

The Sabbath Recorder

Catholics predominate, had just been handed the greatest political power ever known to a Canadian leader.

Mr. Diefenbaker is a plain man, tall and affable, the son of an Ontario school teacher, and an active lay leader in his church. He neither smokes nor drinks, and never makes political speeches on Sunday. Mrs. Diefenbaker is the daughter of a Baptist minister.

Faith and Science

The relationship between faith and science will be explored by a group of physicists and theologians attending an international conference at the Ecumenical Institute, Bossey, Switzerland, May 30-June 5. This is one of nearly 20 short-term courses or meetings scheduled in 1958 for the international educational center maintained by the World Council of Churches.

White Russian Refugees

Since 1952, approximately 8,000 White Russians from China have been resettled through the World Council of Churches' office in Hong Kong. Most of them went to South America or Australia. At the present time a total of 12,634 White Russian refugees remain, the Council reports. Of that group, 1,125 have received visas and are in Hong Kong awaiting transportation; 3,147 visa holders are still in China waiting to come to Hong Kong. The W C C is seeking visas for another 8,362 still in China. The China group is made up of Baptists, Seventh Day Adventists, Orthodox, and Pentecostals.

Little Bible Interest in Israel

In a speech to more than a thousand people at the sixth Biblical Conference in Jerusalem, Professor Mosche Segal of the Hebrew University severely criticized the materialism of life in Israel today, which he said threatened to become a "spiritual revolution." He said he regretted that the Bible is regarded as a secular book and used only as a source of information for historians and archaeologists.

SABBATH SCHOOL LESSON

for June 28, 1958

Called to Speak for God

Lesson Scripture: 1 Samuel 3: 10-20.

NEWS FROM THE CHURCHES

SHILOH, N. J. — The once-a-year meeting of the Female Mite Society was held in May with the missionaries, Beth Severe, Joan Clement, and Jacqueline Wells, as our speakers. A large number attended and the girls showed many slides. It was an interesting evening for all. A reception followed in the church dining room.

Children's Day was observed the first Sabbath in June. On that occasion we had with us for the first time our summer pastor, Eugene Fatato, and his family. The following babies were dedicated and each was presented with a red rose and a certificate: June Holly, daughter of Mr. and Mrs. J. Harold Fogg, Jeffrey Mark, son of Mr. and Mrs. Mark Sheppard, and Carol Sue, daughter of Mr. and Mrs. Everett Dickinson.

Open house was held at the parsonage on June 7 to greet the Fatato family. About 100 came to say, "hello."

— Correspondent.

Marriages

Harris-Crofoot. — Lawrence Stanley Harris, son of Rev. and Mrs. Everett T. Harris of Westerly, R. I., and Leah Camille Crofoot, daughter of Mrs. Leah Clerke Crofoot and the late A. Burdet Crofoot of Alfred, N. Y., were united in marriage in the First Alfred Church, Alfred, N. Y., on May 31, 1958, with the Rev. Jay W. Crofoot, grandfather of the bride, and the Rev. Everett T. Harris officiating. The vows were spoken from memory. The young couple will reside in Cleveland, Ohio, where the groom will study for a medical degree at Western Reserve University.

Obituaries

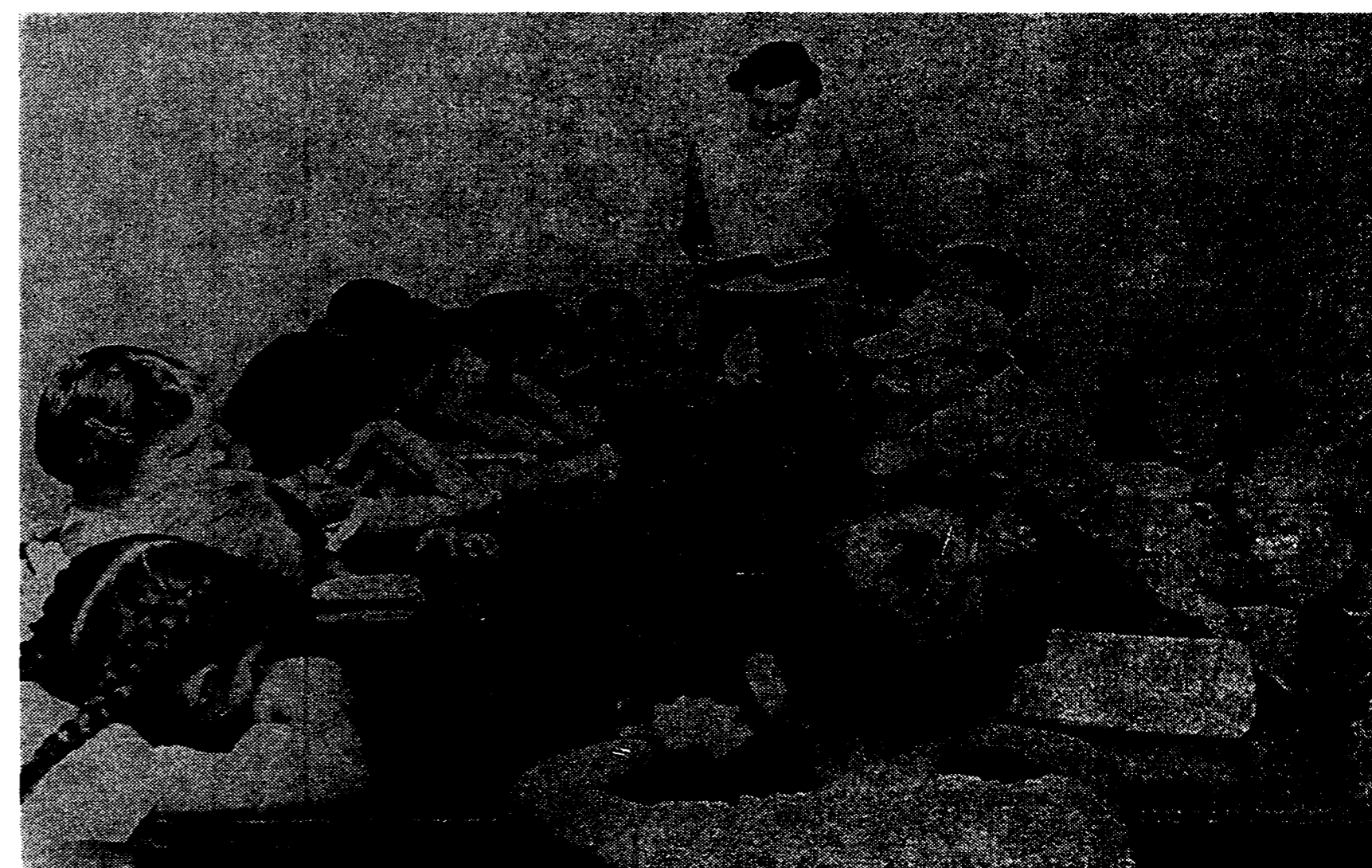
Davis. — Eber M. R., son of Dickinson and Cecelia Clawson Davis, was born at Dickinson's Corner near Shiloh, N. J., Dec. 4, 1857, and died Feb. 14, 1958.

His grandparents, the Rev. David and Jane Titsworth Clawson, had served Seventh Day Baptist churches called Third Genesee (N. Y.), Marlboro (N. J.), and Lost Creek and New Salem (Va. now W. Va.).

On August 19, 1880, he married Elizabeth Glaspey who preceded him in death on Oct. 25, 1939. He joined the Marlboro Church on March 15, 1889. He is survived by four children: Lewis C., of Shiloh; Mrs. Leslie (Julia) Tomlinson, D. Morton, and Frank G. Davis, all of R. D. #1, Bridgeton; six grandchildren, 18 great-grandchildren, and 7 great-great-grandchildren.

Interment was in the Marlboro Cemetery.

— P. B. O.



Vacation Bible Schools

Across our wide land it is vacation time. Schools have closed; children are at play or are pursuing hobbies started during the school year. Most of them, having become accustomed to planned activities during the day, experience a let-down when left upon their own day after day. The Vacation Bible School fills the void and challenges the young minds to learn the things not taught in the courses of public instruction. Teachers, too, are challenged to use all their love and whatever training and ability they may have to center the thoughts of the children on the things of God and to prepare them for or lead them to a vital experience with Christ. We salute the teachers of Bible Schools and camps.

The Sabbath Recorder

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Spiritual Slow Motion

In a day when speed records are broken so frequently that even the fantastic scarcely makes the headlines, we find most difficult the change of pace required to discuss the rate of spiritual progress. Our national leaders, some of them, remind us that the next great advances ought to be along spiritual lines. It is one thing to recognize the need for more rapid progress and quite another thing to achieve it.

"Slow" is the word most applicable to improvement in human behavior and relationships. Science approaches perfection in such fields as aerodynamics, jet propulsion, and even antibiotics, but neither science nor religion can come up with a workable formula for the rapid transformation of society. Christianity does provide amazing examples of instantaneous transformation in individuals that are more radical changes than anything science comes up with in the design and functioning of intercontinental ballistic missiles or earth satellites; and these startling conversions are in our own churches, among our own acquaintances. Still our efforts to prepare a program that will rapidly build up churches do not meet the hoped-for success.

Most of our automobiles are now equipped with some type of automatic transmission which works both ways. Without conscious effort the car zooms ahead in its highest gear when conditions are favorable and the foot is heavy on the fuel injection control. Again we are liberated from much of the frustration of shifting down to low gear in heavy traffic or on difficult terrain.

God forbid that we should ever be content with spiritual slow motion if and when that lack of progress is due to our own failure or flagging zeal. Stated thus, there is not a leader among us who has reason for self-satisfaction. On the other hand, we must realistically appraise the obstacles to prayed-for progress. People are slow to make changes, slow to catch visions of new methods to spread old truths, slow to alter their set habits, and reluctant to speak out for the Lord.

We need to be told when we are going too slowly, planning too small, and showing too little faith. But let that never be said of any of us who are in positions of

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leadership as was reportedly said to one elderly gentleman. He remarked proudly that he had been in the Lord's harness for 47 years. A friend reminded him, "The only harness you ever wore was a backing strap."

While we realize that programs for spiritual progress often move in slow motion we must have faith that if they are within the Lord's will and that if we put His will foremost in our thinking, the results will come ultimately. All the "ifs" are on our side; God is faithful and will honor His promise of seedtime and harvest.

Ungrudging Hospitality

The Apostles Paul and Peter counted hospitality as one of the Christian graces. Both were constrained by the Holy Spirit when writing their epistles to include in those instructions to churches some exhortations to greater "love for strangers." That is the meaning of the Greek word "hospitality" in our King James Version. It suggests that the willingness to entertain relatives and friends is not necessarily a Christian grace. Christ said that doing good to those that do good to you is not above the level of the unconverted. Peter doubtless had that in mind when he wrote, "Use hospitality one to another without grudging" (1 Pet. 4: 9).

We are not to exercise this Christian grace for the blessings and benefits which will accrue to us but we find that we cannot prepare for guests without receiving some tangible benefits in return. Perhaps those of us who are guests so frequently in other homes and churches are not the proper ones to emphasize this point, but it was brought to our attention by a host pastor whose church was extending hospitality to an Association, and it seems an opportune time to pass it on to others having similar experiences.

When a small congregation has the responsibility of a large building in one of the communities that has suffered a business and population decline, the upkeep of the property is a real problem. The pastor at Rockville, R. I., announced to the congregation of over 300, on June 14, "It warms our hearts to see all these pews warmed on this Sabbath morning."

He went on to graciously make mention of some of the other blessings which the church would enjoy in the future because of the preparation the people had made for entertaining Association. New carpeting adorned the aisles and the platform of the old colonial church where one steps up 4 inches from the aisle level to the pew level. The floor under the pews was also freshly painted, not to mention other areas. The new bulletin board down on the street at the foot of the hill was erected only the day before. Association was also the occasion for installing a modern pulpit light.

Preparations in the church are matched by preparations in the homes of those who do the best they can to make guests comfortable with ungrudging hospitality. Guests may wonder whether the hosts can possibly receive blessing comparable to the joys of being well entertained but as we observe what others have done for our comfort, we are impelled to do better when it is our turn to open our homes and churches to large numbers of visitors. Without the impetus of such gatherings we have a tendency to do little to beautify our church buildings. A certain amount of pride taken in the maintenance of a building jointly owned by the members is certainly Christian. It goes with the other blessings of united worship on such occasions as the Association meetings.

Trying to Understand Catholic Thought Patterns

Years of fairly close association with a large number of Roman Catholic priests in military uniform and experiences of discussing Catholic doctrine and practice with adherents of that faith over a long period give your editor perhaps more than the average understanding of how American (and foreign) Catholics think and act. Our outlook is probably different from that of missionaries who have spent years of service in countries politically and ecclesiastically dominated by the Roman Church, although we are quite aware of that situation also.

Some Catholic chaplains of our acquaintance have been models of devotion and have also been reasonably charitable to-

ward Protestants. They have strongly encouraged men of other faiths to attend the church of their choice. Still your editor has to struggle to understand how highly intelligent priests can believe and teach some of the things they put in their writings. A case in point comes from a June 15 press release from the office of the Chief of Chaplains of the Army, Maj. Gen. Patrick J. Ryan. He recently led a great military pilgrimage to the Shrine of Our Lady of Lourdes. In his sermon at Lourdes on June 15 he told the Catholic servicemen of many nations assembled there:

"Every loyal Catholic throughout the world dreams of going to Lourdes this year, of visiting a spot made sacred by the presence of the Mother of God herself. With you, this dream has become a reality."

Later in the sermon he further sets forth some of the Catholic doctrine of Mary, mother of Jesus, in these words:

"At the foot of the Cross, she cooperated with her Son in the redemption of mankind. Surely, we may say with the Scriptures that her arm is not shortened yet. She is still engaged in that active mission of redemption. She has come again in this centennial year, in the thought of our Holy Father, to make the less fervent conscious of their lukewarmness and to melt the more hardened sinner with the divine grace."

We say again that, much as we may try, we cannot quite understand such thought patterns. There was little if any of that kind of thinking in the early centuries of the Christian Church, not even in the Roman Church which Protestants in general have criticized for its departure from New Testament doctrine and practice. Mariolatry, as it is called, is on the ascendance in the Catholic Church; it is ever growing. It widens rather than narrows the gap between Protestants and Catholics, who in other respects, have quite a few beliefs in common.

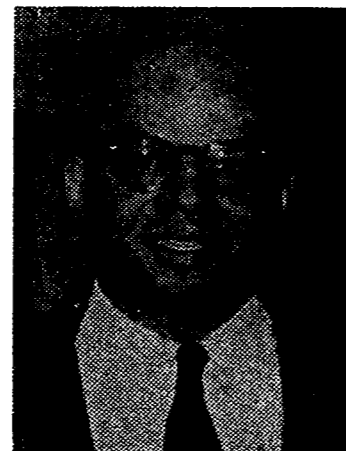
"There are no unbelievers in hell — only those who believed too late."

— Anon.

Conference President Will Visit Many Churches

The Rev. Earl Cruzan, 1958 General Conference president, has just announced his summer schedule of visits to the churches en route to the meeting of Commission at Riverside and Conference on the California Baptist Seminary Campus at Covina. He and his family traveling by automobile plan to be at the following places on the dates specified, and will pick up mail sent in care of the local pastors:

Salemville, Pa. — July 3
Lost Creek, W. Va. — July 4
Salem, W. Va. — July 5-6
Jackson Center, Ohio — July 7
Farina, Ill. — July 8
White Cloud, Mich. — July 9-10
Milton area, Wis. — July 11-12
New Auburn, Wis. — July 13
Dodge Center, Minn. — July 14-15
Nortonville, Kan. — July 16
North Loup, Neb. — July 17
Boulder, Colo. — July 19-21
Riverside, Calif. — July 29 - Aug. 10



Washington Minister Requests Prayers

In a letter dated June 10, the Rev. Luther W. Crichlow of 1455 "W" St. NW, Washington 9, D. C., writes in a rather shaky hand that he is in the hospital. Writing briefly about a request we had made, he mentions that he would appreciate the prayers of Recorder readers and would like to hear from his friends through his home address. He has been suffering from acute peritonitis, has had two operations, and expects to be hospitalized for 10 to 12 more weeks, with two more operations scheduled. — Ed.

Executive Secretary

Effective Christian Influence

There is little hope for exerting any real Christian influence in our world today unless Christians, both pastors and laymen, are willing to break away from the narrow "church-building-centered" concept of the church. Such an institution instead of being the "salt of the earth" easily becomes a "religious country club." Despite all its busy activities it has little effect outside its doors. To what degree do the activities of our churches and our denomination prepare members for, or divert them from, their ministry in the world? Being regular in attendance, kind and faithful in the family, pleasant and generous among one's vocational associates, and a friendly next-door neighbor do not add up to effective influence in the organizational and political structures that make the policies that determine the pattern of our society.

It has been said that the majority of church members — beyond living a good personal life — are interested only in the maintenance and strengthening of the organized work of the local group. Surely this is not true of all members, but perhaps more of us should have the courage to review critically our "religion" and the "church-building-centeredness" of our local congregations in the light of catching a vision of the church's responsibility in and for the world. Many already are searching for a new vision of this kind. If found and accepted, such a vision would make it inevitable that the organizations within our churches would pass through a crisis, for it would involve basic re-orientation of their programs, activities, and perhaps, even organizational structures.

One pastor in Europe helped his people catch such a vision in a rather unique way. At the end of each church service he announced the Bible text for the following week. Then in a regular midweek Bible study session it was discussed by an open circle of active members of the congregation. This study included at various times careful discussion in the light of the announced text of unsettled questions of the church, the East-West problem, the

possibility of real peace, the racial question, the pressing need for social reform, and the recovery and development of a democratic civic consciousness. The next week how differently the church-goers could appreciate the sermon which they themselves had helped to write and the reasoning of which they had enriched with their questions and interchange of ideas. The pastor, too, received strength from such discussion, not only for his preaching but also for his day-to-day pastoral duties. Here were actual preaching and attentive listeners serving one another. The church had become a concrete and sober reality.

Should one fourth of the members of any church catch such a vision of what might be done toward changing the world by Christians that each would willingly spend from fifteen to thirty minutes daily prayerfully seeking guidance with a view to specific personal and organizational action, more effective Christian influence would be possible. If this were done in a particular church it is safe to say that church would receive such a blessing that it would be hard to believe.

There is need of a more general awareness of the fact that the task of the church includes not only responsibility in sharing small personal troubles and joys but also in undertaking to wrestle with great world-wide tasks and difficulties. And there are no ready-made answers. Each Christian has the privilege and the challenge of using his unique experience with his Savior to share with others in this great undertaking of effectively exerting a Christian influence in these larger problems.

If all Seventh Day Baptists would give some time for thought and prayer to these matters each day from now until the time Conference convenes, thinking in terms of just how we as a people can best lend our Christian influence in these greater tasks, we would be better prepared as a body to make plans for a future program that would challenge and give opportunity to each of our members to be of more vital service to our Lord through exerting effective influence for Christ in the world today.

Role of the Minister in the Local Church

By William D. Gwinn*

In evangelical circles when inquiry is made as to the purpose of the Christian minister the air becomes filled with terms like "to preach the Word," "to preach the Gospel," "to reach the unsaved," "preach to hold up Christ," and many more of a similar nature. But I ask you what about these is **distinctively** the purpose of the minister? Are these not the purposes laid before all disciples of all time by our Lord? Is it not so that the prime purpose of the Church Universal, the great body of true believers world-wide, is to fulfill the Great Commission by conquering the world with the good news of salvation in Christ? Will you not agree that all blood-bought Christians, whatever their vocational calling, are given the supreme ministry of reconciliation as ambassadors for Jesus Christ? Is not each born-again believer just as responsible as the next for the eternal destiny of the lost outside of Christ?

If all this be granted, what then is the distinctive and presumably prime purpose of the Christian minister — as over against any other Christian? We will assume at the outset that we, as ministers, must be continually faithful in sharing Christ wherever we go, but what beyond this is our particular assignment?

Helping Laymen to Teach the Word

Paul charges Timothy to commit God's truth to others who shall be able to teach others, who shall be able to teach others, and on and on in an endless spiritually reproductive system. He instructs the church at Ephesus that apostles, prophets, evangelists, pastors, and teachers have all been given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Can this not best be done by fathering people who in turn will be able to father others? The role of a father of course is not only to bring a baby into the world but to lead

*Paper read by William D. Gwinn, Minister of Youth, Lake Avenue Congregational Church, Pasadena, at Fuller Theological Seminary Alumni Conclave. Used by permission.

it into maturity, which may in turn express itself in effective parenthood. Paul subtly derides those who merely teach for the sake of teaching in 1 Cor. 4: 15, "For though ye have ten thousand instructors in Christ, yet, have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."

A minister who only studies the Word that he might impart truth in a predigested fashion to his hearers may be justified by much of Scripture and by immediate need. But the minister who wishes to be wholly Scriptural and the one who will ultimately be most fruitful is the one who actually teaches Christians to feed themselves that they in turn will be able to teach others to feed themselves. This means that he may well work himself out of a job eventually, but there are many other needy places to repeat this ministry. Many of us tend to labor under a false supposition that we are indispensable to the spiritual welfare of those under our ministry. Under our present methods we probably are, but this should not be the case. We need to get away from this attitude of professionalism, and get back to a humility about, and an understanding of, the uniqueness of our calling.

Surely the minister has the high privilege of instruction and exhortation from God's Word in addition to this ministry of initiating individuals into a self-teaching understanding. But his pulpit ministry should be in addition to, not in place of, this other more vital and more productive ministry.

The purpose of the minister should be to guide others to know how to grasp God's truth, rather than to be the sole link in its distribution. To stress this prime purpose of the minister is not to minimize the need for all the other areas of the pastoral ministry and the shepherding of the flock. It is rather to place the prime purpose in its foundation position so that all else that is done in his ministry will in a vital way and with expedition assist in equipping his people for the ministry of reconciliation. **Unless the minister can bring his people to the place of spiritual reproduction** his effectiveness as a soul-winner will be tragically reduced and minimal because of his inaccessibility to

the lost multitudes, and because of his own time limitations.

The Purpose of the Local Church

As we move over to consider the minister's role in the local church, let us bear his purpose as a minister in mind and then consider the purpose of the local church. Conquest of the world with the Gospel of Christ was surely taught by our Lord to be the primary task of the Universal Church — its end. But is the primary task of the local churches the same as that of the Universal Church? There must be some special reason, some particular function, some **distinctive** purpose for believers assembling in local churches throughout the world. It logically as well as Scripturally should and must be to provide a means to accomplishing the common end of world evangelism.

The issue in essence becomes: evangelism in the churches or evangelism **through** the churches? Non-Christians, in general, do not frequent any churches and certainly not the churches able to "bring men into a saving relationship to God through Christ." The Church (all true believers in all churches) must take Christ and the Gospel to the non-Christians.

Where evangelism has been the goal in the churches, spiritual starvation (or at least malnutrition), stagnancy, and carelessness of concern can generally be detected. Furthermore, small numbers are won to Christ, since small numbers of non-Christians are all who ever come. Usually there is rejoicing over the few won, when actually should there not be remorse and concern that the many are not being won? This is not to suggest that a goal of the churches should not be evangelism, but rather that the goal should not be evangelism.

On the other hand, if the primary goal of the churches is accepted to be as Paul describes in Ephesians 4 — the edification of the body of Christ — the means to the end can be realized, for where Christians of the churches are properly edified, they will go out, whatever their occupation, by process of infiltration, to help fulfill the primary task of the Church. This means that **evangelism** as the prime pur-

pose of the Church Universal must give way in the framework of the local church to **edification**, but always edification with the end of evangelism the resultant effect.

Great Commission Is for Churches

All too many evangelical ministers have been influenced along the way to believe their responsibility is to **personally** fulfill the Great Commission, whereas it truly must have been directed by our Lord to all His disciples for all time. Our responsibility as ministers should **RATHER** be seen as the guidance and instruction, the coaching and inspiring of our flocks to do the job for God where they are through the week. Christians everywhere are in intimate touch with so many who have either never realized their need or who have never known how to meet their need by humiliation before God and commitment to Jesus Christ as Lord. We ministers too, of course, as we stated earlier, must have urgency in winning our own contacts to the Savior, but **vocationally** our high privilege and our vital responsibility is to guide our people into a deeper, more fruitful walk with the Son of God and into a greater understanding of His Holy Word which will be life-changing. There must come an increased conformity to Christ, and a maturing in Him, which can be derived apart from a particular human messenger.

To say simply that "the task of the preacher is to set the Word before the people" is to be traditionally ambiguous and is to fail to be practical in not giving the preacher greater vision of his task of preparing, stimulating, and briefing an army for warfare. It is to fail in not reminding each of those in the ministry of the desperate, urgent need today for ministers not only to feed their flock, but also to teach them how to feed themselves. The need is not even to teach their flocks to bring others to Christ as Savior, but also to enable them to guide these new "babes" they have brought into the world — that these in turn may reproduce for Jesus Christ (2 Timothy 2: 2).

Teaching Others to Share the Load

Now the realization of this purpose lies first in evaluation of functions and activi-

ties in one's present ministry on the basis of priority. If certain things which are being accomplished, fine and wholesome and Christ-centered as they may be, are not contributing to the most essential purpose of strengthening and preparing Christians for their witness, they should be eliminated or at least curtailed. We can't do everything in our fields of service, so we must concentrate on doing the most important and the most productive, and doing them well. We surely all should be meeting with some individuals, guiding them into maturity in the things of Christ and a grasp of the Word. We should be endeavoring to train leadership who will be able to share the load with us. Once the principle and purpose is clear, a minister with a willing heart will restudy his stewardship of time and activity.

Sabbath Rally Day Echoes

A previous article (June 9 issue) gathered up some of the Rally Day themes. More information is now at hand. A news-sheet, "The Inspirer," from Richburg, N. Y., mentions a record attendance of 65 participating in the special Sabbath program. The student pastor, Doyle Zwiebel, who has been serving the church since September, 1956, received his Bachelor of Divinity Degree from Alfred University School of Theology on June 8.

The Alfred pastor, Dr. Hurley S. Warren, based his sermon on Mark 2: 27, 28 and entitled it, "Who Sponsors the Sabbath?"

Conference President Earl Cruzan, when speaking to his local congregation at Adams Center on May 17, used the suggested theme, "The Sabbath, a Blessing."

In a postponed observance of Sabbath Rally Day at Lost Creek, W. Va., a Sabbath tract was stapled to the church bulletins and the pastor preached on, "Is It Worth It?"

SABBATH SCHOOL LESSON for July 5, 1958

The Justice and Mercy of God
Lesson Scripture: Deut. 10: 12-15, 17
through 11: 1; Romans 5: 6-11.

MISSIONS — Sec. Everett T. Harris

Letter from Mrs. Joseph Tyrrell

(Mrs. Tyrrell is the wife of one of our two pastors in British Guiana, S. A., Rev. Joseph A. Tyrrell.)

A letter from Mrs. Joseph (Martha) Tyrrell tells of Pastor Tyrrell being busily engaged in evangelistic efforts "in a district on the very coast" (Essequibo Coast). "We are hoping by God's mercy that some good will come out of same. The folks there seem to be very much interested in our meetings, and for such we are ploughing hard."

In a former effort in this location in April, Mrs. Tyrrell accompanied her husband but because of her health did not return with him at this time. Mrs. Tyrrell feels that God kept her at home for a purpose for, as she writes, "Deacon Beckles, who usually carries on the church at Parika in our absence, was taken suddenly very ill. He is still in bed, so it seems like my presence at home is for a good cause. Please remember him in prayers."

Mrs. Tyrrell continues, "I received Recorder of April 7 which impressed me much. I am getting older and am thinking much of my coming generation who will be taking my place in the denomination when I am gone. May the Lord help us to go forward."

Mrs. Tyrrell enclosed a letter addressed to the Nortonville Church. Regarding these co-laborers who are sponsoring the "Nortonville Project," a plan to raise money (above quotas) to send a missionary to British Guiana, Mrs. Tyrrell writes, "May the Lord bless and keep them in their kind efforts towards us in British Guiana."

Missionaries' Services Appreciated

(A letter received from Pastor J. Witness Mankhanamba, pastor of Bali Hill and Chikanka Seventh Day Baptist Churches in Nyasaland, Africa.)

In expressing our appreciation of having Dr. Burdick and the Pearsons, we want to say that God is working with these missionaries day and night.

Central Province Trip: We had a trip going to the Central Province on May 2-17, 1958, for winning souls. Rev. Mr.

Pearson and family left us in Central Province at Nthinda Church and went to Northern Province.

Doctor planned to have a school for helping the leaders of Nthinda Church to know how they can work for Christ better. There was a half day of class, half day of witnessing in the villages around Nthinda Church, and evening meetings each day. Yes, God worked in us for His people.

May 11, we went to visit Kanzangaza branch of Nthinda, where Doctor spent time with children which made people surprised to see such kind of spirit he has, showing a real love to the people. Doctor also helped people in all places from their sickness, as he is not only a doctor for medicine but also a minister. Next morning I heard older people saying, "Rev. Pamberton has come to us again." When I tried to find out, I learned that Pamberton was a missionary for Zambezi Mission, who came in 1930 and was stationed at Muluma Mission. They said, "What Rev. Pamberton did is the same as what Dr. Burdick is doing." I was very glad that they saw this love in him. Love is the only way of leading all the blind people to the Christ. Yes, if there is no love, there is no good work. People saw him sleeping in the poor houses. He did not change. He was the same yesterday and today.

May 14 we went to a new place near Bilila siding. Here Satan tried his part,

and failed. We wanted to have a meeting at a certain village and sent a word of asking. We heard that the chief didn't want us to have a meeting in his village. We thought it is strange, as it was our first time to hear a "No." Doctor and I went to visit this chief, and he told us, "I will ask the leaders of Church of Scotland and then I will call you." Next morning we heard some one knocking. Who do you think it was? The same chief sent a word to call us and we went.

At the evening meeting Satan came again in one of the women who came to hear the evening meeting. When Doctor made a call she said, "All these are Christian," and she added some more words. Next evening people came to hear the word of God, she came again. When the call was made she said the same words as yesterday.

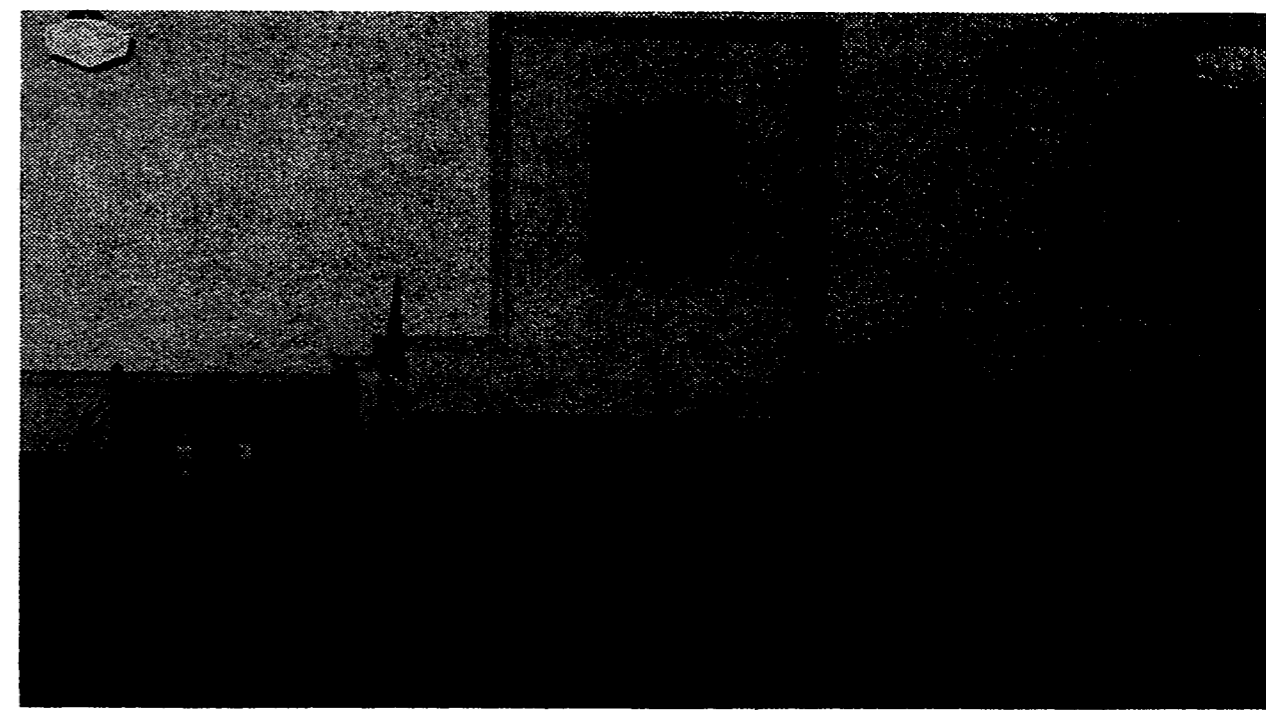
Yes, Satan is trying to do his work with power, but there are many people whom God wants. In this trip twenty-eight new souls came to Jesus Christ of which we thank God. So please do not stop praying for the work which has been started here in Nyasaland. Yes, I know not many can come to Nyasaland, but through your prayers, we will be helped here in Nyasaland.

Greetings to all believers in Jesus' Name. Thank you.

Sincerely yours,
J. W. Mankhanamba.

LOST CREEK WORSHIP CENTER

Looking down from the balcony of the Lost Creek, W. Va., Church one sees (more clearly than in this picture) the platform with its communion table, Bible, cross, candles, and offering plates beneath the lighted picture of Christ. From the pulpit at the left the speakers at the Southeastern Association (June 27-29) will talk about being "Laborers with God."



Delegate Tells of Blessings at Central New York Association

By C. Harmon Dickinson

The delegate from the Eastern Association to the Central Association of Seventh Day Baptist Churches found the weather rather cool in Brookfield, N. Y., a reminder that summer does not penetrate central New York State as soon as in some areas. The surrounding hills, green and rank with grass, with trees in full leaf, gave evidence of abundant rainfall. This was the natural setting for the 119th session of the Association held in the Brookfield Church, June 6-8.

The sermons and remarks were in keeping with the theme, "One in Christ, Forward in Growth" — also the theme for the coming General Conference. An emphasis was placed on the personal pronoun "you," which gave each one a feeling of responsibility for his part in living and proclaiming the Christian message. The Rev. C. Rex Burdick, pastor at Verona, spoke on Sabbath eve on the importance of "Putting the You in Unity." A word object lesson pointed out that without the "U" in "unity," the resulting word "nity" means nothing. As in "unity," the you is essential for a unified Christian message. Pastor Charles Swing of De Ruyter closed the service with a testimony meeting.

On Sabbath morning the Rev. Everett Harris challenged us with the "You in Missionary Responsibility." Secretary Harris gave a soul-searching appeal to witness for Christ right where you are — in Brookfield, Leonardville, or wherever. Many feel the challenge but lack the power, he said, but then reminded us that God never gave a program without the power to carry it out. The power of God within is the compulsion to witness specifically.

In the afternoon, Miss Jacqueline Wells, and the nurses, Misses Joan Clement and Beth Severe, spoke of missionary challenges in Jamaica and in Nyasaland. Slides were shown in the evening, and even though some had seen them before, new and deeper insights were gained into the mission work of these lands.

Dr. Warren Brannon, moderator, pre-

sided over the business sessions on Sunday. Reports presented indicated increased activity. The Missions Committee reported twenty-one inquiries from four ads in the *American Agriculturist* early this year.

The Association was then invited to worship with the Baptist Church congregation which holds joint ownership of the building and regularly meets there Sunday mornings. The writer gave the sermon on the necessity of "You in Forward Growth." You must grow in Christ. As you, and you, and you grow, the church grows. Forward growth is not only producing the fruits of righteousness but also sharing the Christian message with others.

Clarence Rogers, delegate from the Southeastern Association, challenged our thinking on Sunday afternoon with "Vocations — Denominational Growth." He expressed the feeling that more Seventh Day Baptist youth should consider entering businesses which would furnish Sabbathkeeping opportunities in the community.

Conference President Earl Cruzan gave the concluding remarks on the Conference theme: "One in Christ — Forward in Growth."

The presence of the Holy Spirit seemed evident throughout the meetings. A high level of Christian fellowship was experienced. The churches were fairly well represented. The attendance Sabbath morning numbered over 200. Nearly every speaker referred to the importance of bearing witness for the Lord Jesus Christ.

Of special interest was the opportunity to meet many old and some new friends. The supply pastor, the Rev. Howard Waddell, of the Brookfield and Leonardville Churches, participated in the Association and showed much interest in the mission of our churches. The people of the Association were also privileged to meet the Rev. and Mrs. Rene Mauch and little daughter Esther, of Hemmingford, Quebec, Can., and were glad to learn of their intention to join the Adams Center Church, and of their willingness to consecrate their lives to some kind of foreign missionary service.

WOMEN'S WORK — Arabeth DeLand

JULY DEVOTIONAL SERVICE

By Catherine Barber

Pray Ye!

What Prayer Means to Me

Is prayer to me a duty, privilege, joy, or necessity?

Opening Hymn —

"What a Friend We Have in Jesus"
all stanzas — thoughtfully

Scripture —

1 Thess. 5: 17: Pray without ceasing.

Pray Every Day

I woke up early one morning
And rushed right into the day,
I had so much to accomplish,
I didn't take time to pray.
Troubles came tumbling around me,
Harder came every task,
I wondered why God didn't help me,
He answered: "You did not ask!"
I wanted to see joy and beauty,
But the day toiled on, gray and bleak.
I wondered why God didn't show me,
He answered: "You did not seek!"
I tried to come into God's presence,
I used all the keys to the lock.
God gently and chidingly answered:
"My child, you didn't knock!"
I woke up early this morning
And paused before starting the day —
I had so much to accomplish,
I had to take time to pray!

Muriel E. Eddy,

(Printed in the *Westerly Sun*).

Meditation —

Although dictionary definitions of prayer emphasize "request" and "entreaty" I prefer the one which calls prayer "a solemn address to the Supreme Being." This would allow the one addressing the Supreme Being the privilege of thanking Him for all that he is and all that he enjoys. To me prayer means a constant, continuing communing, sometimes expressed, sometimes just felt, with an ever-present Creator and Guide. I would be ungrateful indeed if I did not express my thanks to Him often.

"Worship," says Albert W. Palmer, "is a duty to God, as any reverent and thought-

ful man must recognize, but, like all other duties well and cheerfully performed, it also becomes in turn a help to man" (from "The Art of Conducting Public Worship").

God has given to each one of us a portion of His work here on earth. To know what He would have us do and how He would have us do it, we must commune with Him. We must ask His guidance. We must take time to listen. He works in wondrous ways through us. God assigns our tasks and promises His presence as we do them. So many times in the Bible God promises His presence: "Lo, I am with you always," and to Joshua He said, "As I was with Moses, so I will be with you; I will not fail you or forsake you." He never gives us more than we can do if we but have faith in Him. The Apostle Paul said, "I can do all things through Christ which strengtheneth me." Prayer with God is an absolute necessity for parents who are trying to follow Jesus' teachings in bringing up their children. Paul said, "Pray without ceasing" (1 Thess. 5: 17). Jesus said, "Watch and pray" (Mark 13: 33). Prayer is a joy and privilege. How blessed we are when we have friends of like faith in whom we can confide. How supremely blessed we are when we go directly to our Creator with thanksgiving and the request for guidance, day by day and responsibility by responsibility, and know that He will answer.

My Prayer

Elsie James*

God let me live each lovely day
So I may know, that come what may
I've done my best to live the way
You want me to.
God, let me know, if I should stray,
That I may stop along the way
At any time of night or day
And talk to You.

Closing Prayer —

We thank Thee, dear Father and Creator
of us all, for the privilege of coming to

* From *Living Poems* — Editor, William R. Bowlin. Publisher, Albert Whitman, 560 W. Lake, Chicago 6, Ill.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

MEMORY TEXT

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. John 12: 48.

My Church and I

My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God is perceived.

It is the home of my soul, the altar of my devotions, the hearth of my faith, the center of my affections, and the foretaste of heaven. I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws. It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace, and progress concern my life in this world and that which is to come. I owe it my zeal, my benevolence, and my prayers. When I neglect its services I discourage its members and I chill my own soul.

I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer and praise and service; and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Spirit my Sanctifier.

(The above paragraphs taken from a leaflet published by the Salvation Tract Society were used by Mrs. Jess Babcock of Milton Junction, Wis., to express her feeling about the church on the day she was ordained a deaconess.)

Thee in prayer. We thank Thee for Thy promise to be with us. May we do Thy will. In Jesus' name we ask. Amen.

Note: This service was written by Mrs. Catherine Barber, wife of Deacon Hiram W. Barber, Jr., of the Pawcatuck Church. Mrs. Barber is active in the church, and the mother of four sons all of whom are well known in church circles.

Pen Pals

An interesting announcement appears in the **Jamaica Seventh Day Baptist Harvester** in regard to the desire of young persons for pen pals. This is a marvelous way to become acquainted with people throughout the world and especially should be fruitful for our Seventh Day Baptist youth in writing to our mission stations. Each SDBYF or Sabbath School class of junior or junior hi folk might take on the project of writing to our mission stations to find youth with whom they can correspond. Great friendships have been formed in this manner, and we are happy to encourage all youth to try it.

Pre-Con, 1958

New additions to the teaching staff of Pre-Con have recently been added. They are Albyn Mackintosh of the Los Angeles Church who will lead a workshop, "Individual Responsibility as God's Steward," and Miss Joan Clement, missionary nurse home on furlough from our Nyasaland Mission, who will have a workshop on "Understanding the Missionary Effort."

A tentative fee of \$9 per camper has been set.

The title of the series of inspirational addresses each afternoon of Pre-Con, to be delivered by Dr. Robert S. Hicks, Associate Director of Education of the American Institute of Family Relations, is "Blueprints for Christian Family Living." The three individual topics are: "Dating, Courtship, and Engagement," "Selecting the Mate," and "What It Takes to Make a Happy Marriage." Each address will be followed by group discussion and a plenary session where questions and conclusions will be discussed by Dr. Hicks. This series promises to be the most outstanding opportunity ever offered to "Retreaters" on this all-important subject.

Vacation Church School

Vacation Church School, Sabbath School, and camp information blanks have been sent from our office. We trust that those who have the information will fill the blanks out and return immediately upon

the completion of the activity. The reports help us to analyze the total program of education in our churches, and a summary is forwarded to the Division of Christian Education of the National Council of Churches which publishes a total picture of the statistics.

**Returned Missionaries
Speak at Eastern Association**

On Sabbath afternoon at the Eastern Association in Rockville, Rhode Island, the three missionaries who have been traveling together and speaking at churches and Associations thrilled the audience with their messages. In the evening they also showed informative pictures of the work in Nyasaland, Africa, and Jamaica, B.W.I.

Miss Joan Clement, speaking on the theme of "Holding Forth the Word of Life in Nyasaland," centered her Biblical message on the idea of fellowship. She was answering a question often asked as to whether white missionaries in Nyasaland could ever have real fellowship with the people of that land whose customs and standards were so different from ours. She asserted that they had had wonderful experiences of fellowship and that the promise in 1 John 1: 7 was very true indeed: "If we walk in the light as he is in the light we have fellowship one with another." Sweetly she pointed out that she had never appreciated that promise as much as in the last five years, four of which were spent in Nyasaland and one in traveling among our churches.

The fellowship which had been most pleasant to them in Africa had been the times of getting together with the African people in their own homes. She reminded her attentive listeners that it was possible to have many things in common with those poor and uneducated people. The Lord Jesus, she pointed out, removes all barriers of race and culture.

One of the stories Miss Clement told was of a native teacher in their school at Makapwa Mission who received only a shilling for a day's wages. He had saved from his meager wages over a long period of time enough money to send to London for an inexpensive little tea set. Almost

no one among the Africans has a tea set but he wanted to be able to entertain friends. He was a single man living in one of the smallest cottages at the mission station. After securing the tea set he invited the nurses to come some time and see it. Eventually they found time to go to his home. Before leaving he hesitantly asked if they could remain and have tea with him. When they accepted the invitation, he was overjoyed, and they, too, received a blessing from having fellowship in that simple little home.

The fellowship is also very close in time of sorrow. Miss Clement mentioned the experience of Job when his friends sat down with him for seven days in the time of his sorrow and said nothing. They, too, she said, had had times of fellowship in sorrow when it seemed most natural to sit down in silence for half an hour with native pastors and native Christians sharing their grief. All understood in this fellowship the comfort which could come only from the Lord.

Again there was a fellowship in the villages beyond their missionary headquarters. On one occasion they went on a ten-day bicycle trip covering villages in a 70-mile radius from the mission. After holding four or five services in a day they found the nights were very precious in fellowship around the Word of God. On numerous occasions the natives with whom they were staying were so anxious to learn more about the Bible that instead of going to bed, at sundown as most Africans do, they would study their Bibles together until ten or eleven o'clock. That indeed was a blessed fellowship around the Word of God.

Another incident was mentioned from one of the trips to the northern part of the country. On this trip one night stood out in her memory because, in the clear African moonlight at the foot of a mountain, they could sit and listen to the singing of hymns — hymns that were not English but African. They discovered that they, too, could join in the praise of God though they could not join in all of the singing. In this experience they felt close to God and close to the Africans.

Teen Talk

Now, A Real Superman

How would you like to be able to run as fast as a race horse and not get tired? Or how would you like to be able to jump over a high wall or across a river? This is not imagination; neither is it comic-strip talk; it is scientific development almost ready for the market.

Reaction Motors, a Denville, N. J., company which makes rocket fuels for missiles and aircraft, has tested a new individual rocket which made it possible for one of its engineers to run at super-human speed. The company claims that he ran as fast as a good thoroughbred race horse. The officials refuse to give detailed information about the new motor and will not allow pictures to be taken yet because they want to patent the device.

The rocket is probably worn on the back in such a position as to partly overcome the force of gravity. It does not enable a man to fly. The inventor, Alexander Bohr, is a former Army technical sergeant, who knows what a wonderful help such a rocket would be to heavily loaded soldiers trying to storm a hill. It is said that the Army is very much interested. It might be a good thing for reserve officers or for older chaplains anxious to keep up with the younger men so that they could be of service when needed. Some of us who are not interested in riding a rocket through outer space or going to the moon could go for something that would give us more speed, more power, and keep us from getting tired.

When the Prophet Isaiah in the fortieth chapter of his book spoke about the youths fainting and being weary, he was talking about things you have experienced. When God inspired him to promise, "They that wait upon the Lord shall renew their strength," that also is something we can almost understand. Then he goes on to say that those who wait upon the Lord "shall mount up with wings as eagles; they shall run, and not be weary; and shall walk and not faint." I don't believe that airplanes and helicopters fit this

She closed her message by pointing out that the test of our fellowship with God is our fellowship with one another. It was most pleasing to them to have the Africans say of them as they were ready to leave for their furlough: "You are no longer white; you are black." They meant that the missionaries had identified themselves with the people and that the fellowship was sweet. "We call Africa home," she quietly stated, "and we shall be happy to be back there." — L. M. M.

JENNIE SEAMENS

Jennie Broderick Seamens passed away April 25, 1958, after a long illness. She was born at Pompey Hill, New York. In her youth Mrs. Seamens was baptized by Elder L. R. Swinney and joined the De Ruyter, N. Y., Seventh Day Baptist Church. In 1909, she transferred her membership to become a constituent member of the Seventh Day Baptist Church of Syracuse, N. Y., where she has been active as deaconess and trustee for many years. Her ordination was in the Verona, N. Y., Church June 9, 1945. She was faithful and much loved by her fellow members. She served as principal of Fairmont Corners School until her retirement 20 years ago.

Surviving are her husband Eddie B. Seamens, and a sister, Mrs. Emma Whitford of Syracuse. — E. D. S.

Southwestern Association

The Southwestern Association will meet this year at Edinburg, Texas, July 10-13. The delegate from the Eastern, Central New York, and Western Associations is the Rev. Paul S. Burdick of Waterford, Conn. One of the special features of the program is a one-day workshop on Church Program and Expansion. The president is Pastor James M. Mitchell, 808 N. 22nd Street, McAllen, Texas.

Churches and fellowships in the Association: Edinburg, Texas; Fouke, Ark.; Hammond, La.; Little Prairie, Ark.; Paint Rock, Ala.; Texarkana, Ark.; Little Rock, Ark.; Metairie, La.; Yonah Mountain Church Group, Cleveland, Ga.

picture anywhere near as well as this new device.

We would like to be the first to order such a machine, wouldn't we? But don't forget that old, old promise which has been fulfilled in every generation. Faith in Christ removes the weights. Prayer lifts up our spirits. We can do twice as much in the service of the Master without getting tired as those who serve selfish aims. The writer of Hebrews is perhaps telling us not to wait until we can buy an individual rocket but right now to:

"Lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12: 1).

NEWS FROM THE CHURCHES

METAIRIE, LA. — Our young people's group, led by Floyd Coalwell, is busy planning meetings here and in Alexandria.

We are again planning our park meetings which were discontinued during the winter months — the time being spent in home Bible studies. We also hope to hold regular meetings in the charity hospital.

In February, weekend evangelistic meetings were conducted by Brother Loyal Hurley. Everyone was greatly blessed by these meetings and several gave their hearts to the Lord. Our fellowship with the Hurleys will be long remembered.

We have recently purchased 36 metal chairs and new hymnals. A piano was donated. Every possible use has been made of space available for classrooms, since we have many children from nearby housing developments for Sabbath School.

Our members have always taken great interest in handicapped and needy families and those in hospitals. We want to thank our fellow churches who have helped so much in our work here with boxes of clothing which have been readily distributed to the needy. We ask your prayers for our work. Southwestern News Letter.

VERONA, N. Y. — As a special feature of the observance of Sabbath Rally Day on May 17, all hymns used in the service were written by Seventh Day Baptists.

The Retreat of the Booster Class was

held at the church on Sabbath afternoon and evening, May 17, with meals served there. The program included a talk on "What Is a Watchman" by Herbert Catlin, followed by three discussion periods. One, led by Garth and Mayola Warner, considered "God Has Commissioned Us As Watchmen." Another, with the topic "Responsibilities of a Watchman," was under the leadership of Alden and Jean Vierow. Mary Williams chairmanned the third: "Qualifications of a Watchman." The closing challenge was given by Pastor Rex Burdick.

At the May meeting of the Ladies' Aid, the missionary project of the year, "Thirty Pieces of Silver," brought in \$64, but not all members had been heard from at that time. We have had a part in sewing for the Makapwa Mission also.

We were glad to welcome our missionary friends, Joan Clement, Beth Severe, and Jacqueline Wells, on May 30 and 31. On Friday evening, colored slides of Jamaica were shown and explained by Miss Wells who has been a worker on that field for the past four years. On Sabbath morning the service featured messages by the three young ladies. Following a fellowship luncheon colored slides of mission work in Africa were shown to an appreciative audience.

We had no service on Sabbath, June 7, when many of our group attended the 119th session of the Central Association at Brookfield. The sermon on Friday evening, "Putting YOU in Unity," was given by our pastor. On Sabbath afternoon the Verona young people conducted a devotional service under the leadership of Garth Warner. Thoughts for meditation were given by Janice Sholtz and Marilyn Osborn. Special music was furnished by a quartet consisting of Louise Thompson, Joyce Sholtz, Maurice Warner, and David Crandall.

The Daily Vacation Bible School will be held June 23 to July 4 with Mrs. Garth Warner as director, using the theme "Exploring God's Wonders." The co-operating churches, as in other years, are St. Peter's Lutheran, Seventh Day Baptist, New London Methodist, and Verona Presbyterian. — Correspondent.

The Sabbath Recorder

Temperance Testimony

The fact that Sergeant McKeon had been drinking before he led those marines to their death on what has been termed "The Parris Island death march" was played down in the publicity which followed the drownings. The sergeant (now a corporal) evidently was not at all uncertain about the relation between alcohol and his impaired judgment. He is quoted on the cover of *The Foundation Says* as follows:

I have never had a drink since those deaths in Ribbon Creek and will never drink again.

North Loup, Neb. — "How can we keep our interest in our denomination if we do not know what is being done in the various departments? I need the *Sabbath Recorder*."

Births

Baker. — A daughter, Deborah Sue, to ReRogers and Shirley (Knox) Baker, of Freeville, N. Y., on May 19, 1958.

Bucher. — A daughter, Sue Anne, to Francis and Ruth Bucher of Little Genesee, N. Y., on May 10, 1958.

Obituaries

Johnston. — Winnie B., daughter of Urbane and Jeanette (Crandall) Avery, was born at Groton, Conn., Nov. 14, 1871, and died in Charlestown, R. I., April 29, 1958.

Mrs. Johnston is survived by a half-brother, Clarence L. Clarke, of Quonochontaug and a number of nephews and nieces. Her husband, John A. Johnston, preceded her in death. She was a member of the Pawcatuck Seventh Day Baptist Church.

The funeral was held at the Buckler Funeral Home, the Rev. Harold R. Crandall, pastor

emeritus, officiating. Interment was in Elm Grove Cemetery, Mystic, Conn. — H. R. C. Seamens. — Jessie Broderick, daughter of William and Mary Broderick, was born at Pompey, N. Y., Jan. 5, 1890, and died at the Marcy State Hospital April 25, 1958.

Surviving are her husband, Eddie D. Seamens, and one sister, Mrs. Mary Whitford, both of Syracuse. Funeral services were conducted by the Rev. C. Rex Burdick from the Ballweg Funeral Home in Syracuse and burial was made at the Pompey Hill Cemetery. (Further details in separate article.) — C. R. B.

Williams. — David John II, son of Chaplain and Mrs. David J. Williams of Biloxi, Miss., was born May 20, 1953, and died April 25, 1958.

In addition to his parents, he is survived by: three sisters, Carolle, Ramona, and Cynthia, at home; the paternal grandparents, Mr. and Mrs. John Williams of Oneida, N. Y., and the maternal grandparents, the Rev. and Mrs. Ralph Coon of Salem, W. Va.

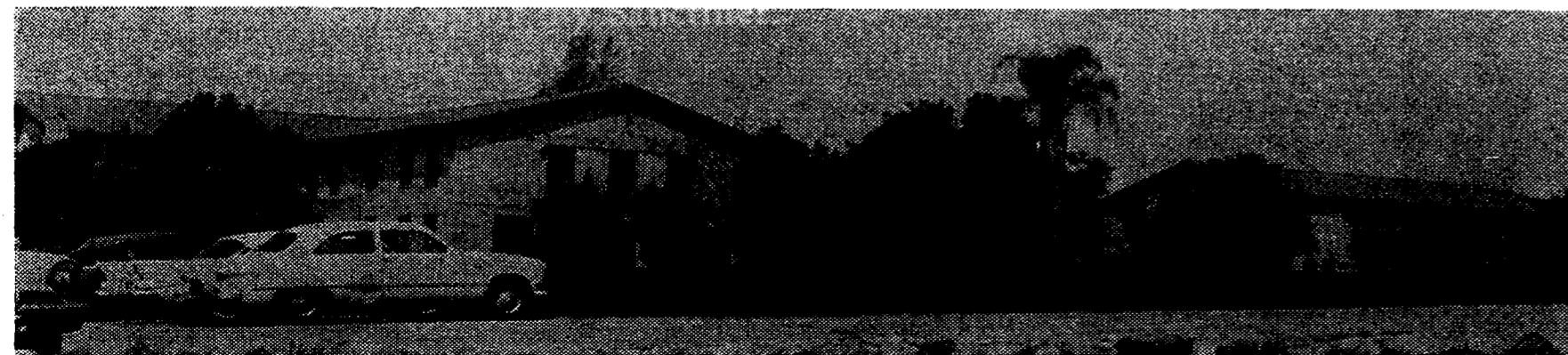
Memorial services were conducted from the Harrison Court Chapel, Kessler Air Force Base, by Rev. S. G. Ferrell, Chaplain Ernest F. Pine, and Rev. E. V. Reneer. A graveside service was conducted by the Rev. C. Rex Burdick at the New Union Cemetery, Verona Mills, N. Y., where interment was made. — C. R. B.

Whipple. — Mary Margaret, daughter of Joseph H. and Ella (Hammett) Whipple, was born in Westerly, R. I., Nov. 6, 1886, and died in Westerly, April 30, 1958.

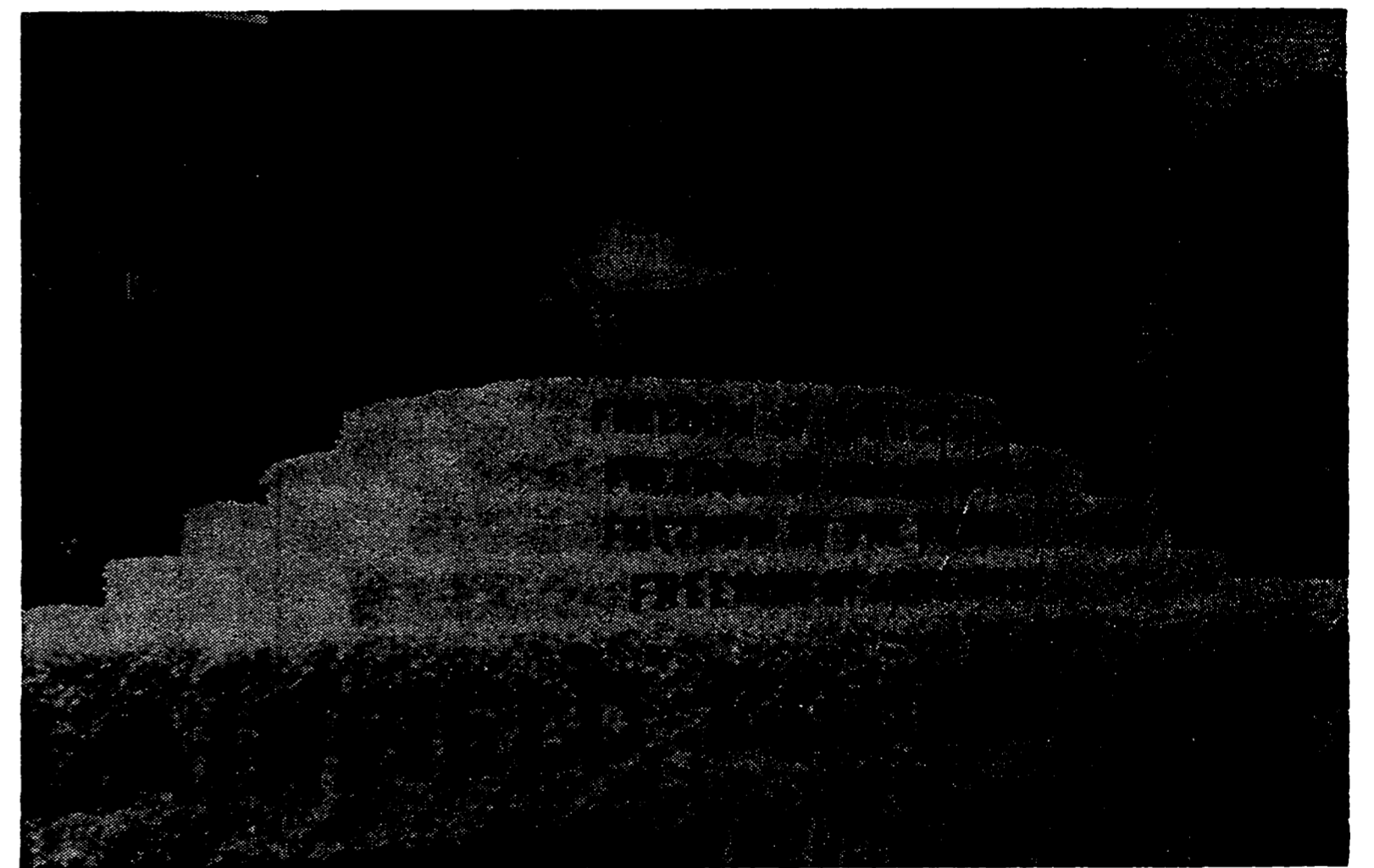
Miss Whipple's only immediate survivor is her sister, Miss Bernice E. Whipple, with whom she made her home. Graduated from Westerly High School, the National School of Oratory of Philadelphia, and the Leland Powers School of Boston, she was head of the Department of Spoken English at the Mississippi State College for Women and was later associated with a School for Girls at Dallas, Texas.

Miss Whipple was a devoted member of the Pawcatuck Seventh Day Baptist Church. She also was a member of many cultural and civic organizations.

The funeral was conducted by the Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Church and a lifelong friend, assisted by the pastor, the Rev. Charles H. Bond. Interment was in River Bend Cemetery. — H. R. C.



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



Cherished Freedoms

Independence Day brings annually to mind the cherished freedoms of a land which is blessed with more freedoms to cherish than most other lands. The float pictured here reminds us that one or more of our own dearly bought liberties could be lost if we fail to fully appreciate their importance. By the same token our hearts that swell with national pride should throb with more than sympathy for the people of other lands who are forced to accept cheap counterfeits for these freedoms — especially freedom of religion.