

The Sabbath Recorder

OUR
IMMORTAL
DEAD



Uncircumscribed by mortal bands,
Unhindered now by earthly fear,
They contemplate in broader lands
And clearer light all earth held dear.

They share in the eternal past;
All that has been, sublime and true,
Through measured years; all knowledge vast
Of timeless eons, they review.

New strength for larger duties meet,
For happy questing, fuller light;
Where life is lived, full and complete,
They greet the day that knows no night.

— From Poems by Ahva J. C. Bond.

God of the Sabbath

The song sheet "God of the Sabbath," with words written by Mary A. Stillman and music by William C. Daland, has long been available for insertion into church hymnals. To meet the continuing demand for this piece of music the publishing house at Plainfield has recently printed a new edition available at 2 cents per copy in lots of 25 or more.

A number of other song sheets with a Sabbath emphasis are also stocked by the publishing house at the same rate.

A collection of 25 hymns and songs by Seventh Day Baptist writers, bound in an attractive booklet, *We Glorify Thy Name*, sells for 25 cents.

SABBATH SCHOOL LESSON

for May 31, 1958

Leadership Requires Character

Lesson Scripture: Numbers 27: 18-20;
Joshua 1: 1-9.

Accessions

Edinburg, Texas

By Baptism:
Bonnie Newton

Milton, Wis.

By Baptism:
Walter Neils
Mary Neils
Walter Neils, Jr.
Frank Neils
Phyllis Nelson
Donald Drake
June Drake
Carol Arnold
David Branch
Milton Davis, Jr.
Todd Curless
James Todd
John Camenga
Justice Arms
Alan Crouch

By Testimony:
Mrs. Walter Neils (Dorothy Bennett)

By Letter:
Martin Nelson
Mrs. Martin Nelson

Marriages

Gould-Babcock. — James E. Gould of Galesburg, Ill., and Carolyn M. Babcock, daughter of Philip and Harriet Babcock Burroughs, of Galesburg, Ill., were united in marriage on Sabbath afternoon, April 26, in the bride's home. Pastor Elmo Fitz Randolph performed the double ring ceremony.

Births

Burdick. — A son, Paul Arthur, to Mr. and Mrs. Stanley B. Burdick of Rockfall, Conn., on April 10, 1958. The paternal grandparents are the Rev. and Mrs. Paul S. Burdick of Waterford, Conn.

Matteson. — A daughter, Linda Ann, to Royden C. and Eileen Spencer Matteson, of Hope Valley, R. I., on April 7, 1958.

Woodmansee. — A daughter, Frances Gale, to Clifton O. and Virginia Woodmansee, of Rockville, R. I., on April 15, 1958.

Obituaries

Richmond. — Elmer L., son of William and Lovira Richmond, was born May 6, 1890, and died at his home in Hopkinton, R. I., April 6, 1958.

For most of his life he was a member of the Second Hopkinton Seventh Day Baptist Church. He is survived by his wife, Elma Lanphere Richmond, by eighteen of his twenty-two children, and fifty-five grandchildren.

The memorial service was held at a funeral home in Westerly and burial was in the First Hopkinton Cemetery. His pastor, the Rev. Neal D. Mills, officiated. — N.D.M.

Conrod. — James Andrew, was born at Halifax, Nova Scotia, Nov. 10, 1900, and died May 7, 1958, at his home at 2527 N. Fairfield, Chicago, Ill.

He is survived by his wife, Frieda, and his children: John A., student pastor of the Chicago Seventh Day Baptist Church; James H., pastor of the Logan Square Baptist Church; Donald E.; and Florence A. Davies.

He had been in short attendance at the Chicago Seventh Day Baptist Church until his heart condition caused him a period of confinement in Grant Hospital and the rest of the time in his home.

The funeral service was conducted at the Sterner Funeral Home by the Rev. James H. Conrod, on the Sabbath, May 10, with the interment in the Clarendon Hills Cemetery. — J.A.C.

DeVard. — Carl J., son of Ethel and Marion DeVard, was born May 26, 1901, and died March 27, 1958, in a Chicago hospital after a long illness.

Most of his early life was spent in southern Illinois. On February 6, 1926, he married Beulah Lewis of Stonefort, Ill. He was converted and baptized in April, 1934, by Rev. Mr. Luenberger, then pastor of the Chicago Seventh Day Baptist Church. The salvation of souls to Christ remained his chief interest throughout life.

Funeral services were held at the Wilson-Frick Funeral Home of Marion, Ill., with the Rev. Paul Ramsey officiating. Burial was in Rose Hill Cemetery, Marion.

He is survived by his wife, a daughter, Lynn, of Chicago, a son, Carl J., Jr., of Southern Illinois University, Carbondale, a brother, and four sisters. — Mrs. Carl J. DeVard.

The Sabbath Recorder

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REV. LEON M. MALTBY, Editor
Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. LeRoy DeLand
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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Memorial Day

Can Memorial Day be preserved? Does it matter? Shall we fight with voice and pen to keep intact the type of observance of the day to which we have been accustomed in previous years?

We must face the fact that memories of fallen soldiers do grow dim with the passing of time. No longer are there comrades of those Civil War veterans whose tombstones are now gathering moss in northern and southern churchyards. Two or three other wars engaged in by a nation united have again added to the flags that mark the graves of servicemen in so many cemeteries. It would be natural to assume that the concern of an ever increasing number of descendants would guarantee a widening interest in an adequate observance of this national holiday. Such cannot be taken for granted even though veterans' organizations continue strong and appear to have financial resources.

The marking and the visiting of graves in many places has become perfunctory. We have delegated "perpetual care" to professionals and hired servants and only drop by on rare occasions to pass judgment on the beauty of the grounds.

If we could say that our new attitude toward the resting place of the bones of departed soldiers and loved ones is more Christian than before, it would be well. We know that those who have gone on to be with the Lord are not now back of the church, but our parents and grandparents knew it fully as well as we. It would border on paganism to weep over the graves of believers at regular intervals or to allow ourselves to think that flowers and flags could bring us into communication with the spirits of the departed.

Memorial Day, however, does something for us and reveals something about us. A time of remembrance is a good thing. There ought to be sufficient pause in the rush of crowded weeks and months to give honor to the memory of those who have contributed much to the freedoms and comforts we would otherwise take for granted. If this holiday, and its traditional observance, can help to rid us of our besetting self-centeredness (which is possible), then let us make the effort to preserve it.

MAY 26, 1958

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Cup of Cold Water Denied by Labor Union

Do the labor unions invade the church and stifle expressions of Christian love? It is with much distress of heart that we note the apparent efforts of certain unions to dry up the milk of human kindness when such manifestations of love seem (by over-stretched imagination) to adversely affect a union member.

To cite a case in point, we are told that when Billy Graham was conducting his great evangelistic crusade in Madison Square Garden last year no member of his team nor of his audience was allowed to place a glass of water on the pulpit because the Garden is unionized and a union man had to be given a day's wage for that job.

It calls to mind the Scripture in which Jesus promised, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward. . . . And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10: 41, 42). When union organization nullifies the Word of God by its regulations, it becomes more pharisaical than the worst of the Pharisees whom Jesus condemned for their heartless control of the minutiae of religious observances in daily life. It is passing strange that a thousand ushers (more or less) are allowed to take up the offering but not one of them dares offer a cup of cold water to the speaker on the platform. We may well wonder what would happen if Madison Square Garden continued to be rented for religious purposes. Will the unions write new regulations requiring that all the ushering be done by union members?

Your editor has just returned from the great rally promoted by the Protestant Council of New York on the anniversary of the Billy Graham Crusade. He saw 17,000 people crowd the main floor and the three balconies of that great building to give testimony to the blessings received and look forward to a continuing united evangelistic outreach by the Protestant Council of the metropolis.

MEMORY TEXT

When your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; . . . and these stones shall be for a memorial unto the children of Israel for ever. Joshua 4: 6, 7.

One of the features of this rally was the presentation by Jerome Hines and his company of "The Last Supper" scene from his famed musical drama "I Am the Way." It was marvelously effective and profoundly sacred when all was in readiness and the auditorium was darkened to make up for the lack of proper staging facilities.

Again the union regulations were distressingly in evidence to those who happened to know the volunteer stage manager, Herbert Porter, who like Jerome Hines, is associated with the Salvation Army. Before the service began bare tables stood on the raised platform where the Last Supper was to be portrayed in sacred opera. Salvation Army personnel were not allowed to spread the linen cloth upon the table or to place the food thereon or to put the basin in place for washing the disciples' feet. Mr. Porter could give the directions but union men must do the "work." It made no difference that the production was for the glory of God and strictly nonprofit.

Is our country going to be ruled by unions, which in many cases are themselves controlled by loveless, grasping hoodlums? Unionism has brought benefits to countless millions and the good accomplished should be recognized by the church, which strives by other means for some of the same social improvements. Somewhere between the self-interest of capital and the self-interest of labor the Christian must take a decided stand on the selfless principles of his religion. The denial of a cup of cold water to a great evangelist (except at a union price) is "the limit," as your editor sees it. Unionism may become as fearsome a dictator as ever Europe has produced.

Urges Fair Competition Between Protestants, Catholics, and Jews

Leo Pfeffer of New York, director of the Commission on Law and Social Action of the American Jewish Congress and a national authority on church-state relations, on May 16 told 500 convention delegates meeting in Miami, Fla., that conflict among the three major faiths is "both essential and beneficial to democratic living."

The director proposed six "rules of fair competition" that would insure a "free and informed choice" on public issues.

To insure that "the greatest good" comes out of inter-religious differences, Pfeffer urged:

1. Force or coercion should not be used to make any religion's point of view prevail.

2. No religious sect should be suppressed.

3. Government — whether local, state, or Federal — should keep its hands off religious issues. This means, Pfeffer said, that the government should not favor one religion over another. It also means, he emphasized, that the government cannot show favor to all religions over no religion.

4. No church group should use its religious authority to affect governmental activity. As an example, he said it would not be "fair competition" if the Catholic Church — which opposes divorce — should forbid Catholic judges from denying divorce permitted under the law. By the same token, Pfeffer added, it is entirely proper for the Catholic Church to preach the evils of divorce and to support the election of officials pledged to restricting or prohibiting divorce.

5. Appeals to passion and prejudice should be avoided.

6. Boycotts — a form of economic coercion — should be avoided. It is proper for clergymen to urge their parishioners not to purchase salacious literature, Pfeffer said. But it would not be fair competition for a religious group to boy-

cott a bookstore because some of the books sold in it are objectionable.

Pfeffer commented:

"Each religious group in America seeks to shape the community according to its own ideas of 'the good life.'

"Protestants, for example, conceive of the good society as one in which all persons — Christians and non-Christians — refrain from business or public amusements on Sunday, do not engage in gambling or bingo, and abstain from the consumption of intoxicating liquors.

"Catholics, on the other hand, see nothing wrong with a society in which liquor is consumed in moderation and bingo is played. But they strongly favor a society in which contraceptive birth control and divorce are forbidden, and in which the public display of religious symbols and statues, and public prayers, are promoted.

"The Jews, who have no position on bingo and do not oppose drinking in moderation, believe that church and state should be completely separated and that all religion should be kept out of the public schools.

"This competition among religions is beneficial and healthy to a democracy like America," Pfeffer declared. "But it can only be socially productive if fair rules are observed which would give all Americans the information and opportunity necessary to make a free and enlightened choice on all issues of public importance."

Note: Mr. Pfeffer, in his reference to Sunday, refrains from mentioning Sabbathkeeping Protestants but is by no means unaware of the existence of Seventh Day Baptists and other Sabbathkeepers. It is a matter of regret to many that the Jews in Israel do not advocate or practice the separation of church and state which Mr. Pfeffer urges in this country. We are glad, however, to print his suggested six rules which were sent to us for publication.

In World War I it took a fighter pilot one hour to reach a height of 6,000 feet. Now jet pilots can reach 10,000 feet in two minutes. Are we still flying at slow speeds and low altitudes in our Christian experience and service? Let us take stock of our limited use of the limitless power of Christ.

Billy Graham Sends Message To New York Anniversary Rally

Excerpts from the message given by Billy Graham in San Francisco, May 15.

The world has changed tremendously since we last met at the Polo Grounds in October. We have now entered the Space Age. And people all over the world are beginning to think more seriously about their relationship to God and spiritual matters than even before. We are now in a period of harvest, I believe, for the Lord Jesus Christ. . . . And I am convinced that the Church should be on the aggressive and on the march in winning people to Jesus Christ. Every one of us should become evangelists winning people in the New York City area for Christ and the Church during the days to come. . . . There are millions of people in New York City, without God, without hope. There are thousands of people that are suffering from a thousand different problems. . . . They need you to carry them the message of Christ. Thousands of them are thinking about God and religion. And if the Crusade a year ago taught us anything, it taught us that there is a ripe harvest in New York — if we take advantage of it. . . . We should all be engaged in evangelism.

The recorded message of Billy Graham quoted above was presented as a short feature in the anniversary rally staged by the Protestant Council of New York. It

was a rally far less publicized than a personal appearance of Dr. Graham would have been. The account of it in the next morning's *New York Times* did not get in the index of the paper but was found on a page far back. The *Times* reported the attendance as 17,000.

The Protestant Council of New York appears to have an ambitious program of evangelistic outreach which might well be observed and followed by the churches of other cities. The Rev. Dan M. Potter, executive director of that church council, gave a most stirring report of progress since the close of the city's greatest united evangelistic effort. He told of the most continuous and concerted follow-up ever attempted, of the 6,000 members added to churches by the visitation program last fall, and of the staggering task ahead.

He emphasized that they had only scratched the surface of the metropolis in reaching out for the lost. "There are still," he asserted, "eleven million people outside the churches." The Protestant Council is aware that in spite of the fact that 34,000 Protestants move into the area every month the churches are not showing much net increase. Delinquency and crime still abound and there is no greater missionary challenge in the world than that presented by New York City and its surrounding area.

What goals does the council have yet before it? Dr. Potter listed four on which he elaborated:



1. More intercessory prayer.
2. A redoubling of efforts within every local church to use every available aspect of evangelism.
3. A greater concern for denominational programs, especially the building of a great number of new churches at a cost of some \$27,000,000.
4. More work for the children.

On this last item he spelled out what needed to be done in relation to what had been done in the past. Vacation Church Schools had enrolled 21,000; they should provide training for at least 50,000 this summer. There should be job placement for youths as well as more Christian camps. In particular he urged the churches not to close their doors in the summer, as so many do, but to redouble their efforts to save and serve the youth of the city.

What of the remaining part of the program at Madison Square Garden on May 15? It was tremendously impressive. The 2,000-voice choir and the capacity audience sang as those who loved the Lord. Yet when the invitation was pressed at the end of the meeting there appeared to be hundreds who responded. Many of them, we were sure, were really seeking the Lord. The British speaker, the Rev. Joseph Blinko, who conducted the after meetings in New York last summer, had preached a powerful sermon.

How many Seventh Day Baptists were in the audience? We do not know. Two carloads went from Plainfield, N. J., and the German Seventh Day Baptist Church of Irvington, N. J., was fourth in the list of church delegations on the printed program. (Very few churches outside the metropolitan area were listed among the 150 delegations.)

"And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."
— George Washington (Farewell Address).

MISSIONS — Sec. Everett T. Harris

THAT GREAT BOOK

(By Mrs. David C. Pearson, Nyasaland, Africa)

We have recently read a stirring little book entitled *Mary Jones and Her Bible*, the message of which we would like to share with you.

Mary, a girl of eight in the year 1792, lived near the village of Llanfihangel in Wales. Her parents were very poor, and Mary's days were occupied with hoeing in the garden, caring for the chickens, and keeping the home while her mother and father were busy at their weaving. Her greatest joy was in going down to the little village chapel each week for the meeting, where there was Bible reading, prayer, and singing. Mary loved the words of the Bible, and although their poor family had not been able to get that great Book, she had memorized many passages from hearing it at the chapel.

There were few schools in Wales, and Mary could not yet read. But one evening father came home with the joyous news that there was to be a school opened in a neighboring village. Mary was so happy, for now she could learn to read, and would be able to study God's Word herself.

Time passed, Mary excelled in school, and every week she would visit a friend two miles away to read her Bible.

"Father, will you make me a little box, please?" Mary asked one evening when she arrived home. "I want a little box to put money in. I have made up my mind. I am going to earn money as I can and save up to buy myself a Bible for my very own. Then I can read it properly," she explained.

Yes, Mary's one great desire was to have a Bible of her own. So she found little ways to get a penny here and a penny there. She would gather firewood for a tired neighbor, or watch the babies of a busy mother when she returned from school. Later she was able to do a bit of sewing for the teacher's wife in the evening, after having helped mother with the housework. The money did not come quickly. For a whole year of work and

stinting and denial she saved only eleven pence and three farthings ($\frac{1}{4}$ penny less than one shilling, or about 14¢). The next year she was able to get a little more. One year her father was sick and she only saved one penny. But after six years, she had the amount necessary for her Bible.

How happy she was! But the whole problem was not solved, for Bibles in the native Welsh language were very scarce. She was told that there was probably only one place they could be found, and that was at Bala, 25 miles away. The only way to get there was to walk, but of course that did not stop Mary. After a hard day's journey she arrived late. She presented her story to the Rev. Thomas Charles, but heard that all the remaining Welsh Bibles had already been promised. Heartbroken and sobbing, Mary sank into a chair. Mr. Charles was overcome with compassion for this young girl who had spent so much time saving and longing for a Bible, and allowed her to have one of those on his shelves.

Mr. Charles was so touched by brave Mary's story that soon afterward he told it to a meeting of the Religious Tract Society in London. This story, and the knowledge that there were also many others who longed for a Bible in their language but could not get it, led these men to form the British and Foreign Bible Society in 1802. Following this, other nations organized Bible Societies, which working together have promoted the printing and also translation of Bibles so that they might be abundant and cheap in the languages of people throughout the world.

How grateful are we here in Nyasaland that our people have the Nyanja Bible, which is printed by the Bible Society of Scotland. It is distributed through the British and Foreign Bible Society in Salisbury, Southern Rhodesia, so that they are abundant for all our people here. They are sold at a price of 6/9 (about 95¢), a price that the African population can afford. However, we just recently learned that the publishing cost of the Nyanja Bible is about 15/- (\$2.10), being subsidized by the Bible Society for more than half its cost. Last year the Rhodesia

Agency operated at a deficit of about £11,000 (\$31,000).

In a recent Recorder attention was drawn to the important work of the American Bible Society with the United Bible Societies. Perhaps these foregoing statements will point out the direct bearing of the latter on our work here.

We can never find a better book than our Bible to promote the Sabbath as well as all Christian teachings. May we do our part so that this wonderful Book might continue to be sent forth here and in other lands, plenteous in numbers and low in cost.

Missionary Services of Miss Miriam Shaw

(Miss Shaw died at the home of her sister in Monterey, Calif., May 10.)

In the report of Grace Hospital, Liuho, China, written by Dr. George Thorngate in 1930, there is a brief account of the appointment of Miss Miriam Shaw to assist as a missionary nurse. The report states, "Miss Miriam Shaw has accepted a call to become chief nurse and head of the nurses' school at Liuho, China. Her coming will mean a definite improvement in the care of patients, particularly those in the men's wards. . . . The Waite Tuberculosis Cottage is a two-story brick building arranged to accommodate twenty-nine men patients" (1930 Year Book, page 150).

Writing in 1954, Miss Shaw states regarding her call to missionary service, "It is hard to say why I felt the call to the foreign mission field without writing a complete autobiography. As I look back, it is plain that my home, church, and school experiences pointed definitely in that direction.

"One of my earliest recollections is of going for a walk in Plainfield with Elder Gerard Velthuysen. Although I was less than five, I became a world citizen that day. Every missionary who visited in our home after that increased my interest in the task of spreading the Gospel of Christ. Nothing else ever seemed important.

"The Student Volunteer Movement brought me in contact with Robert P.

Wilder, Cyril Haas, Ida Scudder, Sir Wilfred Grenfell, and others who taught me God's plan of redemption for the world and the part that men play. There are as many different ways of serving God as there are people. God has a plan for each individual, probably never fully discovered or followed. I accepted the challenge of the nursing field and thank God for the opportunities it has given me."

The 1931 Year Book states regarding Miss Shaw's preparation for her services in China:

"One significant feature in Miss Shaw's appointment is the preparation she made for the work. Realizing that all who have to do with missions in these days should make special preparation, Miss Shaw, after having been graduated from Milton College and after having completed a course at Battle Creek College of Nursing, studied for one year in Kennedy School of Missions of Hartford Theological Seminary taking courses designed to prepare young people for mission work."

Miss Shaw arrived at the Liuho Hospital in the fall of 1930 and served until 1935 when she herself contracted tuberculosis and returned to this country in order to recuperate. She soon returned to China and served until hostilities between Japanese and Chinese forced withdrawal of missionaries from Liuho. Miss Shaw returned to this country in July, 1939, to again recuperate from her recurring illness. Her residence, since that time, has been with her parents, the Rev. and Mrs. George B. Shaw in Alfred, N. Y.

During recent years her own father and family have received much of her devoted professional services. But, like her Lord and Master, her loving compassion was extended to all in need.

A tribute to her devoted Christian life has been prepared for the records of the Seventh Day Baptist Missionary Society and copies sent to the surviving members of her family.

SABBATH SCHOOL LESSON

for June 7, 1958

A People Must Choose

Lesson Scripture: Joshua 11: 16-20, 23; 24: 14-18.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

S P E A K for Christian Citizenship!

This winning letter in the C. E. Citizen Contest was written by Elaine L. Kozar, high school senior of Ambridge, Pa.

Dear Mr. Editor:

As a citizen of our United States of America, as a resident of our State of Pennsylvania, and as a teen-ager of our community, I ask your permission to "Speak for Christian Citizenship."

We, the youth of today, are living in a time of great opportunity. Life is no longer merely an existence — but a challenge to us all. The world is striving for perfection in the fields of science and mathematics, nations are fighting for world supremacy, people the world over are lying in the streets starving — not only for food for the body, to keep them alive, but for food for the mind and the soul. We, the everyday American citizens, must realize that we are not watching a motion picture entitled "This Is Life" — we are a part of it. We cannot sit in the audience and watch the show. Life is going on around us every second. Every day thousands of babies are being born. What kind of a world do we have prepared for them? What can we, as American citizens, do to make our world a better place in which to live?

Military and economic leadership have not given us the kind of world we want. Ours is the need of spiritual leadership and only through it will we even be able to think in terms of world peace. Therefore the first thing we must be willing to do is to put away our selfish desires and become constant witnesses for Christ through Christian citizenship. Where is the opportunity greater? Where is the challenge more strong? Where can we find a better place to begin our witnessing than in our own communities — in our homes, in our schools, in our places of business — yes, even in our churches? Even though we realize that there is a definite need for spreading the word of the love of Christ into other parts of the world, we must consider that our first

call to witness is wherever we now are.

Witnessing for Christ is not always an easy job. Perhaps the hardest place to witness is in our own homes, but the opportunity is there — the challenge is there. The need for families to learn to live together in the love of God is great. How can communities, states, and nations of the world be expected to get along with each other on friendly terms when the individuals of a single family cannot live together in love and harmony? The home is the foundation of Christian characters. It is there that we should be taught to live by the Golden Rule, to love and obey and honor our fathers and our mothers, and to respect the rights and desires of our fellow men — no matter what their race, color, or creed might be.

In our own community, we can be proud to say that race discrimination and prejudice have not played a major part. May we continue in this phase of striving toward the higher goals of life.

However, there is a definite need in our community, as well as communities at large, for us, as Christian citizens, to take part in campaigns directed toward the elimination of obscene literature, gambling, and unclean speech. Also, if we would only open our eyes to statistics, comparing the amount of money spent each year for the advertisement and sale of alcoholic beverages and tobacco with the amount being spent on education in our country, we would be truly ashamed to admit our weakness in refraining from the use of these products. There are people in our own country, right now, who do not have glass for the windows of their homes, who cannot afford to buy milk for their children to drink, who are not being educated because of lack of schools and teachers. The living standard of these people is extremely low. Their lives are being ruined because of conditions beyond their control. And here we are allowing our lives to be ruined by the undermining effects of products of our own making.

Being conscious of those articles on juvenile crime that appear daily in our newspapers, we might ask ourselves the following questions as we strive to make our communities better places in which

to live and raise our children. Are we endeavoring to curb juvenile delinquency by establishing and conducting places of recreation for our youth? Are we willing to make friends with those young people who might come from the other side of the tracks? Are we inviting those who do not know Christ to our worship services so that they, too, might find the joys of living with Him?

Since the base of our nation's democracy depends on our community governments, are we making an effort to combat the evils of Communism and doing our part to keep our government of, by, and for the people? Since it is our privilege to be living in the United States of America, should we be taking for granted those rights and liberties God has given to us as a free nation? Even if we are not old enough to vote, we can take part in the elections by encouraging our parents and friends to do so. Only when our American citizens come to the realization that voting is not merely going to the polls and casting a ballot, but that it requires careful consideration of the candidates' character and moral standards, will we be able to have as officials of our communities and our country those men and women educated in Christian ideals — those men and women who sincerely believe that "all men are created equal."

Because of our love for God and our country, may we, through international interracial, and interdenominational organizations, such as Christian Endeavor, accept the commission of Christ by presenting our lives as testimonies for Him. It takes courage and consecration. It takes time and hard work. It takes faith and prayer. It takes the ability to surmount discouragements. But if each one of us believes Philippians 4: 13 which says: "I can do all things through Christ which strengtheneth me," and accepts the challenge Christ gave to us in Matthew 5: 16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," we can, with a smiling face, an open heart, and an outstretched hand win the world for Christ through Christian citizenship.

Yours in endeavor for Him,
Elaine Lenore Kozar.

Dare they follow in our steps?

By Rev. Alton L. Wheeler

Peter's words have often been quoted: "Christ also suffered for us, leaving us an example, that ye should follow in his steps . . ." (1 Peter 2: 21). That text inspired Dr. Charles Sheldon to write the book, titled, *In His Steps*, in which he dramatized the transformations which were effected in the lives of those who resolved and dared to yield to the leading of the Lord as they "followed in His steps."

As parents we may be ever so hopeful or solicitous for our sons and daughters, yet the question may arise as to whether they dare to "follow in OUR steps," accepting our examples as well as hearkening to our teachings.

If we want them to pursue a college education, do we want them to "follow in our steps" so far as grades, ambition, and moral standards are concerned? If we want them to "run with the right crowds," choosing good friends, and participating in wholesome types of recreation, can we look back upon the years of our youth without regret? If we want them to marry someone with Christian convictions and harmonious beliefs, can they look upon our marriage to feel that we set them an example? If we want them to be genuine born-again Christians, do we bear evidence that we "know whom we have believed," confessing Christ as our personal Savior? If we want them to be active Christians faithful to the church, attending services faithfully and sharing responsibility in the work of the Kingdom, do we want them to be impressed with the pattern of our fidelity? If we want them to tithe of their incomes, should they be impressed with the blessings and satisfactions we derive from tithing of our incomes? Roger Ascham once said, "One example is more valuable . . . than thirty precepts written in books"; and in Greek anthology, it has been asserted that "every word is vain that is not completed by a deed. . ."

Parents who like to consider themselves mature should not expect more of their

children than they expect of themselves when they look upon their offspring as being immature. Profane parents should not punish their children for using profanity. Parents who smoke or drink should not discipline their sons or daughters for smoking or drinking unless they explain to them that they should wait until they are of age. A parent who is moody cannot blame a child for being moody. A parent who cannot or does not control his temper should not punish a child for being unable to control his temper. Good Christian parents, in other words, should expect more of themselves than they expect of their children. Surely they should not rebuke their children for "following in their steps."

We are told in 2 Chronicles 26: 4 how Uzziah "did that which was right in the sight of the Lord, according to all that his father Amaziah did," but 2 Chronicles 22: 3 says that Athaliah "walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly." Children are very impressionable. Young people are hero worshipers. Most people are like sheep who follow after those who have gone before them. More than one young person is called "a chip off the old block."

Of recent years, an increasing number of our churches have conducted services of dedication for babies and little children. In one of the suggested addresses to parents, this challenge is given:

"We are glad that moved by a sense of the blessings and responsibilities of parenthood, you have brought these children to the house of God to express your gratitude and to declare your purpose to bring them up in the nurture and admonition of the Lord. In so doing, you are observing a custom which had its inception in the hearts of devout and grateful parents many centuries ago. In the Holy Scriptures we read that Hannah brought the child Samuel to the house of the Lord in Shiloh, and that Mary and

Joseph presented the infant Jesus in the temple in Jerusalem.

"While no ceremony, however ancient or solemn, has power to change the character of these children or alter their relationship to God, nevertheless the measure of consecration which you as parents give, the manner in which you guide and instruct your children, and the faithfulness with which you exemplify in your own lives the life and spirit of Jesus Christ, will determine in large measure their characters and eternal destiny."

Let us, therefore, as parents remember that "one of the best safeguards for the younger generation is a good example by the older generation."

Let us as parents accept the counsel as given by the Lord through Moses of old, "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up . . ." (Deut. 6: 6, 7). Let us parents seek to teach by precept but by example as well. Let us in the name of our Christ, leave our children an example that they shall do well and choose wisely as they "follow in our steps," which should lead them to the Lord.

Farina Pastor Accepts Call

The Rev. A. Addison Appel who has been pastor of the Farina, Ill., Church since September 1, 1953, resigned on May 3 in order to accept a call to serve the First and Second Brookfield Churches (Leonardsville and Brookfield, N. Y.). He will move to his new pastorate about July 1. Arrangements have been made for him to supplement his salary by teaching school in Leonardsville where he will make his home. Mr. Appel appears to be pushing the work in the Farina Church in the intervening months and expresses great reluctance to leave the good people whom he has served during his pastorate there. He has, like many of our younger pastors, a good-sized family which may be expected to add new life to the churches which he will serve.

Protestant Pavilion

In a news release sent to a great number of religious magazines on April 10, Charles C. Parlin, a chairman of the International Christian Committee promoting the Protestant Pavilion at the Brussels World's Fair, made the following announcement:

"Through the contributions of national church bodies, individuals, and congregations, we have been able to help Belgians in this world-wide witness. Recent gifts have come from the American Baptist Convention, the Seventh Day Baptist Women's Society, and the Church of the Brethren." (Dr. Dale Curtis, of Riverside, Calif., on military duty in France, recently visited the World's Fair.)

The dedication service brought crowds of worshipers from all over Belgium and attracted many visitors from abroad. They heard the words of dedication read in three languages — English, French, and German.

In his sermon, Pastor Pieter Fagel of Brussels, the project's leader, said, "Our most important reason for being here is that we have a message for everybody, and when millions of people come to a definite place, the Church has to be there. We have to preach the Gospel, for there is no salvation and no happiness without Christ. Therefore, you will see in the exhibition that we have prepared, not so much about what the Church should be doing, but rather what Christ is doing for us. It is a visual preaching of the Gospel.

"Christ's light fills us with happiness and makes us joyful," he continued. "Without this light of love, the world is dark and cold, even the huge atomium is cold in itself. But right at the foot of this atomium is this little chapel filled with love and light of God, for whom we have built this whole pavilion."

The pavilion was dedicated with the words:

"This pavilion is being dedicated by God's people in the midst of the Brussels International Exhibition for the only purpose of manifesting and proclaiming in the world today the presence and the love of God. We are here assembled at this time to dedicate this sanctuary and entire

building to the glory of God the Father, to the honour of His Son, to the praise of the Holy Spirit. . . . We therefore set apart this building for the worship of God Almighty, for the proclamation of the Gospel of Jesus Christ, for the service of all men under the guidance of the Holy Spirit, calling upon the name of Jesus Christ, 'For there is no other Name under Heaven given among men by which we must be saved.'"

Missionary Preparation — The Hard Way

Hoping to sail to the jungles of New Guinea in June a new missionary, Chester Frantz, his wife and their four children, ages 4-8, have been preparing the hard way for the rigors of jungle living and labor.

The Frantz family spent four months in the jungles of southern Mexico this past spring, sleeping in hammocks swung from trees while building their own home, in preparation for their work in New Guinea.

Frantz, a graduate of Fuller Theological Seminary in Pasadena, in 1954, will be one of the first white men to be sent into New Guinea under the Wycliffe Bible Translators, an interdenominational organization dedicated to translating the Bible for the 2000 tribes in the world that are still without any portion of the written Bible.

The missionary, a lieutenant jg in the Navy in World War II, met his wife Marjorie on VJ Day and largely through her influence became a Christian a few months later.

After studying at UCLA in engineering for three years under the Navy V12 program, Frantz received his BA degree from Gordon College, his BD from Fuller Theological Seminary, and worked among mission churches in Maine for a year and then as a minister for an interdenominational church in Bolin, New Mexico, for three years. He estimates that it will take ten years to learn a New Guinea tribal language well enough to translate the Bible for them.

WOMEN'S WORK — Arabeth M. DeLand

DEVOTIONS FOR JUNE

By Mrs. Richard Maxson

Pray Ye — Do Ye — Go Ye

Marion Burdick Maxson is the daughter of the Rev. and Mrs. Paul S. Burdick. She and her family make their home in Lansing, Mich., and are members of the Battle Creek Church. This service is a condensation of the worship service included in the new Women's Board Packet. Wherever possible may we suggest the full script be used.

Pray Ye

Opening Hymn:

"Dear Lord and Father of Mankind"

Poem on Prayer

Scripture: 1 Thess. 5: 17

Meditation:

Prayer must come first for the dedicated Christian; then action. Without prayer, our action, no matter how well meant, will fall far short of what it could be. Prayer gives direction, keeping our action from being only like that of a mouse in a revolving cage.

Where do we find time to pray in our busy lives? Rise before dawn as Jesus did, and go to a quiet place? But we've been out so late the night before, just revolving, and the bed is so warm. We'll pray "snatch prayers" through the day instead. This is a fine idea, except that if we don't spend a few quiet moments with God, then we are less likely to think of Him through the busy day. Our minds are so full of everyday, petty problems — a dirty house, children with a thousand distracting ways, our job outside the home, how to meet the next installment payment, what we shall wear, what we shall eat. "Take no anxious thought" for these things, Jesus says. "Seek ye first the Kingdom!" Oh, that we would put first things first! Practicing His presence in some systematic form is ultimately more important than anything else in this busy world of ours that we can ever do.

And what of this phrase "constantly" or "pray without ceasing"? Impossible? No, but not easy. Nothing really worth while is easy. Speaking to God at intervals is good. But better still is to make our lives "one long-connected" prayer. If we spend only five minutes a day think-

ing of God, then the world will seem 200 times more real to us than God does. If we can have a core or center of calm amidst our busy-ness, as the center of the wheel is quiet while the rim and spokes move rapidly, as Anne Morrow Lindbergh has expressed it, then indeed have we learned to pray constantly.

Do Ye

Hymn: "If Jesus Goes with Me"

Scripture: Phil. 4: 13

Meditation:

Scientists tell us that the average individual uses only a small fraction of his brain, the rest lies dormant. So also in the spiritual life we fail to use the reservoir of the power of Christ that is there waiting for us — waiting to overflow in us if we only yield ourselves to Christ. What joy and power we Christians could have if we only truly believed that promise — "Lo, I am with you always, even unto the end of the world." Let us give through Christ, speak through Him, serve, love, try, go, through Him — in short, live and die for Him, for He lived and died for us.

Go Ye

Hymn: "Where Cross the Crowded Ways"

Scripture: Matt. 28: 19-20

Poem: Mission or brotherhood theme

Meditation:

"Go ye into all the world." Does it seem that we are limited by our four walls? Perhaps our eyes cannot see through the picture window because they rest on the dust on the draperies; and remain there. How far can I see? Can I see the poor Indian mother in the street, keeping vigil beside her dead baby, another victim of starvation? Can I think of her even while I am reaching for the rich cookies on the supermarket shelf? Can I see the loneliness and sorrow on my neighbor's face, even while I laugh and am joyous? God give me compassion to see these things, to go, and to do something about them, in His name!

Closing Prayer:

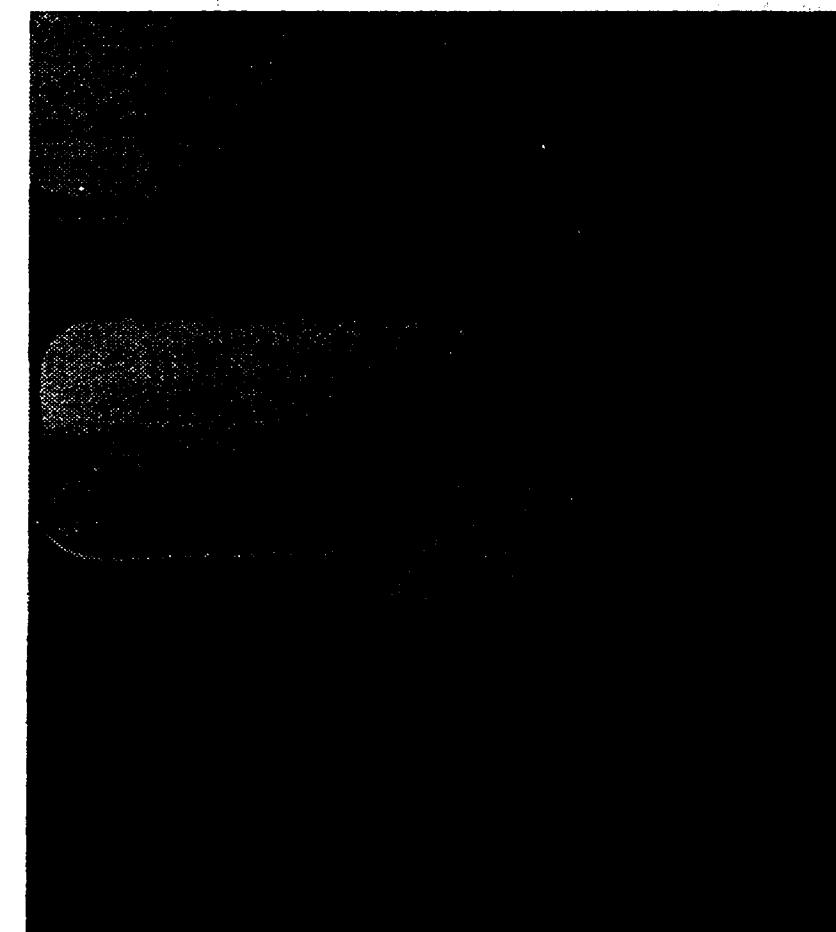
O Father of all mankind, give us desire enough to make our lives "one long-connected prayer." Give us compassion enough to see our brothers in need, and

Teen Talk

Vista-Dome Views

Speeding westward from Washington by train was a large number of grade school and high school students, groups returning home from an excursion to the nation's capital. All of them had doubtless stood awe-struck in the rotunda beneath the great dome of the capitol looking up at its splendor.

Modern trains traveling through scenic areas are sometimes equipped with special



two-decked cars called vista-domes or sky-domes. In the accompanying picture a teen-ager is shown enjoying the comfortable relaxation and the grand view afforded in one of these vista-dome cars.

When Daniel was a young man far from home and his national worship center, which lay in ruins at that time, he kept his window open toward Jerusalem as he prayed. He did not forget to pray morning, noon, and evening. A

to do and to go for them. And may we remember that we are never alone, for Thou hast promised always to be with us. We thank thee, Lord! Through Jesus Christ, our Savior. Amen.

sky-dome car with its glass roof gives one an upward as well as an outward view. But still it is an earth-bound view. These windows do not have the heavenly significance of Daniel's window that was open toward Jerusalem.

What we need are not wider or higher windows from which to view the world as it passes by but windows of the soul from which we can look up to God in prayer. We must be the makers of these windows; there are no commercial or religious manufacturers who can do it for us. Are we willing to take the time and to devote the energy to cutting out from our low ceilings the upward opening windows that will enable us to see God and glimpse His purpose for our lives? Only thus can we really smile as we travel the road to a happy destiny.

NEWS FROM THE CHURCHES

VERONA, N. Y. — A pleasant evening was spent at our church on April 28 in recognition of our Sabbath School having won the nine-week attendance contest with the Vernon Baptist and Durhamville Baptist Sunday Schools. The months of October and November were used as a basis of comparison. A chart showing three rockets traveling toward the moon was used to stimulate interest, with new positions each week to show progress. Our school was credited with a 28% increase in attendance. (Would that it might continue at that rate.)

All enjoyed the singing of choruses and hymns. An interesting story was told by Mrs. Walter Wilson of Durhamville and the Rev. Mr. Minto of Vernon gave a magic performance.

The speaker of the evening was Robert Lovering, national director of the Christian League for the Handicapped, a polio victim in a wheel chair, who gave some selections on the saxophone in addition to bringing a message of Christian cheer. Refreshments concluded the evening's entertainment. Hope that more such gatherings might be held in the future was expressed.

The Ladies' Aid Society held its secret pal banquet April 16 with an attendance of about thirty. Louise Thompson was mistress of ceremonies with Jean Vierow

as song leader. The opening of gifts revealed the identity of the secret pals and names were drawn for another year.

The Booster Class served a swiss steak public dinner at the church on April 27.

May 10 was observed as Christian Family Day with a dedication service for babies conducted by Pastor Rex Burdick. Each mother in attendance was given a carnation by the Booster Class. The mother and daughter banquet was held that evening with an attendance of over fifty. A ham dinner was served by the men.

During the well-planned program which followed, corsages were presented by Louise Thompson to: the oldest mother, Florence Stukey; the youngest daughter, Kim Houser of Cortland; the youngest grandmother, Gladys Hyde Whiting of Norwich; the youngest mother, Marie Davis; the youngest daughter who had come the farthest, Nan Pine of Fonda.

Colored slides of Japan were shown by a local teacher who spent a year teaching children of Americans serving in the Armed Forces stationed in Japan.

— Correspondent.

"Missionaries are not to stand in the world and testify to Christ but stand in Christ and testify to the world."

— A. J. Gordon.

ARMED FORCES DAY PRAYER

O God, our Father in heaven, we rededicate ourselves to Thee and to our nation on this Armed Forces Day. We praise Thee for the innumerable blessings, both spiritual and material, Thou has bestowed upon our Armed Forces. Keep us always conscious of our high calling and mindful of our most sacred responsibilities as the guardians of our priceless liberty. Endow us richly with every grace of soul that we may be faithful to Thee in the performance of our duties as soldiers, sailors, airmen, and marines.

May we ever hold sacred the memory of our heroic dead. Inspire us with their spirit. Be our refuge and our strength, so that in all battles of life, we may be valiant in service to Thee and to our great United States. Amen. — The Armed Forces Chaplains Board.

Brookfield Church Entertains Central New York Association

The Central New York Association convenes at Brookfield from Sabbath eve to Sunday afternoon June 6-8. The program centers around the 1958 General Conference theme, "One in Christ — Forward in Growth." The moderator, Dr. Warren F. Brannon, announces four principal messages: "Putting You in Unity," "You in Missionary Responsibility," "You in Forward Growth," and "Witnessing for Christ." Special guests taking part will include Rev. Everett T. Harris, missionary secretary; Miss Jacqueline Wells from Jamaica; and nurses Beth Severe and Joan Clement from Nyasaland.

(Last week's issue of the Sabbath Recorder made an error in announcing that this Association would be held at Verona. Please help us to correct this mistake.) — Editor.

Wants and Wishes Transformed

He has been retired for nearly four years living on Social Security and pension benefits that total only one fourth of his previous earnings. They have a little cottage where he and his wife are comfortable. Now he has learned a new motivation for life. This is the way he tells it:

"Have you ever calculated how much of your brain power has been taken up with wanting?" he asks. "And what you could do with that power converted into creating and giving?"

He says it is like throwing a speeding car into reverse to stop wanting. "You have to train yourself," he says. "Every morning before you get out of bed, you have to remind yourself."

He says the rewards are well worth that effort. "I am tithing for my Lord now, which is something I felt I couldn't afford to do when my income was four times what it is now."

Not only does he tithe but he devotes his energy to helping underprivileged children. — From NOW.

"This is our day, our epoch, and our age and we chaplains are called upon to glorify God in all our life and witness." — Chaplain Edward L. R. Elson (Col.), USAR.

Obituaries

Miss Miriam Shaw

Miss Miriam Shaw, daughter of the Rev. George B. and Nellie Burdick Shaw, was born in Plainfield, N. J., July 6, 1902, and passed away at the home of her sister, Mrs. George Thorngate, in Monterey, Calif., on Sabbath morning, May 10, 1958.



Miss Shaw was a graduate of Milton College, Milton, Wis., and the Battle Creek College of Nursing, Battle Creek, Mich. She had done graduate work at the Kennedy School of Missions, Hartford, Conn., and in China had attended the Soochow Language School. She also taught school one year at West Milford, W. Va.

She was a medical missionary in Liuh, China, for many years, representing the Seventh Day Baptist denomination. She also had practiced nursing in France and in the State of Arizona.

For some years she was the visiting nurse in Alfred, N. Y., where she made her home with her parents. More recently she had devoted special care to her father. She was active in the Southern Tier Association for the Blind and the Allegany County Health Association. Last September she retired from professional life because of failing health.

Miss Shaw has been a member of Seventh Day Baptist Churches in North Loup, Neb., Ashaway, R. I., New York City, Salem, W. Va., Shanghai, China, and Alfred. As a deaconess and member of the Advisory Board of the First Alfred Church, her original suggestions were respected and often accepted. She gave much thought and time to the interests of young people. She was a contributing editor of the Helping Hand and the Sabbath Visitor at the time of her death, these being publications of the Board of Christian Education of which she was a long-time member.

Besides Mrs. Thorngate (Helen) and her parents, she is survived by two other sisters, Mrs. H. O. Burdick (Hannah) of Alfred and Mrs. James Stillman (Catharine) of Houston, Texas; and several nieces and nephews.

Brief memorial services were held at her Alfred home with members of the family on Sunday afternoon, May 11. Like services were conducted at the Chapel by the Sea, Carmel, Calif., on Monday afternoon, May 12, at which Dr. George Thorngate read John 14 and offered a prayer of thanksgiving for Miriam's life. Public services will be held in Alfred at the convenience of the family, with interment in Alfred Rural Cemetery. — H. S. W.

OUR WORLD MISSION
Statement of Denominational Treasurer, April 30, 1958

		Budget Receipts				
		Treasurer's	Boards'	Treasurer's	Boards'	
		April	7 mos.	April	7 mos.	7 mos.
Balance, April 1 ..\$	99.95			Los Angeles,		
Adams Center ..	174.50	730.78		Christ's	75.00	
Albion	69.12	327.24		Lost Creek	675.11	30.00
Alfred, 1st	311.25	3,040.77	100.00	Marlboro	494.43	1,893.86
Alfred, 2nd	224.83	1,007.08	9.85	Middle Island	46.00	152.25
Associations				Milton	404.55	3,792.38
& groups	71.00	170.87	444.41	Milton Jct.	180.65	705.30
Battle Creek	559.59	3,946.67	90.00	New Auburn		73.89
Bay Area		27.00		New Orleans	68.52	233.91
Berlin	75.69	655.21	32.20	North Loup		430.59
Boulder		632.68	25.00	Nortonville	132.29	826.52
Brookfield, 1st	90.50	473.12		Old Stone Fort ..		80.00
Brookfield, 2nd ..		213.11	10.00	Pawcatuck	332.00	2,550.60
Buffalo	50.00	100.00		Plainfield	510.83	3,174.94
Chicago	58.00	855.00	80.00	Richburg	97.00	453.00
Daytona Beach ..	68.75	384.00	29.48	Ritchie	41.00	166.00
Denver	80.40	430.96	25.00	Riverside		1,846.58
De Ruyter	269.00	565.00		Roanoke	42.00	215.00
Dodge Center ..	93.92	648.21	10.00	Rockville	14.30	229.46
Edinburg		211.00		Salem	150.00	1,532.00
Farina	25.00	117.25		Salemville	16.53	121.27
Fouke	10.00	107.75		Schenectady	23.00	95.00
Friendship		138.00		Shiloh	303.65	2,667.66
Hebron	21.70	191.70		Texarkana		5.50
Hopkinton, 1st ..	120.25	1,010.35	100.00	Tract Society	1,297.89	3,893.67
Hopkinton, 2nd ..	4.00	204.00		Twin Cities	25.00	125.00
Independence	66.00	628.00	75.00	Verona	117.00	878.41
Individuals	32.00	2,498.00	650.00	Walworth	55.00	200.00
Irvington		655.00		Washington	50.00	227.00
Kansas City		140.00		Waterford	108.18	585.87
Little Genesee ..		341.12		White Cloud	109.73	336.30
Los Angeles		1,272.00	25.00			
					\$7,225.00	\$49,963.94
						\$2,371.44

Treasurer's Disbursements	
	Budget (Designated & Undesignated)
Missionary Society	\$3,177.28
Board of Christian Education	770.30
Ministerial Training	679.60
Historical Society	138.60
Ministerial Retirement	619.24
Women's Society	88.20
World Fellowship and Service	37.80
General Conference	787.50
Trustees of General Conference	69.30
Tract Society	812.70
	\$7,180.52
Balance, April 30	44.48

Non-Budget Gifts	
	April Receipts
April Disbursements:	\$123.30
Missionary Society	\$105.00
World Fellowship and Service	18.30
	\$123.30
SUMMARY	
Current annual budget	\$90,000.00
Treas.' budget receipts 7 months	49,963.94
Boards' budget receipts 7 months	2,371.44
	\$52,335.38
Remainder required by Conf. time	\$37,664.62
Percentage of time before Conference	70.00%
Percentage of budget year elapsed	58.33%
Percentage of budget raised	58.15%
Verona, N. Y.	Olin C. Davis.

SEVENTH DAY BAPTIST GENERAL CONFERENCE
at California Baptist Theological Seminary
Covina, California, August 11 - 16, 1958

The Sabbath Recorder

MY SON

I that had yearned for youth, my own, again,
And mourned the wasted hours of younger days,
I that had sighed for Spring, for Summer, when
The snows of Winter covered all my ways —
I that had prayed for years, for only one,
Have found that prayer answered in my son.

He is myself again, with hopes of old,
With old temptations and with old desires;
He is myself again — the clay to mold
Into the man, and all the man aspires.
Who says that youth returns to us no more?
He is as I was in the days of yore.

In my own days, in my own days of youth,
Ah, how I wished a comrade and a friend! —
To help me keep the quiet path of truth
And through temptation my own feet attend.
So shall I journey onward by his side,
His father — yea, his comrade and his guide.

I that have failed shall shape success in him,
I that have wandered point the proper path,
I signal when the signal lights are dim,
A roof to fend him from the storms of wrath —
So we shall journey upward, I and he,
And he shall be the man I meant to be.

— Douglas Malloch,
from *Masterpieces of Religious Verse*.