mr. Cappiello that there were tears in the eyes of the judge as he listened to the earnest story of Mr. Roller. The Jewish clerk was also deeply impressed and after the hearing accepted a New Testament. The men felt that their work had been vindicated in the eyes of the law and that God was glorified through the experience. Bible distribution continues on the streets of New York. Inquiries are being received by the Plainfield Church from some of those who accept the Gospels of John.

SABBATH SCHOOL LESSON

for March 16, 1957

By What Authority?

Lesson Scripture: Matthew 21: 23-32.



Introducing a New Author of Bible Articles: "The Mountain Revisited"

Reverend J. Carter Swaim, Executive Director of the Department of the English Bible in the Christian Education Division of the National Council of the Churches of Christ in the U.S.A., is the author of a series of brief articles on the RSV Bible, some of which will be printed in future issues of this magazine.

Dr. Swaim came to his present post in July, 1954, from the Western Theological Seminary in Pittsburgh, Pa., where he

had been for ten years Professor of New Testament Literature and Exegesis.

Dr. Swaim's academic training was obtained at Washington and Jefferson College, the Western Theological Seminary, and the University of Edinburgh. From the latter institution he received the Ph.D. degree for work done in the New Testament department.

Following graduation from the theological seminary in 1927, Dr. Swaim taught English and Bible in the American University, Beirut, Syria. He has traveled extensively in Europe and the Holy Land, having walked over much of the latter.

A frequent contributor to the religious press, his most recent books are: "Right and Wrong Ways to Use the Bible," 1953; and "Do You Understand the Bible?" 1954. In 1955, his Daily Lenten Meditations, written for a newspaper syndicate, appeared in many American papers.

THE MOUNTAIN REVISITED

(First in a series under this title)

By Rev. J. Carter Swaim

When Muriel Lester went to live in the East End of London, she took a basement room in a settlement house. Outside, there was a flat and uninteresting piece of ground, which she proceeded to transform by building herself a hill. In one corner she piled all the debris she could find: old bricks, broken pottery, bits of guttering and concrete which a builder had left behind. This heap of rubbish she then proceeded to cover with a layer of earth. In this soil she planted flowers and finally it all stuck together.

Miss Lester felt that she had to have a hill because it is not right to live without a sense of up and down. As it was the Gospel which motivated her to go into the slums, so perhaps also it was the Gospel which inspired her with this feeling. The Gospels relate that Jesus frequently climbed the heights. Sometimes He "went up into the hills by Himself to pray" (Matt. 14: 23). It was after such an experience that He chose "twelve, whom he named apostles" (Luke 6: 13). On the last night, He and his friends "went out to the Mount of Olives" (Mark 14: 26).

Matthew has collected the sayings of Jesus and prefaces them by telling how "He went up on the mountain" (Matt. 5: 1). Earlier translations relate that "he went up into a mountain," but the Revised Standard Version preserves our idiom. When referring to men exploring a whole range of lofty peaks, or families going there for vacation, we say they went "into the mountains." When the elevation is singular, however, we are accustomed to use "on": "He went up on the mountain."

At Sinai Moses went "to the top of the mountain" (Ex. 19: 20), and came back down with the Law. Matthew no doubt intends us to see Jesus as the giver of a new and greater Law. Several times in the sermon the laws which govern the Kingdom of God are contrasted with those which prevailed in ancient Israel.

An 18th-century commentator observed that "a lofty part of the earth . . . is best suited for the most holy actions." This is why Jesus "went up on the mountain."

GIFTS TO GOD

By Rev. Robert Lippincott

(A message based on Malachi 3: 8-12)

During the year we have many opportunities to give gifts. There are special occasions and causes: birthdays, graduations, anniversaries, and Christmas; Red Feather, tuberculosis, heart disease, polio, etc. All these and more are making demands upon our finances and we give to them as the occasions arise.

When it comes to giving personal gifts we spend time shopping around for what we think that person will like. We do not want something too cheap or too expensive. If it is for someone special we will spend a little more for the gift. Sometimes we go all out in our spending and gift buying. At Christmas time we give a great deal but most of it goes to our families, friends, and relatives. In some cases we probably spend more for Christmas presents than we give to the Lord all year. If this is the case then we have a distorted sense of values, for the material gifts do not last. The bottle of perfume will soon be used up; the toys soon broken; clothing will wear out or be outgrown. All will pass away and may soon be forgotten by the one who receives it.

There are gifts, though, which have a permanent value. There are the gifts that we give to God to help win souls at home and abroad. They help to make the Gospel attractive, worship inviting, and the study of God's Word more interesting. The gifts made to God are for the spiritual needs of mankind to build faith and to bring them to the Kingdom of God through Jesus Christ. A soul that is thus won will meet you in eternity, for you have invested your gifts in that which has eternal value.

Children of God ought to give gifts to God. Malachi in his short book shows us what some of the gifts are that we ought to be giving to God.

The First Gift Is the Tithe

Throughout the Old Testament the giving of the tithe is mentioned often. It was God's minimum requirement for the support of His work. We first read of the paying of the tithe in Genesis 14: 17-20. Here Melchizedek, the King of

Salem and a priest of the most high God, gave to Abraham food and drink to meet his needs. Abraham in turn paid a tenth of all the spoils of war to the priest for the support of the work of the most high God. Moses refers to the tithe in his writings 16 times. One of the most pointed ones is found in Deuteronomy 14: 22-23:

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord always.

It was natural that Moses should speak of tithing farm commodities because that was how they made their living. In general, he was referring to giving a tenth of one's income whatever it may be. Tithing is also mentioned ten other times outside the writings of Moses in connection with giving it to the work of the Lord and the support of the priests.

In the New Testament, tithing is mentioned six times. In one instance Jesus approved of tithing but rebuked the Pharisees for leaving other things undone. He said: "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone" (Luke 11: 42).

In most cases tithing is mentioned in connection with a rebuke for not paying it into the storehouse of God. Malachi gives one of the strongest denunciations for not paying the tithe. He accuses the people of robbing or defrauding God of what is rightfully His. The people of Israel needed this exhortation because they regarded themselves as a righteous people. They were doing, so they thought, all that was necessary. But the prophet showed them their sin as others had in the past. Their sin was in not paying their tithes at all or not paying them as they should into the house of God. The people withheld some of that which they should have given. Thus they were robbing God. If they had given the tithe, God would have delivered them from want, pestilence, and their enemies. They would have learned that He causes the promised blessings to flow in the richest abundance to those who

keep His commandments. There were no blessings coming from God because they withheld the tithe.

Tithing Today

This same exhortation from Malachi could be given to the Church of Jesus Christ today. The church is experiencing the same thing that those who kept the temple did long ago. We have pushed the tithe into the background and have said it is unnecessary and not binding. The church feels that it is doing all that is necessary in the fields of religion. Some Sabbathkeepers are guilty of ignoring God's teaching concerning the tithe just as the Sundaykeeper is guilty of ignoring the Sabbath command. We say, "Christ did not command tithing; He only approved it, so we do not have to give the tithe." Because of this attitude there is a drought at home and abroad. Churches and denominations have to curtail their work and wait for finances to do the work of God which needs to be done today. Certainly God is not pleased with this nor is He pleased with the fact that many pastors and missionaries have to find their support from other places. It must rejoice the heart of Satan because it means that the work of saving souls is limited by those who claim to be children of God and working for the Kingdom's advancement.

One of the main reasons for the lack of tithing in the church today is a lukewarmness toward God. Let the individual be a born-again believer and one who sees that the work of the church and denomination is glorifying to God and exalting Christ as Savior of men and he will give because his heart is full of love. When one is deeply in debt to God and knows it, his love will cause him to give freely. Some church members are of the same mind as an old Negro. The local church was making a drive for funds, and two colored sisters were bearing down hard on Uncle Rastus. "I can't give nothin'!" exclaimed the old Negro, "I owes nearly everybody in dis here town already." "But," said one of the collectors, "don't you think you owes de Lord somethin' too?" "I does, sister, indeed," said the old man, "but He ain't pushin' me like my other

(continued on page 140)

Youth Speaks**Consider Your Call**

"Being a Christian Is the Most Serious Commitment of Life"

(One of three Youth Week talks at Little Genesee, N. Y.)

By Andrea Reynolds

Being a Christian is the most serious commitment of life. This commitment is the foundation of all that a Christian is and does.

It seems to be human nature for most individuals to worry about economic conditions, work, personal relationships, and endless other strains and dangers. If one really presses the matter home more intimately, what each of us really worries about is ourselves. We feel a sense of inadequacy to meet the demands of present-day living.

It is at this point that the deepest need in us meets the deepest fact in religion. If these two could be brought together, the result could change the course of many a life. Some individuals are like cisterns, the source of their supply is superficial, their reserves limited. They cannot stand a prolonged drought.

There are others who are like artesian wells with resources that run deep. They are not at the mercy of transient circumstances. Jesus was speaking of this endless internal supply as He spoke of wells of water springing up within.

We refer to this type of inner strength when we speak of God in us. This is the dependable resource of daily power. Every individual needs to know that God is a spiritual presence adequate for daily needs.

In considering the statement that being a Christian is the most serious commitment of life, we might ask ourselves: "Am I primarily motivated by the ways and ideas of our times, adapting Christianity to them, or am I primarily motivated by the spirit of Christ and attempting to consecrate my life and work to His will?"

We all know what our answers should be, yet there are many forces which pull a modern-day person away from the kind of life he should lead. These forces vary with the difference in people's lives, and

probably those of no two people are exactly alike. Still there are several which are common.

One of the foremost of these is the type of work which tends to take more and more time and eventually crowds out some of the more important things in life. Another is the gradually increasing number of social activities which fill our modern lives.

One can only hope to rise if he is headed in the right direction and is co-operating with the forces of righteousness that lead to higher levels of living.

During a lull in business in a large department store, a small boy was trying to go up an escalator that was going down. It was with difficulty that he kept the same level. In fact, as he grew tired he was carried down, slowly at first and then more rapidly.

Thoughts that are high and good will ennoble life. Thoughts that are low and degrading will sooner or later drag a man down.

But high purposes must have corresponding means for their achievement. One does not attain high ideals by mean motivation, spiritual achievement by legal compulsion, temperance by legislation, freedom by coercion, or good by doing or thinking evil. Uplifting spiritual techniques have been developed and revealed. If the high levels of the Kingdom of God on earth are to be reached, a man must go along with the Ten Commandments, the word of the prophets, and the teaching of Jesus in the Sermon on the Mount. Human desires and efforts need the lift of a spiritual dynamic. It is God through Christ who gives the victory.

Western Association Weekend Youth Retreat

By Camille Crandall

The Western Association's weekend retreat at Camp Harley was an event well worth remembering. The topic was "Seventh Day Baptists' Beliefs." Friday evening each of us wrote our "creeds," stating things we believed as Christians. As the weekend went on and we had more discussions we changed our creeds. Sabbath day, Eugene Fatato came to camp

and helped us with our Sabbath School and church services. Also Pastor Doyle Zwiebel visited us several times. Sunday afternoon we had Communion together before leaving camp.

Being late in December we expected cold weather, but not as cold as we got. Boots, coats, scarves, and sometimes even mittens were needed, and used to keep warm in the lodge. Sunday afternoon the last pieces of wood went on the fire, and shortly thereafter everyone was on the way home.

We did more than have discussions and keep warm, though. Sabbath afternoon Bob Meyers took us sleigh riding, while some of us played fox and geese. Sabbath evening we played games directed by "Denny" Green. Before going to bed we had popcorn. On Sunday some of the campers went skiing and ice skating at the camp's pond.

The staff included Paul and "Denny" Green, Mrs. Madge Sutton and her son Lyle, Rev. Duane Davis from West Virginia, and our cook, Lelia Livermore, who worked so long in the cold kitchen. With the staff and about ten campers we had a successful weekend retreat and hope to have more to come.

Gifts to God

(continued from page 139)

creditors is." It's true the Lord does not push us or force us to pay the tithe; He only asks us to and promises to bless us.

Give an Offering

The second gift that we are to give to God is an offering. In the Old Testament there are many kinds of offerings mentioned — in fact, some nineteen kinds. For example, there were the burnt offerings, sin offerings, peace offerings, free-will offerings, drink offerings, and the heave offering, to which Malachi is referring. These offerings were made on certain days and at certain times of the year. They were made as gifts to God to express thanks and praise. It is interesting to note that most of them were to be given above and beyond the tithe. They were to be given out of hearts full of love and praise. These offerings included oil, incense, frankincense, and the best of their flocks. Everything that was

given as an offering had to be the very best. In all their giving, their hearts had to be in the giving. If they went through the form only, God rebuked them sharply. Heartless offerings were just not acceptable to God.

We use the term "offering" in our weekly worship services, but can we really say that we are giving an offering? Are we not using the term loosely and not as the Scriptures use it? Remember, an offering, according to the Bible, was a gift above and beyond the tithe. It is not until we have paid the tithe that we can give an offering to the Lord. Many who give today are just paying what is due Him, the tithe. They never give an offering because they never pay their tithe in full. Thus again the exhortation of Malachi is applicable to us today. We should not only be paying the tithe but also giving more than the tithe as an expression of thanks and praise for the salvation which He has promised for us through Jesus Christ.

More than Money

These tithes and offerings include more than just our money. They include 10% plus of our income, our time, our energies, our talents. Some seem to think that if they give their money that is all God requires, but that is not what God's Word indicates. Every part of our being as well as our material wealth is required. Few give all this, and thus few are experiencing the drenching rains of God's blessings. What more of us need today is to have our hearts warmed through an intimate fellowship with God in Christ Jesus and then step out and prove God's promises. When we do this God will bless us. God loves a cheerful giver of the tithe but He loves even more those who give beyond.

God has given us everything we possess, but what are we doing with it? Guy L. Merrill, in his "Stewardship Stories" tells of a Sabbath School class of boys, who for a number of weeks had studied stewardship. As they came to the end of their study of this subject, their teacher asked them to write out what they thought stewardship meant. One boy said this: "Stewardship means that life is a great ship, loaded with a rich cargo of many

Teen Talk

Space Ships

It looks as if the comic strip writers will have to stretch their imagination some more if they keep very far ahead of science and the statements of responsible generals.

You, perhaps, heard a general say just recently on radio and TV that a few decades from now battles would not be fought to gain air supremacy but they would be waged in outer space to determine space supremacy.

In the newspapers just a few days ago the following paragraph appeared: "A designer of the Redstone and Jupiter ballistic missiles said today that an ionic rocket could be built, with present knowledge, that could reach Mars in 400 days and return in about 320."

This is not idle talk when it comes from Dr. Ernst Stuhlinger, chief of the Guidance Control Research Section of the Guided Missile Development Group at the Army's Redstone Arsenal, Huntsville, Ala. Can you imagine a 600-ton ion rocket with a 150-ton payload traveling at speeds up to 86,400 miles an hour? The scientist says it can be done.

In planning your life would you think you could spare two years for space travel — a little over a year to get to Mars and less than a year to come back? The close-up view of Mars might not be worth all the time spent "on the road." Would you have what it takes to endure that long journey in order to reach the objective?

Heaven is set before us in the Bible as

things to be delivered to many people in many places. God is the owner, but I am the captain of the ship." How do you think of yourself — as the owner, or as captain of the things you possess? Are you delivering the goods to God in tithes and offerings?

In giving these gifts, blessings will come to us from God's storehouse which will make us rich, for God will not be indebted to anyone. Are we willing to do our part to become rich?

the highest objective toward which we can strive. Jesus tells us that the way to heaven may seem difficult and tedious. Not many, in comparison to the number starting out, will have the Christian endurance to overcome the obstacles and reach the goal. It is not an uncertain and untraveled way. He has gone before us, and under His constant guidance we can reach that goal. Space travel, if we want to think of it that way, is no new thing. The Bible tells us how to prepare for it.

OTHER FOLDS AND FIELDS

The Lake Avenue Congregational Church of Pasadena, Calif., is a relatively strong church. It has an educational building which was large enough to provide classrooms for Fuller Theological Seminary for several years. It erected a new house of worship a few years ago. Still it is not large like some others. What is interesting in its more recent program is that the members contributed \$14,500 to buy a Cessna plane for Robert M. Hutchins, son of the pastor. He is a pilot for the Missionary Aviation Fellowship assigned to New Guinea. That large island in the South Pacific has high mountains, steaming tropical jungles, and few adequate roads.

The membership of churches in Cuba, Puerto Rico, and Haiti have doubled in the past 15 years. The Protestant constituency is now estimated as Cuba, 165,000; Puerto Rico, 137,000; and Haiti, 259,000.

There are nearly 265,000 Sunday schools in the United States, having a total enrollment of 39,000,000 students and teachers. Ninety-three per cent of the total are Protestant.

The 90-member Central Committee of the World Council of Churches will meet in the United States in 1957. The policy-making body is scheduled to convene at Yale University Divinity School, July 30-August 7. Midway between the 1954 World Assembly held in Evanston, Ill., and the 1960 Assembly scheduled for Asia, this meeting of the committee will be an important one.

CONFERENCE AT MILTON

By Rolland Maxson,
Chairman of Publicity

Plans for the 1957 General Conference to be held in Milton on August 13-18 have a forward look, with the committee chairmen meeting regularly with General Chairman Edward Rood.

Herbert Crouch heads the Physical Arrangements Committee which is making plans to hold Conference meetings at Milton College. He is assisted on his committee by Roy Harris, William Heinig, Jr., William Arthur, and Calvin Babcock.

Chairman of the Registration Committee, making plans for the hundreds of Sabbathkeepers expected in Milton, is Miss Marjorie Burdick, assisted by Ivan Fitz Randolph and Mrs. Clarence Lawton, Mrs. Clarence Olsbye, Mrs. Raymond Saunders, Mrs. William Heinig, Sr., Mrs. Roy Harris, and Mrs. E. Marsden.

Youth banquets and recreation activities will be planned by a Young People's Committee headed by Miss Joyce McWilliam, aided by Pastor Kenneth Smith, Helena Knox, Emelyn Burdick, Jeanette Babcock, and Justin Camenga.

Working in close co-operation with the Registration Committee will be the Transportation Committee with Roger Burdick as chairman and including Walter Sayre and Ralph Green.

Flowers for the various meeting places will be arranged by a committee headed by Prof. and Mrs. Leland Shaw and including Mrs. Walter Sayre and Mrs. Lawrence Burdick.

Mr. and Mrs. Arthur Drake chairman the important (at least three times a day) Meals Planning Committee. Others on the committee are Mr. and Mrs. Edwin Morse and Mr. and Mrs. W. D. Burdick.

The youngest Conference guests are being planned for by the Nursery Committee headed by Mrs. Theron Ochs, assisted by Mrs. Erlo Nelson and Mrs. Ivan Fitz Randolph.

The committee caring for the health of Conference guests includes Dr. M. D. Davis and Dr. Lawrence Burdick. Publicity chairmen for the before, during, and after sessions of Conference are Mr. and Mrs. Rolland A. Maxson.

NEWS FROM THE CHURCHES

NORTH LOUP, NEB. — The church is still trying to get a pastor to replace Rev. Francis D. Saunders, now serving at Los Angeles. Services are carried on by the local members who are shouldering the extra responsibilities. On Friday evenings, leaders have appreciated the help of a series of Bible study filmstrips on the Life of Paul secured from the Audio-Visual Aids Committee of the Tract Society.

On New Year's Day the ladies served a baked ham dinner to about 100 people. This marked the first use of the new tables given to the church by the Dr. Grace Mission Society. The Men's Brotherhood arranged the program for the February church social on the seventeenth.

On Christian Endeavor Day, February 2, all but one of those taking part in the morning service were young church members of high school age. The theme was "Consider Your Call." Those having special parts were: Sharolyn King, Dennis Cox, Shirley Severance, Kenneth Williams, Arden Davis, Dean Williams, Ardith King, Verna Williams, and Myra Barber.

The Ladies' Missionary Circle took charge of the morning worship February 16. Mrs. Ava Johnson read one of Peter Marshall's sermons, "Research Unlimited." Others on the program of worship were Louise Brennick, Marcia Rood, Leona Babcock, and Bertha Clement.

Accessions

Salem, W. Va.

By Baptism:
Dana Ford

By Testimony:
Floyd Goodson

Obituaries

Briggs. — Morris J., son of Henry and Phebe (Brooks) Briggs, was born at Bayonne, N. J., Feb. 19, 1923, and died at the Veterans Hospital in Brockton, Mass., Nov. 10, 1956.

He married Marjorie Costello of Oakland Beach, R. I., and to them were born three children, Paula, Shiela, and Donna. These survive, as do his father, two sisters, and two brothers, as well as nephews and nieces.

He had been a member of the Waterford

Seventh Day Baptist Church for twenty-one years.

Farewell services were held in the Peter J. Barrett Funeral Home in Warwick, R. I., and interment was in the Oakland Cemetery, Cranston, R. I. Services were conducted by his pastor, Rev. Paul S. Burdick. P. S. B.

Lupton. — Olive R., daughter of David R. and Jeanette Gilman Randolph, and wife of Harry C. Lupton, was born near Shiloh, N. J., Nov. 9, 1884, and died Feb. 17, 1957.

Mrs. Lupton was a faithful member of the Shiloh Seventh Day Baptist Church and took an active part in the work of the church until her last illness.

Surviving besides her husband are a daughter, Miss Elizabeth Lupton, a son, Charles, and three grandchildren, all of Shiloh; two sisters, Mrs. Alice Dickinson, of Shiloh, and Mrs. Jesse M. Carll, of Bridgeton, N. J.

Funeral services were held in the Garrison Funeral Home in Bridgeton, N. J., with Rev. Robert Lippincott officiating. Burial was in the Shiloh Cemetery. — R. P. L.

Thorngate. — Ethel Angeline Babcock, daughter of John H. and Metta Platts Babcock, was born in Welton, Iowa, Aug. 16, 1872. She died quietly in her home in Dodge Center, Minn., Friday morning, Feb. 15, 1957.

Early in her life, the family moved to Farina, Ill., and later to North Loup, Neb. She was an early graduate of the North Loup High School, and taught one year in one of the rural schools near there.

On Sept. 5, 1891, she was married to Charles W. Thorngate, who died Nov. 6, 1952. They celebrated their 60th wedding anniversary together.

When Mr. Thorngate followed the call of the Spirit to act as a Seventh Day Baptist pastor, his faithful wife followed him. Together they worked in Exeland, Wis., Stone Fort, Ill., Albion, Wis., and Dodge Center, Minn., she with her music and he with preaching.

Mrs. Thorngate loved children and young people, and worked with them in her home and in the church. She was a Sabbath School teacher for years. At the time of her death she was pianist for the Dodge Center Sabbath School. In 1955, she was runner-up for the Mother of the Year, for the State of Minn.

Surviving are: six children, Mrs. Myra Barber, Ord, Neb.; Dr. George, Monterey, Calif.; John, Eau Claire, Wis.; Mrs. Marguerite Clapper, Dodge Center, Minn.; Mrs. W. W. Baldrige, Montgomery, Minn.; and Mary, of Dodge Center and Eau Claire, Wis.; fourteen grandchildren and eighteen great-grandchildren.

Funeral services were held from the church, all her children and several grandchildren and great-grandchildren being present. Rev. Kenneth Van Horn, her pastor, officiated.

Interment will be in the Riverside Cemetery at Dodge Center beside her husband.

— Myra Thorngate Barber.

The Sabbath Recorder

OUR WORLD MISSION

Statement of Denominational Treasurer
January 31, 1957

Receipts			
	January	Budget 4 mos.	Non- Budget 4 mos.
Balance, Jan. 1 ... \$	5.95		
Adams Center		180.00	
Albion	22.62	129.53	
Alfred, 1st	233.20	1,183.70	75.00
Alfred, 2nd	108.30	618.30	
Associations and groups		88.10	
Battle Creek	637.81	1,867.14	105.00
Berlin	152.90	277.40	
Boulder	82.00	179.77	
Brookfield, 1st	40.00	60.00	
Brookfield, 2nd ...	67.00	113.50	
Buffalo		95.00	
Chicago	239.00	464.00	
Daytona Beach ...	44.50	186.95	
Denver	109.85	187.29	
De Ruyter	15.00	150.00	
Dodge Center	78.62	291.98	
Edinburg		46.00	
Farina	10.00	132.00	8.50
Fouke	7.00	92.00	
Friendship		84.00	
Hammond		20.00	
Hebron, 1st	72.92	72.92	
Hopkinton, 1st ...	131.05	383.55	
Hopkinton, 2nd ...	5.50	14.00	
Independence	85.00	371.00	33.00
Individuals	53.00	2,287.00	2.00
Irvington		150.00	
Jackson Center ...		10.00	
Kansas City	25.00	95.00	
Little Genesee	140.39	140.39	
Los Angeles	25.00	485.08	
Los Angeles, Christ's	20.00	60.00	
Lost Creek	27.70	228.88	4.50
Marlboro	192.06	809.40	
Middle Island	12.00	57.50	
Milton	580.90	1,854.69	
Milton Junction ...	69.67	567.45	
New Auburn		17.71	
North Loup		101.65	
Nortonville	25.50	188.80	
Paint Rock		137.00	
Pawcatuck	425.00	1,034.31	77.65
Plainfield	185.60	1,864.96	113.00
Richburg	75.00	194.50	
Ritchie	15.00	45.00	
Riverside		610.28	
Roanoke	12.00	69.00	

Rockville	13.27	48.89	
Salem	77.00	527.00	
Schenectady	30.80	81.55	
Shiloh	307.50	1,794.20	
Stonefort	25.85	25.85	
Twin Cities	20.40	20.40	
Verona	57.00	622.10	
Walworth	30.00	50.00	
Washington	10.00	30.00	
Waterford	77.67	258.35	32.65
White Cloud	105.06	168.39	8.00
	<u>\$4,786.59</u>	<u>\$21,923.46</u>	<u>\$ 323.43</u>

Disbursements

	Budget (Designated & Undesignated)	Non- Budget Gifts
Missionary Society	\$1,856.89	\$ 60.37
Tract Society	268.20	
Bd. of Christian Education	452.20	
Women's Society	88.80	
Historical Society	95.00	
Ministerial Retirement	688.09	
Ministerial Training	588.70	
S. D. B. Building	38.00	
General Conference	590.20	
World Fellowship & Service	30.40	13.00
American Bible Society		12.50
	<u>\$4,696.48</u>	<u>\$ 85.87</u>
Balance, January 31	4.24	

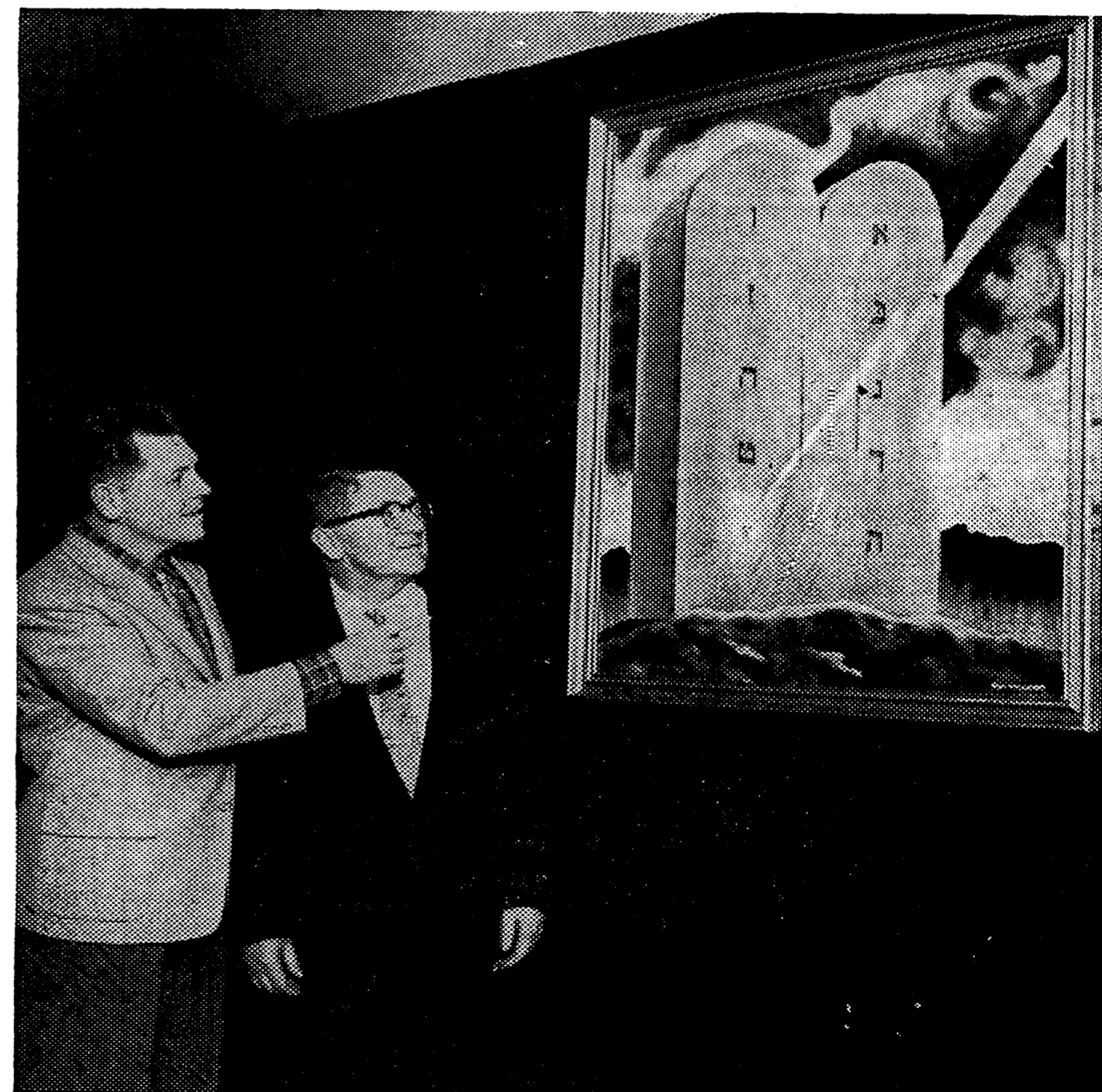
Comparative Figures

Current annual budget	\$95,469.50
Budget receipts in 4 months	21,923.46
Amount required next 8 months	\$73,546.04
Average monthly require- ment next 8 months	\$ 9,193.26
Budget receipts in January	\$ 4,694.77
Portion of budget year elapsed	33.33%
Portion of budget raised to date	22.97%
Budget shortage to date	\$ 9,899.71

Olin C. Davis, Treasurer.

Verona, N. Y.

Sabbathkeeping churches and promoters of the Sabbath of the Bible can now procure an invaluable historic Chart of the Week, showing the unchanged order of the days of the week and the true position of the Sabbath as proved by the combined testimony of 160 ancient and modern languages. It was prepared by the scholar, Rev. William Mead Jones, D.D., who was pastor of the Seventh Day Baptist Church in London, England. A photostatic copy in 4 parts each measuring 17½ by 22½ inches and suitable for framing may be procured by sending \$10 to Mark Wiley, 5614 So. Morgan St., Chicago, Ill.



Harold Vincent, artist, points out to Missionary Secretary Everett Harris the conception of the Ten Commandments which he sought to portray on the canvas hanging back of the pulpit in the new Schenectady Church. See story inside.

HEBREWS — 16 mimeo studies, 35¢;
3 for \$1.00; \$3.00 per dozen for classes.
Osborn, Ashaway, R. I.