

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*.

The Sabbath Recorder

First Issue June 13, 1844

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

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Births Back Cover

Story of Pitcairn Island

The story of Pitcairn Island has been told and retold in books and magazine articles. It does not lose its interest whether glossed with elements of fiction or told with historical accuracy. At the moment Pitcairn Island and Parkin Christian are headlined in newspapers and viewed on the television screen. The December, 1957, *National Geographic* featured a beautifully illustrated story, "I Found the Bones of the Bounty." The author-photographer, Luis Marden, is pictured in underwater photography digging up relics of the scuttled ship "Bounty" on which Fletcher Christian, his mutinous crewmates, six Tahiti men and twelve native women, sailed to the island in May, 1789. Parkin Christian, the great-grandson of Fletcher Christian, who was given a full-page picture in the article mentioned is now in this country and was featured on the TV program "I've Got a Secret."

Part of the story of Pitcairn Island does not make the headlines. This part is intensely interesting to Sabbathkeepers and bears telling again and again. All of the island's 153 inhabitants at the time of writing of the *National Geographic* article were Sabbathkeepers — Seventh-day Adventists. Parkin Christian, 74-year-old magistrate of the island, was brought to this country to attend the world conference of Seventh-day Adventists next month in Chicago.

How does it happen that all the inhabitants are Sabbathkeepers? Not entirely because of the zeal of a certain denomination in spreading its beliefs. When their first missionary went to Pitcairn Island, all the people were at least nominal Christians and all were observing the seventh day of the week as the Sabbath.

Most people are familiar with the early history of the island, which was uninhabited until Fletcher Christian and his shipmates sought refuge there after their mutiny. They found life relatively easy on this fertile, mountainous little island 20° south of the equator. After a time the white men discovered how to distill alcohol from native roots. Family life, such as it was, was ruined; fighting broke out and the disgusted native women re-

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belled. As a result, Fletcher Christian was the only white man surviving. He taught his half-breed son to read English. After the death of Fletcher the son took to reading the ship's Bible which had been brought ashore but not used. He taught the other people to read.

This second-generation mixture of English and Tahiti natives had no background of Christian customs or practice. They had never seen a minister or a church. They knew nothing of Sunday or Sabbath observance. Everything was new to them. In the New Testament they found Christ and believed on Him. But in the New Testament they did not find anything that would even bring to their minds a change of the Sabbath which they had found on the first page of the Bible and throughout the Old and New Testaments. In attempting to follow the teaching of the Bible they therefore observed the God-appointed day of worship — the seventh day of the week.

There are few places where such a story could be duplicated, but it is the contention of Seventh Day Baptists that if any sincere person could divest himself of the background of Sunday-keeping, he would never in a hundred years find anything in the Bible from beginning to end that would suggest the observance of any other weekly day of rest and worship than the seventh day.

Our denomination should have been the one to search the islands of the sea and find these Sabbathkeepers. We do not believe that all of the doctrines they now hold could be found in the Scriptures without help. Seventh Day Baptists hold beliefs which do not require long explanations or hard-to-arrive-at interpretations. Time after time we hear of churches unknown to us calling themselves by our name.

The story of Sabbathkeepers on Pitcairn Island is one that ought to be told by every individual, regardless of denomination, who has found from his study of the Bible that the seventh day of the week is God's provision of the time of worship — a sabbath which Christ declared was for the good of mankind.

Evangelism Department

One of the most interesting departments of the National Council of Churches is the Central Department of Evangelism. Its meetings are usually held in the Madison Avenue Baptist Church in New York City. Seventh Day Baptists are represented in this department by Secretary Everett T. Harris of the Missionary Board and the editor of the Sabbath Recorder. The meetings are usually preceded by a gathering of the denominational secretaries of evangelism on the day before the meeting.

This department of evangelism faces great opportunities and struggles with numerous problems related to the various phases of cooperative evangelism. The most recent meeting on May 7 was no exception. Challenges were presented and problems were faced, especially financial problems. Dr. George E. Sewazey, chairman, stated that it was his hope that the next meeting could be far less concerned with finances than the recent quarterly meetings. This will be possible if the various denominations supporting the program make their support adequate to the needs.

The far-flung work of this department may be seen by a mere listing of committee and program reports as follows: Educational Evangelism Program, Christian Ministry in the National Parks, University Christian Mission Committee, Spiritual Life Committee, Literature Committee, Conference on Evangelism Committee, Pentecost Committee, Passenger Ships Chaplaincy Service Committee, and Armed Forces Preaching Missions Committee.

The Christian ministry in the national parks is an area of service that has grown tremendously during the past few years under the direction of Warren Ost. It has attracted the interest of the Rockefeller Foundation which has made a substantial gift to meet some of the needs over a period of several years. It is expected that this year in the national parks there will be four resident pastors, two student interns, and 65 guest ministers providing 135 weekly services of worship in 26 national parks. This particular work of the department was discussed at some length.

A minority group felt that the work had grown to such an extent that it could well be turned over to the Home Missions Department of the Council since the ministry is not strictly evangelistic and the other department might be better able to negotiate with government officials.

As yet no director for this department has been secured but progress is being made along that line. The educational-evangelism program mentioned above is to be increased considerably. Hope was expressed that programs could be put on in every community in the United States, which is a tremendous undertaking.

The greatest amount of time at the May 7 meeting was spent in listening to and discussing a report by the Committee on the Findings of the Workshop-Consultation on Evangelism. These findings will be publicized in the various denominations and the portions most applicable will be emphasized by those who are planning evangelism on the home field.

PLANNED NEGLECT

"Seek ye first the kingdom of God; and all these things shall be added unto you."

When asked the secret of her success with the violin, a young concert artist replied, "Planned neglect." She explained, "When I began the study of music, there were many things that always demanded my time. In going to my room after breakfast, I made my bed, swept the floor, arranged things on the dresser, and did whatever else would make my room neat and attractive. After I had finished these tasks I turned to the violin. I soon discovered that that system would keep me forever from the desired result. So I deliberately planned to neglect everything else each day until my practice period was completed." Planned neglect may not sound good at first; but if we are to succeed in any worth-while task, it is necessary to give priority in the use of our time to that work and to neglect other things. Jesus had this in mind when He told His followers to seek first the Kingdom of God. This we need to do if we are to succeed in being Christians.

— Selected.

Church World Service

Relief of human suffering is not a great concern of dictators or of government leaders who do not recognize God or acknowledge the redeeming love of Christ. Though relief may be provided apart from godliness, yet the mainspring of concern for the unfortunate must come from Christian churches and Christ-influenced people.



Pictured here are some of the world's hungry and suffering children whose needs are being supplied by the gifts of Christians — gifts which are being channeled through Church World Service and administered by Christian missionaries and local leaders. The stories back of these pictures are perhaps too long to be fully told on these pages. Let us be reminded by what we see here that we can and should have a part, as God gives us the ability, in the various programs of Christian relief — extended to non-Christians.

SABBATH SCHOOL LESSON

for June 14, 1958

The Times of the Judges

Lesson Scripture:

Judges 2: 16-19; 4: 4-9; 5: 6-9.

MISSIONS — Sec. Everett T. Harris

Missionary Nurses Visit Jamaica

Nurses Beth Severe and Joan Clement report an enjoyable visit among our Seventh Day Baptist brethren and mission leaders of Jamaica May 1-7, 1958. They were graciously entertained at the home of Headmaster and Mrs. Grover Brissey.

Miss Severe wrote, "We were very happy that it was possible to make the trip. It was more than worth while. The people were so kind to us, also they seemed very grateful to hear about and to see slides of Seventh Day Baptist work in another part of the world (Nyasaland). It brought a source of encouragement to them."

A very interesting "diary of events" received from Pastor Leon Lawton reviewed the experiences of the nurses as they visited the island. Their time was closely scheduled so as to visit as many churches and groups as possible. There was occasional opportunity for relaxation and informal visiting.

On the evening before the departure of the nurses a social evening was held at the Kingston Seventh Day Baptist Church. It was the occasion of a dedication service for the newly rebuilt shed beside the house of worship and became also the opportunity for a farewell to the nurses and to Miss Jacqueline Wells who returned with them to the States.

Pastor Lawton writes, "It was an enjoyable evening with cake and ice cream to top it off. Many groups presented gifts to Miss Wells and the African missionaries. Perhaps the most telling was the \$56 the Kingston Sabbath School gave Joan and Beth to help on their travel expenses to Jamaica."

Pastor Lawton concludes the account by telling how a group was at the Kingston airport to speed the departing loved ones on their way. He writes, "As we drove home we were thankful for the opportunity to again renew friendship with Joan and Beth. But even more, we were thankful for the interchange of ideas and visions that came out of our experiences on two different mission fields and the

opportunity it gave the Jamaicans to know how Seventh Day Baptists were actively at work among colored people in another part of the world. We praise the Lord for His goodness."

New Auburn Pastor Writes

From Rev. Don A. Sanford, pastor of the Seventh Day Baptist Church of New Auburn, Wisconsin, has come an encouraging letter. He tells of the local interest aroused by the building of their beautiful new house of worship.

The reporter from the St. Paul Pioneer Press, Sunday edition of April 27, 1958 (circulation of well over 100,000), was driving through New Auburn and noted the unusual architecture of the church. He stopped and asked a few questions and then wanted to know if he could do a feature article on the story of how the congregation built the church.

The following clipping enclosed by Pastor Sanford written by Earl Chapin, staff writer, will be of interest to all who love the Lord:

Just off U.S. Highway 53, on New Auburn's south side, stands a church of more than usual interest. Not only is it striking in its architecture, it is an outstanding instance of low-cost church construction, and an example of what can be accomplished by a dedicated congregation.

The new church of the Seventh Day Baptists here was completed last October. The full sweep of its upslanting roof, the facade of rough cream-colored sandstone, the vertical batten of natural pine give it a striking external appearance. The simple functional interior features decorative use of sandstone and economy and flexibility of space. Basically, the church provides a sanctuary, three classrooms, a dining and overflow room, a kitchen, coat room, storage, toilets, and a partial basement furnace room.

But removable partitions make it possible to seat 250. The main dining room becomes part of the auditorium by removing folding doors.

Plans for the structure were drawn by Dr. Wayne Rood, of the Pacific School of Religion, Berkeley, Calif. Dr. Rood served this church as a student pastor in 1938 and 1939, and

married a New Auburn girl, Anna Loofbourrow.

The church was erected at an outlay of only \$10,000. Pastor Don Sanford, general committee chairman during construction, reports that builders estimate \$45,000 a normal erection cost. It also is estimated that the functional design provides space that generally could not be duplicated for less than \$60,000.

The low cost must be credited largely to the labors of some 25 volunteer members of the congregation who donated more than 5,500 hours to the project. One mason and a carpenter were hired.

Among others who assisted in the work was a former member of the congregation who came here from Milton, Wis., and spent several weeks on the project. A former pastor, the Rev. David Clarke, brought nine young people from Boulder, Colo., who worked on the building for a week.

Another economy was the purchase of windows, doors, furnace, plumbing facilities, and folding doors from the Second Congregational Church of Eau Claire which was being dismantled. The new structure fully subscribes to Wisconsin building codes.

The new edifice replaced one which had served this now 50-member congregation since 1879, and was erected on the same site.

"Fear not, little flock"

Jesus used the above words found in Luke 12: 32 in preaching to the disciples. In China there is a widespread church group called "Little Flock." A nationwide meeting was held in Shanghai last summer for reorganization due to the imprisonment of its former leaders. Figures were not available for the whole country but in the province of Chekiang the Little Flock has 362 places of worship and 39,000 members. The Division of Foreign Missions of NCC estimates that this group has 15 to 20 per cent of the whole Protestant church in China and may be the largest single denomination. It is a spontaneous evangelistic movement outside the "official" denominations of China.

[It would appear that Christ's words quoted above, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," have a literal application in China today.]

Opposes Catholic Demand for Federal Aid

A "national counterdrive by all American non-Catholics" has been called for by Glenn Archer, executive director of Protestants and Other Americans United for Separation of Church and State, in reply to an address by Father Joseph Tinnelly, dean of St. John's University Law School, before 10,000 delegates at the annual conference in Philadelphia of the National Catholic Educational Association.

Mr. Archer's complete statement reads as follows:

The demand for federal funds for Catholic schools in an official keynote address at the great annual conference of the National Catholic Educational Association in Philadelphia is the final proof that a national struggle on this issue is unavoidable. It is no longer possible to assert, as Cardinal Spellman asserted in his famous controversy with Mrs. Roosevelt, that the Catholic Church asks only for welfare and fringe benefits for its schools.

The money involved, about \$1,400,000,000 a year, is trifling compared to the importance of the principle at stake. The principle is the maintenance of our historic tradition of the separation of church and state. American taxpayers should not be asked to support an educational state within a state, whose philosophy conflicts with our basic traditions.

A national counterdrive by all American non-Catholics is needed to protect the United States treasury from such sectarian demands. The greatest danger is a false sentimentalism based on a twisted interpretation of the words "discrimination" and "freedom."

Our present policy of granting public funds for public schools only guarantees freedom and fair play to all citizens regardless of faith. Catholics and non-Catholics are guaranteed the right to send their children without cost to the schools of the people, and they are also guaranteed the right to operate their own schools. If they refuse the invitation to attend our free public schools, they cannot plead

discrimination, and they should not ask us to pay for their separatism.

If this clerical plan for special privilege is adopted, our school world will soon become a crazy patchwork of competing sectarian systems, fostering bigotry and misunderstanding.

The analogy used by Father Tinnelly concerning school lunches is absurd. Nobody opposes free lunches for parochial school children, or free medical service. We all believe in child welfare. What we oppose is the use of public money for the central, cultural activities of a competing sectarian school system. We consider bus and textbook costs as basic elements in such cultural activities.

Wisconsin Quarterly Meeting

The Milton Junction Church was host to the Quarterly Meeting of the Southern Wisconsin and Chicago Churches April 18-19. The Sabbath eve vesper was planned by the young people of the Milton Church and included a showing of the film "Fire Upon the Earth." The Rev. Victor Skaggs was in charge of the morning worship service and Acting Pastor Conrod of the Chicago Church led in prayer. The Rev. Elmo F. Randolph brought us the Sabbath morning message on the topic "The Missing Link." He chose for the Scripture lesson Ephesians 1.

Dinner was served to about 225 preceding the short business session. At that meeting it was voted to have the Executive Committee make \$150 available for young people of the Association to use toward attending General Conference in California. Since the Association will be held in Milton in June, there will be no Quarterly Meeting in July.

The afternoon worship service was planned by Joyce McWilliam, Ardale Skaggs, and Mary VanHorn. A very impressive dramatization from "Family Portrait" by L. Coffee and W. J. Cowen, produced by special arrangement with Samuel French, was presented by a cast of eight. The scene of the story was in the upper room where Jesus and the disciples shared the Last Supper.

— Milton Junction Correspondent.

MEMORY TEXT

Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. Psalm 103: 13, 14.

Sabbath Manual for Youth

Here is the story of some new lesson material designed to help ground our younger youth in the Sabbath. The American Sabbath Tract Society has been working for well over a year — as there was opportunity — on a sort of workbook to be used by older children in Sabbath Schools and camps. Now, after many revisions, it is nearing completion.

Years ago the Tract Board had a publication called "A Sabbath Catechism." The questions and answers were good, but that type of instruction lost its popularity among our people and the booklet has long been out of print. Miss Marjorie Burdick of Milton, Wis., was asked to revise it according to modern teaching methods. The Publications Committee and others have seen further improvements which would make it easier to use as lesson material to be put in the hands of the pupils.

It is being published in mimeographed form in six lessons, bound together on 8½ x 11-inch turn-back pages. The answers are, for the most part, of the blank-filling kind, although some copying and Scripture memorizing are called for. It is hoped that some of the camp leaders still looking for teaching materials will be able to make use of this Sabbath material this summer. Sabbath School teachers could substitute these lessons for other material, and Junior Christian Endeavor Societies might also find them very acceptable.

Samples of the Sabbath Manual for Youth will be sent to all churches from Plainfield in the very near future. Orders will be filled by return mail as far as possible. The Tract Board expects to assume the cost of publication and mailing, thus offering it as free material the same as tracts.

Statement of Christian Experience

By Donald E. Richards
(Given on the day of his
ordination to the ministry)

It is with thankfulness of heart and humbleness of spirit that I stand before you this morning. In many ways I feel unworthy to accept possible ordination.



Yet how thankful I am for the many evidences of the love of God as His hand has rested upon me during my life.

I am thankful for my early home life which has prepared me in measure for the type of ministry I believe God has called me to do. I am especially thankful for a Christian mother. Well do I remember the giving of my heart to God when nine years of age and the abounding joy that was mine. My early Christian training was in a little Baptist Church in Colorado. There I was baptized, learned to love God's Word as truth, and endeavored to serve Him in a childish way.

We moved to Riverside, Calif., when I was fourteen. There I worshiped God in the Seventh Day Baptist Church when the Rev. Loyal F. Hurley was pastor. At different times I was advised to consider the ministry as a life's work, but I fought it off. In many ways my home and church life protected me from much of the sin around me.

After going into the army I began to learn the other side of life. How thankful I am that God kept me clean from much of the sin around me. I became skeptical, however, questioning seriously

my earlier training concerning Christ. How thankful I am that Pastor Hurley was again near me. His influence kept me from going even farther astray. I learned many lessons during those years which have helped me to understand the awfulness and power of sin.

Following my discharge from service I went to work as an apprenticed printer. I thank God for the Hurleys and the Rings who made it possible to learn a trade.

These years were also years of reconstruction in the faith of Christ Jesus. I am thankful for the ministry and guidance of Pastor Maltby. Participation in the life of the Riverside Church, Pacific Pines Camp, and the Riverside County Christian Endeavor Union challenged me to think more deeply concerning the Christian faith and my personal responsibility as a member of the body of Christ. For the first time I seriously considered the Sabbath and accepted it as truth. As I became conscious of a call to enter the ministry I offered excuses, which were ultimately met in a trusting faith in Christ.

I am thankful for the educational opportunities God has granted unto me. Two years were spent in Riverside College, two in Salem College, and three in Alfred University School of Theology. I confess I did not learn well many of the lessons taught. In many ways I feel poorly prepared for the work God has called me to do, due either to a lack of teaching or of application to learn.

I thank God for giving me a family. Circumstances have not always been easy, but God has taught us wonderful lessons of faith and trust in Him.

I hesitate to mention other individuals who have had an important influence upon my life, for they are many. I am mindful of the church families of Riverside, Los Angeles, Salem, Lost Creek, Alfred, and Battle Creek whose influences will long be remembered. Especially I am thankful to God for you friends and members of the Ritchie and Middle Island Seventh Day Baptist Churches for your love, patience, and consideration in accepting me as pastor and allowing me to work for the cause of Christ with you.

Our Social Sickness — Libertinism

By Ralph A. Cannon

The sickness of our American culture is one of reaction. American is in the midst of a revolt against Victorian prudery and narrow-mindedness. The reaction reached a peak in the twenties and has remained near the peak ever since. In this reaction against puritanism and prudery we have sought to find the real purpose and meaning of sex and to achieve a more wholesome expression of love. We have indeed made important advances in overcoming the idea that sex is in and of itself evil, though a necessary evil — an attitude for which churchmen deserve at least a part of the censure placed upon them. We have brought sex into the open where we can face it and understand it; this much is good.

But in actuality Americans have not found the real meaning in this important area of life. Instead of accepting sex as a wholesome aspect of life, we have made it the center of life. We have learned to discuss it, but have apparently forgotten how to discuss anything else. We are pleased with our liberation from groundless guilt and meaningless taboos, but we do not yet know how to control the new-found freedom and channel it into a really creative understanding of sex. While we have sought liberation, extremists all about us have tempted us toward libertinism.

Our basic problem in dealing with sex is to "keep body and soul together." Past generations have pretended that the body did not exist; they have hidden it, ignored it, removed it from polite conversation. The present generation, in its reaction against Victorian suppression, has come close to denying the spirit: sex is all biology.

With pathetic irony our culture separates body from spirit and achieves in the process either loveless sex or sexless love. But God has created man as a unity of spirit and body; what God has joined together let no man put asunder.

Christian Faith and Sex

Our sickness is one which only the Christian faith has the depth of insight to cure. Only the Christian faith can lead

society out of a repressed past into a real freedom which is based on responsibility. We believe that God is our Creator, who looked upon all that He had made and saw that it was good. This belief is the only sound basis for an understanding of sex as good and wholesome. As God planned it, sex is the means of expressing a love which is the union not only of two bodies but of two persons.

As Christians we are also aware of sin and of our estrangement from God. Because we are not right with God, we are not right with our fellow men and with ourselves. We are "totally depraved" — which does not mean that we are "completely rotten," but rather that every part of the person — body, mind, soul, reason, will — shares in the corruption of sin. The entire person suffers from this estrangement, and sex is no exception. Because fallen man's chief sin is pride, we employ sex to glorify ourselves. Because our pride leads us to exalt ourselves as gods, we defy His purpose and claim His gift as our possession, to be used as we see fit. Because our estrangement from God confronts us with guilt, the threat of meaninglessness, and the fear of death, we seek escape from these threats in sensuality and unbridled indulgence in pleasure. Because our sin against God distorts our relationship with our fellows, we employ sex as a means of making things out of persons — things to be manipulated and controlled rather than persons to be respected, trusted, and loved. In these ways our use of sex reflects our over-all condition of sinfulness: we have profaned that which God created good.

But we also believe in redemption. God's forgiveness overcomes our pride, and we become willing to own His sway. He implants a new heart within us which enables us to grow toward maturity in all areas of life. The redeemed man has real freedom because he surrenders himself to God's purpose. In the realm of sex, this surrender manifests itself in mature love between persons for whom sex is like a sacrament — a physical expression of a mutual commitment in which two become one in the bonds of fidelity and love.

In this understanding Christians can claim the only true philosophy of sex.

WOMEN'S WORK — Arabeth DeLand

**Women's Board News
May Meeting**

After discussing suggestions from the meeting of the denominational Planning Committee, it was voted to ask the Christian Culture Committee to prepare copies of a United States map showing where our churches are located. This has been suggested as a help to those traveling who might like to visit our churches if they knew they were near one on their route. A letter is to be sent to our colleges at Milton and Alfred informing them of the Women's Board offer to pay the tuition for a Seventh Day Baptist student taking Christian Education courses. We hope that more students will be encouraged to take such credits and be better prepared to assist in their home church programs.

One hundred copies of the special May 12 issue of the *Sabbath Recorder* were sent out to those on the lone Sabbath-keeper list.

The treasurer reported a new low in our bank account, as the May 1 balance was only \$222.71. We hope enough funds will come in to cover the cost of the Summer Bible School project.

It was reported that eleven societies had sent in their sewing for the Makapwa Mission. Any that have not mailed their sewing to the Seventh Day Baptist Building in Plainfield, should do so as soon as possible.

It was voted to pay the registration fee for two delegates to the Eighth National Assembly of United Church Women at Denver, if someone in that area would be able to attend, Oct. 27-30, 1958.

A thank-you acknowledgment for the Women's Society donation to the Protestant Pavilion at the Brussels World's Fair was read, with interesting information about the construction of the building and its furnishings contributed by various

Instructed by this philosophy, Christians can lead the current groping after meaning into its true fulfilment. — From *A Sickness in Society* (TEM Press) used by permission.

church groups. We were glad to learn that several groups in our denomination had contributed to this project.

**Report on Leadership Workshop
at Schwenksville, Pa.**

The highlight of the week's study was the new institute that was planned and presented on "How to Work with Groups." It was brought out that the service rendered by any group working together is greater than that of persons working separately. Each society should try to understand the needs of its individuals and meet these needs so that the person and the group will grow. Each person has a different background, but everyone wants to be accepted, to feel significant and useful. If people are encouraged to carry out tasks, we should always recognize and show appreciation for their efforts.

In discussing how adults learn, we started with the motivation or challenge that arouses interest. If we develop a feeling of fellowship, it is easier to learn than if we are ill at ease. A visual demonstration is a great help in learning; then a sense of confidence is developed if a person can put this knowledge into practice.

You work and study best: (1) When others are doing it; (2) when you get a "kick" out of something; (3) when something is expected of you; (4) when you have a sense of accomplishment; (5) when something really matters; (6) when you are up against a problem.

The main emphasis of the institute was to promote group participation and to instill into the group the idea that each member has a responsibility for leadership. The total program of your society is not just the responsibility of your president or committee chairman.

The New Testament does not believe in a life after death: it teaches life instead of death. . . . The Christian who takes the Resurrection seriously dares not view death in the usual burdensome way, because by default he then falls in line with the prevailing secular sentimentality.

— Calvin Seerveld.

**THE MOUNTAIN REVISITED
"Foundations"**

By Rev. J. Carter Swaim

(Sermon on the Mount as translated in RSV)

There are some who try to identify the teachings of Jesus with an age that is gone. The Bible, they tell us, has been outmoded by advancing technology. But the parable with which the Sermon comes to its close suggests that although Jesus lived long ago and far away, He spoke of things that endure across the ages and across the miles. The parable concerns two builders: one wise, one foolish. Each of them constructs a house. Although details are not given, it is possible that neither of them, by modern standards, would be thought much of a house.

The houses were probably one-story, with a flat roof that could be used in the cool of the evening. It is more than a little odd that the favorite design in twentieth-century suburbia is the ranch house — one floor with a breezeway connecting living quarters and garage. For commercial purposes, however, our builders do not stop with 40, 50, nor even 100 stories.

Genesis 11: 4 relates how men set out to build for themselves "a tower with its top in the heavens." Of our great buildings we boast that they are skyscrapers. When Jesus and His friends came to Jerusalem, the latter were awed at the sights of the city. "Look, Teacher," they exclaimed, "what wonderful buildings!" Nothing like that in Galilee! What would they say if they were set down amid the artificial grand canyons of Chicago, Cincinnati, or Pittsburgh?

Men in our Lord's time built with wood and stone. Our builders know how to use steel and glass and aluminum. In Jesus' day, an outside stairway communicated with the upper floor and the roof. We have elevators to whisk us a quarter of a mile in vertical transportation. Oil lamps and a fire on the hearth were the only utilities in Palestinian homes. We pipe in water and gas and electricity.

There is probably only one thing about the building industry that has not changed

in the last 1900 years: That happens to be the one thing Jesus talked about: the importance of the foundation. The foundation doesn't show, but it must be solid, whether the superstructure be one story or 125. Perhaps a more pleasing design could be erected if one could just put up walls wherever he wished — but to disregard foundations would be to invite disaster. One man "built his house upon the sand," the other "built his house upon the rock." Men still are judged by where they choose to build. In that respect, technology has provided us with nothing which the Carpenter did not know.

EASTERN ASSOCIATION

The Eastern Association of Seventh Day Baptist Churches will convene at Rockville, R. I., June 13-15, for its 120th annual session. Morton R. Swinney of Niantic, Conn., is the president. The theme for the meetings is "Holding Forth the Word of Life."

The sermon on Sabbath eve will be given by the Rev. Lester G. Osborn, and the Rev. C. Harmon Dickinson will bring the Sabbath morning message. The Sabbath afternoon meeting will be a missionary program. We look forward to having Miss Jacqueline Wells from Jamaica and the two nurses from Nyasaland, Africa, Miss Joan Clement and Miss Beth Severe, speak to us.

The Youth Fellowship of the Association will have charge of the evening program, and Clarence Rogers, delegate from the Southeastern Association, has been invited to speak. There will be a young people's breakfast Sunday morning. The Rev. Rex Burdick, from the Central New York Association, is to preach Sunday morning.

All delegates are urged to be present at the business meeting Sunday morning at 10:30. Dinner and supper on Sabbath and dinner on Sunday will be served at the parish house by the Hope Valley Baptist women. — Martha G. Mills, Corresponding Secretary.

Complete Bibles have been published by the British and Foreign Bible Society in three new languages during 1957.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel
CAMP NEWS

CAMP HARMONY, Central New York Association Camp, will be held at 4 H Camp Wabasso, Redwood, N. Y., July 9-16. Miss Joyce Sholtz of the Verona Seventh Day Baptist Church is the director. Other members of the staff include the Rev. C. Rex Burdick, Pastor Charles Swing, Robert Sholtz, Miss Barbara Crandall, Mrs. Frances L. Palmer, Mrs. Barbara Gilmore, and the Rev. Earl Cruzan. Mr. Cruzan is the business manager and does not plan to be in attendance during the camp session.

The fee for this year is \$13. The exchange camper is Barbara Palmer, and the alternate is Joan Palmer — both from Brookfield, N. Y.

(Note to camp leaders — Please send your plans to this department for publication.)

PACIFIC PINES CAMP, Pacific Coast Association Camp, has sent in its summer schedule. The general theme is "We Worship the Lord."

The camp for Primaries is set for June 29 to July 2. The age range is from 6 to 8 years, and the fee is \$6. The director is the Rev. Francis Saunders, and the staff is comprised of Dorothy Whitlock, Dorothea Brewer, Alice V. Mackintosh, the Rev. Alton Wheeler, Eileen Henry, and Jane Frazier.

The camp for Seniors, ages 15 and up, is set for July 3 to 6, and the fee is \$6.50. The director is the Rev. Alton Wheeler. The staff is comprised of Lois Wells, Dr. Lewis May, the Rev. Francis Saunders, Ernestine Henry, Wallace and Winifred Wheelock.

The camp for Intermediates will be held July 6-13 for ages 12 to 14, and the fee is \$12. The Rev. Francis Saunders is the director. His helpers are Maleta Curtis, Hilma Gillespie, Harriette Maddox, the Rev. Alton Wheeler, Edna Richards, Alice Hayward, and Eva Rowe.

The camp for Juniors, ages 9-11, will be held July 13-20, and the fee is \$12. The director is the Rev. Alton Wheeler. His helpers include the Rev. Francis Saunders, Jacqueline Wells, Joan Clement, Beth Severe, Dorothea Brewer, Marjorie Withrow, Hilma Gillespie, Louisa Turner, and Glenn Hemminger.

Advanced registration is sought. Medical checkups are required.

Father's Day

The theme for Father's Day, June 14, as set up by the National Father's Day Committee, is "Integrity Starts in the Home." Their platform is dedicated to building a permanently free democracy through wise parental influence of the young. For churches who wish to have something special on Father's Day, material may be secured from the National Father's Day Committee, 50 East 42nd Street, New York 17, N. Y.

Secretary Responds to Calls

In the April issue of "Our World Mission News," some of the activities of the executive secretary of the Board of Christian Education were mentioned. Some criticism of the fact that all of the field work listed was in the Western Association has been voiced. The reason is simple. Requests come from the churches for workshops or whatever we can do; the time is agreed upon; the cost of transportation is small; the work is undertaken. The same thing can happen with any church, Association, or groups of churches. Usually there is just about enough money supplied in the budget for one extensive field trip a year. The current fiscal year, the field trip was made to Colorado with stops in between. As plans develop, and opportunity offers with financial support, no request will be turned aside.

Baptist Youth World Conference

In the middle of May almost 4,000 young people had already preregistered for the fifth Baptist Youth World Conference to be held in Toronto, Can., June 27 to July 2, 1958. Registrations were reported to be coming in at the rate of 100 per day with 67 countries already represented.

Any Seventh Day Baptist young people, not otherwise occupied during the time of that conference, would doubtless find attendance with the 6,000 others expected a great thrill and truly a world experience.

You May Be Normal

"You may be normal," writes Dean James A. Pike in his new book *The Next Day*. Dean Pike, former lawyer and member of the bar of the U.S. Supreme Court who is now Dean of the Cathedral of St. John the Divine in New York City, says that today people are automatically turning to psychology when confronted with their problems. Twenty years ago they would have pondered the same problems in ethical or religious terms.

He attributes this change of mental atmosphere to the spread by word of mouth of the psychological jargon. Ordinary people talk to each other about each other in these terms. This habit has arisen partially from the desire to sound sophisticated, but an even stronger motive has been the desire to be kind to ourselves and others.

"The psycho rigamarole provides an apparatus to avoid passing judgment," writes Dean Pike. "A man with a bad temper, a nagging wife . . . or a murderer can now view himself, and be viewed by others, in a way that avoids the issue of right and wrong."

The Episcopalian minister advises his readers not to attach psychological labels to themselves too quickly.

"You may alternate between being 'on top of the world' and 'in the dumps' and not be 'manic-depressive,'" he writes. "You may have had a few rude jolts in your youth and still not be constricted by a 'trauma.' If things are not going too well, you still may not need a psychiatrist. . . . In other words, you may be normal."

One of the old chestnuts from logic books is the story of a hen. For one thousand days the farmer fed this hen faithfully. According to the law of uniformity, the chicken assumed the hypothesis that it would be fed thus another thousand days. But on day number 1001, the chicken's head was lopped off. The chicken had confused the material order with the personal order, and in its confusion lost its head! — Bernard Ramm in *Christianity Today*.

**Brazilian Baptist Woman
Makes Friends for the Bible**

The vast difference between true evangelical Christianity and the traditional religion of Brazil, as emphasized by their attitudes towards the Bible, was spotlighted in Rio de Janeiro recently in a very unusual way. A Baptist housewife and mother from the State of Sao Paulo took part in "The Sky Is the Limit," a radio and television show.

She was the first contestant in the program's history to answer questions on the Bible, and she also reached the highest level ever attained, answering correctly a question worth 600,000 cruzeiros (about \$9,000).

The Commission, magazine of the Southern Baptist Convention Foreign Mission Board, in reporting the incident, said: "People were profoundly impressed with her knowledge of the New Testament and with the simple testimony which she always gave. The viewers in general were seeing something they had never seen before — a lay-woman who reads the Bible regularly and uses it as a guide to her everyday living."

The master of ceremonies for the show said that she had made more propaganda for the Bible than she had for the product which sponsors his program. — B. W. A.

SMALL AND LITTLE KNOWN

You may be small and little known
And never reach a height of fame;
Perhaps the world to you has shown
But little interest in your name;
But don't despair, for God beholds
Each one who takes the upward way,
And in the Book of Life enrolls
All names for heaven's crowning day.
God loves the small as well as great,
And has a place for each to fill;
No saint to Him is out of date
As he abides within His will;
Therefore be true, although the world
May never lift your name in praise;
But when the flags of fame are furled
You'll find God's grace forever pays.

Walter E. Isenhour.

Taylorsville, N. C.

LET'S THINK IT OVER

Churches in Proper Tension with the World

"Too many churches are thoughtlessly and complacently at ease in their institutional prosperity and popularity, in danger of being spiritually smothered by the enviroing culture," say Secretaries Roy G. Ross and Roswell P. Barnes, of the National Council of Churches, in a summary of 1957 religious conditions in the U. S. A. "However, an increasing number of churches are looking to the Gospel rather than to public opinion for their mandates," they add. "They are in proper tension with society, being in the world but not of it."

In a list of enemies drawn up by Dr. Norman Cousins, editor of *The Saturday Review of Literature*, is the man in the pulpit who "is a dispenser of balm rather than an awakener of conscience . . . pre-occupied with the need to provide personal peace of mind rather than to create a blazing sense of restlessness to set things right."

The highest constitutional court in Italy has ruled that provisions of the Italian Charter of 1948, which provides for peaceful assembly in places open to the public, overrules a long-enforced police order dating back to 1931 and requiring police authorization for such meetings. Under the 1948 legislation a police ban can be imposed only on clear proof that "public safety" is threatened. The court's decision did not refer explicitly to Protestantism, but a spokesman of the Federal Council of Italian Evangelical Churches has welcomed it. — E. P. S.

Dr. G. K. A. Bell, retiring as Bishop of Chichester, England, hopes that this year western statesmen will say to the Communists: "We admire the genius which produced the sputniks — though we don't like the way you treat your satellite states." Many would break company with the bishop when he continues, "Sooner or later we have got to live together, if we are to survive. It is either co-existence or co-extinction."

Teen Talk

New Anchor for Nuclear Speed

It is hard to believe that modern anchors are designed to increase speed rather than to decrease it, but after reading the paper we have to agree that such is the case — at least in certain circumstances.

Stories of the sea as found in the Bible and elsewhere tell about cutting the anchor cable in order to move more quickly from an anchored position in time of storm or battle. Other tales speak of throwing from the deck (where it is sometimes stored) the heavy anchor. Many young people in this generation who want to live a fast life seem anxious to discard all the anchors of the soul which their parents think are necessary for successful navigation. The Sabbath and other Christian standards are sometimes regarded as useless, restraining anchors during the teen-age period.

Now something new in anchors has been invented — an anchor that increases the speed of the craft when that is desirable and holds it fast when safety requires the usual function of a ship's anchor. It sounds like something that would fit modern living too, doesn't it?

The world's fastest submarine, the Skipjack, which was launched at the shipyards at Groton, Conn., on May 26, is equipped with a great anchor standing more than six feet high. It would be folly for even a submarine to put out to sea without an anchor big enough to hold it motionless. What is there about this anchor that makes possible a greater underwater speed than other nuclear-powered submarines could attain? It is the unusual shape; it has no blades or flukes, as they are called. Instead, it is circular and looks much like a giant mushroom with a chain attached to the stem. The idea is that it can be pulled up tight against the hull of the shark-shaped craft and will not hinder the progress through the water. Of course what gives the submarine its great speed is the nuclear power and the largest propeller ever used on such a craft. This 5-bladed propeller is 5 feet in diameter and weighs 30,000 pounds.

If war should come, surface ships would

offer little safety. The enemy could destroy them from above, below, or from the surface. With nuclear speed, and now with a streamlined anchor, a submarine may possibly become the safest place to be. But whether in war or in peace we need both power to go and power to stop. Your parents and your church want to help you to have both in the Christian life. The Bible speaks of fleeing for refuge to lay hold on the hope that is set before us, and adds, "Which hope we have as anchor of the soul" (Heb. 6: 19). What we need, then, is an anchor that will do for us what that new one does for the world's fastest submarine. Yes, we need hope in Christ to encourage us and the law of Christ to restrain us from drifting when our engines are idle.

If a crooked stick is before you, you need not explain how crooked it is; lay a straight one down by the side of it, and the work is well done. Preach the truth, and error will stand abashed in its presence. — Spurgeon.

NEWS FROM THE CHURCHES

MILTON JUNCTION, WIS. — The Friendly Gleaners Sabbath School Class met at the home of Mrs. Luen Lippincott the evening of March 15 for a class social. About twenty were present. Jess Babcock has been teaching the class the past quarter in the absence of the Rev. John Randolph. Mr. and Mrs. Randolph recently returned from visiting friends and relatives in Colorado and Florida. Dr. G. E. Coon, another member of the class, is with us again after spending the winter with his son, Dr. Wayland Coon, in Riverside, California.

During the first quarter our Ladies' Aid Society earned \$153.78 from sewing projects, food sales, gift socks, dues, and a bazaar fund. We joined other societies in making hospital gowns for the Makapwa Mission. Twenty-three guests attended the birthday luncheon at Clara Loofboro's home. The last meeting of the quarter was held at the home of Ivabelle Loofboro. Attendance during the winter months averaged ten.

The major part of the quarterly church business meeting on April 5 was concerned with the discussion and adoption of a revised constitution. The Board of Trustees, guided by Pastor Victor Skaggs, spent a great deal of time working out the proposed constitution which was adopted with very little change. The method of obtaining full membership in the church is defined as well as conditions under which members may be granted a letter of transfer or dismissal, as the case may be. Provision is made, through the revised constitution, for an associate membership for any person not wishing to avail himself of full membership but who desires to associate with us in fellowship, work, worship, and furthering the cause of Christ in this field.

Duties of members, officers, and standing committees were also outlined by the new constitution, as well as rules governing the annual and quarterly business meetings. — Correspondent.

EDINBURG, TEX. — We are planning and looking forward to the Southwestern Association meetings here July 10-13. As usual rooms and meals are to be furnished and we would like to hear by July 1, at least, from those who hope to be able to come.

Our hearts were gladdened on Sabbath day, March 22, when Bonnie Newton, a high school senior, asked for baptism and church membership. She expressed a desire to live for Christ and a determination to keep the Sabbath, and this in the face of the assurance of her boss that he would be looking for another girl. The Lord does take care of His own; Bonnie still has her much-needed job after a month and nothing more has been said about someone to take her place. Some of our adults could well look to such a youth for an example of Christian conduct. Bonnie (Cora Mae) was baptized and accepted into church membership on the same day she gave her testimony for Christ.

April is a red-letter month for Edinburg, a place outsiders seldom visit. Pastor Marion Van Horn spent Sabbath and Sunday, April 12 and 13, with us bringing us four good inspiring messages and giving

The Sabbath Recorder

several of us a chance to have a nice visit. The following Wednesday evening Joan Clement and Beth Severe joined us for a fellowship supper at the church, then took charge of the evening service when they showed their Nyasaland slides, gave their testimonies for Christ, and acquainted us with much of the work in Africa.

— Correspondent.

FARINA, ILL. — It was with regret that we received Pastor Appel's resignation on May 3. He has been here nearly five years. He has accepted a call to the Leonardsville and Brookfield churches and expects to go there in late June. Much as we shall miss them here we wish them success and happiness in the new home.

Leigh Stewart, who is a member of our church living in Kirkwood, Mo., and is president of the St. Louis West Side Conservation Club, read a paper and showed a film at a Sabbath morning service recently. The film dealt mostly with the preservation of wild life.

We were invited to meet with the Old Stone Fort Church on May 17 for their anniversary service and Communion.

— Correspondent.

RIVERSIDE, CALIF. — Weekly work programs at Pacific Pines Camp each Sunday are unifying the spiritual energies of the church. The man-power chairman, Philip Lewis, has set different men in general charge each week. Al Withrow and Bill Lewis have served in this capacity recently. Elmer Maddox, Dr. Lewis May, Gleason Curtis, Bob Babcock, Bob and Jim Hurley, Jack Jensen, and Bill Rymer deserve special mention. Week by week the hope of a completed job before the season starts comes nearer to reality.

A special event of May 3 was the gathering of the Salem College alumni and interested prospective students with President K. Duane Hurley in Riverside.

Conference planning committees are doing excellent work. A report at a recent Dorcas meeting showed that the ladies have been attending to every possible detail to make for the convenience and comfort of expected guests.

Christian Family Day was marked by the dedication of four infants following the regular Sabbath worship service. It culminated in the evening with an all-church social delightfully programed by Glenn Hemminger. — Correspondent.

Accessions

Alfred, New York

By Baptism:
 Alan Richard Burdick
 John Burdick
 William Hatherall Langer
 Lawrence H. Nida
 Helen Percy
 Mark E. Potter
 Peter Randolph
 Cynthia Rogers
 Susan June Thomas

Independence, N. Y.

By Baptism:
 Dawn Burdick
 By Letter:
 Carrol Burdick
 Merabah Burdick (Mrs. Carrol)
 Associate: (By Baptism)
 Sheliah Clarke
 Gayle Clarke

First Brookfield (Leonardsville, N. Y.)

By Letter:
 Marion Dillmann
 Mrs. Marion Dillmann
 (Mr. Dillmann was a deacon in the Verona, N. Y., Church and will act in that capacity at Leonardsville.)

Marriages

Randolph - Jones. — Winfield W. F. Randolph of Daytona Beach, Fla., and Eva Jones of Adams Center, N. Y., were united in marriage at the bride's home in Adams Center on May 17, 1958, by the Rev. Earl Cruzan, pastor of the bride. They will make their summer home in Adams Center and their winter home at Daytona Beach.

Births

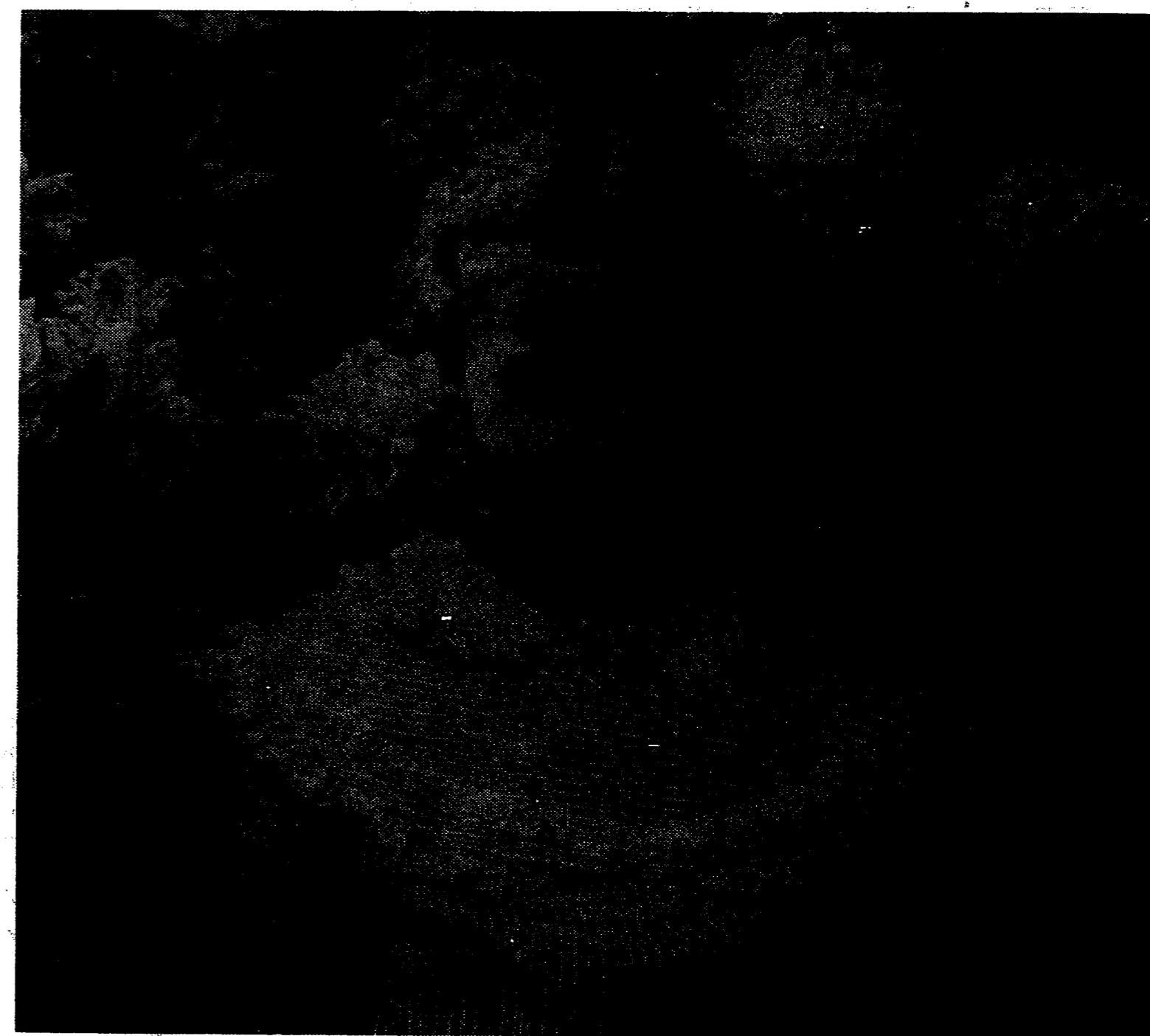
Burdick. — A daughter, Pamela Jeanne, to the Rev. and Mrs. C. Rex Burdick, of Verona, N. Y., on May 18, 1958.

Faith Expressed In Will

(Suggested clause to last will and testament of a Christian)

I, _____, of the _____ of _____, County of _____, and State of _____, being of sound mind, realizing the uncertainty of this life, and with full confidence and trust in my Lord and Savior, Jesus Christ, in His death for my sins on the cross and in His shed blood as an atonement for my soul and knowing that by faith in His sacrifice on the cross for me, I have eternal life, do hereby make, publish, and declare this to be my last will and testament.

—Submitted by a Christian lawyer.



CHILDREN'S DAY

"Then were brought unto him little children, that he should put his hands on them and pray." Children's Day is for parents, a time of dedication. We stand the child among the flowers of spring and pray that we may be given grace and wisdom for the years ahead.