

The Sabbath Recorder

Our church was host on the weekend of April 13 to a Mid-Continent Association Youth Retreat. Visiting young people came from Boulder, Denver, and North Loup. The theme chosen for study and discussion was "Communism Versus Jesus Christ." The Rev. Mr. Hodge, who has been preaching for us, brought the sermon Sabbath morning concerning Christ in the garden of Gethsemane and the Christian's path of prayer. The young people's choir of twenty-three voices brought a message in song of "The Jericho Road."

The afternoon speaker was Mr. Musgrave, the history teacher at Nortonville. His topic was "The High Cost of Low Living." The young folks enjoyed a hamburger fry at 6, and fun night at 7:30 followed by a skating party at the Leavenworth Rink.

After an early morning hayride on Sunday the young folks returned to the church for breakfast. At ten o'clock there was a session where the factors leading to communism were discussed. In the afternoon, Pastor David Clarke of North Loup spoke on the general theme of the retreat. A banquet was held in the evening followed by an address by Charles Brewster, one of the leaders of the Kansas City Fellowship. The retreat was considered a great success, with inspiring sermons, discussion groups, wonderful song services, fellowship and fun.

— Correspondent.

ITEMS OF INTEREST

Mrs. Theodore O. Wedel, Cambridge, Mass., prominent Protestant Episcopal church woman and a leader in the co-operative church movement, has been named assistant general secretary for program of the National Council of Churches.

Mrs. Wedel has been associated with co-ordinating the activities of the multiple units of the co-operative church body. She will assume her duties June 15.

Mrs. Wedel has been associated with the work of the National Council of Churches for many years. She was elected president of the general department of United Church Women in 1955 for a three-year term, and served as a vice-president of the Council from 1957 to 1960.

Bar or Altar

Mrs. Glenn G. Hays who represents the WCTU in legislature matters at Washington notes the interrelation of alcohol and juvenile delinquency. She astutely remarks that delinquency is far more likely to occur in those homes where the parents set up a family bar in the basement rather than a family altar in the living room.

Accessions

Denver, Colo.

By Baptism:

Gary George
Mrs. Gary (Shirley) George
John F. Randolph

By Letter:

Mrs. John (Mary) Waterbury
Kenneth Crosby
Mrs. Kenneth Crosby (Margaret)
Norman Crosby
Sharon Crosby
Shirley Crosby

Marriages

Davis-Scott.—Arden L. Davis and Janice M. Scott were married at the Seventh Day Baptist Church of North Loup, Neb., May 13, 1962, their pastor, David Clarke officiating. Arden is stationed at Ft. Lewis, Wash.

Births

Beebe.—A son, Mark Victor, to Paul V. and Mary C. (Kimbrough) Beebe of Florahome, Fla., on May 17, 1962.

Obituaries

Stone.—George W., son of the late Adin and Emma Ratnour Stone, was born at Vienna, N. Y., Dec. 5, 1882, and died at his home in Canastota, N. Y., May 15, 1962.

On August 2, 1915, he was married to Helen King of Canastota who died in October 1918. He was married to Genevieve Hyde of Verona on July 6, 1924. Besides his wife he is survived by an adopted daughter, Jean (Mrs. C. Gordon Houser); two brothers, Chester and Albert, and by two granddaughters.

He was an associate member of the Verona Seventh Day Baptist Church, remaining active so long as health permitted and interested until the time of his death.

Memorial services were conducted from the family home on May 18 by his pastor, C. Rex Burdick. Interment was in Mt. Pleasant Cemetery, Canastota. — C. R. B.



SEVENTH DAY BAPTIST PUBLISHING HOUSE

The new sign "Recorder Press" points the way to the large one-story publishing house, the business entrance to which is between it and the three-story Seventh Day Baptist Building prominently located opposite the City Hall in Plainfield, N. J. The first open window is in the office of the editor of the **Sabbath Recorder**. Beyond that is the little proof room and the spacious shop filled with modern machines on the main floor and in the basement. This is where our denominational weekly, our Sabbath School quarterly, books, and tracts are printed. (See story on back page.)

The Sabbath Recorder

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Member of the Associated Church Press

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Sober Watchfulness

Now that the Pope has announced the opening date for the Vatican Ecumenical Council (which will probably be a long drawn-out affair) Protestant editors around the world are again commenting on what meaning it can have in the area of greater unity between Catholics and non-Catholics. One such editor is Imre Kadar of Budapest, Hungary, whose Reformed Church paper is *Theologiai Szemle*. He says that the Reformed Church of Hungary has had too many experiences of Rome's lust for power to be swayed by any illusion as to the kind of unity sought by the Vatican.

"This council," he says, "will be a domestic affair of the Roman Catholics to which we Protestants cannot take any other attitude than proper reserve and sober watchfulness which becomes outsiders."

He said the papal encyclical, "Aeterna Dei Sapientia," calls on Christendom to acknowledge papal infallibility: "As a concentrated and unmistakable statement the encyclical dashes all expectations which were entertained concerning the announced council, not only by Roman Catholics sincerely desirous of unity, but by some Anglican and Protestant leaders."

Sober watchfulness is not only becoming to Europeans who have had difficulties in the past with the Catholic lust for power but is also becoming to Americans who cannot be sure that the Roman Church here will continue to be content to take its place in society that is religiously pluralistic and committed to the principle of separation of church and state.

Freedom Highly Rated

"Tyranny, like hell, is not easily conquered. What we obtain too cheap we esteem too lightly: 'tis dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed if so celestial an article as freedom not be highly rated."

The words quoted above were written by Thomas Paine in 1777 and were quoted editorially in the *Brookfield* (N. Y.) *Courier* of May 31. The editor was thinking of Memorial Day and the willingness of Americans throughout their

history to sacrifice everything to defend their freedom. If we make it perfectly clear that we are ready to do so, he said, there will, in all probability, be no need for us to sacrifice our lives.

Noble and patriotic are these thoughts. Freedom, however, is a larger concept than political independence. Tyranny, too, can be something different from "taxation without representation." This great land was colonized by people seeking religious liberty. There is danger in these later years, not that we will be overpatriotic or that we will fail to cherish our political freedom, but that we will no longer esteem religious freedom precious enough to make the sacrifices necessary to preserve it. Ours is an age characterized in some quarters by a renewal of faith but in other quarters by a syncretizing attitude — a poorly thought-out feeling that the differences between the religions of the world are minor and that the Protestant Reformation was almost as tragic as civil wars.

Religious liberty is a live issue today even within our own country, and unless the protection of it burns as a holy fire in our hearts it can be lost. With it would be lost the souls of millions of our children brought up at the lower level of common-denominator religion.

Faith Is No Passing Fashion

Judge Luther W. Youngdahl of the U. S. District Court for the District of Columbia was addressing the annual meeting of the American Bible Society, of which he is vice-president. In his challenging speech on combating communism with something better, he raised the question of whether or not we Americans have clearly indicated which of our institutions we really consider our bulwarks. "Are they our factories, or our families?" he asked, "our tailfins, or our faith in God?"

Just two or three years ago a glance at the fashion in car design deemed to indicate that high tailfins were a must, a compelling reason for getting a new car. The manufacturers vied with each other in the height, length, or angle of them. Salesmen persuaded some buyers

MEMORY TEXT

Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is. Jer. 17: 5, 7.

that they had stabilizing value on our fast highways. What a passing fancy these supposedly permanent institutions proved to be. Not much is left of them in current models. A square shaped station wagon of one make wears small fins like vestiges of useless appendages in the evolution (creation) of the auto species or like a frog that forgot to drop his tail when he left the tadpole stage.

How many people are there whose faith is no more an integral part of their lives than the disappearing fins of autos that were so stoutly defended a few years ago! But real Christian faith, founded on the Word of God, is no passing fashion; it is permanent, enduring, satisfying, and contagious. Some of what passes for faith is no more enduring than our changing fashions in car design; it lacks historical depth and perspective. This is partly because faith cannot be inherited or mechanically transferred from one to another. It is always new to the one who receives it. During the time of its immaturity it is something expressed in the unorthodox fashion of the day — like those useless sky-high tailfins. But reaching maturity, it conforms to the Word of God — the only source of our knowledge of Christ and of the will of God for us.

There are those who refer to the "Bible Belt" with an attitude that looks something like a sophisticated sneer. Some of these same people have long since discarded the woodshed belt or any modern equivalent for it. Many such people in their years of greater maturity will probably wish they had reared their children in a greater reverence for the Bible and a more healthy respect for the woodshed belt.

A Preview of Conference Featured in Association Program

"Business We Anticipate at Conference" was the title used to describe the discussion on Sabbath afternoon at Eastern Association led by Loren Osborn, chairman of Commission, and Harley Bond, executive secretary of Commission. It proved to be an interesting meeting because of the frankness with which matters were presented by these two leaders and because so many who attend this Association are interested in and regularly attend General Conference. It is noted that two of the major boards draw their members from churches within the Eastern Association area.

Mr. Osborn pointed out that probably the number one question for Conference this year is the change recommended by Commission in our ministerial training procedure — the discontinuance of the Alfred University School of Theology at the end of the 1962-63 school year and the adoption of an alternate training program under a committee on ministerial training which would have greatly increased responsibility under Commission. It had been apparent to him since 1954, Mr. Osborn stated, that under present circumstances we could not much longer enjoy the luxury of owning our own theological seminary. In spite of this known situation, while our people have been making up their minds, he estimated that we had spent well over \$100,000 to maintain and build up the School of Theology. The alternate plan for ministerial training (with some changes), that was proposed by a committee at that time is now being presented, he said. The decision to adopt an alternate plan is expected to be made now without difficulty. The discussion that developed later in the afternoon meeting indicated that some delegates to General Conference may raise questions about certain details of the plan, particularly its centralization of authority features. As has been pointed out previously, Mr. Osborn said, the new program is not a cheap program; the annual cost will be about \$16,500 and will increase with the number of students applying for training. It is expected to



Delegates from other Associations: Western, Rex Zwiebel; Central, Carl Green; South-eastern, Mr. and Mrs. Orlo Kagarise.

be an adequate program under the supervision of a "director."

The executive secretary, Mr. Bond, gave the Association delegates some interesting new information about the survey of boards and agencies that has been in progress during recent months. Commission is to correlate the results of the preliminary surveys and to bring a report to Conference. What action will be indicated in the line of greater efficiency or in more consistent adherence to constitutions and by-laws is not now known, but the study of Yearbooks has revealed things that show the efforts at reorganization in the past and may well help us to plan for the future. Commission, itself, as well as the boards, is being studied.

Another matter to come before Conference this year is a recommendation of Commission to make a change in the handling of ecumenical relations. (This can be found in the *Sabbath Recorder* of January 15.) If adopted by Conference it would do away with the present eleven-man Ecumenical Relations Committee, which has little if any authority, with an ecumenical executive group called "The Council of Ecumenical Affairs" which will have only three members (the executive secretary being one) and having considerable power. When the chairman of Commission was questioned in the discussion period as to the purpose of this reorganization he stated that it was to achieve more control over representation and speaking for General Conference. The Commission will appoint the members of the Council and the Council will "nominate representatives to ecumenical bodies and propose a tentative budget for World Fellowship and Service."

When questions were called for after Mr. Osborn presented the above matter several people already involved in ecumenical relations raised some that branched out also into the previous question of ministerial training. One prominent denominational representative made several points in regard to the present proposals that lead us in the direction of centralization. "Do we know where we are going?" he asked. Is this definite trend toward centralization something that we want or something that we are drifting into? Do we want the type of organization found in another large Sabbathkeeping denomination? For the sake of greater efficiency do we contemplate vesting power in Commission that will give to this frequently changing group of men (often without a long background of knowledge and experience) authority over all departments of our work and witness? The above questions approximate some of the things brought out on the floor. One delegate having had close association with Christian education touched a similar point by noting that under the new proposal the Board of Christian Education which has a strong stake in educating ministers would have no responsibility in this matter. The Ministerial Training Committee (formerly largely a fact-finding body) would be a centralized action committee.

The question of whether we know where we are going was felt by many to be a vital one. It is important to know how far in the direction of centralization a Baptist body can go and still maintain its prided democratic way of doing things. The point of the question was felt to be that we could drift into more centralization than we wanted, but that the nature of centralization is such that the way back is painfully hard, in case we should desire to return.

One's success doesn't always depend upon how intellectual he is, how great and wonderful his opportunities are, but it depends upon how well he consecrates his life to God, and how he uses his intellect and golden opportunities. — Rev. Walter E. Isenhour.

Student Pastors

There are late changes in the summer plans of some of the young men preparing for the ministry. With the summer edition of Shiloh's lithographed publication *The Reporter* is a notice that



word had just been received from Edward Sutton of Salem College that he would come to Shiloh to help in the summer program of Bible school and camps. He did similar work with some of the same children last year when he was summer pastor of the nearby Marlboro church. "Pastor Ed," as he is called, had felt the need of more lucrative employment to support his family through the next school year but has decided on this full-time service.

An article by Miss Lois Wells in the Los Angeles offset-printed *Angelus* tells the story of "genial Glen Warner, respected and admired student pastor" of the church, who came to the Seventh Day Baptist Church there in the summer of 1961 and continued his college work at Whittier while still in the employ of the church. He had expected to remain during this summer but plans instead to go home to Verona, N. Y. His father, a farmer, has recently suffered an incapacitating illness.

Wayne Maxson, finishing his Bachelor of Divinity work at Alfred continues as assistant pastor there through the summer, we are informed, and is open to a call.



Herbert Saunders, son of the Rev. and Mrs. Francis Saunders of Los Angeles, is graduating from Salem College, being married to Barbara Crandall in the Verona, N. Y., church on June 24 and taking on the responsibility of pastoring the Little Genesee church. He expects to enter theological school at Alfred in the fall, continuing to serve the church.

Four Sermons at Eastern Association

By Paul S. Burdick

The theme for the Eastern Association was "Growing Spiritually," and this was developed throughout the program.

I

The great prayer of Paul for the Ephesians in the third chapter and verses 10 to 19, was the theme of Harmon Dickinson's sermon on Friday night. First you must be "rooted and grounded in love," the love of God, if you are to grow like a tree, or have a foundation on which to build. That is the love of God. It starts with the training in the home. It then spreads out to the length, breadth, height, and depth of the love of Christ, to the fulness of God.

Each life is a tiny fire, but all together they make up the full-blown fire that warms us or cooks our food. "Enthusiasm" means "God in us," and each life must be so filled and inspired by the love of God that it will glow with His presence.

The Comforter of John 16 is not the giver of ease, but the true meaning of the word is to strengthen or fortify.

When God wants to give a great idea to humanity, He "wraps up that idea in a person." And so He did with Jesus Christ. And that becomes full blown in the church.

Susie Evans, in a wartime camp, was advertised as one who could whistle the Fifth Symphony. And so she could, as far as is known, but we know that no one voice could make a symphony. It takes the many parts of an orchestra.

May you, "rooted and grounded in love," grow up to the fulness of the love of God.

II

The sermon of Rex Zwiebel on Sabbath morning was from the text in Luke 19: 40, "These Stones Cry Out."

The compulsion to witness to the love of Christ would cause the whole of creation to speak out if men did not.

We must study, then, to make ourselves approved unto God, in order to represent Him to a world in need.

A definition of Christian education is this: it is a reverent attempt to bring people into a loving relationship with God through Christ. That is our purpose in all our programs for youth and for those of more mature years. Only a deep consecration to this ideal can save us from the fires of temptation in this harassed world.

In the movie, "Question Seven," is told the story of a boy, the son of a Lutheran pastor in East Germany. In the effort to indoctrinate him in communism, a set of questions was given. Question seven was this: "What, or who, has been the greatest influence in your life?" The boy asked to be allowed to take the question home and think about it. Meanwhile some realization of danger caused the boy to flee to the West of Germany. It was then that his parents found on his desk the answer to question seven already written. "It is my father, the pastor of my church." That is what Christian education can do.

On the other hand, the failure of Christians to teach our youth is exemplified all about us.

Two youths were condemned to be executed for the killing of a filling station attendant during a holdup in Utah. After some wait, in which they had a chance to consider the seriousness of their offense, they issued this pre-execution statement as a partial explanation: "We never had a chance. We were brought up in broken homes. We had no church nor Bible school training. But we have tried in these few months to make amends by study and learning from the Bible. May our example be a warning to other young people."

The very stones of ruined cities cry out to us of man's inhumanity to man, and of the need for more effort to "study to make ourselves approved unto God."

III

On the evening after the Sabbath Earl Cruzan spoke before an audience largely composed of young people, on "Life Lived to the Fullest."

The Christian has as his belief that there are values beyond material existence, and that these values are of supreme im-

portance. Communists, on the other hand, teach that matter is supreme, and that man is only "matter in motion." Which is true? Which idea shall prevail?

The teaching of Jesus is that he who would save his life for selfish purposes shall lose it, while "he who will lose his life for my sake shall find it." Or, to put it in another way, as a modern writer does: "The person who is all wrapped up in himself makes a very small package." Unless values are believed in which are beyond this material existence, how can life become great and strong?

We note that Jesus gave Himself, even His earthly life cut short, to prove that "he that loseth his life shall find it," by a gain in spiritual values and eternal benefits for all mankind.

The life that is "wrapped up in itself" on the other hand, is the life that is cramped, frustrated, and may be on the way to some sort of mental derangement. E. Stanley Jones tells of a trip on a trolley car made especially pleasant by the courtesy of the operator. Later Mr. Jones asked the man what was the secret of his very cheerful behavior. The man replied that once he read of a rich man who left a fortune to someone who had befriended him. "At first," he said, "I tried being pleasant in hope of a reward, but now I keep it up, even though I never expect to receive a million, because it feels so good."

Life lived in the fullest is the life that is self-giving, self-satisfying, and is based on the hope of eternal reward.

IV

The last sermon at Association was preached on Sunday morning by the Rev. Paul Maxson, from a part of the seventeenth verse of Isaiah 44: "And the residue thereof he maketh a god." The passage tells of a man who cut down a tree. With a part thereof he made firewood with which he cooked his food and warmed himself, then of the residue he made a god to worship. But even what that heathen man did in his ignorance, we are doing in our more enlightened time. We are filling up our lives with nonessentials and leaving but a small residue for God. The more we

multiply the gadgets to save time, the more of life they demand of us, until God may be left out altogether. But if God, our families, and our eternal life amount to anything, it will be because we have placed them in a place of priority.

The great questions of war versus peace — righteousness versus ruin, will not solve themselves without effort on our part. But in the strength that God gives, they may be solved. That is, if we put God and His Kingdom first in our lives. When that is done, all things else will fit into their rightful place.

One man whose life may have had more effect upon our generation than any other was John R. Mott. He challenged the youth of our land and all other lands to put God's call first in their lives. And he could do that, says his biographer, because he first put God's will as the priority in his own life, and lived accordingly.

Let that be done, says the writer, and all life finds its direction.

Association Meetings

Attention is again called to the weekend meetings of Associations which have not yet been held.

Western Association, June 16 and 17, will be held at Alfred, N. Y.

Southeastern Association meets with its northernmost member church (Salemville, Pa.) June 22-24.

Southwestern Association begins on Thursday, June 21, and continues to Sunday, June 24.

North Central Association at New Auburn, Wis., is also held on the third weekend of June.

Seventh Day Baptists and their friends find real value in meeting together for inspiration and planning in these numerous geographical groupings. Evangelistic outreach on the Association level is a growing concern.

SABBATH SCHOOL LESSON

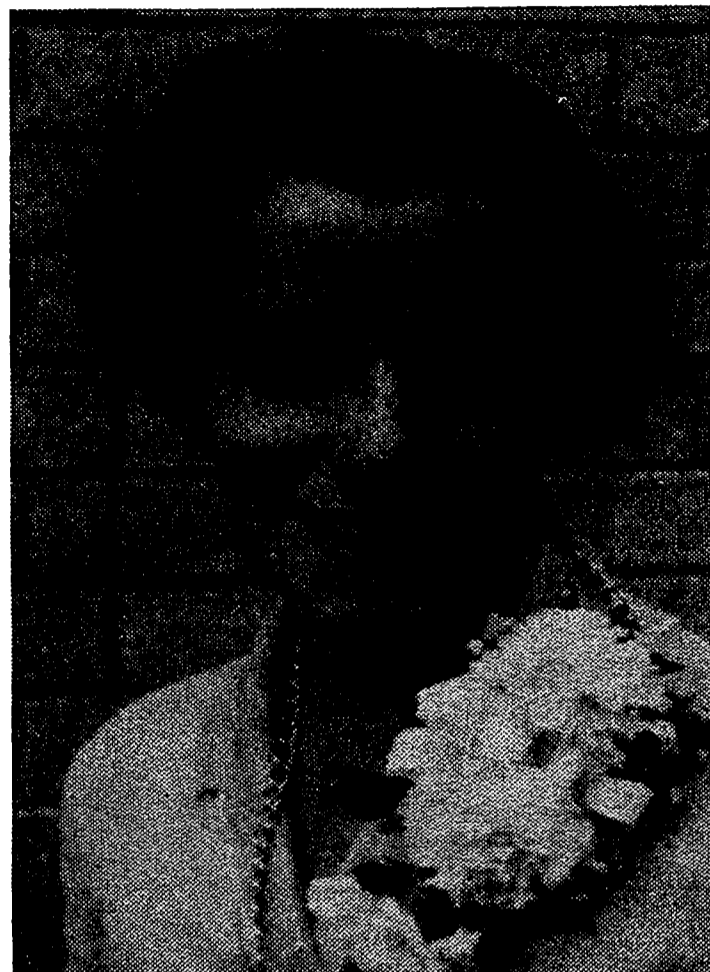
for June 23, 1962

The Kingdom Triumphant

Scripture Lesson: Rev. 21: 1-8, 22-27.

Barbara Bivins Welcomed Home

With a deafening roar the BOAC plane from London taxied down the airport runway at Idlewild, New York, on



Thursday evening, May 24. It came to a stop just below the observation deck where fifteen friends and loved ones had gathered to welcome home Miss Barbara Bivins. Presently someone called, "There she is," as she walked down the ramp. She waved and smiled at us, then went on with the other passengers to secure luggage and pass through customs inspection. Presently there was a happy reunion as Barbara's family gathered around her.

Her picture has been printed from time to time in the **Recorder** and is posted, along with other missionaries, in many of our churches and homes. In the lengthening shadows our little nurse paused long enough for this first picture as the party of welcoming friends moved toward the comfortable lounge where all would have a few moments together and a prayer of thanksgiving for a safe arrival.

When we see our missionaries at the plane or pictured in the denominational paper we are reminded to pray for those who have come home and those on the field.

Miss Bivins has been serving as missionary nurse and evangelist at Makapwa Mission, Nyasaland, since October 1959. She has returned home earlier than expected, exchanging furlough years with Miss Joan Clement, who requested to stay on at Makapwa until 1963, so as to help settle matters related to mission schools.

It is expected that Miss Bivins and Dr. and Mrs. Victor Burdick will attend a special meeting of the Missionary Board to be held Sunday afternoon, July 1, at which time there will be a discussion of problems on the Nyasaland mission field. One such problem has to do with "the Mortmain Ordinance," a Nyasaland law passed in 1959 which has bearing upon the legal right of the Missionary Board to own the Makapwa Mission property. A lawyer firm in Nyasaland (Lilley, Wills and Company) is presently employed to clarify the board's standing regarding holding land under this new ordinance. It is expected that Miss Bivins will give the Missionary Board the most recent news as to these matters.

The children's story at Eastern Association was presented by Miss Bivins in her interesting and helpful way. We understand that she may assist in the Children's Conference Program at Mission Farms in August.

Moving to New Location In British Guiana

Rev. and Mrs. Leland Davis and family announced that they would be moving on June 1, 1962, to a new location. They have found a more desirable and centrally located residence. The address will be 19 Gordon St., Kitty, British Guiana (a suburb of Georgetown with its own post office) where they will live on the second floor and hold services on the ground floor.

In describing their new location they write: "It is a three-bedroom cottage. It has a good fence around the property and a steel gate which can be locked. The shower is tiled and the floors are sealed and polished. . . . There are a few shrubs and flowers, and everything is clean. . . . The people from whom we shall rent have a nice place next to us

and a have consented for us to have services."

Pastor Davis has consulted our people and they can get to Kitty much easier than to Ruimveldt (where services are presently held). The Kingston folk, who have been holding Sabbath eve services in the Davis home, can walk a few blocks to Lamaha and get to Kitty directly.

Progress of British Guiana Work

New and used hymnbooks, sent by the Sabbath School of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., have been received, and appreciation is expressed by Pastor Leland Davis for these. He writes, "We shall plan to have a dedication service for both sets soon. . . . You can't imagine how very grateful we are and how very much they shall mean to our services."

Also twenty reading books for a lending library have been received and "the youth are already checking them out." The Battle Creek church has assisted in furnishing these books.

Pastor Davis writes of having made a tour of the British Guiana churches on the Essequibo Coast. At Bona Ventura 65 were in attendance at Sabbath services. While at Bona Ventura Pastor Davis had the privilege of baptizing three young people. This church group on Sunday held a 2½-hour welcoming service for Mr. Davis.

The missionary next visited the Dartmouth group where he stayed with Pastor and Mrs. Tyrrell in Deacon Scipio's home next to the church. "They, too," he notes, "had about 65 out for a welcoming and preaching service" on Monday night.

"From Dartmouth, the Tyrrells and I journeyed to Queenstown on Tuesday morning. A service was held here in the chapel which is a part of Pastor Tyrrell's home at Queenstown. There were about twenty-five in attendance at this service, most of whom were adults," he added.

On Wednesday Pastor Davis and the Tyrrells went on to Wakenaam, where they worked untiringly for five days and nights endeavoring to build up and reorganize the church group.

Pastor Davis writes, "I left the island of Wakenaam to return to Georgetown pleased with the spiritual response. . . . The island is wide open for us, if our people will awake from their spiritual slumber and serve Christ daily and keep His Sabbath holy. . . . Pastor Tyrrell will return to Wakenaam for the first Sabbath in June, and in July Pastor Trotman will fill the Wakenaam pulpit, and assist Pastor Tyrrell in a four-day crusade. Pray for them and Wakenaam daily!"

Revival meetings are planned at Parika during June with Pastor Trotman and Missionary Davis joining Pastor Tyrrell for a four-day effort. "Queens-town and Dartmouth churches have lay leaders in the persons of David Barker and Deacon Scipio respectively. This is more than the Parika church has since the death of Deacon Beckles," Mr. Davis informs us.

The Bona Ventura church has several schoolteachers within their church membership. One such young man, Wilbert Tobin, gave the address of welcome and has much talent as a speaker. Pastor Davis noted, "They say that he is interested in the ministry. I hope the Lord lays the ministry on his heart, for we certainly need more pastors here now."

Plans for the construction of a house of worship at Uitvlugt are going forward. It will be recalled that corrugated roofing has been purchased and over 1,000 building blocks are now available. Pastor Davis has written, "The Uitvlugt church people are dissatisfied with worshipping in a house; they want to get a building up. We are planning on a 50' x 25' concrete building which is 10 feet to the plate or about 16½ feet to the point." It is expected that the Missionary Board will provide some assistance from the Building and Repair matching funds appropriation, for this purpose.

In closing our missionary comments: "We praise the Lord for the way everything seems to be moving. Above all we plead for the free movement of His Spirit in our hearts that His will and work might be done."

(Watch for news of Jamaica in next issue.)

Youth Work Committee

The Youth Work Committee held its monthly meeting, May 22, 1962.

An ample share of the evening was spent discussing the work and schedule of Youth Field Worker Miss Linda Bingham. Requests have started to come in for her services, and the difficulty of making a workable and effective schedule is quite challenging. It was voted that she attend the National United Christian Youth Movement meeting to be held at Lake Geneva, Wis., after General Conference. Materials and aids are being gathered together for her use.

Youth Pre-Con — It was announced that the fee for the Pre-Con Retreats would be set at \$13 per camper. Staff secured thus far include Clarence Rogers, the Rev. Duane Davis, the Rev. Eugene Fatato, Miss Linda Bingham, Erwin F. Randolph, Wayne Cruzan, and the Rev. Kenneth Smith.

The theme is "Christianity and Today's Big Issues."

The purpose is: 1. to provide stimulation and material for the youth to take home; 2. to deal with problems and decisions of everyday life; 3. to develop leadership among our Seventh Day Baptist youth.

Lectures and discussion will be centered around "Christianity and Communism"; "Christianity and Race Relations"; "Christianity and Separation of Church and State"; and "Christianity and Social Vices."

Miss Bingham will lead a worship on "Youth Work in the Individual's Church."

Director Gary Cox has done a commendable piece of work in setting up the above program, and every youth who attends can be assured of a tremendously worth-while week at Pre-Con for 1962. Remember the date: August 8-12, 1962 at Mission Farms, Minnesota.

Young Adult Pre-Con — The general theme for the young adults is "Survival? or Survival?" The Scripture text is Matthew 16: 25, "For whoever will save his life will lose it, and whoever loses his life for my sake will find it."

The Aims are:

1. To have all those attending have a deep religious experience.
2. To learn how to use our Bibles.
3. To discover why, if, and how we are to survive — as citizens of the world, as Christians, and as Seventh Day Baptists.
4. To have all retreaters actively participate in group discussions on the question, "Do I want my children to be Seventh Day Baptists?"

Included on the staff are Albyn Mackintosh and the Rev. Don A. Sanford. There will be further announcement of additional staff. The director is Leland Bond, a deacon in the Lost Creek, W. Va., church.

The date is August 8-12, 1962 at Mission Farms, Minneapolis, Minnesota. It will begin on Wednesday afternoon and close Sunday afternoon. Watch for further announcement.

Camper Exchange — The Mid-Continent Association camper (to be chosen) is to attend the Northern Association camp at Camp Holston, Battle Creek, Michigan, July 8-15; the North Central camper, Dale Rood, is to attend the Mid-Continent Camp at North Loup, Neb., July 18-25; the Northern campers, Suzanne Jones and Pat Williams, are to attend Western Camp Harley at Alfred Station, N. Y., July 8-15; the Central N. Y. camper, Richard Burdick, is to attend Southeastern Camp Joy, West Virginia, June 25-July 1; the Western camper, Marcia Zwiebel, is to attend North Central camp at Milton, Wis., July 9-16; the Eastern camper, Robert Cushman, is to attend Central N. Y. Camp Harmony, July 4-11; the Southeastern camper, Elaine Davis, is to attend Southwestern Camp MILES, June 10-17; and the Southwestern camper, Ned DeLand, is to attend Lewis Camp of the Eastern Association, July 22-29.

Note: Pacific Association is not participating in the camper exchange program this year but is concentrating on sending delegates to the Youth Pre-Con Retreat.

Youth Field Worker Fund — Thus far, \$742.59 has been received for the fund.

National SDBYF — Only 160 youth have joined SDBYF (National) this year. We need all of our youth in this organization so that our services can expand.

Beacon — We urge our societies to support the Beacon with news and other articles.

Other Items — James Palmer was appointed financial secretary of the Youth Work Committee. Sheryl Butts was put in charge of the SDBYF membership list. It was agreed that Chairman Victor Skaggs and Secretary Rex Zwiebel would arrange the schedule of the youth field worker.

(The Board of Christian Education is proud of the work of the Youth Work Committee. Many hours of volunteer labor are given to its work, especially by the chairman, Rev. Victor W. Skaggs.)

Field Work

Secretary Rex Zwiebel participated in the meetings of the Eastern Association, May 25-27, at Marlboro, N. J. On Sabbath morning a sermon was delivered; in the afternoon a discussion of the responsibilities of his office was led; and a talk was delivered to the youth after the fellowship breakfast on Sunday morning.

The hospitality left nothing to be desired, and the response to his offerings was heartening.

Sabbath Rally Day Echoes

It is believed that nearly all of our churches made some use of the Sabbath Rally Day materials sent out by the Sabbath Promotion Committee of the Tract Board. Judging by the bulletins that come to the office of the editor the number of churches not using the special bulletin covers on May 19 was very small. There seems to have been general approval of the material, although most of the bulletins say little about a Sabbath emphasis other than in the morning service.

The committee had suggested "Shoulder to Shoulder in Sabbath Witness" as the theme for the day, drawing the expression from the "Young People's Rally Song" of Elizabeth Fisher Davis (who is now approaching her 90th birthday). It

was not expected that all Seventh Day Baptist ministers would make the theme their sermon titles, and they did not. As a matter of fact, that title appeared on only three of the bulletins thus far received (16), Dodge Center, Plainfield, and Westerly. Here are some of the other sermon topics that seemed to be definitely related to this special occasion:

At Alfred, N. Y., Pastor Warren spoke on "Sabbath Values." At Alfred Station, N. Y., Pastor Skaggs dwelt on "The Sabbath Day — God's Gift." The people at Daytona Beach, Fla., listened to a message by Pastor Davis on "Sign of the People of God." At Little Rock, Ark., the missionary pastor, Paul Osborn, preached on "Does the Sabbath Interfere with Your Christianity?" Pastor Saunders at Los Angeles titled his sermon "God's Sabbath and You." At Milton, Wis., Pastor Elmo Randolph advertised the subject, "What Do You Think We Are Doing?" Pastor David Clarke at North Loup, Neb., challenged his congregation with "Who Owns the Sabbath?" The Riverside, Calif., congregation listened to a message entitled "Re-evaluating the Validity and Significance of the Sabbath." Shiloh's pastor took his cue from one of our tracts "Sabbath and Sunday, the Real Difference."

It is possible that among these sermons or others not listed some are particularly worthy of a wide reading in the Sabbath Recorder. If so, members of congregations who would like to nominate their pastor's sermon for publication may speak to him about it and write to the editor.

Youth News From Milton

The Eutharsas Sabbath School class of Milton, Wis., feted high school youth recently. Guests of honor at a banquet Sunday, May 20, in the Milton College cafeteria were Ruth Ann Nelson, Malcolm Burdick, Carol Ochs, Barbara Kenyon, Rolland Maxson and Dale Rood. Carolyn Smitley was unable to be present. Also honored were all members of the Milton Seventh Day Baptist High School Youth Fellowship and the eighth grade youth who will be eligible in the fall.

Pastor Elmo Randolph led the Doxolo-

gy and introduced Professor Leland Skaggs who, as president of the Eutharsas Class, gave the welcome. Malcolm Burdick, president of the HYF, responded.

Dale Rood entertained with amusing and thought-provoking excerpts from the lines of the Stage Manager in Thornton Wilder's "Our Town."

Highlights of the evening were the electric statements by the main speaker, Mr. Crawford Thayer, of the Jamesway Manufacturing Co. at Fort Atkinson. He is president elect of the Wisconsin Congregation of Laymen.

Preceding the speakers, Dr. M. D. Davis led nearly 100 in a number of familiar favorites. Under the direction of Professor Herbert Crouch, the high school youth formed a choir of about forty voices and closed the program with the hymn "My God and I."

LET'S THINK IT OVER

Senator Wants Capitol Liquor Parties Stopped

Sen. Wayne Morse (D.-Ore.) has introduced a resolution in the Senate that would prohibit the serving of liquor in the Capitol and the Senate office buildings.

The resolution states that "the serving of alcoholic beverages shall not be permitted within any portion of the Senate Wing of the Capitol, or any portion of any office building set aside for the use of the Senate" other than the private office of a Senator.

On three occasions recently Morse has addressed the Senate on this matter, warning that the practice will present many problems to the Senators unless it is stopped.

He said that the practice will result in a public reaction that would "do great damage to the prestige of the Senate." The American people have a right to object to "drinking parties" that occur in the buildings paid for and maintained by the taxpayers of the United States, he continued.

Earlier, Morse called for the Senate to establish some policy on the matter, giving the Senators opportunity to stand up and be counted and then answer to the people at home for their actions.

In introducing the resolution he said he wished to provide this opportunity.

WASHINGTON (BP) — June 1. Sen. Wayne Morse's (D., Ore.) proposal barring the serving of liquor in the Senate Capitol wing and in the Senate Office Building was "postponed indefinitely" by the Senate Committee on Rules and Administration.

Morse has repeatedly said that if necessary he would use every parliamentary right to focus attention on his resolution. "I intend to take the issue to the people of this country by using every means I can," he stated.

How to Combat Communism

Perhaps communism understands us better than we understand it. . . . Karl Marx was first a Jew, then a Lutheran, and finally an atheist. . . . From the Hebrew prophets Karl Marx took the vision of social justice and belief that violent social change is inevitable. From Christianity he took the conception of the Day of Judgment when all the sins and failures of our society would be punished and when the oppressed would at last be given their place in the sun. From atheism he took the conviction that man and man alone would bring about the Day of Judgment through the revolution of the proletariat. In place of God, men would sit on the Judge's bench. . . . The only way to meet a false religion is with a true one. . . . Mere anticommunism is not enough. Men must live by negations. . . . The answer to falsehood is truth. The answer to negativism is affirmation. . . . Only by becoming a great spiritual bastion. . . . can we triumph."

— From a Memorial Day address by the Rev. Edward Elson of Washington. Quoted in *Dateline*.

Anti-Semitism

How can anti-Semitism be combatted? Certainly not by conducting a rational dialogue with its adherents, for anti-Semitism is not a rational doctrine. Neither are its adherents placated when Jews try to foster an image of themselves as extraordinary good citizens. Apologetic behavior only encourages the anti-Semite. It tends to indicate that there is something to apologize for. — *Congress bi-Weekly (Jewish)*.

WHAT THE KEEPING OF THE SABBATH MEANS TO ME

By Clifford W. P. Hansen

(Continued from last week)

But there are yet more points of deep significance in biblical Sabbathkeeping. The movement of Israel out of Egypt was, to be sure, a great religious movement. But it was more than that — it was also a great experiment in social reform. One of the outstanding characteristics of the Hebrew-Christian tradition is its insistence upon a practical application of its religious precepts to all social relationships. To the Hebrew, there was little distinction between sacred and secular. The prophetic religion of the Hebrews was not something that could be walled off in a compartment of life. The prophets insisted that the profession of religion was useless unless it touched and influenced the whole of life, bringing all of man's activity under the judgment and interest of God. Such a conviction led to great insights. One of these great insights is the concept of human rights and the equal dignity of all men. Our own American freedom may be traced back to Moses, and indeed Moses' words, "Proclaim liberty throughout all the land," are cast into our famous Liberty Bell in Philadelphia.

Israel was, to be sure, freed from the religious superstition of Egypt that she might, in its place, embrace the worship of the true Creator — God. But Israel was also freed from the very real bondage of physical slavery in order that her people might live as free men. The march out of Egypt into Canaan was a political as well as a religious achievement. It was a march from tyranny into freedom and self-determination. Here, too, the Sabbath was made a symbol of the natural right of every man to call his soul his own. Read the Sabbath Commandment as found in the Deuteronomy recension (Deut. 5: 12-15): "Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. . . . And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." Here not

a word is said about creation. Here the Sabbath is made a symbol of Israel's march to freedom and of the principle of human rights and dignity which is to characterize her commonwealth. The Sabbath is here definitely stated to be designed to keep forever in the minds of men the design of God for the freedom of men from the tyranny of their fellow men; for a relationship among men of consideration, mutual regard, brotherhood.

Still another significance of the Sabbath as taught in the Old Testament is found in Isaiah 56: 1-7, "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: . . . for mine house shall be called an house of prayer for all people." Here we have an ancient prophet of God picturing a universal world brotherhood composed of all peoples united by their worship of Israel's God, the one true God, the Creator, the covenant-keeping God who enters into personal relationships with men, the Redeemer, the God who is interested in seeing men gain their natural heritage of self-respect and self-direction, the God who helps men free themselves from the tyranny of other men as they learn to trust in Him and serve Him. Here a great prophet of God envisions the completion, the attainment, of God's ultimate purpose for men, a one-world brotherhood, united in worship and in keeping the Sabbath day.

Yes, the Sabbath is a symbol of that coming day when the nations of men shall become one because of their allegiance to the true God and to the principles of social justice which he has established for human life.

Thus we have seen the major concepts of the Old Testament revelation of God,

the very concepts which we still most cherish today as Christians, all tied in, one by one, to the discipline of Sabbath-keeping.

What do we find in the New Testament? For one thing, the Gospel of John (5: 16-18) tells us that Jesus' stand on the Sabbath was one of the major factors leading up to His crucifixion. We can be sure, then, that the Sabbath was not ignored by Jesus. He chose deliberately to endanger His life by taking the stand He did on the Sabbath. What did Jesus do or say about the Sabbath that so stirred up His people? Did He ever teach the abandonment of the Sabbath? Never. Did He ever teach or even suggest a change of day for the Sabbath? Never. Certainly if Jesus was willing to brave death for His stand on Sabbath-keeping, if He had any intention of doing away with the Sabbath or of changing it, He would have made that plain.

What did Jesus teach about Sabbath-keeping? Actually, what Jesus did was to accept the day as it had come down through His forefathers. "As his custom was, he went into the synagogue on the sabbath day" (Luke 4: 16). On the other hand, Jesus did oppose the legalism, the petty restrictions which had grown up around the day in His time. He labored to restore and to deepen the spiritual significance and symbolism of the day.

The Gospel records tell us how Jesus and His disciples were found walking through a grainfield on the Sabbath. The disciples, being hungry, picked a few wisps of wheat, rubbed the grain out of the husks, and ate the raw kernels. Immediately, certain Jewish leaders accused the disciples of Sabbathbreaking, contending that they had threshed grain. The answer of Jesus is an all-time classic: "The sabbath was made for man and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath" (Mark 2: 27, 28). In these words Jesus showed that He accepted the Sabbath as a sacred institution of value to mankind, but at the same time labored to rescue it from the misguided legalism of His day. He taught that the Sabbath

was made for man — for the refining and ennobling of human life. So important was this to Him that He was willing to court death to establish this principle.

There is one other word of Jesus concerning the Sabbath. "It is lawful," He said in defense of His practice of ministering to the sicknesses of people on the Sabbath day, "to do well on the sabbath days" (Matt. 12: 10-14). Another great insight of our religious heritage is the Christian obligation of sympathy and concern and succor for the suffering of others. Jesus made this a part of Sabbath-keeping — a fitting crown to the biblical significance of the Sabbath, that symbol of unity between God and men that has ever accompanied the development of our faith. In other words, Jesus made the Sabbath a symbol of His own outgoing and loving ministry to man's welfare. Just as the Old Testament prophets had, one by one, linked the major ideas of their religious teaching to the observance of the Sabbath, so also did Jesus. He made the Sabbath a symbol of that concern for the welfare of others that has ever characterized Christianity. More than that, He taught the proper use of the Sabbath. He made the Sabbath an opportunity for works of mercy and Christian ministry.

One more biblical insight remains. In Hebrews 4: 9, 10, a great early Christian writer makes the rest of the Sabbath a symbol of the eternal spiritual rest, that release from the bondage of guilt and fear which God gives to those who accept Him as the master of their lives — a symbol of the peace that comes into the lives of those who are dedicated to the service of God — a symbol of that spiritual communion and union with God that was exemplified and taught by Jesus, the Christ — a symbol of that peace and rest which can only be gained on the deep level of spiritual fellowship with God, the purpose for which the Sabbath was, from the beginning of its history, set aside.

Not only is the Sabbath a symbol of our spiritual rest in God; it is also a means for attaining it. The Sabbath carries the basic ideals of our faith as Christians; and it provides the time so essential for

that spiritual culture which will build these ideals into human life. It is significant that the Ten Commandments and the religion of Israel which so strongly condemned the use of images in the worship of God, at the same time commanded the use of time — the dedication of each seventh day as it came around. Thus would the worshiper demonstrate his faith in the God who not only created the world but who, in the long-time processes of human history, is slowly completing His design for human life. The pagan nations around Israel worshiped gods of space; Israel worshiped the God who is in control of all time. Fittingly, therefore, was Sabbathkeeping instituted to symbolize the dedication of man to co-operate with the Creator in the fulfillment of His design. The keeping of the seventh-day Sabbath symbolizes the dedication of all one's time to the ideals which the Sabbath institution was established to build into the lives of men.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Youth of New Auburn Ask Help for Conference Exhibit

The Seventh Day Baptist Youth Fellowship of the New Auburn, Wis., Seventh Day Baptist Church is planning and preparing the Missionary Society "exhibit" at the General Conference this August. We are searching for all the possible materials that we can find for this exhibit. We are listing the following, but you may think of something else as well that can be used in this exhibit:

Pictures of: missionary pastors and city evangelists; fellowships, new and old, groups and individuals; fair booths; laymen who are leading in the missionary efforts; community Christian service projects; former missionaries; any other item or items of like interest.

Maps and drawings of: cities where outreach is being made (fellowship, etc.); mission fields now being manned; mission fields now closed; other items of similar interest.

Handcrafts: typical of the area and country (foreign).

Materials used and in use: special

tracts — translations, etc.; translation of Scripture; means of transmission; other items of similar nature.

We will do everything within our power to safeguard items which you may be able to lend us for this project. We hope that you will be able to help us out so that our "Missionary Effort Display" will be thoroughly done. May God be praised in all that we do for Him.

We would like to have word from you, if you have these items to share, not later than the 10th of July. If you do not wish to send the items to us at this time, but would rather bring them to General Conference, would you give us some idea of what you have, its size and shape so that we can plan a place for it. Thank you very much.

Address all communications to:

Miss Arlouene Van Horn
RFD No. 2

New Auburn, Wis.

Yours "To draw near to God"

Another Essay Contest

The Women's Board is sponsoring an essay contest similar to that of 1960. The winners will be awarded either a scholarship to a Writers' Conference or tuition on a college course in Christian Journalism.

As a denomination we need trained lay workers to write for our publications. Why not begin now to plan an essay of about five hundred (500) words on some religious subject? It can be finished during the summer holidays — or earlier.

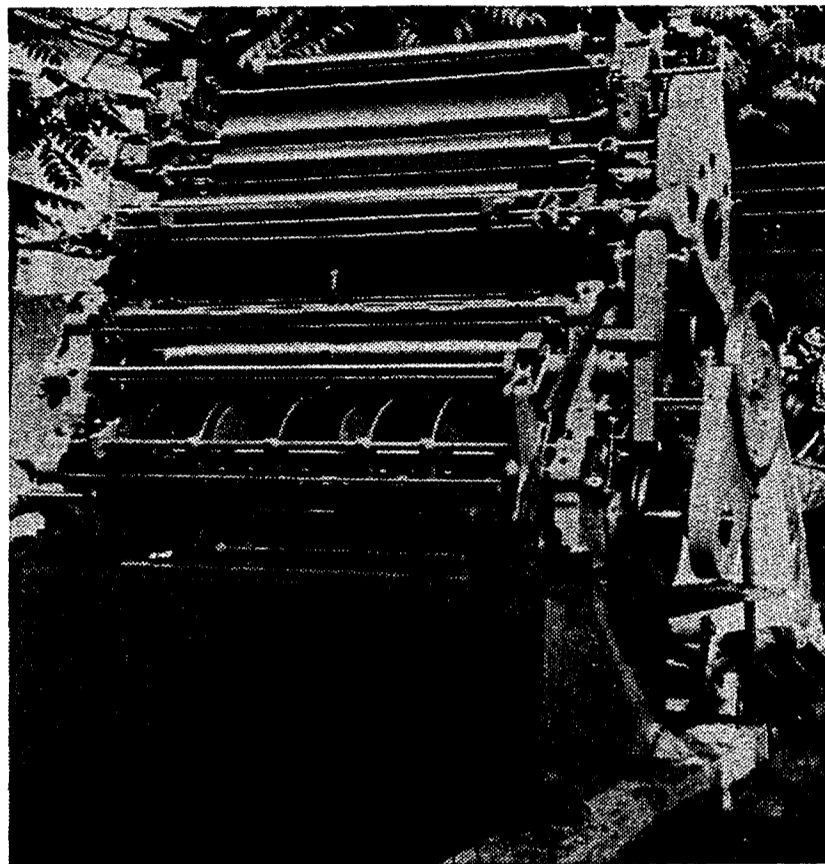
For further details watch this column or write to Miss Minnie Godfrey, Walworth, Wis., chairman of the Christian Journalism Committee.

"When Dallas schools desegregate, you won't have any problem from the children. If it comes, it will be from the parents. Wouldn't it be a wonderful thing if Christian people in Dallas would bathe this problem in prayer. Then there would be no problem." — T. B. Maston, professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth.

The Sabbath Recorder

Intricate New Printing Machinery

The newest major item of printing equipment in the publishing house of the American Sabbath Tract Society is an American Type Founders' offset press known as the Chief 29. It takes a sheet of paper up to 22½ x 29 inches, a size which is considered best suited to the commercial work normally done in the



print shop. The press, pictured here as it was being moved into place several months ago, is now in regular though not constant operation. Having such a press enables the publishing house to compete for a larger variety of printing jobs in a time when many advertisers prefer offset printing to the traditional flat-bed direct impression. It is hoped that as business picks up, the use of this press will help enable the shop to operate economically in producing denominational literature.

Up to the present time not very much denominational printing has been done on this press but already it has been used for two large editions of the new tract "What and Why are Seventh Day Baptists?" The manager anticipates that when several tracts can be printed at one time on the same stock (so as to use its economy features to best advantage) it will enable us to accomplish more for the same money. Although the Sabbath Recorder, either regular or special issues, could be done on the new press it has

not seemed advisable to do so when other presses are available.

Until one spends time in a print shop or is closely associated with the publishing business it is difficult to appreciate the high degree of training and experience or the number of machines required to produce the printed pages that most of us take for granted. One of the veteran pressmen, Henry Poulin, has taken intensive offset training in New York to learn to operate the new press.

Recorder Press, as it is known locally, is managed by Everett T. Harris, Jr. L. Harrison North, retired, gives some assistance as needed, being available every day in a front office where he handles the affairs of the Memorial Fund. Wilson E. Haver, sales manager, promotes new and continuing job work. Two office girls are employed besides Mrs. Etta O'Connor at the denominational desk. The editor-secretary's principal working office is also in the publishing house adjacent to the proofroom and print shop.

News of Ministers

The Rev. Elizabeth F. Randolph of the Washington, D. C., Seventh Day Baptist Church was honored here Wednesday night, May 16, in recognition of her participation in the 1962 National Purpose Seminar. The dinner meeting at the Mary Graydon Center, American University, was attended by more than 100 persons.

The Forum-Seminar program was sponsored by the Special Services Division of the Young Men's Christian Association of the National Capital Area and by the International Committee of YMCA's of the United States and Canada. Its basic purpose is to encourage the responsible involvement of young people and adults in the life of our changing civilization through the organization of seminar groups. These meet on a weekly basis to discuss the development of individual responsibilities for the achievement of National Goals embracing President Kennedy's recommendations from his Inaugural Address.

Miss Randolph was presented with a citation for her attendance and dedicated activity in this effort.

— Submitted by
Senator Jennings Randolph.

THE GOSPEL OF "DO"

"Do unto others as you would have them do unto you" (Matthew 7: 12).

The Gospel of Faith is precious,
The Gospel of Love is true,
But most effective are they when merged
With the glorious Gospel of Do!

The Master said Do unto others
As ye would they do unto you;
How happens it then, that we dawdle and drift
When there is so much to do?

The dynamic Gospel of Do
If teamed with alert, straightway
And wisely worked with Faith and Love
Could drive world chaos away.

—Irene Post Hulett.