

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.

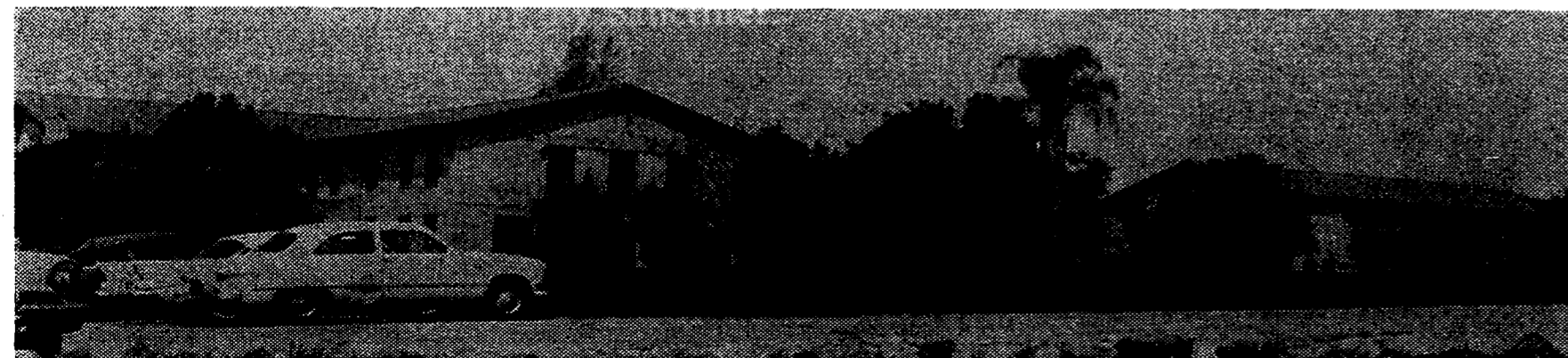
Memorial services were conducted from the Harrison Court Chapel, Kessler Air Force Base, by Rev. S. G. Ferrell, Chaplain Ernest F. Pine, and Rev. E. V. Reneer. A graveside service was conducted by the Rev. C. Rex Burdick at the New Union Cemetery, Verona Mills, N. Y., where interment was made. — C. R.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

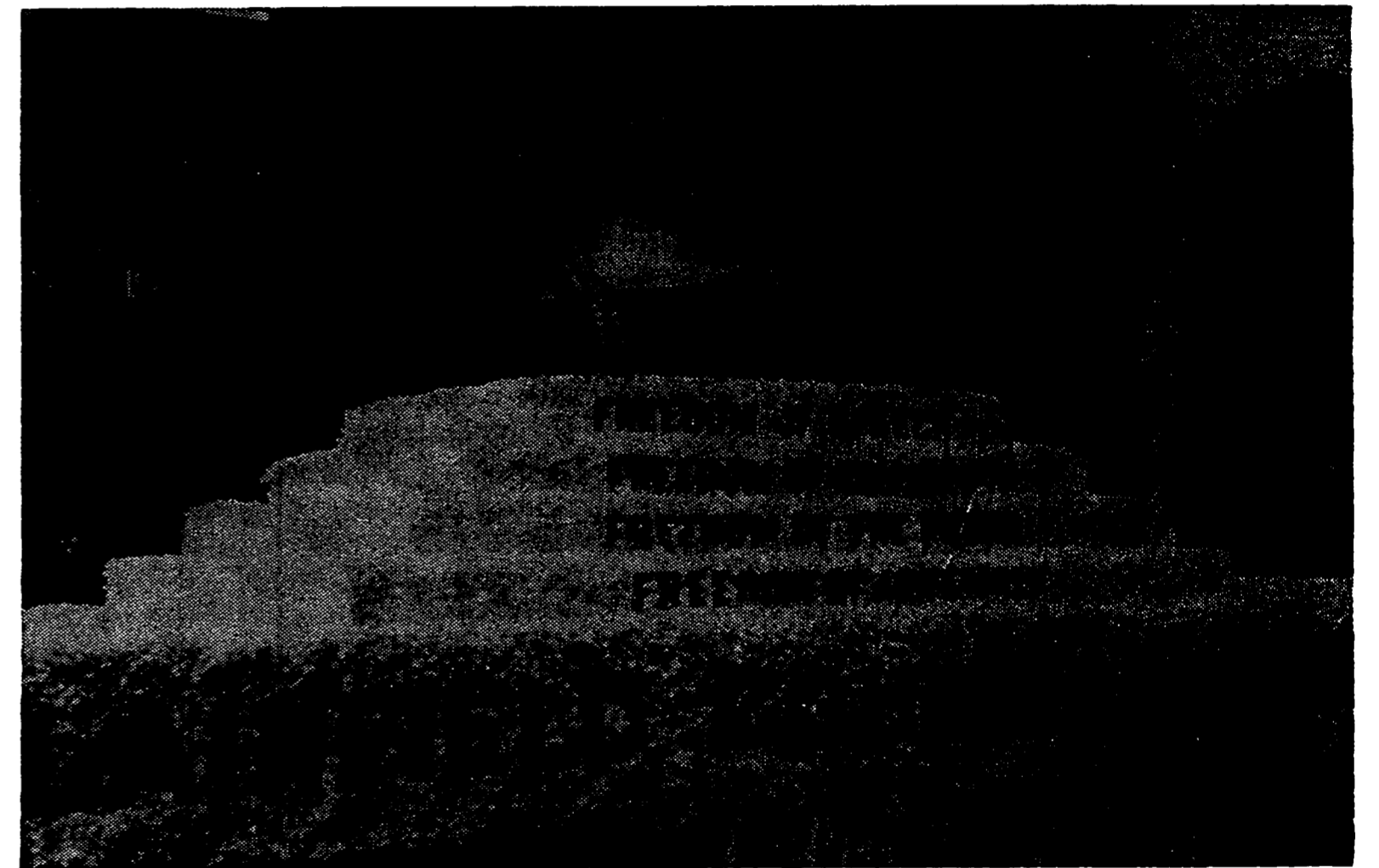
Miss Whipple's only immediate survivor is her sister, Miss Bernice E. Whipple, with whom she made her home. Graduated from Westerly High School, the National School of Oratory of Philadelphia, and the Leland Powers School of Boston, she was head of the Department of Spoken English at the Mississippi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

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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Terms of Subscription
Per Year \$3.00 Single Copies 10 cents
Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.
Second class mail privileges authorized at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., JUNE 30, 1958
Vol. 164, No. 26 Whole No. 5,800

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Shooting for the Moon

Some time in August, perhaps while the Seventh Day Baptist General Conference is in session at Covina, Calif., the Air Force will be shooting for the moon, according to an announcement made recently by Lt. Gen. S. E. Anderson, director of Air Research and Development Command.

The question of why the Air Force should try to hit the moon can probably be answered by remarking that it has not yet been done and that others are trying to do it. Our nation and our Air Force are our pride; they should be second to none. We have orbited the earth at low level and high level with our little satellites. The moon, riding high and far away, is still the closest target in the great expanse of space. It is also more closely related to earth than any other heavenly body except the meteorites which occasionally enter our atmosphere. Why shoot for the moon? Why not?

Too long our denomination has aimed low in its program of outreach. Dare we argue that a limited world view is more realistic in missionary work than a wider view? Other denominations with similar handicaps have concentrated on missionary work and now count three fourths of their membership in lands lapped by the seven seas. With no greater average earning power among their members, their average rate of giving is by relation to ours almost astronomic. It does little good for us to say at this point, "Why didn't we shoot for the moon?" It would be better to ask ourselves why we should not now shoot for the moon and catch up with our neighbors financially.

The Air Force is realistic, at least in a measure. Their spokesman does not say they are going to hit the moon in August. Other attempts will be made in September and October. Furthermore, the Thor rocket which will be used has been test fired 13 times with only five of them successful. It is designed as a 1,500-mile range missile and will certainly have to be modified considerably to reach out 278,000 miles and mark the moon or go into orbit around the earth and moon.

Perhaps there is here a lesson in perseverance that can be gained by Seventh Day Baptists. Some of our outreach attempts at home and abroad have sputtered

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out on the launching pad or have fallen far short of the goal we set. We are perhaps more conscious of the few foreign failures than of the many on the domestic proving grounds. Our military services do not give up because of technical failures; neither should we. Military leaders are at the present time being driven on toward perfection of technique and development of more powerful fuels by an aroused populace. That may not yet be true in our denomination, but it ought to be.

How can we as a small group, with our 1,500-mile missiles not yet operational, shoot for the moon which is 278,000 miles away? The answer is that we must have more power. It is available if we count as real the promise of the risen Christ that He, having all power given to Him, would be constantly with His disciples when they were wholly dedicated to spreading the good news of salvation.

Are we not faced with the inescapable conclusion that past failures have not been largely due to technical difficulties or errors of judgment but rather to lack of zeal in obeying our Lord's command? The power from on high which was promised to the New Testament Church is still at our disposal. Is it possible that of late we have overemphasized the perfection of machinery for the Lord's work and have not been sufficiently willing to pray for or to use the power of the Spirit? This is not to say that our leadership has lacked devotion or imagination. But leaders are always consecrated from among the people and are only relatively higher in zeal, wisdom, and endurance. All of us must acknowledge past shortcomings and share responsibility for the future.

There can be many applications to this idea of shooting for the moon. Just as there are several main branches of service in the military all raising their sights, so there are a number of important service branches in our denominational structure. Each is anxious to do more for the cause we represent. General Conference will soon be here. Attendance on the West Coast will almost certainly be lower than it would be at a more central location. Decisions that reflect the will of the church

MEMORY TEXT

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. Psalm 33: 12.

members may be harder to reach. Let us pray much about it. Will our representatives do right if they reflect only the views of the average church member or occasional pew-occupier? Is it not possible the Holy Spirit will call us to higher altitudes of service than we have yet planned for or dreamed of?

We love and honor our past, and are right in doing so. Such honor should keep us true to the Scriptural standards of the past but should not bind us to the methods and mores of bygone years. We are reminded of a story told by the Rev. J. M. Findley Brown in his "Centennial Observations" at the recent United Presbyterian Convention when his denomination merged with the Northern Presbyterians. It goes like this:

An old Confucianist met the son of a former friend who was dead and took note of his shabby appearance. He said, "I'm surprised at you. I knew your father and he was always neat. You ought to honor his memory and follow his example."

The young man replied: "I am following his example. In fact, I am wearing the very suit that he wore."

RECORDER IMPROVEMENTS

The first issue of July will show some changes in format which have long been contemplated. The top line will be eliminated to give more white space. Page numbers and dates will be at the bottom of the page to leave the top more free for attractive headings. Other improvements will be added from time to time.

Although production costs for the high quality journal we want to provide for our readers are constantly creeping up, we hope — through increased readership — to keep the subscription rate at its present bargain price of \$3 per year. You, our readers, are our best advertisement. We ask you to talk Sabbath Recorder to your friends.

President's Column

Conference Program ONE IN CHRIST

"I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4: 1-3).



Even as Paul besought the Church at Ephesus, we need to seek those things which unite. There are so many things which divide and separate if we will let them, that we need to endeavor to keep the unity of the Spirit in the bond of peace. It takes more

love, more understanding to keep the unity of the Spirit than it does to condemn another and go our own way.

Our thoughts will be turned to the oneness which we find in Christ as we come to the Bible studies and the sermons of Conference this year.

Bible Studies will be based on:

- 1 Cor. 3, "A Cause and Cure of Divisions"
 - 1 Cor. 12, "Diversities of Gifts, but the Same Spirit"
 - 1 Cor. 13, "The Greatest of All"
 - Galatians 5: 13 — 6: 6, "Where No Law Is Needed"
 - John 17, "The Unity We Seek"
- These will be brought to us by the Rev. Melvin G. Nida, the Rev. C. Rex Burdick, the Rev. Duane L. Davis, the Rev. Charles H. Bond, and the Rev. Donald E. Richards.

The sermons will be:

- "God's Purpose Through Christ" (2 Cor. 5: 19)
- "A Common Foundation" (1 Cor. 3: 11)
- "A Sign of Discipleship" (John 13: 35)
- "For This Reason We Are" (Heb. 10: 24, 25, RSV)
- "A Faith to Share" (Acts 1: 8b and 1 Cor. 9: 16b)
- "Love, Learn, and Live" (1 John 4: 12b)

"This We Can Do — A Resume and Challenge"

They will be brought by the Rev. Everett T. Harris, the Rev. Kenneth E. Smith, the Rev. Delmer E. Van Horn, the Rev. Victor W. Skaggs, Nurses Beth Severe and Joan Clement, the Rev. Loyal F. Hurley, and the Rev. David S. Clarke.

Fourth of July Proclamation

By Dr. E. T. Dahlberg

A Fourth of July "proclamation" to a nation "confronted equally with the perils and opportunities of the nuclear-space age," has been issued by Dr. Edwin T. Dahlberg, of St. Louis, Mo., president of the National Council of Churches, to be read in all Protestant churches. It says in part:

"The Fourth of July should be a day of gratitude, reminding us of the noble inheritance we have received from those who lived before us, and of the costly sacrifices that have been made both on the field of battle and in the vocations of civilian life, in behalf of the doctrine that all men are created free and equal. Let us eradicate from our national life all that is contrary to that doctrine, whether it be racial, religious, or economic injustice.

"It should be a day of contrition also — a time when we recognize our share of the common guilt of nations for the war and strife that have beset our generation. At the same time, we would call for re-examination of all trade and armament policies of our own that might lead to international fear and misunderstanding, lest we trust too much in the weapons of the flesh and not enough in the armor of the spirit."

The Christian view of man is neither naturalistic (reducing him to an animal) nor idealistic (elevating him to deity by assuming a "spark of divinity"). It is rather the view that he is a creature in the image of God, a sinning creature, with the potential of becoming a saint through Christ.

The cross of Christ is a basic assumption of Christian social action. — H. H. Barnette.

MOTIVES FOR EVANGELISM

By Dr. Loyal F. Hurley

There are many motives for evangelism, but there are three paramount ones.

1. **The love of God.** This is the first and greatest of all motives, but it is not at first so obvious. Our heavenly Father has provided so bounteously for all our needs — for our physical hunger He has provided food; for our thirst He provides drink; there is light for our eyesight, sounds for our hearing, air for our lungs to breathe. Our deepest needs, however, are not physical, but personal and social, mental and spiritual. So the most costly gift God ever made was not for man's food and drink, but for his soul hunger. That gift was Christ. "He died that we might be forgiven; He died to make us good," is the way we express it in one of our hymns. Here, then, God shows His love most clearly, in Jesus Christ and His cross. Anyone who has trusted in that cross has the primary motive for evangelism.

2. **The needs of men.** These are so obvious everywhere. Not only the need for food and clothes and a job, but the spiritual hunger and need in every life. There are frustrations to face; inner urges and drives that so often lead one into evil conduct. There is a whole brood of wrong attitudes that disrupt life: envy, jealousy, hate; inferiority and superiority; worry and fear; pride and guilt; and simple but tragic emptiness. A person who has found the answer to any of these problems has a motive for evangelism. A friendly neighbor shares her cooking secrets; a kindly teacher shares her successful techniques. So a Christian shares what he has found. An evangelist is not trying to dominate others, but to help them, and point them to the Lord who has changed his life. He wants others to know the source of the victory he has discovered in Christ.

3. **Our own need.** Every Christian needs to be an evangelist for his own sake. It is so obvious that one cannot give what he doesn't have; no one can share what he doesn't possess. But the opposite is just as true of the Christian

though it may not be so obvious. The Christian faith and experience are of such a nature that one cannot long keep what he doesn't give away; he cannot continue to possess what he doesn't share. "The love of Christ constrains us," as Paul stated it. That love of Christ was first an objective fact; it was outgoing, redeeming love before we accepted it. Then, when we accepted that love it became a subjective experience — we knew "the love of Christ which passeth knowledge" as a fact within our lives. The love of Christ as an objective fact remains whether we do anything about it or not, but the subjective experience of it will fade away and vanish unless we share it. It is a law of the mental life that there is no impression without expression. That is why young teachers often say that they learned more during their first term of teaching than during their whole college course. In the effort to teach truth to others they really learn it themselves. So with Christian experience and faith, if we share it, it grows; if we hide it, it dies.

Here then are at least three motives for evangelism:

1. **The love of God** revealed in Jesus Christ our Lord.
2. **The needs of men**, personal and social, mental and spiritual.
3. **Our own need** to share our faith lest we lose it.

What are you doing about it?

SABBATH SCHOOL LESSON

for July 12, 1958

Social Justice and the Gospel

Lesson Scripture: Matt. 5: 17-20, 46-48; 23: 23-26.

Lost Recorders

A package of fifteen of the May Special Issue Sabbath Recorders which was apparently routed through Washington lost its wrapping and was recently returned to the publishing house at Plainfield. There is no sure way of telling who failed to receive this number of copies ordered and perhaps paid for them in advance. They will be remailed as soon as claimed.

MISSIONS — Sec. Everett T. Harris

Understanding Ourselves and Our Mission

(Excerpts from Study Booklet by the Department of Research of the Division of Foreign Missions NCC.)

It is certain that we cannot hope to understand either our world or the nature of the Church's mission in that world today unless we examine ourselves. Just as the voice of God was heard by Isaiah only after he had realized his participation in the guilt of his people, so we can go out with confidence only if we acknowledge that we ourselves stand in constant need of forgiveness by God and by our fellow men. We must proclaim God's judgment on sin, knowing that we ourselves deserve that judgment; we can tell of His love for sinners only if we too have known the cleansing power of that love. We know that he who thinks that he stands must take heed lest he fall, especially into sin under new disguises which are not easily recognized for what they are.

When we examine ourselves thus as a missionary church we can but echo Isaiah's exclamation of dismay. There is so much self-concern, self-assertion, and self-dramatization in the way we carry on the missionary enterprise. We go to men in other lands and of other religions (or of no religion) and say in effect, "We are better than you are because we have a better religion." We are more ready to judge than to be judged. In Roland Allen's words, "We have allowed racial and religious pride to direct our attitude towards those whom we have been wont to call 'poor heathen.' We have approached them as superior beings, moved by charity to impart of our wealth to destitute and perishing souls." We have not ourselves been so transformed by the love of God that racial and cultural prejudice has vanished. We have not been able to recognize naturally and spontaneously the real equality of human beings before God, which is essential if we are to enter into real community with them. "We have treated them as 'dear children' but not as brethren."

Certain other religious and moral de-

ficiencies also stand out. The first is our double-mindedness, our concessions to worldly standards, our failure in self-identification at the deeper levels with those among whom we work. We are confused about means and ends and the relation of proximate to ultimate goals. Though all human motives are from God, they are corrupted. The expansive, outgoing tendencies of man the creature, our wish to project ourselves, our desire for change and adventure, are part of our missionary impulse. We cannot leave out of account the sinfulness of motivation. At the same time, we have observed in experience the release and redirection of human motives by the spirit of Christ.

A second deficiency is our lack of historical perspective because of our little faith. We want visible results, and we want them soon, as in the slogan of an older day, "The world for Christ in this generation!" Our views about the kind of results to be expected tend to be stereotyped, and we hold them stubbornly. We are impatient with God, forgetting that His ways are not our ways and that our part is simply to obey.

One aspect of this necessary self-examination which is of immediate practical importance is that we should ask ourselves how we look from the outside to people who see us coming. We cannot get out of our skins, which may happen to be white, and are clad usually in ungainly garments which convey no suggestion of the superiority of western culture. We come accompanied by much baggage, visible and invisible. We cannot avoid an initial identification in men's minds with the stereotype of the nation from which we come, a composite picture containing elements of which we are ashamed, as well as others of which we are proud.

That this creates a barrier to meeting and communication, goes without saying. It is unavoidable, and it is understandable. What can be done about it? First, we must allow for the hindrance which this barrier presents. Second, we must prepare for it, by humbly trying to learn to see ourselves as others see us and our nation. Third, we must so live and work for

We Will Serve the Lord

By Jess Babcock

(A statement of experience and faith given in his home church (Milton Junction, Wis.) just prior to his being set apart by ordination to the office of deacon.)

I was brought up in a home of a church-going people. I was baptized at Farnam, Neb., during a series of revival meetings conducted by the Rev. Darwin Lippincott when I was 13 years of age. I joined the church soon after. Then we moved to Cosmos, Okla., when I was about 22 years of age and I became a member of that church. About three years later we moved back to Farnam where I reunited with that church.

At the age of 25 I moved to New Auburn where I met a girl who became my wife. She was baptized and we joined the New Auburn Church. A year later our daughter was born (Mrs. Arlie Davis, Phoenix, Ariz.). After living at New Auburn about two years we decided to move to Exeland where we joined the church. Our son Dr. Oren Babcock, Elkhorn, Wis., was born there. In 1928 we moved to Milton Junction and became members of this church. Now with this new position in the church, I want to be of service to Christ and the Church.

I feel incapable and unworthy, but I believe that with the grace of God, I will be able to fulfill the duty of a deacon. I would like to quote from the Scriptures: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 10). "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3: 5). Again, "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122: 1).

"As for me and my house, we will serve the Lord."

real community that these external distinctions will be forgotten, as when the Chinese crowd, whipped up by an agitator to attack foreigners, was led to the local missionary and burst out laughing, "That's no foreign devil! That's Pastor Burke!"

(Continued next week)

Commission Meeting at Riverside

The Commission of the General Conference has been invited to meet in Riverside, California, in August, the week preceding Conference.



The members of the Commission are the Rev. Earl Cruzan, Adams Center, N. Y., president of the General Conference; Wayne N. Crandall, Canisteo, N. Y., first vice-president; Charles F. Harris, Shiloh, N. J., president of the Commission; the Rev. David S. Clarke, Boulder,

Colo.; C. LeRoy DeLand, Bellevue, Mich.; and the Rev. Marion C. Van Horn, Fouke, Ark. The executive secretary, Mrs. Robert T. Fetherston of Battle Creek, Mich., meets with this body, acting as secretary.

The group will meet in the Parish House, at 4415 Lemon St., Riverside. Breakfast will be served in the homes where they will be entertained, lunch in the church dining room. They will go to a restaurant for their dinner.

— Elizabeth Bonham, for the local Conference Publicity Committee.

Music Contest Deadline

The Sacred Music Contest period for creative writing closes shortly, and those interested are invited to send their compositions to Mrs. Clarence M. Rogers of Salem, W. Va., chairman of the board of judges.

This contest is sponsored by the Seventh Day Baptist General Conference to encourage the writing of music suitable for Sabbath use. Five categories are suggested and copies of the rules have been mailed to all pastors, as well as to those who have requested them. It is important that entries be mailed to Mrs. Rogers by June 30 in order to allow time for them to be judged by early August. The winners will be announced at the General Conference in Covina, Calif.

Rev. Victor W. Skaggs of Edgerton, Wis., Rev. Albert N. Rogers of Alfred, N. Y., and Mrs. Clarence M. Rogers are the committee in charge of the contest.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

International Journal of September

The September issue of the *International Journal of Religious Education* will feature "The Church and Agencies Serving Children and Youth." The magazine will deal with the relationship of the church to organizations such as the Boy Scouts, YMCA, YWCA, Girl Scouts, and like agencies. The youth of the community need the help of both the church and these agencies. Each needs to be understood in the light of the other. Your Board of Christian Education will be glad to order a copy for you. Cost, 50¢.

Executive Committee Meeting

The Executive Committee of the Board of Christian Education met Sunday afternoon, June 15. Invited participants included members of the board's Publications Committee, and the editor of the *Helping Hand Quarterly*, the Rev. Don A. Sanford. The main topic under discussion centered around the future policies governing the publishing of the *Helping Hand*. Renewed effort will be put forth to get it into the hands of the users on time.

Pre-Con, 1958

Another teacher has been added to the staff of Pre-Con in the person of Pastor Mynor Soper. Pastor Soper will lead a workshop regarding the Sabbath.

All youth who have finished the ninth grade of public school, or are at least 15 years old, who want to attend Pre-Con are asked to send in a reservation to the Retreat Director, Rev. Duane L. Davis, Lost Creek, W. Va. Early registration helps those who plan the program and furnish facilities.

Advance publicity has been sent to all churches along with registration blanks. Additional blanks are available from our office, though anyone can register by simply sending in name, address, and first and second choice of workshops. The workshops (questshops) are: 1. Individual Responsibility as God's Steward. 2. Under-

standing the Missionary Effort. 3. Our Sabbath. 4. Christian Vocation.

Pre-Con only comes once a year. There is no other activity like it in our denominational program. It is worth sacrifice on the part of churches, Sabbath Schools, Youth Fellowships, and individuals to see that every eligible youth attends. Mountain-top experiences come every day at Pre-Con. You can feel God's presence at Pacific Pines!

Being a Christian

(A Vacation Church School director asked members of the school to write a short statement on the subject: "What Being a Christian Means to Me." The following is an answer handed in.)

"Being a Christian means to me — security, not only physical security in the overcoming of bad fortune (it surely does give this) but a deep sense of 'inner' security. I get a feeling in my heart of God's love, His devotion, and a realization of the fulfillment of His promise of eternal life. This sense of security seems to say that no matter how badly things seem to be going with you, He will always be watching over you, always loving and caring for you."

Day-By-Day Trust

Dwight L. Moody once said that he did not desire grace to die for Christ; all he wanted was grace to preach for Him right now.

John Wesley was asked by one of his friends, "Supposing, Mr. Wesley, you knew that this was to be your last night on earth. How would you spend it?"

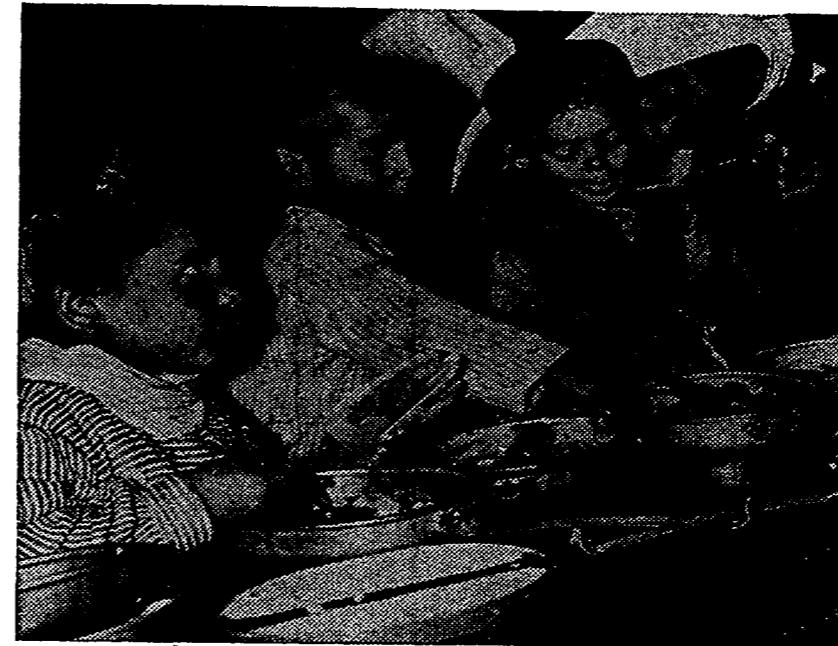
"Well," replied Wesley, "at four o'clock I would have some tea. At six o'clock I would visit Mrs. Brown in the hospital. Then at seven-thirty I would conduct mid-week service at the chapel. At nine-fifteen I would have my supper; at ten o'clock I would go to bed, and in the morning I would wake up in glory."

That is the moment-by-moment, day-by-day trust in the living Lord Jesus. Are you living your life like that?

— Alan Redpath in *Victorious Praying* (The Fleming H. Revell Company).

Inter-Church Aid in the Light of Christian Obedience

The annual Consultation of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches was in session from June 1 to 6 at Evian-les-Bains, France.



Some of their conclusions:

"We believe that normally any act of sharing through inter-church aid should involve a personal relationship between those participating. The preservation of that relationship should be carefully guarded."

"Every church must give. Every church must receive. The churches have much more important things to share than goods and money. In practice, inter-church aid programs have some dangers for the churches. The greatest dangers are that the churches will fail to take up this ministry and that they will fail to comprehend what the need of the world really is."

"An effective social witness is evidence of the renewal of the church which desires to express and demonstrate its concern for the world as a part of its total mission. An effective social witness may also be the means of renewal of the church, through alerting it to its social responsibility. . . ."

"Inter-church service is something that blesses the church that gives and the church that takes. There should be no feeling of superiority or inferiority in giving and taking. Service to a church

must be intended to meet the most pressing needs of that church. Apart from purely material needs, such as food, clothing, and medicines, the most pressing need of many churches, especially in Africa, Asia, and Latin America, is the development of leadership at all levels within the churches, and the training of leaders. To meet this need it is necessary to help in the processes of education and to provide assistance in the form of fraternal workers. It is also necessary to help in the maintenance and building up of institutions necessary for the life of the church. The giving of money or men should help in the growth and renewal of initiative and vitality in the giving as well as in the receiving churches."

"Efforts should be made to stimulate inter-church service between neighboring countries on a local basis. A great deal more use can be made of part-time and short-term service, in particular by young people at the beginning of their careers and by persons retiring from other work."

Are You Willing to Work for Christ?

Dr. Sam Shoemaker tells of a day when he sat in the rear of a church room while an official of a ladies' organization told some forty women who were present how they might operate a "church pantry," bringing in jams and jellies for the support of an orphanage and some other benevolent institutions in which they were interested. That very day, over the dining table, Dr. Shoemaker asked the lady who had given the "pep" talk how many of the ladies of her organization ever got out and did something for the "street-women" in the notorious southern part of that city. She said, "You know, it's curious. There are several of those girls of the street in a hospital, and only yesterday I called up fourteen of our ladies to see if some of them could not go down and visit these girls, but they all declined." In telling the story Dr. Shoemaker applied the fiery lash as he said in conclusion: "Orange marmalade is a good deal easier to make than Christians!"

— Paul S. Rees in *Christian: Commit Yourself!* (The Fleming H. Revell Company).

A young doctor gives counsel on VOCATIONS For Seventh Day Baptist Young People

Lewis H. May, M.D.
Temple City, Calif.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve" (Joshua 24: 15).

First, what is your attitude toward your career? Is it to be related to making money, hobbies, personal pleasures, geographic area, parents, or to your religious belief? Your initial decision is, "To what principle is my life's career going to adhere?"

Christ will lead you in this decision if you ask Him. The more you use the Holy Spirit the better you will know Him. Frequent contact with the Holy Spirit in small problems makes it easier to receive and understand God's answers to the important decisions of life.

Evaluate this fairly with yourself. If you are more interested in your career than in being a practicing Seventh Day Baptist, admit it, then begin your planning. Jobs are oriented to Sunday worship. Amalgamating such jobs and Sabbath-keeping is going to be a tough though not impossible task. Search diligently for His guidance and be honest, never just lukewarm, in your life. Assuming that you are willing to follow the direction of the Holy Spirit, let us proceed from there.

What jobs are available? We might arbitrarily categorize them as administrative, self-employed business, professional services, and employed status.

For the executive, Sabbathkeeping is possible, but at best sporadic. Political office and civil service are good since based on a five-day working week.

Self-employment is the greatest field for the Sabbathkeeping person. The different businesses are too numerous to mention but if the principle of Sabbath observance is adhered to from the beginning, it will be no hindrance to success. In fact, grocery chains have found that their best volume sale period during the week is Sunday and Sunday night. Ask any automobile dealer which day he sells the most automobiles. One field that is

going to be particularly fruitful is agriculture. With a good educational background a happy life could be had on a small farm.

Of the professions, teaching will have the greatest growth as population increases. This job is oriented to a five-day week, in most cases. Law, medicine, insurance, accounting are open fields, though here you are subject to the demands of clients. However, again, if Sabbath observance is started at the outset, no problem will exist, as clients will generally respect your beliefs.

In the employee status, which has the bulk of jobs, one has little control over the job itself in relation to Sabbath worship. However, the experience of many Seventh Day Baptists shows that a frank discussion of one's beliefs with the employer is met with consideration. At times this is not true and a job must be refused. The degree of importance you place on Sabbath worship determines your own reaction to these unfortunate situations which are bound to occur.

Finally, what churches are available? A positive approach to the problem does not make it sound pessimistic. One can choose locations from the farm communities of the Middle West, the cities of Los Angeles, Denver, Kansas City, Washington, D. C., the mountains of Boulder, the warm sun of Riverside or Daytona Beach, the educational environment of Salem, Milton, or Alfred. Stated in this manner the situation sounds downright pleasant. It is your personal problem. You must decide what is important and what is not. Any of these areas can supply the vocational needs of a varied group.

If the pioneering spirit is in you, then look for an area where you can have a career and also start a new church. It is an extremely difficult task to observe Sabbath by yourself, let alone start new churches. It is happening in our denomination that small groups are forming new and active churches. In doing this, you could certainly make it easier for the Seventh Day Baptists that follow you and, in the process, add many new people to our denomination.

In summary, a Seventh Day Baptist

young person is indeed faced with a difficult decision in trying to combine his Seventh Day Baptist beliefs with a career. The degree to which he succeeds or fails, will be in proportion to the measure of his faith. It is not an impossible task, but a challenging one. — From "The Highlighter," Salem, W. Va.

A Tool in His Hand

The story of Dr. Paul W. Harrison of Arabia as told by his wife Ann will be an interesting addition to the constantly growing library of missionary books. Put out by Friendship Press, 257 Fourth Ave., New York 10, with a publication date of July 15, 1958, this 170-page book shows the difficulties and the possibilities of establishing Christian churches in the Moslem land of Arabia.

"Harrison of Arabia" is so called because of the long period of his labors during which he ministered to the physical ills throughout the length and breadth of a land that, in his own words, "specializes in space." The "tool in his hand" was his medical and surgical skill which gave him entrance where "infidels" were hated by the fanatical Mohammedans.

It is of passing interest that when his medical education had been completed and he was ready to go to the field in 1910, it was the Trinity Reformed Church of Plainfield, N. J., under the leadership of their new pastor, the Rev. John Broek, which sponsored him. The missionary spent his life in Arabia and is now retired in a southern state. The Rev. John Broek is now also at the point of retiring, having spent all these years in the same pastorate. Denominationalism, incidentally, shows very little in the biographical material selected for this book.

How does one decide to be a missionary to Arabia? Paul Harrison, in 1902, attended a Student Volunteer Convention in Toronto where he listened with great interest to such leaders as Robert Speer, John R. Mott, and Mrs. Howard Taylor. The thinking he did following this meeting led to his decision to become a medical missionary. Much later, when he was trying to decide where to go, Dr. Samuel

Zwemer invited him to go to Arabia. His effective invitation was in the following words, "Arabia has the worst climate, the most difficult language, the neediest people, and offers the least chance for success."

In the years to come, Dr. Harrison was destined to win the hearts of many hostile Moslems and to learn the ways of the Bedouin who were less prejudiced than others. In his many crossings of the desert by camel he learned the meaning of "Ride! Ride! Ride! In this heat death is right behind you." They could not stop except for brief intervals day or night lest thirst would overpower man and beast.

Never did the doctor begin a day at his hospitals or clinics without public prayer, though at times he was strictly forbidden to do so. Eventually, after many years, he saw conversions and the establishment of small churches in a few places.

The book is not as gripping as some we have read, but it is by no means dull. It carries one through the experiences of two major wars as they relate to mission work. It gives intimate glimpses of detailed problems in Arabia and America with a liberal sprinkling of conversation and direct quotation.

Here is one incident. Nubi was an escaped slave to whom the British had given freedom papers. Dr. Harrison gave him work. He soon became a good assistant, willing to dress the evil-smelling leg ulcers. The mission leaders were not surprised when he declared himself a Christian. The doctor one day asked him how he had enough food to go around to the hungry beggars. He smiled slowly and replied, "Sometimes there is not rice for us all, but when I see others eat, it is as though I myself had been fed. Then I am not hungry any more." — L. M. M.

Ban the Bang

"The Congressman who will introduce and have passed a bill which would make the sale of toy pistols illegal will give his name to posterity as the benefactor of our nation's children and the abolitionist of juvenile crime schools." — Thomas J. Lloyd, secretary, and Patrick E. Gorman, president of a 350,000 labor union.

WOMEN'S WORK — Arabeth M. DeLand

June Women's Board Meeting

Mrs. George Parrish read a meditation entitled "No Help Wanted" at the opening of the Women's Board meeting. She said that too often some task or project looks too big for us, so we just say that it can't be done, instead of relying on God's strength. We all enjoyed listening to the record of sacred songs sung by Mrs. Alvin Huntington of the Los Angeles Church.

Help Wanted!

The treasurer reported a balance of \$286.74 in the General Fund and \$72.41 in the Evangelistic Fund. The problem of how to meet the expenses for current projects such as Summer Bible School teachers, monthly payments towards traveling expenses on the Southwest field, etc., was discussed. The treasurer mentioned that no money had been received designated for the Southwest field in April, May, or June. This worth-while project certainly needs the continued support of all the local women's societies.

Committee Activities

The Christian Culture Committee has sent subscriptions to two religious magazines to the Pearsons and to Dr. Victor Burdick in Nyasaland. As soon as the missionaries in Jamaica make known their choice, subscriptions to religious publications will be sent there. The set of mission study books on the "Middle East" and "Our North American Neighbors" have been ordered sent directly to California for Conference display. Some very interesting reports on the reading program during the past year were read. A book of maps of different sections of the United States showing where our churches are located is being prepared for display at Conference. It was felt that there was not enough time before Conference to prepare such information for general distribution, but any wishing such information in planning their trip to California may contact Mrs. Walter Wilkinson at 174 West Street, Battle Creek, Michigan.

The Publicity Committee displayed a sample item showing the work of the Women's Board, which will be distributed at the annual meeting at Conference.

The chairman of the Religious Education Promotion Committee reported that only a little over half of the churches contacted revised their list of high school students. One hundred and thirty-five letters were sent to students urging the graduates to attend a Seventh Day Baptist College and take Christian Education courses where possible.

Summer Project

We appreciate the time and effort donated by the following young women who are assisting with Bible Schools through the Women's Board projects. Carol Miars and Mary Neils will go to Dodge Center, Minn.; Nina Traver will be at De Ruyter, N. Y.; Betty Robishaw at Waterford, Conn.; Connie Coon at Ashaway and Rockville, R. I.; Beth Randolph will work at Paint Rock, Ala., and Palatka, Fla. The Rev. Lester Osborn has written that he hopes a young woman from Berlin will assist in the Schenectady, N. Y., Bible School. Probably the board will assist with traveling expenses for teachers at Nady, Ark. There is still a vacancy in the Rockville, R. I., school which is scheduled for July 28 - Aug. 8. Any one in that area who could help then is asked to please contact Mrs. George Parrish, 205 Dogwood Trail, Battle Creek, Michigan.

Ecumenical Press Service

The *Sabbath Recorder*, which has long received news releases from Ecumenical Press Service, Geneva, Switzerland, by regular mail, is now paying for weekly air mail service. Although most of this material is background reading to keep the editor abreast of the times in world religious developments, some of the news will be printed as space permits. What is printed may be much fresher than before and will serve to keep our readers better posted than readers of many other popular Christian periodicals. Watch for the initials EPS.

Difficulties in Responding with Faith

By Allen Davis

(One of three messages given on Christian Endeavor Day in the Shiloh, N. J., Church on the theme: "Lord . . . help our unbelief.")

Life on this earth would not mean much to us if we did not have problems to solve and decisions to make. We attempt to overcome these difficulties by gaining knowledge by going to school and Sabbath School. Perhaps the best way is to take the advice Paul gave the Thessalonians, "Pray without ceasing" (1 Thess. 5: 16). Or we may follow the faith of the man who took his son who was troubled with a dumb spirit to Christ's disciples. They being unable to help the boy, the father turns to Christ, who said unto him, "If thou canst believe, all things are possible to him that believeth." And straightway the father of the child cried out and said with tears, "Lord, I believe; help thou mine unbelief." In answer to the disciples' question of "Why could we not cast him out?" Christ said, "This kind can come forth by nothing but by prayer and fasting."

Faith is believing in something we are unable to see. Because of this faith, Christ says, "If the world hate you, ye know that it hated me before it hated you" (John 15: 18). And in 1 John 3: 13, "Marvel not, my brethren, if the world hate you." In a Christian community we do not experience this hatred, but from those who reject Christ and His way of life nothing need be expected but enmity.

Some of the difficulties of responding with faith are the things which we give up because we want to keep the whole Word of God, not just part of it. Here again we need to turn to Matthew 21: 22 which says, "And all things whatsoever ye shall ask in prayer believing, ye shall receive."

If we wished to live a carefree life we would not be here today, but rather would be of the world, and the world would receive us with open arms. Here is a difficulty because we want to be chosen out of the world by Christ to be one of His own. And the world will place us on

an imaginary pedestal, watching, waiting, to find fault and criticize.

Remember Christ told His disciples that the servant is not greater than his lord. Surely a servant cannot expect better treatment than his lord receives. So Christ having been persecuted, we, His servants, will be persecuted also. Our faith is strained because the world will not pause to listen to the Word of God, as Ezekiel wrote: "But the house of Israel will not harken unto thee; for they will not harken unto me; for all the house of Israel are impudent and hard hearted." If we turn to the fifth chapter of James and take parts of the 15th and 16th verse we find, "And the prayer of faith shall save the sick." (The unsaved of the world are sick spiritually.) Also: "The effectual fervent prayer of a righteous man availeth much."

We know that obstacles to a given course oftentimes make us more determined to accomplish a given task, the more so if it affects us financially. We also know that Christ during His stay here on earth, while in human flesh, by keeping faith with God was able to overcome all difficulties by quoting Scripture to His tempter. Thus in Luke 4: 4, Jesus, answering the devil, said, "It is written, That man shall not live by bread alone, but by every word of God," and again in the last part of verse 8, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

We must never lose sight of the Cross or for what it stood. We must remember that humanity hated Christ and His message. Because we are born into the world with sin we do not like to be looked upon by the world as being different. We like to think we are "one of the gang," so to speak. Being able to say no to things which we are sure Jesus would not want us to do is something difficult unless we have the necessary faith.

These and other difficulties are present today but they are not impossible for us to overcome if we have the kind of faith Christ desires.

Pentecost and missions are inseparably connected. Someone has described the connection thus, "Christ went up; the Spirit came down; the disciples went out."

ITEMS OF INTEREST

Dr. Alfred J. Gross of the School of Theology faculty is in Geneva, Switzerland, for a seminar on Evangelism, the World, and the Community, and for a second seminar on Science and Faith. Both are sponsored by the World Council of Churches.

Invitation to Tokyo

The Christians in Japan will be celebrating the 100th Anniversary of Christianity this year. The Massachusetts Council of Churches is sending a delegation.

Interested Christian persons may join the delegation in Los Angeles or New York.

American Christians are desperately needed in all of the world as tourists and guests in order to dispel some of the misconceptions which are abroad about our Christian witness and our way of life in America.

Inquiries may be sent to Olivia Pearl Stokes, 14 Beacon Street, Boston 8, Mass.

Hungarian Refugees

Dr. August Lindt, the United Nations High Commissioner for Refugees, in a speech June 4 at the annual Consultation of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches in Evian-les-Bains, France, asked the nations to make another effort, "a relatively small one," and completely solve the problem of the Hungarian Refugees. Pointing out that "the international community sprang to action and cleaned up the situation in Yugoslavia," he reminded the consultation that there are still 18,000 Hungarians in Austria who "are not impressed with the fact that 170,000 of their countrymen have been moved to permanent homes. They say, 'What about us?'"

The Foreign Mission Board of the Southern Baptist Convention reported an increase overseas of 208 churches and 789 chapels and missions in 1957. The board appointed 109 missionaries and with deaths, retirements, and resignations, there was a net gain of 73 missionaries.

World's C. E. Convention

Thousands of Christian Endeavorers of all nations will gather in Frankfurt, Germany, July 23-27, for the 13th World's Christian Endeavor Convention. Dr. Daniel A. Poling, president of the World's Christian Endeavor Union, has issued the call for the convention.

A power-packed program has been developed under the theme, "Christ, the Light of the World." Harold Westerhoff, general secretary of the World's Union, is directing the International Fellowship Tour from North America. The last World's Convention was held in Washington, D. C., in 1954.

Lacking One Thing

A young artist had toiled and struggled in his work upon a piece of statuary until at last the block of marble which held his thoughts imprisoned had given way to the statue of an angel so perfect that, if God had breathed upon it, it would have moved its wings and taken its place among the angel choir.

The young artist wished the criticism of those of greater renown than himself, so he sent an invitation to Michelangelo among others. The young artist had hidden himself behind a screen, and wanted to hear the criticism of his friends without being seen. After Michelangelo looked the work over most carefully, he was heard to say to one of his friends standing near: "It lacks one thing."

The poor artist was well-nigh broken-hearted as he heard this criticism. He hurried away from his studio, and refused either to eat or to sleep, and at last one of his friends made his way into Michelangelo's presence to ask what it was that the statue lacked.

"Man," said the artist, "it lacks only life. If it had only life, it would have been perfect as God Himself could have made it."

This is the picture of the man who is without Christ. He has many things to commend himself to the world, his disposition may be good, and his character may be beautiful; but, if he lacks eternal life, he lacks everything. — J. Wilbur Chapman.

Teen Talk

Throwing a Harness on the Sun

When I was a boy the horses on the farm looked very big to me. There were two ways for a small boy to get a halter or a bridle on one of those work horses. One was to train him to put his head down where I could reach it. The other was to put oats in his grainbox and climb up in the manger where I could reach the top of his head. I remember that it seemed a long time before I was big enough to lift the heavy harnesses from their high pegs on the stable wall and throw them over the horses' backs. When I could do that the rest of the harnessing was easy — if the horses cooperated.

One thing was certain; there could not be any work done until the horsepower in the stall was harnessed. The surging energy of youth needs to be harnessed, too, doesn't it? We don't want to let it go to waste. I am inclined to think that only God is big enough to really tame, bridle, and harness the rebellious, wild nature that seems to show itself in the process of growing up. Think about that a moment while we go on to speak of what the title of this little talk mentions.

Many of you teen-agers know more about the sun than you do about horses. You know that no horse can be compared with the sun in bigness or height. You also know that from its great distance it exerts much light, heat, and energy which fall on this earth of ours as well as all other bodies in the solar system. Who is big enough to throw a harness on the sun? I guess you know the answer to that also. Man has discovered some ways to do it and may soon be mentally tall enough to discover other ways.

I do not fail to be surprised when I read that energy from the sun reaches the earth at about 1000 horsepower per acre. In our Western deserts where almost nothing grows, the sun meets very few clouds to cut off its light and energy. Out there one can see many areas larger than 100 miles square, but one such area has enough solar energy, if it were converted to electricity, to run all the industry in the United States.

Only a little of this great energy is being used. Let me mention just one practical use. The makers of some motion picture cameras have built in a light-gathering lens and a photoelectric cell which moves a needle, calculates the shutter speed and lens opening needed for correct exposure, and then actuates a battery-powered unit which automatically makes those adjustments on the camera. Now that is quite wonderful for the person who doesn't know how to make those adjustments which will guarantee good pictures.

Yes, man is learning to throw a harness over the sun in order to make life easier and better. The Apostle James tells us that in his day no man was able to bridle the tongue. His words are still true. With all the progress man has made he cannot master himself. God, through Christ, can bridle the tongue and harness the energy of our whole being. But we must cooperate. Our unbounding energy ought to be used, not for self, but for Christ. How is yours being spent?

One day Ethel Barrymore was asked the secret of her productive life. Among other things, she answered, "You must learn, above all, not to waste your soul and energy and brain and strength on all the little things. I suppose the greatest thing in the world is loving people and wanting to destroy the sin but not the sinner. And not to forget that when life knocks you to your knees — which it always does and always will — well, that's the best position in which to pray, isn't it, on your knees? That's where I learned." — Melvin E. Wheatley, Jr., in *Going His Way* (The Fleming H. Revell Company).

PRAYER

O Lord, I pray that I may own
The faith I need to see
The wondrous love that Thou hast shown,
When Thou didst die for me.
I pray, O Lord, Thou wouldst forgive
All mine iniquities,
So that I may completely live,
And Thee, completely please.

— John A. Conrod.

News of Pastors

A new student pastor has been added to those previously mentioned. Word comes to the **Sabbath Recorder** that Eddie Sutton of Manassas, Va., by action of the church, has been asked to be student pastor of the Washington, D.C., Church. The Rev. Elizabeth Randolph (now of Philadelphia) continues to act as part-time pastor, according to our information.

The Denver pastor, the Rev. Kenneth Smith, made a trip to Chicago the middle of June to attend graduation exercises at Garrett Biblical Institute and Northwestern University and to receive Bachelor of Divinity and Master's Degrees. He was guest speaker at the Milton, Wis., Church on June 14.

Kenneth Davis of the School of Theology began his summer work at Battle Creek as assistant to the pastor, Leland Davis, on the weekend of June 21.

Eugene Fatato, another student, took up his duties as summer pastor of the Shiloh, N. J., Church about the first of June. He was instrumental in getting a near-record advance enrollment (195) for the Vacation Bible School which began June 23.

The Salemville, Pa., pastor, Edgar Wheeler, moves to the Ashaway, R. I., Church about September 1, and the Westerly, R. I., pastor, Charles H. Bond, goes to Shiloh, N. J., about the same time.

Paul Burdick of the Waterford, Conn., Church plans to visit as many as possible of the churches of the Southwestern Association in connection with being a delegate to the meetings of that Association. His travel to the South begins after a meeting at Battle Creek of the Ministerial Training Committee on June 30 and July 1.

Dr. Wayne R. Rood, though not now serving as a pastor, maintains a keen interest in the affairs of the denomination. On leave from Pacific School of Religion, Berkeley, Calif., he set out with his family on June 9 on a travel and work schedule that will take him nearly around the world. He lectures for a week at a Hawaii Ministers Conference and to the Congregational Association there. Dr. Rood will go to Japan and to the island of Cebu in the Philippines where he will set up a field work program at the College of

Theology at Silliman University in Dumaquete. Next April the family will visit England and will return to the United States during the summer to complete the sabbatical leave.

Dr. Melvin G. Nida and Dean Albert N. Rogers of the School of Theology attended the American Association of Theological Schools biennial meeting which closed June 20 at Boston University School of Theology. Dr. Nida also shared in the sessions of the American Theological Library Association and Dean Rogers attended a separate meeting of finance and development officers.

NEWS FROM THE CHURCHES

IRVINGTON, N. J. — The church is thankful for 25 years of existence, activity, and service. The silver anniversary of the organization of this German-speaking church was celebrated on June 21 with a special service in the morning at the new location in Newark. Later the congregation gathered at one of the homes for a carry-in meal and an afternoon program which included evangelistic and discussion-type filmstrips obtained from the American Sabbath Tract Society. — Editor.

EDINBURG, TEXAS. — On Mother's Day most of the Sabbath School members present took part in a program honoring our parents, especially mothers. Pastor Mitchell carried the same thought over into his sermon.

On Sabbath Rally Day the Sabbath School had a program with all members present taking part, presenting poetry, Scripture, and song. The Sunbeam Class sang two little Sabbath songs; the Young People sang the "Young People's Rally Song." Other songs from "We Glorify Thy Name" were used for congregational singing. The highlight of the program was the play on the importance of proper Sabbath observance sent out by the Sabbath Promotion Committee of the Tract Board. Harold Boehler took the part of the father and Juanita Newton that of the daughter. For the worship service Brother Mitchell brought a good message on "Baptism, the Memorial of Christ's Resurrection." The day was made more complete with a fellowship dinner at the church followed by Christian Education in the afternoon. — Correspondent.