## OUR WORLD MISSION

**Statement of Denominational Treasurer, September 30, 1957**

### Receipts

<table>
<thead>
<tr>
<th>September</th>
<th>Budget 12 mos.</th>
<th>Non-Budget 12 mos.</th>
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<tr>
<td>Lost Creek</td>
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<td>Milton</td>
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<td>Milton Junction</td>
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<td>Pawcatuck</td>
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**Total** $11,087.22  
$83,357.15  
$1,245.59

### Disbursements

<table>
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<tr>
<th>Disbursements</th>
<th>Budget (Designated &amp; Undesignated)</th>
<th>Non-Budget Gifts</th>
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<td>Tract Society</td>
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<td>Bd. of Christian Education</td>
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<td>Women's Society</td>
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<td>Oneida Valley Nat. Bank</td>
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**Total** $93,501.52

### YEAR'S END FIGURES

- **1956-57 annual budget**: $89,469.50
- **Treas.' budget receipts in 12 mos.**: $83,357.15
- **Boards' budget receipts in 12 mos.**: 10,144.37
- **Total deficit, Sept. 30, 1957**: $1,967.98
- **Portion of 1956-57 budget raised**: 96.89%
- **Verona, N. Y.**

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom drawn to their full extent. — Horace Walpole.

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**Buying "milk without money"** (Isa. 55: 1) is possible for children afflicted with tuberculosis in a Yugoslav hospital through our Thanksgiving gifts to Church World Service.
Deserted Village Hums with Activity

The village of Alfred, N. Y., which ordinarily thrives with life especially during the school year, seemed almost like a deserted village when the board sequestered and other people gathered there for meetings on the weekend of October 19. The public school and the colleges of the university were closed by the current shut-down due to the increasing number of people who were not sick were absent from the local church and attending the morning and afternoon seminannual meeting of the Western Association.

Even though the absence of the pastor and many of the people was noticeable in the large auditorium, the spirit of worship was absent. The Christian fellowship and Christian worship is like a sweet savor within the walls. The guest minister took his text from the temple vision and the call of Isaiah in the sixth chapter of that great prophetic work. His sermon, "When We Worship," discovered all the elements of true worship in that experience of Isaiah: awareness of the presence of God, the all-wise, all-knowing, all-loving, and all-powerful God. God and man must be united in a spirit of worship.

Your editor-secretary participating in that discussion could feel the pull of rural and village life. In such an environment church centers of the closely knit Western Association, it was easy to realize why the Theological School has long put the emphasis on training pastors for village and country churches. Many people may be moving to the big cities as they have been doing for a long generation or more; but we are constantly planning to establish their permanent residences in the more pleasant atmosphere of suburban or rural areas.

Were you editor could not claim any alma mater ties to Alfred though his mother's family came from that vicinity and his father got his higher education as well as his wife's in those halls and halls of Alleghany County.

The Old Gothic, which so long housed the School of Theology, could not have the School of Theology. It contains statements from the October 10-11 meeting of the Joint Committee on Public Affairs.
is apparently anxious to provide moral, ideological, and other instruction to ministers and church groups.

With this information before you, would you think that there were possible dangers involved? Is this a borderline case where an outside organization might conceivably undermine the churches in subtle ways for purposes undoubtedly good? Is it right and proper for the Defense Administration to instruct the clergy and church leaders with sub-Christian standards and with a too high view of their own importance might do damage to the church and to its constitutional liberty?

Whether or not the above considerations were precisely the things discussed at Washington on October 10 and 11 is not known by the writer. It would be an interesting exercise for each of us to think about what we might have said had we been taking part in the discussion. As you read these thought starters you may come up with something somewhat similar to the statement of the Joint Committee. It called on the six co-operating conventions to discuss the proposed program and to publicize the results of such group studies. The statement of the committee follows:

"As loyal American citizens we share with the Federal Civil Defense Administration a common interest in adequate preparations for national emergencies. However, we believe it is the function of the churches in their own way to provide ideological and spiritual guidance for their members. We believe that the churches have done and will continue to do an efficient work in informing their people of the evils of atheism, materialistic philosophies, and other ideologies that are un-Christian to our religious heritage and American way of life. This function should remain with the churches and should not become a function of government.

MEMORY TEXT

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Matthew 18: 15.

Church-State Separation, How Far Should We Go with It?

Do Protestants really want full separation of church and state? Do Protestants realize the implications of some of the current drive for separation? Is separation the best or necessary interpretation of religious liberty? These are questions of great concern.

Certainly Protestants outside the USA generally do not favor separation since they have state churches, paid clergy, politically appointed bishops, church income from tax collections, etc., etc. One wonders also if the Indians want to go all the way on separation in America. If so, it might well mean the following:

1. End of the military chaplaincy forcing churches themselves to pay chaplains and build chapels.
2. Elimination of prayers, Bible readings, Christian and Education programs, baccalaureate programs, etc., from public schools.
3. End of grants-in-aid and loans from federal tax funds to church-related colleges and hospitals. (Would this mean the death of these institutions?)
4. Withdrawal of church federations and ministerial groups from group support of laws which derive from a Protestant or Christian point of view, such as, Sunday closing, anti-Birth control bill, prohibition, and control of liquor sales, etc.
5. End of tax exemption on religious property.
6. Elimination of chaplains and prayers from Congress and state legislatures.
7. Barring of such benefits as GI payments to theological students.

There are other examples. Do Protestants really want this kind of separation? Perhaps some do. At least the question should be looked at carefully and Protestants should not be dragged into positions they do not wish to espouse by involvement in certain movements which begin by attacking violations of religious liberty by some, and others, and then discovering that the logic of the position implies something that these Protestants never intended in the beginning.

Let us hope that Protestants will earnestly study the question of religious liberty in the USA.

Note: When the above unsolicited material was received without much identification we wrote the author asking for clarification. For two weeks Willard Johnson, a noted surgeon, who had been a prominent figure in the National Conference of Christians and Jews, was dean of men at Drake University in the late 30's. In 1950 the American State Department sent him to Germany as a specialist in intergroup education. His purpose in the above article, he says, is to challenge group thinking. Specifically, he does not advocate a different system of providing military chaplains nor does he think that clergy and theological students should be eliminated. In calling on Protestant groups he reminds us of Matthew 18: 15: "It is the old story of appealing to principle to criticize others, but thinking of our own actions as expedients."

A Deacon Testifies

(Given at Shiloh, N. J., October 3, on the occasion of being called to ordination as a deacon of the Seventh Day Baptist Church.)

Christians, I was born without a roof in my head. I was a worldly young man living a life displeasing to the Lord. I still hinder His loving hand many times and pray for forgiveness.

After three and a half years of praying, "Lord, if you will heal the roof of my mouth I will praise your holy name." He drew my attention to Matthew 6: 33. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." As I began to seek Him with all of my heart I was led to a street meeting, then to a Baptist Church where I accepted Christ as my Savior and redemption through His atoning blood. I was delivered from social drinking, smoking, and profanity. Later I was led to follow the Lord in the waters of baptism. It was at this (above mentioned) street meeting that I met my wife who was a wonderful blessing to me spiritually until her death six years ago.

About two and a half years after I sought the Lord and was baptized, God wonderfully healed over the roof of my mouth after two unsuccessful operations by a noted surgeon who said, "To make a long story short, I operated on you twice and failed, but God operated once and cured it."

A few years later the Lord led me further, by exposing me to the Sabbath truth. This I did not want to accept, so I fought against it for three to four years. God finally showed me that the seventh day Sabbath was His Sabbath, the Sabbath of the Lord my God. I wholeheartedly accepted His Sabbath as mine and found that I did not go hungry because I would not work on His Sabbath for over thirty years.

Because of my failings and my slowness of Christian growth I am really ashamed of my record, in comparison to His full and ready sacrifice. I surely have not attained nor apprehended, but I ask the Lord to forgive my lack in pressing forward. With your prayers I will forget the past and "press toward the mark for the prize of the high calling of God in Christ Jesus."

I was born November 2, 1887, and have been a member of the Shiloh Seventh Day Baptist Church for over thirty years and 5 months, or since Sabbath, May 31, 1947.
REVIEW OF PROTESTANT CHRISTIANITY IN CHINA

(Extract from a paper written by Dr. Frank W. Price, director, Missionary Research Library, N.W.M., for the occasion of observance of 150th year of Protestant Christian work in China and distributed May 12, 1957, at Riverside Church, New York.)

1938. Conference of International Missionary Council which was to have met at Hangchow, China, assembled instead at Ternadra, India. The Chinese delegation made a profound impression upon the Conference. Thirty-one Chinese Christian leaders came from China in spite of the war situation, and 18 missionaries.

1937-1945. The Sino-Japanese War began on July 7, 1937. Much destruction at Shanghai, Canton, Nanking, Hankow, Chungking, and other cities. Many missions and churches moved to Free China. Christian worship and activities continued on both sides of the fighting lines. The churches played a vital part in various kinds of wartime service and relief. Chungking, Chengtu, Kunming, Kweiyang, Shanghai and various other cities. Many missionaries and workers were interned at Shanghai and various inland cities; some were evacuated during the war, others were held until peace came. Churches in areas of war and bombing suffered heavy losses. However, many new Christian enterprises were begun in the war years, including the Border Tribes Mission of the Church of Christ in China. V-J Day brought widespread joy, mixed with anxiety because of the civil war.

1945-1948. Years of post-war rehabilitation, mounting inflation, widening areas of civil conflict, intense social restlessness, fruitful evangelistic opportunity.

1948. The first General Assembly of the World Council of Churches, meeting at Amsterdam, was attended by ten Chinese Christian leaders. Dr. T. C. Chao was elected one of the six presidents of the Council; he resigned in 1951.

1949. The Communist Army and Party took over China.

1950. Organization of the People’s Republic of China. National Government moves to Taiwan. Large-scale missionary evacuations. Directory of the Protestant Christian Movement in China (published by the Chinese Christian Council) showed over 900,000 communicant members of Protestant Churches. Also, 13 Christian universities, 240 Christian middle schools, and 222 Christian hospitals and medical centers; these were centers; these were translated into the state system of education and medicine.

1951. Conference of Christian leaders in Peking, called by Communist Government; organization of Christian Church Three-Self Reform Movement Committee which later became Three-Self Patriotic Committee. Several conferences have been called in the past five years by this new organization, and many activities are promoted under its leadership.

1957. Finds Christian communities on the mainland of China, in Taiwan, in Singapore, Malaysia, Indonesia, the Philippines, in the United States and Canada, and in many other parts of the world. These communities are now physically separated but all hope and pray for a day of restored Christian fellowship. The church in Communist China carries on, fruit of a century and a half of missionary and Chinese Christian witness, facing new conditions and problems, adding new members, suffering new trials. Chinese Christians and all friends of China can look back to the pioneers and say:

And the work that you have built, with bleeding hands and tears, often in error, oft in anguish, will not perish with your years.

It will live and shine transfigured in the final victory and will pass into the splendors of the city of the light.

The city of Washington was taken as an example of a place to begin. There we have a church struggling for existence in a city that ought to have a strong Seventh Day Baptist work. They felt that a substantial amount of money spent by the denomination, along with skilled evangelistic leadership. They could result in such a church. After the program had been carried out in Washington and had been left in capable hands then a similar work could be done in another city.

The discussion of these ideas was lively while the guests were present and was a major item on the agenda of the Planning Committee which worked until a very late hour the following night. Although the words of Jesus were not quoted, it was the feeling of some members that this work and program might well be thought of in terms of, "These ought ye to have done, and not to leave the other undone." There was difference of opinion as to whether the organizing or strengthening of city churches could best be accomplished on the mother-church, Association or Conference level. The whole plan will be further studied by the Planning Committee, the Missionary Board committee which supervises our home field evangelism, and probably by the Commission at its midyear meeting.

Strengthen the City Churches

Is this the greatest need?

The case for the city church was strongly championed by Clarence Rogers and Rev. Clifford W. P. Hansen who presented the topic at the Seventh Day Baptist Planning Committee at the final meeting of that committee at Alfred Station, N.Y., on October 19.

Mr. Rogers and Mr. Hansen were in New York, over the National Christian Council to conduct a vocational workshop at the semianual meeting of the Western Association. They appeared before the Planning Committee (composed of the 4 em­ployed secretaries and the president of the Women’s Board) by invitation to lay before them what they firmly believe to be the most strategic home mission work of Seventh Day Baptists.

During the lengthy presentation and discussion it was argued with vigor that because of the changing pattern of population distribution in the United States the future strength of the denomination must be built in more much more around churches in major cities than in rural areas. The speakers pointed out that the trend is not only for young people to go to the city. Not only do these young people want new church opportunities but it is with such middle-class people with high earning capacity that we can build successful, mission-supporting churches, they affirmed. In their opinion our denomination should set a program of specific suggestion as to whether the organizing or strengthening of city churches could best be accomplished on the mother-church, Association or Conference level. The whole plan will be further studied by the Planning Committee, the Missionary Board committee which supervises our home field evangelism, and probably by the Commission at its midyear meeting.

Like Inspirational Articles

The enclosed $3 is the personal offering to the Sabbath Recorder — such a wonderful magazine — keeping all of us in close touch with our denominational work and including many inspirational articles too.

I wish to thank you so much for the informative accounts of the Billy Graham Crusade in New York City. The Seventh Day Baptist denomination has been accused by some of being narrow-minded. I am glad to see you take a broad and fair­minded view as you write regarding religious activities in the world today.

— A Brookfield reader.

Baptist work on a national scale originated in Philadelphia in 1814.
Mr. and Mrs. Russell Maxson and Mrs. R. T. Fetherston, Battle Creek, Mich.; Dr. E. T. Harris, Westerly, R. I.; and the Rev. Leon M. Malby, Plainfield, N. J.

Harley Sutton Fund

A total of $467 has been received from generous donors for the Harley Sutton Fund. The latest gift was a check for $100 from the Lost Creek Seventh Day Baptist Church. This amount has been sent to Salem College for the Harley Sutton Scholarship Fund, the income of which is used for the support of students studying in the field of Christian Education — $350 has been invested in the Scholarship Fund, and the balance is being used to establish the library at Camp Harley of the Western Association.

— H.S.F. Committee.

Seventh Day Baptist Youth Fellowship

The closer formation of our SDBYF is being recognized as the plans suggested by the Youth Work Committee of the current board are being discussed and accepted by Association. A letter to each Fellowship will go out soon from the board office giving them a chance to express opinions further. A plan is being developed whereby programs for meetings will be further diversified as follows: Pre-Con Retreat Planning and Pre-Con Retreat Scholarships — Eugene Fatato, Camille Crofoot, and Luan Sutton; Youth Fellowship Planning — Paul Green, Camper Exchange Program — Paul Green, Roberta Armstrong, and Alise Ogden; Conference Planning, Pre-Conference Retreat, and Conference Rules — Carol Harris, Marilyn Osborn, and Dick Stearns; Beacon Interests, Youth Week, and Young Adult Retreat Planning — E. Zwiebel, Anne Randolph, and Jim Burdick.

— Pre-Con Retreat, 1958, will be held at Pacific Pines Camp. Pacific Pines is owned and operated by the Riverside Seventh Day Baptist Church.

"The tentative time for the first Young Adult Retreat to take place has been set for the year 1959.

Visitors at the board meeting included

SABBATH SCHOOL LESSON

for November 16, 1957

The Resurrection and Our Faith Lesson Scripture: 1 Cor. 15: 3-8, 42-52.
skilled scientists that America needs so much, but men of sound judgment dedicated to the ideals and right attitudes. Let's have better schools.

The Right of Regular Training in the Church

Again, every child has the right to the privileges and opportunities of the church regularly. The teaching of ideals must not be left to the public schools, though parents must have a part in it. Christian principles, ideals, and motives must be taught by the church much more intensively than by the school. That is the specialty of the church. The home and the church together need not only to teach the child, but also to provide for the practice of them. For that purpose children and young people need to have a part in church activities. When I was thirteen of fourteen, I was treasurer of the Sabbath School. Others could have done it better but it did me good to have that office.

The greatest thing the church can do for a child is to bring him into right relationship with his Father in heaven. That isn't easy. There is much we can teach about it, but the true spirit of worship can scarcely be taught — it must be caught from those who have it in the repeated experiences of worship.

The church in Jesus' time was to be a teacher. A teacher's job is tremendously important. It calls for a loyal, consecrated person willing to sacrifice time in preparation and work with his heart and soul. The teacher must know the Bible and its background, the teachings of Jesus and their application to life in our time. There need to be projects, social activities, and parties through which the teacher and pupils get to know each other intimately. Sabbath School teaching is not something to do if one likes it. It is something to be done, but to the teacher who enters into it faithfully and devotedly it is a most rewarding experience.

The Right of a Truly Christian Home

Finally, there is the right to a truly Christian home. It is the duty of parents to look after the health of their children in body, mind, and spirit. Unfortunately, many parents are doing a poor job of all three phases. There is a notion that parents need to respect children and become respectable people. "Blood will tell," they say. That is true particularly of physical traits; but in regard to character, training tells much more. Criminals come from homes where respectable parents simply failed to take the time to trouble to train their children in character and right living. When the sheep go wrong, it will not be long "Till the lambs are as wrong as they.

And with so the sheep we earnestly plead For the lambs today;
If the lambs are lost, what terrible cost Some sheep will have to pay. — Author Unknown

Community, school, church, home — each has a heavy responsibility. Their roles are not sharply divided; they overlap. When one fails the work of the others is doubled. They need to work closely together, and every child has a God-given right to the best that all four can give.

Teen Talk

News from "Hot Country"

There is a little town way down in the Imperial Valley of Southern California just below the Salton Sea and not many miles above the Mexican border. It is called by a Spanish name like so many other small towns in that region. The name is Calipatria and it means "hot country." Calipatria means more than that to the people of the town who enter into it faithfully and devotedly it is a most rewarding experience.

Calipatria means more than that to Seventh Day Baptist youth who are interested in our missionary nurses just back from another hot country, Nyasaland, Africa. The home of Miss Beth Seven is on a ranch about half a mile from the Salton Sea. Her address is Calipatria.

It is really hot country in the summer time and it would be barren desert except for the irrigation ditches which make the wide valley very productive. If you were working in the field near the home of Beth and wanted a taste of salt, you could get it by touching your tongue to a spigot of a bush or tree. The air is full of salt from that salty lake which is nearly 200 feet below sea level.

That makes me think of another story about Calipatria which you can find in the October 21 issue of Time. It is a rather sad story about a Japanese-American family by the name of Momita. Mr. and Mrs. Momita was a druggist in California before World War II, but the war broke out people were afraid that the many Japanese in California would be loyal to their home country so they were taken from their farms and homes and put in camps or other places until the end of the war. It was a great hardship to them.

After the war Mr. Momita brought his family to Calipatria and started another drugstore. He became a citizen and his children took highest honors in the schools. The family gained the respect of the community. A few weeks ago Mrs. Momita was killed when their sentry gun was fired on them in a sparsely populated area. The town and the community mourned her death. She had been a generous and kind woman who loved her home country and was proud of her heritage.

You have your dreams for the future. There may be some sad experiences before they are fulfilled. It may be that you, like Beth and Joan, will feel that your calling is to raise the banner of Christ in a foreign land. Keep praying about it. In the meantime perhaps you can send money to help raise such a flag in the "hot country" of Africa.
MISSIONS — Sec. Everett T. Harris

Assistance Given in American Tropics

The Missionary Board’s proportionate share of Our World Mission funds for August was received in mid-September, amounting to $4,639.80, which was used in assisting various projects. The amount received was considerably larger than usual, reflecting increased support and activities from various churches.

Specifically, the following projects were supported:

1. $336 to assist the Jackson Town and Accompong Town Churches in Jamaica with their church building and repair work.

2. $100 to Bona Ventura Church in British Guiana.

3. $500 donated to Maiden Hall School in Jamaica, shared in a grudging way. Help us to let go of this spirit.

Pray for the faithful ones who carry the burden of service in our churches in Jamaica, British Guiana, and Africa. Let us pray that these brethren may be used mightily of the Lord.

Accepts the Sabbath Truth

Dr. W. Hubert Porter, president of the Southern Baptist Convention, gave the opening address at the Baptist Joint Committee, October 8-10. The conference was attended by representatives from all 50 states and the District of Columbia.

Congressman Brooks Hays of Arkansas, president of the Southern Baptist Convention, gave the opening address, speaking on the subject, "Soul Freedom and the Policies of Government." A paper by Dr. Reuben E. Nelson, general secretary of the American Baptist Convention, was presented at the same session by the associate general secretary, the Rev. W. Hubert Porter.

Prayer Suggestions

Let us pray for the Sabbathkeeping group in southern Maine as told by Rev. Charles H. Bond who recently visited them.

We are encountering a time when standards have been lowered. We are dealing with a time of testing the awakening generation. Let us pray for the Goodriches and others to hold firm in the faith.

Baptist minister came to Maine to conduct a baptismal service. Since I was chairman of the Evangelism Committee for the Eastern Association and was located in New England, the letter came to me. After the committee heard his request they felt that some one should be sent to hold this service and also make certain other visits on the way.

I was elected, so I selected Mrs. Bond to go with me. We left home on October 10, and after calling for two days we found ourselves driving up in front of the church near North Berwick, Maine. We knew that the baptismal service had been canceled because of cold weather but we were anxious to meet these people.

After a roaring fire had been built in the stove located in the center of the room, we were ready for the meeting to begin. Twelve worshipers from the valley had gathered for the service. Mrs. Howe took her place at the piano, Mrs. MacKenzie, Goodriches, Merchants, and Bonds lifted their voices to God in hymns of praise. It was my privilege to deliver the message and to show some slides telling of "Our World Mission."

But as it is often the case, the after-meeting proved to be very enlightening. It was then that I learned that Mrs. MacKenzie had always believed in the Sabbath. She said, "I always questioned, ever since I could remember, to teach the Ten Commandments and the First Commandment to the children. I know now that I really keep them, and I wondered why. I brought my children up the same way."

I learned too that the Goodriches had believed in the Sabbath truth for some years, but it has been only a little over a year that they have held Sunday meetings for parents. The pastor of the church is willing to do anything possible to help the Sabbath keepers and the Baptist emphasis on religious freedom to current American policies. The sessions were held at the First Baptist Church, Washington, D.C.

The list of participants included the names of fifteen Baptist editors and publicity representatives, twelve secretaries of Baptist state conventions or city missions societies, and seventeen representatives of Baptist action committees. Twenty-five states and the District of Columbia were represented in the conference.

Sixty-nine Baptist leaders shared in the three-day conference on religious liberty sponsored by the Baptist Joint Committee, October 8-10. The conference was called to analyze the proper application of the Baptist emphasis on religious freedom to current American policies. The sessions were held at the First Baptist Church, Washington, D.C.

The agenda of the conference dealt with the Biblical basis of religious liberty, as well as the current problems in the application of the Baptist principles. The session was also included in the conference. The emphasis of the conference was on consultation, using the round-table discussions for the consideration of border-line areas in church-state relations. The conference projected some interim studies and was to continue in a continued conference within the next year.

Report from the Capital.
The General Assembly of the National Council of Churches — held triennially — will bring together in St. Louis, Mo., December 1 to 6, several thousand leaders of major Protestant and Eastern Orthodox church bodies, which, in a multiple partnership, constitute the nation's largest religious enterprise. The thirty constituent communions embrace 37,400,000 members in the United States. The preliminary program for the Assembly forecasts a week of discussion, planning, and decision-making in the cooperative life of the churches.

The week will also be one of worship and devotion, with music performed by choral groups and the St. Louis Symphony Orchestra. Public sessions will be addressed by nationally known speakers. Among them will be the Rt. Rev. Henry Knox Sherrill, New York, presiding Bishop of the Protestant Episcopal Church and the National Council of Churches' first president; the Rev. Martin Luther King, Jr., Montgomery, Ala., pastor and vice-president of the Congregational-Christian Board of Home Missions; Dr. Liston Swaim, president of NCC and agencies hope to have some funds available.

A Fight Against Sunday Selling

Life magazine carried an article entitled, "A Fight Against Sunday Selling" in which the Most Reverend Edward D. Howard was praised for his declaration that "selling or shopping on Sunday is a sin violating the biblical injunction: ... in the seventh day is the Sabbath . . . Every one that shall do any work on this day shall die." (Life, Sept. 30).

I wrote a letter to the magazine, making mention that Saturday was the Sabbath and quoted from the Sabbath Recorder (Sept. 16), " . . . this all-too-easy transfer of Sabbath authority from Sabbath to Sunday is unwarranted by any careful study of the New Testament." I also pointed out that if this letter were to go unanswered, we might come to the conclusion that their magazine was prejudiced and undemocratic.

Needless to say, the letter was not published, but a lady's letter was published saying that Mr. Howard was to be congratulated "on the fine work he has done" (Life, Sept. 30).

John A. Conrad, student pastor, Chicago Seventh Day Baptist Church.

What They Say about Conference

In the September Mid Month Mail, a mimeographed publication of the Salem, N. C., Church, the pastor-editor, C. Rex Howard, brings before us the recent General Conference at Milton, Wis. He comments on the action which cuts back the World Mission budget and appears to deny the Missionary Board its funds with which to send promised leaders to work in British Guiana. He thinks that we must fully realize this reduction budget or admit failure and defeat. The following paragraph is significant:

"Some of us feel that the problem is more spiritual than financial, that if our total membership is consecrated to God and the program of His Church, we will not only be able to meet the requirements of our present program, but we will have growing and expanding churches which will provide for a growing and expanding denominational program. Whatever the size of the check on the crossroads, let us go forward."

The Mountain Revisited

By Rev. J. Carter Swaim

"Eye Trouble"

(Sermon on the Mount as translated in RSV)

In Bible times, eye trouble was common in Mediterranean lands — as indeed in many places it still is. Describing his own bodily affliction, Paul says simply: "a thorn was given me in the flesh" (2 Cor. 12: 7). The Greek word translated "thorn" really means "stake." The pain of it sometimes made him feel as if he were being impaled. A lesser man would have given us all the gory details, but Paul does not further identify the cause of his misery. Many have supposed that it was eye trouble.

Near the end of the Galatian letter, Paul, as was his manner, took pen in hand to add a few words in his own handwriting. As the modern business executive signs a typed letter, so Paul guaranteed the genuineness of the message he dictated. This part of the Galatian letter begins: "See with what large letters I am writing to you" (6: 11). Does this mean his vision was so poor that he had to screw? One remembers, too, the blind whom Jesus cured: "If your eye is not sound," He said (Matt. 6: 23), "your whole body will be darkened. If the right eye which is fulfilling its office, doing the work it was intended to do.

An even more serious type of eye trouble is brought out in the present time. The words of Jesus here have a double signification. They not only describe the plight of man's physical body but have reference also to his attitudes and disposition. Among the rabbis the metaphor of the good eye was used to express generosity, as in Proverbs 22: 9: "He who has a good eye is blessed, for he shares his bread with the poor." Commonly, an evil eye was a picture of niggardliness (see Proverbs 23: 6; 28: 22). In other words, it is the teaching of the Sermon that to be miserly and grudging is to have eye trouble. A generous disposition lets the light in. A stingy, covetous disposition keeps the light out: "if your eye is sound, your whole body will be full of light" (Matt. 6: 22).
Marrages

Siegrist - Kenney. — On August 10, 1957, in the First Baptist Church, Hope Valley, R. I., Miss Caroline Kenney, daughter of John E. and Julia (Irish) Kenney, of Rockville, and Albert George Siegrist, Jr., of Norwich, Conn., were united in matrimony. The bride's pastor, Rev. Neal D. Mills, and Rev. Harold R. Grandall officiated at the ceremony.

Obituaries

Davis. — Nancy Matheny, daughter of the late John and Malaha Wolf Matheny, was born in Preston County, June 9, 1866, and died April 3, 1957.

On July 5, 1882, she was married to John J. Davis, who died October 14, 1936. Surviving are two daughters: Mrs. Pearl Wilson of Salem, W. Va., and Mrs. Rachel Dowler of New Concord, Ohio; one son, Arthur W. Davis of Salem; one sister, Mrs. Carrie Kelly of Parkersburg, 9 grandchildren and 15 great-grandchildren.

She was a member of the Middle Island Seventh Day Baptist Church.

Memorial services were conducted in Salem by her pastor, Donald E. Richards, assisted by Rev. F. A. Tinney of Salem. Interment was in the Salem I.O.O.F. Cemetery.

Van Horn. — Nancy A., daughter of Enoch and Julia Ambler, was born November 24, 1865, at Garwin, Iowa, and died October 14, 1957, at the Archibos, Kan. Hospital after a prolonged illness.

Mrs. Van Horn had been a member of the Seventh Day Baptist Church of Nortonville, Kan., since moving to the village in 1903. She had previously held membership in the Garwin Church. Her husband, William L. Van Horn, died in 1945. Surviving are 2 daughters, Mrs. Hazel Kaufman, Topeka, Kan., and Mrs. Edna Henry, Lakin, Kan., one son, Earl, of Nortonville, 2 grandsons, and 4 great-grandchildren.

Funeral services were held at the Seventh Day Baptist Church at Nortonville, the Rev. C. S. Emerson of the M. E. Church officiating. Throughout her long illness she maintained her faith and trust in God. — Earl Stephon, Langworthy. — Mrs. Harry W., who had been born in New Zealand and died in a Poughkeepsie, N. Y., hospital March 25, 1957.

At 10 years of age she went with her father to Africa where he founded the Zambesi Mission. After a brief residence in England she came to this country for her high school and college education. She was graduated from Alfred University where she met her husband, whom she married in 1907. He was superintendent of schools in Glensville, N. Y., until his retirement in 1942. He died in 1951. Mrs. Langworthy had been living with her son, Harry W., at Schenectady for some time prior to her death. She is survived also by another son, Dr. Philip B., superintendent of schools at Hastings-on-Hudson, and 4 grandchildren. — Information supplied by Walter B. Cockerill, Milton Junction, Wis.