### Statement of the Treasurer, May 31, 1958

#### Budget Receipts

<table>
<thead>
<tr>
<th>Treasurer's Disbursements</th>
<th>Non-Budget Gifts</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 8 mos.</td>
<td>May Receipts $165.00</td>
</tr>
<tr>
<td>Boards' May 8 mos.</td>
<td>Missionary Society $115.00</td>
</tr>
<tr>
<td></td>
<td>Salem College $10.00</td>
</tr>
<tr>
<td></td>
<td><strong>$185.00</strong></td>
</tr>
</tbody>
</table>

**SUMMARY**

- Current Annual budget $90,000.00
- Treasurer's budget receipts 8 months $57,280.30
- Boards' budget receipts 8 months $2,597.19
- Remaining required by Conference $30,122.51
- Percentage of budget yr. elapsed 66.66%
- Percentage of budget raised 66.53%
- Percentage of time before Conference 80.0%

**Treasurer's Disbursements**

<table>
<thead>
<tr>
<th>May 8 mos.</th>
<th>Los Angeles $1,449.00</th>
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<tbody>
<tr>
<td>Boards' May 8 mos.</td>
<td>Los Angeles, Christ's $90.00</td>
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<tr>
<td></td>
<td>Lost Creek $983.94</td>
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<tr>
<td></td>
<td>Marlboro $2,110.92</td>
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<td></td>
<td>Middle Island $152.25</td>
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<td></td>
<td>Milton $4,247.67</td>
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<td></td>
<td>Milton Jct. $933.30</td>
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<td></td>
<td>New Auburn $75.79</td>
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<td></td>
<td>New Orleans $253.91</td>
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<td></td>
<td>North Loup $430.59</td>
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<td></td>
<td>Nortonville $998.17</td>
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<td></td>
<td>Old Stone Fort $80.00</td>
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<td>Paint Rock $100.00</td>
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<tr>
<td></td>
<td>Pawcatuck $2,979.74</td>
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<tr>
<td></td>
<td>Plainfield $3,690.08</td>
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<tr>
<td></td>
<td>Richburg $523.00</td>
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<tr>
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<td>Ritchie $166.00</td>
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<td></td>
<td>Riverside $1,846.58</td>
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<td></td>
<td>Roanoke $249.00</td>
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<td></td>
<td>Rockville $258.75</td>
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<td></td>
<td>Salem $1,597.00</td>
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<td></td>
<td>Salemville $142.77</td>
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<td>Schenectady $144.00</td>
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<td></td>
<td>Shiloh $3,167.66</td>
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<tr>
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<td>Texarkana $5.00</td>
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<td>Tract Society $3,893.67</td>
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<td></td>
<td>Twin Cities $160.00</td>
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<td></td>
<td>Verona $1,042.41</td>
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<td></td>
<td>Waltham $200.00</td>
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<td></td>
<td>Waterford $684.74</td>
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<tr>
<td></td>
<td>White Cloud $458.87</td>
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<td><strong>$7,316.36</strong></td>
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<table>
<thead>
<tr>
<th>Balance, May 31</th>
<th>$73,212.41</th>
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**SEVENTH DAY BAPTIST GENERAL CONFERENCE**

at California Baptist Theological Seminary

Covina, California, August 11 - 16, 1958

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**ANY MORE RIVERS TO CROSS?**

Rivers are both blessings and barriers — blessings when they furnish cities with water and when their rapid flow makes it possible to erect mills by their side and to produce electricity for the light of men — barriers when their wide expanse and great depth hinder us from going where we need to go. The church is like an army which cannot remain in the city but must be prepared with every modern invention to move quickly across to our appointed tasks. Fifty little boats anchored and joined together (as in a church) can do far more to advance the army of Christ than the same number acting independently or manned by oarsmen.
Liquor Is the Killer

The Christian conscience is again awakening to the danger of the highways, and this time, thegars who dare to refuse a drink on the part of the public. The courage and speak according to their convictions. The public no longer is the temperance cause represented by penless publishers of colored newsprint and leaflets of the highways. The nation is being once more to sense that something must be done to stop the slaughter, the maiming, and the social rot attributable to alcohol.

Most secular magazines and newspapers still soft-pedal the truth in order to protect their investors. Religious journals are again giving prominent space to fighting this social evil which stalks our land and wastes our lives with a greater present danger than all the other enemies of life, health, and happiness featured in the news.

One does not usually think of Church Management as a temperance agency. It ordinarily appears to be concerned primarily with the material side of church affairs rather than crusades for righteousness. Although cigarette users are considered a menace with the material side of church affairs, the Christian conscience is beginning to realize that the alcohol problem poses a greater danger than all the other enemies of life, health, and happiness featured in the news.

We quote the opening and closing paragraphs of the editorial in Church Management:

"The article points out that the Governor of Utah has an answer to the highway death toll. He would have the courts rule that a driver with 0.15 percent of alcohol (rather than the present 0.15 percent) in his blood is 'under the influence of liquor.' The Colorado State Medical Society favors legislation along this line. The editor also calls attention to automobile and life insurance companies which offer reduced rates to non-drinkers.

We quote the opening and closing paragraphs of the editorial in Church Management to encourage our readers to take a firmer stand on this question: "

"There is a monstrous killer loose on the nation's highways. He drives terror into the hearts of parents who fear his attack on their little children as they go to school. Caution drivers fear him as they drive for business or pleasure. His toll is more than 20,000 per year, his toll in injuries is seven times that. He is religion, and it is his duty and obligation to make home and school safe.

The liquor laws are not being enforced. The public is not being properly informed. The liquor industry is trying to keep the public蒙in ignorance. It is the responsibility of the churches to make their members aware of the dangers posed by the use of alcohol."

Freedom of Argument

There is a tendency almost everywhere, and particularly on radio and television, to avoid anything that sounds like arguing one's religious beliefs. In many cases the station management insists on this rule. In others the broadcaster voluntarily avoids a clear statement of his own beliefs and convictions because he does not want to offend his listeners. Religious journals are ordinarily multiplied by the material side of church affairs, and the same shall, in no wise, affect, diminish, or abridge any of the rights and privileges of the citizen.

Some states in their constitutions have specifically provided for the basic human right to profess, and by argument, to maintain their opinions in matters of religion. The constitution of the State of West Virginia: Article III, Section 15, Religious Freedom Guarantees:

"No man shall be compelled to frequent or support any religious worship, place or ministry whatsoever. No religious test shall be necessary to any civil capacities; and the said shall be free to profess, and by argument, to maintain their opinions in matters of religion."

It is quite another matter for civil argument to be control over the mass media of communication to deny to, upright people the freedom to present arguments for their faith. Some stations have constituent testimonies that have specifically provided for the basic human right to profess, and by argument, to maintain their opinions in matters of religion. The Constitution of the State of West Virginia: Article III, Section 15, Religious Freedom Guarantees:

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CHAPLAINS' SCHOOL

One of the editorials last week was concerned with the unity one feels in a column of marching men and the implications of such experiences for the Christian life. As a matter of information your editor completed on July 5 his annual two-week tour of duty as a chaplain in the United States Army Reserve. (It might be observed in passing that the Rev. Luther W. Grichlow would have been on a similar tour of duty sometime this summer except for his fatal illness mentioned in previous issues.)

For those who may wonder about the duties of a chaplain at a period of summer training we quote from an article in the Camp Drum Sentinel of July 3. As can be seen, the training is not entirely military, but also is of value in civilian life. The experiences in the field with men and officers are broadening in numerous ways and sometimes quite helpful to the chaplain and those who need spiritual strength and guidance.

"Reserve and National Guard Chaplains are taking training too. During the first week at Camp Drum, National Guard and Reserve Chaplains receive a 15-hour workout in the classroom. They spend the second week in the field with their units.

"Chaplain summer field training is designed to give the chaplain, as well as the other officers, a better understanding of the military techniques involved. In actual combat situations, the chaplain must be an integral part of the battle line, working with the officers to provide spiritual leadership."

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"Here the chaplains get a background in Army organization, which includes the Pentomic Infantry, Airborne, and Armored Divisions, and the new Missile Commands. The course also includes three hours of counseling which is based on the latest professional techniques."

"The chaplains also receive instructions in Civil Defense and emergency procedures and finish with the latest changes in Army doctrine as applied to the chaplain, both active and reserve. . . ."

"Camp Drum Chaplains' School is the school for the First United States Army area, and is one of six such schools in the Continental Army Command. The training received at these schools supplements the regular training offered by the Army Chaplains' School which is located at Fort Slocum, New York." 

Always Room for Improvement

Ernie Pyle, the world's most famous and most-loved war correspondent, used to attach himself to a small military unit for several days, living as they lived in the field or at the battlefield. When he had soaked himself in the experiences of these men, he returned to the rear to write about them. Pyle wrote slowly, insisting on quiet. He always rewrote his column or at least three or four times before he sent it to the newspaper.

Abraham Lincoln rewrote the Gettysburg speech at least three times. There are those who say he wrote it four times. In his final revision (which may be seen in the Library of Congress at Washington, D. C.) he significantly added to the statement, "That this nation may have a new birth of freedom," the glorious phrase "under God," making his challenge read, "that this nation under God may enjoy a new birth of freedom."

"Dr. Alexander Whyte of Edinburgh, the Scotch sermon master, said, "No sermon is fit to preach which has not been written three times." — Benjamin P. Browne, in Let There Be Light, Fleming H. Revell Co.

CONFERENCE PUBLICITY

The Covina, Calif., post office is permitting us to have a branch where mail may be sent and received. If you want to send mail to someone attending Conference, please address it as follows to insure prompt delivery:

John Hayes
S. D. B. Conference
c/o California Baptist
Theological Seminary
Covina, California

Opportunity to register for Conference will be given to anyone who will go to the Riverside or Los Angeles Churches on Friday, August 8, or Sunday, August 10.

THE SABBATH RECORDER

JULY 14, 1958
News from the Jamaica Churches

(Taken from the June 1958 issue of the Jamaica "Harvest," a publication of the Jamaica Seventh Day Baptist Conference.)

Bowensville

We had a series of evangelistic meetings which began March 10, in our community. The topic was "The Kingdom Message." Brother I. Pearl and the brethren of the church did a splendid job.

The porch on our church building is completed. We have erected a new building on the opposite side of our church premises (the measurements are 12' x 10') which is expected to be finished at an early date.

Blue Mountain

We are on the march for Christ without whose help we would fail. February 17, 1958, four candidates were baptized by Rev. V. O. Burke and were received into the church on the 1st of March. Pray for us that we may continue in the Master’s service.

Wakefield

A wedding took place in our church on April 27, 1958, performed by Pastor Lawton. The couple is planning for the marriage and the making of benches. We are able to complete the zincing of the Church Building Fund we were shown.

We were honoured with the visit of one continued. We are still praying for the church did the preaching. The couple is planning for the marriage and the making of benches. We are able to complete the zincing of the Church Building Fund we were shown.

Kingston

Our last baptismal service was held on March 16. Nine candidates were baptized by Pastor Lawton, eight of these being received into the church on Communion Sunday, April 7. A social and Farewell Programme was held on the Crandall High School grounds in honour of Sisters Beth Severe, Joan Clement, and Jackie Wells the evening of May 6. It was very interesting to see and hear about the wonderful work done by these two missionary nurses. Their coloured slides were shown on Friday night, May 2. Let us pray for them continually.

Waterford

The Waterford Seventh Day Baptist Church is pleased to report through this medium that through the instrumentality of the Building Fund we were able to complete the zicing of our church and the making of benches. We are grateful for the plan and will endeavour to keep it going. We were honoured with the visit of two missionary nurses, Misses Beth Severe and Joan Clement, who showed coloured slides of their work in Africa to a packed church on May 4.

Acompong

There will be baptism on June 29, 1958. Pray for these candidates. Pastor V. O. Burke will deputise.

The evening of June 29th at 3:30 P.M. will be our Rally. All are cordially invited, the Maroons and regular visitors to our services. We hope it may be possible to start another class at Spring Gardens. Mt. James and Bamboo are also fields that need the work of the church. Pray that God will inspire the one in charge of these interests.

The Church

Proclaiming the Word

Report by the editor on the Sabbath morning sermon at Eastern Jamaica Baptist Church in America, dating well into the 17th century, no longer was a publication of the Kingdom Day Baptist Conference. We hope it may be possible to get money enough to buy flowers for his mother’s funeral. That minister bought the flowers and testifies. Since then I have felt like one walking over a battlefield before the battle trying to care for the wounded. That should be our concept of the work of the church, stated Mr. Dickinson.

It is thrilling to sit on the platform of a crowded church and to watch the eyes of the congregation when the attention of all is captured. As the sermon progressed it was apparent that nearly everyone was wanting to be led. Thoughtful adults, eager youth, and elderly people with hands raised to their ears hung on the words of the speaker as he unfolded the ideal program of the church — "proclaiming forth the word of life.”

As the sermon came to a close the speaker emphasized the new name given to believers at Antioch and applied it to the church he had just seen. The question was asked, "Are you a Christian?" Again, "Is your church known as a Christian church?" Some are thought of as a place to go to see things. Let us, he admonished, witness in such a way that we will impress people that Seventh Day Baptists are, above all, Christians — people who proclaim the Word.
Worry - A Self-Imposed Torment

By Rev. Alton L. Wheeler

In the Sermon on the Mount, Jesus discusses a lengthy and very helpful list of things we as Christians should do, and a few things from which we should refrain. One of those restraints is worry. "Don't worry about living ... wondering what you are going to eat or drink, or what you are going to wear. ... Don't worry at all ... about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day" (Matt. 6: 25, 34, Phillips Translation).

A year ago last December, Mrs. Dickey Chapelle, American writer and photographer, was captured by the Communists as she was helping guide Hungarians across the Austrian border during the war. Within a few hours after her arrest, she found herself in a prison cell in Budapest. For nearly three weeks she was forbidden to speak, read, write, or exercise. Living on scanty rations of unattractive food, and sleeping on an unpadded wooden sleeping shelf, she heard many a voice, except for the terrifying scream of another prisoner being tortured, and the only information she gained from her interrogators was that convicted spies would not be shot — they would be hanged. After fifty-two days of anxiety, torment, and terror, Mrs. Chapelle was liberated, and conducted across the Austrian border.

Even though her treatment was not to be compared with that of so many who were captured, brain-washed, and tortured by the enemy during the Second World War, still we tend to bristle with a surge of indignation wondering how human beings can be so cruel and heartless. Yet, when we come to think of it, what is worry for the most part, but a self-imposed imprisonment accompanied by self-imposed interrogations and torment, torturing ourselves even to the point of death itself? Jesus said, "The Lord assures us repeatedly in the Scriptures that through Jesus Christ as our Savior, He has forgiven us of all our confessed sins. So far as He is concerned, whatever has been "trans into the depths of the sea." They have been "blotted out," and will be "remembered no more." Why then should we torment ourselves by taxing our minds and imposing frustrations by resurrecting the past, unnerving ourselves over our yesteryears?

Some of us are tempted to worry about what may happen in the tomorrows of life. Jesus said, "Worry about what — ?" We ask ourselves all too often. If we are not sick, what if we should contract some ailment? If we are sick, what if we are not healed, or what if we are not able to work again, or what if we should die? If we are succeeding, what if we should fail? If the sun is shining, what if a storm should come? ... What if ? Thus do we harass ourselves without mercy and are without peace.

Again, statistics are about the same in that we may tend to worry about impending misfortunes. We perplex ourselves by eighty-five to ninety per cent of which never even come to pass. Here again is subtle and merciless torture we foolishly impose on ourselves. For once again, we dramatize, amplify, and exaggerate the possibilities of tragedy of all that we may be called upon to experience in the next several years, imposing them on ourselves with haunting details in a single moment. If every experience is as of the weight of a few ounces or pounds, then well and good; any of us can bear them one at a time. But when they are accumulated and added one to another, our loads accumulate and grow into tons, and when we impose all this weight on our systems in a single moment, how can we possibly stand the pressure of it all? Why shouldn't we be crushed mentally or physically under the weight of it?

Jesus says, "Don't worry'; don't choke yourself. 'Don't worry about living ... wondering what you are going to eat or drink, or what you are going to wear. ... Don't worry at all about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day." In other words, learn to live just one day at a time. Take a step at a time. Accept life's challenges, one at a time. Deal with perplexing problems, one at a time. As Paul wisely suggests, "Don't worry over anything whatever: tell God every detail of your yesterdays, of your tomorrows in earnest and thankful prayer, and the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds" (Phil. 4: 6, 7, Phillips Trans.). Have faith in God. Have faith in yourself. Don't torment yourself with heartaches, disappointments, and fears of the past and the future. Live one day at a time!

Sabbath Workbooks in Great Demand

The mimeographed Junior-Intermediate Workbook entitled "A Sabbath Manual Or, " recently published by the American Sabbath Tract Society, has been called for in larger numbers than was anticipated. At the time of writing the hurry-up order was in stock, but the Sabbath School use have depleted the first edition until only about 150 remain in stock. Such response is gratifying to those who worked on the project.

The Publications Committee of the Tract Board would welcome more comments on the effectiveness of this type of material, and the office will be glad to fill orders as long as the supply lasts.

JULY 14, 1938
WOMEN'S WORK — Arabeth M. Deland

The Wisdom of Job
By Elizabeth Atwood

Young people have always enjoyed reading the myths and legends of the ancient Greeks and Romans. These ancient peoples tried to find the answers to astron-omy, geology, and physics, as well as religion. They had no books on physics to explain that an echo is not an answer­voicing, but the same voice thrown back by some obstruction.

By reading and comparing the myths and beliefs of the heathen nations with the writings in the Bible, we are amazed at the wisdom found here. Let us take just a few thoughts from the Book of Job.

Atlas of the Greek legend, the Titan whom Zeus condemned to bear the world on his shoulders, became so weary that he requested to be permitted to look upon the head of Medusa, so that he would be turned to stone. The mountain range across the Strait of Gibraltar bears his name. Read Job 26: 7b and see how simply it is stated that he "hangeth the earth upon his hand." The ancients all thought that the earth was flat and that the sun, moon, and stars revolved about it. In Job 22: 14b it says, "... and he walketh in the circuit of heaven." In Isaiah 40: 22 the word "circle" is used and in Proverbs 8: 27, the word "compass." All these words mean "winding, or rev­olving." Also Job 38: 14 where we read, "It (the earth) is turned as clay to the seal," referring to the potter's wheel.

We have found that light travels at the amazing speed of 186,173 miles per second, yet in Job 38: 19, "where is the way where light dwelleth." "Way means travel or action.

Torricelli, who lived during 1608 to 1647, is famous for the discovery of the law of the barometer, by which we measure the atmospheric pressure, yet in Job 28: 25 we read the verse, "To make the weight for the winds." In Job 37: 7 we read, "He sealeth up the hand of every man that all men may know his work." We feel that the recent discovery that no two fingerprints are alike shows us how infinite was the wisdom of Job.

In the seventeenth century, Galileo discovered that the winds had circuits, but 2000 years ago, he stated in Ecclesiastes 1: 6, 7, "The wind goeth toward the south and it turneth about unto the north, .. according to his circuits."

Our own R. L. Dobson wrote a very fine article several years ago, explaining the law of the species, and how the title and the beauty of the field were either herbivorous or carnivorous as God had created each creature after their kind" (Gen. 1: 24, 25; Job 12: 7, 9).

The National Geographic of August, 1919, quoted Job 38: 31, "Loose the bands of Orion," and said, "This may refer to the spiral nebula in the belt of Orion discovered by Herschel (1772)." Who can doubt that God spoke to Job?

CONFERENCE NOTE

Important Rail and Bus Information

To those who plan to come to Con­ference by train or the Eastern Express, it is recommended not to go into the terminals in Los Angeles. You can save time and avoid traffic congestion by getting off before reaching the city. Covina, where Conference is to convene, is approximately 22 miles east of downtown Los Angeles. Several trains call "Chief" and "El Capitan" will stop on request in Pomona to discharge passengers from Albuquerque, N. M., and beyond. Pomona is about 8 miles east of Covina. The Freeway "Grand Canyon" stops in Riverside. Union Pacific trains and Greyhound buses will stop on request in Pomona, to leave passengers from the East. Check with your local agents and inform us as soon as possible when and where you expect to arrive. Either may meet you.

Write: Paul R. Crandall, 4160 Second Street, Riverside, Calif., or Ervin A. Gillespie, 936 Wanamaker, Covina, Calif.

SABBATH SCHOOL LESSON

July 26, 1958

Justice in Community Life


Holding Fast the Word of God

A Bible Study at Eastern Association, Rockville, R. I.

By Rev. Paul L. Maxson

The author of our Association theme (taken from Philippians 2: 10) is the Apostle Paul. However, we cannot overlook his thoughtfulness in also including Timothy as co-author of a letter that was to be read in many public church meetings in Philippi.

Before I get too much into our theme, I wish to take your thinking back just a little to an introduction to this letter of Paul and Timothy to the Church of Philippi. I believe you will feel with me that this is a most unlabored, spontaneous expression of the Christian way of life, taking us on his thoughts on all the heights and depths by one who has lived through all of these severe pressures of life. This is an intensely human and personal document which was never intended to be a series of sermons theological or eccle­siastical — nor is it a sweet comfort for easy or Christian victories, it relates the actual every-day events that took place in the life of this great Christian — one who had "suffered the loss of all things" at the hands of his fellow men. He had suffered all of these things, yet he came through like a true soldier of the cross of Christ Jesus without becoming bitter. He went out from within with great confidence and with the "peace of God, which pasheth all understanding" still steadying his heart and mind.

It deals with a few of the controversies which Paul waged over contemporary issues that seem remote to us. Many good Christians, especially those who have spent time behind barred wire in prison camps and concentration camps, can understand. Many have taken their sufferings and offenses of life and felt the force of man's rathings, and have mar­velled and cherished this letter to the Philippians.

Many have found it very helpful in keeping them from becoming too proud. They have found it very helpful in keep­ing them from self-pity. . . .

Paul thinks of Timothy as a co-author, a partner, and an assistant. They had worked together to organize this church. He was well pleased and happy with all the work Timothy did. He writes to him in this work. It is sometimes difficult for an older and able man to work in the harness with a young man and not allow the younger or more experienced to spoil the teamwork. . . .

The simple principle of two unequal personalities working happily together, within a higher calling for Christ Jesus, is the thing that keeps self in second place and is basic to all free cooperation. It applies first in the life of a good family and runs out through all the larger relations of a tolerant society. Jesus rebuked the rivalry among His disciples by saying, "You know that those who are supposed to rule will say over them." (Mark 10: 42). How that illuminates the fierce contentions of our modern world! Jesus implied that when men believe in God they shall "be as little children" tell us." (taken from Philippians 2: 16) is the expression of the Christian way of life, through like a true soldier of the cross of Christ Jesus without becoming bitter. He went out from within with great confidence and with the "peace of God, which passeth all understanding" still steadying his heart and mind.

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To be continued

COMING SOON

The next special issue will be coming soon. The editor, Rev. Victor W. Skaggs, announces as its theme, "Seventh Day Baptists Believe . . ." This two-color, 24-page magazine designed for spreading the truth we hold dear should be ordered today. Price 10 copies for $1.00.
Sec. of the exchanging of letters between
strengthen the warmth of fellowship
to each of the other church and
individuals write to individuals as well.

Austa Coal well, Floyd Coalwell,
Southwest Pre-Con Retreat in August.
33 including two visitors. The staff
U. S. Presbyterian Church in the
Camper Exchange Letters
We are trying to renew an old custom
of the exchanging of letters between
camps and campers in our denomination.
Camp MILES has begun by sending a letter
to each of the other church and
 associations. We agree with the
Rev. Marion Van Horn when he says:
"It seems to us a splendid way to strengthen
the fellowship among our youth.

We expect that a half dozen of the
Southwest youth will be in attendance
at Pre-Con Retreat in August.

Pre-Con
Workshops are now in preparation for
Pre-Con, August 6-11, at Pacific Pines,
Albyn Mackintosh will lead "Individual Responsibility as God's Stewardship," and will help each camper understand our Missionary Relationship of the church and their college, charted paths extensive debate as "Needed Changes in denominational cooperation on the college level and college participation in the world mission of the church.

Charters Paths of Responsibility
The advisory reports, adopted after extensive debate as "guides" to the nation's churches and their colleges, charted paths for intellectual and religious responsibility. "Creative tensions" between the church and the college are "helpful and stimulating," said the report. "The relation of Church and Campus." Both church and college have "separate roles" but "live on the same ground" and have a "common obligation to the one Lord," the report stated.

Ways of relating Christian commitment to intellectual responsibility were outlined for colleges in a second report as (1) taking the Bible as the source for faith, practice, and all forms of knowledge; (2) taking the Bible as the record of man's encounter with God and religious experience as the ground for religious truth; (3) separating faith and knowledge; (4) combining faith and knowledge but leaving it open to confirmation or refutation; (5) disciplining the ways of accomplishing our goals, with responsible religious self-contained as well as imposed.

Pronouncements on Vital Topics
A report on student attitudes described students as the "forerunners of a major social and cultural revolution. This must be taken seriously," it said. "If the educational program of the Christian college is to be able to deal with the students' sense of . . . values,

The "World Mission" report declared that a major job of the Christian college was to "develop informed Christian world-mindness dedicated to justice, brotherhood, peace, and the best possible life for all people. It also called for the "new Christian faith." It predicted the "renewed denominational support of church

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Sabbath Recorder

THE SABBATH RECORDER

JULY 14, 1958

Building Bridges

Did you ever have a desire to build bridges? Most boys have probably at one time or other had such a desire. Your "Teen Talk" writer once helped a small group of Boy Scouts on a camping trip build an arched footbridge over a little stream that had to be crossed to get to the swimming hole. The action only axe and the material available in the woods it was a task that took several days. However, it was good experience and, though crude, was quite serviceable for several years.

There are many kinds of bridges which can be built quickly in case of emergency if the workers have the materials and the training. The picture on the cover of this Recorder shows a quickly constructed footbridge across Black River in northern New York. It is a type of pontoon bridge to be used in cases where there is not time for more permanent bridges. Other pontoon bridges requiring more time and heavier equipment use rubber rafts which can be inflated and will hold up heavy trucks or tanks.

There is another very new kind of bridge that can be used for spans of 40 to 60 feet — a bridge that can be put in place by two men in a matter of minutes. It comes folded in the middle and carried on top of a truck equipped with a hoist. The operator backs up to the chasm or river to be spanned and shifts the gears on his truck. The bridge rises like a closed jackknife and then opens as it comes down. It will take two jeeps side by side or one medium tank.

Isn't it wonderful what man can invent to get himself or his vehicles quickly to the other side? Isn't it wonderful that the Bible is God's bridge over the unbridgeable gulf of sin? It is God's bridge of grace. It is a bridge over which one can come joyfully into the presence of God Himself.

The Bible tells us that Jesus has broken down the middle wall of partition that once separated Jews and Gentiles in the temple. Just as truly He has laid down His life as a bridge to us and to God. This is not something new; it was done long ago at the cross of Calvary, but it has to be discovered by each one of us and to be used individually in each generation. Have you seen and used that bridge? Are you now on the other side? Have you crossed over from the world's side to God's side where happiness is complete? If not, venture out in faith that narrow footbridge which you can trust. Get the thrill of crossing and the assurance of safety.

THE CHOIR INVISIBLE
O, may I join the choir invisible
Of those immortal dead who live again.
In minds made better by their presence;
Life of in all whose work be done;
In deeds of daring rectitude, in scorn for
Miserable aims that end with self;
In thoughts sublime that pierce the night
Like stars,
And with their mild persistence urge man's search
To vaster issues. — George Eliot.

NEWS FROM THE CHURCHES

SCHENECTADY, N. Y. — The Schenectady Seventh Day Baptist Church is at 20 Colonial Avenue, off Albany Street, in the Woodlawn section at the east edge of the city. State Street is Highway #5, the main road from Albany to Schenectady. Albany Street parallels State Street to the south. Colonial Avenue does not cross State Street, but begins at Albany. It is this street that serves the city limits.

Some who have been passing through our city and looking for our church have expressed difficulty in locating it. The above information may be of help. We always welcome visitors. If coming at a time when church is not being held contact one of the three leading laymen. They are Mrs. Margie Davis, Miss Juanita Mitchell, Mrs. Merline Murray, Miss Maleta Monroe. Miss Hibbard is also teaching a Junior class. Our theme this year is "Jesus Christian as a Social and Religious Leader." The Church School is in session now, and the congregation is growing.

Our Junior Choir serves the church each week with special music. The Christian Education group meets regularly for devotions and a social time. We have a Comrade group meeting regularly for devotionals and a social time. The Church School is in session now, and the congregation is growing.

Our Bible School is in session now, June 19 to July 2, with Pastor Van Horn as director. Helping are Mrs. Van Horn and Janet, Mrs. Linda Crawford, and Mrs. Ruth

Lack of love, love loses luster.
—Lundquist.

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Our
By Baptism:

Dennis Lundquist and Herbert Saunders.

six additions to our church.

Also on June 7, a young married couple these people take this stand for Christ. 

four people, three of whom were our

impressive sermon was on “What Children Can Do.” He said it was rather paradoxical, for we had just seen what they can do. We have reason to be proud of our Sabbath School children.

This program was followed by a very impressive service when several parents presented their babies to be dedicated to the service of the Lord.

On June 21, Pastor Saunders baptized four people, three of whom were our young people. We were happy to see these people take this stand for Christ. Also on June 7, a young married couple was received into our membership, making six additions to our church.

Our choir, under the direction of Miss Lois Wells, is giving us excellent music. Recently we were favored by a duet by Dennis Lundquist and Herbert Saunders. We ask the prayers of all our churches for our work in this large city.

- Correspondent.

Births

Richards. — A daughter, Elizabeth DeAnne, to the Rev. and Mrs. Donald E. Richards of Berea, W. Va., on July 4, 1958.

Obituaries

Cockerill. — Clara Fox, daughter of Charles W. and Rosalie Ball Fox, was born November 1, 1881, at Johnston Center, Wis., and died June 21, 1958, in the Edgerton Hospital.

She was a beloved member of the Milton Junction Seventh-Day Baptist Church. Her marriage to Walter C. Cockerill took place in the year 1917. Surviving are her husband, Walter, and a sister, Mrs. Chester Herrington. Memorial services were held in the Albrecht Funeral Home, Milton Junction, with her pastor officiating. Burial was in the Milton Cemetery.

Cooper. — Anna B., husband of Grace Cooper, was born March 18, 1898, and died May 18, 1958, in the Veterans Hospital at St. Petersburg, Fla., after a long illness. He was a member of the De Ruyter, N. Y., Church.

Besides his wife, he leaves a son, Richard, and daughters, Rita Lynch of Homer and Mrs. Virginia Weeks of Munnsellville, N. Y.; also several grandchildren. Farewell services were held at Briggs Funeral Home with Pastor Charles D. Swing officiating. Internment was in the Glenwood Cemetery, Homer, N. Y.

-Mrs. C. D. S.

McCardy. — William A., son of William and Lydia McCarthy, was born August 21, 1874, and died at a Stoughton, Wis., nursing home April 10, 1958.

Mr. McCarthy was married to Jennie Blythe on May 25, 1895. She died December 31, 1898. His marriage to Hattie Webster took place June 19, 1902. He is survived by his wife, Hattie; two daughters: Mrs. Robert Gaines and Mrs. Clinton Green; a brother, Loyal; a sister, Mrs. Fred North; six grandchildren and 11 great-grandchildren.

The memorial service was held in the Albion Seventh-Day Baptist Church on Sunday, April 15, 1958, with the Rev. Victor W. Small officiating. Burial was in the Evergreen Cemetery, Albion.

-Mrs. W. W. S.

McCardy. — Hattie Webster, daughter of John and Theressa McCarthy, was born August 8, 1874, in Albion Township, in Albion Township and died April 14, 1958, in the Edgerton Hospital.

Her marriage to Mr. McCarthy took place on June 19, 1902. She was a consecrated Christian, a lifelong member of the Albion Seventh-Day Baptist Church. Surviving her are two daughters, Mrs. Robert Gaines and Mrs. Clinton Green; six grandchildren and 11 great-grandchildren. Her husband and her in death by four days.

Memorial services were held in the Albion Seventh-Day Baptist Church on April 17, 1958, the Rev. Victor W. Small officiating. Burial was in the Evergreen Cemetery, Albion.

- V. W. S.

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Meeting Place and Leaders of Dutch Conference

Held at Zeist, Holland, June 27-29, 1958

Upper picture is of elders of Seventh Day Baptist churches in Holland including one from Germany. Left to right: Mitwol Berg of The Hague; G. Zijlstra, secretary of the Seventh Day Baptist Union in the Netherlands; Elder Kohler of Brunswick, Germany; H. Visser of Haarlem; Cor. van Dijk of Utrecht; Cor. Bosch of Amsterdam.

A report of the conference will appear in the next issue.