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

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

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

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

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

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

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

**Accessions**

Los Angeles, Calif.

By Testimony:

Rev. Al Huntington

Mrs. June Huntington

**Births**

Sayre. — A daughter, Laura Ann, to Murray and Barbara Seager Sayre of Peekskill, N. Y., on November 6, 1957.

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

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

**Obituaries**

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

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

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

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

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

On December 23, 1902, Mr. Coon married Etta Qualee of Nortonville, Kan., who survives him. He joined the Seventh Day Baptist Church at an early age and remained a faithful member his whole life. The past five years he has unselfishly and devotedly served as caretaker of the church. Surviving are two children: Esther Jane Bruns of Redlands, and Loren D. Coon of La Mirada, Calif.; four grandchildren; three great-grandchildren; and a brother, Charley, of Nortonville.

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

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

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

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

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

Some interesting questions arise when we think of the above alternatives in relation to the Bible. As Christians we are asked to sit in judgment on our own, in terms of nations, important as such considerations are. The question of our relation to the law of God must ever loom before us. In theological and church discussions we make a great deal over what are sometimes to be Kings' edgine differences between "Law and Gospel" or "Law and Grace." Certainly the minister writing the above paragraphs cannot be unaware of the other much discussed alternatives. Perhaps Christian writers have made too much of them and have not given enough attention to "the force of law" as being the noble and lofty force opposed to the lower principle, "the law of force."

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

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

The Scriptures make it very plain that there is no power inherent in the law to save men — to rescue them from the penalty of transgression. On the other hand, it is God's standard of guidance and His written norm for judging right from wrong. Contrasted with the law of force it is almost equivalent to what we commonly call the will of God. Conduct under grace depends on the law and if at any time we find ourselves doing that which is contrary to the law we are not in a happy condition. It is then that the law must again be preached to us in all its holy importance. It is that process of the confessed intention to live righteously (in harmony with the law) as those redeemed from its penalty by Christ is at that time needed to bring us back. However, as individuals, any claim to live above the law because of being under grace has within it the danger of mistaking our own desires for the will of God. That in turn is not far from the attitude of those who become dictators and who go through the same step-wise process — resorting to the "law of force."

"The force of law, in its higher sense, is Christianity as it works out in society. It is not only nations that need law; individuals need it, too, as a standard and rule. It exerts a persuasive force, as Dr. Harrington seems to be saying.

Seminary Accreditation

The denomination-sponsored School of Theology at Berkeley University faces a rather pressing problem of regional accreditation on which it has been working for some years. The problem is similar to those faced by other such schools which are not connected with universities. There is a grave problem of finance, but not all as can be illustrated by the experience of seminaries in two other states.

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

Westminster Theological Seminary in Philadelphia is another example of the difficulty of gaining recognition. This Presbyterian school broke away from the Princeton Seminary in 1920, taking with it several of the most noted professors of that school. Its scholastic standards were set higher than those at Princeton. It was well financed, well staffed, and well housed. In spite of all this it could grant no more than certificates of graduation for the first ten years. Pennsylvania law required a high endowment fund in addition to year-to-year financial stability. Degrees were granted retroactively when these conditions were met.

Both of the above schools have contributed outstandingly to the theological literature of the day and a high percentage of their graduates are well known for their missional, missionary, and literary attainments. Other schools meanwhile have sprung up in states that a small school connected with one denomination faces a situation that is far more difficult, when they have a far wider basis for financial support, is it any wonder that many con­sider the cause of crime. There are many con­science nlcar problems of bringing a theological education to a small school, the desire to continue it. Give generously and regularly, and let's have good news for Our World Mission every month this year!

**Week of Prayer**

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

Blessings have come and will come to organized or spontaneous prayer groups throughout the week culminating in a big church prayer meeting on Sabbath Eve. Materials are available from the Missionary Department of Evangelism, 120 East 23rd St., New York. Churches, however, are dependent on any kind of material to gain the blessings of united prayer. Helps may be valuable, but no earnest Christians need wait for program suggestions for those small but effective cottage prayer meetings. Each church has several capable leaders, and the pastor is ready to encourage these meetings or to take charge of as many as possible. Let us sincerely begin the year with daily excur­sions to the throne of grace.

**Prayer:**

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

—Mrs. Carl Merriott.

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**SABBATH SCHOOL LESSON**

*for January 11, 1958*

_The Church's Power_

**Lesson Scripture:** Acts 1:48; 2:1-11.
4. In the literary realm, evangelical works are again being placed in the main stream of religious publication. Examples of this include more than 100,000 copies of the missionary epic Through Gates of Splendor, and the reappearance of evangelical authors at a scholar-secular publishing houses. Some secular firms are projecting editorial boards of evangelical advisors. Yet it would be easy to exaggerate these achievements.

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

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

Evangelical advance for the year 1957 has been slow and unsteady. This is a time of tension and trouble, and hostility to Biblical conservatism is as evident in some circles as growth and penetration. Debate over the weakness of church life and Christian witness is still being waged on the surface of unresolved theological tensions dating from the 19th century. One of our most urgent tasks, therefore, to define the role of Dr. C. I. Scofield in the 20th century, is to 'work constructively for the end of these tensions and revives. The revived practice of religion might not be accompanied by true and lasting revival. A particular responsibility thus devolves upon evangelical theology to turn from negative resistance to positive leadership.

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

The Essential Unity

The Bible does not authorize or advocate organic union, but unity of spirit. That was what Jesus Christ meant when He said, "that they all may be one." There were no denominations at that time. God created all things, yet no two things are as organic union, but unity of spirit. The various denominations indicate a healthy spiritual condition. The Romanists boast of their oneness and ridicule the division among Protestants. Jesus said, "By their fruits ye shall know them." Anyone who will compare the fruits produced by the one tree of Romanism with the fruits that grow upon the Protestant tree with all its branches will not find it difficult to come to a sound conclusion.

Dr. James A. Chandler, in The Methodist Christian Advocate.
THE SABBATH RECORDER

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

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

THE BABIES ON THE DOORSTEP

By the Rev. Kenneth Gray Hobart, Ph.D.

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

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

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

Such excitement! Such smiles and delighted squirming.

'First shall we thank the people in America?'

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

After they raised their tiny hands and clapped with great enthusiasm, the fruit was handed out. Most of the children had never tasted dried fruit, and many of the little flowers that they had picked up from the roadside were put in a window for all the doors were barred against the typhoon winds.

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

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

Another wee mite has been ill with bronchial pneumonia. She was abandoned after the first two months of her life, and in a few days the child would have died. But the police caught the beggar, and brought the wee mite with her matted hair and grimy skin to the Shatin Home.

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

These children, whose lives have been in community, and whose earliest reverses in life, are fortunate to have found such a refuge and such a 'Mama.' The home, eight miles from Kowloon, occupies a hilltop, overlooking a beautiful expanse of sea, mountain, and farmland.

The children play outside, eat their meals and drink their milk picnic-style. They are usually a few things alone. We look back to see how we did it, and of its work which is before us as a people.

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

Let Us Rejoice and Be Glad

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

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

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

That God sent His Son upon the earth.

That Christ died for our sins.

That we trust our Lord and the work which is before us as a people.

President's Column

Let Us Rejoice and Be Glad

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World Council

Secretaries Retires

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

Asserting that he advocated neither organic union of all denominations nor simply "more co-operation of the same kind we see today," Dr. Caver called for emphasis on "unity rather than union." He said that they not spirituality ready for organizational union — except within the several confession families," he said.

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

"Perhaps we have reached the point that if the church is not likely to go further unless it goes deeper," said Dr. Caver in reference to the need for common study of theological differences and goal keeping the churches apart.

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

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

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

And "there are pastors who are so absorbed in the immediate face-to-face needs of a limited number of families that they do little or nothing to lead them into a sense of world mis-
sion or social responsibility. They let its members go on thinking of the Church only in connection with the way in which it serves them and their children," said Dr. Cavert.

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

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

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel
Seventh Day Baptist
Youth Fellowship

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

Christian Education Laboratory

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

1. Theory sessions, during which some of the underlying principles and research findings on group behavior are presented to all.
2. Training groups, of approximately 15 persons who meet without a leader or an agenda to discover from their own first-hand experience how groups come into being and grow toward maturity.
3. Skill practice groups, composed of about 15 persons who try out and evaluate ways or reacting to typical problem situations in groups.

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

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

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

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

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

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

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

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

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

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

Missionary Projects

The missionary project on the home field this year is the $25 a month pledged toward the traveling expenses of Rev. Marion Van Horn on the Southwest Field. Several requests have been received for the patterns which our missionary nurses, Beth and Joan, prepared for us. The list of hospital linens needed for the Makapwa Mission in Nyasaland included scrub gowns, slit sheets, glove cases, girls' dresses, and men's pajamas. The last item (pajamas) has not been spoken for to date. Write to Mrs. W. B. Lewis, 110 Irving Park Drive, Battle Creek, Michigan, if your society would like to make all or any part of the large or 36 small pajamas required. If there are further calls for sewing suggestions, Beth and Joan are preparing additional patterns for layettes and other items.

Publicity

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

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

Committee Projects

The Packet Committee prepared quite a complete set of materials to assist your
Learn Not the Way of the Heathen
By Mrs. L. L. Van Horn

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

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3: 16). In reading this we stop to realize that the Scripture of Paul's day was that part of the Bible now known as the Old Testament.

"Also, do you want God's reproof, correction, and instruction? Do we? And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 4). Me? You?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12: 1, 2).

"Prove all things; hold fast that which is good. Abstain from every form of evil." (1 Thess. 5: 21, 22). That is a big order. Are we striving to live up to it?

Now let us look at some instructions given by God through Jeremiah about our taking up heathen customs as found in Jeremiah 10: "Hear ye the word which the Lord spake unto you, O house of Jacob. Thus saith the Lord, "The way of the heathen, and he not dismayed at the signs of heaven; for the heathen are dismayed at them. For the heavens shall be moved and the earth shall be removed; but my name shall not be removed from before you: I am also with you, saith the Lord tabernacle of my glory." (vv. 10-11). The Christmas tree is not a god to be feared but it is condemned. Note: "... they shall perish from the earth," and "Learn not the way of the heathen."

The wise men presented gifts to the Christ Child who had been born "King of the Jews," weeks after His birth. The one gift which stands out in the minds of most people is gold. The reason was stated by the wise men: "We were informed by the Just One in thine ordinances that he will come to save his people." (Isa. 9: 6, 7).

"When thou hast eaten and art full, then thou shalt open thine eyes and shalt see and choose the good, and reject the evil." (Deut. 4: 40). Take ye therefore good heed unto yourselves, and unto the ordinance which I teach you this day. "For the Lord thy God bringeth thee into a good land, to possess it, a land of brooks of water, of fountains and depths." (Deut. 8: 7).

But there is another Scripture which occurred to me at the outset that I would be utterly incapable of drawing a picture of God, with line or colors. I am referring to Hezekiah's picture with water colors, crayon, or oils. Nor would I be able with the tools and skills of a sculptor to fashion a likeness of Him in stone.

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

Take ye therefore good heed unto yourselves, and to all the commandments which I command you this day, that ye may do them. And keep ye the commandments of the Lord your God, and his ordinances, and his statutes, which I command you this day, that your days may be prolonged. "Remembering always that 'my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55: 8). Let us strive to obey the voice of God as we find it in His Word, 'for to obey is better than sacrifice, and to hearken than the fat of rams' (1 Sam. 15: 22).

Jesus Christ speaks earnestly to us in Matthew 15: "Why do you transgress the commandment of God by your traditions?"

This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain does worship teach me, for doctrines the commandments of men. Could He be speaking to us about the traditions in our Christian worship that come to us from the heathen? Meditate upon these things.

The Face of God
By Goldie Bridges

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

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

Take ye therefore good heed unto yourselves, and to all the commandments which I command you this day, that ye may do them. And keep ye the commandments of the Lord your God, and his ordinances, and his statutes, which I command you this day, that your days may be prolonged. "Remembering always that 'my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55: 8). Let us strive to obey the voice of God as we find it in His Word, 'for to obey is better than sacrifice, and to hearken than the fat of rams' (1 Sam. 15: 22).

Jesus Christ speaks earnestly to us in Matthew 15: "Why do ye transgress the commandment of God by your traditions?"

This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain does worship teach me, for doctrines the commandments of men. Could He be speaking to us about the traditions in our Christian worship that come to us from the heathen? Meditate upon these things.
gives us a picture of God. It is found in 2 Corinthians 4: 6, and is as follows: 'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' And Jesus said, "He that hath seen me hath seen the Father." But it is not even necessary to see Jesus with the physical eye. We do not derive our best conceptions of God, or of Jesus Christ, from an artist's representation, though these are available to us. But we derive our best conception of God from the words and deeds of Jesus as recorded in the Bible, and from the attributes of the Father, Son, and Holy Spirit as revealed in Scripture, and made alive in the lives of His followers.

We find God represented as an eternal Spirit, invisible, omnipotent, omniscient, perfect in holiness, and infinitely glorious. His purposes stand fast forever. His gar­ments are faithfulness, righteousness, and justice. He is Creator of illimitable macrocosms. He is Creator of illimitable microcosms. He is infinitely glorious.

But there is one word that sums up our love of God; and everyone that loveth not that word is not of God. And this word is love. Love is the bond which unites all the relations and offices of God. "If we love one another, God dwelleth in us," the Bible tells us, and "God is love; and everyone that loveth not that word is not of God." The love of God is the bond which unites all the relations and offices of God. It is the bond which unites all the relations and offices of God.

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

The response to this magnificent pro­gram far exceeded anything the producers had dared to hope for. Encouraged by it, they have made another filmed production for television, titled "M.D. International," which will be telecast on GOD OUR Creator, on NBC network, January 25, 1958, 10:00 p.m., E.S.T.

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

New Devotional Book Published for Junior High Young People A new devotional booklet entitled BE­hold God's Love, by Hazel Mason Hadley, has been published. It presents devotional readings and guidance materials for daily meditation. The material is intended for young people in the intermediate or junior-high age.

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

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

OTHER FOLDS AND FIELDS

Protestant Church Under Construction

Ground has been broken for the nine­teen-story building on Riverside Drive and 120th Street, New York City, which will house most of the major Protestant church organiza­tions and offices under its roof. It is designed to be "much signed," demonstrating Protestant co-operation and good will to the millions of non-Roman Catholic peoples of the world.

It can make this claim because it will house offices of the Greek Orthodox Church and many interdenominational and inter­national agencies. It will be the national headquarters of the headquarters of many of the missionary and educational boards now scattered throughout New York City. The site, made possible largely through gifts from John D. Rockefeller, is near Columbia University, the Jewish Theological Semi­nary of America, Riverside Church, Union Theological Seminary, the mountain-top of St. John the Divine. It is estimated that construction will cost $19,700,000.

— W. W. Reid.

Teen Talk Village Teen Center

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

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

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

Village Teen Center

December 30, 1957

Retired Minister Dies

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

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

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

Another highlight was the chance to renew our acquaintance with Joan Clement and Beth Severe when they stopped en route home from Conference, as well as the evening of discussion led by Rev. Rex Zwiebel. However, undoubtedly the most satis­fying and rewarding experience of all has been the evangelistic services held jointly with the Methodists this fall. In preparation the churches sponsored a day of workshop meetings led by two women container with the text "For God So Loved the World" Program, discussing personal prayer and prayer groups.

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

The evangelistic services were held in the Methodist Church each evening from...
Statement of Denominational Treasurer, November 30, 1957

Receipts

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$6,397.04 $14,824.81 $933.54

Summary

Current annual budget ................................................. $90,000.00
Treas.’ budget receipts 2 months ....... $14,824.81
Boards’ budget receipts 2 months ....... 933.54

 Remainder required in 10 months ....$74,241.65
Percentage of budget year elapsed .... 16.66%
Percentage of budget raised ............ 17.51%

Olin C. Davis, Treasurer.
Verona, N. Y.

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

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

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