SPECIAL NOTICE

At the session of General Conference in Riverside, Calif., last August, a committee was appointed to study the matter of some changes in Articles VI and VII of the Statement of Seventh Day Baptist Beliefs. The committee reported a slight change in Article VII in both title and wording, which is given in the Year Book for 1949. This was for study during the present Conference year, with possible action at the session in 1950.

Will those desiring other changes, please write the entire article in the exact form they would like to have it, and mail at once to Dr. Wayne R. Rood, Box 937, Alfred, N. Y., that the committee may have them for consideration in making their report at the coming session of Conference in Salem, W. Va. If you have suggestions concerning the rewording of Article VI, write it as you would like to have it.

For the Committee,  
Erlo E. Sutton,  
Chairman.

Note: Since Dr. Rood has been assigned to military duty as a chaplain for thirty days following June 25, he urges that these statements be in his hands by mid-June if possible, and by June 20 at the latest, so that he can prepare them for distribution before he leaves Alfred.

Conference Ensemble and Orchestra

The Music Committee for the General Conference to be held in Salem, W. Va., August 22-27, is anxious that all persons attending Conference who can play musical instruments bring their instruments with them in order that we may have ensemble and small orchestra participation in the Conference program. This request comes through Clarence Rogers, Salem, W. Va., chairman of the Conference Music Committee.

Alberta D. Batson,  
Publicity Chairman.  
1612 Lawrence Street,  
Parkersburg, W. Va.

Western Association

The Western Association will convene with the Seventh Day Baptist Church at Independence, N. Y., June 17, 18, 1950.

Mrs. F. J. Pierce,  
Corresponding Secretary.  
Alfred Station, N. Y.

Southwestern Association

Gentry, Ark.  
June 29 - July 2, 1950

CAMP MILES  
On Irons Fork  
in the Ouachita Mountains  
near Mena, Ark.  
June 21-27, 1950

CAMP HOLSTON  
Battle Creek, Mich.  
1950  
Intermediates — July 23-30  
Juniors — July 31 - August 2

PRE-CONFERENCE RETREAT  
Camp Caesar, W. Va.  
August 17-20, 1950

LEWIS CAMP  
Ashaway, R. I.  
July 18-27, 1950  
Ages 12-18

Seventh Day Baptist General Conference  
SALEM, W. VA., AUGUST 22-27, 1950

Sanctuary

SEVENTH DAY BAPTIST CHURCH  
Milton, Wisconsin
The Sabbath Recorder

PRACTICAL LESSON No. 49

It's numbered "49" because there are at least 48 other urgent needs for your attention, your moral and financial support. But it's A-1 Priority! It's King's Business!

May it be No. 49, but the illustration of good work being done is characteristic of Seventh Day Baptist leaders. It is just like hardy Seventh Day Baptists to go ahead despite tremendous obstacles from without and from within our Christian fellowship. It sounds like any early American story of pioneer work, but the frontiers are no longer America or geographical, or even social. In hard-to-face facts, our frontiers are actually (and perhaps solely) moral and devotional, both social and individual.

That puts hard-to-bear duties on Seventh Day Baptist ministers... and remember: every Christian is a minister, even as Christ Himself "came not to be ministered unto, but to minister." And to give His life. Mark 10: 45.

So maybe it's Lesson No. 49, but it's A-1 Priority.

It's the story of men all over this globe who go by a common group allegiance and distinctive disciplines. These men and women work hard at developing "islands of light" in a dark world — in their own immediate worlds. They are not perfect, or is their will powered made of impregnable steel. They have big problems and often times very meager resources to solve them. They and their families depend on much help from their own local organizations, but through their larger allegiance and common disciplines they depend for the crucial "top-half" of their subsistence upon our Conference. It's the story of pastors, missionaries, editors and executives, teachers supported by our Denominational Budget through the "bottom-half" of their support.

It's A-1 Priority that you study your 1949 Seventh Day Baptist Year Book this Budget Sabbath, June 24, to know what all our boards are doing. It's A-1 Priority that you give proportionately to the local and denominational program of that Church of yours — and of Jesus the Christ!

... For the Committee on Budget Promotion.

THE SABBATH RECORDER

LATE, BUT IN TIME

"Late News" states the single-column four-inch item in the Plainfield, N. J., Courier-News for Tuesday, June 6, 1950. Right from Washington, too! The item features Representative Charles A. Eaton's joining an "appeal for disarmament talks."

The Associated News dispatch reads:

Seven senators and four representatives propose an immediate disarmament conference. The eleven lawmakers offered a resolution which would pledge the United States to turn over to the UN for peace developments the funds that would be saved in the next five years by any workable disarmament agreement. Asserting "the prospect of the hydrogen bomb propels the peoples of the earth to danger above and beyond anything heretofore conceived by man," the resolution asked for a peace crusade.

Signers included Senator Hendrickson and Representative Charles A. Eaton... both of New Jersey.

One reason Mr. Eaton's stand is headlined is that a beautiful country home is located in Watchung, N. J., a borough adjoining North Plainfield, which town adjoins Plainfield.

Without an impact would be made upon our international thinking and planning if in the newspapers across the United States of America there should appear the name of our members represented from all the states and congressional districts as joining this "appeal for disarmament talks."

"Late News," but in time if positive, Christian action is taken.

"MONEY TALKS"

The other morning we talked with a young man of about nineteen, along with four other young men, who were dealing in a "hitch" in the navy.

Very soon, between words which have no bearing in so-called debased circles, we learned that they had whispeled with them when they bobbled the train the night before.

When the young men mentioned the matter to the porter, he remarked, "If you are old enough to fight for your country, you want an imout to stand on your own. Go ahead. Mix your drinks."

THE YOUNG man concluded, "We tipped the porter about five dollars among us. That makes some difference."

"Yes," we replied, "money does talk."

OUR RESPONSIBILITY

The foregoing incident set us to thinking:

There are four phases of this experience to which we refer briefly:

Where did these young men get this much money to throw around?

This we cannot answer.

Why did the porter flout the law?

In the first place possibly the law applies to him only when he cannot get by his background and early training. He doubt is partly accountable. He seems like an efficient porter. Least he has the comfort of the passengers in mind, he is courteous, and does his work well. No doubt the lavish tip influenced him.

The next phase of this incident concerns the young men themselves. From where did they come? If good homes, why less restraint in their present behavior? Have they no regard for their belongings or their parents? Have they no family integrity and honor? Is the pull of the crowd too great? Have they no thought about where this will lead?

The fourth and last phase of this experience concerns our responsibility in this situation. The matter has come to our attention we are responsible for doing something about it.

Shall we write to the Pullman Company? Certainly we can talk with the young man who blurtly told the porter. Whether or not he will give heed to counsel remains to be seen.

One thing we do know; we will not get anywhere if we condemn him. We must approach him with a depth of understanding, a height of concern, and a breadth of love which will touch him as a potential Christian.

We have a responsibility. May God give us grace to discharge it to His name's honor and glory.

Seventh Day Baptist General Conference

SALEM, W. VA., AUGUST 22-27, 1950
Indian Trails Camp

The Seventh Day Baptist Church of Milton, Wis., was host to the Ministers' Conference held at Indian Trails Camp, May 15-18.

By virtue of Rev. Elmo F. Randolph's being actively engaged in the work of the Boy Scout Council of the area, and through the generosity of the Milton College, the facilities of Indian Trails Boy Scout Camp on the Rock River near Milton, Wis., were made available for the annual Ministers' Conference. Pastor Randolph and Assistant Pastor Kenneth E. Smith had opened the camp and were looking forward to the coming of retreatants, which made possible the sharing of a real camp experience. We are deeply indebted to the Milton College and her pastors for these accommodations and courtesies.

Meals

Arrangements had been made with Mrs. J. Dwight Clarke of Milton, an expert cook and caterer, whose list of camp services rendered is most impressive, to do the cooking for the conference. Volunteers from among those present provided help both in the kitchen and dining room. After each meal the dishes were promptly cared for in the same way.

Some who went by auto took their own covers. However, pillows, quilts, blankets, and sleeping bags were furnished in quantity by Milton College and its classrooms. Sleeping comfort was made possible by their generosity.

The Conference in Bible Study

The Bible is the textbook of Christianity. For one hour each morning we met with Brother Sutton who, for many years has edited and still edits the Helping Hand for Bible School Work, presented Bible studies, highly inspirational in nature, sound in theology, stirring in appeal, and broad in outreach. The subjects for the three successive mornings under the general subject of "Sources of Strength" were: 1. Our Saviour, and our Consolation. Brother Sutton is now in the process of condensing his three addresses which he has consented to have appear in special issues of the Sabbath Recorder.

The Conference at Retreat

Provision was made for a forty-five minute retreat experience each morning following the Bible School Work. Mr. R. Rood had arranged with Rev. Loyal F. Hurley, who conducted a workshop in private devotions each afternoon, to orient us in the techniques and possibilities of the retreat as "a time for personal renewal." Brother Hurley had provided mimeographed copies of suggestions under the headings of "Resting", "Enjoying", and "Imagination." These were most helpful in the retreat and opened new areas of spiritual experience.

Viewpoints and Experiences

Upon assembling after the retreat period, Rev. Erlo E. Sutton conducted a discussion which was called "Viewpoints and Experiences." During this hour those present engaged in a free and helpful change of comment based on the "Sources of Strength" presentations. Certain detached comments follow:

All are children of a common Father.

To those who come away we may know that they are children of God, these three affirmations can be made: (1) You know whether you have honestly the Son; (2) "I love you as my Saviour"; (3) You love one another as Christ loved the Church. The Christian life is a cross and a process.

Twenty-two Seventh Day Baptist young men have come into the ministry in the last ten years.

Becoming a Christian is becoming a child of God. We have freedom of belief implies that we must have freedom to differ in our opinions.

Faith in the young men has been expressed by the older men. Are the young men going to let God and the older men down? (By one of the young men.)

Our primary task is to make Christians. Our next task is to make Seventh Day Baptist Christians.

SOME HIGHLIGHTS

So

(To be continued)

REACTIIONS ON THE MINISTERS' CONFERENCE

I hardly know how to express the richness of the experience which was ours at this Conference. The program was varied and so helpful. The main features were so filled with a spiritual depth that it was like taking a refreshers' course in seminary. This coupled with the opportunity for renewed fellowship and the sharing of experiences and ideas made it three of the most worthwhile days of the whole year. Thought stimulation that came through this conference will enrich my ministry for many months.

Earl Crouzan

SENIOR ORGAN RECITAL

We are informed that Oscar Burdick, son of Mr. and Mrs. C. C. Burdick of Milton, Wis., and a recent graduate of Milton College, presented a graduate organ recital at the Seventy Seventh Day Baptist Church on Tuesday evening, May 9.

The program to which the public was invited included:

Lobt Gott, Ihr Christen; Allsungen (Let All Together Praise Our God), J. S. Bach; In Dir Ist Freude (In Thee Is Gladness), J. B. Bach; Holy, Holy, Holy; Minor; Rheinberger, Stainer; Mystagon; Sonata No.1; Mendelssohn; Magnificat I, Dupre; Vom Himmel Hoch (From Heaven Above to Earth I Come), Edmundson; Carillon, Roberts; Come, Thou Almighty King, J. Dehio; Jubilate Deum, Ye Holy Ones, Hokanson; Ein Feste Burg (A Mighty Fortress), Luther-Whitford.

Mr. Burdick was presented in this recital by the Milton College School of Music, having studied organ with Mr. Gladys Sutton Randolph, a member of the school's faculty.

During his senior year, besides his regular college work, he has served as choir director of the Milton Junction Seventh Day Baptist Church and organist of the First Presbyterian Church, Janesville, Wis.

Musical ability and experience are great assets to one entering the Christian ministry.

Mr. Burdick plans to start his seminary work at Miami University, Al- fred University, Alfred. N. Y., next fall.

FROM THE EDITOR'S MAILBOX

Dear Editor Warren:

If you can find room in the Recorder, would you publish my testimony which the Lord has put upon my heart to write you? I really believe that He will bless it to the heart of a reader somewhere.

The Lord has grown so precious to me, especially in the last year. I must speak for Him. Our Manger is the Lord, our Manger is my Saviour about eleven years ago but never since then has He become so real or has His Word meant so much to me as it does now. A small group of us here in Chicago have been studying personal work in the light of the Bible and with the help of Thomas B. Torrey's "How to Work for Christ." We have been definitely praying for God to lay upon our hearts the seriousness of our neglecting to tell the multitudes waning in darkness about His saving grace of Jesus. We praise Him that this prayer is being answered as He lays upon our hearts the challenge that is every Christian's duty when he is born from above. Will not you, Christian, take this message which Jesus has entrusted you to go and help in the Lord's harvest. The fields are ripe unto harvest, but the laborers are so few!
If you seek a deeper experience with the Lord, try spending much time in secret communion with Him in prayer and with His Word. He has promised: "They that wait upon the Lord shall renew their strength." (Isaiah 40:31.)

If you have never had an experience with the Lord, wouldn't you give just anything at all to have the hope of life with Christ? Not one of us has the assurance of a tomorrow, so do not put off your decision! Jesus said, "Except a man be born again, he cannot see the kingdom of God." (John 3:3b; also in John 12:48: "He that rejections me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.") He has promised, moreover, that "Him that cometh to me I will in no wise cast out." John 6:37.

If you are living with hopes that doing the best YOU can will carry you to Glory, you are on very dangerous ground and with NO Biblical basis. His Word says in Ephesians 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.

If you are a murderer, adulterer, and thief, (Matthew 15:18, 20), you are on very dangerous ground and with NO assurance of a tomorrow. So do not put off your decision! Jesus said, "If you love Me, you will keep My commandments."

If you love Him, you will not reject Him. If you do or hold to none of these sentiments, you are on very dangerous ground and with NO assurance of a tomorrow. So do not put off your decision! Jesus said, "If you love Me, you will keep My commandments."

DO WE WANT CHURCH UNION?
By Rev. Lester G. Osborn

The matter of our membership in the Federal Council of Churches has been discussed pro and con. We have been officially represented in the plans for the World Council. Two years ago we appointed delegates to sit in a conference on church union. Now we are faced with the question whether we will unite in the big merger of eight interdenominational agencies under the name of "The National Council of the Churches of Christ in the U.S.A." The issue is the same, for the new organization will carry on under the same leadership, with the same subcommittees and agencies, with no denominations and agencies into one powerful, ecclesiastical organization. Let us see if that union is desirable.

We might ask, first, if unification be so desirable, why should not work in the industrial world? But we do not find one great concern for the manufacture of automobiles, or any other commodity. We do find one great concern for the manufacture of books to prevent that very thing. Are they not evidence to the fact that our government has seen the danger of merging into large combinations? But we do not look at the principle different in religious organizations?

There was a time when Christendom was one all-inclusive, powerful, ecclesiastical organization. In history books today is called "The Dark Ages." A vast to countries where there is one big Church, Protestant or Catholic, will show that the record is against church union, for combinations and for big government. There is something about worldly power, whether in Church or state, which ruins men. Just to be big, to be impressive, to wield a big stick, to reform society, is no basis for unity for God's people.

The Seventh Day Baptist General Conference is a member of the Federal Council by a minority vote. This is against the honest convictions of a number of members of Seventh Day Baptist Churches. When the Federal Council takes an action, it is officially speaking for all of our members, whether they, individually, approve of the action or not. This forces a person into a quandary. The only way to get out of the Federal Council is to get out of the denomination which is a member of the council. To remain in is to tacitly approve many things in which one does not believe, and to compromise for conviction and conscience. To withdraw is to break ties which are dear to one's heart, and to cause deep pain and sorrow to oneself and to others. Truly a puzzling predicament!

We do not feel that the kind of Church union being promoted today is the kind which we want. We feel that the question will come before our General Conference in August. Would it not be well to sever our official connections with these movements until a careful study can be made of the matter?
One of the most recently employed native pastors in Jamaica was ordained on
the 18th day of March, 1920. I was schooled in a little
seaport town called Morant Bay. My
parents were Christians. They taught me
to know and love the Lord. They were
Anglicans and in their form of religion
I was consecrated to the Lord. The time
of my baptism was November, 1919. I went
then "unto the waters." I felt that I was shut out from
any Bible, any prayers. I felt
I
was more miserable man on earth, for
I
was without peace and contentment of soul.
I
thought I would give up the way.
I
wanted to have nothing
to do with any Christians, any Church,
any Bible, any prayers. I felt I was the
most miserable man on earth, for I was
without peace and contentment of soul.
I
was in a job and it was not long before I
lost it.

It seems as though God was using cir-
cumstances to bring me to Him. Life
was hard and I became discouraged and
I
thought of leaving Jamaica. I met one Brother John Hamil-
tton who told me he was a Seventh Day
Baptist. I took him as my greatest enemy,
I
thought of his words, and became a
Baptist. I was baptized and became a member
of the Seventh Day Adventist Church
in Morant Bay.

I was a little boy, I have always
cherished the desire to enter the Christian
ministry and at the time when I became
a Sabbathkeeper, the desire became strong in me and I thought I ought to be doing
something definite for the Lord. In March,
1940, I entered the West Indian Training
College where I spent three years in pre-
paring for the ministry. I left the W.I.T.C.
in December, 1943, and went to the United
States where I continued my preparation
and then went out into the work. On September 15, 1944, I returned to Jamaica
and continued my preparation and
teaching. In 1949, I was ordained as a
pastor of the Seventh Day Adventist Church
in Kingston. Rev. Mr. Burke tells here the story of
his Christian experience and earnest call
for our people, Churches, and to bring his people to the
faith of the Lord Jesus Christ. Rev. Mr. Burke has
what Rev. Mr. Burke's statement and his
work seem to say pointedly. D. S. C.

Statement of CHRISTIAN EXPERIENCE and BELIEF
By Rev. Vernon O. Burke
William Field, Jamaica

I am thanking God for the privilege
of being here on this solemn occasion. As I give my statement of Christian expe-
rience and call to the ministry, I am
inviting the keen attention of all.

Christian Experience
In looking back into my early life I can
remember that my parents told me that
I was born in this Island of Jamaica, in
and the Churches given a chance to vote
to ratify or disapprove membership.
(Much of the above is quoted practically
verbatim from a symposium by five men
representing various segments of evangelical
Christianity in the Moody Monthly
for April, 1950, a series of articles well
worth reading by everyone interested in
this matter. L. G. O.)

It was then I thought it best to become
a Christian before I left Jamaica. I felt
as David did when he said in the 84th
Psalm verse 2, "My soul longeth, yea
even fainteth for the courts of the Lord:
my heart and my flesh crieth out for the
living God." I asked Mr. Hamilton if I
could become the minister of his Church and
he said yes.

He took me to Rev. W. T. Fitz Randolph
and I asked Rev. Randolph many ques-
tions, was satisfied, and requested baptism.
I was baptized and became a member of
this Church. How I am still in Jamaica I
cannot tell but as God led, I followed.
July 10-14, 1946, this Church dele-
gated me to the Jamaica Conference at
Bath. I have said it and will always say
how grateful I am to have enjoyed the
blessing of someone else. I was appointed
by the Jamaica Conference to be a worker in the parish of St. Thomas. I labored for
two years there and gained many valuable
Christian experiences such as administra-
tion of Church policy and Christian belief caused the Sev-
enth Day Adventists to force me out of the conference and every phase of their
work.

My hopes were gone, my joys disap-
ppeared. I felt that I was shut out from God and everything became a
struggle and discouragement, I went out in the world and away from God. I remem-
ber when I made a pledge with God. I
said, "If God will spare my life I will
stay in this world and carry on the work,
I will return and serve Him, but if not,
let me perish." I wanted to have nothing
to do with any Christians, any Church,
any Bible, any prayers. I felt I was the
most miserable man on earth, for I was
without peace and contentment of soul.
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for our people, Churches, and to bring his people to the
faith of the Lord Jesus Christ. Rev. Mr. Burke has
what Rev. Mr. Burke's statement and his
work seem to say pointedly. D. S. C.

Belief on Christian Doctrine
God the Father
I believe that God is eternal. He is,
He was, and shall be. He is unchangeable,
all-wise, all-holy, all-just. I believe that God is spiritual. John 4: 24, "God is Spirit:
and they that worship him must
worship him in spirit and in truth." There
are so many unspeakable proofs. There
are testimonies by historic events, a
far superior Being far above the thinking
and working of men. David said in
Psalm 19: 1, "The heavens declare the
glory of God; and the firmament sheweth
his handycraft."
THE SABBATH RECORDER

ALL THIS IS EVANGELISM!

Reflections for the Laymen
1. To keep one's heart full of love, one's face full of smiles, and to give the contagion of joy and love through every contact — this is evangelism.
2. To give a Christian directive to every conversation, and, when the opening comes, to bear positive witness for Christ — this is evangelism.
3. To help one's Church to be marked by the spirit of friendship, and to demonstrate the spirit of joy and victory in all our Christian fellowship — this is evangelism.
4. To have a good word to say for one's minister, and to invite the unchurched to come and receive the message — this is evangelism.
5. To have a concern that the children about one's Church are given a chance to fall in love with Jesus through attendance upon the services and membership in a Church school class — this is evangelism.
6. To love for children, and to teach them to know Jesus as their own Saviour and Lord, as teachers in the Church school — this is evangelism.
7. To make home life beautiful in the love of Christ, who has been received into one's heart, and to have a time for family worship of the type which is perfectly natural to such a family — this is evangelism.
8. To be perfectly sincere in Christian conduct that neighbors and workmates shall have a deep respect for one's Christian profession — this is evangelism.
9. To engage in friendly visitation upon the sick and the newcomers, and the people who have no Church affiliation — this is evangelism.
10. To be a visitor in a special period of such visitation, and to call in homes to commend Christ to every member of the family who is not a member of the Church — this is evangelism.
11. To cultivate a friend for the Master will go deeply into the heart of the one whom you endeavor to win for Christ — this is evangelism.
12. To be always responsive to the right use of the Holy Spirit, and to learn to rely upon His guidance for the right contacts — this is evangelism.

Reflections for the Ministry
1. To keep one's own Christian experience fresh and eager through daily contact with Christ through the Word and prayer — this is evangelism.
2. To know that evangelism means telling of the good news, and so to keep one's outlook on life bright and hopeful, and to be a bringer of good cheer in Christ everywhere — this is evangelism.
3. To be always responsive to the right use of the Holy Spirit, and to learn to rely upon His guidance for the right contacts — this is evangelism.
4. To be become with people through home visitation and unhurried contacts in the occasional ways of life, always by the attitude and positive conversation commending Christ as Saviour and Friend — this is evangelism.
5. To be alert in times of crisis and perplexity, and to always be marked by the roll of bapized children, and to use it as the basis of evangelism when the children become of probation age for uniting with the Church — this is evangelism.
6. To keep carefully the roll of baptized children, and to use it as the basis of evangelism when the children become of probation age for uniting with the Church — this is evangelism.
7. To form a class of children for the purpose of making clear the beauty and responsibility of the Christian life, and the mission of the Christian Church, and to receive such children into the Church with a thrilling service of consecration — this is evangelism.
8. To always build a "Responsibility List" of persons to be won for Christ and the Church, and to be in constant touch with those to whom the way of revealing the friendship of the Master is this is evangelism.
9. To always build a "Responsibility List" of persons to be won for Christ and the Church, and to be in constant touch with those to whom the way of revealing the friendship of the Master is this is evangelism.
10. To take the time to select and train a group of visitors, and to be in constant touch with those to whom the way of revealing the friendship of the Master is this is evangelism.

(Continued on page 429)
RELIGIOUS EDUCATION — ITS PURPOSES AND METHODS

Religious education is not a special kind of education. It is education in the ordinary sense of the word concentrating on the fine art of religion, much as legal and medical education do in their respective fields. Religious education attempts to employ the finest and most effective educational methods known to secular education.

The reason why religious education has quite suddenly become a matter of major interest to Christians and to Christian Churches is the spreading realization that the growing generation of Protestants is almost entirely ignored in the Christian history and philosophy. In all sincerity, we Protestants can admire the success of our Catholic and of our Jewish friends in educating their children in the faith of their fathers, and as we admire we are ashamed that our own religious education shows up so badly in respect to thoroughness of method and number of students. Unless the Protestant Church multiplies their efforts and rebuilds their educational organization, the future of Protestantism is not very bright.

Rote memorization, whether of catechism or of verse, has very slight educational value. It has small influence on by George Ross Wells, Dean, Hartford

CHRISTIAN EDUCATION NEWS NOTES

By I. H. Hargis

- A Religious Education Training Workshop will be held in conjunction with Conference this year with study, discussion, and demonstration periods. We hope as many Sabbath school superintendents, teachers, and interested parents will come as possible.
- The 7th International Workshop of Audio-Visual Education is to be held at Green Lake, Wis., August 28 - September 2, 1950. Any who can attend will find it very worth while. This is a new field in religious education with great possibilities.

THE SABBATH RECORDER
Booth, "Behold Thy Mother," fourteen persons were baptized. They were: Elery King, Mrs. Claire Barber, Mr. and Mrs. Udell Williams, Mr. and Mrs. Horace Williams, Mr. and Mrs. Melvin Williams, Jeanette Williams, Katherine Severance, Phyllis Christensen, Carol Van Horn, Gary Cox, and Nicholas Smith. Home Brannon was to have been one of this number but was unable to be present because of sickness.

Rev. Francis Saunders of Denver, Rev. Leland Davis and Deacon Jerome Landrum of Boulder, Colo., were guests Sunday evening of Rev. and Mrs. A. Clyde Ehret. Monday morning three visitors and Pastor Ehret left for Milton, Wis., for the Ministers' Conference. Deacon Landrum planned to visit in Salem, W. Va., and Washington, D. C.

A farewell gathering for Rev. and Mrs. A. Clyde Ehret and son, Jimmie, was held on the evening of May 22 in the Seventh Day Baptist Church parlor. Plans were made by Mrs. Cora Hemphill for a covered dish supper with a program following. The Ehrets left North Loup Monday, May 29, for their new home in De Ruiter, N. Y. — Myra T. Barber, Correspondent.

LITTLE GENEESE, N. Y. — On May 20 the Little Genesee Church held a service for the dedication of a Wurlitzer (series 50) electric organ.

It was through the efforts of our chorister, Mrs. Leta DeGroff, and friends of the Church that funds were pledged for the purchase of the organ. Many gifts were received from friends in the larger surrounding communities. May 12 the organ was installed. Carl Colman, deacon, officiated for the opening worship service May 13. He returned to Little Genesee to play at the service of dedication. The dedication was in honor of Rev. Harley Sutton, a former pastor. During his pastorate, he especially emphasized music as a mode of worship. Mr. Colman will return to present a public concert in June.

The community was especially invited to attend Sunday evening services during Lent. During this season we began to hold cottage prayer meetings at homes in the community and still continue to do so.

RESOLUTION

Whereas God, in His infinite wisdom, has called our dear friend and sister, Marjorie Bliven, to the heavenly home; therefore be it

Resolved, That we extend our sincere sympathy to her family and that a copy of this resolution be sent to the family. Also, that one copy be sent to the Sabbath Recorder, and one placed on the records of the Home Benefit Society of the Albion, Wis., Seventh Day Baptist Church.

Respectfully submitted,
Resolutions Committee,
Mrs. Hattie Saunders,
Mrs. Cora Hurley.

MARRIAGES

Bond - Edison. On the evening of April 28, 1950, Mr. and Mrs. Henry Bond of Dodge Center, and Rosamond Yvonne Edison, daughter of Mr. and Mrs. M. C. Edison, were united in marriage. The new home is in Madison, Minn. The post office address is Box 131, Kasson, Minn.

Obituaries

Brooks, Cordelia, daughter of Ephraim R. and Harriet M. Brooks, was born at Waterford, Conn., May 31, 1874, and passed away at Spokane, Wash., May 4, 1950. She spent her childhood and the earlier years of her adult life at Waterford and united with the Seventh Day Baptist Church there, November 12, 1892.

Early in 1912 she moved to Spokane, Wash., to make her home with an older sister. With the exception of visits to Connecticut, one in 1921 and another in 1929, the balance of her life was spent in Spokane. Being interested in art generally, and especially in painting, she was active in the art department of the Spokane Women's Club for many years. This organization voted her an honorary lifetime membership some eight years ago. Though she had never entered the field professionally, several of her paintings were granted awards.

She was the last of five children and is survived by a cousin, Royce G. Gibson of Spokane, several other cousins in New England and New York State, and a nephew in Maine.

Funeral services were held at 2:30 p.m. Monday, May 8, from the Smith Funeral Home in Spokane, Wash. The service was conducted by Pastor C. W. Thael, pastor of the Spokane Seventh Day Baptist Church. Interment was in Riverside Cemetery.

Fattoro, Louis, was born March 8, 1901, at Ravenna, N. Y., and passed away at the Ellis Hospital in Schenectady, N. Y., on May 15, 1950. He was the son of the late Reafal Cornel and Peter Fattoro.

He is survived by his wife, Marie Antoinette, two sons, Ralph John and Peter Nicholas, two daughters, Esther Naomi and Anna Murie Hennese. Also surviving are three brothers, Nicholas, Lawrence, and Frank Fattoro, all of Schenectady. He has one granddaughter, Margaret Rose Fattoro.

Funeral services were conducted at Schenectady, and burial was at View Land. Rev. Paul L. Masson, pastor of the Seventh Day Baptist Church, Berlin, N. Y., and of the Mission at Schenectady, officiated.

P. L. M.

Langworthy, Adelbert N., son of Joseph and Mary Burdick Langworthy, was born near Dodge Center, Minn., on May 22, 1866, and passed from this life on February 18, 1950.

On November 14, 1888, he was united in marriage with Eva J. Tappan who survives him. Since childhood, he has been associated with the Seventh Day Baptist Church of Dodge Center, and although never a member he was faithful in attendance at the services of the Church as long as he was able to be out.

Funeral services were conducted by Pastors C. W. Thael and Earl Cruman. Burial was at Riverside Cemetery.

Southwestern Association

Gentry, Ark.
June 29 - July 2, 1950
### Comparative Figures

<table>
<thead>
<tr>
<th>Category</th>
<th>Budget 37,250.00</th>
<th>Normal $3,104.16</th>
<th>Percentage</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Receipts for October</td>
<td>$1,489.99</td>
<td>$3,104.16</td>
<td>4.00%</td>
<td>105.5%</td>
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<tr>
<td>Total Receipts for November</td>
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<td>105.5%</td>
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<td>Total Receipts for December</td>
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<td>3,104.16</td>
<td>5.37%</td>
<td>105.5%</td>
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<td>Total Receipts for January</td>
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<td>105.5%</td>
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<tr>
<td>Total Receipts for February</td>
<td>3,284.59</td>
<td>3,104.16</td>
<td>8.00%</td>
<td>105.5%</td>
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<tr>
<td>Total Receipts for March</td>
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<tr>
<td>Total Receipts for April</td>
<td>2,222.87</td>
<td>3,104.16</td>
<td>6.00%</td>
<td>105.5%</td>
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<td>Total Receipts for May</td>
<td>459.47</td>
<td>3,104.16</td>
<td>7.78%</td>
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<tr>
<td>Total Special Gifts</td>
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<td>$24,833.28</td>
<td>51.64%</td>
<td>665.5%</td>
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### Award

**WAR or PEACE**

Something has gone wrong with our nation, or we should not be in our present plight and mood. It is not like us to be on the defensive and to be fearful. That is new in our history. . . . What we lack is a righteous and dynamic faith. Without it, all else avails us little. The lack cannot be compensated for by politicians, however able; or by diplomats, however astute; or by scientists, however inventive; or by bombs, however powerful. . . .

Our greatest need is to regain confidence in our spiritual heritage. . . . There is no use having more and louder Voices of America unless we have something to say that is more persuasive than anything yet said.

John Foster Dulles,
From "War or Peace."

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**DENOMINATIONAL BUDGET**

**Statement of Treasurer, May 31, 1950**

<table>
<thead>
<tr>
<th>Location</th>
<th>Budget</th>
<th>Specials</th>
</tr>
</thead>
<tbody>
<tr>
<td>North Lop</td>
<td>$362.83</td>
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</tr>
<tr>
<td>Nortonville</td>
<td>86.73</td>
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<tr>
<td>Pawcatuck</td>
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<tr>
<td>Pocatowa</td>
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<tr>
<td>Plainfield</td>
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<td>Richburg</td>
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<tr>
<td>Ritchie</td>
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<tr>
<td>Riverside</td>
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<tr>
<td>Roanoke</td>
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</tr>
<tr>
<td>Rochester</td>
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<tr>
<td>Rockville</td>
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<tr>
<td>Sacramento</td>
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<tr>
<td>Salem</td>
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<tr>
<td>Salinas</td>
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<tr>
<td>Shiloh</td>
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<tr>
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<tr>
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<td>Washington, People’s</td>
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<td>Waterford</td>
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<td>Totals</td>
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<td>Disbursements</td>
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**DISBURSEMENTS**

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<tr>
<td>Women’s Society</td>
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<td>Historical Society</td>
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<td>S. D. B. Building</td>
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<tr>
<td>World Fellowship</td>
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<td>General Conference</td>
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<td>Relief Appeal</td>
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<td>Debt Reduction</td>
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<tr>
<td>Miss. Society</td>
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<td>Tract Society</td>
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<td>S. D. B. Building</td>
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<tr>
<td>Totals</td>
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**THIRD BUDGET SABBATH JUNE 24, 1950**

<table>
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<tr>
<th>Category</th>
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</thead>
<tbody>
<tr>
<td>Total Special Gifts Designated</td>
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**JUNE 26, 1950**

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**The Sabbath Recorder**

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**The Macmillan Company, publishers**

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