

The Sabbath Recorder

DAILY BIBLE READINGS for June 1972



(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

What Is the Devotional Life?

- 1—Thurs. Urged To Pray. 1 Tim. 1:18-2:7
- 2—Fri. Jesus Prayed Alone. Mark 6:45-52
- 3—Sabbath. The Thirsty Soul. Psa. 63:1-8

Meeting God Through the Scriptures

- 4—Sun. Keeping God's Laws. Psa. 119:1-8
- 5—Mon. Understanding God's Word. Psa. 119:25-32
- 6—Tues. Living God's Law. Psa. 119:33-40
- 7—Wed. Salvation Through God's Word. Psa. 119:41-48
- 8—Thurs. Held Steady by His Word. Psa. 119:129-136
- 9—Fri. The Light of God's Word. Psa. 119:105-112
- 10—Sabbath. Love for God's Word. Psa. 119:97-104

Meeting God Through Prayer

- 11—Sun. Teach Us To Pray. Luke 11:1-13
- 12—Mon. The Nature of Prayer. Luke 18:9-14
- 13—Tues. When You Pray. Matt. 6:5-18
- 14—Wed. God the Creator. Psa. 104:1-3
- 15—Thurs. God's Goodness. Psa. 107:1-9
- 16—Fri. Meeting God in Prayer. Psa. 86:1-13
- 17—Sabbath. That the Soul May Live. Isa. 55:1-6

Hunger for Security

- 18—Sun. Longing for Sanctity. Psa. 84:1-7, 10-12
- 19—Mon. Deliverance from Death. Psa. 88:1-9
- 20—Tues. Steadfast in Trouble. Psa. 57:1-7
- 21—Wed. The Door to Abundant Life. Jn. 10:1-18
- 22—Thurs. Praying for Deliverance. Psa. 54
- 23—Fri. Our Security When Accepted. Psa. 91:1-12
- 24—Sabbath. Confidence in God's Establishment. Psa. 90:1-2, 11-17

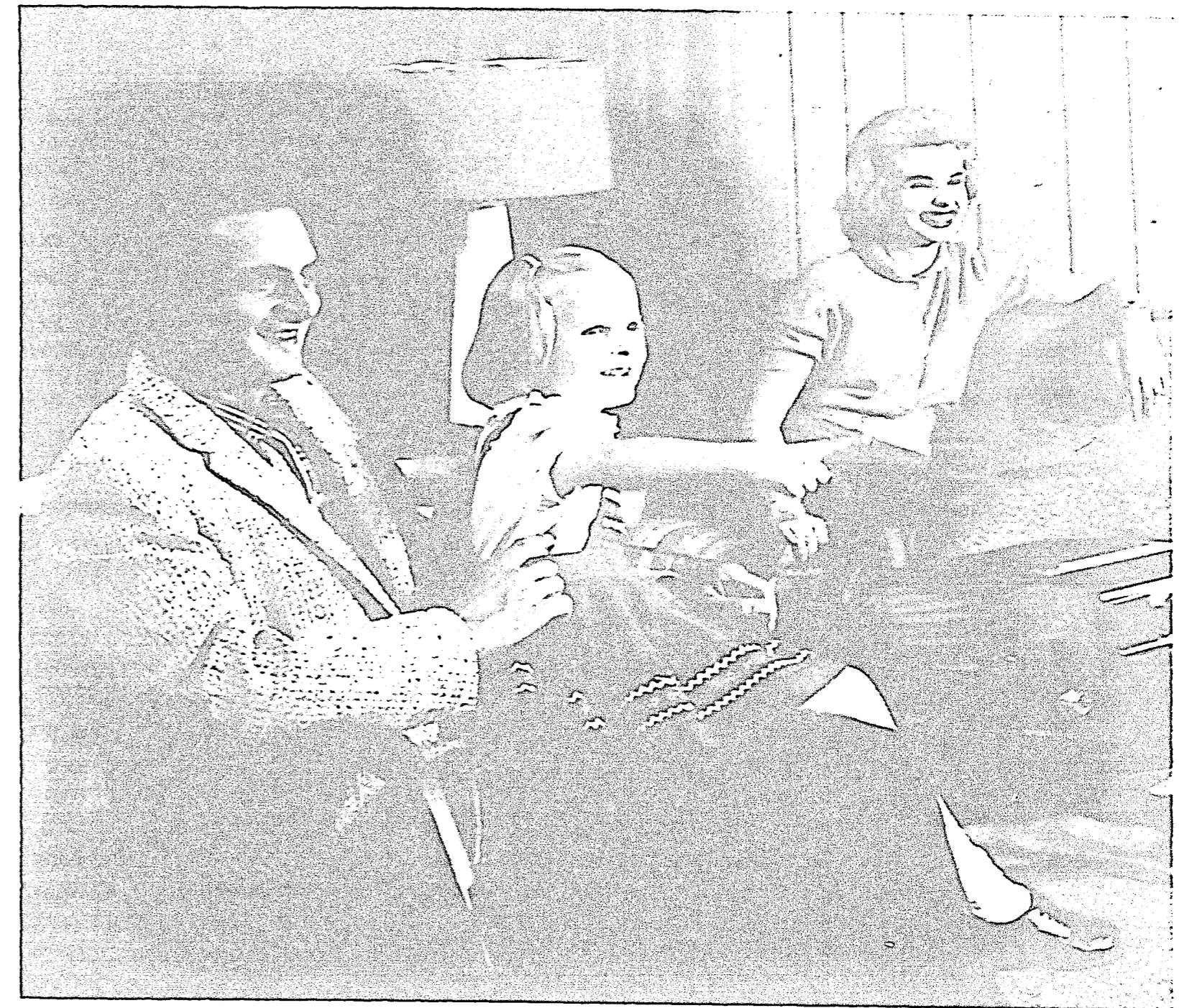
Discovering a Meaningful Faith

- 25—Sun. What Is Faith? Heb. 11:17-27
- 26—Mon. A Growing Faith. Phil. 1:15-26
- 27—Tues. Sincere Faith. 1 Tim. 3:1-11
- 28—Wed. A Source of Faith. Rom. 10:9-18
- 29—Thurs. Contend for the Faith. Jude 1:4, 20-21
- 30—Fri. A Well-Grounded Faith. 2 Tim. 1:8-14

A Teacher Finds Christ

The following story of the result of a Seventh Day Baptist youth witness is worth passing on.

High school student Leon was in the habit of carrying the paperback Testament *Reach Out* to school and leaving it on top of his desk. One of the teachers whose life was plagued with problems that were defeating him occasionally picked up what he spoke of as "Leon's book." Realizing in his rejection of the higher things of life that he needed counseling he arranged a meeting with the pastor. Shortly thereafter his problems were solved and he reported, to the surprise of his friends, that he had made his first attempt to bring another man to Christ — a seemingly hopeless case. He was determined to keep on trying. Conversion may start with just a Bible on your desk — if there is evidence that it really means something to you.



When Jesus preached and taught in Galilee, He used objects to illustrate His profound thoughts and painted word pictures. Much of His teaching is now presented to children and adults through filmstrips and other audiovisual aids. The American Sabbath Tract Society tries to serve Seventh Day Baptist churches through its free filmstrip library.

The Sabbath Recorder

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Signs of Better Stewardship

We commented last month about the relatively good report by treasurer Gordon Sanford of March contributions for Our World Mission. We voiced the opinion that this might indicate a growing spiritual life among us and that this evaluation would be somewhat vindicated if the April giving remained high. April is a hard month for some because it is income-tax month. Now your editor would like to pick up that thought and claim that there are signs of heightened spirituality and stronger stewardship.

If you have your April 22 *Sabbath Recorder* handy you can compare the recorded contributions with the figures on page 15 of this issue. You will notice, first of all, that the OWM treasurer received nearly \$12,000 in April as compared with \$10,000 in March. You will have to discount that increase somewhat by remembering that several of the larger churches had failed to get their contributions in soon enough to be counted for March and may now be credited with both March and April giving. On the other hand, one of the largest amounts reported this time is from a church that gave \$1,300 in March. The larger amount in April may reflect increased giving due to a spiritual awakening in that church.

When a comparison is made between the giving reported in April of 1971 and 1972, the difference is great enough to be significant. It is the difference between \$8,000 and \$12,000. For this increase to come during income-tax month may indicate that we are taking our faith and our financial obligations more seriously than a year ago. If so, it gives hope for funds to carry on our enlarging work in the months to come.

We are reminded of the often quoted words of Jesus, "Where your treasure is, there will your heart be also" (Lk. 12: 34). This can be interpreted as affirming that we will put our money where our hearts are. Have we proved that saying true in the past four months? Will the next eight months show that something has happened to our hearts this year?

The treasurer's report is encouraging, but it also tells us that we have not yet stopped falling behind percentage wise. With one-third of the year gone we have

not raised quite one-third of the budget agreed upon. We are, however, quite a little ahead of last year both in dollars and percentages. These are, indeed, signs of better stewardship.

Church Political Activity

There is considerable discussion these days about how much political activity a church organization may engage in without losing its tax exemption. Some claim that justice has been done to POAU (Protestants and Others United for Separation of Church and State) by revoking their tax exempt status because they attempt to influence legislation. Other organizations, such as the NCC, are threatened by the tax authorities for the same reason.

Some denominations feel that they should take a strong stand on certain political issues. The present rule seems to be that a certain amount of political activity may be countenanced, but if there is too much, then the organization may be characterized as political rather than religious. All this leaves crusading church organizations a little uncertain about their status and whether or not to continue their legislative efforts. It may be that the church authorities have overstepped or may be that the tax authorities have no right to put this kind of pressure on.

There are some church leaders in Florida who are anxious to grasp a great political opportunity and will not endanger their tax status by so doing. It is interesting.

When the Democratic National Convention gets underway July 9-14, Southern Baptists in Miami, bolstered by an estimated 2,000 youth from across the nation, plan to blitz the delegates and radical demonstrators alike with the gospel message.

Officials of the Miami Baptist Association hope their effort at personal witnessing and Christian literature distribution, and musical presentations will convert the unconverted, rejuvenate the faith of the unfaithful, and quell any tensions that might arise in the demonstrations that are likely to take place

during the national political convention. "Man, we want to do something positive," said Richard Bryant, director of city missions for the Miami Baptist Association that is sponsoring the effort, called "Demo '72." "We've got something to say and we think it'll work."

Stories from past political conventions indicate that the official delegates are not always models of behavior either on the floor or on the streets between sessions. The need for an evangelistic emphasis at the convention can be very great. But a large number of radical demonstrators whose conduct will be less restrained than the delegates provides an even greater challenge. The dedicated youth and mature Christians who are being called to Miami will direct much of their attention to converting the radicals. In a sense this borders on political activity, for it is the hope of the evangelistic leaders that they can "turn the tide against the radical elements at the convention."

Bryant explained that in addition to the effort to reach the radical demonstrators by the "Jesus people" youth, there will also be a massive, concerted effort by "establishment kids" to reach delegates to the convention through singing, personal witnessing and literature distribution.

A 125-member choir sponsored and organized by the Riverside Baptist Church of Miami, called the "New Directions," has been invited to sing four times a day for five days to the delegates of the convention. It will be a kind of gospel-rock-patriotic presentation, Bryant said.

In addition to "The New Directions" singing inside the convention hall, numerous other Christian folk music and rock groups from Baptist churches in the area will sing and play in hotels, shopping centers, parks, and on beaches.

In order to participate, the youth must attend training sessions beginning July 6 prior to the convention which starts July 9. A massive prayer rally will be held to launch the effort, with several governors and political leaders invited to participate, said Bryant, who was director of missions for Southern Baptists in San Diego, Calif., before

coming here.

"As far as we could determine from talking to convention officials," said Bryant, "our effort will be the first large-scale Christian witness ever attempted at the convention.

The primary emphasis of the church should not be to pressure the politicians into taking desirable legislative action, but bring the message of Christ to bear on their lives in such a way that they will want to do what is right and good.

Taxpayers and Dodgers

It has been intimated in national magazines that the people with the biggest incomes were most adept at income tax dodging. Some have assumed that nearly everyone with an income of a million dollars a year contrived ways of avoiding paying tax. The figures do not bear that out. In 1970 there were 624 men with incomes of over a million dollars, most of whom paid income tax of 46 percent. Three of them paid no tax at all. The man whose adjusted gross income is between \$6,000 and \$9,999 pays at the rate of 10 percent. There are about 17.5 million such taxpayers, according to *The Machinist*.

God has set a standard of 10 percent of adjusted gross income which the Bible speaks of as a debt to God. It may be that many of the people with the largest incomes find ways of getting around God's tithe. But let us who live in glass houses not throw stones. If the figures were available we would probably find that those of us with moderate incomes have taken a lot of deductions before writing our checks for the Lord's work. Let us be honest. Then the Lord will enable us to be generous.

Why Import?

Americans pioneered in manufacturing but have now turned over much of the precision work to other countries. We are told that we now import 9 out of 10 radios, 19 out of 20 motorcycles, 70 out of 100 typewriters, 9 out of 10 baseball mitts, all of our 35 millimeter still cameras and 96 percent of our tape recorders. Do we do it to help other countries or to get better bargains for ourselves?

Bible Society Record

One of the oldest periodicals in the United States is the *American Bible Society Record*, which began as a small quarterly pamphlet in 1818, two years after the society was organized.

The publication had a circulation figure of 1,500 copies when it started publication in 1818. Today 550,000 persons who contribute \$2 or more annually to the society receive the *American Bible Society Record*. Four times a year this figure swells to 800,000 when complimentary copies are mailed to churches in the United States.

The *Record* has changed size and format a number of times to better serve its purpose of promoting the work of the American Bible Society. For the past thirty-five years it has been the normal monthly magazine size of 8½ by 11¼ inches. With the March 1972 issue it increases the number of pages to forty and goes down to digest size 5½ by 7⅞ inches — slightly smaller than the *Sabbath Recorder*.

Benjamin A. Bankson, editor of the *Record*, explained the reason for the change of the society's official publication to digest size is to provide the readers with an "easier-to-read, more complete, sectional presentation of the worldwide Bible cause."

With forty pages, compared to the previous twenty, the *Record* offers more stories on a greater variety of subjects, as well as more illustrations, both color and black and white photographs. Color was first introduced in 1966 and has been used regularly in the magazine since 1968.

In its efforts to reach everyone the society offers its Scriptures at cost or below cost prices and when these modest prices are too expensive for any reader, the society further cuts its prices or offers the publications free. To finance these efforts the society continually seeks financial support from individuals, denominations, churches, and organizations.

Seventh Day Baptists in the past two years have shown in a tangible way a growing appreciation of the work of the society, especially in those countries

where we have missionary interest.

Although the size of the publication is changing and some of the services of the society are different there is no change in the original purpose "to translate, publish, and distribute, without note or comment, the Scriptures to people everywhere." The present change in the easily obtainable magazine is "new wineskins for old wine."

—LMM, Advisory Council member

Day of Ordination

By Rex E. Zwiebel

A sunny, spring day spent with the Seventh Day Baptist churches in Salemville, Pennsylvania, affords a rare pleasure, but a day with the solemnity and joy of an ordination ceremony gives "squads of emotion," to use the words of T. S. Eliot.

On Sabbath Day, May 6, 1972, members and friends from the churches of Lost Creek, Roanoke, and Salem, W. Va.; Marlboro and Plainfield, N. J.; Washington, D. C.; and the Salemville Seventh Day Baptist Church joined together to ordain two couples as deacons and deaconesses to serve God in the Salemville church. The couples are Joe and Beth Boyd, and Robert and Eileen Claycomb. Their unembellished statements of faith were forthright and appealing. They most willingly accepted the challenges given by Deacons Warren Lippincott and Leland W. Bond.

Others who participated in the service included Deacon Pratt Chroniger, the Rev. Delmer Van Horn, and Pastor Melvin Stephan. Youth of the church provided a song of inspiration.

It was the privilege of this writer to participate in the morning worship, bringing the message to the good folk who overflowed the little white church.

Surely God walked in Morrison's Cove on the "Day of Ordination."

SABBATH SCHOOL LESSON

for June 3, 1972

WHAT IS THE DEVOTIONAL LIFE?

Lesson Scripture: Acts 10:1-8, 30-33.

MEMORY TEXT

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her" (Prov. 3:10, 11a).

LET'S THINK IT OVER

Orthodox Church "Sold Out"

Russian novelist Alexander Solzhenitsyn, the 1970 Nobel laureate, has condemned the Russian Orthodox Church and its leaders for selling out to the "atheistic dictatorship" of the Soviet state and forsaking the people for privileges granted it.

In a remarkable and unprecedented letter, the famed author, whose books are banned in the Soviet Union, pleaded with the Russian Church to return to the Christian spirit.

He gave a list of grievances—the closing of churches, limitations on the clergy, repression of dissent — as indications that the Church has surrendered its authority to the government.

Solzhenitsyn continued: "The entire administration of the Church, the appointment of priests and bishops, including even sacrilegious churchmen who seek to deride and disrupt the Church — all these are secretly managed by the Council for Religious Affairs"

"A church dictatorially directed by atheists is a sight not seen in 2,000 years."

The Solzhenitsyn letter marks the first time since the Stalin regime that a Russian figure of the novelist's standing has made such an impassioned appeal for religious freedom. The writer is known as a deeply spiritual man.

Solzhenitsyn noted that in the patriarch's New Year message he appealed to the Russian Orthodox faithful abroad to raise their children with a love for the Church.

"Why is this honest call addressed by you to Russian emigrants?" the letter asked Patriarch Pimen. "The Russian Church has its indignant opinion on every evil in distant Asia and Africa. Yet on domestic ills, nothing. Ever."



A Dangerous African Holiday

By John A. Conrod

We have just returned from our holiday and we would like to report that we had a very interesting time and have survived without any personal casualties. That may sound odd to you but read on

As you may know, our original plans were to drive directly west through the city of Tete in Mozambique to Salisbury, Rhodesia, and then make a tour of Rhodesia as far west as Victoria Falls, and all this was supposed to have taken place last January. However these plans were cancelled because a terrorist movement in Mozambique began to mine the roads around Tete and were blowing up trucks that were transporting goods from the white-ruled nations of Africa to Malawi.

As an alternative, we made plans to drive directly South to Beira in April and visit various places in southern Mozambique including the shores and beaches of the Indian Ocean. As the day to begin this holiday (the word "holiday" is used in Malawi as we would use the word "vacation") the rains began to get heavier instead of lighter as is usual for this time of year and we wondered how the roads would be, since the roads going south are not "major" ones like those going west. However, we were correct in assuming that the lower elevations which the southern route follows would be hotter and drier.

We found good roads to Nsanje at the southern border of Malawi and our only difficulty was that after leaving Malawi there were no road signs in Mozambique and we constantly had to ask directions to the next towns on our

map, never in English (the official language in Mozambique is Portuguese), sometimes in Chichewa, but usually by saying the name of the town and pointing. The further away from Malawi we drove, the less we ran into Chichewa and several times we drove on roads that were not shown on our map.

Our first major problem was trying to cross the Zambezi River. Although we think we discovered that the Portuguese word for bridge or ferry is "portagens" the conflicting directions would only lead us to the bank of the river with no bridge or ferry dock in sight. We finally ended up back at the railway bridge and found a resident who told us in English that the only way to cross the two-mile wide Zambezi River was to take a dug-out canoe or use the train. He helped us by translating to the stationmaster that we wanted to load our car onto the train to cross the river, unloading it at Villa de Sena on the other bank. For a fee of about \$12.00 we loaded not on the regular train but onto a yard switcher and flatcar and had our own private train on which to travel. You wonder where we rode as passengers since there was no passenger car. We sat right in our car on the flatcar!

After being unloaded in the middle of the freight yard we had a time finding our way back to the main part of town and from there we began to use our gesticulating language to get directions to the next towns. Trying to follow some difficult directions and more by following a large number of tire marks, our road came to a construction site for a bridge being built across a medium-sized stream.

The foreman at the site gave us directions to another road leading to a one-car ferry that had to be hand-cranked across the stream on a cable. The ferry-man asked us what sounded like fifty centavos (about 2 cents) but the smallest we had was twenty escudos (about 80 cents) and he gave us all the change in his pocket, about five escudos.

From here we had a different type of road, all bad: The first sections were where trucks had driven through axle-deep mud during the earlier rains and then dried. As we straddled these places, I was reminded of service station grease pits and drove very slowly in fear of dropping a wheel into it. The second type was deeper into the bush, where the denseness kept the mud from drying. The holes were up to two feet deep and filled with muddy water with thick, slippery mud at the bottom. The one trucker we met just looked at our car and shook his head when I asked about the next town on the road, but we figured that ahead couldn't be any worse than in back, and we were wrong. The only advantage was that where the muddy holes were too deep even for trucks, they had driven off the road into the bush and our only problem was following their route through the bush and hoping there weren't any large rocks hidden in the grass.

The third type of road was deep sand, so deep in places that the center of the car came to rest on the high center ridge and the wheels spun merrily around. Each time we had to dig out with our hands and feet since we neglected to bring along a shovel. The main thing we were thankful for was that each time evening came we found ourselves in a small town with sleeping quarters available. Although we had brought along our tent, we had no desire to sleep outside in an area known to have wild game.

After arriving in Beira, and throughout Rhodesia we found well-paved roads and finally were enjoying the usual amenities of a holiday, including rhino, gnu, water buffalo, kudu, impara, and many other African animals. When time came to return to Malawi, we had no desire to go back the way we came, and were glad

to hear from several sources that the terrorist activities were pretty much over.

When we crossed back into Mozambique via the Tete road, the customs officials told us that they were still escorting cars with an army convoy as a precautionary measure, and since we had just missed the convoy we could either drive on "at our own risk" or wait until the next day for the next convoy. We decided to drive on, possibly catching up with the convoy (which we didn't) or staying overnight in Tete at the Zambezi Hotel to wait for the next convoy. We had no difficulty except for the uneasy feeling which came as we passed the remains of vehicles which were blown up in previous weeks.

At six the next morning we took the first ferry across the Zambezi (there is a ferry here!) to join the convoy that was to reform at Moatize, only to find upon arriving that the convoy was cancelled for that day. The reason: a truck in the previous convoy (the one we "just missed") was blown up by a mine. Here we were, stuck in a little town in the middle of a virtual war zone, not knowing what to do.

While walking around the town we overheard real American-English being spoken at a sidewalk cafe and joined the group to meet a Canadian couple who were driving to Malawi for holiday, a Portuguese soldier on leave who could speak English, and an African who knew several languages, had trained to be a doctor, and had become a full Portuguese citizen. As he explained to me, Mozambique does not have "colonialism" as it is usually thought of, but rather it is a state in the nation of Portugal similar to the way Hawaii and Alaska are now states in the U.S.A. The basic problem is that the requirements for citizenship are so high that only a small percentage of the Africans can gain it, he being one of them.

During our discussions, we mentioned our work as missionaries in Malawi and the subject turned to Christ and the Christian way of life. This attracted many

(Continued on page 11)



The Love of God

It Leaves Us No Choice — Personal Evangelism

Thoughts by Earl Cruzan

At the Evangelism Conference which I attended at Oak Park, Ill., the last of February, Peter West, a pastor from Iowa, said that effective evangelism is a life-style. We must, as Paul, be committed to "For me to live is Christ" — that is, Christ must have every part of my life. He urged us to let Christ take our personality and use it so that people may respond to Him.

Dr. Meye, dean of Northern Baptist Seminary, said "Evangelism is effectively bringing the gospel to bear upon man's life in the world. The gospel is, "God was in Christ, reconciling the world unto himself."

In speaking of evangelism Dr. Carl Henry said, "Every way of not doing it is wrong. The evangel must not be obscure."

Somewhere in the conference we heard these words, "Faith, hope, and love belong together — if one is missing it is an inadequate church." And we were challenged by the question, "What do people know when they know that I am a Christian?"

Read 2 Corinthians 5:14-17 (NEB).

This is the background Scripture out of which Dr. T. A. Raedke spoke to us on "The Love of God leaves us no choice." Dr. Raedke is chairman of Key '73. He is Missouri Synod Lutheran. We knew he was convinced of that which he spoke and we knew it even more when we learned that his denomination is not involved in Key '73. He told us that the purpose of Key '73 is to present the evangel, the gospel, to everyone in '73. We don't need to wait until '73 to do this, but it is the aim of this movement that in '73 everyone will be confronted by the evangel.

While riding in the city of Eau Claire the first of April, I heard a radio broadcast in regard to Explo '72 — the thrust of this message was that those who go to Explo '72 will return to their communities, colleges, and homes, equipped and enthused to share the evangel.

It sounds like an impossible undertaking that everyone should be confronted with the evangel in '73. We get discouraged too easily. We know how easy it is to slip back into conformity to the way of the world; we know how easy it is to live with a little higher idealism than the world, but not really letting it change us radically from the neighbor near us.

There is a greater desire to be considered a good neighbor, a solid citizen, than there is to live according to our Christian understanding.

The words, "Jesus People" and "Jesus Freaks" are getting into our dictionaries. They came out of a society which has been exposed to Christianity, which has known Christian teaching; but which has made rather light of the church and which has shown Christian teaching to be irrelevant because of the conviction that human philosophy, human intelligence, and diligent work would bring to pass all the desirable things of life.

These people have seen that these just do not work; that out of this inoculation to Christianity there have come the worst hang-ups in human history — there is more neurosis, unrest, and downright futility than there is hope and joy and peace. Some of these people have tried to find meaning and purpose to life in devious ways because they have seen that the goals of their parents didn't provide the meaning which life demands.

They didn't find that meaning in the pursuit of sexual liberty or in drugs. They found the same truth that Augustine found — "Our souls are restless until they find rest in Thee." Augustine had tried profligate living but it did not answer the restlessness of his soul. It was only answered when he turned to God. Years before him, one who is called "The Preacher" in the book of Ecclesiastes recounts trying to find fulfillment in life by following every pursuit suggested by the world and always ending up with an emptiness until he writes his conclusion "Fear God and keep his commandments; for this is the whole duty of man" (Ecc. 12:13b).

Some youth today have found a meaning and purpose in life in Jesus Christ. Let's hope that this is a lasting experience. Some of them say: "If you don't like our way of expressing what we understand; or our life-style, you will have to forgive us, because we have had to get it for ourselves. We didn't get it from you."

This may seem like a harsh judgment; yet much of it is true. The youth of our day have seen the goals of middle class America leaving an emptiness which becomes a hollow mockery. The goal of economic affluence with an abundance of things, whether it be food, clothing, entertainment, ego-centered accomplishments, has not involved people in belonging to people. It has been fraught with estrangement, restlessness, almost a sense of non-being.

People must belong to people. A person by himself is one of the most pathetic objects that there is.

I have been to zoos where a coyote has been among the animals in captivity. Usually, he is in a relatively small pen. Without exception, those I have seen have been mangy and shaggy looking. They have constantly paced back and forth, back and forth. The coyote was made for freedom. He doesn't domesticate easily. Contrast this animal with an experience which was mine when I walked a trap line in Nebraska as a youth. As I walked across the prairie I heard the thudding of swift running feet

and a jackrabbit flashed past me at forty to fifty miles an hour. Close upon his heels was a coyote rapidly gaining on his quarry. Yet, sensing my presence, he turned and was gone before I had an opportunity to take a shot at him.

Man by himself is like the caged coyote, lonely, frustrated with a meaningless existence. Man was made for relationship and without it life has little meaning.

The irony of this is that a person may live with other persons and still live without relationship. He may live in a family and not feel that he is really a part of that family. He may be in society and yet feel like he is a bystander and that life is passing him by.

Awareness of Being

To live in relationships there must be response — a dual response. There must be an awareness of one's own presence. A person may purposely get into trouble because it seems this is the only way that his presence is noticed.

A small boy of the family felt neglected because the rest of the family was so busy talking with friends who had come in that they paid no attention to him when he tried to say something. Someone heard him say, "I feel like smashing something." Not long after there was the sound of something being smashed in the next room. He was talked to; he was punished; but they knew he was there.

Whether a child or an adult, it remains true that the importance of being noticed, of being a person, is so essential that the punishment which results from the act is insignificant in comparison with the immediate fact that right now, people know that "I am."

An awareness of being can be accomplished by far more positive means. There is a time to speak, to reach out with an encircling arm, to take time to teach a child how to do things that he is interested in. Too often we brush them off because our own schedule is busy, or our goal for life doesn't allow for the time it takes to teach. When we fail to speak, to encircle with love, to teach,

we fail to acknowledge their presence as persons.

Awareness of Belonging

The other area of awareness in belonging is this: I have something to contribute; someone depends upon me. If what I do makes no difference in my family, or in society; if my thought, my effort makes no difference, then I become a nobody.

A part of being human is that others are aware of our presence as persons and that others depend upon us — upon our thought. Our action makes a difference to other people.

One who has been brought up through the training period of life constantly waited upon, with his efforts to help discouraged, his every wish met through the efforts of others, will either reach the place of ultimate selfishness, constantly reaching out to grasp for self; or, in moments of reality, will become aware that his presence in the world doesn't really matter because he has nothing to contribute to anyone else.

Personal Evangelism and Relationships

This may seem a digression from personal evangelism. If so, I believe it is a legitimate one. When a so-called Christian society leaves a person with a greater awareness of emptiness and non-being than anything else; then Christianity must be called to account.

Worldly standards do count — but worldly standards may result in nonentity, lack of worth. They leave one isolated without the relationship that says: I know you are here. It is important to me that you are here. What you do makes a great deal of difference to my life. My life isn't what it ought to be or can be if you and your contribution are left out.

Man was made for relationships. The relationship which God shows to us is the relationship of love, of concern for neighbor, of concern for man because he is man. The reality and maturity of life comes in the appreciation of others, in the reaching out to help them to become real persons.

"The Love of Christ Leaves Us No Choice"

What was Paul talking about? Let us look at Paul as Saul and then as Paul. As Saul, he was a Hebrew of the Hebrews,

of the tribe of Benjamin, ritually a son of Abraham through circumcision, a Pharisee who studied the law and sought to understand it and defend it, a natural-born Roman citizen, one educated in the school of Gamaliel (Ivy-league in Jewish education of that day), a man of conviction, with drive; whose drive and conviction would gain him notice and authority. *This was Saul.*

Then Christ entered his life, pierced his shell of righteousness, and there emerged a new creature. Convinced of the reality of God, a God who reached out to man through Christ. *This was Paul.* He knew God reached out to all men, he knew that God sees a worth in man and Paul was moved to bring every person he could into relationship to God. He devoted his life to sharing this belief, this conviction. He forgot personal distinction, creature comforts, goals of the world, that he might share the evangel with men who would hear.

Saul had it made in the eyes of the world, while Paul didn't have much. Paul reached out in relationship. This relationship was first with God, and then, through this relationship, with God, to mankind. We find him a man who was ready to share the gospel of Christ with every man who would listen.

The love of God leaves us no choice — we must share it. It must be shared in life. It must show in our life-style. It must be shared in the fullness of relationship in the family. It means that every relationship with man is a relationship which seeks to build, which helps man to find that he is important — important in the sight of God and in the life which he lives.

Our life-style must be a reaching out to build, to help, to use ourselves and our ability in helping others.

In our knowledge of God and our relationship to Him, worldly standards have ceased to count in our estimate of any person. Our estimate of each one is his worth in the sight of God. In God's sight every person is worth so much that God sent His son to live and die for him. God was in Christ reconciling the world unto Himself. He is reaching out saying, "You are my child." He is depending upon us

to share that faith — to share it in the home; to share it in our most intimate relationships and in the teaching of our children; to share it in business; to ever be ready to give reason for our life-style. Our life-style must be formed around the knowledge of the evangel, the "good news" from God through Jesus Christ. God is counting on us to share our faith. Read again 2 Cor. 5:14-17 (NEB).

A Dangerous African Holiday

(Continued from page 7)

others and soon some were translating our explanation of salvation and Christianity into several different languages. It was a real joy to be used of the Lord in such a wonderful way which gave us a small taste of Pentecost. Remembering that we were told that Protestant missionaries were not allowed to speak in Mozambique, we felt ready, if necessary, to say with Peter and John, "We ought to obey God and not men."

Our doctor friend not only treated us to lunch but also invited us to visit his home and hospital which we discovered was seven miles down a dirt road, the most difficult part of which was crossing a bridge, half of which was washed away. Seeing that he had no Scripture available at his home, we gave him a Gospel of John, for which he expressed a deep appreciation. The Portuguese soldier who also came with us to this bush hospital asked us if he could have one also, since he had no Scripture available to read either, and we gladly gave him a copy, too.

For fear of missing our convoy, we decided not to go back to Tete, but rather to stay overnight in Moatize. The Canadian couple were using a tent on their holiday, so we joined them in camping at a Catholic mission where we received permission to share the washroom facilities of the African boarding boys at the mission school.

When the convoy started the next morning we were discouraged to find that we could only travel an average speed of three miles per hour because the soldiers were *walking* ahead of the vehicles to look for the land mines. There

was no mine sweeper to aid them, so for ten hours that day, we only traveled thirty miles across the war zone. Several times we had to stop the convoy while soldiers traded gunfire with terrorist snipers.

At the place where the truck was blown up two days earlier, there was a Land Rover with three British youths waiting to join us. It seems that they didn't know about the terrorists and drove merrily down the road the day before until they were stopped by the soldiers who were guarding the wrecked truck and told to wait for the convoy.

A few miles further down the road we started a faster pace which seemed to imply that the soldiers at the nearby army camp had already checked the road and felt that it was safe. However my assumption either was wrong or land mines are difficult to detect without a sweeper, because very shortly there was a tremendous explosion at the front end of the convoy. The leading three army vehicles had already gone by when the first of the trucks, whose wheels are wider than these of the army vehicles, hit a land mine and blew up. The driver of the truck was very badly injured — I won't try to describe his injuries, but suffice it to say that what was left of the front wheel that hit the mine was jammed up under the steering wheel in the driver's compartment.

Since it was known that I was a missionary, I was asked to come up to the mined area while they were waiting for a helicopter, and I had the opportunity to pray for the trucker before he died. We had a deep feeling of grief to have previously talked with this trucker, to have listened to him settle an argument by offering to go first in the truck line knowing the danger to the first truck in the line, and then to have seen him killed in such a violent, senseless way. This was to have been his last trip before taking a holiday to visit his relatives.

That night, about halfway to the Malawi border, thirty miles away, we stayed in a barbed wire and bunker enclosed army base, sleeping in our tent while the soldiers patrolled for our safety. The last thirty miles went by with no

further incident and it was with a feeling of relief that we reached the Malawi customs and motored on a newly-graded stretch of Malawi road back to Blantyre.

As I reflect on this last part of our holiday it amazes me to think that mine explosion happened less than one hundred miles from Blantyre. As I understand it the terrorists are coming from the countries directly north of Malawi — Zambia and Tanzania — which are greatly influenced by Communist China, and they are trying to “liberate” Mozambique from the whites who run the government. However, they are blowing up the trucks because they dislike Malawi, a black country, trading through this white country. A glance at a map of Africa will show, however, that Malawi’s landlocked position requires her to either trade through Mozambique or trade through the Communist-dominated countries of Zambia and Tanzania.

Although the terrorism isn’t directly against Malawi, it is Malawi trucks and Malawian truck drivers who are being mined. The terrorists, who are too small a group to actually “liberate” anything, are actually killing their own black brothers instead.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) Our college students who are laying aside their academic reading for the summer, that they may establish goals of Christian reading to keep them spiritually alert and challenged to witness for their faith.

2) The larger number of SCSC workers who are training and serving, that they may measure up to the responsibilities they have accepted and that their expenses may be met.

3) The college graduates moving into uncertain futures, that they may put Christ first in their lives and show their elders that it can be done.

4) The Women’s Board, as it seeks to raise funds for SCSC and as it presents its work in the June 3 issue of this periodical.

Fresno Senior Not Disappointed

“He who believes in him will not be disappointed” (Rom. 9:33).

When Cindy took this verse as her fall semester motto, she was questioning God’s direction in her life. Before returning to Fresno State, she felt God wanted her to room with five non-Christian friends; then three Christians offered her a chance to live with them. Much prayer told her she was to live with the five girls, but after she moved in she felt “turned out” by them and Satan used that as a way of discouraging her.

“It was then,” she said, “that I realized the hope in Romans 9:33. Because God wanted me in that apartment, I could depend on Him to use me there.”

The girls began to meet Carol’s Christian friends. An Inter-Varsity action group met weekly in the apartment. It wasn’t long until her roommates were seriously investigating Christianity, desiring the inner peace and unconditional love they saw in Cindy and her friends.

Reports Cindy, “God certainly answered prayer when one girl received Christ at the fall conference in October, another received Him in November and a third made her decision a few weeks later. Their lives are changed and their growth amazing. Relationships with some of their non-Christian friends present problems, but one cause of joy is that they have helped lead others to Christ.

“My job is to encourage them and help guide them. Two of my roommates still do not know the Lord and I’m learning how to love them and be patient with them. Most of all, God has used the opportunity to strengthen my faith and to trust Him more.”

—*Involved*, an Inter-Varsity bi-monthly

Recorder Comment

I do not want to miss any of the issues as they are a great blessing to me, a lone-Sabbathkeeper. So many of my good S.D.B. friends are mentioned or have articles in the *Recorder*.

—Malden, Mass.

Youth Pre-Con Takes Shape

“It’s My Life! O Yeah?” is the theme around which dialog groups will ponder during four glorious Pre-Con Retreat days at Camp Hummel, atop Lee Hill in Colorado, Aug. 2-6, 1972. Director Victor Skaggs of North Loup, Nebr., has twelve staff members already signed up, each with personal specialties and all with teamwork agendas. The Board of Christian Education’s Youth Committee gets real excited thinking about how S.D.B. youth from fifteen to twenty years of age will discover new tools for developing a Christian life-style.

“Pastor Vic” has secured the following persons on his staff: Russell and Jennie Johnson of Alfred; Venita Zinn of Salem; Alan Crouch of De Ruyter; Dale and Althea Rood of Waterford; Jim Skaggs of Milton; Tom and Diane Merchant of North Loup; Louis and Nina Sholtz of Verona, and David Clarke of the Board of Christian Education. Others include that fabulous filler known as camp cook, and “Randy” (Rev. Elmo Randolph of Boulder) as business manager, including astronomy studies with the Watts telescope at camp — a really unique feature.

Guitars and other musical instruments are welcomed at Pre-Con as “Pastor Vic” is emphasizing singing for fun at this retreat. Program items will include dramatic expression in Bible use, worship experiences, vigorous recreation and rich meditation.

Come to Pre-Con at Paul Hummel, you high schoolers who have completed ninth grade (or your fifteenth birthday by Pre-Con time)! Be prepared to think deeply — about yourself! about life! about its meaning! about its relationship to Christ!

Registration blanks will be distributed in the near future. Look for them at your church or YF room. They’ll be sent to YF advisors and pastors. See you Aug. 2-6 at the “Rocky Mountain Christian Retreat” near Boulder.

To be high on drugs is to “fly now and pay later.”

“Christian Hope— Focus for Change”

Young Adults associated with Seventh Day Baptist Churches in the U.S. have been confronted recently with their Pre-Con director’s request for honest opinions about attitudes, personal concerns, spiritual life, practical concerns and priorities.

If Glen Warner hasn’t collected a healthy parcel of moral opinions from his well-chosen statements, our reaction to the poll sheet was heavily miscalculated. “True, false, undecided, couldn’t care less” were options suggested for reply to such statements as: “The Sabbath is a stone axe in an age of computers. I feel loneliness as I leave the teen years and start into young adulthood. I am not afraid to speak to others about becoming Christians.” The poll concluded with a priority list that should reveal much important interpretation of life goals and stewardship.

Launching off from 1 Thessalonians 1: 2-5 in the New English Bible, Pastor Warner will direct the young adults at James Park, high above Boulder, Colo., August 2-6, in studying “Christian Hope—Focus for Change.”

“... Change of all-pervasive kind . . . has touched and transformed every aspect and department of life, both personal and social” says Reuel Howe in surveying the last two decades. A. J. C. Bond put it this way: “Great issues are upon us. Trends are being given to human relationships that will lead far out into the future. This is not the time to seek an easy life. Neither is it time for discouragement or despondency. The future is before us, big with possibility and promising in its rewards for faithful service; the rewards of accomplishment in a worthwhile cause.” These are words of challenge Pastor Glen thrusts into your spirits for Young Adult Pre-Con preparation. They come far. December 1918!

Seventh Day Baptists aged twenty to thirty-five can look forward to a great Pre-Con at James Park, August 2-6, 1972, with Glen and Nancy Warner, Mike and Alice Parker, and other staff members.

**Pacific Coast Association
in Capsule Form**

The Pacific Coast Association met at Riverside, Calif., April 14-16, with the theme "To God Be the Glory." A large crowd gathered on Sabbath with good attendance Sabbath Eve (Friday) and Sunday also. Wonderful music, a soul-stirring drama on the trial and execution of Seventh Day Baptist Pastor John James in 1661, sermon and workshops led by Conference President Paul Osborn, good food and recreation and fellowship were included.

At the business sessions Sunday plans were made for God's work as visualized for our part of the nation, continuing to call a field pastor, encouraging present association work being done by Pastor Justin Camenga and Peter Morris, plans to increase Vocational Committee's work in aiding ministerial training, exchange camper, etc. Charles Morris of Riverside was re-elected president.

—From Seattle church bulletin

Obituaries

VARs.— Mrs. Mildred Titsworth, daughter of Lewis T. and Emily Bentley Titsworth, was born Nov. 9, 1877, in Bound Brook, N. J., and died April 23, 1972, in Elizabeth, N. J.

Mildred Vars was a lifelong resident of New Jersey, living in New Market early in her life when she joined the Piscataway Seventh Day Baptist Church. She was a graduate of the New Jersey State Normal School, Trenton (1898), and taught school both in Irvington and Plainfield.

In 1903 she married Alexander W. Vars, the city engineer for the community of Plainfield. She joined the Plainfield Seventh Day Baptist Church of Christ in 1911 and was an active and loved member of that church until her death. Mr. Vars preceded her in death in 1934.

Mrs. Vars is remembered especially for her work in the Women's Society of the church. During World War II she was a member of the denominational committee on war relief, indicating something of her deep concern for other people.

In 1966 she moved to live with her daughter Esther du Busc in Elizabeth.

She is survived by her daughter, Esther, two grandsons and two great-grandchildren.

Funeral services were held in Plainfield with her pastor, the Rev. Herbert E. Saunders officiating. Interment was in the Hillside Cemetery, Plainfield.

—H. E. S.

MAXSON.— Mrs. Daisy Biggs, daughter of J. H. and Rosa Thompson Biggs, was born Nov. 30, 1882, in Lumberton, N. C., and died May 2, 1972, at Ord, Nebr., after a lingering illness.

She made her home at Lumberton until she grew to womanhood when she moved with her parents to Gentry, Ark. On June 8, 1910, she was united in marriage to Nathan Maxson at Gentry. In April 1917 the family moved to North Loup and she has made this her home since that time. She was a member of the Seventh Day Baptist Church, a devoted mother and a woman of prayer.

Survivors include four sons: Raymond of Redondo Beach, Calif., Lester, Herman, and Roy of North Loup; two daughters, Mrs. Roberta Molzer of Hallam, Nebr., and Mrs. Rena Hoffman of Lincoln, Nebr.; five grandchildren; two great-grandchildren; and one brother, J. Hampton Biggs of St. Petersburg, Fla.

Mrs. Maxson was preceded in death by her parents, her husband, two sisters and two brothers.

Funeral services were held from the church, with the Rev. Victor W. Skaggs officiating. Interment was in the Hillside Cemetery, North Loup.

—V. W. S.

JACOX.— Clarence Clark, son of William Henry and Lettie Elizabeth Burdick Jacox, was born in West Almond, N. Y., July 3, 1880, and died at Bethesda Community Hospital, North Hornell, N. Y., April 26, 1972.

He was baptized March 11, 1898, and joined the Seventh Day Baptist Church, Alfred, N. Y., of which he had been a lifelong member.

On December 21, 1901, he was united in marriage with Miss Edith E. Cornelius of the Town of Wirt. To this union were born four daughters: Eva (Mrs. Thomas Spaine), who died in 1946, Ferne (Mrs. Ernest Snyder) of Alfred, Bernice (Mrs. Richard Pierce) of Alfred Station, and Neva (Mrs. LeRoy Darling) of Hudson, Ohio.

Upon Mrs. Spaine's death, Mr. and Mrs. Jacox assumed the guardianship of four of her five children.

Mr. Jacox was a farmer in the Alfred - Alfred Station area. He had been active in the Farm Bureau and the Grange.

Mrs. Jacox died on Nov. 4, 1958. On Jan. 14, 1961, he was united in marriage with Mrs. Cleo Brown of Alfred Station, who now resides at the Dawson Rest Home in Hornell.

Besides his wife and daughters, he is survived by one brother, John W., of Alfred; one sister, Mrs. Esther Sadler of Wellsville; eighteen grandchildren, and forty-five great-grandchildren.

Memorial services were conducted from the church by his pastor, Russell Johnson, assisted by a former pastor, Rev. Hurley S. Warren. Interment was in Alfred Rural Cemetery.

—H. S. W.

OUR WORLD MISSION

OWM Budget Receipts for August 1972

Treasurer's	Boards'	Treasurer's	Boards'	
April	4 mos.	April	4 mos.	
Adams Ctr NY .. \$	200.00	\$ 10.00	Milton Jct WI .. 81.00	
Albion WI .. 92.61	217.15	115.00	Monterey CA 269.60	
Alfred NY .. 287.25	2,206.35	175.00	New Auburn WI .. 229.19	
Alfred Sta NY ..	638.00	20.00	New Milton WV .. 150.00	
Ashaway RI .. 616.00	1,751.50	160.00	New Orleans LA .. 5.00	
Assns & Groups ..	134.70	344.00	North Loup NE .. 400.00	
Battle Creek MI ..	513.22	1,898.19	310.00	Nortonville KS .. 240.50
Bay Area CA ..	215.00		Ohio Fellowship.. 20.00	
Berea WV .. 30.00	177.00	20.00	Paint Rock AL .. 150.00	
Berlin NY .. 150.00	462.16	20.00	Plainfield NJ .. 774.03	
Boulder CO .. 131.68	480.22	70.00	Putnam Cnty FL ..	
Brookfield NY ..	128.00	30.00	Richburg NY 83.93	
Buffalo NY ..	35.00	10.00	Riverside CA .. 2,000.00	
Chicago IL ..	555.00	20.00	Roanoke WV ..	
Daytona Beach FL	100.00	660.00	160.00	Rockville RI .. 93.25
Denver CO .. 245.76	1,694.81	85.00	Salem WV .. 1,199.00	
De Ruyter NY ..	94.50	184.50	10.00	Salemville PA .. 110.00
Dodge Ctr MN ..	452.99	1,275.85	40.00	Schenectady NY .. 11.50
Farina IL ..	40.00	20.00	Seattle WA .. 100.00	
Fouke AR ..	80.00	10.00	Shiloh NJ .. 1,622.28	
Hammond LA ..	50.00		Stonefort IL .. 35.00	
Hebron PA .. 95.00	317.89	30.00	Syracuse NY .. 125.00	
Hopkinton RI ..	15.00	30.00	Texarkana AR .. 20.00	
Houston TX ..	110.00		Verona NY .. 111.00	
Independence NY	161.75	246.35	60.00	Walworth WI .. 200.00
Individuals ..	54.00	419.00	162.00	Washington DC .. 178.00
Irvington NJ ..	900.00			Washington
Jackson Ctr OH ..				People's DC 10.00
Kansas City MO	60.00	240.00	10.00	Waterford CT .. 216.86
Leonardsville NY	30.00	116.00		Westery RI .. 1,667.50
Little Genesee NY	183.58	823.82	25.00	White Cloud MI 133.99
Little Rock AR ..	156.88	156.88	20.00	
Los Angeles CA ..	700.00	2,032.32	132.00	Totals
Lost Creek WV ..		500.00	32.00	\$11,922.78
Marlboro NJ ..	314.93	1,359.43	65.00	\$45,631.44
Metairie LA ..				\$4,324.69
Milton WI .. 747.40	4,351.77	365.00		Non-Budget
				258.60
				Total
				To Disburse
				\$12,181.38

APRIL DISBURSEMENTS

Board of Christian Education	\$ 1,097.56
Historical Society	8.32
Ministerial Education	432.37
Ministerial Retirement	517.71
Missionary Society	5,573.00
Tract Society	\$ 1,546.78
Trustees of General Conference	66.52
Women's Society	219.04
World Fellowship & Service	303.08
S. D. B. General Conference	2,392.00
Washington DC Church	25.00
	\$12,181.38

SUMMARY

1972 Budget	\$162,050.00
Receipts for 4 months:	
OWM treasurer	\$45,631.44
Boards	4,324.69
	\$ 49,956.13
To be raised by December 31, 1972	\$112,093.87
Percentage of year elapsed	33.33%
Percentage of budget raised	30.8%
Four months:	
Due	\$54,016.68
Raised	\$49,956.13
Arrears	\$ 4,060.55

OWM Treasurer
Gordon Sanford

The Sabbath Recorder

"The Sabbath is none other than the God-ordained symbol of God's life with men and redemption, re-creation and resurrection are a part of that life. In Jesus Christ we have the revelation of the one true God, maker of heaven and earth, who himself is 'Lord of the Sabbath day.' . . . Just as in Jesus Christ, God redeemed the world, so in the continuing observance of the Sabbath, God continues to re-create man in his own image."

Are you interested in finding new meaning in your Sabbath experience? Order your copy today of the book:

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LET'S THINK IT OVER

Evangelical Voice on Campus

Reports by campus correspondents of the *New York Times* from a score of colleges indicate that at some schools the students identified with evangelical Christianity have become the single most visible force on campus. On other campuses, the movement is just beginning and at others it has not yet arrived. The influence of the Christians is out of proportion to their numbers. Campus observers point to some of the reasons for the appeal of the new movement:

1. Youth's disillusionment with established churches, the quality of American life, and the fads of youth's counter-culture.

2. Youth's feeling that the old ways have failed combined with an intense search for new ways and truth.

3. Evangelical Christianity offers an authoritative simplicity that is appealing, and a kind of discipline that is largely absent in society in society as a whole.

4. The strong sense of community among believers.

5. Youth's skepticism with scientific technology, combined with hunger for more personal meaning and values.

From CHRIST IN THE UNIVERSE

No planet knows that this
Our wayside planet, carrying land and wave,
Love and life multiplied, and pain and bliss,
Bears as chief treasure one forsaken grave.

Nor, in our little day,
May His devices with the heavens be guessed;
His pilgrimage to thread the Milky Way,
Or His bestowals there, be manifest.

But in the eternities
Doubtless we shall compare together, hear
A million alien gospels, in what guise
He trod the Pleiades, the Lyre, the Bear.

Oh be prepared, my soul,
To read the inconceivable, to scan
The infinite forms of God those stars unroll
When, in our turn, we show to them a Man.

—Alice Meynell



"To listen another person's soul into a state of repentance and self-discovery is possibly the greatest thing we can do for them." Yokefellow Institute