

# The Sabbath Recorder

new committees have had their initial meetings in the past month and with the help of God a new year of greater service is anticipated. — Correspondent.

**MARLBORO, N. J.** — Harvest Home was observed September 28 with an all-day meeting. On that date our senior deacon, Luther S. Davis, passed away at the age of 88 years. The memory of his outstanding leadership and Christian home will remain with us.

In September, a fellowship supper was held in the church basement. Reports were received on the progress of the new parsonage. Individual church banks were turned in to the amount of \$238.35. Another pot-pie supper was held in the basement under the supervision of the Ways and Means Committee. This supper netted a substantial amount.

Prayer meeting continues to be held Friday evenings. The morning church attendance for three months in succession averaged over 100.

On October 5 Marlboro joined with Shiloh at our semiannual Communion service. It was an all-day service. Dinner was free to all who could attend. In the afternoon Owen Probasco and Carlton Wilson were ordained as deacons of the Shiloh Church. It was a most impressive service.

The Yearly Meeting of the New Jersey and Eastern New York Churches was held here October 18-19. The aisles were filled for the Sabbath morning service at which time the Rev. C. Harmon Dickinson delivered the message: "Christian Birth." In the afternoon Carlton Wilson had charge. His message was "Christian Growth" — the Yearly Meeting theme being "The Christian Life."

"Marlboro's Grand Old Man," Eber M. R. Davis, our oldest member, is 100 years of age. He came to church as long as his health permitted. He, too, is another outstanding person in church and community affairs. — Correspondent.

## Marriages

**Zwiebel-Blythe.** — Carl C. Zwiebel, son of Mrs. Altha Zwiebel, and Imogean Blythe, daughter of Mrs. Jewell Blythe Shroyer, all of Jackson Center, Ohio, were united in marriage on Sunday, December 8, 1957, by the groom's brother, the Rev. Rex E. Zwiebel.

## Accessions

Los Angeles, Calif.

By Testimony:

Rev. Al Huntington  
Mrs. June Huntington

## Births

**Sayre.** — A daughter, Laura Ann, to Murray and Barbara Seager Sayre of Peekskill, N. Y., on November 8, 1957.

**Knott.** — A daughter, Cheryl Dawn, to Harry and Laura Davis Knott of Hyattsville, Md., on December 1, 1957.

**Goodson.** — A son, Thomas Doyel, to Floyd and Lois Davis Goodson of Shirley, W. Va., on October 11, 1957.

## Obituaries

**Lockard.** — Sandra, daughter of James R. and Janice Seager Lockard, was born Feb. 12, 1953, in Washington, D. C., and died Nov. 24, 1957, in Georgetown University Hospital following an extended illness.

Sandy was chosen by the National Nephrosis Foundation to launch its 1957 campaign with Mrs. Eisenhower, the honorary chairman of the Foundation.

In addition to her parents she is survived by one sister, Jerry Lynn, at home; the paternal grandparents, Mr. and Mrs. J. A. Lockard; the maternal grandparents, Mr. and Mrs. Ross P. Seager; and the paternal great-grandmother, Mrs. J. L. Lockard, all of Salem.

The memorial service was conducted from the Harbert Funeral Home in Salem, W. Va., by Rev. C. Rex Burdick with Rev. D. M. Dorsey, pastor of the Salem Baptist Church, assisting. Burial was in the IOOF Cemetery at Salem.  
C. R. B.

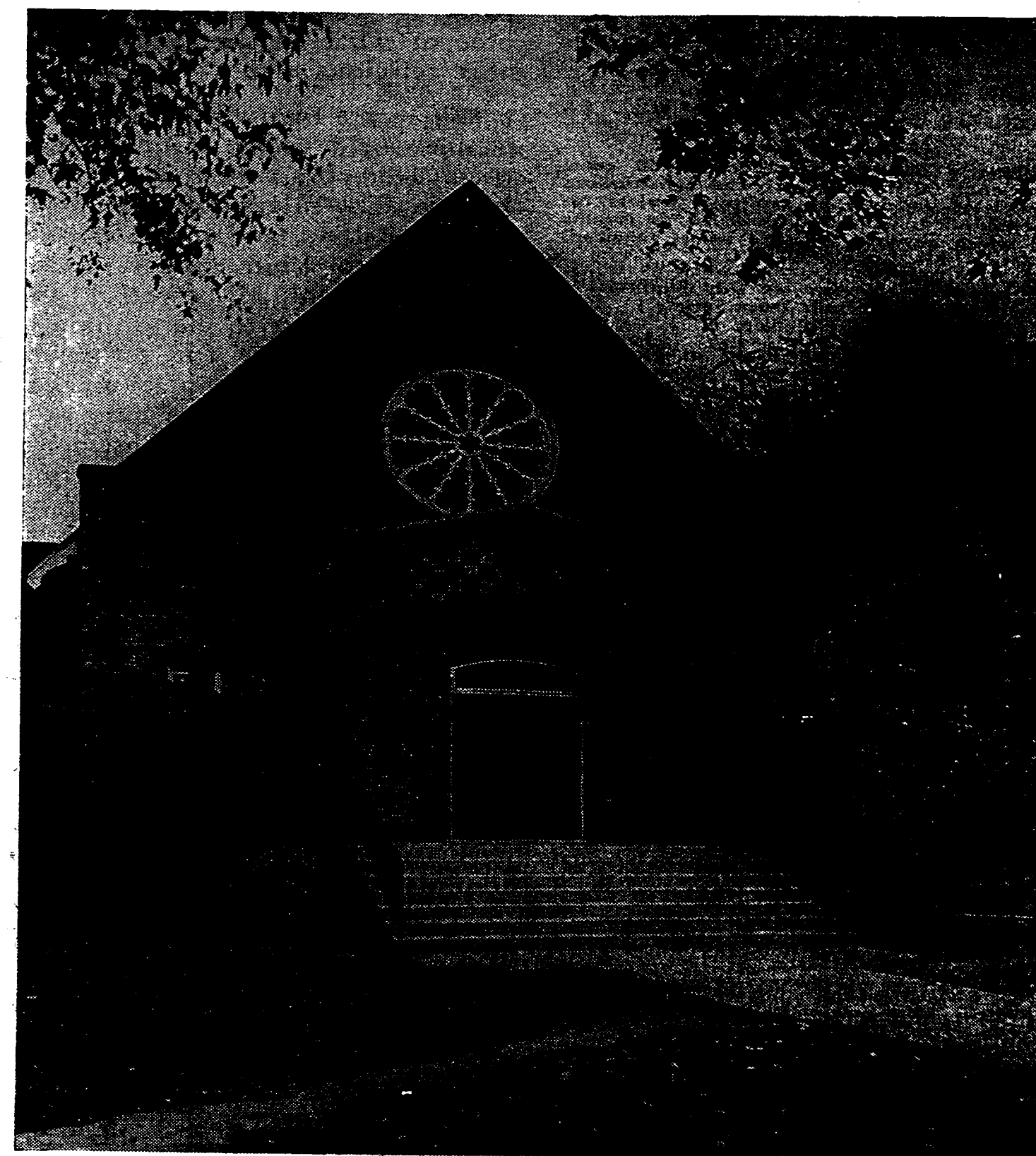
**Coon.** — Floyd Stillman, son of DeElbert C. and DeEtte Coon, was born at Farina, Ill., Sept. 5, 1877, and died Dec. 5, 1957, at the Jefferson County Hospital, Winchester, Kan.

On December 23, 1902, Mr. Coon married Etta Oursler of Nortonville, Kan., who survives him. He joined the Seventh Day Baptist Church at an early age and remained a faithful member all his life. The past five years he has unselfishly and devotedly served as caretaker of the church.

Surviving are two children: Esther Jane Bruns of Redlands, and Loren D. Coon of La Mirada, Calif.; four grandchildren; three great-grandchildren; and a brother, Charley, of Nortonville.

Farewell services were held on December 7 at the Nortonville Seventh Day Baptist Church, the Rev. C. B. Dennison, a lifelong friend, officiating. — Mrs. Charles Wheeler.

Men of heart is what the world needs to sympathize with its woe, to kiss away its sorrows, to compassionate its misery, and to alleviate its pain. — E. M. Bounds.



The Seventh Day Baptist Church of Battle Creek, Michigan, is the midyear meeting place of the denominational Planning Committee, the Commission of General Conference, and the Co-ordinating Council, December 27 - January 2.

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor  
Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. LeRoy DeLand  
CHRISTIAN EDUCATION ..... Mrs. Claire Merchant  
Rex E. Zwiebel, B.A., B.D.

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## The Law of Force or The Force of Law

In its current monthly bulletin the Committee for World Development and World Disarmament located on United National Plaza in New York invited the Rev. Donald Harrington to contribute an article on disarmament. This minister of the Community Church of New York gave his article the title "The Law of Force or the Force of Law." It is an interesting subject having more religious implications than the writer developed. Let us see some of what he says and then note the more religious aspects:

"There are two ways of life contending in the world today. One is the law of force. Here the ruling authority is above the law. The rulers can suspend or ignore any or all laws, and make their decisions according to whim. Their secret police are omnipresent, all-powerful, and above the law. Men rise to the top in accordance with their capacity for ruthlessness and their ability to manipulate naked power. They stay on top just as long as they can play all opponents off against one another. In the Soviet Union, to a large extent, force is the law. Government maintains itself and rules by force.

"The second way by which men may live is by force of law. Here there is a common law, created by elected representatives, which is supreme over all men from the President to the humblest citizen. No man is above the law. All men enjoy its equal protection. Within its confines rulers rise to power and return to their civilian place by the processes of peaceful persuasion. Programs are adopted and administered and changed, by the process of persuasion. Under the rule of law, force is confined and man may make the necessary changes in an evolving society in peace. The United States of America has been the great experimental ground for the force of law as opposed to the law of force."

Some interesting questions arise when we think of the above alternatives in relation to the Bible. As Christians we need to do that. It is not enough to think only in terms of nations, important as such considerations are. The question of

DECEMBER 30, 1957

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our relation to the law of God must ever loom before us. In theological and church discussions we make a great deal over what are considered by some to be knife-edge distinctions between "Law and Gospel" or "Law and Grace." Certainly the minister writing the above paragraphs could not be unaware of these other much discussed alternatives. Perhaps Christian writers have made too much of them and have not given enough attention to "the force of law" as being the noble and lofty force opposed to the lower principle, "the law of force."

Note what Dr. Harrington says about the glory of rule by law: "No man is above the law . . . rulers rise to power and return to their civilian place by the process of persuasion. Programs are adopted and administered and changed by the process of persuasion."

How closely parallel that is to life under the Gospel dispensation in which we are motivated by love and moved to action by persuasion. Some religious writers who might be characterized as more zealous than clear-sighted in their interpretation of Christian doctrine have taken certain statements of Paul to the exclusion of other statements. They have, in effect, made of the Ten Commandments of God a horrible thing like this "law of force" mentioned above. Many have followed them, forgetting that the law is "holy, just, and good," in the words of Paul.

The Scriptures make it very plain that there is no power inherent in the law to save men — to rescue them from the penalty of transgression. On the other hand, it is God's standard of guidance and His written norm for judging right from wrong. Contrasted with the law of force it is almost equivalent to what we commonly refer to in Christian circles as grace or the Gospel. Conduct under grace depends on the law and if at any time we find ourselves doing that which is contrary to the law we are not in a happy condition. It is then that the law must again be preached to us in all its holy demands. Persuasion based on our professed intention to live righteously (in harmony with the law) as those redeemed

from its penalty by Christ is at that time needed to bring us back.

As individuals, any claim to live above the law because of being under grace has within it the danger of mistaking our own desires for the will of God. That in turn is not far from the attitude of those who become dictators and who go a step further than the Christian would go — resorting to the "law of force." "The force of law, in its higher sense, is Christianity as it works out in society. It is not only nations that need law; individuals need it, too, as a standard and rule. It exerts a persuasive force, as Dr. Harrington seems to be saying.

## Seminary Accreditation

The denomination-sponsored School of Theology connected with Alfred University faces a rather pressing problem of regional accreditation on which it has been working for some years. The problem is simpler in some respects than similar difficulties found by other such schools which are not connected with universities. There is a grave problem of finances but that is not all as can be illustrated by the experience of seminaries in two other states.

Word has just been received that Fuller Theological Seminary in Pasadena, Calif., has at last been granted full accreditation by the American Association of Theological Schools. The letter from President Carnell sent out the day he was notified is full of rejoicing. This strictly graduate school has worked for such full accreditation for ten and a half years. Fuller is not a small school; it is one of the largest in the country. It has never had low academic standards; all faculty members from the first have had earned doctor's degrees. Its library has been remarkably large and modern for a young school. For a time the seminary used rented buildings for part of its operations, but for the past four years it has been crowding to capacity its newly built headquarters. The students, too, have been selected from the upper-grade brackets of accredited colleges, with many being turned away. And still it took ten and

a half years to gain the accreditation which will give its graduates full opportunity to go on for doctor's degrees in the best universities of the world.

Westminster Theological Seminary in Philadelphia is another example of the difficulty of gaining recognition. This Presbyterian school broke away from the Princeton Seminary in 1929, taking with it several of the most noted professors of that school. Its scholastic standards were set higher than those at Princeton. It was well financed, well staffed, and well housed. In spite of all this it could grant no more than certificates of graduation for the first ten years. Pennsylvania law required a high endowment fund in addition to year-to-year financial stability. Degrees were granted retroactively when these conditions were met.

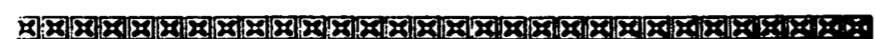
Both of the above schools have contributed outstandingly to the theological literature of the day and a high percentage of their graduates are well known for their missionary, preaching, and literary attainments. Other schools meanwhile have sprung up in states where degree-granting is much easier.

The problems of bringing a theological school up to established standards for full recognition are many. If big schools such as those mentioned above have difficulties, when they have a far wider basis for financial support, is it any wonder that a small school connected with one denomination faces a situation that is far from easy to resolve satisfactorily?

"Textbooks are filled with theories on the cause of crime. There are many contributing factors to crime, but the real cause can be stated in simple terms: crimes are committed by those who lack a sense of responsibility — moral responsibility — a sense of right and wrong that comes from an intimate knowledge of God's teachings.

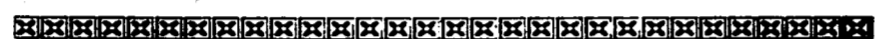
"There is nothing basically wrong with the youth of the land. Youth needs only to be guided along the proper path. A youth's intelligence must be anchored in morality to give him the ability to determine right from wrong."

— Cuba, N. Y., Patriot and Free Press.



### MEMORY TEXT

What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Deut. 10: 12a, 13.



### Week of Prayer

There are many days or weeks of prayer so designated and set apart during the year by various organizations. The first full week of January (Jan. 5-12) is the one most widely recognized and observed by our churches. This Universal Week of Prayer, mentioned on the Missions Page in our last issue, is often observed cooperatively by local churches. In others it has long been the practice to arrange extra cottage prayer meetings to start the new year with more than the usual amount of praying.

Blessings have come and will come to organized or spontaneous prayer groups throughout the week culminating in a big church prayer meeting on Sabbath Eve. Materials are available from the Missionary Board at Westerly, R. I., or from the Department of Evangelism, 120 East 23rd St., New York. Churches, however, are not dependent on any printed material to gain the blessings of united prayer. Helps may be valuable, but no earnest Christians need wait for program suggestions for those small but effective cottage prayer meetings. Each church has several capable leaders, and the pastor is ready to encourage these meetings or to take charge of as many as possible. Let us sincerely begin the year with daily excursions to the throne of grace.

#### Prayer:

Father, show us how to use our talents so as to enthuse those around us to keep all the Ten Commandments instead of nine and also to wake people up to the fact that there is really a living God.

— Mrs. Carl Meritt.

## Good News For Our World Mission

By Olin C. Davis

Mail for the denominational treasurer has been so heavy recently that our mailman jokingly suggested one day that we put up a larger mailbox! (Your treasurer will gladly furnish an adequate number of boxes to accommodate an even larger increase in mail!) Results of this heavy mail can be observed in the treasurer's statement for the second month of Our World Mission current budget year. During the first sixty-day period, we have raised 17½% of our \$90,000 goal!

Although we are only slightly ahead of our percentage schedule, this is good news for Our World Mission because we have never before shown such an active interest in our denominational program at the beginning of the Conference year. Thus, for the first time our denominational leaders can activate their plans for the new year knowing that our people are supporting their work on a "pay-as-you-go" basis. Missionaries' salaries and other monthly commitments can be paid on time. Our World Mission can be broadened proportionately to the number of dollars received.

This month's receipts include a gift from the new group of Sabbathkeepers in Berwick, Maine, who are interested in our work. However, fifteen of our churches which supported Our World Mission last year have not yet contributed this year. If your church name is not listed this month, ask your church treasurer the reason and make your personal contribution today so that every church and fellowship can be represented in the next report.

We now have a real challenge before us! We have made an excellent and encouraging start, and we must make every effort to continue it. Give generously and regularly, and let's have good news for Our World Mission every month this year!

### SABBATH SCHOOL LESSON

for January 11, 1958

The Church's Power

Lesson Scripture: Acts 1: 4-8; 2: 1-11.

## Fifty Editors Evaluate 1957 Gains On Evangelical Fronts

Excerpts from an editorial in the December 23 issue of *Christianity Today* in which the opinions of the 50 contributing editors are summarized and released to other publications.

1. Billy Graham's ministry at Madison Square Garden spectacularly accelerated a fresh accent on evangelism. "Nothing in this century," states Dr. Faris D. Whitesell (Northern Baptist Theological Seminary), "has so alerted the nation to the possibilities of mass evangelism as the New York Crusade." If this advance is to be preserved, however, Dr. James G. S. Thomson (Columbia Theological Seminary) contends, American churches must "begin in earnest where Dr. Graham left off." Dr. C. Adrian Heaton (Eastern Baptist Theological Seminary) discovers that emphasis on evangelism is rising in local churches; that some congregations, long led by liberal ministers, now demand evangelicals in their pulpits; and that there is a new stress on the role of laymen in evangelical effort.

2. Concern for Christian unity on a sound evangelical basis has gained momentum. *Christianity Today*, which after 15 months now has the largest circulation of any magazine distributed to the Protestant ministry, is itself widely viewed as a factor contributory to such unity.

Dr. Paul S. Rees (First Covenant Church, Minneapolis) detects a stiffening resistance to the "super-church" trend and deeper soul searching within ecumenical ranks. Professor Clyde S. Kilby (Wheaton College) considers the "tendency of evangelical Christianity to stop splintering," while not yet universal, a hopeful development. Yet Dr. Ned B. Stonehouse (Westminster Seminary) warns that "evangelical strivings for unity, while admirable in many ways, fall far short of the Biblical conception of unity."

3. The evangelical position is being defined with new force, and related to current events with new vigor, through encouraging developments of evangelical

scholarship in magazines, journals, and books.

4. In the literary realm, evangelical works are again being placed in the main stream of religious publication. Examples of this include more than 100,000 copies of the missionary epic *Through Gates of Splendor*, and the reappearance of evangelical authors on lists of secular publishing houses. Some secular firms are projecting editorial boards of evangelical advisors. Yet it would be easy to exaggerate these achievements. . . .

The greatest hurdles, perhaps, obstructing the advancement of evangelicalism are neo-orthodoxy, inclusive ecumenism, and sheer religiosity. At the Oberlin Conference, for instance, where American theologians reflected a more earnest glance at Biblical theology, the neo-orthodox left no doubt of their continued growth at schools like Harvard, Yale, Union, and Chicago.

On the practical side, obstacles to evangelical advance are numerous. Dr. Andrew W. Blackwood (Temple University School of Theology) is impressed "that hearts are more open today than at any time since I became a minister; but that pastors, like professors, are so busy and troubled about many good things that they do not have time enough for things that matter most." Dr. Stonehouse is unsure that, despite evangelical progress, the spirit and mind of the age are not actually moving away from Christianity. . . . He observes that "the new age in which we are living, whether it be described as the nuclear age, the cosmic age, or the age of the Sputnik, appears to be giving new impetus to various anti-Christian tendencies. The most conspicuous of these is the tendency toward Scientism or the virtual worship of science. This characteristic tendency of our age is being greatly stimulated by the present political crisis."

Evangelical advance for the year 1957 has been slow and unsteady. This is a time of tension and trouble, and hostility to Biblical conservatism is as evident in some circles as evangelical growth and penetration. Debate over the weakness

of church life and Christian witness is still being waged on the surface of unresolved theological tensions dating from the 19th century. One of our most urgent tasks, therefore, to quote Dr. Geoffrey W. Bromiley (St. Thomas Episcopal, Edinburgh) is "to work constructively for the end of these tensions; otherwise even a revived practice of religion might not be accompanied by true and lasting revival. A particular responsibility thus devolves upon evangelical theology to pass from negative resistance to positive leadership. . . .

"The world today is more combustible than ever; the Bible saw its need a long time ago, and the Gospel is still the panacea for its ills. But for the toilsome task of personal rescue, the evangelical lifeline is not yet extended far enough; for the maturing of disciples, it is too much lacking in doctrinal content; and for the task of social renewal, it is as often tangled by its friends as distrusted by its critics."

#### The Essential Unity

The Bible does not authorize or advocate organic union, but unity of spirit. That was what Jesus Christ meant when He said, . . . "that they all may be one." There were no denominations at that time. God created all things, yet no two things are alike. However, a perfect harmony pervades the universe. The present trend to reduce everything to a common level or to cast everything into a single mould is communistic. The church was never more corrupt than when it was one church. To that fact the Reformation bears witness. The various denominations indicate a healthy spiritual condition. The Romanists boast of their oneness and ridicule the division among Protestants. Jesus said, "By their fruits ye shall know them." Anyone who will compare the fruits produced by the one tree of Romanism with the fruits that grow upon the Protestant tree with all its branches will not find it difficult to arrive at a sound conclusion. — Dr. James A. Chandler, in *The Methodist Christian Advocate*.

MISSIONS — Sec. Everett T. Harris

#### Church Group Reviews History

(The following historical sketch of the beginnings of the Dartmouth, B. G., Seventh Day Baptist Church group has been prepared from a review of the matter given by the Rev. Joseph A. Tyrrell on October 27, 1957. This was the occasion of the laying of a cornerstone for their hoped-for house of worship. There were thirty-eight in attendance at this service.)

The Dartmouth Seventh Day Baptist Church group was organized around the year 1932 by the late Rev. William A. Berry who was chaplain of the Universal Negro Improvement Association, and pastor of the church at Wakenaam. His message of Sabbath, repentance, and baptism was able to convince many on the Essequibo Coast. In the same year, 1932, this group of Sabbathkeeping Christians was organized.

In the absence of Pastor W. A. Berry, the work at Dartmouth was carried on by Deacons Victor Gibbons, Thomas Browne, Harold Layne, Arthur Wilson, and Roache at intervals. In the year 1944 the members of this said group, requested Deacon Joseph A. Tyrrell to supervise the work there. He willingly accepted and carried on from that time to the year 1952. Pastor A. B. Trotman was then assigned the leadership of the Dartmouth group by the superintendent, the Rev. Wardner T. FitzRandolph as he carried on services with other Seventh Day Baptist fellowship groups on the Essequibo Coast.

In April, 1956, the superintendent again made a change and Rev. Joseph A. Tyrrell, pastor of Peters Memorial Seventh Day Baptist Church, Parika, was asked to take charge of the Essequibo area, which he gladly accepted, the Dartmouth group again being placed under his direction.

From that time, Pastor Tyrrell began making efforts to raise funds for the erecting of a church building at Dartmouth. Collecting lists were then given to members to solicit help from the public, which was nicely helped by many of you that are standing here today as witness. Today has marked our first venture by the laying of this cornerstone, Jesus Christ being the head and chief foundation stone.

#### Evangelism — God's Word For Today

By Dr. Alan Walker of Australia

(Portion of release from General News Service of Methodist Church.)

Evangelism is God's word for this hour. Steadily over the last 16 years the Christian Church has been drawn back to its central task of mission. God is stirring up His Church everywhere to proclaim the whole Gospel to the whole world. Churches which are a mixture of a social club and a mutual-improvement society are an offense to God and man. A church which has lost its concern for the people who live and die without Christ has ceased to be a true church of Jesus Christ.

The evangelism which will meet the needs of today must find a synthesis between a personal and social witness. Personal, pietistic evangelism is futile in this kind of a world. Social witness that has lost touch with an evangelistic base is impotent. Always the conversion of man must be sought in a total life situation. Partial conversions, leaving a man's economic and political judgments untouched, have been the curse of evangelism. The call for a new social conscience must be heard as part of the summons to commitment to Christ, not left to chance development after it. To fail to summon man to a complete commitment is to seek a Christian allegiance under false pretenses.

Evangelism must arise out of the heart of the church. The Christian world has too many free-lance evangelists who are but loosely linked with the church and act as a law unto themselves. Any missioner is but a little finger of the Body of Christ. It is the Body alone which can give strength. It is the community of Christians, as in the New Testament, which must be the evangelizing agency.

The Christian Church has not learned to live in a modern society. It shows a single-furrow plough mentality in a tractor age. No evangelism can truly succeed which does not use the mass means of communication available in a modern society.

The task of evangelism is to find the

word God would have spoken to this age. Evangelism in the deepest sense, cannot succeed if it gives a muffled or false message, lacking in prophetic overtones. What shall it profit the church if it perfects its techniques and has little or nothing to say?

The supreme purpose of evangelism is to win a verdict for Jesus Christ. Evangelism has failed if it does not bring people, in a total life situation, to commitment to Jesus Christ. The underlying message of the church can never be other than: "Be ye reconciled to God."

### THE BABIES ON THE DOORSTEP

By the Rev. Kenneth Gray Hobart, Ph.D. (Dr. Hobart is the director of the Hong Kong office of Church World Service. He was formerly under appointment by the American Baptist Foreign Mission Society in South China.)

Few of the children had ever tasted dried fruit, and the afternoon the first shipment came they regarded it curiously, with dark shining eyes.

"This is fruit from America," 'Mama' explained. "It was picked by boys and girls in California. Then the people in the churches in America had it packed and sent here to us. Would you like to have some to eat right now?"

Such excitement! Such smiles and delighted squirming.

"First shall we thank the people in America?"

They are all too small to write letters. The oldest of the sixty-five children in the Shatin Home is not yet six. But they know how to say "thank you" in their own way.

After they raised their tiny hands and clapped with great enthusiasm, the fruit was handed out — two pieces each. Every child tasted it experimentally, and then they all ran off to show the teacher.

"See what we have got. It's fruit from America. It does taste good."

"It is such a treat," says 'Mama.' "It is not often our children get fruit — only when it comes as a gift from some kind friend."

'Mama' to the sixty-five little foundlings

is Miss Mildred Dibden, superintendent and spark-plug of the Shatin Home. The home, near Hong Kong, is a venture of faith and a labor of love, an independent project supported by interested helpers from all over the world. Church World Service on behalf of the American churches regularly contributes milk powder, vitamins, layettes, and U. S. surplus foods.

"Without such help we could not carry on," says Miss Dibden, "for our numbers increase steadily. During the last three months we have taken in nine babies, found abandoned and brought to us by the police or left on the doorstep. Even in the middle of the last typhoon, the police arrived at 1 a.m. with a tiny, newborn baby girl whom they had picked up from the roadside. We took her in through a window for all the doors were barred against the typhoon winds."

She will grow up like the others — happy and confident in this atmosphere of Christian love.

Little Shuet Yi is nearly two months old now, and such a pretty child, except for a malformation of the nose and mouth. She is to go to the hospital for an operation when she is stronger. They will give her a new lip, as they did for little Mo Ching.

Another wee mite has been ill with bronchial pneumonia. She was abandoned when three weeks old, and found by a beggar woman who picked her up and used her for begging. Food from the old woman's rice bowl was not suitable for a newborn infant, and in a few days the child would have died. But the police caught the beggar, and brought the wee one with her matted hair and grimy skin to the Shatin Home.

Abandoned babies are usually girls, for the Chinese will try hard to keep a boy child. However, a recent foundling is a boy called Stephen, though he has a Chinese name too. He was abandoned newly-born, and nobody can guess why, for he is a most perfect little lad.

These children, despite their earliest reverses in life, are fortunate to have found such a refuge and such a 'Mama.' The home, eight miles from Kowloon,

## President's Column

### Let Us Rejoice and Be Glad

We have cause for rejoicing at this season of the year as we think anew of the message which was proclaimed to all mankind when Christ was born. We have cause to rejoice in God's love that He would do this for us. We have cause to rejoice that the message of God's love and forgiveness has reached even unto our hearts.

We are impelled to share that joy and rejoice as we see the message spread. The Great Commission is ours personally and as churches and as a denomination. The fields are calling to us. We have entered many fields as a people both at home and in other lands with the message of Christ. The limit of our outreach of the Good News is determined only by our stewardship of service and possessions.

Again we have cause to rejoice. Our total work is going forward according to the plans projected at Conference in the first two months of our Conference year. Word from Our World Mission treasurer, Olin Davis, tells us that we have given over 17% in these first two months. This is the first time in a number of years that this has been true. Let us continue in our stewardship. Let us rejoice and be glad:

That God sent His Son upon the earth.

That Christ died for our sins.

That we are supporting the work which is before us as a people.

This is indeed cause for rejoicing. Let us continue. Let us raise \$90,000 by Conference time 1958!

occupies a hilltop, overlooking a beautiful expanse of sea, mountain, and farmland.

The children play outside, eat their meals and drink their milk picnic-style when the weather is fine. Unlike most Chinese children, these do not have to be taught to like milk. It has been part of their diet since babyhood. Like the fruit from America — "It does taste good."

(In many of our churches and in community Thanksgiving programs, offerings have been taken for Church World Service. The need is always present. Other special offerings may be gathered together in March.)

### World Council Secretary Retires

Two hundred "Friends of the World Council of Churches" and of its U. S. executive secretary, Dr. Samuel McCrea Cavert, attended a luncheon meeting at Brick Presbyterian Church, Park Avenue at 91st Street, New York City, December 10. They heard Dr. Cavert, who retires December 31, review his forty years in the ecumenical movement.

Asserting that he advocated neither organic union of all denominations nor simply "more co-operation of the same kind we see today," Dr. Cavert called for emphasis on "unity rather than union."

"The unhappy fact is that we are not spiritually ready for organizational union — except within the several confessional families," he said.

Dr. Cavert made a distinction between interdenominational co-operation which accepts the denominations as they are, and participation in the ecumenical movement which implies a conception of the Church as a single reality and judgment on the separations of the Christian community.

"Perhaps we have reached the point in the co-operative movement where it is not likely to go further unless it goes deeper," said Dr. Cavert in reference to the need for common study of theological differences keeping the churches apart.

"As things now stand we act separately as denominations in most things, and we act together in only those few things in which we can hardly act alone. We need to reverse the process," he declared.

Looking ahead Dr. Cavert said the first great problem is "how to combine the concern for ecumenicity with concern for locality."

He cited those "who are so deeply involved in what is happening to the Church in East Asia or behind the Iron Curtain" that they lose contact with what the local parish is doing for the inner life of its own members.

And "there are pastors who are so absorbed in ministering to the immediate face-to-face needs of a limited number of families that they do little or nothing to lead them into a sense of world mis-

sion or social responsibility. They let its members go on thinking of the Church only in connection with the way in which it serves them and their children," said Dr. Cavert.

According to Dr. Cavert this gap between world and local perspective is most conspicuous "in our comfortable and complacent suburbs." While praising the local church for its pastoral care, Christian education, and worship, he asked, "What is this church doing to make people sensitive to the relationship of the Church to those outside its membership?"

"All too often it goes on as if it had no responsibility for any of the issues of the most desperate urgency for the life of the world. It does not stir its members to face the racial situation with the mind of Christ. It does not make them critical of the low level of ethical integrity in our economic and industrial life. It raises no disturbing question as to what Christian citizenship means for American assistance to underdeveloped areas of Asia and Africa." — From a release.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Seventh Day Baptist Youth Fellowship

"The Guide for Worship Services" for Youth Week, January 26 to February 2, along with a sheet for Bible study, has been mailed to each church having a Youth Fellowship.

### Christian Education Laboratory

What is a laboratory? We can illustrate the answer by citing what will take place at the Third Protestant Laboratory on Group Development and Church Leadership, April 27 to May 9, 1958, at Green Lake, Wisconsin. A group development laboratory is a unique form of training designed to increase effectiveness in interpersonal relations by means of observing and analyzing immediate group experiences. Every laboratory provides the following kinds of experience each day for every participant:

1. Theory sessions, during which some of the underlying principles and research

findings on group behavior are presented to all.

2. Training groups, of approximately 15 persons who meet without a leader or an agenda to discover from their own first-hand experience how groups come into being and grow toward maturity.

3. Skill practice groups, composed of about 15 persons who try out and evaluate ways or reacting to typical problem situations in groups.

In addition, a series of research instruments is used to provide data for improvement of the design during the laboratory, and to enlarge the total body of research knowledge concerning groups. Worship and recreation are also an integral part of the daily experience.

From those who have attended the laboratory sessions come these testimonies:

"I got a better picture of myself and had opportunity to discover how to be more sensitive to other people and to the group as a whole. I was hurt often but gained much."

"A new sensitivity to people, more ability to listen, and willingness to try to understand what is happening in a group."

"I did not expect it to be a religious experience because it was not visibly Biblical or theologically 'loaded' but it was for me more of a personal (religious) experience than many church experiences in a theological framework."

Sixty theological seminaries have been requested by the Protestant Committee on Scouting to inform their advanced students of the opportunity to serve as Protestant chaplains at Boy Scout camps next summer. The request will be followed up with personal interviews of applicants in January and February.

Applications of candidates will be made available to regional and local council offices as they are received from the seminaries.

A manual, **Protestant Chaplains in Boy Scout Camps**, is available on request. It defines the functions and activities of the chaplain as related to camp administration and program.

WOMEN'S WORK — Arabeth M. DeLand

### Meet the Women's Board



Top row, left to right — Mrs. A. Russell Maxson, Mrs. Herbert Lippincott, Miss Helen Simpson, Mrs. E. F. Boehm, Mrs. W. B. Lewis, Mrs. Walter Wilkinson, and Mrs. LeRoy DeLand. Middle row — Mrs. Ewald Fick, Mrs. Melbourne Spells, Mrs. Lloyd Lukens, Mrs. John Cornish, Mrs. George Parrish, Mrs. Doris Coney. Front row — Mrs. Ira Williams, Mrs. W. D. Millar, Mrs. Randall Palmiter, and Mrs. Ellis Williams. (One member absent — Mrs. Herbert Bennett.)

The Women's Board, composed of the above women from the Battle Creek, Michigan, area, meets the second Monday evening of each month to conduct matters of business for the Seventh Day Baptist Women's Society. All Seventh Day Baptist women belong to this society, which holds its annual meeting and election of officers at General Conference. The following officers were elected for the 1957-1958 year:

President —  
Mrs. A. Russell Maxson  
Vice-President —  
Mrs. LeRoy DeLand  
Recording Secretary —  
Mrs. Herbert Bennett  
Corresponding Secretary —  
Mrs. Walter Wilkinson  
Treasurer —  
Mrs. Lloyd Lukens  
Newsletter Editor —  
Mrs. W. D. Millar

### Missionary Projects

The missionary project on the home field this year is the \$25 a month pledged toward the traveling expenses of Rev. Marion Van Horn on the Southwest Field. Several requests have been received for

the patterns which our missionary nurses, Beth and Joan, prepared for us. The list of hospital linens needed for the Makapwa Mission in Nyasaland included scrub gowns, slit sheets, glove cases, girls' dresses, and men's pajamas. The last item (pajamas) has not been spoken for to date. Write to Mrs. W. B. Lewis, 110 Irving Park Drive, Battle Creek, Michigan, if your society would like to make all or any part of the 60 large or 36 small pajamas required. If there are further calls for sewing suggestions, Beth and Joan are preparing additional patterns for layettes and other items.

### Publicity

The bimonthly Newsletter is sent to 2,300 women throughout the denomination — or at least we hope each woman receives a copy from the keyworker in her home church.

The Sabbath Recorder page on "Women's Work" gives articles of Women's Board news, or other timely articles, besides the monthly worship services.

### Committee Projects

The Packet Committee prepared quite a complete set of materials to assist your

society in planning your year's program around the theme, "Where Christ Walks" (John 8: 12). The new packet will be ready next May.

Most of the six goals this year are personal suggestions, such as Bible Study, Prayer, and support of Our World Mission. Can you name the other three goals? Have you found the Prayer Calendars helpful in uniting our efforts for denominational and personal growth? Have you made a special effort to support each goal? We hope that as we all participate in these goals, we will more perfectly walk "Where Christ Walks."

The Summer Project Committee plans to continue last year's program of securing young women to assist in Bible Schools where additional leadership is needed. Anyone wishing to volunteer her services for a few weeks next summer, please contact Mrs. George Parrish, 205 Dogwood Trail, Battle Creek, Michigan. In addition to securing Bible School teachers, there is the possibility of a training class to help develop the local leadership.

The Reading Project sponsored by the Christian Culture Committee last year received an enthusiastic response. It is being continued again this year, and we hope that each of you has found the additional reading very stimulating. Another supplementary book list is being prepared for publication.

We are glad that there are five Seventh Day Baptist students at Salem College who have taken advantage of our offer to pay the tuition for Christian Education courses, so that they will be better trained to help in their home churches.

We are sorry that Mrs. Leonard Wilkinson of Freeland, Michigan, could not continue with the Lone Sabbathkeeper Project for health reasons. We greatly appreciated the many hours that she spent in writing letters and sending Sabbath helps to the 125 Lone Sabbathkeepers on her list. The new chairman, Miss Helen Simpson, will continue to send the Helping Hand, Sabbath Visitor, and Junior Quarterlies as before.

Your Women's Board always welcomes constructive criticism of our program, or suggestions of new areas that should be

## Learn Not the Way of the Heathen

By Mrs. L. L. Van Horn

(The writer of the following unsolicited article failed to get it to us in time for Christmas as she had hoped. She finds a close similarity of wording in Jeremiah 10 to the practice of erecting Christmas trees. The editor feels that the primary reference is to large trees hewed in the form of idols and suggests that the passage be read consecutively. Nevertheless we agree that we should heed all warnings about "learning the way of the heathen.")

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3: 16). In reading this do we stop to realize that the Scripture of Paul's day was that part of the Bible now known as the Old Testament, the part some consider "done away"? Also, do we want God's reproof, correction, and instructions? Do we? "And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 4). Me? You?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12: 1, 2). "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thess. 5: 21, 22). That is a big order. Are we striving to live up to it?

Now let us look at some instructions given by God through Jeremiah about our taking up heathen customs as found in Jeremiah 10: "Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the

developed. We thank you for the fine support we have received in the past, and in the coming year may we promote the Conference theme, "One in Christ — Forward in Growth" for we are laborers together with God.

customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold . . ." (vv. 2-4). "Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men" (v. 9). "They fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good. Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. But they are altogether brutish and foolish: the stock is a doctrine of vanities" (vv. 4b-8). "But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens" (vv. 10-11). The Christmas tree is not a god to be feared but it is condemned. Note: ". . . they shall perish from the earth," and "Learn not the way of the heathen."

The wise men presented gifts to the Christ Child who had been born "King of the Jews," weeks after His birth. The only Bible references to the celebration of birthdays are found in Genesis 40: 20 where on "Pharaoh's birthday . . . he made a feast unto all his servants" and in Matthew 14: 6 and Mark 6:21 where "Herod made a supper to his lords. . . ." There is no record in the Bible or elsewhere of the date of Christ's birthday, which could not have been on December 25. We are, however, told to remember the death of Christ: "As often as ye eat this bread, and drink this cup, ye do

show the Lord's death till he come" (1 Cor. 11: 26).

"Meditate upon these things" (1 Tim. 4: 15) and search the Scriptures daily whether these things are so (Acts 17: 11). Remembering always that "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55: 8). Let us strive to obey the voice of God as we find it in His Word, "for to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15: 22).

Jesus Christ speaks earnestly to us in Matthew 15: "Why do ye also transgress the commandment of God by your tradition? . . . This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Could He be speaking to me . . . about the traditions in our Christian worship that come to us from the heathen? "Meditate upon these things."

## The Face of God

By Goldie Bridges

In a Bible class which I recently attended, we were asked by the teacher to draw a picture of God. It occurred to me at the outset that I would be utterly incapable of drawing a picture of God, with lines, curves, and angles; or of painting His picture with water colors, crayon, or oils. Nor would I be able with the tools and skills of a sculptor to fashion a likeness of Him in stone.

Indeed, we are forbidden to attempt this by the Almighty, Himself, for in Deuteronomy, chapter four, we read:

Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth.

And He went on to mention also the heavenly bodies, the sun, moon, and stars.

But there is another Scripture which

gives us a picture of God. It is found in 2 Corinthians 4: 6, and is as follows:

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

And Jesus said, "He that hath seen me hath seen the Father."

But it is not even necessary to see Jesus with the physical eye. We do not derive our best conceptions of God, or of Jesus Christ, from an artist's representation, though these are available to us. But we derive our best conception of God from the words and deeds of Jesus as recorded in the Bible, and from the attributes of the Father, Son, and Holy Spirit as revealed in Scripture, and made alive in the lives of His followers.

We find God represented as an eternal Spirit, invisible, omnipotent, omniscient, perfect in holiness, and infinitely glorious. His purposes stand fast forever. His garments are faithfulness, righteousness, and justice. He is light, and life. He is Creator of illimitable worlds, in which His microcosms are as perfect as His macrocosms. He is inscrutable, that is, too big for us to see and comprehend completely.

But there is one word that sums up our Heavenly Father more perfectly than any other word or combination of words. It is a simple word which we all may understand and experience. The word is love. John drew this picture of Him, and I think it is unparalleled in truth, beauty, and fidelity:

"Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. . . .

"If we love one another, God dwelleth in us, and his love is perfected in us" (1 John 4: 7-9, 12).

Knowing Him thus through His greatest attribute, which includes and encompasses all the others, we have His image graven within our hearts and lives.

— The Bible Advocate.

## OTHER FOLDS AND FIELDS

### Protestant Center Under Construction

Ground has been broken for the nineteen-story building on Riverside Drive and 120th Street, New York City, which at the end of two years will house most of the major Protestant church organizations and offices under its roof. It is designed to be "an interchurch center demonstrating Protestant co-operation and good will to the millions of non-Roman Catholic peoples of the world." It can make this claim because it will house offices of the Greek Orthodox Church and many interdenominational and international agencies. It will be the national headquarters of the National Council of Churches and of many of the missionary and educational boards now scattered throughout New York City. The site, made possible largely through gifts from John D. Rockefeller, is near Columbia University, the Jewish Theological Seminary of America, Riverside Church, Union Theological Seminary, and the Cathedral of St. John the Divine. It is estimated that construction will cost \$19,700,000.

— W. W. Reid.

### Successor to "Monganga"

Telev viewers who this last year (1957) watched with profound emotion the Smith, Kline and French Laboratories' film "Monganga" on THE MARCH OF MEDICINE saw how a Disciples of Christ Medical Missionary in Africa carries on his fight against leprosy.

The response to this magnificent program far eclipsed anything the producers had dared to hope for. Encouraged by it, they have made another filmed production for television, titled "M.D. International," which will be televised on MARCH OF MEDICINE, NBC network, January 23, 1958, 10:00 p.m., E.S.T.

Opening with vivid sequence on the work of Medical Catholic Nuns in Korea, it moves to Hong Kong, to Sawawak, to Nepal, to the Near East, to Ethiopia, etc. "M.D. International," for the most part plays up the work of Protestant Medical Missionaries. There are at least two Methodist missions included.

## Teen Talk

### Village Teen Center

Does your community need a teen center where junior and senior high young people can gather for fun and fellowship, especially on Saturday nights? If you think so, why not tell the older people what you think and then be prepared to consistently take advantage of such a center if the civic-minded people do go along with the idea.

In the village of Alfred, N. Y., such a teen center was established early in December and was well attended the first two Saturday nights at least. The Alfred Sun carried a story of it and called for gifts of equipment and games. The teenagers themselves were collecting the needed materials.

Not every church or community is like Alfred. Many do not have enough young people to make such a place interesting. Others have the needs pretty well met by existing facilities. Youth leadership is also a necessity for success. It is a mark of intelligence if all these conditions are carefully weighed by the teen-agers before calling for something to be done. Adults are usually pretty co-operative if you have a good idea.

### New Devotional Book Published for Junior High Young People

A new devotional booklet entitled *Behold God's Love*, by Hazel Mason Hadley, has been published. It presents devotional readings and guidance materials for daily meditation. The material is intended for young people in the intermediate or junior-high age.

Boy Scouts who are Protestant will find this a valuable aid in fulfilling the spiritual ideals of the Scout Oath and Law. Candidates for the God and Country Award can use it in fulfillment of the devotional phases of the program.

*Behold God's Love* is available at most church publishing houses or religious bookstores. It is published by John Knox Press, Board of Christian Education, Presbyterian Church, U. S., Box 1176, Richmond 9, Va., and sells at \$2.50 a copy.

### Retired Minister Dies

Word has been received of the death on December 19 of the Rev. Verney A. Wilson who was mentioned for special prayer and greeting cards in last week's issue (page 14). Services were held at Vandalia, O., Sabbath afternoon (Dec. 21).

NORTH LOUP, NEB. — Bird Whitford, who for a long time was our correspondent is not very well and since early fall has been at a Nursing Home in Ord. Many others have been touched by illness, accident, or death. Nevertheless, God has richly blessed us in many ways. Better-than-usual crops has been one of these.

Summer activities followed the usual pattern with larger than ever attendance at our Community Bible School. After being without a pastor for about 8 months, the arrival the middle of June of Pastor Soper and his family was a joyous occasion. They were immediately swallowed up in a rush of summer camp and Conference activities with no letup this fall. One wonders when they have time to eat or sleep.

Another highlight was the chance to renew our acquaintance with Joan Clement and Beth Severe when they stopped en route home from Conference, as well as the evening of discussion led by Rev. Rex Zwiebel.

However, undoubtedly the most satisfying and rewarding experience of all has been the evangelistic services held jointly with the Methodists this fall. In preparation the churches sponsored a day of workshop meetings led by two women connected with the "Camp Farthest Out" Program, discussing personal prayer and prayer groups.

As an outgrowth of this, five community prayer groups were started, each meeting once a week. Two adult groups were held in mid-morning, two young adult groups met evenings, and a youth group met following their lunch hour at school.

The evangelistic services were held in the Methodist Church each evening from



# OUR WORLD MISSION

## Statement of Denominational Treasurer, November 30, 1957

### Receipts

	Treas. Receipts November	Treas. Receipts 2 mos.	Boards' Budget Receipts 2 mos.		Treas. Receipts November	Treas. Receipts 2 mos.	Boards' Budget Receipts 2 mos.
Balance, Nov. 1 ..\$	11.43			Los Angeles .....	35.00	257.00	
Adams Center .....		168.81		Lost Creek .....	329.40	329.40	10.00
Albion .....	67.53	67.53		Marlboro .....	167.06	506.18	
Alfred, 1st .....	406.70	978.35		Middle Island .....	21.00	45.25	
Alfred, 2nd .....	166.60	324.35		Milton .....	418.56	895.41	70.00
Associations				Milton Jct. ....	90.75	173.30	
& groups .....	12.50	99.87	23.54	New Auburn .....		45.75	
Battle Creek .....	710.60	1,132.51	60.00	New Orleans .....	19.00	19.00	
Berlin .....	97.47	147.95		Nortonville .....	109.50	210.00	45.00
Boulder .....	63.38	110.28		Old Stone Fort ..	35.00	35.00	
Brookfield, 1st .....	58.00	111.50		Pawcatuck .....		345.20	
Brookfield, 2nd ..	40.50	78.50		Plainfield .....	628.99	1,236.44	
Chicago .....	140.00	231.00	80.00	Richburg .....	61.00	88.00	
Daytona Beach ..	85.25	130.25		Ritchie .....	10.00	25.00	
Denver .....	97.31	97.31		Roanoke .....	22.00	34.00	
De Ruyter .....	113.00	213.00		Rockville .....	9.61	33.49	
Dodge Center ..	65.48	132.51		Salem .....	150.00	300.00	
Edinburg .....	43.50	43.50		Schenectady .....	16.00	16.00	
Fouke .....	15.50	15.50		Shiloh .....	525.86	737.86	65.00
Friendship .....		69.00		Tract Society .....		1,297.89	
Hebron .....	40.00	40.00		Verona .....	323.50	354.50	
Hopkinton, 1st ..	175.50	320.25	100.00	Walworth .....	20.00	60.00	
Hopkinton, 2nd ..	84.00	84.00		Washington .....	35.00	35.00	
Independence .....	163.00	232.00		Waterford .....	64.14	150.06	
Individuals .....	151.00	2,198.00	470.00	White Cloud .....	93.29	119.98	
Irvington .....	250.00	250.00					
Kansas City .....	40.00	85.00					
Little Genesee ..	114.13	114.13	10.00				
					\$6,397.04	\$14,824.81	\$ 933.54

### Treasurer's Disbursements

	Budget (Designated & Undesignated)	Non- Budget Gifts
Missionary Society .....	\$2,935.06	\$ 159.00
Bd. of Christian Education	654.90	
Ministerial Training .....	546.80	
Historical Society .....	107.80	
Ministerial Retirement .....	550.59	
Women's Society .....	44.60	
World Fellowship & Service	29.40	15.00
General Conference .....	612.50	
Trustees of General Conf. ...	53.90	
Tract Society .....	633.10	
Oneida Valley		
Nat'l Bank, fees .....	.35	
	\$6,319.00	\$ 174.00
Balance, November 30 .....	78.04	

### SUMMARY

Current annual budget .....	\$90,000.00
Treas.' budget receipts 2 months .....	\$14,824.81
Boards' budget receipts 2 months .....	933.54
	\$15,758.35
Remainder required in 10 months .....	\$74,241.65
Percentage of budget year elapsed .....	16.66%
Percentage of budget raised .....	17.51%

Olin C. Davis, Treasurer.

Verona, N. Y.

Nov. 17 through 24. The Rev. Mr. Beuhler of the Methodist Church and Pastor Soper presented the messages alternately on topics relating to the "Spirit-filled Life." These were aimed more at deepening our own spiritual lives, which is necessary before we can win others, and they were truly inspirational. The joint choir di-

rected by Mrs. Soper and a male quartet enriched the music a great deal.

Now plans are being made for joint Bible Study, and we are looking forward to another series of evangelistic services in the spring.

The joint Thanksgiving service was held in our church at 8 a.m. — Correspondent.