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.

Obituaries

By Baptism:

Albion, Wis.

William Baum, Jr.
Christine Furseth
Craig Furseth
Floyd Scheck

Alfred Station, N. Y.

Ralph Colgrove
Alan Van Aiken

Milton, Wis.

By Letter:

Mrs. Herbert C. Van Horn

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:

Colia May Armstrong
Nancy Jean Thompson
Mervin Joseph Dickinson

Cemetery.

Brown

Cole. — A son, Clifford Don, on March 16, 1959, to Sanford and Joy Miars 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.

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

Perrin. — Clifford Eugene, son of William D. and Mary Duro Perrin, was born in North Stonington, Conn., Dec. 26, 1883, and died at the Weles Hospital, Westerly, R. I., April 21, 1959.

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.
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." The writer 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 specter may 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.

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 atomic weapons?" Fear is no more noble on the one side than on the other. Others say that we as a nation should ventured 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 be a majority 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. Whether or not its pronouncements are vital statistics - births, deaths, marriages, and obituaries," the American Baptist Trust Society, 510 Washington Ave., Plainfield, N. J.

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It is encouraging to note that the congregations of the churches have been publishing a monthly bulletin which it distributes to editors and others. We understand that even now the churches have for distribution to families a little reminder in the form of church-school banks to collect extra money for our total missionary-evangelistic program. They may help us to contemplate how many drams 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 Communist leadership in Red China have attempted to strip all denominations. In Taiyuan, for example, the plain called for the surrender of all insignia. "Hand in hand with the Episcopal Church harder than most others). It banned preaching about the Last Day (which sounds like the situation in Japan
The Sabbath Recorder

May 25, 1959

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 pestilences 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 have 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 the Germany. It is therefore 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 him 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 man, 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 Cate Even War?

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 the ash trays in the pews of the church! All the church could do to provide of ash trays for the smoking...
pleasure of the congregation while supposedly worshiping 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 divide their religious duties in the early hours of the morning without the necessity of changing clothes. For some it makes the church a family. For others, particularly the older people, it may give a sense of participation in the comfort of an auto, and less time for worship on the Sabbath; the secular world. In support of this reasonable suggestion altering the time of our services since their return to Makapwa Mission. Nyasaland, October 10, 1958. They have divided their report into three headings as follows: Evangelical, Educational, and Medical.

Under evangelical work the nurses report: "A trip to the Central Province was carried out from December 29, 1958, to January 6, 1959. Eight villages were visited. 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: "The letter states, "Things being un­derstood, the following letter was written by Joan Clement: Medical Nurses."

Also "Classes taught by Joan Clement: Medical Nurses (once weekly), Hygiene, Std. V (twice weekly), Ministerial Training (five times weekly), Seventh Day Baptist History (occasionally), Gospel of John (three times weekly)."

"Classes taught by Joan Clement: Medical Nurses (once weekly)."

In 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 are brought into line to conform to so­"n." Can we Keep the Sabbath? At times there has been voice 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 shifted their major Sabbath service to Friday evening as so not to interfere with the store hours on the seventh day.

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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 were so many new creatures, and new 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. 350 the seventh day of the week was conformed to this holiday. "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 is a habitable day for sowing grain and planting vines, so that the opportunity afforded by divine providence may not be lost, for the enjoyment of a convenient 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 we 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 biologist confide 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 are brought into line to conform to so­called human nature. If you can't change human nature, then let us change the church. It is as simple as that.

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Pearson prepare... have... will mean sacrificial giving on the part of Auckland, little under two that we can raise the budget is approximately Fifteen percent of the strength and a part of it through a pledge to a local home and friends and go to some faraway faith in our... went that she is not His will that I should go work out that should go... 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 am sending to W.H. Who can send someone out of the country. Could it be used towards someone else's going from the U.S.A.? Our prayers and interest are with you and the Lord's work everywhere.

Visitors of Publishing House

Twenty-six third-grade pupils from Cedarbrook School (of which Courtland Davis is principal) were brought to the publishing house recently by their teacher. Later each one wrote a letter to the editor of the RECORDER at Waterville, N.orth, thanking him for showing them through the plant and giving them their names in type. All expressed interest. One of the girls 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 sticker requires three women to operate it. Every other machine is operated by one person. The number of machines in use is far more than mentioned above, and has to be when several jobs are in process at the same time.

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

THE SABBATH RECORDER

WITNESSING FOR CHRIST AT 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 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 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 unselfishness and selfishness; a love that mothers 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.

Very idealistic, you say, but what if it doesn't work? Perhaps the teacher showed all the love 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. Fortunately is the teacher who has the courage to keep trying. Does a doctor give up when he loses a patient? We would 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 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 that is unique within a child. As children hear the carols of Catholic, Jewish, Methodist, Baptist, Jehovah's Witnesses, and non-professing parents and teachers, they are 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 and lost 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 agreed it was right, giving such reasons as these: "It helped the new little boy at the orphanage get over his shyness," "It made the little lost boy happy," and "Winning wasn't so important as helping the sad little boy feel better."

Children sensed the importance of saving one individual at whatever cost. They also detected the selfishness 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 if children are excellent witnesses for Christ and His way of life. As leaders 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 Held 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 vespers hour on the eve of the Sabbath was arranged by Mrs. Gleason Curtis and included an original hymn, "Just for Thy Blessing, Lord, and Play," written by Mrs. Ethyl 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," by Pastor 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 TO HELP OTHERS.

An impromptu men's "singing" directed by Lois Wells made the rafters ring as the members who 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 selfishness of the new boy who didn't sing in the contest, much as he liked to, so that others might be successful."

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CHRISTIAN EDUCATION — See Rex E. Zwiebel

CHRISTIAN ENDORSE

The 45th International Christian Endeavor Convention will be held in Philadelphia, July 7-11. The Convention will feature quiet hours, Bible study, other educational programs, and mass meetings. Talks, and a Paths and a Paths and a Paths parade, a communion service, and recreation, including sight-seeing. All Seventh Day Baptist Youth Members who are members of the Christian Endeavor are eligible to attend. The approximate cost is $35 plus transportation.

If your Youth Fellowship is looking for some material to use in your meetings, and if you would like to run a series of talks, poems, and Scripture passages centered around the Christian's personal responsibility to help others, you may order a copy from International Society of Christian Endeavor.

Wake-up Call

We trust you will find the Youth Work Committee of the Board of Christian Education of interest and helpful. We urge your group to attempt to attend this Conference for the 1959-60 session.

Youth Work Committee

Youth Work Committee met at the School of Theology on Wednesday night, May 6, for its monthly meeting. Those present were Hilver Ilves, S. Kenneth Davis, Albyn Mackintosh, 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 372. He encouraged groups to be sure 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 in the neighborhood of 90 cents.

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CHRISTIAN EDUCATION — by Dr. Charles H. Kraft
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 insights from the physical sciences, metaphysical philosophy, the study of myth and symbol, 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 Generously 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 the 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 February 19, 1959. Price $4.50.

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 for activities for its achievement. The second section, "Helping the Teacher Use a Variety of Methods," 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 Hanson
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 supported by all cooperating churches before June 15.

THE SABBATH RECORDER

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, every one 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 faithful to Christ. This unit, 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 degrades 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 presence of Paul Masson, 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 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. In Christ there awakens the divine 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 consider every needy soul as our brother, and the world as our field. We are to be co-workers to­gether, and the fruit of our work — 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 the working 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 disbelief that 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 sure to invite spiritual feebleness and decay.

MAY 25, 1959
For: where there is no active labor for others, love dies out and faith grows dim. The sorry fact is that the man are the sufferings of God's children, and those who reach out no helping hand to their fellow worker. To those who claim fellowship with Christ, yet have been indifferent to the needs of their fellow men, He will declare in the judgment day, "I was not what 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 of a power greater than the self. Iniquity".

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 church's leaders in the South, 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 cause of alcoholism is the changed hearts of those who have come to know Christ. Alcoholics Anonymous begins with the assumption that a man's 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 proceeded from the temptations which face us. He recognized man's nature to follow a leader, He might have said that since it was his nature to follow a leader, He could simply have 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 nor 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 Genesees and Hebrew by the Rev. Don A. Sanford. Sent in to the Sabbath Recorder at the editor's request.)

THE SABBATH RECORDER

Again Jesus saw the herd instinct of man and his need for a political leader. He was the leader in the true sense of the word. He came 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."

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

—Correspondent.
**OUR WORLD MISSION**
Statement of the Treasurer, April 30, 1959

### BUDGET RECEIPTS

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**SUMMARY**

- Current annual budget: $397,753.00
- Treasurer's budget receipts 7 mos.: $45,660.64
- Boards' budget receipts 7 mos.: $2,670.13
- Remainder required in 5 months: $3,404.25
- Percentage of budget year elapsed: 58.33%
- Percentage of budget raised: 48.46%

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**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.