

The Sabbath Recorder

ranged for Sunday morning. Workshops and a business meeting made up the afternoon program. The Association approved six scholarships, set the time for the 1959 Association (first week in October) at Denver, Colo., and elected Irwin Randolph as president.

On Sunday evening the local pastor, the Rev. Robert Lippincott, preached on "Launching Out into the Deep." The meeting closed with a consecration service.

— Correspondent.

MILTON, WIS. — Attendance during November was a little higher than last year. The average at the Sabbath morning service was 213. December 6 was the last day for turning in pledges for the coming year both for local and Our World Mission work. The women's circle has had the historical display of communion goblets and plates polished and lacquered.

— Church Bulletin.

ALFRED STATION, N. Y. — Among the guest speakers who have been with us were the Rev. Earl Cruzan and Wayne Crandall. Several area ministers have supplied the pulpit upon occasion in the absence of Pastor Green. Teen-agers and young adults have assisted in the services several times.

The Rev. Loyal Hurley and his wife were with us for a two weeks' evangelistic campaign this fall. Our community received rich experiences through their consecrated efforts. Classes in church membership are being conducted by Pastor Green, one for the youth and one for adults. Much interest is shown by those attending a newly formed Bible Study Hour Friday evenings.

As this is being written we look forward to the celebration of Christ's birthday with a service of pageant and song directed by Mrs. Robert Lewis.

— Correspondent.

Marriages

Whitford - Bennett. — John Frederick Whitford, Milton, Wis., and Mizpah Evangeline Bennett, Janesville, Wis., were united in marriage in a ceremony solemnized on Sunday, November 2, 1958, in the Milton Seventh Day Baptist Church. The bride and groom's pastor, the Rev. Elmo Fitz Randolph, read the double ceremony. Mr. and Mrs. Whitford are at home in Milton, Wis. — E.F.R.

Obituaries

Coon. — Dr. George E., son of George Nichols and Melissa Clarke Coon, was born April 20, 1870, near Newville, Wis., and died at the Beecher Nursing Home in Janesville, Wis., October 26, 1958.

He was a beloved physician in the Milton, Milton Junction community. He served in various capacities in the community, his church, and Milton College. He was a life-long member of the Milton Junction Seventh Day Baptist Church which he served at various times as chorister, organist, treasurer, and for 50 years as a trustee.

Surviving are a son, Dr. George Wayland Coon, of Riverside, Calif.; a daughter, Vera (Mrs. Leland) Shaw, of Milton; five grandchildren and eleven great-grandchildren.

The memorial service was held in the Milton Junction Seventh Day Baptist Church, and burial was in the Milton Junction Cemetery. His pastor, the Rev. Victor W. Skaggs, officiated.

— V.W.S.

Miars. — Dr. Granville John, son of Victor H. and Lille Metz Miars, was born Oct. 27, 1906, in Maplewood, Ohio, and died in Jackson Center, Ohio, Oct. 7, 1958.

He married Cretoria Lenninger Sept. 27, 1925. Dr. Miars was a member of the American Veterinary Association and a member of the Maplewood Methodist Church.

He is survived by his wife; a sister, Mrs. J. H. McCullough; and five daughters: Mrs. Don Sanford, New Auburn, Wis.; Mrs. Kay Howard, Pompano Beach, Fla.; Mrs. Sanford Cole, South Sudbury, Mass.; Miss Carol Miars, Milton College; and Miss Mary Miars, Jackson Center, Ohio; and seven grandchildren. — M.S.

Oakley. — Grace M., daughter of Richard and Jennie Hull, was born at Adell, Iowa, February 26, 1878, and died November 17, 1958, in a Madison, Wis., hospital.

In early childhood her family moved to the vicinity of Milton, Wis., where she lived the greater part of her life. She attended Milton College, after which she taught for several years in rural schools.

She also served for many years as a practical nurse and was also employed for fourteen years as a receptionist at the Burdick Corporation in Milton.

Grace Oakley was baptized on May 16, 1896, by the Rev. George Burdick and joined the Milton Junction Seventh Day Baptist Church. Later she joined the Milton Church where she was active and loyal through the years. She was married to John Oakley on October 25, 1898.

She is survived by one son, Doctor Carroll, of Milwaukee, Wis.; a grandson, Clyde, Leandro, Calif.; and one sister, Mrs. Fay Coon, Milton, Wis.

Farewell services were conducted in the Milton Seventh Day Baptist Church with her pastor, the Rev. Elmo Fitz Randolph, officiating. Interment was in the Milton Junction Cemetery. — E.F.R.



PROCLAIMING AN ACCEPTABLE YEAR OF OUR LORD

Our highest aim for 1959 may well be taken from Isaiah 61:

To preach good tidings unto the meek;
 To bind up the brokenhearted;
 To proclaim liberty to the captives;
 To proclaim the acceptable year of the Lord;
 To comfort all that mourn;
 To give unto them the garment of praise.

The Sabbath Recorder

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IN THIS ISSUE

Editorials:

The Prospects for 1959	2
Another Church and State Issue	3
Of Doubtful Value	3
It Can Happen Here	4

Features:

Concerns of American Bible Society	5
Church of Greece Cool Toward World Council	6
New Year Resolutions	7
Sabbath Recorder Travels Afar	7
Televangelism 1959	9
For These Reasons We Are	10
New Position Filled at Publishing House ..	14
Teen Talk	14

Missions:

Nyasaland Executive Committee Meeting ..	8
Another Car at Makapwa Mission	9
Tenth Anniversary Celebrated in Jamaica ..	9

Women's Work:

Devotional Service for January	12
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Christian Education:

The Objectives of Christian Education	13
News from the Churches	15
Our World Mission	Back Cover

The Prospects for 1959

News analysts and historians have been gathering the important events of 1958 in order to present in glittering array or in sordid, soiled linen what happened. They are telling us about our successes and failures in science, in diplomacy, and in solving our social problems. Some of them are making predictions for the coming year on the basis of the tendencies observed over the past twelve months. We should listen to these experts in their field, remember at the same time that their field is limited, and that they stand within and as a part of the society they describe.

There are also Christian writers who look at 1958 from the viewpoint of the progress of the Gospel. They, too, may voice a prophetic note as to what will happen in 1959. We would not imply that the columnists are not Christian in their outlook; some are and some are not. But the trained Christian should be able to see some things far more clearly than the untrained one. Ministers do not have better access to God or the throne of grace but their training should enable them to understand and interpret the Word of God. It should also give them more understanding of the behavior and the needs of men. If they have proved themselves to be experts in leading people from darkness to light then they stand a little outside of society and their analyses and predictions ought to be considered.

What can be said about the prospects for 1959 in our own personal experiences and in that portion of society that is most closely related to us? Your editor would like to bear in mind that he does not see things as clearly as he ought and that he is not an expert even in the realm of religion and faith. The Apostle Paul was able by inspiration to make valid predictions, but his spirit is shown in the statement to one group of believers who had come into the Christian faith through him, "I determined not to know anything among you save Jesus Christ, and him crucified."

Simply and conditionally we can say for our wide circle of readers just a few things. If we want this to be a year of spiritual growth, we must take spiritual things more seriously. If we want our

children to develop in their religious life, we need to set a more convincing example than in the past year. On a recent television interview an expert on juvenile delinquency pointed out that teen-agers are far less influenced for evil by their "wild westerns" than by the slightly dishonest and lawless actions of their elders.

Will Christianity have more of a leavening influence on society next year than last year? Our own determination to make it so in our every social contact will be the best part of the answer. Has the year past been one in which we have compromised our principles to some extent in order to get along with people of lower principles? If so there will need to be more alertness in self-evaluation if 1959 is to show improvement. Have we allowed the things we possess to become more important in our lives than the things eternal? Then for a better year we must "set our affection on things above." If there is not conscious effort put forth to take advantage of every available stimulation to spiritual growth our devotion will wilt and our churches will dwindle in numbers and fall short in service. What will 1959 bring forth? What will we?

Another Church and State Issue

No one wants to be responsible for crying, "Wolf, wolf," when there is no wolf but neither does anyone want to be a watchman on the walls of Jerusalem who fails to give a warning (Ezek. 33). We may sometimes be mistaken as to the gravity of the danger, but it is better to sound the alarm, if we may change the figure, before the fire spreads out of control.

A case in point involves the Military. The Holy Name Society (Catholic) has sponsored a project to make St. Maurice the patron saint of the Infantry. Initiated at Ft. Benning, Ga., it was carried to extremes by one regiment at Ft. Leonard Wood, Mo.

Prominent features of the St. Maurice program include the wearing of St. Maurice medals by the soldiers, the display of St. Maurice posters throughout the installation, the renaming of the Officers'

Club and the gymnasium after St. Maurice, and the placing of signs over all barracks of the training regiment with the inscription "We live, fight, and die for God, Country, and St. Maurice."

Fortunately, due to local objection by Protestant leaders and due to personal correspondence with the Defense Department and the Chief of Chaplains the situation at Ft. Leonard Wood has been officially investigated and corrected. From shared correspondence we learn that a regimental commander (a Catholic, of course) initiated the above-described program at the Missouri installation for "morale purposes," as he termed it. Now the Commanding General of the Fort has "directed the regimental commander to remove pictures of St. Maurice that were painted on government buildings, cease the use of mottos and stamps on regimental newspapers and daily bulletins, remove signs associating the name of St. Maurice with any military building, and to limit the use of Saint Maurice as Patron of Infantry to unofficial and voluntary participation by those interested."

Thus one small crisis has passed. The action in correcting the over-zealous colonel may receive enough publicity to slightly deter the next officer who might be inclined to override the rights of men of other faiths. The military establishment has guiding principles and rules which should help much in keeping church and state separate but vigilance is needed lest organizations such as the Holy Name Society succeed in establishing precedents hard to overcome.

Of Doubtful Value

An Associated Press item was picked up by an interested friend and sent to the Sabbath Recorder. It reads as follows:

"London, Dec. 1 (AP). — The Soviet Union's day of rest this week has been changed — by official decree — from Sunday to Saturday. Moscow radio reported the cabinet decision today. Only reason given was that of 'meeting the wishes of the working people.'"

Our correspondent wondered if this was a miracle of God. Is the Soviet Union intentionally or inadvertently encouraging

Finger-Fonos in areas where the board has specific responsibilities.

It is interesting to note in the most recent list of contributions by denominations that at the end of November Seventh Day Baptists were credited with \$293.59 for 11 months, which is an increase of \$144.84 over last year. It is hoped that the figure will be much higher at the next report.

Church of Greece Cool Toward World Council

After a month-long meeting attended by 60 bishops, the Church of Greece (Greek Orthodox) issued a statement telling why it was cool toward participation in the conferences of the Protestant ecumenical movement, according to Ecumenical Press Service (WCC), bulletin No. 46, quoted below:

Speaking of relations between the Church of Greece and the World Council of Churches the Hierarchy says that because the leaders of Protestantism have failed to mention in the Basis of the Constitution of the WCC the Holy Trinity, the true Christian God, with the thought to draw in the Anti-Trinitarians, "our church has been led to take a reserved attitude concerning its participation in the conferences of the Protestant ecumenical movement." For this reason, the message goes on, the Hierarchy has decided that participation by the church must not be through clergymen, but only through lay theologians. Their participation in WCC conferences must also be a participation with a limited mandate as long as the Protestant world does not cease its propaganda at the expense of the Orthodox Christian flock.

General Secretariat of World Council of Churches Comments

A comment on the bishops' message, issued from the General Secretariat of the World Council of Churches in Geneva, says:

The message of the Hierarchy of the Church of Greece refers to the Basis of the World Council of Churches, that is the article of our Constitution which says: "The World Council of Churches is a

fellowship of churches which accepts our Lord Jesus Christ as God and Saviour." This Basis was taken over from the Faith and Order movement. It had been originally formulated by the General Convention of the Protestant Episcopal Church of the USA at its convention in 1910. The invitations to the World Conferences on Faith and Order at Lausanne and Edinburgh were issued on this basis. The only churches which declined the invitation because they found this basis unacceptable were churches taking a unitarian standpoint.

The Evanston Assembly adopted a statement on the nature and function of the Basis (Official Report p. 306) which states specifically: "By joining together, the churches seek to respond to the call and action of their Divine Lord. The World Council must therefore consist of churches which acknowledge that Lord as the second person of the Trinity."

It is therefore clear that the statement that the Holy Trinity is not mentioned in the Basis of the World Council of Churches with the thought to draw in the Anti-Trinitarians is based on a grave misapprehension. — EPS, Geneva.

Set a Good Example

"Because alcohol beverages have contributed materially to the alarming increase in juvenile delinquency, we urge all workers with youth to refrain from the use of intoxicants because it is difficult to train young people in abstinence when their teachers, elders, and employers drink," said the Council of Bishops of the Methodist Church recently. "In the light of recent added endorsements of the moderate use of alcoholic beverages, we reaffirm the Methodist position, which is total abstinence. We encourage abstainers to stand firm, sure that such a witness will at least convince others that the practice of drinking is not unanimous. Such a stand will afford strength to the less courageous, helping them also to decline to drink and thus add the weight of their influence against the criminal wastage of personality brought about by the liquor traffic."

NEW YEAR RESOLUTIONS

By Everett T. Harris, D.D.

As to My Church

I will resolve with the help of God:

1. To be more faithful in attending and assisting in all her appointments.
2. To seek through the services of our church to find real communion with God.
3. To be a faithful steward of my time, talent, and means that the work of the Church of Christ may go forward.

As to My Home

I will resolve with the help of God:

1. To make our home a place of joy and gladness because of our faith in God.
2. To take the time and thought for family devotions every day, conscious that Christ is the unseen Guest at every meal.
3. To make the Sabbath day a delight and a day of joyous worship to God.

As to My Personal Life

I will resolve with the help of God:

1. To be more faithful in my private devotions, setting aside a time for prayer and Bible reading every day.
2. To show by my actions toward others the fruits of the Holy Spirit in my life, made evident in thoughtfulness of others, patience, temperance, joy, faith, and loving kindness.
3. To be less anxious or troubled for tomorrow but to have more faith in God and the ultimate triumph of His Kingdom in all the earth.

Sabbath Recorder Travels Afar

Our missionaries in Nyasaland get the Sabbath Recorder by air mail (50 cents per week) unless their friends forget to provide the extra postage. Jamaica mission personnel also have access to our denominational news days sooner than some members of the Tract Board which publishes it.

A military chaplain (Lt. Col.) in Iceland sent in a change of address. Sample copies are now going to a Seventh Day Baptist Church in Port Elizabeth, South Africa,

where church leaders are typing copies of our tracts in the native language.

Here are some of the other foreign destinations of our weekly periodical. In Africa it goes to Transvaal, Ghana, and Ethiopia. Another copy goes to Saudi Arabia. Holland, Germany, France, Switzerland, Denmark, and England have subscribers. In the Far East, Pakistan and India are on the list. In the lands "down under," people in New Zealand and in Australia appreciate the magazine. Back on this side of the ocean we find addresses in Argentina, Colombia, British Guiana, Jamaica, and Nassau. The Recorder goes also to points in Canada, particularly Ontario and Quebec; also to Alaska and Honolulu. The exact location of some servicemen with eastern and western APO's who receive the Recorder is not known.

This periodical embraces most of the world in its scattered family, and wishes all of its readers the blessing of God during 1959.

Giving Our Children A Convincing Example

The biggest job in America today might very easily be the job of raising children. In fact, it is so big that there are bound to be moments for all of us when the size and seriousness of that job may scare us a little. That is when we pray for wisdom and greater strength of character so that we can be living examples of the standards which we set for our youngsters.

Yet many of us may fail to use fully the great spiritual resources of our religious institutions for help with this job. And through our failure to do so, we often weaken our position in the eyes of our children. For children, when you face right up to it, are too smart to be talked into something we don't do ourselves.

But if we want them to learn to share in the spiritual and emotional values offered by religion, we will have to want to share in them too. We will want it enough to share them together, by going together regularly to worship services.

— RIAL.

Nyasaland Executive Committee Meeting

(As reported by O. B. Manan, Secretary)

The Executive Committee meeting was held in the Pearsons' living room, on October 19, 1958, at 9:30 a.m. Pastor Pearson as chairman read to those gathered a devotional Scripture selected from Galatians 3: 21-29. Pastor G. Mnsonkho prayed, asking God's blessings and the guidance of the Holy Spirit through the meeting.

About the Executive Meetings Themselves

1. At this meeting, Otrain B. Manan was elected the new secretary for the Executive Committee, who is to keep the committee report at each meeting, and prepare a report for the U. S. Missionary Board.

2. Pastor Leman Mungoni was appointed a successor of Witness Mankhamba, former mission pastor and third African member of the Executive Committee, dismissed for a serious cause. Pastor Mungoni was elected a temporary member up until the 1959 General Conference.

3. It was agreed that the Executive Committee agenda should be prepared by heads of the Mission Departments before the meetings.

4. The members agreed in this meeting that they will meet together the first Tuesday of each quarter.

Reports

1. Medical:

a. It was suggested by Dr. Victor Burdick that we open a new dispensary at Sandama Railway Station to help both Asians and Africans of that area. Incidentally it was also thought that a Makapwa Church branch might be put in this place, that the mission might help people there both physically and spiritually.

b. Concerning the use of African herb medicines, it was discussed and concluded that our people be encouraged not to use these, since some are so harmful, and to rely rather on hospital and clinic medical care.

2. School:

The present situation of our school was reviewed. The future of the Makapwa School was discussed. Four plans were considered but none was fully satisfactory. The possibility of starting a school at Kazangaza, Central Province, seems small because of the great distance from Makapwa.

The difficulties of starting a school at Namba Church, Mlanje, were considered, but it was agreed to make application to the Mlanje Educational Committee.

Concerning the school at Uzumara, Northern Province, it was mentioned that they desired to close their school because of low enrollment. Since the school year had already begun, it seemed better to continue. The Uzumara Church will be asked to pay a fee to help on the teacher's salary, in view of the shortage of students.

Gospel Efforts

Members of the committee and pastors were very grateful for the Gospel efforts that were held during this year by the missionaries, African pastors, and other leaders of churches, in different villages and Seventh Day Baptist churches. Many people, through these meetings, came to know Christ, accepted Him as Savior, and were baptized. And at this time, it was greatly recommended that such a good work should be continued more, through the Savior's help.

The 1959 General Conference President

The committee decided to select one person as president to prepare for the 1959 General Conference. Therefore Pastor Lookson Nothale was appointed for this office of president; Miss Beth Severe, as first vice-president (to be president in 1960); and Pastor Readson Mwango, as second vice-president (to be president in 1961).

Theological School, 1958-1959

It was announced at this meeting by the chairman that the Theological School was to start on November 4, 1958, at Makapwa Mission, the class being expected to consist of two or three students.

The Pastors' Refresher Course

The customary refresher course for pastors next July was discussed a bit, try-

ing to decide how long it should last. There was no conclusion except to discuss it more at the next meeting.

Another Car at Makapwa Mission

Nurses Beth Severe and Joan Clement wrote recently as to their intention to secure a car of their own for use at the Mission Station. They have in mind to purchase "a small Volkswagen."

Commenting on this matter at a later date they have written, "The new Volkswagen will be a great blessing. With the increased work load, more numerous trips to the villages by both Dr. Burdick and Supt. Pearson, more critically ill patients that may have to be transported in the absence of the doctor and the Land Rover, the second car will not be a luxury but rather a necessity. Also it will be much easier for us to handle than the 'Rover.' The Volkswagen is also very economical to run, we understand."

The wisdom of this move on the part of the nurses is evident. We are grateful that they have taken the initiative in meeting the need for an additional car at the Makapwa Mission Station in Nyasaland.

Tenth Anniversary Celebrated in Jamaica

On November 26, 1958, a Past Students' Dinner was held at Crandall High School as the tenth anniversary of the school was observed. Pastor Leon Lawton reports that it was a happy event.

A copy of the program shows the following taking part: Headmaster Grover Brissey in an address of welcome and introduction of the master of ceremonies; Raymond Moore in the response; Byron Lewis giving an address. Introductions were made by Benjamin Samuels; prayer by Joseph Samuels; special music by "The Mills Melodiers" and later by "The Joyces"; messages from America by Mrs. Lydia Forbes, followed by several volunteer addresses. An election and installation of officers (presumably for an alumni association) was held which included a charge to officers by Leonard Jadusingh. The closing prayer was by Pastor Leon R.

Lawton, and then all joined in singing "Auld Lang Syne."

Nothing is said in regard to the detailed hard work that goes into making such an event successful. We have reason to believe that Mrs. Grover Brissey was one of those who served in the background as a delicious meal was prepared and served. The menu mentions, "Beef loaf, mashed potatoes, gravy, creamed peas, plantains, candle salad, rolls, butter, iced tea, ice cream, cookies, and mints." Don't you wish you might have attended?

TELEVANGELISM 1959

The New Year will usher in the first nation-wide spiritual revival ever based on a unique combination of television drama and the personal visitation of millions.

This "revival by television" launches the first cooperative effort of all six major Baptist groups since before the Civil War. Called "Televangelism 1959," the unusual project presents 13 new, half-hour dramas in the well-known inspirational television series "This Is the Answer," produced by the Southern Baptists. Beginning on Sunday, January 4, the dramas on important modern-day problems will be seen on 13 consecutive Sunday afternoons on key television stations throughout the U.S.

Although Baptist sponsored, "Televangelism 1959" is basically a non-denominational effort, using the human-interest attractions of dramatic television to promote religion without "preachiness." The massive effort is organized to introduce the Christian message and its values in everyday life to the estimated 60 million "unchurched" people of the nation. From these, it is hoped that at least 100 thousand new Christians will be won in the 13-week period. It launches an unusual 5-year program known as the Baptist Jubilee Advance.

The 13 new dramas in "This Is the Answer" include treatments of hypocrisy, marital infidelity, juvenile delinquency causes, misuse of alcohol, honesty and civic corruption, loss of family unity, business ethics, suicide, fear of death, teenagers' conformity, citizenship, greed, and revenge.

For these reasons we are

By VICTOR W. SKAGGS

(Continued from last issue)

For Reasons of Worship We Are

All men seem to offer allegiance to some force greater than themselves. Each man serves some lord. Each man worships some god — something of supreme worth to him. The church was established to help fill this need for men.

Worship of the living God is one of her chief services to mankind. Her worship takes many forms:

In the dimness of great cathedrals men lift their hearts to God amid the silence of stately pillars and the changing patterns of light cast by the sun's rays filtered through great windows of stained glass. With the voice of the thundering organ and the measured chant of unnumbered choirs, the prayers of the worshiper mount heavenward. Men of great talent present the truths of God in modern dress; thoughts are stirred and minds are alerted; emotions are cleansed by the moments of worship when man meets God.

In lesser halls of worship, with the warm fellowship of personal acquaintance, congregations gather, while in stately procession a number of their friends and neighbors march to the front to lead in worship of the living God in much the same pattern that the larger church follows.

In plain rooms filled with sunlight others bow their heads in warm appreciation of the goodness of God. In informal simplicity and with impromptu enthusiasm they give voice to their adoration and praise, and they seek for God's will and His blessing.

For every mood of man there is an act of worship. For every inclination of the mind there is a stimulating thought of God. For every desire of the heart, there is an answer.

This is common worship: a quieting of the passions, an acknowledgment of dependence, an expression of adoration and thanksgiving, a time of fellowship, an expression of desire, a wording of peti-

tion, an inward look, a moment of inspiration when God breathes into the soul of a man some new insight, a challenge to some new or greater endeavor, a meeting with God Almighty. This is worship. **For this reason we are!**

UNLESS we offer such satisfying and invigorating worship through our people to the world, we are dead and are not a Church of Jesus Christ.

For Reasons of Instruction We Are

All men need some mental stimulation. Our minds stultify when we fail to use them productively. We seek for knowledge. We strive to develop our thought processes. We spend millions of dollars to instruct our children and youth in public schools. The church was established to help meet this need for instruction as Paul the Apostle noted more than once. Her pastors are expected to be teachers. Her lay people are instructors in the things of faith and of holy living. Her printed matter presents her viewpoint on things temporal as well as on things eternal. Her pulpits and church schools and camps and study groups are all the agents of her instruction program. She provides the opportunity for all to learn of her faith. She shapes and molds the beginnings of belief in her children. She labors diligently to guide the growth of the seed-belief she has implanted into sturdy and saving faith. She never relaxes her effort to improve, to seek new truth, to discover more of the meaning of things and the motives for action and the relation of God and man. She leads her adults to relate all of life to the love of God. This is instruction. **For this reason we are!**

UNLESS we offer such a living and searching instruction in the things of faith to our people and the world, we are dead and not a Church of Jesus Christ.

For Reasons of Evangelism We Are

Christ our Lord recognized the need of all men for a Savior. This was the burden

of His life and death and resurrection — the central purpose of the Incarnation. He recognized this need in a way no other has. He established His Church to help meet this need for men.

By her very existence she witnesses to her belief that men need God. By her very existence she witnesses to her belief that men find God through Jesus Christ. Great prophetic voices arise in each generation that speak to the world in unmistakable terms of sin and redemption and a Redeemer. Lesser voices urge a Savior upon a world in need. In every place there rise up voices to tell of the wonder of her God. By the changed lives of her people she witnesses to the power of the Savior she presents. By their joy and their kindness and their love for one another and their desire for the good of all men she witnesses to the wonder and beauty and satisfaction of life with the Savior as contrasted to life without Him. By consecrated men and women she sends out her message to all parts of the earth, far and near. Her message that God is Father and Christ is Savior goes everywhere, and its impact overwhelms evil and overcomes pride and brings men to a new understanding of life and death and eternity through oneness with the Lord Christ our Savior. **This is evangelism! For this reason we are!**

UNLESS we offer the world such a searching, zealous, throbbing, exciting, inclusive, persuasive evangelism, we are dead and not a Church of Jesus Christ.

Because We Need the Sabbath We Are

The Scriptures tell us that man needs a time for laughter and a time for seriousness, a time for being awake and a time for sleeping, a time for labor and a time for rest and worship. The Church was established to help meet this need for men.

In all her years the Church has set regular times for worship. She has explained the wisdom of our God in providing a rest for His people. In each generation she has urged her people to discover or to rediscover the values of Sabbath rest. She has rejoiced in the lessening of the labor load in the factories

and offices and on the farm. She has participated in movements for the shortening of the work week. She has seen the need of men for rest from labor and for exercise of their higher natures. She has demonstrated man's need to serve because of inner motivation. She has sought to preserve the sanctity of time even as she has sought to preserve the sanctity of life. She has emphasized God's presence in time by appointing holy hours. This is the Sabbath of rest.

UNLESS we offer to our people and to the world such a Sabbath of rest unto the Lord as shall fill their needs of body and spirit and be a delight to their minds and a joy in all of life, we are dead and have no place and no reason for being.

Yet the Sabbath of the Lord God is our Sabbath. It is or it may be a day of joy and delight, a day longed for, whose hours pass too swiftly, a day of rest, a day of peace, a day of challenge, and a day of service. For the Lord has granted a rest unto His people even on this earth. **For this reason we are!**

This is our peculiar opportunity to bear witness to the wisdom and the love of our God.

To Meet the Needs of Men We Are

Some needs of men do not change. Yet new times and circumstances beget new opportunities and new duties. Fundamental principles remain unchanged, yet new insights and new inspirations beget changes in creed and in practice. A set of beliefs written in words is never completely true, for a faith is a living and vital and vigorous and growing thing, or it is dead and worthless. It is a life to be lived, or it is merely an authority to be quoted.

The Church was established that men might discover more and more of God's way and will. Her mind, cluttered with the accumulation of centuries, must be put in order. Her emotions, hampered by age-old prejudices, must be freed. Her vocabulary, made unwieldy and frustrating by a multitude of shades of meaning, must be clarified. Her faith, complicated by her divisions, must be simplified. For until she meets the needs of men in this age, she fails in her fundamental purpose,

For these reasons we are

By VICTOR W. SKAGGS

(Continued from last issue)

For Reasons of Worship We Are

All men seem to offer allegiance to some force greater than themselves. Each man serves some lord. Each man worships some god — something of supreme worth to him. The church was established to help fill this need for men.

Worship of the living God is one of her chief services to mankind. Her worship takes many forms:

In the dimness of great cathedrals men lift their hearts to God amid the silence of stately pillars and the changing patterns of light cast by the sun's rays filtered through great windows of stained glass. With the voice of the thundering organ and the measured chant of unnumbered choirs, the prayers of the worshiper mount heavenward. Men of great talent present the truths of God in modern dress; thoughts are stirred and minds are alerted; emotions are cleansed by the moments of worship when man meets God.

In lesser halls of worship, with the warm fellowship of personal acquaintance, congregations gather, while in stately procession a number of their friends and neighbors march to the front to lead in worship of the living God in much the same pattern that the larger church follows.

In plain rooms filled with sunlight others bow their heads in warm appreciation of the goodness of God. In informal simplicity and with impromptu enthusiasm they give voice to their adoration and praise, and they seek for God's will and His blessing.

For every mood of man there is an act of worship. For every inclination of the mind there is a stimulating thought of God. For every desire of the heart, there is an answer.

This is common worship: a quieting of the passions, an acknowledgment of dependence, an expression of adoration and thanksgiving, a time of fellowship, an expression of desire, a wording of peti-

tion, an inward look, a moment of inspiration when God breathes into the soul of a man some new insight, a challenge to some new or greater endeavor, a meeting with God Almighty. This is worship. **For this reason we are!**

UNLESS we offer such satisfying and invigorating worship through our people to the world, we are dead and are not a Church of Jesus Christ.

For Reasons of Instruction We Are

All men need some mental stimulation. Our minds stultify when we fail to use them productively. We seek for knowledge. We strive to develop our thought processes. We spend millions of dollars to instruct our children and youth in public schools. The church was established to help meet this need for instruction as Paul the Apostle noted more than once. Her pastors are expected to be teachers. Her lay people are instructors in the things of faith and of holy living. Her printed matter presents her viewpoint on things temporal as well as on things eternal. Her pulpits and church schools and camps and study groups are all the agents of her instruction program. She provides the opportunity for all to learn of her faith. She shapes and molds the beginnings of belief in her children. She labors diligently to guide the growth of the seed-belief she has implanted into sturdy and saving faith. She never relaxes her effort to improve, to seek new truth, to discover more of the meaning of things and the motives for action and the relation of God and man. She leads her adults to relate all of life to the love of God. This is instruction. **For this reason we are!**

UNLESS we offer such a living and searching instruction in the things of faith to our people and the world, we are dead and not a Church of Jesus Christ.

For Reasons of Evangelism We Are

Christ our Lord recognized the need of all men for a Savior. This was the burden

of His life and death and resurrection — the central purpose of the Incarnation. He recognized this need in a way no other has. He established His Church to help meet this need for men.

By her very existence she witnesses to her belief that men need God. By her very existence she witnesses to her belief that men find God through Jesus Christ. Great prophetic voices arise in each generation that speak to the world in unmistakable terms of sin and redemption and a Redeemer. Lesser voices urge a Savior upon a world in need. In every place there rise up voices to tell of the wonder of her God. By the changed lives of her people she witnesses to the power of the Savior she presents. By their joy and their kindness and their love for one another and their desire for the good of all men she witnesses to the wonder and beauty and satisfaction of life with the Savior as contrasted to life without Him. By consecrated men and women she sends out her message to all parts of the earth, far and near. Her message that God is Father and Christ is Savior goes everywhere, and its impact overwhelms evil and overcomes pride and brings men to a new understanding of life and death and eternity through oneness with the Lord Christ our Savior. **This is evangelism! For this reason we are!**

UNLESS we offer the world such a searching, zealous, throbbing, exciting, inclusive, persuasive evangelism, we are dead and not a Church of Jesus Christ.

Because We Need the Sabbath We Are

The Scriptures tell us that man needs a time for laughter and a time for seriousness, a time for being awake and a time for sleeping, a time for labor and a time for rest and worship. The Church was established to help meet this need for men.

In all her years the Church has set regular times for worship. She has explained the wisdom of our God in providing a rest for His people. In each generation she has urged her people to discover or to rediscover the values of Sabbath rest. She has rejoiced in the lessening of the labor load in the factories

and offices and on the farm. She has participated in movements for the shortening of the work week. She has seen the need of men for rest from labor and for exercise of their higher natures. She has demonstrated man's need to serve because of inner motivation. She has sought to preserve the sanctity of time even as she has sought to preserve the sanctity of life. She has emphasized God's presence in time by appointing holy hours. This is the Sabbath of rest.

UNLESS we offer to our people and to the world such a Sabbath of rest unto the Lord as shall fill their needs of body and spirit and be a delight to their minds and a joy in all of life, we are dead and have no place and no reason for being.

Yet the Sabbath of the Lord God is our Sabbath. It is or it may be a day of joy and delight, a day longed for, whose hours pass too swiftly, a day of rest, a day of peace, a day of challenge, and a day of service. For the Lord has granted a rest unto His people even on this earth. **For this reason we are!**

This is our peculiar opportunity to bear witness to the wisdom and the love of our God.

To Meet the Needs of Men We Are

Some needs of men do not change. Yet new times and circumstances beget new opportunities and new duties. Fundamental principles remain unchanged, yet new insights and new inspirations beget changes in creed and in practice. A set of beliefs written in words is never completely true, for a faith is a living and vital and vigorous and growing thing, or it is dead and worthless. It is a life to be lived, or it is merely an authority to be quoted.

The Church was established that men might discover more and more of God's way and will. Her mind, cluttered with the accumulation of centuries, must be put in order. Her emotions, hampered by age-old prejudices, must be freed. Her vocabulary, made unwieldy and frustrating by a multitude of shades of meaning, must be clarified. Her faith, complicated by her divisions, must be simplified. For until she meets the needs of men in this age, she fails in her fundamental purpose,

and she leaves her Lord no choice but to cut away her unfruitful branches and burn them in the fire of His indignation.

How can we Seventh Day Baptists be so blind? How can we seemingly care so little? How can we seemingly fail to see that among so many peoples so much greater than ourselves in number and in fame, we share the common purpose of Christ's Church — to provide stimulating worship, experience with God, meaningful instruction, opportunity for individual growth, vital evangelism, freedom of mind and heart and spirit in the things of faith, the Sabbath of rest and worship and service. We are in a particularly good position to do the work of God in all its completeness. For these reasons we are!

The other day in Salt Lake City my party took a tour of the Temple Square at 6:30 a.m. A volunteer guide was there to show us around and explain the square and its significance in the Mormon faith. Among the other things I caught in that hour was the guide's intelligent enthusiasm for his faith. That sort of contagious enthusiasm is a work of devotion. It is contagious. It is our need.

The author of Hebrews tells us not to stop gathering for worship — an obvious answer to need. But he also urges us to consider the ways by which we may demonstrate to all, the purpose of life, the reasons we exist as individuals and as a church. For these reasons we are!

Like our spiritual ancestors we may answer a divine call to reach out into the realms of the Spirit that have not recently been touched. Past the barriers of prejudice and creed we may begin a journey like the journey of Abraham, even as they did. We may come to realize, not because of the hearing of our ears alone, but also because of our living experience that God is an immanent God ever-present with His people, a loving Father, a living Savior, an ever-present Spirit. We may have a simple faith, a holy Sabbath, a free mind, a free heart.

For these reasons we came into being. For these reasons we are called to labor and be poor in the things of this life. For these reasons we are called to work and struggle and study and think and

WOMEN'S WORK — Mrs. A. Russell Maxson

DEVOTIONAL SERVICE FOR JANUARY

Prelude: "Come, Thou Almighty King"

Hymn:

"Dear Lord and Father of Mankind"

Scripture: Micah 6: 8; Psalm 137: 4

Meditation:

The new year is calling to earnest prayer and courageous living. We know that it will bring changes around us and we pray that we may be strong and willing to accept His will for us.

In the weeks and months ahead we shall all have on our hearts the work of our missionaries wherever they are. Through the World Day of Prayer observance we learn of other fields and workers in foreign lands and here at home. Where migrant workers have come into our own communities we know firsthand of a ministry to them which extends friendship and provides Christian education, child care centers, vocational training, and recreation, as well as recruiting and training volunteers to assist with the program. As on any mission field results cannot be measured, but a true story has been told that warms our hearts. Here is one story:

The Lord's Song

When John Brown, missionary, stumbled upon a remote village in the mountains of Mexico, the last phenomenon he expected to encounter was a worshiping fellowship of evangelical Christians. Yet that was exactly what he found. Asked how this began, the people pointed to

live and die, and to demonstrate the reality and the power of such a faith is our single purpose. But this faith must mean more to us than the things we can own, and this freedom must mean more to us than our personal pride. For these reasons we are! Thank God!

Prayer: Lord, grant us sufficient insight into Thy will, sufficient wisdom to choose aright, sufficient devotion and faith to hold us steadfast, that we may be a Church of Jesus Christ in reality and not in name only. Amen.

Manuel. With happy dignity, Manuel explained.

"Si, señor, it was this way. In a truck with many others, your government carried me to your cotton fields in the United States. And there the lady gave me a Bible. You see?"

John Brown saw, but dimly. A few questions and a half hour of excited explanation pieced out the picture.

Manuel was one of half a million Mexican nationals imported into the United States to work in agriculture. He did not mind the work, and the money he earned seemed fabulous; but he was homesick, bitterly, achingly homesick. The only bright spot in his week was the evening he would spend on the main street of the town peering in one store window after another and dreaming of the presents he would buy to take home to his family.

Then he was sent to Arkansas, and there it was that he met the Migrant Ministry in the form of a Centro Recreativo, where the Mexican nationals were welcome every evening, every weekend, to play games, write letters, sing, relax; and twice a week there were worship services in Spanish.

It was a Spanish-speaking volunteer in the Center who gave Manuel his Spanish Bible, talked with him about the parables of Jesus, and helped him read them. Suddenly he knew what presents he would take to his family; for each one he would buy a Bible!

Manuel learned to "sing the Lord's song in a strange land"; and he learned it so well that he was able to carry it home in his heart to his own people in the mountains of Mexico.

(Taken from "The Gift of Prayer," General Department of United Church Women.)

High and Low

Another unique winter highlight in Israel is swimming in the Dead Sea, at Biblical Sodom. This is the lowest spot on earth and the salt waters are so buoyant that nothing ever drowns here. The trip to the Dead Sea takes you through the wilderness where the ancient Israelites wandered for 40 years after their Exodus from Egypt. — Israel Government Tourist Office.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

The Objectives of Christian Education

In one sense, all the objectives of Christian education might be classed under the commandment of our Lord: "You shall love the Lord with all your heart and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." But if this statement is to be useful in guiding the processes of Christian nurture from day to day, it is necessary to indicate more specifically some of the related efforts that must be made in order that the final outcome may be achieved. A statement of objectives should suggest areas of concern within which units of experience may be organized and which may become the basis of activities in given situations and within periods of time.

The supreme purpose of Christian education is to enable persons to become aware of the seeking love of God as revealed in Jesus Christ and to respond in faith to this love in ways that will help them to grow as children of God, live in accordance with the will of God, and sustain a vital relationship to the Christian community.

To achieve this purpose Christian education, under the guidance of the Holy Spirit, endeavors:

To assist persons, at each stage of development, to realize the highest potentialities of the self as divinely created, to commit themselves to Christ, and to grow toward maturity as Christian persons;

To help persons establish and maintain Christian relationships with their families, their churches, and with other individuals and groups, taking responsible roles in society, and seeing in every human being an object of the love of God;

To aid persons in gaining a better understanding and awareness of the natural world as God's creation and accepting the responsibility for conserving its values and using them in the service of God and of mankind;

To lead persons to an increasing understanding and appreciation of the Bible, whereby they may hear and obey the Word of God; to help them appreciate

and use effectively other elements in the historic Christian heritage;

To enable persons to discover and fulfill responsible roles in the Christian fellowship through faithful participation in the local and world mission of the church.

Christian education must focus attention at various times and under varying conditions upon one or more of the individual objectives, but always with a view toward the supreme purpose. The objectives are not fragmented and they cannot be used separately one from another. Progress toward the realization of one involves efforts in the direction of all the others.

In one sense this list of five objectives might be thought of as general objectives, for in relation to the specific desired accomplishments of a single unit or a particular session they are broad and inclusive. Furthermore, they are generally applicable to all age groups. In another relationship, these objectives are specific and definite when compared with the supreme purpose of Christian education or with Jesus' summary of the Mosaic Law. They may be used in evaluation, since progress toward their attainment may be measured.

(From the "Objectives of Christian Education," Commission of General Christian Education, National Council of Churches.)

New Position Filled at Denominational Publishing House

Upon recommendation of the Supervisory Committee of the Tract Board which has been working on the matter for a considerable length of time, an assistant to the manager of the Publishing House has now been employed. Everett T. Harris, Jr., will become L. H. North's assistant as of February 5.

He is a college graduate with some printshop experience and considerable personnel experience. His wife (Barbara Warren) is not a stranger to Plainfield, having spent many of the years of her youth in the Plainfield parsonage and in the editor's residence. She is the daughter of the Rev. Hurley S. Warren, now of Alfred. Mr. Harris, a first lieutenant in the Army, will soon complete his tour of duty at Fort Hamilton, N. Y.

Teen Talk

A \$140-Million Word

There is a word that almost nobody knew three years ago. Now you know it and have probably forgotten that you didn't always have it in your vocabulary. It is a word that is expected to have a value in 1959 of \$140 million.

The word is big, almost three times as long as the object it describes. These little objects half an inch long and a quarter of an inch wide scarcely existed three years ago. Next year there will be 66 million of them sold at a cost of \$140 million. The Military, which we think of as dealing mostly in big things, is buying 100 million dollars' worth of these half-inch objects. The world is full of them and many of these tiny mites are circling the earth every hour.

On the day this is being written it is expected that the President of the United States will be able to speak to the world from hundreds of miles out in space by means of this tiny object with a long but familiar name. You have no doubt guessed the word already; it is **transistor**. The only way radios and similar electronic devices can be made in miniature is by using transistors instead of tubes.

In Luke 9 we find the story of the Transfiguration of Christ. There is another rather big word that should be familiar to every Christian. At the Transfiguration three of the disciples saw such a change in the face of Christ that they knew He had come from another world (heaven). They heard without the aid of tiny, modern transistors the voices of Moses and Elias coming to them from the glory land and talking to Christ about His redeeming, atoning death which was soon to come.

I have purposely used three big and somewhat mysterious words in the paragraph above just to point out that boys and girls ought to be just as familiar with these religious words as they are with the new technical words like transistor.

Here is something else to think about. You may not get any of the \$140 million that will be spent for transistors but you

will get many of the benefits. You may even have gotten a transistor radio for Christmas. You undoubtedly wanted one. Just so, the benefits of transfiguration, redemption, and atonement are yours. They are priceless. If you long for them they will be yours without cost. If you have them, you would not part with them for \$140 million. In 1959 let's be sure we know the meaning of more of the big words which tell us what Christ has done for us.

The editor of the Year Book thanks all who helped in giving information, especially those of the Recorder Press and Sabbath Recorder offices.

[The 1958 Year Book will soon be ready for distribution.]

SABBATH SCHOOL LESSON

for January 10, 1959

What Does Discipleship Cost?

Lesson Scripture: Mark 10: 17-27.

NEWS FROM THE CHURCHES

VERONA, N. Y. — The annual Father and Son Banquet was held at the church early in November with Dr. Walter E. Minto, pastor of the Baptist Church of Vernon, as speaker.

The Union Thanksgiving service of the New London Methodist, Saint Peter's Lutheran, and the Verona Seventh Day Baptist Churches was held on Thanksgiving eve at our church with the Rev. George Kenyon, pastor of the Lutheran Church, bringing the message. Music was furnished by the combined choirs, and the offering given to the Salvation Army.

Our ladies held a special all-day work meeting November 6 at the John Williams home to tie quilts and assemble clothing for a needy family.

Members of the Youth Fellowship of our church were guests of the New London Youth Fellowship for a hayride party on the evening of November 22.

The annual business meeting of the church followed a fellowship luncheon on Sunday, December 7, at which time reports of various departments of the church were given. Alden Vierow, our local

OWM treasurer, reported \$1,646.81 received during the year. Maurice Warner, church treasurer, reported total receipts of \$5,325.21 and that the church debt had been reduced by \$776.55 this year. It was voted to increase the pastor's salary \$200.

The principal officers were re-elected. Richard Warner was elected chorister and David Crandall assistant chorister.

The Sabbath School has also elected officers to serve for one year beginning December 6. Orville Williams is the superintendent with Garth Warner as assistant. — Correspondent.

SHILOH, N. J. — The joint Thanksgiving service was held in the Marlboro Church this year. Many visitors and members returned home for Thanksgiving services, and attendance was large.

Deacon Carlton Wilson left December 9 to become temporarily, at least, the pastor at the Paint Rock, Ala., Church. The prayers of all the church go with Mr. Wilson as he assumes this new service for the Lord.

The annual financial canvass was conducted the first Sunday of the month with many men going out to conduct this work of the church.

A special candlelighting service was held each Sabbath morning from Thanksgiving until the Sabbath before Christmas. On that day the unnamed candle was lighted at the special vesper service. The first candle was lighted by Pastor Bond, the second by Carlton Wilson, the third by Lois Dickinson.

The "White Christmas Sabbath" was held the first Sabbath of December. On a table at the front of the church was placed the open pulpit Bible with a scarlet marker and two burning white candles. Gifts were deposited in front of the Bible, and the bearer stated the name of the class presenting the gift and for whom it was intended. More was given this year than ever before.

The C.M.C Class had charge of decorating the church for the Christmas season. The Christmas program was presented December 23 and later the C.T.T. Class, taught by Charles Harris, sang carols around the town. — Correspondent.

OUR WORLD MISSION

Statement of the Treasurer, November 30, 1958

Budget Receipts

		Treasurer's November	2 mos.	Boards' 2 mos.			Treasurer's November	2 mos.	Boards' 2 mos.
Balance, Nov. 1 ..\$	44.15				Middle Island ...	17.00	29.00		
Adams Center	261.58	261.58			Milton	355.83	355.83		
Albion			52.63		Milton Junction .	93.10	417.00		
Alfred, 1st	319.25	537.90			Nortonville	96.00	341.50	20.00	
Alfred, 2nd	410.22	410.22		19.50	Old Stone Fort ..		20.00		
Associations					Paint Rock	50.00	50.00		
& groups	56.53	124.31		25.62	Pawcatuck	325.00	786.10	27.14	
Battle Creek	575.16	1,062.77		11.20	Plainfield	270.25	388.90	150.00	
Berlin	65.00	151.57			Richburg	64.00	312.50		
Boulder	78.20	78.20			Ritchie	10.00	30.00		
Brookfield, 1st ...	50.00	118.00			Riverside	408.70	1,574.80		
Chicago	58.00	122.00	80.00		Roanoke	20.00	20.00		
Daytona Beach .	56.75	101.25			Rockville	17.90	35.37		
Dodge Center		127.66			Salem	350.00	350.00		
Farina	33.75	33.75			Shiloh		185.50	35.00	
Fouke	16.00	16.00			Texarkana	6.00	6.00		
Hopkinton, 1st .	153.20	297.60			Tract Society ...		1,000.00		
Independence	59.00	153.00			Twin Cities	50.00	50.00		
Individuals	224.00	2,278.00	117.06		Verona	247.00	247.00		
Irvington		300.00			Walworth	42.00	64.00		
Little Genesee ...			10.00		Washington		70.00		
Los Angeles					Waterford	87.90	181.98		
Christ's		33.00			White Cloud		46.76		
Lost Creek	134.29	282.65							
Marlboro	434.12	651.18							
						\$ 5,539.88	\$13,755.51	\$ 495.52	

Treasurer's Disbursements

	Budget (Designated & Undesignated)
Missionary Society	\$2,306.43
Board of Christian Education	532.36
Ministerial Training	692.06
Ministerial Retirement	376.70
Historical Society	117.07
Women's Society	133.53
General Conference	559.90
Tract Society	735.78
Trustees of General Conference	50.90
World Fellowship and Service	25.45
	\$5,530.18
Balance on hand November 30	9.70

NON-BUDGET GIFTS

November Receipts	\$ 16.00
November Disbursements:	
Missionary Society	\$ 10.00
American Bible Society	6.00
	\$ 16.00

SUMMARY

Current annual budget	\$99,735.00
Treas.' budget receipts 2 months	13,755.51
Boards' budget receipts 2 months	495.52
	\$14,251.03
Remainder required in 10 months	\$85,483.97
Percentage of budget year elapsed	16.67%
Percentage of budget raised	14.29%

1612 Lawrence St., Eldred H. Batson,
Parkersburg, W. Va. Treasurer.

1958 - 1959 OWM Slides Now Available

Each member of the Commission has a set of the slides and whenever possible will be glad to present the program personally. However, the slides and script will be loaned on request to any church, Sabbath School, Youth Fellowship, wom-

en's organization, or other auxiliary group of the church. Beside the Commission members, those having sets available are Mrs. R. T. Fetherston, executive secretary, and Rev. Leon M. Maltby, corresponding secretary of the Tract Board.