

# The Sabbath Recorder

Mrs. Paul Cushman in Pittsfield, Mass. Philip Cushman is president of the fellowship in place of Robert Ellis who, with his brother Howard, will be attending college at Alfred University next year.

Ruth Ellis, who attends Pottsdam State Teachers College, and Jean Cushman of Bates College, are home with us for the summer. Laura Cushman who is attending Alfred School of Nursing paid us a brief visit before returning to training at Corning Hospital and school at Alfred until August.

Early in June the Ladies' Aid sent a box of clothing to Plainfield for Africa. Items not suitable for Africa were given to Chilean Relief.

Plans are under way for Daily Vacation Bible School in Berlin, with the Methodist and the First and Seventh Day Baptist Churches cooperating.

Pastor Maxson is studying with baptismal candidates and others in preparation for joining the church. In this and many things we see God's hand guiding and blessing us as we work to further His Kingdom.

— Correspondent.

Sabbathkeeping is not a substitute for faith in Christ; it is the natural expression of our faith and love and gratitude.

Battle Creek Church Bulletin.

## Marriages

**Curtis - Harper.** — Dale Arthur Curtis, son of Mr. and Mrs. Gleason Curtis of Riverside, Calif., was united in marriage to Rosalie Ella Harper, daughter of Mr. and Mrs. Albert Harper of Dry Fork, W. Va., on June 19, 1960, in the Riverside Seventh Day Baptist Church. Their pastor, the Rev. Alton L. Wheeler, conducted the service.

## Births

**Wear.** — A daughter, Cassandra Nadine, to Mr. and Mrs. Ralph Wear of Duarte, Calif., April 26, 1960.

**Osborn.** — A son, Joel Keith, to Rev. and Mrs. Paul B. Osborn of Marlboro, N. J., on June 25, 1960.

**Owen.** — A son, Bryan Lane, to Mr. and Mrs. Paul Owen of Los Angeles, Calif., Feb. 17, 1960.

## Obituaries

**Bradford.** — Harry G., was born April 19, 1869, at Morrison, Ill., and died April 30, 1960, at Los Angeles, Calif. Funeral services were conducted from the Wee Kirk O'the Heather, Forest Lawn Memorial Park, Los Angeles, Calif., by his pastor, the Rev. Francis D. Saunders.

— F.D.S.

**Van Horn.** — Jay, son of Obediah Davis and Arminda (Harkness) Van Horn, was born Nov. 12, 1868, in Welton, Iowa, and died in Edinburg, Texas, on May 5, 1960.

Mr. Van Horn was a charter member of the Edinburg Seventh Day Baptist Church and served as moderator, chorister, Sabbath School superintendent, and other offices during the active years of participation in church work. He was a deacon and served faithfully for many years until his health failed.

He is survived by his wife, Stella (Rood) Van Horn, of Edinburg, and one son, George Everett, of Lincoln, Neb., and nine grandchildren.

Farewell services were conducted by Brother James M. Mitchell at the Skinner Chapel and interment was in the Valley Memorial Gardens.

— J. M.M.

**Wells.** — Lucy Isabella Randolph, eldest daughter of George F. and Margaret Fraser Randolph, was born near Nortonville, Kan., June 2, 1876, and died at the Briarcliff Convalescent Home in Whittier, Calif., May 15, 1960.

On Dec. 18, 1905, she was married to Jason Randall Wells and to this union were born three children: Alfred R., of Lawrence, Kan.; Lois M., of El Monte, Calif.; and Vivian R. Harris, of Los Angeles, Calif. Also surviving are a sister, Mrs. Emma Jeffrey, of Eagle Rock, Calif., four grandchildren, two great-grandchildren, and nieces and nephews.

Mrs. Wells was a member of the Seventh Day Baptist Church, having joined, at an early age, the Nortonville Church where her grandfather had come years before as its first missionary pastor. After moving to California she transferred her membership to the Los Angeles Church of like faith and continued her keen interest in the work of missions and the activities of the Women's Society. Since Mr. Wells' death in 1938, she had been with her children in Kansas and California.

A memorial service was held at the Seventh Day Baptist Church in Los Angeles, with her pastor, the Rev. Francis D. Saunders, officiating, assisted by the Rev. Alton Wheeler, pastor of the Riverside Church, and a family friend from Nortonville.

Funeral services were held from the Seventh Day Baptist Church in Nortonville and burial was in the cemetery there. The Rev. Robert Lippincott officiated.

— F.D.S.



Old Church, Old Book, New Machine

(See page 2)

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press  
REV. LEON M. MALTBY, Editor

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

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## Between the Americas

### Jet Air-Castles

(The editor tries to set down a few of his experiences on a long day, most of which was spent in a 5000-mile flight from New York to Sao Paulo, Brazil. He rolled down his desk over the last of his reports and much unfinished editorial work shortly after 2 a.m. and began the day again with breakfast at a reasonable hour with his wife. The story below begins at 10:45 a.m. at New York and trails off into the night before he reaches Sao Paulo in southern Brazil, a stranger in a strange city, at 10:45 p.m.)

From our little elongated world inside, taking to the air seems as effortless as the gliding of a gull in a windless sky. There is no strain, no gnawing at the heavy air like a rodent coming up through the floor to the living quarters. Once the wheels have left the bumpy runway the giant bird ceases to flap its wingtips. Only occasionally does bumpy air in the upper levels cause a slight redistribution of weight between the heavy but sylphlike body and the metal-skinned swept-back wings. At these times the dropping and catching of itself sends tremors rippling out to the wingtips and then once more there is neither sound nor motion other than a sound of wind that can easily be imagined as coming through the fresh-air vent in the ceiling.

Sitting in the angle of the wing beside the little triple-glass porthole window one can limit his view to a section of the unbroken blue of a cloudless sky. There is a feeling of being absolutely alone in this world of blue. We hang motionless in space, no dipping, no turning, no forward progress. As far as sensation is concerned, we could well be standing in our own liv-

### Cover Picture

Secretary James Z. Nettinga of the American Bible Society demonstrates a Finger-Fono for His Eminence, Metropolitan Boris of the USSR, during a recent visit to the Society's New York headquarters. The Finger-Fono is provided by the American Bible Society to meet the needs of people who are not yet able to read, or who have no written language.

With Officers of the Society, the Metropolitan discussed possible cooperation between the Society and the Russian Orthodox Church in the production and distribution of Scriptures.

ing room except that here we are perhaps more comfortable and there is no radio or television.

Perhaps this is not good. One may not trust his feelings any more in jet flights than in his relationship to God. The pilot's voice, preceded by the crackling sound of the public address system coming to life, may break through with the announcement that we are flying at 530 mph and that in two minutes we will be passing over San Juan, Puerto Rico. We are reminded that we have been guilty of comparing ourselves with ourselves, as Paul said, which is not wise. We are in motion after all and the elements around us from which we may have insulated ourselves are not entirely friendly. Indeed, it is only by a higher-than-normal use of the laws of God that serenity and peace are possible. How different our feelings would be if we were suddenly ejected into the sort of individual freedom which we sometimes profess to desire in our human and divine relationships. No, true freedom is within the ark of safety, within the realm of law, within the fold of Christ. In the instance of this flight, while we felt for three hours that we were standing still, we had by-passed the Eastern Seaboard and the most familiar field of missionary work. The oceans beneath us had changed names just as the continents would be doing shortly. The sight of land reminds us that we are not motionless above the world but that there is life from which we are not so far removed after all.

Perhaps it is significant that the very elements of nature do not leave us in the dreamland of unreality for long. It had seemed as if the only clouds visible were so far below us that in relation to them our free-flying craft was in heaven and that we would never see clouds at close range.

Flying by jet compresses time and distance like miniature models in front of a carefully manipulated movie camera. Within minutes we find our skyless world turned grey above us, as wisps of vapor bounce up from the blunted lead-edge of our ever-present wing. The absolute smoothness we thought was ours at seven miles high has disappeared in the turbu-

## MEMORY TEXT

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy loving kindness in the morning, and thy faithfulness every night. —Psalm 92: 1, 2.

lence of an upper air that now contains a slight percentage of invisible moisture. We find that it is no more accurate to describe a day's flight with two or three adjectives than to characterize the journey of life as a certain number of well-filled pleasant years. The quivers and tremors are part of life also. They remind us of our dependence on a higher power. They remind us that our craft is strong and that our pilot is skilled. We do not feel less secure but more so because we trust where we cannot see.

Even as we meditate on these things, the clouds below and all around break away to let us see for the first time the shore line of a new land spread out like a map. We are aware that it is not that land "fairer than day" of which we sing but such a land does exist and will someday become visible to our wondering eyes.

It is a strange world below us as our jet-air castle carries us over countless unbridged, wandering rivers, over green Amazonian forests with visible clearings in the whole expanse spreading out from a porthole nearly eight miles high. Suddenly, so suddenly, the red sun drops into the foresighted horizon with a momentary parting glint of splendor cast upon the rifted clouds above it. Thus the blackness of equatorial night catches us before we reach the open plains of central Brazil where we hope to see the new capital city, the fulfilled dream of the president of the country, who has succeeded in luring 100,000 people 600 miles away from the pleasure city of Rio into the undeveloped promised land.

It is indeed a strange experience to fly non-stop some 5,000 miles with half the journey over the fertile land of a great continent and in all that distance to see no planes, no ships, no cities, no houses, no roads, no sign of the habitation of man.

until out of the darkness appear the lights of Brazilia at an hour when, in our latitude, we would expect the sun to be shining. The travelers, grouped together in the dark, are led to another plane that will take them farther on their way.

Now the writer feels the need to catch an hour's sleep in his seat beside the blue-flamed exhaust of the conventional type engines that bear him to his anticipated destination and the unknown experiences in which he expects the Lord to be faithfully near.

The editor stops his musings of the spiritual applications of light and life at the end of earthly day when loneliness and darkness seem to surround us. God always has something in store for those who put their trust in His Son.

#### SABBATH SCHOOL LESSON

for July 23, 1960

God's Desire's Steadfast Love

Lesson Scripture: Hosea 4: 1-3;  
5: 15 — 6:6.

#### Sixtieth Anniversary

The Rev. and Mrs. James L. Skaggs celebrated their sixtieth wedding anniversary on Sunday, July 10, in the Milton Seventh Day Baptist Church.

Hettie Whitney and James L. Skaggs were married at the home of her parents near Berlin, Wis., on July 11, 1900. Both attended Milton Academy and Milton College. The family then moved to Alfred, N. Y., where Mr. Skaggs attended the School of Theology. He served 39 years as pastor in Nile, N. Y., Shiloh, N. J., Nortonville, Kan., Plainfield, N. J., Milton, Wis., New York City, and Salem, W. Va., and retired in 1947. Early in 1960 he and Mrs. Skaggs moved to Milton, Wis., where they live at 526 Madison Avenue.

Mr. and Mrs. Skaggs have five children, all of whom expected to be present on this special occasion. They are Allison E., Battle Creek, Mich., Evalyn (Mrs. Kenneth Camenga), Beaver Dam, Wis., J. Leland, Milton, Wis., Margaret (Mrs. Charles Bond), Shiloh, N. J., and Victor W., Albion, Wis. There are thirteen grandchildren and six great-grandchildren.

## President's Message

### General Conference — 1960

As far back as my memory goes Conference has always been (among other things) a time of listening to and benefiting from outstanding sermons. The pastors of our churches and the secretaries of our boards have brought us messages of truth and of inspiration so that any humble Christian, such as we all are called to be, might find encouragement and strength of spirit, new knowledge and understanding.

This year will not be an exception. The opening session of the Conference will be a service of worship including a sermon of hope and assurance under God. This keynote message will set the pattern for sermons of challenge and repeated calls to dedication to Christian faith and life. Sermons planned for the Conference sessions and those who plan to preach, God willing, are listed below.

Monday a.m. .... Rev. Melvin G. Nida  
"The Word of Hope"

Monday p.m. .... Rev. Everett T. Harris  
"For His Name's Sake"

(The Fatherhood of God)

Tuesday p.m. .... Rev. Francis D. Saunders  
"Fellowship of Faith"

Wednesday p.m. Rev. Delmer E. Van Horn  
"Seek Truth for Jesus' Sake,  
and Ye Shall Find"

Thursday p.m. .... Rev. Lester G. Osborn  
"Let's Exalt the Sabbath —  
For Jesus' Sake"

Sabbath Eve ..... Rev. Leland E. Davis  
"Christ Liveth in Me"

Sabbath a.m. .... Rev. Hurley S. Warren  
"The Gospel in Brief"

Sabbath p.m. .... Rev. Charles H. Bond  
"The Great Paradox —  
Lost But Saved"

Plan to hear these messages.

#### ATTEND GENERAL CONFERENCE

August 15 - 20

JOHN BROWN UNIVERSITY

Siloam Springs, Arkansas

Theme: "For Jesus' Sake"

THE SABBATH RECORDER

## Charge to the Candidate

By Dr. Melvin G. Nida

It was suggested that this article, which might be edifying to other ministers, be sent to the Sabbath Recorder for publication. It was given on May 28, 1960, at the ordination of Mr. Fatato in the First Seventh Day Baptist Church of Little Genesee, New York.

The ministry has its joys, its sorrows, and its frustrations. You are called to all these and much more, Eugene Fatato, as you are called to the ministry; and as a minister of the message of the Way of Jesus Christ, we charge you to be constant in all the varying aspects of the ministry.

As a minister of Jesus Christ you are called to the joy of humble service. This is a joy that anyone may claim, but it is a very special joy to you and we charge you to always remember that God has laid His hand upon you in a very special way and that you alone can fulfill the responsibilities that are uniquely yours because this is true. We charge you to remember that you are a slave to the way of Christ and to the Christian ministry and that only by acknowledging this can you be truly free and truly happy.

We charge you to appreciate the joys of the Christian ministry and to appreciate the worth that it places upon you. This is not to suggest that there ever was a time when you were not of infinite worth in the sight of God, but it is to say that you have been given a special place of leadership by those who trust in you to supply it.

But the roses have their thorns and it is in this that you will probably find the deepest sorrows in the ministry. People have asked you to be their spiritual guide, but they will not heed what you say. I charge you to remember this: your people cannot heed what you say simply because you say it and still maintain their right to the priesthood of each believer. This is both a sorrow and a frustration, but we call you to this type of a ministry, for this is our ministry.

As a Seventh Day Baptist Protestant Christian minister you are assuming the task of ministering to a people who do not believe in a set-aside priesthood. You are a priest, but you are a priest for your-

self alone; and I urgently call you to understand this.

When you are ordained a few moments hence, no new quality will pass into you from the hands of those laid upon you. You will receive no magical communion with Peter or Paul nor any special rights that you do not already have as a layman. As a Seventh Day Baptist minister you are called to special responsibilities without special privileges. This is one of the frustrations of the ministry.

You are called upon to be the spiritual leader of a congregation. You are a layman set apart to this holy responsibility, but in this ministry you must always remember that you are still a layman. Symbolic of this is your membership with the local church.

We really would not even wish to change this. As Baptist ministers we would not wish to assume the responsibility of the eternal destiny of anyone else. Each of us is responsible before God for our destiny; this is the heart of the Protestant heritage.

As part of our Baptist heritage, we Seventh Day Baptist ministers have generally retained our secular professions even when we have assumed full responsibility for the leadership of a local church. This has probably been an unconscious recognition of the fact that our position as minister to a congregation is not an irrevocable office. This is our ministry, but this is one of the frustrations of it. As a Seventh Day Baptist minister you will be able to lead your people only as you, personally, by the quality of your life, your conviction and devotion, qualify to lead them.

I charge you then, Eugene Fatato, to remember that as a priest responsible before God, that you draw nigh to Him and fortify your own life with all the graces that He has to offer so that you may lead your congregations wisely and well in the vicissitudes of our earthly experiences.

Your only qualification for serving a congregation as their leader is that you learn to walk among them as a holy man of God. If you are to become a true leader, it will be solely because you have demon-

strated the qualities of leadership, by staying ahead of the people in ideas, in insights, in information, in spiritual sensitivity. Dare to be such a prophet among us.

May the Lord bless you and keep you.

Dedication Service  
at Jersey Oaks Camp  
July 2 and 3, 1960  
By Ethel Wilson

A spirit of friendliness and good fellowship pervaded the group of about 200 which gathered at Jersey Oaks Camp before the main lodge for the flag-raising ceremonies on Sabbath afternoon, May 2. As the flag of the United States was raised by Mary Curley Ayars in memory of her brother Arthur Curley, and the Christian flag was raised by Paul Johnson in memory of his father Joseph Johnson, the verse from Numbers 23: 23, "What hath the Lord wrought," flashed through many minds, for to us the fruition of their camp plans was no less a miracle than the telegraph was to its inventors. Ten months ago, no real plans — only a dream — and today the dream had come true.

As we moved our chairs from the site of the flag-raising to the area reserved for the dedication, the strains of "Peaceful Heart" and "Prelude" by Zamecnik fell upon our ears. Our faithful Sabbath School orchestra under the able direction of John Harris was mirrored in the lake as it performed on the bank. The music seemed to bring to mind verse 10 from Psalm 6, "Be still and know that I am God." This was followed by the reading of Psalm 24 by Pastor Charles Bond, and the singing of "This Is My Father's World."

B. Frank Harris, chairman of the committee to purchase a campsite, and now our church moderator, told us something of the difficulties of the search for a campsite. As he outlined the work of the committee we could not help but feel that our heavenly Father had led them in the purchase of the present property. Psalm 23: 3, "He leadeth me beside the still waters," became a reality in our experience.

As Thurman Davis, chairman of the Planning and Building Committee, spoke on "The Camp Dream Come True," we were reminded of Nehemiah 4: 6: "The people had a mind to work," for our people surely worked together. God had provided us with the skilled workmen to supervise each operation, i.e., mason, plumber, roofer, carpenter, etc. The number by the Junior Choir, "We Are Building," which followed was very appropriate.

The Rev. Paul Osborn, pastor of the Marlboro Church, reminded us of how Jesus and His disciples found it necessary to "come apart . . . and rest a little," and pointed out to us that our camp could serve the purpose of Christian rest and recreation away from the commercialism of the world as well as its primary function of Christian education of youth.

The spirit of worship was further advanced when the combined Youth and Senior Choirs of about 35 voices joined in presenting "Remember Now Thy Creator," a cappella. As the last echo died away the stillness was broken only by the songs of the birds and the breeze breathing through the leaves of the trees which seemed to join us as we all took part in the act of dedication.

After a hymn and a fitting and beautiful dedicatory prayer by Pastor Harmon Dickinson, the combined choirs dismissed us with "The Lord Bless You" by Lutkins, sung a cappella. As its notes faded into the distance, we dispersed with hearts filled with joy having seen our dream become a reality.

On Sunday, a chicken barbecue was enjoyed by 340 people. After a time of recreation an original humorous skit, "We Built Our Own Camp," written by Mrs. Percy Fogg, Mrs. Bert Sheppard, and Mrs. Judson Harris, was enjoyed. It closed with some serious remarks by Mrs. Sheppard reminding us of Paul's words to "take heed how we build" upon this foundation.

A prayer by Carlton W. Wilson and the singing of "Blest Be the Tie That Binds," brought this enjoyable afternoon to a close.

## Statement of Christian Experience

By Eugene N. Fatato

The call to the Christian ministry came early in my life. I recall my sister and me playing church. She usually led the singing from an imaginary choir and I would preach a sermon to an unseen congregation. This was a normal Sabbath morning occurrence, for we had worship in the Schenectady Fellowship in the afternoon. My parents were converts to the Sabbath and gave me much encouragement to follow in the steps of Christ and the Christian ministry.

I accepted Christ as my personal Savior under the able leadership of Pastor Luther Wing. Pastor Wing was elderly and soon gave up the fellowship. Pastor Paul Maxson took over the duties of the church and soon we were back to normal. During my high school days I constantly claimed that I would enter the ministry. Upon graduation I entered the Armed Forces where I served in the United States and Korea. During this time my life became confused and I slowly drifted from the idea that I would enter the ministry.

I was discharged from the Armed Forces in 1945. I entered Salem College, in Salem, W. Va., the following year. During this period in my life I was too busy watching members of the church and other men and women who were preparing for the ministry. Slowly I took the position that the ministry was not for me. I would often say, "If they call themselves Christians then I don't want to be one." After Salem I returned home to work in my father's business.

Work came very easy and soon I had acquired a master's license in Schenectady and Scotia. My income was greater than many of the professional men I knew at the time. I had no worries and yet I did not seem satisfied.

I married a First Day Baptist girl during this time. It was not long before she became a zealous Sabbathkeeper without my help. We worked hard together and made steady gains toward financial success but something seemed lacking.

One day as we were painting our dining room my wife asked why I was troubled. I told her of the calling to the ministry

and how I had rejected it for a number of years. She was too understanding. I wanted her to tell me that I was not fit to be in the ministry, that I could not support a family on the wages paid. This did not happen. Instead she encouraged me to rededicate my life to Christ, to attend a seminary, and to enter the Christian ministry.

I entered Alfred School of Theology in September, 1956, to begin my studies. The next three years were the happiest in my life. Now I knew what I was going to do — what the Lord had meant me to do. The faculty was understanding and always willing to help. I was given the opportunity to serve the Battle Creek Seventh Day Baptist Church and the Shiloh Seventh Day Baptist Church during my summers. I also served several Methodist churches as supply minister during the school year. This helped me in a better understanding of the task before me. I will admit that many of the problems which confronted me seemed beyond my ability to solve. Soon I learned that with the help of God nothing is too difficult.

Upon completion of the seminary work I answered the call of the Little Genesee and Hebron Seventh Day Baptist Churches where I have served until this time.

I thank God for the many spiritual and material blessings He has seen fit to bestow upon me and my family during this time. I thank Him for giving me salvation, for forgiving my sins, and for enabling me to obtain true happiness.

I thank God for Christian parents and the early Christian teachings which have won over all other earthly ambitions. I thank them for all the financial support while attending seminary for I know this was done through sacrifice on their part.

I thank God for a Christian wife. Many times the problems which faced me in seminary were too great for me to bear alone and she was always ready and willing to help me. I thank God that He gave her the understanding and the willingness to go without many of the things to which she had been accustomed. Our prayer is that God will see fit to continually use us in His service.

Mission Activity in a  
Changing World

(An address presented by Loren Osborn at the Waterford, Conn., Seventh Day Baptist Church April 23, 1960)

Problems that face mission work in these days have multiplied much faster than have the ability and the resources to cope with them. The tendency of all peoples to struggle for freedom is the problem — it's as basic as that. People have an innate desire to be politically, economically, and culturally free of colonial exploitation.

Now this is a problem partly of our own making. With the preaching of the Gospel, new light and insight are shed not only on man's relationship to God, but with man's relation to other men. This shows them what we know and accept to be true for ourselves — that all men are created free and equal! A great truth taken for granted by us in our civilization, but one that is exciting and revolutionary — yes, just as revolutionary now to them as it was to the 13 colonies in 1776.

Now this brings up one of my favorite words — a word that explains what must be done, and what can be done, to safeguard Christian advances, and to keep the witness of Seventh Day Baptists before all the native people. This word is **INDIGENIZATION** — which means in our particular consideration the turning over of authority held by outside powers to the local (or indigenous) people, making the mission institutions their institutions in fact as well as in word.

In the light of political developments and nationalistic unrest among native peoples under foreign domination, this is a process that must be pushed just as rapidly as possible.

Old standards and methods must be overhauled and redesigned to keep up with the changing temper of the people whom we are seeking to serve. Our system of missions — whether it really is or not — looks like a holdover from the colonial approach. The day when Europeans (or white people) can come into a land and build compounds, erect modern style dwellings, and live in comparative "lux-

ury" in the midst of the natives is passing.

Christianity too often is associated with foreign control and ownership of land and buildings as well as domination of the cultural standards. This builds up a resentment, and in many cases confusion, in the native mind. The white man who is supposedly always Christian, does not live up to the high profession of his faith in many instances.

The new method, which I honestly think is being tried and pioneered at Makapwa, must take over in the thinking of our own, as well as other, denominational missionary interests.

In order to accomplish this aim, we must train our leaders from among the natives, and press on them the responsibilities as soon as possible — or even sooner than may seem practical in many cases. Our own leaders must live as nearly on the level with the natives as is reasonable to expect. Health considerations and constitutional inability to adjust to the environment must be taken into consideration, but the "fine" homes and other luxuries must be removed from the view of the native people.

Evangelism — preaching the Gospel of a risen Savior — must remain the primary objective of the mission. But many other more devious means, than simply preaching, must be taken to insure the accomplishment of this objective. As I pointed out before, Christianity is many times resented because it is the white man's religion, and the foreign land-owners and "colonists" do not really get into the life of the natives.

But these people are having awakenings. They are anxious to learn. They long for freedom, for financial independence, and for political self-determination. So, in order to remain in the mission fields where, indeed, we haven't already been excluded as "parasites" or undesirables, we must use physical abilities — we must help them in many tangible ways.

As an example of this changing approach, there is one serious point at which the Missionary Board, and the entire denomination, must change its thinking — even as I have (although reluctantly) been forced to change mine. This particular

point is the acceptance of government aid for our schools in Nyasaland.

In the past we have been on record as opposed to taking any government assistance for the school system, and I was as strongly against government subsidy as anyone else. That is the standing policy of the board. However, because of the local conditions that exist — and now I refer specifically to the Nyasaland field, we must consider seriously the advisability of reversing our policy, of changing our concept of the separation of church and state, a principle that means much to us in this country. This is just one of the points that I have come to see that is not important to the people of Nyasaland as they have no such thing as a church-state problem, even in the schools.

Most of the schools — probably all of them — were founded and developed by missionary interests of one group or another. The avowed purpose of these schools was to train leaders for the churches, and thus make them indigenous.

As such, there is no governmental educational system, but the people need to learn, they demand to learn, and education is so greatly emphasized that the established government is willing and eager to assist these independent schools in achieving higher standards than they can hope to gain by themselves. By doing this and establishing uniform regulations and requirements, these schools can be welded eventually into one national educational system. And so it appears to me that we must either accept the government subsidies to aid us in our work with the Makapwa Mission Schools, or else close out schools altogether.

This brings up another point in the dilemma: If we give up our schools, and the natives or the government decide that we have no real contribution to make to their culture with our "white man's religion," then we must leave, and in leaving turn back a work that has great promise to a bleak and unhappy future. It is evident that both the native elements and the government want the schools to receive government aid and raise their standards, so we can please both groups by accepting government aid.

(Continued in next issue)

Impressions  
Of  
Eastern Association

By the Editor

Seventh Day Baptist Associations are geographically divided groups of churches which by long history or by present convenience meet together for mutual encouragement and for cooperative work-planning. An Association is in some respects a step between the local church and the General Conference. But Associations differ widely in the number of churches involved, the type of programs planned, and the cooperative work which they feel led to undertake.

Eastern Association is probably the largest of the nine in point of membership and number of really active churches. The difference between it and the Central New York Association was noted by the delegates from the Southeastern Association who attended both the Central New York and the Eastern Association meetings. Comparisons are hard to make. There is vitality in each Association known to your editor and each attempts to meet the evangelistic needs of its general area in ways most suited to that area.

New England proves to be a wonderful place to meet on the second weekend of June, and those who assembled at the church in Westerly, R. I., from Friday evening through Sunday noon, June 10-12, experienced much in the way of worship, inspiration, and encouragement.

Nearly all of the churches were well represented at the opening worship service on Sabbath eve. It was an unusual service prepared for the visiting and local delegates. As the service was about to begin attention was directed to the worship center when the candles of two candelabra, in the shape of a pointed arch, were lighted under the stained glass window, keeping the eyes of the congregation returning to the beautiful window picturing Christ, with a shepherd's rod, knocking at the door. This illuminated window is the only stained glass window in the old colonial church, the others being plain windows of an old type of glass which al-

lows light to enter but distorts the image of everything outside the church.

A highly trained choir of 21 voices provided a varied musical program interspersed with Scripture readings by a number of laymen and ministers. All centered around the theme "Learn of Me" which was easily associated with the theme of the window mentioned above. The worship program lasted about 50 minutes and was followed by a covenant and testimony meeting led by Missionary Secretary Everett T. Harris. Seldom in our Associations do we have a Sabbath eve service without announcements and without a sermon. The participating people felt the mood of the service and spoke well of their faith in Christ and of their desire to learn of Him and to follow Him more closely.

What does Association mean? The assembling together in the Eastern Association is perhaps an ideal situation which has spread out in a measure to the younger and somewhat smaller groupings that make up the other eight. The geographical area is great enough so that members of the New England churches do not know personally the congregations in the New Jersey and New York churches. On this occasion one has a feeling that here the delegations can be thought of as representing churches in an interesting way. At General Conference there are so many people that local church identity is largely lost and one becomes merely a Seventh Day Baptist individual. Here, as laymen get up to speak, the voices are new and are associated with the church from which they come. There is a feeling of togetherness that is not lost in the Associations having fewer member churches but which seems to have more meaning when 10 to 12 churches meet together. Yes, Association meetings are times of glowing experiences whether in this or in any other similar gathering.

Much of the flavor of the East is found in Rhode Island and something of the sense of Seventh Day Baptist beginnings lingers in the mind as we meditate together in services such as those held at Westerly.

A full report of the Westerly Associa-

tion cannot be told in one brief article, and perhaps the Sabbath morning service is so typical of other such services that little needs to be said. Along with the good music of two choirs and the thought-provoking sermon of the former pastor, Charles H. Bond, opportunity was found to honor the pastor emeritus of the church, Harold R. Crandall, with a specially embossed memorial church plate. The president of the Association, Hiram W. Barber III, took a few minutes to explain the theme of the Association and to outline his hopes for action that would affect the future.

The afternoon service was one that could not be duplicated anywhere else in the denomination. It involved a short pilgrimage to Old Mystic Seaport where the Greenmanville Seventh Day Baptist Church that served that community a century ago has been restored and made an integral part of a rapidly developing museum center. On this occasion the beautiful old church was filled to capacity with more than 160 Seventh Day Baptists who found it a fitting place to emphasize one portion of the Association theme, "Learn of Me — the Lesson from History," with the sermon by the Rev. Edgar F. Wheeler.

The Middletown, Conn., Sabbathkeeping church, although not organizationally a part of the denomination, sent a delegation of thirty members to the Association. Their pastor, William J. Kimshel, was the youth speaker on the evening after the Sabbath. With pleasing voice and deep conviction he outlined the challenge to youth that goes with "Learn of Me."

The final message of Association, "Learn of Me — Through Sharing," was brought by the guest minister from the Central New York Association, the Rev. C. Rex Burdick. This followed the annual business meeting. Some of the actions which are of vital interest to the whole denomination will be reported separately.

"The moral and spiritual insights of our military men are way ahead of those in our civilian life." — Dr. Edwin T. Dahlberg, president of the National Council of Churches.

## Learning and Teaching In Adult Christian Education

(Continued from last issue)

(The following article was written by Rev. J. Blaine Fister, executive director of the Department of Adult Work, Division of Christian Education, National Council of Churches. It was published in *World Christian Education*, Second Quarter, 1960, and permission has been given for our use.)

### Four Creative Developments

#### 1. Persons

Continuing Christian education, then, is important. Adults can keep learning. Programs are being built to make that possible.

#### 2. Procedures

In recent years, social scientists have contributed to our understanding of group life. These insights have affected educational methods with adults. Malcolm Knowles has helpfully outlined some of the principles involved in new approaches to adult education:

a. **Ego-involvement.** Learning is an internal process. It takes place only when the learner is involved. Motivation has an important part. You learn what you learn, not what someone teaches.

b. **Learning comes from experiencing.** The textbook can be an important aid. But learning is not just intellectualizing. Learning can take place through such procedures as role-playing, discussion with opportunity for response or "feed-back" on printed forms on which members of the group can indicate their reactions after a meeting. Such procedures help guard against "teaching in the dark."

c. **Interaction.** The key word here is participation. One-way communication may be a leader talking to a group. A two-way communication comes with opportunity for questions. The third way is more complex — involving patterns of interaction of members of the group with each other and with the leader.

#### 3. Programs

Adult education at its best is a type of leadership development. As adults participate in their own programs, they are sharing leadership and are developing as persons.

One of the notable present trends in adult Christian education is toward programs that are not "packaged." It is true that some adult groups are at a level of dependence where they just look for detailed help, suggestions, guidance. Other groups are ready to chart their own course. This potentiality calls for a greater emphasis on leadership development in adult groups, for as adults participate actively they take on leadership functions.

This helps explain a trend toward more training opportunities for adults — group procedure "laboratories," parish life conferences, and so on. Further, local churches are forming adult councils. Through these, a congregation's existing adult groups are helped to coordinate their educational interests, and to see the total program for adults in that church as a unity.

#### 4. Purposes

The primary orientation of Christian education must be to the Christian Gospel. We cannot bypass the great theological convictions which lie at the heart of the Gospel or which grow out of it. One of these is the understanding of the distinctive Christian community which has come to us in and with the Gospel.

In a presentation on "Christian Education in World Perspective," Dr. Samuel McCrea Cavert observes: "If my observation of the present scene is correct, Christian education still places relatively little emphasis on the church."

This means that it is not enough for Christian education to be oriented to the experience and methods of general education.

The purposes of adult education in the church are one with the purpose and program — or mission — of the Church Universal. It is noteworthy how important was the "Ministry of the Laity" in the Second Assembly of the World Council of Churches, in 1954. This has much to

say about the life and work of the church as a totality. It is in this context that the educational program of the church must be seen.

This means that the program of adult education in the church must break out of its "ghetto." Adult Christian education must be integral with all that is happening in the church and in the community and the world as well. Lay programs are increasing, with theological as well as with vocational emphases. Many times these are not sponsored under strictly educational auspices, yet they certainly are educational in nature. There is increasingly a joining of hands among those within the churches who formerly represented "specialized" interests in the churches, and there is a clear concept emerging of unity of purpose and mission for this essential aspect of the life and work of the Church.

(Authors and works cited above include Kidd, J. R., *How Adults Learn*, Association Press, New York, 1959; Little, Lawrence, "New Demands for Adult Education," *International Journal of Religious Education*, May, 1959; Havighurst, Robert, *Social Roles of the Middle Aged Person*, Center for the Study of Liberal Education of Adults, Chicago, 1955; and Knowles, Malcolm, *The Future Course of Christian Adult Education*, University of Pittsburgh Press, 1959.

#### Junior Conference

Miss Barbara Cruzan will be in charge of Junior Conference at General Conference, August 15 - 20, at John Brown University, Siloam Springs, Arkansas. Miss Cruzan will be a sophomore at Alfred University this fall.

Junior Conference is for youngsters from 6 years of age to 11. It will be in session during the daytime meetings of General Conference.

#### Christian Writers' Conference

Dr. Ben Browne, editor of the *Baptist Leader*, and his staff sponsor two conferences a year for Christian writers. One of these is held at Green Lake, Wisconsin, and the other is at St. Davids, Pa. It was

this writers' privilege to attend the one at St. Davids this year.

The conferences are for Christian writers, but not necessarily for those who write only for religious publications. Just having "shop talk" with the professional writers makes the conference worth while. I would urge any of our people who feel that they have a bent toward writing to write to Dr. Browne, 1703 Chestnut St., Philadelphia 3, Pa., and get information on forthcoming conferences.

For those of our people who are interested in writing for our publications, write to the Board of Christian Education, Box 15, Alfred Station, N. Y., or to Mrs. Leland Davis, 619 North Ave., Battle Creek Michigan. She represents our Women's Board which makes scholarships available to qualified persons.

Don't forget the Pre-Con Retreats, one for youth and one for young adults, to be held at John Brown University, Siloam Springs, Ark., August 10 - 14.

### Youth News

#### Mexico City to Entertain World Christian Endeavor Conference

Christian Endeavorers from the United States, Canada, Guatemala, Japan, Korea, Australia, and all sections of Mexico will be coming to Mexico City August 17-20 for the third Pacific Area Conference of the World's Christian Endeavor Union.

With the announcement of the theme, "Christ, the Light of the World," Dr. Daniel A. Poling, president of the World Christian Endeavor movement, has issued the call for the conference to leaders from Area I, which includes the Americas, Asia (except India), and the Islands of the Pacific. Dr. Poling will give the keynote address at the opening session.

Meetings will be held in the newly completed Prince of Peace Presbyterian Church, in the heart of Mexico City.

## CHURCH MEMBERSHIP MANUAL

### Section II

#### The Sabbath\*

Our beliefs should be very precious to us. Particularly should this be so of our belief in the Sabbath, for the Sabbath distinguishes us from most other Christians. Not that there is value in just being different, but this is one reason for our existence as a denomination: that we are Christian observers of the Sabbath.

Unless this belief is very precious to us, we will hardly have the strength to remain observers of the Sabbath when other Christians about us are not. It is not easy to be different this way, but if we do not hold to our distinctness in observing the Sabbath as Christians, the Christian Church will have lost a witness.

Yes, there are other Christians who observe the Sabbath, but Seventh Day Baptists are unique in maintaining the type of faith that allows freedom of belief while yet saying that the Sabbath "should be faithfully kept by all Christians as a day of rest and worship" (*Seventh Day Baptist Beliefs, A Manual for Study*, page 59). That is, Seventh Day Baptists declare that the Sabbath should be observed, but they lay down no legal regulations as to just how one should observe it. We believe that the Christian should observe the Sabbath out of love. The Christian should long to do the will of God in all things, and he should love to observe the Sabbath just as surely as he should love God.

Some Christians will dispute this by saying that the Sabbath was part of the regulations that were done away with when Jesus died upon the cross. They will say that if we love Jesus, that is sufficient

\*Most of the articles and tracts dealing with the Biblical doctrine of the Sabbath are on the adult level. Perhaps we need something a little more simple for the indoctrination of the junior age in our Sabbath Schools. A committee of the Board of Christian Education at Alfred, N. Y., is preparing a Church Membership Manual a lesson at a time in mimeographed form. This is the newest of these lessons and may undergo further revision before final publication.

and is counted as the fulfillment of all the legal regulations.

But we believe that the Sabbath is not one of the legal regulations such as the killing of sacrifices which the Jewish people observed, but that it is part of the great moral law which we call the Ten Commandments, and these have never been done away with. We believe that it is just as important to observe the Sabbath out of love for God, as it is to keep oneself pure, or to be good to one's neighbor.

Nor is there any indication in the Bible that either Jesus or the apostles changed the day of worship from Sabbath to Sunday. Most Christian scholars today recognize that "Sunday is an invention of the Christian Church."

Our Seventh Day Baptist statement of beliefs quotes a noted church historian as saying: ". . . Just why Christians chose another day rather than the Jewish Sabbath as their own special day is hidden in the mists of history. Probably they did so in order to distinguish themselves more clearly from the Jews who observed Saturday as their holy day."

This reason, however, can hardly be upheld as right. It must be remembered that Jesus and all His disciples were Jews, and that the Christian Church was founded upon the love to God that in very great measure is expressed in the Old Testament. Sabbath observance was an expression of this love, and this was certainly not wrong. Jesus Himself said that He came not to destroy the old, but to make it full (to give it more complete meaning). This is what we believe we are doing when we worship God through Jesus Christ on the Sabbath.

The Sabbath should be a special day of worship dedicated to God, but some have misunderstood and applied laws to it as if this made it a special day. The Jews, for instance, believed they could not build a fire on the Sabbath. Through the centuries such laws had come to be applied to the Sabbath with the idea that this would help keep people from breaking the spirit of worship of the day. They were applied to the Sabbath in Jesus' day, and He saw that

this was not truly observing the Sabbath. The Sabbath was meant to help men worship and not to keep them from being warm. Thus Jesus did not observe one of these regulations when He walked through a grain field on a Sabbath day and His disciples picked some grain and ate it. If we may freely translate His words to His critics, Jesus said, "It is not important that men stay hungry on the Sabbath, but it is important that the Sabbath help them to worship God."

The legal regulations were meant to protect the Sabbath, but they actually came to be considered more important than the spirit of worship which the Sabbath was meant to bring. Thus the regulations destroyed the Sabbath rather than preserving it.

"The Sabbath is a symbol of the presence of God in our world and in time," and we should set it apart from the rest of the week in a special way. If, however, we become more concerned about what we are doing on the Sabbath than about our love for God and His love for us, the Sabbath is not what it was meant to be.

But if some have misunderstood the Sabbath, there have been others who have truly appreciated it and have understood its great worth. Thus, in Jewish tradition, the Sabbath was called a foretaste of the bliss of heaven. According to the rabbis or Jewish teachers, the joys of the Sabbath should be greater than all earthly joys.

In Jewish tradition the blessedness of the Sabbath was symbolized in a special service both at the beginning of the Sabbath (sundown on Friday afternoon) and at the end of the Sabbath (sunset on Saturday afternoon). The coming of the Sabbath was welcomed and its departure was mourned.

A high regard for the Sabbath cannot be based on tradition alone, however. We can experience the value of the Sabbath as well as believing it is right. Anyone who has worked hard six days knows how good it is to have a day of rest. But even this is not the full story of the value of the Sabbath; for when we truly observe

the Sabbath, we remember God's blessings of creation. On this day we can take time out to be thankful for "all good things around us."

The Sabbath is a "sign" of the love of God for us, and our use of it shows our love for Him. God gave us the Sabbath to enjoy, and we respond by showing our love for Him in appreciating and observing His love.

Everything that helps us feel nearer to Him can be used to express or "observe" this special sign. There are certain things we should do, such as attending Church and Sabbath School, but there are also special ways that are of meaning to us as part of a family group or as an individual. Lighting candles on Sabbath eve can be a family observance. Learning about birds or flowers can be an individual observance. But whatever we do, we should do it in a spirit of prayer and love.

#### Questions for Discussion:

1. Why did God give us the Sabbath?
2. What is the main reason for keeping the Sabbath?
3. What can we do to keep the Sabbath "holy"?
4. Which is more important — your attitude that directs your actions on the Sabbath, or the actions themselves?

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Do we believe in heaven because we want to? Not so. Belief in heaven is often restrictive; it compels our actions, forcing us away from losing the soul to save the skin. Without heaven we shun struggle; with heaven we are driven into moral struggle.

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#### Recorder Comment

"The enclosed five dollars is to be used for paying my subscription for the Sabbath Recorder for another year, and the balance of two dollars I want you to have for the purpose of helping to meet any expense in the publishing of the Recorder where, in your judgment, it is most needed.

"... interesting and inspiring — in fact, the whole content of each issue is replete with so much of spiritual value to its readers."

## North Central Association Notes

The North Central Association, consisting of Seventh Day Baptist churches in Minnesota, Wisconsin, and Illinois, held its annual meeting June 10, 11, 12 with the Milton Junction, Wis., Church. Two hundred and twenty-six names were signed on the register.

The Rev. Alton Wheeler came from Riverside, Calif., to be the guest speaker and to present a series of sermons on the theme "Adventuring with Christ in Beliefs that Matter." Many have spoken of the help they received in "renewing their spirits" in a world of happenings that threaten to quench the spirit. It is to be hoped that similar help came to many who did not speak of it.

Friday evening began with a worship service led by Ivan FitzRandolph. The sermon by Mr. Wheeler was on "Lengthening Lines of Loyalty." He compared the world situation today to that in Joshua's day and suggested that even now God is drawing "lines of loyalty" in the sands of time. You must still "choose this day whom ye will serve." He stated that too many people are on the line and so cannot see it. These people must turn back, turn aside, or stand still — unless, like Joshua, they decide to lengthen their lines of loyalty and serve the Lord. In a changing world, why not cling to a God who never changes?

Sabbath morning's sermon was directed at Seventh Day Baptists, with the theme "Sharing God's Point of View." Mr. Wheeler's text was Colossians 1: 10, using Phillips Translation:

... we are asking God that you may see things, as it were, from his point of view by being given spiritual insight and understanding. We also pray that your outward lives, which men see, may bring credit to your master's name, and that you may bring joy to his heart by bearing genuine Christian fruit, and that your knowledge of God may grow yet deeper.

Jesus taught and led "according to God's will" but when He was no longer on earth teaching, God's point of view was soon lost.

Seventh Day Baptists say they have no creed. Mr. Wheeler pointed out that "creed" means simply "belief" and if we believe anything we have a creed — but we want no dogmas! We must keep an open mind — open to God! Each Seventh Day Baptist should write out a personal, binding creed showing a way of life, open to growth. "Everywhere the gospel goes, it produces Christian character" (Col. 1: 6, Phillips).

A worship service led by Ernest Bee opened the Sabbath afternoon meeting. Following this, Mr. Wheeler led a lively discussion group. In his introduction, he stated that anything of normality is expected to grow and grow because of the seeds it puts out. It was God's plan that this seed of His should grow and grow! Such questions as "Is it significant that Seventh Day Baptists have decreased in number in the last ten years?" "Does it worry you?" "Do you care?" started a stimulating discussion. It is better to hunt for common grounds on which we can meet than to emphasize differences in belief. God's plan includes growth. Can we accomplish this both spiritually and numerically?

On the evening after the Sabbath a song service led by Don V. Gray with Mrs. Doris Rood at the piano preceded the presentation by Victor Skaggs, Conference president, of the aims and plans for Conference, correlating the theme of the Association with the Conference theme.

The final sermon in the series by Mr. Wheeler was a summary and a challenge to each Seventh Day Baptist to write out in some form his own beliefs and then make an effort to live by them. Changes may need to be made as growth occurs, but get started on formulating personal beliefs. Get something on paper!

Sabbath afternoon two meetings were held for the children. The younger group was led by Miss Bettina Lewis and Miss Margaret Coon, and the older group by Miss Mary Neils and Mrs. Leland Skaggs, all from Milton.

Following the meeting on the evening after the Sabbath, the high school youth went to Camp Wakonda for a social time. The adults met in discussion groups in the homes of the area for fellowship and



# The Sabbath Recorder

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further exploration of the sermons and the business of the Association. Discussion sheets were furnished outlining the subjects to be brought up at the business meeting on Sunday morning.

On Sunday morning at Camp Wakonda, Mr. Wheeler met with the high school youth for a fellowship breakfast and a morning workshop.

At the annual business meeting a proposed revised constitution for the Association was adopted. It was felt that since many of the churches in the Association were revising their constitutions as a result of the Advance Workshops, it would be in line to bring the Association Constitution up to date.

The following slate of officers was elected for the coming year:

President, Charles Williams, Albion; vice-president, Mrs. Evelyn Marsden, Albion; secretary, Mrs. Paul Green, Milton; treasurer, Mrs. Don Gray, Milton; youth representative, Sue Stewart, Kirkwood, Mo.; field coordinator, Don V. Gray, Milton.

A closing worship service was led by the Rev. Kenneth Van Horn of New Auburn, Wis.

## ECUMENICAL NEWS

Even the most optimistic forecasts of expanded food production do not provide any permanent escape from family limitation, the 200 delegates to the United States Conference for the World Council of Churches were told at a recent meeting at Buck Hill Falls, Pa., by Dr. Richard M. Fagley, executive secretary of the Commission of the Churches on International Affairs, speaking to representatives of 30 American denominations.

### WCC and the South Africa Problem

A letter sent by the World Council of Churches to leaders of its eight member churches in South Africa on May 12 outlined the concern of that body for the attitude of the churches in the present controversy over the forced segregation (apartheid) of races which the churches there seem to favor. It called to their attention a resolution of the second Assembly of the World Council of Churches declaring its conviction "that any form of

segregation based on race, color, or ethnic origin is contrary to the Gospel, and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ." The letter went on to say in somewhat softer terms:

It is not a part of the nature of the World Council of Churches to pronounce judgments upon churches or nations or people, nor to attempt to enforce convictions which have been crystallized in ecumenical debate. It is the function of the ecumenical movement to witness to such convictions, and it is the function of the World Council of Churches to continue conversations concerning these with those who disagree with them.

## OTHER FOLDS AND FIELDS

### Lutheran Cooperation Grows

There are eight Lutheran bodies in the National Lutheran Council. One large Lutheran denomination (Missouri Synod) remains aloof. Seven of the eight bodies are currently engaged in two separate moves toward organic union. Committees of the Missouri Synod and the National Lutheran Council have been appointed to draft statements on the doctrinal basis of unity, looking toward the possibility of the Missouri Synod coming into the National Lutheran Council.

Another step toward unity of action is the rather well-hedged decision of the Missouri Synod to participate in the National Council's Division of Home Missions "to the extent our principles permit." Synod officials pointed out that their church would insist upon doctrinal agreement before participating in joint services of public worship with other denominations or in the conduct of jointly controlled mission projects.

## LET'S THINK IT OVER

Nearly 1,000,000 American men, women, and children were injured or killed last year because an automobile driver exceeded the speed limit. Equally shocking would be the figures, if available, of the toll of those whose lives were shortened or cut off by fast living in disregard of the laws of God and the principles of Christ.

## CHRISTIAN UNITY

The Church of God too feebly leads  
Toward life's rewarding goal  
By dogmas cold and formal creeds  
The weary, troubled soul.

We seek the light in Jesus' face;  
All lesser lights grow dim  
When common labors in His grace  
Unite our hearts in Him.

The unity the Father willed,  
By which the world is won,  
Now in the sons of God fulfilled  
Reveals God's Greater Son.

In this true brotherhood of love,  
For which the Master prayed,  
We feel the Spirit from above  
And press a world crusade.

— from Poems, by Ahva J. C. Bond

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