DENOMINATIONAL BUDGET

Statement of the Treasurer, November 30, 1955

<table>
<thead>
<tr>
<th>Receipts</th>
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</tr>
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<tbody>
<tr>
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**Total Receipts**: $2,700.72

**Total Expenses**: $8,368.16

**Denominational Budget**

Missionary Society $ 971.99
Tract Society 154.08
Board of Christian Education 322.64
School of Theology 243.64
Women's Board 92.60
Historical Society 41.28
Ministerial Retirement 478.43
S. D. B. Building 30.24
General Conference 329.52
World Fellowship and Service 8.16
Oneida Valley National Bank, service charge 3.00
Balance, November 30 26.84

**Total Disbursements**: $2,700.72

Olin C. Davis, Treasurer.

Verona, N. Y.

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

Earl Crusan, member of Commission.

**OUR SERVICEMEN**

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

**Obituary**

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

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

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

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

L. E. D.

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

and problems of the work in that country.

Secretary Harris, of the Missionary Board, and Loren Osborne, chairman of the Committee on African Interests of the board, were present. Their impressions will be given through the Missions Department.

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

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

First Issue June 13, 1884
A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALSTY, Editor
Contributing Editors:

MISSIONS
Everett T. Harris, D.D.

WOMEN'S WORK
Mrs. Lester Nelson

CHRISTIAN EDUCATION
Nellie L. M. Hoag

(Rev.) Mrs. M. L. Green

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PLAINFIELD, N. J., DECEMBER 26, 1955
Vol 159, No. 24
Whole No. 5,673

IN THIS ISSUE

Editorials: Children’s Page Editor 370
TV and Religion 371
Week of Prayer 371

Features: The Local Church and the World Council 373
Statement of Doctrine of Delmer Van Horn 374
Jesus and the Commandments 375
The Dark Glass of Science 375
A Year to Remember 376
Tract Board Looks Ahead 377
Opinions vs. Convictions 378
Is Smoking Christian? 380
The Living Word 380
God’s Will For Us 382
Editor’s Work Report 382
A P P L E N E W S 383
Planning for Intercontinental Quarters 383
Filmmont Available for Cover News from the Churches Back Cover

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

CHILDREN’S PAGE EDITOR

An Appreciation

Editors may come and editors may go but the Children’s Page goes on. It was the issue of April 7, 1927, that first carried the name of Mrs. Walter L. Greene at the head of the Children’s Page. Dr. Theodore L. Gardner was then editor of the Sabbath Recorder. His name still hangs over the office desk as an inspiration to the editors that have followed: Dr. Hebert C. Vut, Mr. and Mrs. Franklin A. Langworthy, K. Duane Hurley, Dr. Hurley S. Warren, Mrs. H. C. Van Horn, and the present editor.

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

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

"For a long time Miss Ruth Marion Carpenter has been the contributing editor for your page in the Recorder, but as her health is not good she no longer do the work. During the past months, as I have been visiting the churches, I have been looking for the first reader that you can write about, or a little story or poem of your own composition. Maybe you, or you may know some interesting incident you can share with us. Talk with your parents about it and then let us hear from you. Come on, boys and girls! Who is going to be the first?"

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

Now Mrs. Mizpah Greene is retiring.

DECEMBER 26, 1955
371

We shall miss her in our pages, but perhaps sometime in the future she may send something in. We wish her well in her retirement years and we thank her for all she has done.

Readers are reminded to read page 35 of the 1955 Year Book for an indication of what may be worked out for Recorder service to the Junior High group.

TV AND RELIGION

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

Some of the specific findings are startling and lead to the conclusion that the study is based on the supposition that the figures could be successfully challenged in other localities or by reference to letters received by religious broadcasters. For example, among the 3,559 families interviewed, said he was brought into a church through the influence of a television or radio program. Another finding is as follows: "Audiences for Protestant programs are found largely among persons of late middle and older age."

Are we required to accept those two findings as correct for the whole country? We hope not. We would like to see a flood of letters pouring in to prove that these two findings are not correct. If persons were to be accepted as true, the obvious conclusion might be drawn that no Protestant programs on radio or TV ought to be launched unless they are on free time or on a self-sustaining basis. One would have to say that if evangelistic results are as small as this survey shows, no program deserves to be supported as an evangelistic enterprise no matter how evangelistic its message. Those are hard words; we expect them to be challenged.
Did those who analyzed the questionnaires draw a distinction between accepting Christ as personal Saviour and being brought into the church? We are not sure. Of 3,550 families is a staggering figure. New Haven is close enough to New York City so that every religious program from the great 360 radio and TV centers could be readily heard there. Why have there been no radio and TV conversions? If the home audiences are past middle age, that is part of the answer. Is it possible also that a high percentage of the religious programs are not evangelistic even in the broader sense of bringing people into the church?

Some of the results of the New Haven survey have been known by religious leaders for quite some time. During that time the National Council of Churches has been trying to capture a youth audience. We can hope that the youth of the nation. We can hope that religious programs form. It is interesting to see that the Bible-centered programs have a much larger impact than Catholic programs. It is interesting to see that the Bible-centered programs have a much larger impact than Catholic programs.

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

WEEK OF PRAYER

January 1 - 8

Attention was called to the Universal Week of Prayer in an article on the Missions Page of the December 5 issue. Among the heartening things is that broadcasters and telecasters need to make a more effective effort to provide their audiences with the concept that the Bible is a better authority than the Catholic Church.

Bible Society Enlarges Budget

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

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

The Council cited emergency needs and an expanded program as reasons for the increase in budget. Church denominations requested a 6% increase and agreed to try to reach $1,400,000 by 1958, to meet the heavier demands for Scriptures.

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

DECEMBER 26, 1955

THE SABBATH RECORDER

THE Local Church and The World Council

By Dr. Samuel McCrea Caveret

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

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

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

3. The World Council relates the local church to a united effort to bring Christ to the church and to a united effort to bring Christ to the whole world.

The primary significance of the World Council is that for every congregation it enlarges the meaning of membership in the Christian Church.
STATEMENT OF BELIEF
OF DELMER VAN HORN

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

Believing in growth as a part of God's plan for man, these statements of belief are held with the understanding that they are not static but may be changed as God reveals more of Himself to me.

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

Christ

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

Jesus the eternal, self-revealing, self-impacting power of God was made flesh and dwelt among the gulf between God and man was bridged.

The Holy Spirit

Our Seventh Day Baptist statement of beliefs reads: "We believe in the Holy Spirit, the indwelling God, the Inspirer and Ordonation to the Gospel ministry of Matthew — Emmanuel, God with us — "expresses perfectly the most characteristic note in the New Testament idea of God."

In the 'man Christ Jesus,' it is said, the divine and human have drawn near; though the Christ has been withdrawn again from our sight, the presence of God is still with us in that mysterious, guiding, strengthening, uniting power known as the Holy Spirit."

The Bible

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

The New Testament Scriptures contain a record of the Gospel as far as we have it from Christ Himself. (To be continued)

Jesus and the Commandments — The Church and the Commandments

Lillian Tompkins

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

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

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

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

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

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

THE DARK GLASS OF SCIENCE

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

In radioactive elements, the nucleus appears to emit electrons. Unfortunately, when the electrons are emitted the way is not as clearly marked. One often speaks of the "conservation of energy" and "momentum." Scientists would very greatly prefer that these laws could not be broken. The great physicist, Enrico Fermi, therefore advanced the theory that there is an undiscovered particle within the nucleus, and this imaginary particle has been named the "neutrino," and if it exists the laws will be kept.

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

Now this little fellow, the neutrino, is not only elusive; he is rather unbelievable. He has no charge and no weight; he must, however, have momentum and energy. If someone finds him, he will soon prove that the atomic theory is wrong.

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

No one wants the atomic theory to be wrong, either. Even though it is infuriating and has never been proved, it is a very pretty structure itself and has become indispensable.

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

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

By Rev. E. S. Ballenger

The following article appeared in the July-August issue of Gathering Call (Vol. 45, No. 4) founded and edited by Elder Ballenger (now deceased). Because relatively few of our readers have had the privilege of knowing him personally or of having the opportunity to read his work, we submit this as a fair sample of his usual manner of speaking. He was always well filled with such illustrations. May this then prove a blessing to our subscribers.

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

(Deut. 32: 11, 12.)

The eagle builds its nest in a very safe place, either in the top of a high tree or on an inaccessible place on a rock. When its young are old enough to begin to fly, the young birds are so timid that they hesitate to take a leap from their lofty nest. Therefore, the mother bird, in order to teach them to use their wings, actually tears up the nest, and crowds them off the precipice. Then the parent flies close to the young bird, and if it begins to get weary, she flies underneath it, and lets the young one light on her back, returning to the nest and then and then, but never once turned them to the jostling, noisy crowd that stood just outside the glass. There were no marks of violence to be seen, but the dull pathetic eyes, the drooping wings, the soiled glazed and dim; it opened and shut them "For Sale." the Lord alone did lead

While we are writing about the eagle, we will add to the chain from the bird's leg; then he went slowly up and placed his old friend on top of the billboard and came down.

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

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

So a man who has seen humanity glorified through the offerings which have been made on the mountaintop in the noble life of Jesus, and has come into fellowship with that life, can again see humanity in chains, held down by the shadowed habits of a country from which he had come. That settled it; it was the same bird. He had seen it on the mountain where he sometimes had hunted for stray sheep. He knew the big pine in the top of which it had its nest. He had noted it soar majestically about him as he worked in the valley, and he had seen it sit motionless for hours on the top of some tall, distant crag. The mountaineer elbowed his way along the window to the door of the store and went in.

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

"Two dollars," was the reply.

"Very well; I'll take him."

He paid over the money, and the bird was handed out to him. The crowd at the window watched eagerly as the mountaineer came out with the big eagle under his arm, and went straight across the street to where a ladder leaned against a billboard that was some ten or twelve feet high. At the foot of the ladder he stopped and took the chain from the bird's leg; then he went slowly up and placed his old friend on top of the billboard and came down.

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

"Let us remember that, 'Now no chastening for the present seemeth to joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby'" (Heb. 12: 11).

Earnestness is grand and impressive; genius is gifted and great. 'Thought kindles and inspires, it takes a diviner endowment, a more powerful energy than earnestness or genius or thought to break the chains of his estranged and dejected heart to God.' Earnestness is not to put on one's endowment, a more powerful energy than earnestness or genius or thought to break the chains of his estranged and dejected heart to God. Earnestness is a joy infinitely more precious than can come from any lowly source. It is the joy of the life of Christ. - E. M. Bounds.
THE SABBATH RECORDER

OPINIONS vs. CONVCTIONS
By Frank R. Kellogg
Pastor of the old Piscataway Church at New Market, Va.

(Continued from last week)

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

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

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

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

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

Ah, yes, opinions are good but it is conviction that makes Him "the chiefest among ten thousand," and the One "all-excellent and illustrious".

His sacrifice on the cross is more than a great moral influence stimulating the world to righteousness. He was wounded for our transgressions and with His stripes we are healed. The faith of the church has seen more in the cross than the martyrdom of a pure and lovely character. The church accepted for a life of duty the sacrifice of Jesus for the remission of sins.

The conviction of the Apostle John was that God for His beloved Son gave His life a vicarious sacrifice for us. Paul said, "It pleased God that in Christ should be all fullness of the Godhead bodily."

The conviction of Peter was that He bore our sins in His body upon the tree.

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

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

The experience of Saint Paul had on the Damascus road changed his mind and his mind of all doubts that he had as to whom Jesus was. Paul not only had a conversion, he also had a conviction. When Jesus Christ revealed Himself to Paul, the conviction then followed, or a man must be the right object that we can possibly worship:

"To the cross, so it is possible. We are not expected to bring men to a saving knowledge of Jesus if this world is to be brought under the power of the Almighty God. The saving power of Jesus Christ is abroad in the world as much today as it ever was. What is needed is men of conviction who will not only tell of their love for their Master but also live it in their daily lives. If you and I really believe that men are lost it should inspire us to live our best and pray for those outside the fold.

What the church needs today in order to make people realize their need is men and women with vitalized convictions that the world will know it and, just as Peter's conviction led to the conversion of others, so will you when you accept Jesus as the true Christ, then something will feel it and the world will know it. When you accept Jesus as the true Christ, then something will come into your life that you have never known before. You will feel it and the world will know it, and just as Peter's conviction led to the conversion of others, so will yours when put to work.

When Peter preached that great sermon on the day of Pentecost it was not his opinions but his convictions that won the converts: "This Jesus hath God raised up, whereof we all are witnesses."
stories and to tell them to our children for their inspiration — such as the story of the shepherds who were keeping watch over their flocks by night; how the angel of the Lord came upon them and told them about the Babe that was born in a manger. They were convinced that what the angel told them was true. And because they were witnesses of the beautiful story of how they found the Christ and worshiped Him — not an opinion but a conviction.

Then there were the Wise Men who had a conviction. The star had a real meaning, and as a result they found the child; and thus we have that lovely story of the Wise Men who came to Bethlehem. If they had had only an opinion they would have missed their great blessing.

The story of the woman who timidly touched the hem of His garment shows the vast difference between an opinion and a conviction. She thought that by touching His garment she might be healed, she would never have been healed; she would never have had the courage to even show her brokenness if she had not had the conviction that touching His garment would heal her — and it did.

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

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

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

### December 26, 1955

#### Prayer

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

#### The Living Word

Luther A. Weigle

One of a series of articles by this noted man.

"Take no thought"

"Take no thought for the morrow" means "Do not be anxious about tomorrow" (Matt. 6: 34). "Take no thought how or what ye shall speak" means "Don’t choose your words or how or what you are to say" (Matt. 10: 19). "Be careful for nothing" means "Have no anxiety about anything" (Phil. 4: 6). "I would have you watch carefulness" means "I want you to be free from all anxieties" (1 Cor. 7: 32). When Jesus gently reproved Martha for being "careful about many things," it was for being "anxious" (Luke 10: 40). In all these cases we are dealing with the Greek word for anxiety. The English words "thought," "carefulness," and "careful" were sound enough translations of it in the sixteenth century, but today they mislead the English reader.

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

The word "secure" in 1611 meant without care or anxiety. It described a state of mind which might be over-confident. That meaning of the word is now archaic; when we now use the word "secure," we mean really safe. In Judges 8: 11, the king said, "I will not be anxious about (take care about) you." As an illustration of this, "secure" is used in the series of articles by this noted man.

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GOD’S WILL FOR US

By Evangelist Wayne Marona
(Continued from December 12)

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

We are very thankful for the freedom that we have in Christ; and yet the only basis for this freedom is the freedom to discipline ourselves. “For God has not given us a timid spirit, but a spirit of power and love and discipline” (2 Tim. 1:7, Moffatt). Christian strength is born in adversity. More often, churches are to work together and pray together. “Looking unto Him who is the author and finisher of our faith.”

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

I have been made to realize now, more than ever before (and perhaps we all could impress this upon the great body of believers) that each of us plays a very important part in helping to smooth out some of the irritations that are so prevalent in our “religious” day. Sometimes it is easier, I know, to simply be a part of the problem rather than the solution. However, I trust that we shall, more and more, undertake the more meaningful tasks. As we sit down together, or as we deliberate over this communication, the words of Psalm 133 would be particularly appropriate in reminding us “How good and how pleasant it is for brethren to dwell in unity.”

There seems to be the need for a constant reminder that there is necessity for expenditure a little extra effort in order that a similar change may be wrought in their own hearts.

We are dedicated to the proposition that man is created in the image of God, for fellowship with God, to walk in the will of God and to bring pleasure to God. As this is manifest in us, it reveals a strength of character, a spirit of charity and tolerance, a genuine unfeigned fellowship with one another, and a deep concern for the need of mankind in general. God has set the ideals, the goal, the objective, for our lives. And we begin, “Looking unto Him who is the author and finisher of our faith.”

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

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

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

Planning for Intermediate Quarterlies

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

Filmstrips Available

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

The value of the proper use of colored pictures to teach the stories of the Bible is apparent to all. It is to be regretted that many of these filmstrips were not called for at the time when they could have been used to the best advantage.

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

NEWS FROM THE CHURCHES

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

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

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

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

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

SABBATH SCHOOL LESSON for January 7, 1956

Jesus Teaches Confidence in God