

hearts is a mystery and a miracle. It is not in the hands of men but of God. But when souls respond to the call of the Lord there is rejoicing on earth as well as among angels.  
L. M. M.

#### Where to Draw the Line

"Real and wise tolerance is based on conviction, but when tolerance becomes superficial so that we lose sight of our own convictions and half-heartedly try to accept the convictions of another, tolerance has turned to indifference, and it is time to draw the line. . . . It is required of the Christian that he be gentle and forgiving, but when forgiveness leads to moral compromise and destroys the sense of Christian justice, it is time to draw the line."  
Rex Zwiebel.

#### Accessions

Albion, Wis.

By Baptism:

William Baum, Jr.  
Christine Furseth  
Craig Furseth  
Floyd Schock

Alfred Station, N. Y.

By Baptism:

Ralph Colgrove  
Alan Van Horn

Milton, Wis.

By Baptism:

Neil Aiken

By Letter:

Mrs. Herbert C. Van Horn

Milton Junction, Wis.

By Baptism:

Sandra Barker  
Jane Leach (Mrs. Lawrence)  
Lawrence Leach  
Jean Wright

Plainfield, N. J.

By Letter:

Everett T. Harris, Jr.  
Barbara Warren Harris (Mrs. Everett T., Jr.)

By Baptism:

Celia May Armstrong  
Nancy Jean Thompson  
Mervin Joseph Dickinson

#### Births

Cole. — A son, Clifford Don, on March 16, 1959, to Sanford and Joy Miers Cole, of Westbury, L. I., N. Y.

Drake. — A daughter, Gail Lee, to Donald and June Drake of Milton, Wis., on February 22, 1959, at Homestead, Florida.

#### Obituaries

Beyea. — Harriet Elizabeth, daughter of Langford and Anna M. Pettibone Whitford, was born in Hartsville, N. Y., January 12, 1861, and died at the Angelica Infirmary, Angelica, N. Y., February 22, 1959.

As a young girl she joined the Hartsville Seventh Day Baptist Church. Upon moving to Alfred she united with the local church by letter July 29, 1893. She also belonged to the Ladies' Aid and Evangelical Societies of the Alfred Church, and to the Amandine Club.

She was married to Lewis Smith Beyea in 1879. To this union was born one son, Ernway Langford Beyea.

Survivors include two grandchildren, Miss Grace Elizabeth Beyea, Alfred, N. Y., and Richard S. Beyea, Dallas, Tex., and two great-grandchildren.

Memorial services were conducted by the Rev. Albert N. Rogers, dean of the School of Theology, at the Alfred Church on Tuesday, February 24. Interment was in Alfred Rural Cemetery.  
— H.S.W.

Cass. — Hubert C., son of Daniel and Mary Corwin Cass, was born August 4, 1882, in Friendship, N. Y., and died as the result of burns suffered while fighting a grass fire on April 16, 1959.

A member of the Friendship Seventh Day Baptist Church for many years, he recently joined the Richburg Church.

He is survived by two sons, Willard, of Friendship, and Glover, of Buffalo; two daughters, Mrs. Earl Baker, Kossuth, and Mrs. Clifford Dawley, Port Allegany, Pa.; two sisters, Mrs. Ralph Colgrove, Alfred Station, and Mrs. Willis Burdick, Rochester.

Memorial services were conducted by his pastor, Doyle K. Zwiebel, at the Davis Funeral Home in Friendship. Interment was in Mt. Hope Cemetery.  
— D.K.Z.

Perrin. — Clifford Eugene, son of William D. and Mary Duro Perrin, was born in North Stonington, Conn., Dec. 26, 1883, and died at the Westerly Hospital, Westerly, R. I., April 27, 1959.

Mr. Perrin worked faithfully in the First Hopkinton Seventh Day Baptist Church for many years and was highly respected as a good citizen and businessman, and in the field of politics.

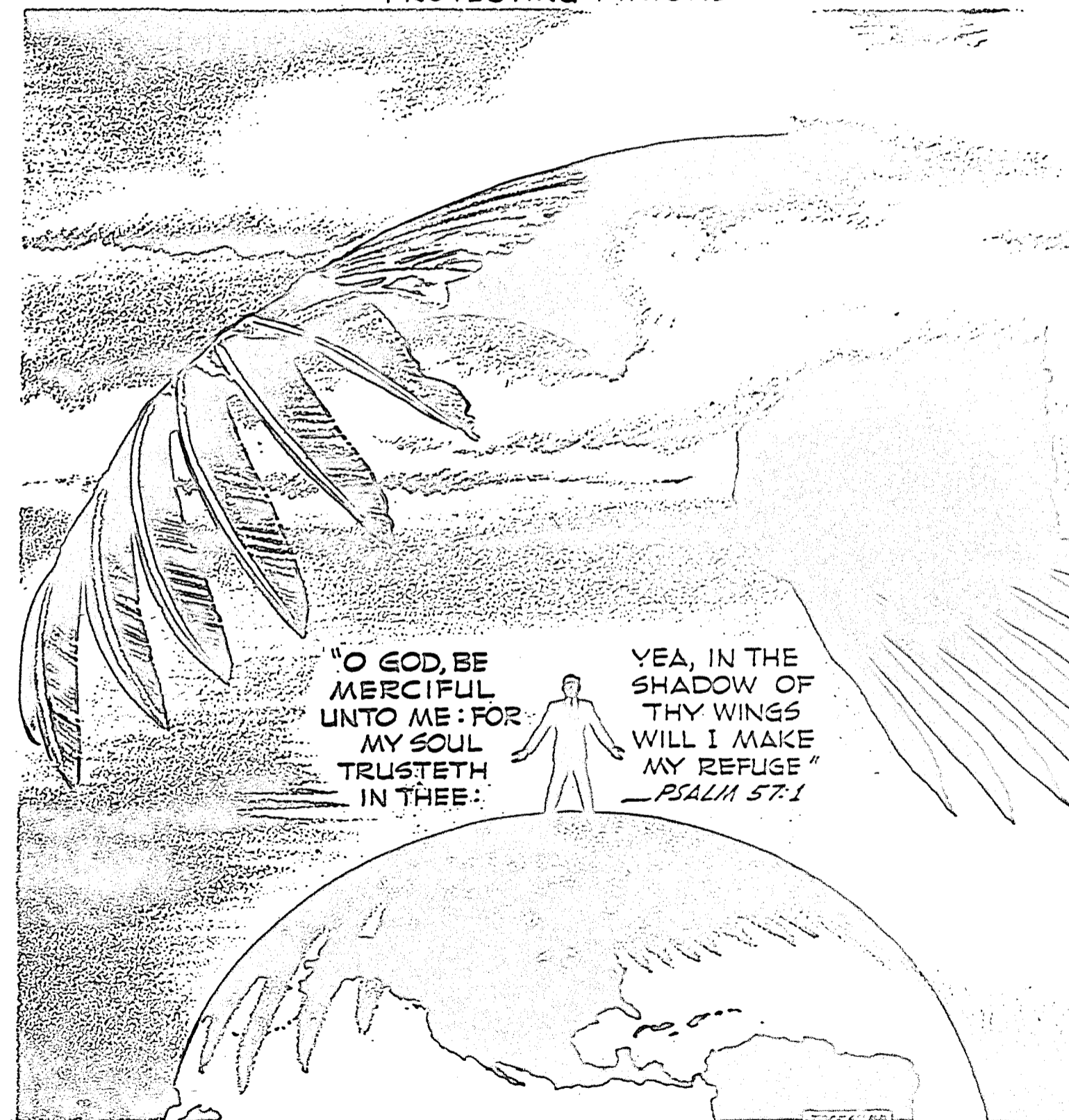
He is survived by his wife, Annie; a daughter, Mrs. John Bradshaw; two sons, Clifford E., Jr., and Glendon D.; and a sister, Mrs. Arthur Portmore.

Funeral services were conducted in the Schilke Funeral Home, Westerly, R. I., by his pastor, the Rev. Edgar F. Wheeler, assisted by the Revs. Harold Crandall and Everett T. Harris. Interment was in North Stonington Cemetery.  
E.F.W.

We need to think more of God, and less of self. "How can I honor the day so that I can honor God who set it apart, and Jesus Christ, who is its Lord?" L.G.O.

# The Sabbath Recorder

## PROTECTING PINIONS



"O GOD, BE  
MERCIFUL  
UNTO ME: FOR  
MY SOUL  
TRUSTETH  
IN THEE:

YEA, IN THE  
SHADOW OF  
THY WINGS  
WILL I MAKE  
MY REFUGE"  
— PSALM 57:1

"BLESSED IS THE NATION WHOSE GOD IS THE LORD."

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor  
Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. A. Russell Maxson  
CHRISTIAN EDUCATION ..... Rex E. Zwiobel, B.A., B.D.

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## Disarmament and Peace

For five years the Committee for World Development and World Disarmament has been publishing a monthly bulletin which it distributes to editors and others. Whether or not its pronouncements are as lofty or as logical as its name is a matter of opinion.

A recent issue of this bulletin carries an article by John L. Grubba, entitled "A Student Looks at the Arms Race." He laments the apathy of students in this matter, saying: "The average college student adopts an attitude of non-interest in the hope that the atomic spectre will disappear if ignored long enough." He goes on to point out the grim reality of atomic destruction if the arms race is not stopped.

The attitude of this student is characteristic of what most writers on this side of the question have been saying for a number of years. They severely criticize those who advocate building up a capability of force to match that of nations whose leaders recognize no deterrent to their ambitions except a show of force. Is it possible for the Christian to look at both sides of this disarmament question with reasonable objectivity? Many are trying to do so.

Those who advocate a high state of preparedness usually do so on the basis of fear — not a noble motive. Those who advocate disarmament — many of them — do so on the basis of fear. "What would happen to us," they ask, "if some nation started using the weapons at its disposal?" Fear is no more noble on the one side than on the other. Others say that we as a nation should venture forth on faith, that we should take a Christian vow of non-resistance. The number of such unrealistic idealists appears to be small. The proper course for a dedicated Christian is not easy to ascertain.

The student writer mentioned above makes the following statements:

"Peace, true peace and lasting peace, can only come through disarmament built on the trust that such disarmament will bring. But the time for talking is fast running out. Concrete steps must be taken to change our thinking before it becomes unreasoning fear, to change our destiny before it becomes our doom."

We could wish that his remarks about true and lasting peace had contained some

reference to the "Prince of Peace," the Lord Jesus. It is doubtful if disarmament of itself can father trust any more than preparedness can. Furthermore, the warning that we must "change our destiny before it becomes our doom" seems to be an appeal to the very fear which he fears. Security has never been found by human means. Trust in man can never be as secure as trust in God. The Christian has always been a member of a minority group and indications are that the time when he will not be in that situation is not yet in view. The world is hostile and we must be prepared to live in such a hostile world until the Lord comes or until we depart to be with Him. Truly, we must do what we can to Christianize the world. We cannot do so by denying the presence of evil as some groups do. Neither can we do it by legislation. It would seem that there is no more effective way than by the quiet way of individual persuasion and public preaching of the Gospel and its social implications.

## Taking Our Temperature

Many of our people look at the back page of the Sabbath Recorder on the third week of the month with a different kind of interest than on other weeks. The statistics are not what are commonly called vital statistics — births, obituaries, marriages, accessions — but they are vital just the same. What we publish this week and about this time every month is something for the living, a sort of thermometer reading to indicate our denominational health and the temperature of our devotion in relation to what we believe to be normal. We want to know whether we are sick or well, and we can read the degrees in the treasurer's figures.

What do you find this month? You are the doctor looking at the chart for your church and all the churches. What you find for April will determine what you prescribe for May and June. As usual, the symptoms cause us a little concern — enough to remind us that we need individually and collectively to take some remedial action. That is what thoughtful people do.

It is encouraging to note that the con-

MAY 25, 1959

## MEMORY TEXT

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.  
Isaiah 65: 25.

Contributions of our people to our total outreach work were \$1,383 greater in April than in March. In spite of that increase which may indicate that our devotion is approaching the normal degree we note that whereas at the end of six months we were 8 percent below normal we are now at the end of seven months almost 10 percent below. Certain churches can point with reasonable pride to the unusually large amounts sent in at the end of April. Twenty-two churches sent in \$100 or more. In March there were only 17 in that category. There are now 14 churches having totals in four figures.

Certainly we can with concerted effort cure this little 1959 variety of the "flu" or whatever you might like to call it. We understand that even now the churches have for distribution to families a little reminder in the form of church-shaped banks to collect extra money for our total missionary-evangelistic program. They may help us to contemplate how many dimes and quarters our families let slip through their fingers daily. It is axiomatic that what we waste today on needless refreshments we will not have on the Sabbath for the Kingdom of God.

## Conditions in Red China

It is reported by the Rev. Claude L. Pickens, Jr., associate secretary of the Overseas Department of the Episcopal Church, that the Communists of Red China have attempted to scrap all denominations. In Taiyuan, for example, the plan called for the surrender of all individual ritual (which would hit the Episcopal Church harder than most others). It banned preaching about the Last Day (which would be hard on Adventists and many others). It required the Salvation Army to give up "all its military regulations" (which sounds like the situation in Japan

during World War II), and it ordered all YMCA secretaries into "productive labor."

The scientists of China now work in most modern laboratories and hundreds of thousands of them are said to be engaged in advanced research. They chafe, however, under the isolation imposed by the West and reportedly have a feeling of frustration in their efforts.

The West, it appears, is not now as naive as it was a generation ago about trying to work in close harmony with a Communist regime. Prior to World War II it was commonly thought by many Christians of the theologically liberal viewpoint that Russia under its new system was almost Christian in its aims, if not in its beliefs. Not many Christian leaders at the present time are ready to make the same mistake about China, especially when the opposition to Christianity in the latter country is far less veiled than it was in the Soviet Republic. Many things have happened to break the rose-tinted spectacles which we wore when looking at Eastern Europe a generation back.

Those who isolate themselves by setting up iron and bamboo curtains lest enlightened people should see their evil deeds must be prepared to live in the isolation they have insisted upon.

#### Mixing Sacred and Profane

We experience a twinge of pain when we see the sacred and the profane as carelessly mixed as they often are in some religious circles. A case in point is an article on the front page of one of the weekly newspapers that comes to the editor's attention.

The headline announced that the local Holy Name Society was going to have a "smoker" with a well-known prizefighter as guest. The Holy Name Society's spiritual advisor is the Rev. Father Patrick —. The event was scheduled for junior-senior high school boys and men. The news account goes on to announce: "Fight films of former monarchs of the ring will be shown as a fitting climax to the evening's entertainment."

Protestants ought to respect the sincere religious convictions of people of other

faiths. We are told that in Bible times the Jews so honored the holy name of God that they would not pronounce it when reading the Scriptures in public. This has given rise to an extremist Protestant sect built around this idea. At the other extreme is what appears to us to be the profane use of the holy name by a Catholic society. Is it that we take too seriously the hollow nomenclature of Catholic organizations, or is it that there is little relation between the name, the purpose, and the conduct of the group in some parishes?

#### Your Periodical Exists to Serve All

The Salem Herald recently reprinted with strong approval an editorial in the Ritchie Gazette which pointed out that the public should realize that newspapers are not printed for the editor but for them. Realizing this, they would know at once that an editor's normal desire is to serve and to please.

Much that was said in the lengthy editorial does not apply equally to a denominational weekly but the above does. So also does the problem of refusing "news" that is no longer news and, to a certain extent, the following paragraph.

In the many years that I have been a newspaper owner and editor, I've had incidents of such severity that someone would even cancel a subscription, and that's regrettable. . . . And here again it has been learned the loss probably proved to be more their own than mine, because I have sometimes found in the very same mail two or three new subscriptions, and perhaps a letter or two of commendation from other persons . . . and this makes you feel so good you figure the whole thing has probably averaged itself out. . . .

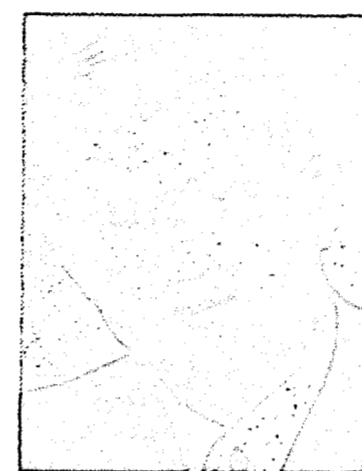
An editor has to use his judgment as to the proper balance of editorial and available contributed material which will make the most interesting reading to the greatest number of his readers. The denominational periodical, in addition, serves a cause. It must keep in line with the faith represented by the sponsoring body and must promote the total work of the churches which comprise that body. It cannot please everybody with every issue but it can sincerely try to serve the best interests of all.

## You Can Change Human Nature

By Don A. Sanford

How many times we hear the direful assertion that you can't change human nature. It represents a sort of fatalism which assumes that there are limits beyond which man cannot aspire.

#### Is War Inevitable?



In international affairs we hear people say that there always have been wars and there always will be. Some can even quote Scripture to back up their pessimism, remembering the words of Jesus in Matthew 24: 6-7: "And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilence and earthquakes in diverse places. . . ."

All of these words Jesus did speak as He prepared His disciples for His departure. Many of these things have come, and there are those who assume that they must come. Some even long for conditions to get so bad that Christ will have to come again and straighten things out for us.

Certainly there are many who feel the inevitability of conflict in world affairs. Communism is based upon the idea of the revolution which will change the social status of man. Many in our own nation feel that sooner or later we shall have to fight Russia, and we had better do it while we have some tactical advantage.

After all, you can't change human nature! Man will eventually fight, is a common excuse for our militant attitude.

#### Are Social Evils Unconquerable?

Again on the national scene there are those who hide behind the weakness of human nature. In race relations many are convinced that the races just cannot

be mixed. They always have been separated and they always will be. You can't change human nature!

Or there are those who take the same position in regard to the problems of alcohol. You cannot stop it, because it is natural for men to drink. We tried prohibition once and it did not work, so why keep harping on the subject. You can't change human nature!

Not too unrelated to this position is the story of the man who was in the habit of coaxing his pastor to join him in a little drink. Finally the pastor said that he would give in and "drink like a fish." When they entered the place of serving, he ordered a glass of water, much to his friend's dismay. When chided for this, the minister reminded his host that he promised to drink like a fish, and asked if anyone had ever heard of a fish drinking anything but water.

If we wish to get technical about it, the natural drink of most animals, including man, is water. But that does not deter our friends from claiming other beverages as natural.

It has also been pointed out that gambling is natural. And we are well aware of the cloak of naturalness which has dominated much of the relationship between the sexes. Much suffering has resulted from the abuse of that excuse of the weakness of human nature which cannot be changed.

#### Must the Church Cater to Human Weakness?

This statement has even invaded the realm of the church. More and more we see the tendency of churches to cater to the desires and whims of the congregation. One pastor in a large city church was heard to complain about the oversight of the janitor who forgot to empty out the ash trays in the pews of the church! All the comforts of home, even to the providing of ash trays for the smoking

pleasure of the congregation while supposedly worshipping in the house of the Lord!

The presence of drive-in churches may be evidence of the attempt of the church to fit the recreational needs or desires of the people. This often permits people to discharge their religious duties in the early hours of the morning without the necessity of changing clothes. For some it may make it possible to attend church as a family. For others, particularly the older people, it may give a sense of participation in the comfort of an auto, where they might not be able to come otherwise. But it is filled with dangers when we try to adapt the church to the mere convenience of the worshippers.

Many other standards of the church are brought into line to conform to so-called human nature. If you can't change human nature, then let us change the church. It is as simple as that.

#### Can We Keep the Sabbath?

At times there have been voices within our denomination which have pointed out the difficulties of making a living and keeping the Sabbath. Some have suggested altering the time of our services to conform to the business hours of the secular world. In support of this position, we can point to the Jewish congregations which have shifted their major Sabbath service to Friday evening so as not to interfere with the store hours on the seventh day.

After all, man has to live, you can't change this aspect of life, so we will change the church. Historically we find this philosophy also working in the church. In the early centuries of the Christian Church, the people found less and less time for worship on the Sabbath; there was too much business and too many pleasures. But there was a holiday which many were observing — the festival of the sun observed on Sunday. The natural solution therefore to such a practical ruler as Constantine was to adopt the first day of the week as the day to worship and play. Thus in A.D. 321 on the seventh of March, he issued this decree:

"All judges, city people, and craftsmen shall rest on the venerable day of

the Sun. But countrymen may, without hindrance, attend to agriculture, since it often happens that this is the most suitable day for sowing grain and planting vines, so that the opportunity afforded by divine providence may not be lost, for the right season is of short duration."

Granted, there was some worship on Sunday even before this decree. Partly in reaction against the Jewish faith, and partly in honest celebration of the discovery of the empty tomb, Christians did meet for fellowship on the first day along with Sabbath worship; but now it was official. If you can't change human nature, then let us change the time, they might have said. And we could add other instances of the way in which men have accommodated beliefs to human nature.

#### Not Humanism, But the Power of God

But there is a grave fallacy in this argument. Christianity is not based upon humanism — it is based upon God and the power which comes from Him through Christ. And this power is great enough to change human nature.

Roy L. Smith has pointed out that biologists confidently believe that within the next hundred years science will put techniques at the disposal of mankind which will enable him to reach a level of life to which he has not yet even learned to aspire. The psychologists, who know so much about the working of the human mind, talk among themselves about improving the human race. In such an hour it would be tragic for the Christian Church to surrender to the gloomy proposition that there is no hope.

It has been the history of the Christian faith from the beginning that it has transformed men and made them into new creatures. In the New Testament, Peter provides an extremely brilliant illustration of this change. The difference between the terrified and cursing fisherman at the door of the judgment hall during the trial of Jesus, and the defender of the faith on the day of Pentecost can be explained only in terms of a spiritual miracle.

Yes the message of the Christian faith

(Continued on page 14)

#### Makapwa Mission Nurses Report

From quarterly reports and an accompanying letter from nurses Beth Severe and Joan Clement are gathered a condensed review of activities and services since their return to Makapwa Mission, Nyasaland, October 10, 1958. They have divided their report under three headings as follows: Evangelical, Educational, and Medical.

Under evangelical work the nurses report that a trip to the Central Province was carried out from December 29, 1958, to January 6, 1959. Eight villages were visited. Aside from this extended trip three Sabbath visitations to nearby villages were made from the mission station.

The nurses also report: "Sabbath afternoon worship at the dispensary is held each week at 2:30. Daily worship for the maternity ward is held each morning with the exception of Fridays and Sabbaths." Both Miss Severe and Miss Clement teach Sabbath School classes and each has conducted three Sabbath morning worship services since their return to the mission station.

Under educational work the nurses report: "Classes taught by Beth Severe: Medical Dressers (once weekly), Hygiene, Std. V (twice weekly), Ministerial Training (five times weekly), Seventh Day Baptist History (twice weekly), Gospel of John (three times weekly).

"Classes taught by Joan Clement: Medical Dressers (once weekly), Hygiene, Std. IV (twice weekly), Bible, Std. IV (five times weekly), Ministerial Training-Church History (general) (twice weekly), Major Church Doctrines (three times weekly), occasional weekly classes for midwives."

The medical work has been divided as follows: Beth Severe — out-patient clinic and annex; Joan Clement — maternity. The letter states, "Things continue to be quiet and peaceful here at the mission. Our patient load has picked up steadily. The other work goes on normally."

The nurses call attention to the fact that their report is "being typed on the brand new 'Olympia' typewriter which has come

to the mission as a gift of the churches of Holland. As you recall, these good people gave the mission a beautiful gift of a Gestettner Duplicating Machine. Having done that, it was thought that a typewriter with an oversize carriage (18") would be of value in typing stencils. Now with this new machine we can type a full stencil the broad way without cutting. Such a blessing it is! You may also notice that the type is the small size 'Elite' which allows more writing for the same amount of space, an added advantage to the cost of materials for duplicated work."

#### Jamaica News Briefs

Pastor Leon R. Lawton reports that thirty-three delegates representing twelve Jamaica Seventh Day Baptist churches convened for the Conference Board meeting at Kingston on April 8, 1959.

The Jamaica Board of Christian Education referred to the Crandall High School Committee the matter of seeking

Rev. N. Henry Grant  
Conference President

candidates for the Higher Education Assistance funds and is "to recommend ways of raising the matching monies and to administer this fund locally."

It was reported that Monday, May 25, was set by the young people "as their outing day at Maiden Hall where there will be workshops and a rally of the churches in the evening." Also reported was the information that the 50 pounds (\$141.50) and interest representing the final amount due on the mortgage of Maiden Hall property was about to be paid and title received.

Two items of interest as reported by the Budget Administrative Board were as follows: "That applications were approved for grants from the Matching Fund Church Building Fund and 37 pounds paid to Post Roads, 20 pounds to Bowensville, and 20 pounds to Bath"; and "that a portable organ has been purchased for use by the Conference." This portable organ was used at the Young People's Camp at Maiden Hall March 29 - April 5.

### A Faith Mission For Seventh Day Baptists

Occasionally we receive through the mail some very appealing literature telling of missionary work being done by some interdenominational agency. Many of these interdenominational agencies do fine work. They usually make an appeal for financial support, stating something like this: "This is a faith work, not underwritten but provided by free will offerings."

We maintain that it is no less a work of faith in God's keeping power and also of faith in our fellow Seventh Day Baptist brethren when our missionaries leave home and friends and go to some faraway mission field.

When Conference prayerfully approves an amount for Our World Mission budget for the current year and we underwrite a part of it through a pledge to a local church, we do this with confident faith that God will grant us the health and strength and prosperity to keep our pledge.

If now with the current budget year at the halfway mark we are behind in our giving by almost 8%, does this mean that we will lack 15% of raising the budget at the close of the denominational year? Fifteen percent of the Missionary Board's budget is approximately \$6,750.00, or a little under two months' operating expenses.

Some of us have faith and confidence that we can raise the Our World Mission budget in full. There is still time but it will mean sacrificial giving on the part of many.

### Rosemary Hare's Plans Changed

A brief note from Miss Rosemary Hare of Auckland, New Zealand, brings the news that she has felt led of God to change the plans whereby she would have joined the Makapwa Mission staff as a teacher. This word has been received with sincere regret.

The services of an added teacher at the Makapwa Mission Center are surely needed, especially so, as the Rev. and Mrs. David Pearson prepare to return to this country for a well-earned furlough.

Nevertheless, there are evidently good and sufficient reasons behind this decision so that we do not question Miss Hare's sense of leading as to the will of God for her life. We are only sorry that it has worked out this way.

Miss Hare's letter is given in full so that her many friends in this country may understand and may continue to uphold her in our prayers and loving concern. She has written under date of May 4, 1959:

By now you will know that my plans did not work out that I should go to Nyasaland. This has been a great disappointment to me, but as things stand here, I feel most definite in my heart that it is not His will that I should go and that He has overruled in the matter.

The £100 that I had saved towards my fare, I would like to send to the mission if I can get it out of the country. Could it be used towards someone else's going from the U.S.A.?

Our prayers and interests are with you and the Lord's work everywhere.

### Visitors at Publishing House

Twenty-six third-grade pupils from Cedarbrook School in Plainfield (of which Courtland Davis is principal) were brought to the publishing house recently by their teacher. Later each one wrote an appreciative letter to the manager, Mr. North, thanking him for showing them through the plant and giving them their names in type. All expressed interest. One little girl wrote, "I did not know that it took so many machines to make one book."

How many readers of the Sabbath Recorder realize that it takes at least 11 motor-driven machines with some 13 or 14 motors to produce one issue? Besides these there are numerous other nonmotor-driven machines in pressroom and office. The stitcher requires three women to operate it. Every other machine is operated by one person. The number of machines in daily use is far more than mentioned above, and has to be when several jobs are in process at the same time.

— L.M.M.

If I should neglect prayer but a single day, I should lose a great deal of the fire of faith. — Martin Luther.

## Witnessing For Christ in School

By Bernice Rogers\*

"Do as I say, not as I do" is a game played in school. The players are to follow a leader's commands rather than his actions. Invariably someone is caught following the actions of the leader and has to suffer the consequences. So it is in the game of life. Someone is invariably following the example set by someone else, regardless of whether that example is a commendable one or not, rather than following wise words of admonition.

A schoolteacher has a tremendous responsibility to witness for the Christian way of life by example. He or she needs to "study to show thyself approved unto God" (2 Tim. 2: 15). The Psalmist's prayer, "Teach me thy way and lead me," may well be the prayer of the teacher.

A teacher in school witnesses with love and understanding for each pupil; a love that brings out the best there is in each child, that sees some good in the outwardly disagreeable or seemingly dull pupil and nourishes any tiny instinct of fair play or helpfulness or unselfishness until it unfolds into a beautiful characteristic, a love that restrains and restricts when the pupil's self-will might be detrimental to himself or others; a love that leads children to develop self-discipline and well-ordered lives; an understanding that enables the teacher to distinguish between unfinished homework because the mother was ill and Betsy had to take her place, or because Betsy was so busy watching the gangster picture on TV that she didn't do her homework.

\* Bernice Rogers is a teacher of the fifth grade at Waterville Central School, and a member of the Seventh Day Baptist Church at Leonardsville, N. Y. After studies at Buffalo and at Hornell, she received her B.E. degree from the New York State Teachers College at Oneonta.

Very idealistic, you say, but what if it doesn't work? Perhaps the teacher showed all the understanding she could, tried her best to nourish fine instincts and high ideals but was unsuccessful. The disagreeable child was still disagreeable. The child with low ideals continued to have low ideals. It happens. Fortunate is the teacher who has the courage to keep trying. Does a doctor give up when he loses a patient? We need not trust in our own strength alone. Paul wrote to the Philippians (4: 12-13), "I know both how to be abased and . . . to abound. . . . I can do all things through Christ which strengtheneth me."

Children from their first day in school on are learning to get along with others, even though sometimes it may seem there's more of not getting along with others. Reassuring are such instances as when Charles, in kindergarten, was disturbed by a youngster who took a toy away from him. Contrary to the usual procedure he didn't grab the toy or fight for it. He calmly and persuasively commented, "Let's share." Didn't the child in his two-word sermon express the Christian way for the world?

Everyone is fond of Christmas, regardless of religious beliefs. In schools there are pupils of various faiths and of none. When it's Christmas time, differences seem to be obliterated and a faith for those without, to be engendered. As children of Catholic, Jewish, Methodist, Baptist, Jehovah's Witnesses, and non-professing parents march solemnly and reverently in a candlelight procession sweetly singing the beloved Christmas carols, the Spirit of Christmas forms a sacred bond of faith, hope, and charity among the pupils.

As classmates dramatize "Why the Chimes Rang" or "The First Christmas" they make Christmas more than a commercialized institution.

The perception of children may be unrecognized but deep. Following the Hallmark TV program, "The Christmas Tree," one teacher, in discussing it with her pupils, asked, "After the boys and girls had worked so hard to be able to win the carol-singing contest and thus win a piano for their orphanage, was it right

to include the new boy who couldn't sing the tunes correctly?"

All enthusiastically agreed it was right, giving such reasons as these: "It helped the new little boy at the orphanage get over being so lonesome," "It made the little lost boy happy," and "Winning wasn't so important as helping the sad little boy feel better." Others qualified it by saying, "Yes, because the boy didn't really sing, just pretended, so it didn't spoil the singing of the others."

Children sensed the importance of saving one individual at whatever cost. They also detected the unselfishness of the new boy who didn't sing in the contest, much as he liked to, so that others might be successful. Pupil decisions often show children are excellent witnesses for Christ and His way of life.

As teachers and pupils seek to make wise decisions, to love and help others, and to love and serve God may they follow the example of the Great Teacher.

#### Pacific Coast Association Holds Profitable Meeting

"The Sabbath was made for man" was the theme for the annual Pacific Coast Association meeting held April 17, 18, and 19 in Riverside.

The vesper hour on the eve of the Sabbath was arranged by Mrs. Gleason Curtis and included an original hymn, "Just for Thy Blessing Now I Pray," written by Mrs. Ethelyn Davis Copeland. Following the showing of an excellent film, "The Creation," Pastor Alton L. Wheeler brought a sermon on "The Validity of the Sabbath."

After the Sabbath School hour, all assembled in the sanctuary for the morning worship service. The message, "The Challenge of the Future with God and the Sabbath," was brought by Pastor Francis D. Saunders of Los Angeles. The combined choirs from Riverside and Los Angeles sang two anthems, "I Love Thy Kingdom Lord" and "Forth in Thy Name" with Mrs. Orvis Chapman and Miss Lois Wells directing.

The young people from both churches under the leadership of Albyn Mackintosh were in charge of the afternoon service.

Talks, poems, and Scripture passages centered around the Christian's personal responsibility and love of God in his work. An impromptu men's "sing" directed by Lois Wells made the rafters ring as the nucleus of male choir members was joined by other music lovers.

In the evening Pastor Wheeler addressed a thoughtful group with a message on "Facing the Lord" and led in the consecration service giving opportunity for many to share experiences in Sabbath-keeping and to renew their pledges to follow the example of our Lord in Christian service.

The young people assembled on the church lawn for an "old-fashioned" hayride in "new-fashioned" pick-up trucks piled high with hay. Early Sunday morning they met again for their annual fellowship breakfast and devotions in a nearby park.

The topic for a panel discussion on Sunday morning was "Possible Areas of Extension and Growth." Philip Lewis presided as Jacqueline Wells, Pastor Wheeler, and Albyn Mackintosh presented proposals for home mission work on denominational and associational levels. During the business meeting which followed others expressed their views on this vital subject. — Corresponding Secretary.

#### What Do You Know About Metropolitan Church Statistics?

It is not surprising to learn from the Bureau of Research and Survey of NCC that on the basis of the 1950 census and 1953 church figures that 98 percent of the Jews live in metropolitan areas. Did you know that 50 percent of Catholic churches are metropolitan and that 75 percent of their members are in this same half? The Protestant picture is somewhat similar though smaller. In their case 29 percent of the churches and 46 percent of the members are metropolitan. The nation's population by comparison is 57% metropolitan and 43% non-metropolitan. It can readily be seen why Protestants in large cities feel that they are a minority group.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

#### Christian Endeavor

The 45th International Christian Endeavor Convention will be held in Philadelphia, July 6-11. The Convention will feature quiet hours, Bible study, other educational programs, and mass meetings. There will be a mammoth parade, a communion service, and recreation, including sight-seeing. All Seventh Day Baptist Youth Fellowships who are members of the Christian Endeavor are eligible to attend. The approximate cost is \$35 plus transportation. Registration fee is \$4. This would be a wonderful experience. You may register by writing to International Society of Christian Endeavor, 1221 E. Broad St., Columbus 16, Ohio.

If your Youth Fellowship is looking for some material to use in your meetings, and if you would like to run a series of four, you will find it in the May, 1959, issue of the Christian Endeavor World. The subjects run from Dating through Marriage. You may order a copy from the above address, cost 30 cents.

#### Pre-Con

We trust that Pre-Con youth and young adults are making plans now to attend the retreats, to be held August 12-16, in West Virginia. Really enlightening, religious, and recreative programs are being developed. Watch for announcements as additional information is gained. Pre-Con Youth Retreat is for lassies and lads who have finished the ninth grade up to the age of 19. Young Adult Retreat is for those 20 years of age, or younger if married, up to approximately 45. The Rev. Elmo F. Randolph is the director of Pre-Con youth and the Rev. Rex Zwiebel is heading up the young adult. We need you.

#### Youth Work Committee

The Youth Work Committee met at the School of Theology on Wednesday night, May 6, for its monthly meeting. Those present were Hiller Ilves, S. Kenneth Davis, Luan Sutton, Ernest Bee, Rex Zwiebel, and Chairman J. Paul Green.

The chairman reported that 36 new

registrations had come in for the Seventh Day Baptist Youth Fellowship, making a total membership of 117. Hope was expressed that at least 100 more youth would register for this year in order that our program would not end up in the red.

The cost of publishing the April Beacon was \$69 plus mailing costs. There is a balance of \$68 in the Beacon fund. These figures do not include the editor's salary. That is a separate budget item. The estimated total cost of publishing the five issues of the 1958-1959 Beacon is \$405, plus the editor's salary. Using this estimation, a year's subscription to the Beacon costs in the neighborhood of 90 cents.

Noting that Carol Harris would be gone for the summer months, Luan Sutton was appointed to be in charge of contacting local Seventh Day Baptist Youth Fellowships for the writing of monthly worship and discussion programs.

By common consent it was agreed to solicit 1959-1960 SDBYF dues in January, 1960.

It was voted to ask the Finance Committee of the Board of Christian Education to enter in the budget for 1959-1960 an item of \$450.

It was suggested that as soon as we know the place of meeting for the Young Adult Retreat in West Virginia that a letter be sent to all young adults, known to us as such, who are listed on the master mailing list of the denomination.

The chairman and Rex Zwiebel were charged with the responsibility of sending national SDBYF information to the three camps which will not be visited by our field worker, Miss Helena Knox.

The outline of staff for Pre-Con, the Rev. Elmo F. Randolph, directing, was presented. Information will be sent out soon to the churches. The outline sounded exciting.

A suggested list of youth activities at Conference was read as sent by the local Youth Committee for Conference at Salem. The items were numerous and interesting.

#### SABBATH SCHOOL LESSON

for June 6, 1959

Denouncing Greed

Lesson Scripture: 1 Kings 21: 1-7, 17-20.

**New Books**

**Maker of Heaven and Earth**, by Langdon Gilkey, published by Doubleday, is concerned with the Christian doctrine of creation placed in the setting of recent insight from the physical sciences, metaphysical philosophy, the study of myth and symbol, and related to the urgent human problems of meaning, of security, and destiny. Mr. Gilkey is a lay professor in the Divinity School at Vanderbilt University. First published, March 5, 1959. Price \$4.50.

**A Genuinely Human Existence**, by Stephen Neill, published by Doubleday, is a measure of modern man, his mores and morals, in the light of insights from the study of myth, history, psychology, and Christian thought. It is described as a survey of "man's search for self-understanding, the search for a standard of human nature in full free development in every aspect of its being; active, not static, and in full human maturity." The author, Bishop Neill, guides the layman seeking self-knowledge and the minister engaged in pastoral counseling to a clearer understanding of the complexities of life, and adds to this "scientific realism" the Christian doctrine of forgiveness and grace. Published February 19, 1959. Price \$4.50.

**Sex and Family in the Bible and the Middle East**, by Raphael Patai, published by Doubleday, gives a penetrating study for all mature Bible students. It is a valuable commentary on family life for every twentieth-century reader as well. Mr. Patai is a leading specialist in the anthropology of the Middle East and Israel, having lived in Palestine for 15 years. The publication date is May 21, 1959. Price \$3.95.

**Helping the Teacher**, by Findley B. Edge, published by Broadman Press, is written for all leaders and teachers in the church school. The book is divided into two major sections. The first, entitled "Helping the Teacher Plan a Lesson," reviews basic principles such as statement of aim and development of activities for its achievement. The second section, "Helping the Teacher Use a Variety of Meth-

ods," underscores the real need for variety and gives guidance in using eight methods. Published this year, now available. Price \$2.95.

**WOMEN'S WORK — Mrs. A. Russell Maxson**



Speaker  
for  
Women  
at  
Conference

**Mother - Daughter Banquet**

The Women's Board has been requested by the president of Conference to sponsor a Mother-Daughter Banquet on Wednesday evening of Conference week. We are happy to announce that Mrs. David Pearson, missionary from our Makapwa Mission in Nyasaland, will be the main speaker of the evening. The Rev. David Pearson, director of the mission, with Mrs. Pearson and little daughter Deborah, will be returning to this country, arriving in July. They have spent nearly five years on this field, having begun their work in September, 1954.

Mrs. Pearson will have much of interest to tell to every girl and woman at Conference. There may be time to ask her questions. Many of us will not be fortunate enough to have our own mother or daughter there to accompany us, but the spirit of kinship will be there, and the joy of Christian fellowship. Invite some one to come with you, or just come. Keep this occasion in mind as you plan for Conference week.

Church World Service is calling for ten million pounds of clothing this year to clothe the needy of the world. The appeal will be sounded in all cooperating churches before June 15.

*Youth Speaks*

**Young Blood  
For Christ's Work  
By Laura Cushman\***

First of all, to be young-blooded is to be fresh, vigorous, strong, active, and youthful. This is the kind of activeness that Christ wants and needs in our work for Him. Christ's final commission to the believers in Him was, "Go, . . . teach all nations." By this He means that we, everyone of us, are to go out into all parts of the world and spread the Gospel truth. For this work the Church was established. The Church was to be the unit of assembly of those who believed, and vowed to be co-workers with Christ. This unit was therefore, to enlarge itself by going out and spreading the Gospel and bringing in people to Christ.

It is a mistake to suppose that the work of saving souls depends alone upon the minister. All to whom the heavenly inspiration has come are put in trust with the Gospel. All who receive the life of Christ are to work for the salvation of their fellow men. Whatever our calling in life may be, our first interest should be to win souls for Christ.

**Ministering**

We may not be able to speak to congregations, but we can work for individuals. Christ needs missionaries and ministers.

Ministry does not consist alone in preaching. Those who relieve the sick, help the needy, and speak words of comfort to the despondent and to those of little faith are ministering. Near and far are those weighed down by a sense of guilt. It is not so much the hardships, work, or poverty that degrade humanity; it is guilt and wrongdoing. We need to do

\*Laura (age 16) delivered this as a sermon in the Berlin, N. Y., Church on Sabbath, April 18, 1959, in the absence of Pastor Paul Maxson who was attending the Ministers Conference. Laura will attend Alfred University School of Nursing in the fall. She would like to be a missionary nurse, possibly to Africa, when she is graduated.

the work that is nearest and then extend our work as far as possible.

**The Small Church**

Then there is the question: How can one small church do any good? However, one small active church is worth many large inactive ones. Then, too, an active church doesn't remain small very long. The work of many may appear to be restricted by circumstances. But, wherever it is (if it is performed with faith and diligence), it will be felt to the uttermost parts of the earth. Christ's work when upon earth, appeared to be confined to a narrow field, but multitudes from all lands soon heard His message. God often uses the simplest means to accomplish the greatest results.

**Region Beyond**

The command, "Go ye into all the world," is not to be lost sight of. We are called to lift our eyes to that region beyond. Christ tears away the dividing prejudice of nationality, and teaches a love for all. He makes no difference between neighbors and strangers, or friends and enemies. He teaches us to look upon every needy soul as our brother, and the world as our field. We are to be co-workers together with God for the restoration of health to the body as well as the soul, and to teach others how to preserve or recover health.

**No Dying Out of Love**

The power of love was in all of Christ's healings and only by partaking of that love — through faith — can we be instruments for His work. If we fail to link ourselves in this divine connection with Christ, the current of life-giving energy cannot be transmitted to the people.

There were places where Christ could not do mighty works because of the people's disbelief. So, then, disbelief separates the Church from her divine help. Her hold upon eternal realities is weak. Christ is disappointed by her lack of faith. It is in doing Christ's work that the Church has promise of His presence. The very life of the Church depends upon her faithfulness in fulfilling the Lord's commission. To neglect this work is surely to invite spiritual feebleness and decay.

For where there is no active labor for others, love dies out and faith grows dim.

The sufferings of every man are the sufferings of God's children, and those who reach out no helping hand to their falling fellow beings provoke God's anger. To those who claim fellowship with Christ, yet have been indifferent to the needs of their fellow men, He will declare in the great Judgment Day, "I know not whence ye are; depart from me all ye workers of iniquity" (Luke 13: 27).

Therefore, it is our job to seek and save the lost, remembering that the humblest worker, moved by the Holy Spirit, will touch invisible chords whose vibrations will ring to the ends of the earth, and make melody throughout the ages.

### You Can Change Human Nature

(Continued from page 6)

is that human nature can be changed — in fact, it must be changed. Jesus told Nicodemus that a man must be born again in order to enter the Kingdom of God. Paul, in all of his correspondence to the churches emphasized the need to put off the old nature and put on the new nature. His own life revealed this drastic change in his very nature. After meeting Christ on the road to Damascus he was a changed man. Only upon this basis can we hope to find the answer to many of our problems.

### Christ Can Change Hearts

Our international problem with its wars and rumors of wars will never be solved on the premise that you cannot change human nature. Communism may operate on the theory of the inevitability of conflict, but we are not Communists — we are Christians.

Centuries ago the prophets Isaiah and Micah dreamed of the time when swords would be beaten into plowshares and spears into pruning hooks, and nations would not study war any more. Jesus came as the Prince of Peace. He called us His brothers. Do we dare give up that hope? Do we not still believe that Christ can change the way we act?

Turning again to the social problems confronting our nation we note that there

may be racial disturbances, but the true Christian can rise above them. All of the great leaders of the church, from Peter and Paul to the present, have seen that God shows no partiality, but that all may be one in Christ. One of the first converts in the New Testament was an Ethiopian whom Philip baptized by the road to Gaza.

The greatest single weapon in the cure of alcoholism is the changed hearts of those who have come to know Christ. Alcoholics Anonymous begins with the assumption that a man's desires and appetites can be changed through the entrance of a power greater than the self.

Gambling as a social ill ceases to be a problem when Christ enters a person's life, for no longer is his life oriented to a "get-something-for-nothing" philosophy which dominates the life of so many people.

Churches also can be transformed when they become Christ, rather than man, centered. For those who truly worship God in spirit as well as body there does not have to be a reshuffling of time and circumstances to fit the church into the business, social, or recreational life.

Consider in your own mind the real reason for empty pews in the church. Is it because of time, or lack of concern? Most people could come if they would. Changing the time of services, even the day, would affect few people. But changing the life center would affect each one of us.

### Jesus' Example in Temptation

At the beginning of Jesus' ministry, He faced three temptations not too different from the temptations which face us. He saw the need for bread and could very easily have said, "After all, man must eat — it's human nature, you know." But instead, He said, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God."

Jesus saw the desire of man to be entertained, and He recognized man's interest in the miraculous. He could have said, "Man is incurably curious; I will use this fascination with the unusual to gather a great crowd. It is human nature, so I will use it." But instead, He said, "Thou shalt not tempt the Lord thy God."

Again Jesus saw the herd instinct of man and his need for a political leader. He might have said that since it is human nature to follow a leader, I will become that leader to overthrow the Roman oppression. But instead, He said, "Thou shalt worship the Lord thy God and him only shalt thou serve."

In each case Jesus refused to adapt Himself to the circumstances of human environment, but with full devotion to God, He changed the circumstances of man. And we in our time should never be content in merely adapting Christianity to human environment. Rather seeking first things first, we can become transformed so that there is no conflict between human nature and the will of God. In the words of Paul, let us not be conformed to this world, but be transformed by the renewal of our minds that we may prove what is that good and perfect will of God.

(Given April 18, 1959, at Little Genesee and Hebron by the Rev. Don A. Sanford. Sent in to the Sabbath Recorder at the editor's request.)

### NEWS FROM THE CHURCHES

**ALBION, WIS.** — On Sabbath eve, March 27, there was a brief worship service at the Albion Church followed by a showing of the resurrection movie, "Journey into Faith." On April 11 four people were received into membership in our church. They, and a group from Milton Junction, were baptized by Pastor Skaggs in the Milton Church the week before.

In the absence of Pastor Skaggs, who was at Alfred, Mrs. Evelyn Marsden, Mrs. Rose Reiersen, and Clinton Green conducted the Sabbath morning services, April 18.

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches was held at Albion, April 24 and 25. The Sabbath eve services were conducted by the college young people, led by Miss Mary Neils. Professor Leland Shaw gave the address. The program included quartet and instrumental music. As Pastor Randolph of the Milton Church was called to West Virginia by death in the family, Pastor Skaggs gave the Sabbath morning sermon and, in the afternoon, a report of the Ministers

Conference at Alfred. The closing devotions were prepared by the Home Benefit Society of the Albion Church. The closing prayer was by Donald Gray.

The ladies of the Home Benefit Society and of the Missionary and Benefit Society were invited to meet with the Milton Junction Ladies' Aid Society at the Milton Junction Church, May 13, with Miss Gudrun Lima speaking of her missionary work in Borneo.

A joint meeting of the Milton Junction and Albion Churches at Milton Junction was also scheduled for May 18.

— Correspondent.

**LOS ANGELES, CALIF.** — On the evening of April 11 our church held the monthly Family Night at the parsonage, sponsored by the Social Committee. It was in the form of a food and rummage sale, with lunch served cafeteria style in the "rumpus" room. The proceeds are to be applied toward the expense of repairing and redecorating the parsonage kitchen. After lunch an interesting program was given in the parlor, consisting of three films shown by Stephen Saunders, two whistling solos by the wife of the pastor of the Country Church of Hollywood, and a singspiration led by Pastor Saunders. A goodly number were present, and we felt that it was a very pleasant evening. We were happy to see how nice the parsonage looks after being redecorated.

Pastor Saunders has organized a prayer band in the church, and those who joined pray every morning for the sick and those who have problems in their lives. Once a week he sends letters to each member telling of someone to pray for that week. "Prayer changes things."

For the past ten weeks our pastor has given us very helpful sermons on the Ten Commandments showing how by keeping them we can improve our lives. He is starting a class in church membership and we hope to win many new members.

Pray for us that we may be faithful until our Lord returns. — Correspondent.

Heads never make martyrs. It is the heart which surrenders the life to love and fidelity. — E. M. Bounds.



OUR WORLD MISSION  
Statement of the Treasurer, April 30, 1959

BUDGET RECEIPTS

	Treasurer's		Boards'	Treasurer's		Boards'
	April	7 months		April	7 months	
Bal., April 1 ..\$	1.15					
Adams Center ..	72.25	641.58				
Albion .....	50.12	372.87				
Alfred, 1st .....	224.60	2,414.74	5.00			
Alfred, 2nd .....	163.55	1,137.59	39.00			
Associations & Groups .....		159.31	247.04			
Battle Creek .....	382.76	3,724.08	44.39			
Bay Area .....			50.00			
Berlin .....	68.74	529.14	83.00			
Boulder .....	46.90	384.51	25.00			
Brookfield 1st ..	100.75	419.75	45.00			
Brookfield, 2nd..	65.25	267.05				
Buffalo .....	50.00	100.00				
Chicago .....	225.00	608.00	240.00			
Daytona Beach ..	20.00	342.50				
Denver .....	135.33	345.36				
DeRuyter .....		133.00				
Dodge Center ..	33.28	774.31	700.00			
Edinburg .....		74.00				
Farina .....	18.40	123.15				
Fouke .....		100.00				
Hebron, 1st .....	22.67	165.67				
Hopkinton, 1st..	354.55	1,178.70				
Hopkinton, 2nd ..		32.00				
Independence .....	85.00	694.00				
Individuals .....	225.00	2,654.00	369.06			
Irvington .....	200.00	800.00				
Jackson Center ..		10.00				
Little Genesee ..		302.26	10.00			
Los Angeles .....	430.00	1,345.00				
L. A., Christ's ..	15.00	125.00				
				\$6,296.64	\$45,660.64	\$2,670.13

TREASURER'S DISBURSEMENTS

SUMMARY

	Budget (Designated & Undesig.)	
Missionary Society .....	\$2,742.11	Current annual budget .....
Board of Christian Education .....	536.20	Treasurer's budget receipts 7 mos. ..\$45,660.64
Ministerial Training .....	762.70	Boards' budget receipts 7 mos. ....
Ministerial Retirement .....	624.92	
Historical Society .....	119.15	
Women's Society .....	145.85	
General Conference .....	555.50	Remainder required in 5 months ....\$51,404.23
Tract Society .....	727.10	Percentage of budget year elapsed ....
Trustees of General Conference .....	50.50	Percentage of budget raised .....
World Fellowship and Service .....	25.25	
	\$6,289.28	
Balance on hand, April 30 .....	7.36	

1612 Lawrence Street,  
Parkersburg, W. Va.

Eldred H. Batson,  
Treasurer.

JUNE 1, 1959

# The Sabbath Recorder

## KEEPING VICTORY

By Walter E. Isenhour

Meet your Savior in the morning  
In the secret place of prayer,  
And obtain the strength and courage  
That you'll need for ev'ry care;  
Meet your loved ones and your neighbors,  
Meet your friends and meet your foes;  
Meet the sinners and the Christians  
With sweet peace that overflows.

Meet your trials and your problems,  
Meet your heartaches and your sighs;  
Meet your many disappointments,  
And whatever sorely tries,  
With a heart of love and kindness  
And with faith that reaches God,  
Knowing that His hand will lead you  
Up the way that saints have trod.

Taylorsville, N. C.

GENERAL CONFERENCE MEETS AT SALEM, W. VA., AUGUST 17-22