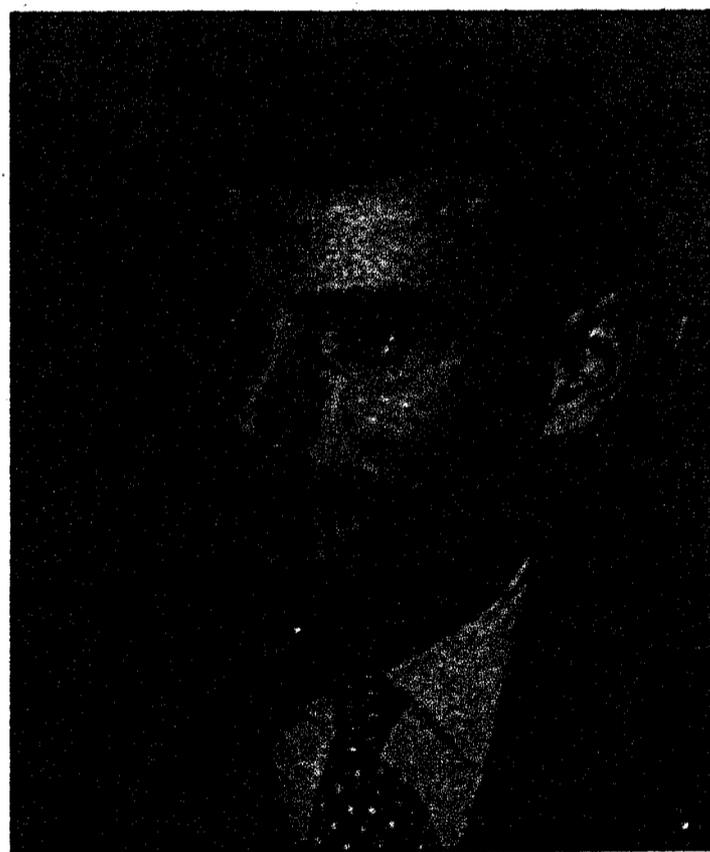


July 6, 1953

The Sabbath Recorder



Recent photo of Missionary Ronald Barrar furnished by Rev. T. Denton Lee of Riverside, Calif. Our missionary will be on the faculty of Lewis Camp July 12-14 and of the Southeastern youth camp August 2-9 visiting some of the eastern churches between those dates.

The Sabbath Recorder

First Issue June 13, 1844

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A TANGLED FISHING LINE

In casting with rod and reel sometimes the reel runs faster than the line, causing a loop or tangle that stops our line far short of where we had hoped it would reach. As a denomination casting out two lines to fish for souls in Africa we seem to be caught in a slight tangle of time, a tangle which can be straightened by deft fingers — deft in the family purse. Let me explain.

We are sending two well-trained nurses to Nyasaland with Missionary Barrar in September. It is the will of the people; it is the plan of the Missionary Board. Their secretary is arranging a steamship booking; the visas are long since secured. But in all this we have developed a slight tangle in the budget line. The girls were recognized on the Conference program last year as candidates but their sailing date was not sufficiently anticipated to be provided for in the budget. The only item included was \$600 for travel, much of which was then expected to be used in this country. Some of it will almost certainly have to be used in August and September to move them bag and baggage to the East Coast. But if none of it were used it would be only half enough to transport them to Nyasaland. (We hope the budget will be raised so that all this money will be available.)

Here then is the tangle: Conference meets in August but we operate on the old budget until the first of October. The new budget may include items for Nyasaland, but how can it provide September transportation? We believe that Seventh Day Baptists are anxious to get their lines out to save precious souls in Nyasaland. We are ready to fish; we are standing at the edge of the breakers; our reel is slightly tangled now but there is still a little time. Neither Conference nor the Missionary Board can straighten out this line quickly enough. We believe that the deft fingers of our women and all our fishermen will certainly solve the tangle. Far greater things than this have been done spontaneously in the past few weeks.

The solution for the churches' financial problems is found only in the enlistment of God's people in the practice of God's plan. — H. W. Ellis.

JULY 6, 1953

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THEIR SOUND WENT INTO ALL THE EARTH

On June 19 we had an experience with sound. The Pennsylvania Turnpike between Pittsburgh and Harrisburg has many tunnels. We were traveling through them at night. The future was unknown; the length of tunnel was unknown; approaching vehicles were unknown. It was different from the divided tunnels under rivers, where traffic is all one way, and one is not conscious of those on the other side of the dividing wall. These turnpike tunnels are noisy. Trapped and buffeted air filled with sound doesn't all trail off behind; it careens off the side walls and the ceiling as if from three sounding boards. It envelops and precedes your car.

One feels like a chicken in an egg, a riveter inside a boiler. No matter how fast you go you can't escape the deafening sound made by the machine which the maker said was streamlined. Yes, we are earth-bound, but we seldom realize how much we tear up the surrounding atmosphere until we hurtle through a tunnel like this. Could it be that the self-centered noise we make in our journey of life and our pursuit of happiness is as offensive to the delicately tuned ear of God as the sound of our own car in a tunnel is to our eardrums?

What kind of noise do we make? What price do we pay for speed? What price do we exact from the atmosphere around us? Man tears up the elements through which he moves. In the water he is not like the dolphin or porpoise with folding fins and willow tail. Man builds a boat that resembles a fish but its propeller thrashes the water like a farmer's flail. He builds a submarine but its screw churns the water into a foaming lather. He constructs a giant bird according to aerodynamic laws but pulls it through the heavens by biting the air with the edges of twelve-foot propellers. Or he makes a jet that devours air with a great, open mouth and pushes the craft along by the thrust of its fiery, air-pressuring exhaust.

Recently at Riverside, Calif., a high-speed jet aircraft swooping over the city fractured the air with a thunder-like explosion which shattered windows. Man

is not as graceful as a bird. He even breaks with ear-splitting sound the very air he rides upon.

We who travel the highways do not realize the noise we make until that noise is confined in a tunnel. God mercifully carries away the sound in all directions on the wings of the wind when we are on an open highway. But in a single tunnel with two-way traffic the noise rolls ahead in a mighty, billowing volume. Long before one can see the lights of an approaching car or truck its deafening roar precedes it and bombards one's ears.

The sound of one repentant sinner reverberates in the halls of heaven and touches off the music of rejoicing angels, though scarcely heard in our mundane circles. Shall we not say that Christians ought to "Sound off!" like marching men? On highways and airways, in by-lanes and sea lanes, and through the limitless halls of space the Gospel should be sounding forth into all the earth. Our sound does precede us as we burrow through mountains. What kind of sound envelops our presence as we travel through life? Is it a Christian sound, a Gospel sound?

WE YOUNG FOLKS

"We young folks are Seventh Day Baptists
And proud we are of the name;
We're scattered from Texas to Rhody,
The state whence our forefathers came."

These words by Elizabeth Fisher Davis in the young people's rally song have become familiar wherever Seventh Day Baptist youth gather. There is truth in the statement that nothing is too difficult for our young folks to tackle. Nowhere is this more true than in the South and Southwest. We cannot but admire the courage of those who plan for and attend Camp Miles — so appropriately named.

We observe from the Southwestern News Letter, which is now edited in California and printed in Florida, that Camp Miles chose Keel Mountain (Paint Rock), Ala., for its site this year (July 5-12). Registrations could be sent either to Americus, Ga., or to Houston, Tex. Probably some campers would come from western Texas. Anyone who has traveled through Texas can imagine why the people have such a long drawl; it could be because it

is such a long haul. However that may be, we note that one can get to the camp by a steep, two-mile footpath. Two of the faculty members come from Florida.

We know that money is not more plentiful in Florida, Alabama, Louisiana, Arkansas, and Texas than in the Atlantic, Pacific, and Midwestern states. We take off our hats to these courageous planners and the youth themselves. It requires greater sacrifice to have the same privileges in the South that we take for granted in the North.

When you take off your hat, it is usually with the left hand; that leaves your right hand free to be doing something in your pocket. It's a good idea. One way of helping the youth of the South and Southwest is by supporting the Denominational Budget and thus encouraging the Missionary Board to plan further evangelistic work.

Seventh Day Baptist General Conference
BATTLE CREEK, MICH.,
AUGUST 18-23, 1953.

NEED A VACATION?

Should you need a vacation, why, lengthen your stay,
There are things to appeal to you day after day;
You can drive through a forest of whispering pines,
There are dozens of lakes where the blue water shines;
There are parks of great beauty, the Kingman Museum,
You'll find it a pleasure to go 'round and see 'em.
The fountain at Marshall, the Jackson Cascades,
Each a view that once seen from the mind never fades.
You can visit the plants where we make breakfast food,
Find out for yourself why it all tastes so good.
And at Goguac Lake, only three miles from town,
You can jump in the water and cool yourself down.

E. M. — Publicity.

WESTERN ASSOCIATION MEETING

Paul Osborn

The one hundred seventeenth annual session of the Seventh Day Baptist Western Association started on Sabbath eve, June 19, 1953, with services being held in two places: at Camp Harley for the First and Second Alfred, Andover, and Independence, N. Y., churches, and at Little Genesee for the Friendship, Richburg, Little Genesee, and Hebron, N. Y., churches. Both gatherings were inspirational and well attended.

The Sabbath morning worship service was held at the Friendship Seventh Day Baptist Church at Nile, as were all of the remaining services. The Nile Church had had the sanctuary floor completely refinished, and other painting and repairing had been done to provide a better appearing house in which to worship God.

The morning message was brought by Rev. Hurley S. Warren, pastor of the First Alfred Church. The text was Philippians 2: 11, "Jesus Christ Is Lord." He made a strong appeal to unite under the banner of Jesus Christ as Lord, and to carry out the work of spreading the Gospel message abroad throughout the world.

The combined Little Genesee and Richburg choirs, under the direction of Mrs. Leta DeGroff of Little Genesee rendered the anthem, "Open Our Eyes," by Macfarlane with Pastor Delmer Van Horn of the Little Genesee Church as the soloist. Darrell Barber, pastor of the Hebron churches, led the responsive reading and gave the children's message, which was an object talk designed to stress the importance of power needed for giving light. Rev. Loyal F. Hurley, professor of Bible at Alfred School of Theology, read the Scripture, Philippians 2: 1-11, and offered the morning prayer. Dean Ahva J. C. Bond pronounced the benediction.

The morning service was well attended, and many stayed for the tureen dinner served in the Nile Church parlors. At 2 p.m. the association program was given over to the women under the direction of Mrs. Albert N. Rogers, association secretary for the Women's Board. They discussed many worth-while projects, and heard reports from Mrs. Everett Harris concern-

ing women's activities in other associations, and from Mrs. Robert Henry of the Pacific Coast Association.

The afternoon program was begun with a worship service in charge of Rev. Albert N. Rogers of the Second Alfred Church, during which time the children sang three of the songs which Misses Rena and Rubie Clarke had taught them during the junior church session in the morning. A. Burdet Crofoot, executive secretary of the Seventh Day Baptist General Conference, gave a short address on "Denominational Giving," pointing up the fact that although the boards are endowed to some extent, we should not rely on past giving to carry on a present program. Rev. Everett T. Harris, secretary of the Missionary Board, gave an excellent summary of the missionary program of the Seventh Day Baptists in an address entitled, "A Sense of Mission for Seventh Day Baptists." Again the thought was brought that the Denominational Budget needs our full support if this program of missions is to be carried out.

Sabbath night the young people of Independence had charge of the worship program, and young people from Little Genesee provided special music. The speaker of the evening was Mr. William Webster of Andover Presbyterian Church, whose subject was "Finding and Doing the Will of God." The service was followed by a period of recreation in the church parlors.

On Sunday, June 21, a tureen dinner was followed by the business session, which was presided over by Vice-moderator Paul Osborn, after the worship service conducted by Rev. Don A. Sanford, pastor of the Independence Church.

The following officers were elected for the association: Moderator, Paul Osborn; vice-moderator, Donald Pierce; recording secretary, Thelma Cowles; assistant recording secretary, Marion Carpenter; corresponding secretary, Edna Pierce; treasurer, Elmer Cowles. Christian Education Advisors for: Children, Mrs. L. Ray Polan; young people, Paul Osborn; young adults, Mrs. George Potter; adults, Mrs. Dora Degen. Trustees, for 3 years: Ben R. Crandall, Mrs. Madge Sutton, Clifford Burdick; for 2 years: Paul Baker, Don Stearns,

MEMORY TEXT

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." John 6: 51.

LET'S THINK IT OVER

Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York City, recently returned from an around-the-world tour of observation of overseas work of American Protestant churches. He calls Africa "the continent of the future." He adds: "If you are interested in today's events, look at Europe; if you are interested in tomorrow's life, look at Asia; if you are interested in day after tomorrow, focus your attention on Africa." — W. W. Reid.

The Watchman-Examiner book reviewer says this of the new volume IV of the Interpreter's Bible covering Corinthians, Galatians, and Ephesians: "There is clear recognition of Pauline thought, but warmth and spiritual insight appear to be lacking." This comment applies particularly to the work of Craig and Short on I Corinthians. In regard to Ephesians he concludes, "The work needs discerning and discriminating reading to acquire balance in Biblical truth."

The best hearing aid is silence — John L. Ennis.

C. Milford Crandall; for 1 year: Mark Sanford, Elmer Cowles, Paul Liptock.

At the suggestion of Secretary Everett Harris a Missionary-Evangelistic Committee was appointed. For the present, all the pastors in the association are on it, eventually to be replaced by laymen as the committee starts to function.

We are proud of Camp Harley, as it is our prime project, more than \$1,000 being spent on it last year, and no mortgage. It was for the purpose of owning the camp property that the Western Association was incorporated last year, and the trustees are the first appointed under the new constitution.

CARRAWAY (FLA.) CHURCH

The First Seventh Day Baptist Church of God of Putnam County, Fla., was built up as a result of the hopes of Mr. Hiram Price, a convert to the Sabbath who became a nonresident member of the church at Daytona Beach, and planned for a Seventh Day Baptist church in his home community of Carraway. To that end he donated a block of land, but did not live to see the accomplishment of his hopes.

As a result of meetings held in the community by Rev. Elizabeth F. Randolph, Elder T. J. Van Horn, and others, and missionary work done by Rev. and Mrs. L. O. Greene under the direction of the Women's Board, the church was organized at a meeting held at the home of George Price at Carraway, December 5, 1942, with four constituent members, L. O. Greene being chosen as the first pastor.

Immediate steps were taken for the incorporation of the church, and for erection of a house of worship on the land donated by Mr. Price and bequeathed by him for that purpose. Contributions came in from various parts of the denomination, and the building was erected at a cost of about \$500. It was dedicated December 15, 1945, although unfinished at the time (and still unfinished today).

The membership of the church, small at the start, has never increased much, the present membership being 15. However, throughout its history (and still today) there have been numbers of independent Sabbathkeepers who have co-operated actively in its work; and extension work has been carried on in Palatka, Florahome, and elsewhere, so that the ministry of this church has been much wider than its membership would indicate.

It is situated in a purely rural community, most of the surrounding country being cattle range. There is no village, post office, or store at Carraway, the mail address being Route 1, Palatka.

Miss Elizabeth F. Randolph has been closely connected with the church since its beginning and has done much pastoral work in the surrounding communities, especially among the children. Other pastors who have served this field have been Leslie O. Greene, Norman L. Chase, J. B.

Nichols, and the present pastor, Clifford A. Beebe.

Present officers of the church are: President, Miss Elizabeth F. Randolph; clerk, Mrs. Clara L. Beebe; treasurer, Mrs. Lila A. Price. We recently lost our deacon, W. C. Tillis, by death.

I believe that this church holds some sort of record, in that one fifth of its members are now in the Armed Services of our country. — Clifford A. Beebe.

(We are sorry that we do not have an up-to-date picture to insert at the head of this article. Readers who keep their Recorders may look up the picture of the church at its dedication in the issue of February 18, 1946. Ed.)

Sermonet: The Sign of Holiness

(Note: This sermonet is a revision of an article written for "The Bible Witness" in 1932. The occasion for its republication is a recent article on Seventh Day Baptists by Edgar J. Wrigley in "The Guide to Perfect Love," in which the author says in part, "The Seventh Day Baptists have already got the sign of the thing called Sanctification, and they are holding it aloft so that all may see it. They may become one of the strongest Holiness Churches on earth, if they have the substance as well as the sign.")

A Holy God — a Holy People — a Holy Day

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20: 12.

"Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

What Is the Sabbath Day?

Read Gen. 2: 2-3; Ex. 20:11; Neh. 9: 14; Heb. 4: 4.

From a study of these passages, the following facts become evident:

1. That the Sabbath is a day blessed and sanctified by God Himself in the beginning.
2. That it commemorates God's finished work of creation.
3. That it recurs perpetually on the seventh day of each week.

What Is Its Purpose?

Read Ex. 20: 8-11; Deut. 5: 15; Ex. 31: 13; Mark 2: 27.

In these four passages we find four distinct purposes stated:

1. It is a day of rest from work, to commemorate the finished work of God in creation.

2. It is a national Hebrew sacred day, to commemorate the deliverance from Egypt.

3. It is a sign of sanctification, or holiness.

4. Jesus supplemented these three with a fourth: the Sabbath is given to all mankind for our own spiritual good.

It is thus very truly a "Jewish Sabbath"; but it is more than that: a universal Sabbath — "To the Jew first, and also to the Gentile."

The Sabbath as a Sign

We come back now to the two verses quoted at the beginning, and to the third purpose as stated above: the Sabbath as a sign.

It is a sign of a covenant between a holy God and a holy people: as an evidence that He is able to sanctify (make holy). He has given them a holy day, in which they may find fellowship with Him, and test their lives to see whether they are walking in the highway of holiness.

And, since the way of holiness is now open to all (Acts 2: 39), the sign must of necessity be extended to all. If God is still able to sanctify His people, then the sign of sanctification still holds. If we are the people of God, then it holds for us: to the Jew first, and also to the Gentile. (See Rom. 1: 16; 2: 8-11; 3: 29.)

The Sabbath is like the rainbow: an everlasting sign of an everlasting covenant; an occasional earthly taste of the never-ending joys of heaven. Our Sabbaths rightly kept should be "as the days of heaven upon the earth." (Deut. 11: 21.)

Can any day other than the seventh day of the week answer this purpose? Not unless God has sanctified some other. For how can we bless what the Lord has not blessed?

You can, personally, put this sign to the test. Endeavor to seek God's presence on His Sabbath day. If, at its close, He is nearer and more real than at the beginning, you may know that you are in the way of holiness; if on the other hand, you have failed to realize that presence, and

reach the end of the Sabbath day dissatisfied, then it is well to search your heart for a root of bitterness, planted by the Devil, which if not found and uprooted, may cause you to fail of the grace of God. (Heb. 12: 15.)

A Holy Life and a Holy Day

There are those so-called "Holiness people" who claim that their lives are holy, and therefore every day is holy to them, and they need not keep one above another. But they are thereby rejecting the God-given sign of holiness. Where the holy day is neglected, holiness of life will tend to disappear, because, in trying to keep every day holy, they are neglecting the one day which God blessed and sanctified.

For without a holy life, it is impossible to keep a day holy; but without the holy day we have no sure test for holiness of life. For God has given the Sabbath — the seventh day of the week — and it only, as a sign of sanctification.

—Clifford A. Beebe.

FREEDOM FOUNDATION AWARD

Dr. Walter M. Montano, executive director of Christ's Mission of New York, and editor of "The Converted Catholic Magazine," was selected recently to receive an Honor Medal Award by the Freedoms Foundation.

The award was granted to Dr. Montano for the address, "Dollar Diplomacy," which he delivered on March 21, 1952, at the Los Angeles Breakfast Club.

Recipients of Freedoms Foundation awards are chosen by a distinguished Awards Jury composed of thirty State Supreme Court jurists and executive officers of national patriotic and military organizations and service clubs.

Dr. Montano's winning address, "Dollar Diplomacy," will be reprinted in a special attractive booklet. Free copies may be obtained by writing to: Christ's Mission, Inc., 160 Fifth Avenue, New York 10, N. Y.

This converted Catholic priest is perhaps best known through the book by B. H. Pearson, "The Monk Who Lived Again," the gripping true tale of Dr. Walter Montano, the "Saint Paul" of South America.

LESSONS FROM CHINA MISSION

A publication of the Committee on Research in Foreign Missions has recently come to our attention entitled, "Toward a More Effective Ministry Through Missionary Institutions." It contains thought-provoking suggestions for the Missionary Boards of America regarding ways to profit by our experiences in China. An analysis of our successes and failures in missionary efforts is made as they relate to "missionary institutions."

Four negative and four positive lessons to be considered are as follows:

Negative:

(a) Educational and medical work outstripped the development of the Church in size of institution and quality of leadership.

(b) There was too much foreign-owned and controlled property in many places, including large houses in high-walled isolated residence compounds.

(c) Too many missionaries kept too much control too long over institutions, funds, policies, methods, and activities.

(d) The Church as it developed remained too western in character — not sufficiently indigenous as to thought patterns, worship, architecture, and activities.

Positive:

(a) Everything which has been done to improve the lot of women, girls, and children is all to the good today. We have been pioneers from the beginning in the education and welfare of women and children.

(b) Having Chinese principals for the schools and colleges since 1927 (a government requirement) has been of inestimable value. The same is true where Chinese doctors have been superintendents of hospitals.

(c) Medical service and public health work have been effective means of service to the people, important expressions of Christian compassion, and examples and stimuli to the public authorities for the development of health services.

(d) The rural service, city social service, mass education, and agricultural improvement projects have ministered to the needs of the common people, and emergency relief in times of floods, fam-

ines, and in the wake of war has also been worth doing.

Anyone interested in this pamphlet may order it from the Division of Foreign Missions of the National Council of Churches, 156 Fifth Ave., New York 10, N. Y.

E. T. H.

EDUCATIONAL AND MEDICAL WORK IN AFRICA

As Seventh Day Baptists become increasingly interested in African Missions, especially as our efforts reach into the educational and medical fields, it is well to think carefully of the trends of our day. This is not written to dampen enthusiasm nor to deter efforts but only that we may know what other leaders in Protestant thought are saying about the future of missions.

Some of the ideas presented by Dr. James Cavin in his course on "African Developments" as taught at Kennedy School of Missions last fall are reviewed in the following paragraphs.

The native African does not readily think in terms of separation of church and state. He does not divide life into the compartments of secular and sacred. He thinks in terms of the "wholeness of experience." Thus he has difficulty in understanding the Protestant position of refusing government aid in the form of subsidies to schools and hospitals. This does not mean that the Protestant position is wrong but that the African native wants to know "why." He wants to know what is wrong about accepting government help on so important a matter as his education or his health. We must be ready and willing to explain our point of view as being reasonable.

A responsible leader of the Church of England has recently written, "I am sure that education will pass more and more from mission (church) control everywhere in British Africa in the coming years."

However, an African native leader has also written, "The people of our land still want their schools run by the church, that is by the missionaries."

Throughout British territories government medical schools are increasing and many more government doctors are indi-

cating that the state will increasingly shoulder the burden of caring for the sick. From Liberia comes this word, "Government is stating very clearly that these areas: elementary education, industrial education, and medical work belong to it as soon as it can finance and staff the necessary institutions."

As Seventh Day Baptists become interested in these phases of Christian work it is with the thought that they will supplement our primary work of evangelism — of preaching, teaching, and living Christ. These are ways of service to growing minds and the relief of suffering which are natural expressions of our love for Christ and His children everywhere. And until the government does the job adequately we will continue to want Christian teachers, nurses, and doctors to minister to human needs in the name of Christ. We will want them to assist in our primary task of winning souls to Christ and in gathering these believers into churches which shall eventually be self-supporting, self-directing, and self-propagating churches.

This is our long-range goal, namely, to eliminate ourselves — to turn the leadership in church, school, and hospital over to the nationals just as quickly as they can accept it. It is well to have this in mind even when we begin. E. T. H.

AFRICAN LEADERSHIP

(A paper prepared at Kennedy School of Missions for a course on "African Development" taught by Dr. James Cavin.)

1. The challenge of the example of devoted Christian missionaries who have themselves been dependable in the most detailed affairs of the mission, is the greatest factor in the development of African leadership in Christian churches of that continent.

2. The concept of dividing the secular from the spiritual seems rather foreign to the African way of thinking. New political and economic developments whereby native leadership has been encouraged has had the effect of strengthening the native leadership of the churches. There seems to be a definite carry-over. An example of this is seen in the Gold Coast country where in recent years a Royal Commission

of Enquiry recommended that current distrust of the people for the British officials might be overcome by political, economic, and social changes leading to greater native leadership. As a result a new constitution went into effect January 1, 1951, with native representation in the Legislative Assembly and native men in charge of the departments of education, social welfare, agriculture, natural resources, and several others. The government officials were continued as advisors, the governor retaining certain reserve powers. The Gold Coast Church progressed rather farther in its Christian responsibility than most African churches, seeming to show that an added confidence has come to the people which reaches into every phase of their life. They are saying, "We want freedom even to make our own mistakes."

3. The Laubach plan of overcoming illiteracy has tended to develop native leadership under the plan of "Each One Teach One." "Win One to Christ" has been added to this plan, opening a new field of evangelism to lay leadership.

4. The recent crisis in China created by Communism has impressed many missionaries with the urgent need for more haste in training responsible, adult-minded native leadership. There is a sense of "time running out" and the need for haste. The Apostle Paul seemed to have trained adequate leadership in a few years in the churches of Asia Minor. Why has the present-day Christian movement taken so long and accomplished so little? E. T. H.

MEN AND MISSIONS

An announcement from the Laymen's Missionary headquarters states that the theme of Men and Missions Sabbath this year will be "Alerting Men for World Missions." The suggested date for the observance in our churches is Sabbath, October 10, 1953. A handbook of suggestions will be mailed to pastors and church leaders early this fall. If the suggested date does not accommodate itself to the local church program, choose a more convenient date to present the missionary message, using the men of the church. Apply the message to the part the men must play if Christ's kingdom is to go forward in our day. E. T. H.

WOMEN'S BOARD REPRESENTED AT BROOKFIELD

At the invitation of the executive committee of the Central Association the president and corresponding secretary of the Women's Board attended the association meetings held in Brookfield, N. Y., June 5, 6 and 7. A report of the meetings was published in the June 22 Recorder but we want to say that it was a privilege to meet with our friends in that association. Surely the Lord's work is going forward there. It was inspiring to talk face to face with the women about our women's work — to bring our ideas together, and by sharing them, to feel the real will to work and to be yoked together with Christ so that His Spirit may be reflected by our lives.

NURSES' FUND

The Women's Board is glad to announce that the amount needed to complete our present obligation to the Nurses' Education Fund has been received.

We are proud of the women of our denomination. When a call comes, they shoulder the responsibility.

Funds are still coming in and all money received will be turned over to Joan and Beth as a gift. Thanks, again, for your splendid support.

HURLEY VISITS SOUTHWEST

Our women will follow with interest this news of the visit of Rev. Loyal F. Hurley to the Southwest, beginning with the meeting of that association at Paint Rock, Ala., July 3-5. Through the planning of the Missionary Board he will also visit the Fouke, Ark., Church, July 10-12 assisting Rev. Trevah Sutton with services there. On July 17 he will meet with the people at Little Rock and on July 18, 19 at Little Prairie, Ark.

Many women have expressed interest in this field, and through their contributions the Women's Board is able to help with the cost of this trip to the extent of \$100.

Our thoughts and prayers will be with Dr. Hurley on this journey and with all the people who are looking forward to his coming. May all be richly blessed.

RESOLUTION OF THANKS TO BEN R. CRANDALL

Whereas, Ben R. Crandall has served faithfully as a member of the faculty of the Alfred University School of Theology for thirteen years, and without monetary compensation, teaching the courses in Rural Sociology and Church Law to each succeeding class, supervising the student janitor work in The Gothic, and entering wholeheartedly into the corporate life of the school, and

Whereas, Doctor Crandall is ever mindful of the interests of the school and its students in his office as the treasurer of the Seventh Day Baptist Board of Christian Education, in which relationship he continues as our friend, now therefore, be it

Resolved, That we express our deep appreciation to Doctor Crandall upon the occasion of his resignation as professor of Rural Sociology and tender him the best wishes of his colleagues for the days and years ahead.

M. ELLIS DRAKE, President,
A. J. C. BOND, Dean,
J. NELSON NORWOOD, Chairman of the Advisory Council.
ALBERT N. ROGERS, Secretary.

The foregoing resolution of appreciation was unanimously adopted by the School of Theology Advisory Council and presented to Doctor Crandall by the faculty at a post-commencement luncheon. During the past year Doctor Crandall has served as interim secretary of the Seventh Day Baptist Board of Christian Education. He came to Alfred in 1939 following his retirement from educational work in California and the following year was president of the General Conference, presiding at its session in Battle Creek, Mich.

Rev. Hurley S. Warren was elected to the Advisory Council by the Alfred University Board of Trustees at its commencement meeting. Dr. H. O. Burdick succeeds Dr. J. Nelson Norwood as chairman for the coming year. The council membership also includes Rev. Everett T. Harris, Westerly, R. I., Frank M. Hill, Ashaway, R. I., S. B. Crandall, Andover, N. Y., M. Elwood Kenyon, Alfred, N. Y., Dr. Alfred E. Whitford, Alfred, N. Y., and Paul A. Whitford, Plainfield, N. J. A. N. R.

Children's Page

Dear Thomas:

I was pleased to receive your letter and sorry I could not answer it sooner. Do write often, and here's hoping that next time I'll not have to delay answering your letter.

School did not close here in Andover until June 19, so you were well started on your vacation before it began here. The commencement exercises here are this evening, while with you they are now a pleasant memory. There are fifteen in the Andover graduating class.

I'm sure you are enjoying your vacation but if you are like many boys and girls, you will look forward to the opening of school this fall.

In Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

It has been a long time since I have written you.

Next week I am going to Boy Scout camp with a drum and bugle corps. I play the Glockenspiel (Bell Lyra).

On Father's Day, my dad is flying us to Colorado, so Roberta can attend the International Convention of Christian Endeavor in Denver. Then we will stay for Rocky Mountain Camp, which is above Boulder. This will be my fifth year, and Roberta's seventh or eighth year at camp there.

I have finished sixth grade and had Miss Marjorie Burdick for my teacher. Miss Alberta Crandall is my piano teacher. I play a flute in the band.

I will be twelve years old on August 15.

Sincerely,
Lynn Randolph.

Milton, Wis.

Dear Lynn:

It is nice to hear from you again. It does seem quite a while since I have received a letter from you. I am always glad to hear from you.

I congratulate you on the wonderful trips you are having this summer and I am sure you will enjoy every minute of it. The children of the Western Association are looking forward to a pleasant and

worth-while time at Camp Harley, which faithful workers are seeking to make into a fine camping place.

Here's hoping I shall hear from you often.

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

I am Cynthia Rogers. I am seven years old.

My School

I am in the first grade. I am in first reading group. I am reading in "Around Green Hills." I can run fast because my legs are long.

My Home

I like to ride a bicycle. I have two brothers. I am the youngest.

Good-bye for now.

Cynthia Rogers.
Alfred Station, N. Y.

Dear Cynthia:

I meant to tell you when you were at our Andover Church helping to pack up dishes to be used at Camp Harley that I was very happy to receive your good letter, but after the hurry to get those dishes ready before it was dark, you were on your way to camp before I got around to it. But here is a hearty THANK YOU for your letter and the hope that I will receive many more of them.

From Friday night until Sunday night I stayed with my two granddaughters in Wellsville, Gretchen and Joyce Clemens, while their mother and father went after their Grandma Clemens who had been some time at a hospital near Philadelphia. I enjoyed the hours spent with them and they seemed to have a good time, too. Joyce and Gretchen got the meals and I washed the dishes. Which job would you have chosen?

Yours with love,
Mizpah S. Greene.

The General Board of the National Council of Churches took action May 20 favoring congressional action to permit voluntary participation of the nation's clergymen in the federal old age and survivors' insurance plan. How much weight this carries with Congress to open up social security benefits to ministers remains to be seen.

A STATEMENT OF SABBATH FAITH

Rev. Clifford W. P. Hansen

The Seventh Day Baptist Church is committed to the propagation of a single, specific, discipline — the observance of the seventh day Sabbath. I subscribe to that commitment.

The Sabbath is among the oldest known religious institutions. Its value to society has been amply demonstrated, I think, by the almost universal acceptance of the principle of one day's rest in seven, and by the specific benefits that have accrued to society by the acceptance of that principle. The only major question that divides men on the Sabbath is the choice of a particular day.

I do not have the time, nor is this the proper occasion for a review of the spiritual significance attached to the seventh day Sabbath in Old Testament times, by that people whose religious genius is today acknowledged to be the light of the world. Suffice it to say that I find that significance deep — rich with profit for my own life — and, I believe, rich with potential profit for the life of our modern world.

But of much greater significance than those values of Sabbathkeeping built up in Old Testament times, is the fact that the seventh day Sabbath is the Sabbath kept and recommended by Jesus, our Lord. I believe that if He had desired such a change as the majority of Christians have subscribed to since His day, He would have indicated it in some way. The facts are that He did not indicate any desire for such a change, and neither did His disciples and apostles. I believe that wholesome Sabbathkeeping was a significant element of the religious experience that produced the best in Judaism, and also a significant element of the religious heritage that made Jesus what He was.

But there is another aspect of the Sabbath question usually overlooked. The records of history plainly show that the transfer of the weekly rest day from the seventh to the first day of the week, in the Christian Church, accompanied, and was at the time declared to be, a symbol of the breach between Judaism and Christianity — a breach which ought never to have existed, a breach with untold adverse

consequences in succeeding generations, a breach for which, I am convinced, the Christians were as much to blame as were the Jews, a breach which does no credit to the Christianity of the time, but is rather a blot upon Christian history. It is a breach which represents not at all the Spirit of Christ; but rather, the spirit of human evil, the spirit of antagonism between children of God, the distortion of human personality, and the blighting of personal relationships.

Although Christians generally today are not aware of the facts, it can be shown by the records of history that first day worship was, to a large extent, instituted and established to symbolize or represent the very unchristian spirit of hostility that existed mutually between Christians and Jews in the early centuries of the common era.

In our so-called Christian world today, which has shown such bitter hatred and persecution toward that people who gave the world its religious light, I would ask you:

What act could Christians perform that would so show their repentance, what demonstration could they give of that good will among men for which their Lord lived and died, that would be so effective, as would their return to the original seventh day Sabbath that Jesus kept?

As the observance of the first day of the week marked and symbolized the growth of hostility between Christians and Jews, so might the return to Sabbath observance mark and symbolize the repentance of Christians for their part in the cleavage, and an overt attempt at reconciliation. I believe that such an act, on the part of Christians, generally, could today change the outlook of the world, and institute an influx of peace and good will among men that nothing since the day of Jesus' birth could match. The elimination of this mark of antagonism between Christianity and Judaism could establish a new pattern of world brotherhood; and would open the door, I believe, to a large-scale acceptance of Jesus as the Messiah, by the Jewish people.

I believe, therefore, that the discipline of Sabbath observance, so far from losing

its significance, actually gains in significance as time goes on. To me, it is the symbol of that progressive revelation of God and His will to man in historic Judaism and Christianity. I believe it to be a discipline that could, if accepted, do more to unite the world than any other institution of society — and certainly a lot more than all the atom bombs and tanks and planes and ships that man could build — for the Sabbath is a symbol of those perfect, timeless relationships of peace which God designed in the beginning should exist between all men, and between men and Himself. It is from this standpoint that I keep and teach the Sabbath, rather than from the standpoint of mere law. I know that Sabbathkeeping has brought great blessings into my life, and as a minister of Jesus, I believe that it is rightly my purpose to bring that blessing to others.

In closing, I want to say that I count it a privilege to serve my Lord in the fellowship of Seventh Day Baptists. They, as no other people I know, have preserved the basic essentials of Christianity, without the accretions of tradition, within an atmosphere of complete respect for personality. It will ever be my purpose to further that spirit.

SAFETY FIRST

Ralph V. Kime

The runaway train which crashed into the Union Station at Washington, D. C., in January of this year was only a little thing compared with the disasters which the Bible tells us will come in the future. If you are a child of God and are in a position where you have your hand on the throttle or wheel of aircraft, locomotive, or motive machinery of any kind, you have something about which you should think seriously. Almost everyone has some dread of the future. In fact, the Bible admonition is: "Woe unto you that desire the day of the Lord." (Amos 5: 18.)

We pray, "Thy kingdom come, Thy will be done on earth, as it is in heaven." (Matt. 6: 10.) True, "the kingdom of God is within you" in a spiritual sense. (Luke 17: 21.) Yet the literal meaning refers to a definite happening. It is essen-

tial that we desire to have this kingdom come to be a reality. "So shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore." (Matt. 24: 39-42.) In the 17th verse of the same chapter we read, "Let him which is on the housetop not come down to take any thing out of his house." Mark 13 and Luke 17 have similar verses. Men will be going about their daily work. In some parts of the earth it will be night as is indicated by the 34th verse of Luke 17.

In the last few verses of Revelation 6 we read that when the Lamb appears to this world, those who are not ready cry "to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne." This is not a wiping out of humanity as some would make us believe by picking out a stray text in the Old Testament and adding it to the 16th verse of this chapter. When Jerusalem was destroyed in A.D. 70, according to the prophecy in Luke 23: 28-30, the same cry went up. No, this is not the end of the world, which careens on for some time yet. Somehow or other the world lives through this crisis as it has others of a different nature in the past. Beginning with the 7th chapter of Revelation, we have a description of the events which will be fulfilled.

What do you think will happen in the industrial centers when Christ returns? He does not touch foot on the earth. The righteous living are caught up by the angels. (1 Thess. 4: 17.) The "dead in Christ" are also in this gathering, as told in the 16th verse. I would like to emphasize just one feature about this carrying away of the righteous living. Can you not picture what will happen when a driver is caught up from a moving car? Accidents, pain, and anguish will come to those who are not ready.

There is a spiritual reason for being a Bible Christian, namely, to show one's love to God and His Christ. Aside from this spiritual reason there is the "safety first" argument. We should desire to save ourselves from the trouble ahead.

PACIFIC COAST ASSOCIATION ADOPTS PROGRESSIVE PROGRAM

Gathered in the Riverside Church Sunday morning, April 12, the Pacific Coast Association adopted rules and regulations setting forth the purposes of the association and the duties of each officer. It was voted that "This association shall include in its membership those individuals and the groups of Seventh Day Baptist persuasion residing in the Pacific Coast area who desire to join in the activities of this association." Thus included are those who do not have their names on the roll of a church book but who desire to join in our fellowship, and work for God.

"Be it resolved that the Seventh Day Baptists living on the Pacific Coast of these United States of America do associate themselves together for the purpose of and in order:

(a) to further fellowship and worship amongst likeminded Christians, encouraging each other to live what we believe;

(b) to proclaim the Gospel of Jesus Christ, and teach all men to observe all things whatsoever He has commanded;

(c) to promote home missions and evangelism, including sending out visitation groups of laymen, particularly young people;

(d) to carry on Bible study courses and training programs, particularly for young people and isolated persons;

(e) to activate our moral responsibility in and keep us informed concerning local and national government actions;

(f) to carry on our interest in world missions in co-operation with other Seventh Day Baptists;

(g) to keep contact with and co-operate with neighboring associations and the General Conference of Seventh Day Baptists." —The Angelus, published by the Los Angeles Church.

Colloquial Japanese, still in its formative, literary state, may become standardized by the publication next year of the Bible in colloquial Japanese.

SABBATH SCHOOL LESSON for July 18, 1953

One World in Christ

Lesson Scripture: Ephesians 2: 8-10, 13-22.

WE NEED MORE EVANGELISM

Mary Alice Butler

The methods of revival employed by the Seventh Day Baptist denomination in the past certainly have proved to be not too successful, as many are now beginning to realize. A sequel to the impressive statements (quotations from Rev. Alva L. Davis in the 1940 Year Book) published on the cover of the Sabbath Recorder of June 9, 1952, was brought out by our 1953 Conference president at the recent Ministers' Conference at Alfred, N. Y. He was sceptical as to whether we would be able to find 3,000 active members in the denomination now. From a survey taken recently, to which 40 churches responded, it was revealed (over a 5-week period) that Seventh Day Baptists have a disappointing average of less than 60 in attendance on Sabbath mornings. This survey included all of our largest churches; and if the average had been taken from all the churches that are listed in recent Year Books (which numbered in 1951, 65) our over-all average attendance would have been much lower.

The following statistics are given in the "Joan and Beth Story" just recently released by our Los Angeles Church: "Last year over 35% of our churches had no additions to membership whatsoever. Almost 50% had no increase by either baptism or testimony during the year. Denominational figures showed a decrease of 101 members last year. And further, as individuals, we average all of 4c a week for all our missionary endeavors — both home and foreign." This is a startling revelation of the lethargy and slothfulness of Seventh Day Baptists in doing the work that God instructed His Church to do.

As to the impressive statements published on the cover of the Recorder a year ago, readers will recall the expression of need for Sabbathkeeping evangelism and a return to a full program of evangelism, the winning of men to Christ and the Sabbath: "The Preaching Missions have been worth while and doubtless should have a place in our program at least for a time. But these are not sufficient. We need, in fact must have, a comprehensive, sustained program of evangelism. . . . Our program

for years has been too largely a defensive one, that of 'holding our youth to the Sabbath.' . . . It is vital that we hold our youth; but the fact remains, we are not holding our youth. Every church knows this. . . . Many of our churches have no possible chance of rebuilding their churches to the point of self-support, or increasing their membership, unless they win Sabbath converts from their immediate communities (a thing which most Seventh Day Baptists are unwilling to do)." Were truer words ever spoken of us? These words were first published 13 years ago — how much has been done since then? Who is willing to make the sacrifice, to step out now, in 1953 to take advantage of the opportunities presented for an evangelistic campaign in YOUR community?

If this steady decline continues, is it not possible that our denomination might actually cease to function as a spiritual organization? To some of us this is an alarming situation; and even though it may prove costly in more ways than one, we feel we must do something while there yet remains a little time!

Evangelist Marona stated in one of his messages at Salemville, "There is something precious to me about this Gospel. Several years ago we could see young men get their Bibles and start out across the country to tell others about this wonderful salvation. I remember, in my own case, we didn't think about who was going to pay us; we would just go — from town to town, we would stand on the street corner or get up on the steps of some building and tell people about Jesus. I know what it takes for recognition in denominations but my heart is crying for souls. I owe God everything! God help us to get the vision of soul-winning . . . we do not need new and novel methods but a demonstration of the Power and Spirit."

There are MANY WAYS that EVERY SEVENTH DAY BAPTIST could and should contribute to the effort of true evangelism. There is no attempt on our part to designate the man, but certainly the work is designated by God Himself, through His Word, and should be plain to each of us. We will pay a price, regardless of our choice of whom to serve in this life, but as reasonable human beings who

have daily access to the Word and daily opportunity to pray, we have no excuse for choosing foolishly! We will either pay the price to serve God in 100% consecration or pay the penalty for refusal. If Seventh Day Baptists would stand 100% behind Scriptural evangelism, there would no longer be a need for repeated admonition, "We must get busy and make our denomination known." God would send forth the message of our hearts to every community, every town, every state — every corner of the earth.

ITEMS OF INTEREST

Dr. Frank Laubach, a missionary and literacy expert who has helped an estimated 60 million people learn to read, was awarded an honorary degree of Doctor of Letters by Syracuse (N. Y.) University on June 1, and was cited for giving tirelessly of himself to a program "crucial to the future of human progress." Dr. Laubach has visited 64 countries and taught in 239 languages in a campaign that began as virtually a one-man project nearly a quarter century ago. Still active at the age of 68, Dr. Laubach today serves as special counsellor of the committee on world literacy and Christian literature in the National Council's Division of Foreign Missions.

Chaplain Peter J. Bakker, a Baptist, (not a known relative of the Plainfield Bakkers) has had four hundred conversions and 172 baptisms at San Diego. Since returning from Korea he is credited with seeing 4,562 confess Christ and 1,300 of them baptized. Those figures are reported by the Watchman-Examiner as true, and are truly amazing.

Needy Koreans — an estimated 125,000 orphans, some 100,000 or more physically handicapped persons, at least 15,000 vagrant adolescents, and some 294,000 war widows with a total of 517,000 children — are without means of support. — Religious News Weekly.

Some part of the Bible has now been translated into languages that 90 per cent of the world's population can understand. — Eugene A. Nida.

The Sabbath Recorder

NEWS FROM THE CHURCHES

VERONA, N. Y. — Over fifty from our church attended some of the interesting sessions of the General Association held in the Brookfield Church June 5-7. Rev. Lester G. Osborn, delegate from the Eastern Association and a former pastor of our church, delivered a wonderful sermon Sabbath morning from the subject "Christ Reflected in Your Sabbathkeeping." The choir of the Verona Church furnished music for the service. The children's story was given by Miss Joyce Sholtz of our church. Sabbath afternoon the children's hour at the Parish House was conducted by Mrs. Garth Warner of Verona. In the afternoon there were panel presentations on "Christ Reflected in Family Worship" in which Mrs. Carol Crandall of Verona and several others took part. The afternoon session closed with a devotional service led by Pastor Victor W. Skaggs. The evening after the Sabbath a youth program arranged by Kenneth Davis, chairman of Youth Work in the association, was carried out.

The teachers of the Daily Vacation Bible School, to be held at our church July 6-17, met Thursday night to discuss plans for the school. Other churches joining with us are New London M. E., Verona Presbyterian, and Churchville Lutheran. Mrs. Garth Warner will be supervisor.

The monthly meeting of the Verona Youth Council was held at our church last Monday evening. Officers were elected and Pastor Skaggs was installed as one of the advisors. —Correspondent.

ALFRED, N. Y. — Recognition Day for Alfred University and Alfred-Almond graduates was held as the regular service on Sabbath, June 6. Duane Davis of Nortonville, Kan., preached the sermon. Pastor Warren led in prayer. Dean A. J. C. Bond read the Scripture lesson. Seminary graduates recognized were Duane L. Davis and Oscar C. Burdick (in absentia). Other graduates were: Randolph Webb, Pamela Davis, Nancy Lobaugh, Mary Ellen Tucker, Philip Saunders, John Albiston, Eleanor Armstrong, Marianne Bailey, Robert Burdick, Patricia Spaine, Joyce Tucker, and Barbara Warren.

An ice cream and cake social held in the park on Main Street netted the sum of \$63.28 for the Camp Harley Fund. The

Alfred-Almond Central School band, in their blue and gold uniforms, was the chief attraction, furnishing musical numbers throughout.

Children's Day was observed by an inspiring service at the regular church hour on June 13. The primary department had charge of the service, directed by Mrs. Evert Percy and Mrs. Gordon Ogden. Six girls greeted the worshipers in the vestry. The service began with a processional of some 40 children singing "Jesus Loves Me," each carrying a flower which he added to a great central bouquet. The service included: invocation; the Lord's Prayer; responsive reading; "A Child's Beatitudes"; and "A Child's Prayer." During the service, Miss Barbara Warren told an illustrated story on "Signs." At the close, she gave each primary child a miniature road sign which was a reminder of how to be a better boy or girl. Two choirs, the Teen-Agers and the Sub-Teen, filled the choirloft.

Pastor Warren, assisted by Mrs. George Potter, cradle roll superintendent, conducted a service for dedication of babies as a part of Children's Day. Those dedicated were John Hasten Crandall, William Roy Darling, Mary Anna Gaynor, David Eugene Ormsby, and Audrey Jane Reid.

The "Beth and Joan" pictures were enjoyed Friday night, June 12. They were sponsored by the Evangelical Society.

—Mrs. Ben R. Crandall, Correspondent.

Accessions

Albion, Wis.

Testimony:

William Baum
Mrs. Colleen Baum

Obituaries

Bardeen. — Edna Rogers, daughter of Daniel H. Rogers and Mattie Basset Rogers, was born July 8, 1889, at Alfred, N. Y., and died April 22, 1953, in Hollywood, Calif.

She joined the Alfred Church in early life and transferred her membership to the Los Angeles Church in 1913, where it remained till her death.

She is survived by her husband, Hugh A. Bardeen, a sister, Esther Rogers (both of Hollywood), seven children, and many grandchildren.

Private funeral services were held at the Wee Kirk of the Heather, Forest Lawn Memorial Park, Apr. 25, 1953, conducted by Rev. William Stoddard. Interment was in Forest Lawn, Los Angeles, Calif. L. R. L.

My Prayer

I do not ask that life be calm each day;
That raging storm ne'er cross my wind-swept way;
For storms must come, and — always it is best,
For storms my courage, or my weakness test.

I cannot ask that life be always bright;
That never darkness shroud me in its night;
For often darkness comes. 'Tis always best,
For in the night I see my selfishness.

I would not ask that I from pain be free;
That never grief or anguish come to me;
'Tis best that pain and grief and anguish be,
For then my helplessness I clearly see.

But every day my fervent prayer shall be:
"When storm or night or anguish comes to me,
As Thou didst speak to storm-swept Galilee,
Speak, Lord, to give Thy peace and calm to me."

