of a committee of the whole. The advisory committee sits to advise the pastor in promoting the work of the Church.

Pastor E. Wendell Stephan was called to serve the Church for two years. L. Harrison North, treasurer, Paul A. Whitford, assistant treasurer, Courtland V. Davis, clerk, Nathan E. Lewis, as trustee for five years, and Frederik J. Bakker, chairman of ushers, were all re-elected.

The trustees' report disclosed a renovation of the parsonage just previous to the arrival of the new pastor and family last September, and a budget for local Church work of $5,531, which was adopted.

A committee of the Women's Society, consisting of Mrs. Courtland V. Davis, Mrs. L. Harrison North, Mrs. Courtland V. Davis, Jr., and Mrs. E. Wendell Stephan prepared and served a tasty ham supper, which was followed by a hymn sing led by Charles H. North, and a film entitled, "We, too, Receive." Frederik J. Bakker, Correspondent.

**Marriages**

**Phelps - Randall.** - On May 1, 1948, Timothy E. Phelps and Kittie Blanche Randall were united in the holy bonds of matrimony at the home of Mr. and Mrs. William Nesbit of Albion, Wis. Rev. Kenneth Van Horn officiated at the service. The new home will be in Albion, Wis.

**Hess - Babcock.** - On March 27, 1948, at 8 p.m., Lois Babcock of Albion and Kenneth Hess of Brooklyn, Wis., were united in marriage at the Albion Seventh Day Baptist Church, Albion, Wis., with Rev. Kenneth Van Horn performing the ceremony. The couple will live with the bride's father, Mr. Willard Babcock, R. D. 1, Edgerton, Wis.

**Obituaries**

**Whitford.** - Kenneth Delynn, son of Algeron and Vernetta Woolworth Whitford, was born October 1, 1878, in the town of Albion, Dane Co., Wis., and passed away at his home in Albion on May 11, 1948. At the age of 13, on May 6, 1894, he was baptized by Rev. E. A. Witter and joined the Albion Seventh Day Baptist Church, where he was a faithful member until his death. On January 21, 1904, he was married to Gertrude B. Smith, daughter of Charles and Eliza Bliven Smith.

He leaves to honor his memory his wife and five sons: Ronald of Mayville, Charles of Milton, Wendell of Madison, Robert at home, Norman who is in Milton College; two sisters, Mrs. Harry Thomas and Mrs. Lloyd Vincent; three brothers, Harold of Albion, Wardie of Edgerton, Elmer of Lincoln, Calif., and Boyd of Milton Junction; thirteen grandchildren and many nephews and nieces; also Silas Bliven, who was taken into the home when a small boy, and there grew to manhood. There was also a son, Winston, who was killed by a speeding car in 1932.

Funeral services were held at the Reuben Telephone Funeral Home and at the Albion Seventh Day Baptist Church conducted by his pastor, Rev. Kenneth Van Horn, on Saturday, May 12, 1948. Internment was in the Evergreen Cemetery, Albion.

K. V. H.

(Continued from page 351)

**DIRECTORY OF SEVENTH DAY BAPTIST CHURCHES**

Shanghai, China, the Shanghai Seventh Day Baptist Church, 23 Zikawei Road, Seventh Day Baptist Mission Headquarters in China. Phone 88007. Mission Director, Dr. George Thorne, Grace High School, same address. Phone 81842.

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BUILDING THE COMMUNITY

(Notes taken by Dr. Mark A. Dawber at a session by Dr. H. D. Willard)
Given before the Sabbatic Society in England, 1908.

"Communities have been held together in the past and are still held together by laws and moral codes systematized upon religious ideas, and this despite the fact that few people have more than a superficial apprehension of such ideas. Religion in its completeness has always been the peculiarity of a minority, but it has shaped and innered community and its presence seems to have been necessary for collective life. Without it, morality was baseless and law unjustifiable. Human beings seem to be disposed toward some sort of righteousness beyond self-seeking. This is inevitable if community is to endure. Community depends upon a sufficient number of sincere and devoted persons. It is the interest and integrated community that exists. All of this must be sustained by money, to which payment is made unless expressly renewed.

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Cover Picture: "Strength of a Nation"
RNS Photo.

"A little one shall become a thousand, and a small one a strong nation." — Isaiah 60: 22.

THE SABBATH RECORDER

MINISTERS' CONFERENCE

JACKSON'S MILL, W. VA.
MAY 18-20, 1948

By Rev. Victor W. Skaggs
Corresponding Secretary of the American Sabbath Society

Many beauty spots lie among the hills of West Virginia. These may be places where mountain streams and mountain laurel combine with the dark green hill sides to make a natural cathedral, or they may be where a single hand, man and not nature, is the far best place. I have carried the the God of nature, to provide nature's beauty with man's order and desired convenience. On May 18, about forty ministers, pastors, and students met at Jackson's Mill, W. Va., for a few days together in fellowship with God. Jackson's Mill is just such a place as that described above. Here the hand of God has created beauty, and there the artist has aided the God of nature. Scenery has been such as is the case here, but the times of low tide, periods of quietness, moments of weakness, these are important, too. Jesus come. So, in quiet meditation and on our knees in sincere prayer, our conference began and the same spirit was present throughout.

During that first afternoon we heard from Pastors Alton Wheeler and Earl Crum in turn. They presented "The Aim of Pastoral Work," and "The Resources to Carry On." The primary aim of all true pastors is to be about the Father's business, to do all that we do as preachers, as teachers, as evangelists, as counselors, as members of a community must contribute to the Father's work. The minister should be serving in all these phases of life. But, with all these fields of service lying before him, with all the problems which needed arise in each field, the pastor is provided with resources to enable him to carry on and to serve fruitfully. There are many such resources with which God provides us. Primary ones are faith, prayer, the Bible, and people. In each of these the God presents strength and power from an unlimited store for the use of His servants. Each of these resources is known to us all, but the knowledge of them is of little value unless we are using them or securing from them the power they offer.

As we sat, inspired by these messages that drew our minds to the essential basis of our work for Christ, Pastor Emmett Bottoms led us in a discussion of the topics just presented. We considered these questions, and bits of wisdom came from fifteen or more of those present and we went out to our recreation with a sense of real fellowship and a feeling of having begun aright.

On that first evening, after a sing led by Pastor Albert Rogers, we were led in worship by three students from Salem College who are preparing for the ministry: Robert Lippincott, Duane Davis, and Kenneth Smith. Thus prepared, we were ready to be inspired by a sermon by our beloved brother, Rev. Alva L. Davis, on the subject, "The Gospel for a Low Tide." High tide periods of great activity, moments of decision, these are the times that attract attention. But the times of low tide, periods of quietness, moments of weakness, these are important, too. Jesus
had times like this just as we do. He found his strength renewed and his courage roused by contact with the Heavenly Father as He kneel alone in prayer.

Each morning began as we met in the chapel before breakfast for meditation and prayer, which did much to set our thoughts in productive channels. Here, and in the other services, those of our number unable to be with us, were much in our minds and in our prayers.

The main meetings of Wednesday and Thursday were given to the boards. Each address on specific topics, followed by discussion of these topics. Pastor Lester Osborn spoke on the subject, "Sabbath Evangelists in the Local Community." He gave us much to think about. Among other things, he stressed the need, if we are to be Sabbath evangelists, of belief in the Sabbath as good news, of living the Sabbath in such a way as to show its value, of preaching it strongly and often, of using any and all methods to get the Sabbath before the people.

The weekend program was represented by Secretary Clarke of the Mis- sionary Society, President Rogers of the Board of Christian Education, and Secretary Skaggs of the Tract Society. Each presented detailed plans of the boards for present and future work which adequately illustrated the definiteness of their goals and the coordination of their work.

In yet another morning program, Pastor Wendell Stephan spoke on the subject, "Pastoral Calling." He emphasized the purpose or aims of pastoral work in this field. Christians may be the only hope of contributing to the Father's work in call- ing and counseling. Animated discussions followed each of these addresses, and we all gained a great deal for our work from a frank presentation and discussion of the problems before us, as pastors, and before our Churches and people.

The Wednesday afternoon program was of a different sort. It was a "Shop Talk," in which many of the pastors presented methods of getting work done, or methods of presentation that have proved valuable to them. We found new uses for the flannelgraph, for models, for flow charts. We heard of new ways of presenting the Christian message to young and old. We came from that session with a new ability to serve, for we had each shared the discoveries of one another.

On Wednesday evening we went by car to the Richburg Seventh Day Baptist Church. There we gathered there with friends who are the Lost Creek and Salem Churches (the meeting was open to the public) for a service of Communion. After the opening worship, Pastor Loyd Hurley brought us an inspiring message on "Forget-Me-Not." The service of Communion is a "Forget-Me-Not" of Jesus Christ. We were reminded of the speech in John 15:4. Paul says that whatever has been taught unto God, we approached the table of our Lord, and with words of consecration in union from the printed service, we clave to the elements of the Lord's Supper. Humbly, and yet refreshed in spirit, we went out enjoying a continuing fellowship with God and with our friends.

Our services demanded special mention. Each morning service closed with a time for devotions. These brief moments served to keep our minds centered on service to our Lord. On Thursday, as the noon hour approached and as we prepared to return to our homes, we met for worship. We were led by Pastor Har- mon Dickinson in a study of some of God's greatest men to whom we try to serve Him. Thus, we were lifted above our problems into the infinite love and compassion of God. We were further in- spired by the singing of a quartet. We had had quartets and choruses before, and they had added largely to our wor- ship, but this quartet was especially in- spirational to many of us who are younger men...For the four members were men who have given years of active, consecrated service to Jesus Christ and to His Church. Each had sung in quartets in years past, and were men who try to serve. Pastors Herbert Polan, Loyd Hurley, Lester Osborn, and Dean Ahva Bond were the quartet who so inspired us.

The Bible is our guide. Psalm 119: 105. God's Word is a lamp unto our feet, the same as it was to David. We are to turn to the Bible for spiritual light, for it is the way that we are taught of the ways of the Christian, and these ways are clearly ex- plained by it. The Bible should be our guide in the things of the world. The Bible tells us of the results of our journey of preparation for eternal life. This is to encourage us to work harder to overcome temptations and to overlook the trivial things of the world. The Bible should be the only guide of our lives, because it is the only Book given by God for this purpose. We read in 2 Timothy 2: 16, "All scripture we may have hope in eternal life. In times of turmoil, even the worldly people of this earth turn to God. This lasts only as long as the dis- order. After this, they turn away from God until something else happens. These people are not comforted by God, because it is not true in turning to Him, it would last. Those who truly turn to God for comfort will find this comfort and will continue to live in His statutes, that they may always have this comfort.

The Bible is our foundation. The most important part of the foundation of a building is the cornerstone, which is built around the corner- stone. The cornerstone of our life should be Jesus Christ, and the rest of the foundation should be our lives, which are entirely based on the Bible. The studding of our house should be the Ten Com- mandments. Around the studding is the siding, which is the outward appearance of the house. Our siding is the type of life that we live when among others. We like to see a house that stands out among the others surrounding it. This is the way of our lives; they must stand out as different from those of worldly people.

To complete the house, a roof must be added. Our roof is the trust which we place in God and in our church as a whole. Our lives must be built entirely on the Bible. We cannot be heartened about it, because God wants us either for Him or against Him. Revelation 3: 15, 16.

If we are only lukewarm Christians, we cannot help to spread the gospel effi- ciently, because the people of the world will look upon our lives as an example of a true Christian, and thus we are lowering the standards of the true Chris- tian. Our lives are an example to the world as Jesus Christ is our Example.

The basis of the Christian life is the Bible, and to become better Christians we must study diligently to learn all we can, knowing that we can always get something new from study of the Bible. 2 Timothy 2: 15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

(From: Maurice is a senior in the Richburg, N. Y., Central School and an active member of the Richburg Seventh Day Baptist Church.)
Testimonies for Christ and the Sabbath

SEVENTH DAY BAPTIST CHURCH OF ROCKVILLE, R.I.
(Sunday, Loyalty Day, April 3)

It often has been said regarding us who have been brought up in Sabbathkeeping homes: “Oh, well, you keep that day because your parents did. If you had been brought up in a non-Sabbath home, that is the day you would have kept.”

Of course, no one can say surely what would have been the effect upon his life if he had been brought up in a different environment. We can only thank God for what we have, especially if it includes the environment of a Christian home.

However, regarding the matter of Sabbathkeeping, it is very clear that most of us who keep it through life are subjected to many a pressure to give it up in favor of some more easy way. Therefore, we are loyal to the Sabbath demands that we again and again examine the grounds of our faith. If there were any grave weakness in the argument for Sabbathkeeping, it is not apparent that most of us long ago would have forsaken Sabbathkeeping for the more popular, and perhaps more financially profitable, way?

I have never known a person to forsake the Sabbath because of a matter of religious conviction—what is, one who took the Bible and the Bible only, as his guide, and tried thereby to find what the will of God was for him, or who sought to have in himself the mind of Christ.

There are many who insist that, “It doesn’t make any difference what day we observe”; but for them the next step usually is easy to take, and they say, “It doesn’t matter much if we have no day at all for God and His worship.”

I wonder what true husband or wife would take such a careless attitude toward the wedding ring, once it had been given and regarded as the symbol of the pledge of marriage faithfulness, or of the marriage contract itself? What true Christian would take a careless attitude toward the use of God’s name in profanity, for the name of God symbolizes His eternal power and Godhead?

The Sabbath is a symbol, but a worthy and important one, of God’s creative work and His creative power in His creation. It is, on man’s side, a recognition of God’s ownership of all our time, and a foretaste of the heavenly rest. Are these things important? Doubtless they would be, that we should listen to God’s voice, speaking through His Word, rather than listening to what people tell us would be expedient or more profitable for us. Paul S. Burdick, Pastor.

[Note: Pastor Burdick sends a “word about the writers of these statements. Deacon George V. Crandall has been teacher of the men’s class in our Church for some years, as well as serving faithfully in many other ways.” Miss Longfellow, who says she is a distant relative of the poet, gave up her home in Taunton, Mass., several years ago, and moved here in order to be near a Seventh Day Baptist Church. She is an ardent believer, as is shown by the number of her Children’s Page will doubtless remember.]

“I think these Loyalty Sabbaths have been a help to us here, and I hope these papers may be a help to others.”

When Pastor Burdick asked me to write a statement for Loyalty Sabbath, I began to think what I could say that would be of interest to anyone who might hear it read or read it himself.

I was born and grew up in a Christian home in which the Sabbath was consistently observed. I was over 21 years of age when I was baptized, and united with the Rockville Seventh Day Baptist Church. I cannot relate any outstanding Christian experience other than that my faith and belief in God and His teachings have been a great help in overcoming some of the rough spots of life. Without this belief, I, no doubt, would not be here today.

For over eighteen years I have served this Church as a deacon. How well I have carried out the duties of this position I will not attempt to say. The experience of this office has been an honor and privilege I greatly cherish.

I have been employed by the U. S. Department of Agriculture for the past five years. It has required my services on Saturday, but by a special ruling of the higher executives and the director of the Northeast Region, I was allowed Saturdays off, to observe my Sabbath.

Christians of today have a tremendous job to do. With all the disorder and conflict in the world, there is a strong need for more faith in God and more observance of His teachings. Let us all strive to make this a better world and a better place in which to live.

George V. Crandall, Deacon.

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George V. Crandall, Deacon.

One thing the Sabbath has meant to me is a challenge to a higher plane of life. We all fall far short of the mark, but the one who holds on to the Sabbath is considered by most of his contemporaries to be either a mistaken idea or a matter of minor importance, it puts the spotlight on that day as the Sabbath of life, and if they do not measure up more than just reasonably well, he may expect to be considered either a crank or a hypocrite or to be charged with discrediting the belief and all who hold to it.

Another thing it has meant is a time to gather both physical and spiritual strength for the tasks ahead, and a time to enjoy an especial fellowship with my friends as well as my Maker.

As to why I am a Seventh Day Baptist—To me the Seventh Day Baptist Church is a society of fellow believers, with the Seventh Day Baptist parents, and growing up where Seventh Day Baptists were numerous, I naturally had a strong urge to be one myself. However, I gave the question much serious study and thought, and as a result became convinced that if I intended to try to follow Christ I must follow him in keeping the Sabbath as well as in other things. Also, while the tendency was far from being as pronounced half a century ago as it is today, Sunday was coming to be generally regarded as
Seventh Day Adventist Church, Battle Creek, Mich.

"Thy word is a lamp unto my feet and a light unto my path."

In giving my testimony for Christ and the Sabbath, I feel I ought to start from childhood days and outline a brief statement of my early upbringing in Scotland.

Father and Mother were both staunch Presbyterians—father being a deacon in my home town Church. Each morning around the breakfast table we had family worship, including daily readings and prayer. Thanks were given at each meal, and the day was again closed with prayer. Personally, I believe my parents felt keenly the responsibility placed upon them, and I tell of my home life because of the influence it had on me. In all of my wanderings back and forth over the ocean and this continent, and in times of temptation, I sensed the need and feeling of security through communion with the Almighty Father.

Although I cannot give the date of decision to follow the Christian life and acknowledge Christ as my Saviour, it was around forty years ago. In my stay at any town I always made it a point to attend worship with some Christian body whether in Scotland, Canada, or the United States.

My first real contact with Sabbath-keepers was the realization that the seventh day is the Sabbath, came to me when boarding with a splendid Seventh Day Adventist family at Battle Creek, Mich., during the year 1923; my wife was still in northwestern Canada, not far from Edmonton. I wrote telling her of the new light I was receiving and, strangely, she replied that a just a holiday, and the very idea of a Sabbath seemed inseparable from the observance of the Sabbath, divinely set apart.

For quite a number of years the conviction has been growing upon me that the major responsibility, humbling speaking, of the Sabbath idea, with all its blessings, rests upon Seventh Day Baptists, and I want to do my share as best I can.

D. Alva Grandaal.

Copy of Ellen White's "The Great Controversy" had fallen into her hands, and she was also receiving light from it so as to accept the Sabbath truth. My wife joined me in Battle Creek about three months later, and together we reasoned the Sabbath question and the Advent beliefs. At first we could scarcely believe that so many millions of well-meaning Christians could be wrong about Sunday as the day of worship. But there is proof that the study of the Bible the more convinced we were of grounds for Sabbath worship and none for Sundaykeeping.

Therefore, as God had shown the way thus far, He could in the days to come so we decided for the Sabbath and, fortunately, a job soon was provided which enabled me to keep the Lord's day and earn a livelihood.

My wife and I studied with the Seventh Day Adventists for some time, but found we could not go all the way with them in their beliefs. About that time we heard of a group of Seventh Day Baptists who were then meeting in the Battle Creek Sanitarium Chapel. As seekers after the truth we attended there, practically unnoticed, and this convinced manner in which the gospel of our wonderful Saviour was presented by Pastor Fidelsofi won our hearts that we desired him as our spiritual leader. He soon called on us and invited us into the fellowship of the Seventh Day Baptist Church, which we gladly accepted.

I feel God has blessed me through the years in many ways, and with continuous employment where I have been able to keep the Sabbath without trouble, so I desire to give Him my best in whatever paths He shall lead me.

W. D. Millar.

Deacon.

18 Terry Court.

Until recently a rather unusual condition has prevailed in the Board of Deacons at the Battle Creek Church. A Methodist had now added three new members to our diaconate. But before the addition of seven deacons and deaconesses, five were Sabbath converts. In my own case I am only one generation removed, as my mother was a Sabbath convert, and for many years.

I have no unique reason for observing the seventh day Sabbath. We are Christians and take Jesus as our example. He kept the Sabbath according to the Bible as our religious guide, and that teaches no other day. When questions are raised, I rely on these two elemental principles. Someone has asked, "Can the seventh day Sabbath be universally observed?" Is it possible, in our complex world, to cease from all labor on the day we observe for a Sabbath? I have a friend who left the Sabbath because he said it could not stand this test of universal practice. But no substitute for the seventh day can stand the test any better. Shall we, then, abandon the observance of a religious rest day because no day of the week can be selected in which there can be a total cessation of manual labor? With a principle so deeply rooted in religion as a Sabbath for rest and worship, there must be some ethical substitute that has been generally accepted comes too near to being a substitute for the seventh day can stand the test of universal practice.

At this time there were several ministers who greatly influenced my religious life. They were independent thinkers, warning of the peril of faith, trusting the Bible for their support, preaching the gospel wherever they were led by the Spirit of God. Their method of teaching was expository. They specially emphasized the Sabbath of the Scripture and the principles of the Sabbath. From the beginning of the conflict it has been clear that man would be obedient to the Word of God.

Many other people with whom I have come in contact have enriched my spiritual life and I am indebted to them also, as well as to my Heavenly Father for having cast my lot in pleasant places.

Under Mr. Fidelsofi's teaching the Word became more precious, showing the rich-

vent in the country. The Protestant students were not required to attend chapel. The name of the church was really considered. They taught us many useful things, and their sacrificial lives made a deep impression on my youthful mind.
ness of His grace and mercy to all those who obey His voice. Later, Mr. Pi菲尔d and I were married, and the Battle Creek Seventh Day Baptist Church called him as their pastor. He served them until 1926, at which time he passed away. I am truly thankful to my Lord for all the many good things which He has done for those who have, in any way, contributed to my spiritual growth.

We have God's promise that in the new earth "from Sabbath to Sabbath we shall all come to worship before Him." I pray we may be found faithful to Him and His Word.

(Mrs. George E.) Alice W. Pi菲尔d, Deaconess.

226 N. Washington Ave.

To give testimony for Christ and the Sabbath is a privilege belonging only to Christians, and we should cherish it. It is difficult for some of us to testify, but the words of Jesus in Matthew 10: 32 give us courage and the desire to make our beliefs known, as He says, "Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

I was not raised in a Sabbathkeeping home, and Christ and the Church were not a part of my younger life; however, I was brought up according to Christian principles. I gave but little thought to religion until I was about twenty years of age.

The person to whom I am indebted for bringing me to the Sabbath and to Christ is the girl who is now my wife. By her example and sincerity, and my association with a very devout woman, I was converted, and for that reason, I know that her influence was a great blessing to me. I have endeavored to follow her example, and find lifelong convictions from the Scriptures. If I were to win my husband back to the Church and Sabbathkeeping, I must take my stand openly. I am afraid our little folks did go alone to Sabbath school, but regularly, for their early training was with me always, and I never had any trouble with them. I was not alone. To me, there is nothing comparable to the joy and peace that come from close association with the Master and my obedient He will, which includes keeping His Sabbath.

George E. Parrish, Deacon.

121 Oaklawn Ave.

It is a joy to share my Christian experience and tell of my acceptance of God's Holy Sabbath if, in doing so, it may lead someone else to find his Lord, accept Him as his Saviour, and thereby find the joy which He says, "I came that they might have life and have it abundantly." It was with a conviction and a real purpose. I believe it is as God intended us to follow our example and find lifelong convictions from the Scriptures. If I were to win my husband back to the Church and Sabbathkeeping, I must take my stand openly. I am afraid our little folks did go alone to Sabbath school, but regularly, for their early training was with me always, and I never had any trouble with them. Their children led us back, whether they ever realized it or not. When I did enter the Church, my own mind was very confused and at war with conscience that I wanted to run away and never come back, while my better self kept telling me to yield, completely.

From the rising of the sun unto the going down of the same, the Lord's name is to be praised. I humbly thank God for His unsparking gift, for the riches of love that Christ Jesus, and most of all for things eternal—the same yesterday, today, and forever. What a glorious thing it is to be able to believe with the beloved John that these things are true, who said, "We know that his testimony is true." John 21: 24. To me the Sabbath is a source of inspiration, joy, and strength for our busy, everyday lives, and the Lord overcomes every obstacle in a wonderful way. To me the Sabbath is not denominational, but universal.
Major Protestant denominations are working out the details of a United Evangelistic Advance in the United States and Canada through the Department of Evangelism of the Federal Council of Churches, so that Christians in their churches may be responsibile to the Holy Spirit at the close of a terrifying half century. Centered in two major activities—a revival in every local church throughout the continent and outreach into the unevangelized of every community—the program for the advance derives its force from the following manifestos:

The Evangel

"The Christian gospel is 'good news about God.' Its background is bad news about men. The gospel is both the clue to our understanding of the Bible, which is above all else a Book about the gospel, and the core of the Christian revolution. The essence of the 'good news' is not that God is love, or that He is Father. It is rather that the loving Father so loved the world that he gave his only Son and wrapped Him in human perfection, made atonement for sin, conquered death in the risen Christ, and established by His Spirit a new common union, the Christian Church."

Evangelism

"Evangelism is to proclaim the Christian gospel and to live it, and to bear upon life. The evangelistic task consists in delivering man from self-centeredness to Christ-centeredness in his thinking, planning, and being in relationship to others."

A United-Evangelistic Advance

A United-Evangelistic Advance

"There are two main reasons for the selection of this special fifteen months' period, which are as follows:

1. For the most part, all the special evangelistic campaigns, and other programs of evangelism now being carried on vigorously by the denominations will have been completed by 1949. Those few which have special programs which will not be completed by October 4, 1949, expect to synchronize their programs with that of the United Evangelistic Advance. It is the feeling of the leaders of the denominations that other than that of a United Evangelistic Advance will not be separate and apart from the present programs of evangelism, but will be in addition and dovetailed into these programs—a climax or a crescendo.

2. The year 1950 is the last year of the first half of the twentieth century. This half century has been a period in which there have been two great events which have created a new America. First, America needs Christ, and America needs America. This was never more true than now."

This task of the evangelization of a nation is so huge, for one denomination to accomplish. The task must be done together if it is to be done at all. There is an urgent call to the churches throughout the land, to evangelize together in unity. The spiritual conquest of our nation lies in this direction.

Evangelism, then asked to write a testimony for the Sabbath Recorder, I was at a loss as to what to say. The office of deacon is new to me. It means, therefore, that I have much to look forward to in the work of ministry experience. As a boy, my idea of a deacon was a man who was a pillar in the church, a friend to whom one could go with his troubles, a person of high character, a man who was taken by death July 1, 1947, leaving me grief.

Rev. H. D. Clarke.

I believe in baptism by immersion as the way of Christian experience. As a child, I was always a Sabbath school and Junior Christian Endeavor, where we were given special training in the Christian way of life; and later I was active in the Young People's Society of Christian Endeavor. My first public confession was made during revival meetings held by Rev. L. C. Randolph in Dodge City, Kansas, where I was pastor of Rev. H. D. Clarke.

I think my chief aim in life has always been to be of service to my Lord, by being of service to others. I believe in salvation through faith in Jesus Christ, believe in the Center.

The essence of the 'good news' is not that God is love, or that He is Father. It is rather that the loving Father so loved the world that he gave his only Son and wrapped Him in human perfection, made atonement for sin, conquered death in the risen Christ, and established by His Spirit a new common union, the Christian Church."

Evangelism

"Evangelism is to proclaim the Christian gospel and to live it, and to bear upon life. The evangelistic task consists in delivering man from self-centeredness to Christ-centeredness in his thinking, planning, and being in relationship to others."

A United-Evangelistic Advance

"There are two main reasons for the selection of this special fifteen months' period, which are as follows:

1. For the most part, all the special evangelistic campaigns, and other programs of evangelism now being carried on vigorously by the denominations will have been completed by 1949. Those few which have special programs which will not be completed by October 4, 1949, expect to synchronize their programs with that of the United Evangelistic Advance. It is the feeling of the leaders of the denominations that other than that of a United Evangelistic Advance will not be separate and apart from the present programs of evangelism, but will be in addition and dovetailed into these programs—a climax or a crescendo.

2. The year 1950 is the last year of the first half of the twentieth century. This half century has been a period in which there have been two great events which have created a new America. First, America needs Christ, and America needs America. This was never more true than now."

This task of the evangelization of a nation is so huge, for one denomination to accomplish. The task must be done together if it is to be done at all. There is an urgent call to the churches throughout the land, to evangelize together in unity. The spiritual conquest of our nation lies in this direction.

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A United-Evangelistic Advance
THE SABBATH RECORDER

SPRITUAL LIFE UNDERGIRDS GOOD CITIZENSHIP

By Tom Willey
President, Rural Youth of the United States of America

"Youth of America's greatest natural resource" is as trite as it has proved to be in our nation's birth and growth. When personal rights and human freedom became endangered, the greatest nation on earth put its faith in the strong hands and united will of its youth. However, this nation, if it is to long live and serve its people truly, must provide opportunities for its youth to develop in a manner that they freely fulfill this faith--this right and privilege of citizenship.

 Luke 2:52: gives us in one sentence the formula to the greatest life service to mankind. And Jesus increased in wisdom, and in stature, and in favor with God and man.

Our educational system is the wonder of an enslaved world--wisdom. The strong, healthy bodies of our people are the envy of the world. We believe in education for the mind and the body. Our Bill of Rights enables us to increase "in favor with God and man" to an extent unknown in most dark corners of the world.

Yet, with all this, I wonder if the so-called "social" sciences are nothing but an economic burden to all of our youth as great as the mental and physical? Was not Jesus' life, as Luke describes it, a balanced life? Should not the opportunities of our youth to develop be equal in all fields?

I thing so and, because of this, I believe greater emphasis should be given to opportunities for the youth of America to develop the strong, spiritual undergirding needed to fulfill a balanced life of citizenry--a life so essential to our democracy in the world today and in the world tomorrow.

storing the unity of Thy people. Thy work is to be carried on to its fulfillment.

"Now, we offer before Thee the dedication of ourselves to Thine own work of restoration and reformation of Thy people. The life shall be served before Thee and against Thee only. The torn garment is restored only when we become one in Thee, all the peoples of the earth. Thou hast already begun...

EDUCATION OF JEWISH CHILDREN

Dear Recorder Children:

The other day I was reading an article about the education of Jewish children and especially about that of Jesus who, you know, was a Jewish child. You children of today receive your education in a different way, but try to follow the rules for the education of Jewish children.

The education of the Jewish child began just as soon as they were able to understand their parents' words. It was always about God, how He loved them and how they must always love and serve Him.

Every Jewish child, as soon as he awoke in the morning, had to say a little prayer which his loving mother had probably taught him. He was not allowed to go more than four steps from his bed until he had washed his hands, especially the nails; you know from experience how easy it is to get dirt under them and to make them, as a devout Jew would say, "unclean."

Before any work could be done in a Jewish home in the morning or anyone could eat anything or even drink anything except water, all the family, even the little children, had to go to Church, or as they called it, the synagogue, for morning prayers. Those who for any cause could not go to Church had to say the same prayers at home.

This morning service began with silent prayer and was followed by Bible reading, and then, if we happened to be at the close of each prayer the children, as well as the grown people, said, "Amen!"

When Jewish boys were five or six years old, they had to go to school each week day and learn the first five books of the Old Testament. "Amen!"

When children were seven or eight years old, they had to remain in school until at least midnight and often until ten o'clock. Even the little ones had to stay in the schoolroom until six or seven at night. How would you like to do that, Recorder boys and girls? I think the greatest thing that God has ever done was to make the school and the best place for children most evenings, don't you?

I don't believe the Jewish child had as much time for play as a normal child ought to have in order to get the exercise so necessary for his growth. The only time he had for play was from sunset until the stars appeared, just about six o'clock. When the stars appeared, he had to say another prayer and then go back to his lessons again.

Every Jewish boy had to be taught to read, not from books like ours, but from the tips of parchment on which the law of Moses was written. He had learned the whole law which was the first five books of the Old Testament. The rabbis, as Jewish gospel ministers are called, added rules and commands to the laws which Moses had given them, and it was very hard to remember and practice them all.

The Jewish children were taught only the history of their own people. The Jews thought that God had chosen only their own nation as His people and had cast off all other nations.

Jewish children were not taught arithmetic and commands to the laws which are taught today, but only the teachings of the Bible. While children today are being taught more and more new things, the Jews were afraid of anything new; they wanted to teach their children as their forefathers had been. They would look back to some great man and try to be like him, but we know that Jesus is the only person we should try to be like. If we constantly think of His character and teachings, we shall grow more and more like Him each day.

During the life of Jesus the rabbis were considered to be the greatest men in the nation. Their words were considered greater than the Word of God. The children were taught to respect them even more than their parents. Any little boy who was to become a rabbi had to study hard so that he might win the praise and honor of others.

When the little boy was thirteen, he could join the Jewish Church and choose how he wanted to worship God, but in this we know that he had been thoroughly trained by his parents. God required the parents to train the child in the way they should go, that when they were grown, they should not depart from it. Should not boys and girls be thus trained by Christian parents and all to the glory of God?

Yours in Christian love,
Mizpah S. Greene.
Design selected by Karl G. Stillman
President, Seventh Day Baptist General Conference, Westerly, R. I.

President Stillman writes, "I would like to encourage all our Churches to reproduce this design on their Church bulletins from now until Conference, at least."

IMPORTANT DATES

Western Association — at Nile, N. Y., June 19, 20.

Southwestern Association — with the Little Prairie Church at Nady, Ark., August 5-8.

Pre-Conference Retreat — near North Loup, Neb., August 12-16.


EASTERN ASSOCIATION

The Eastern Association will convene with the Marlboro Seventh Day Baptist Church, Marlboro, N. J., June 11-13, 1948. South Jersey is an especially delightful place at this season, so it is hoped many will plan to attend and learn more about "Christian Living — Every Day, in Every Way."

All persons planning to attend are requested to forward their names to Mrs. Edward Cook, 225 Fayette St., Bridgeton, N. J., by June 5, 1948.

Mrs. David T. Sheppard,
Corresponding Secretary.

"FARM LIFE FOR CITY BOYS"

A group of businessmen in Chicago have purchased a tract of 60,000 square feet of city land in order to give some underprivileged boys from the tenements a chance to "learn the secret of growing things and the care of animals" which comes to all country boys, and especially those who are members of the 4-H farm clubs. Most of the businessmen are themselves "products of the soil," and recognize the great disadvantages under which boys on the streets of Chicago and other large cities live—and some of the reasons why they get into difficulties with the police. Says a leader of the movement: "We need camps and farms where large numbers of city youngsters will be welcomed and taught by competent instructors, and where they may experience the life which is their rightful heritage." The leaders hope this idea may spread to other cities; and that it may become a function of school authorities, park authorities, and police authorities to foster "farm life for city boys." — W. W. R.

WATERFORD, CONNECTICUT

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Seventh Day Baptist Church, Ronald Hargis, pastor (beginning June 1). If you are considering a change of residence for your family or your business, may we suggest Waterford? New business enterprises invited. City, village, or country locations. For information write Morton R. Swinney, Niantic, Conn.

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Gerald C. Bond, Pastor

RESOLUTION OF SECRECY, see page 379.