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

**Accessions**
By Baptism:
- Gary George
- Mrs. Gary (Shirley) George
- John F. Randolph
By Letter:
- Mrs. John (Mary) Waterbury
- Kenneth Crosby
- Mrs. Kenneth Crosby (Margaret)
- Sharon Crosby
- Shirley Crosby

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

**Births**

**Obituaries**
Stone.—George W., son of the late Adin and Emma Rainey Stone, was born at Vienna, N. Y., July 2, 1882, and died at his home in Canastota, N. Y., May 15, 1962.
On August 2, 1913, he was married to Helen King of Canastota who died in October 1918. He was married to Genevieve Hyde of Verona on July 6, 1924. Besides his wife he is survived by an adopted daughter, Jean (Mrs. C. Gordon Houser); two brothers, Chester and Albert, and by two granddaughters.
He was an associate member of the Verona Seventh Day Baptist Church, remaining active so long as health permitted and interested until the time of his death.
Memorial services were conducted from the family home on May 18 by his pastor, C. Rex Burdick. Interment was in Mt. Pleasant Cemetery, Canastota. — C. R. B.
The Sabbath Recorder

First Issue June 13, 1844
A Magazine for the Promotion of Enlightenment and Inspiration of the Members of the Associated Church Press
REV. LEON M. MALTY, Editor

MISSIONS
Contributors
Everett T. Harris, D.D.

WOMEN'S WORK
Margaret A. Brown

CHRISTIAN EDUCATION
Rex E. Zwicker, B.A., B.D.

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Now that the Pope has announced the opening date for the Vatican Ecumenical Council (which will be a long-drawn-out affair) Protestant editors around the world are again commenting on what meaning it can have in the area of greater unity between Catholics and non-Catholics. One such editor is Imre Kadar of Budapest, Hungary, whose Reformed Church paper is Theologiai, a journal which describes itself as "a clearing house of unity." Kadar of Budapest, Hungary, whose Reformed Church paper is Theologiai, a journal which describes itself as "a clearing house of unity," comments on the announcement of the council, not only by Roman Catholics sincerely desirous of unity, but by some Anglican and Protestant leaders.

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

Freedom Highly Rated

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

The words quoted above were written by Thomas Paine in 1777 and were quoted editorially in the Baptist Broadview (N. J.) Courier of May 31. The editor was thinking of Memorial Day and the willingness of Americans throughout their history to sacrifice everything to defend their freedom. If we make it perfectly clear that we are ready to do so, he said, there will, in all probability, be no need for us to sacrifice our lives.

Faith Is No Passing Fashion

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

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Just or in the last three years ago a glance at the fashion in car design seemed to indicate that high taifans were a must, a compelling reason for getting a new car as fast as we can afford. We have grown this a holy fire in our hearts it can be lost. With it would be lost the souls of millions of our children brought up at the lower level of common-denominator religion.

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A Preview of Conference Featured in Association Program

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

Mr. Osborn pointed out that probably the number one question for Conference this year is the change recommended by Commission in our ministerial training program — the discontinuance of the Alfred University School of Theology at the end of the 1962-63 school year and the adoption of an alternate training program under a committee on ministerial training which has been in progress during recent months. Commission is to correlate the results of preliminary surveys and to bring a report to Conference. What action will be indicated in the line of greater efficiency or in more consistent adherence to constitutions and by-laws is not now known, but the study of Yearbooks has revealed things that show the efforts at reorganization in the past and may well help us to plan for the future. Commission, itself, as well as the boards, is being studied.

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

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

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

Delegates from other Associations: Western, Rex Zweibel; Central, Carl Green; South- eastern, Mr. and Mrs. Kagarise. It is noted that two of the major boards are interested in and regularly attend General Conference. It is noted that two of the major boards are interested in and regularly attend General Conference. It is noted that two of the major boards are interested in and regularly attend General Conference.

THE SABBATH RECORDER

JUNE 11, 1962

Student Pastors

There are late changes in the summer plans of some of the young men preparing for the ministry. With the summer edition of Shiloh's lithographed publication The Reporter is a notice that word has just been received from Edward Sutton of Salem College that he would come to Shiloh this year and work in the summer program of Bible school and camps. He did similar work with some of the same children last year when he was summer pastor of the nearby Marlboro church. Pastor Ed, as he is called, is in need of more lucrative employment to support his family through the next school year but has decided on this full-time service.

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

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

Herbert Saunders, son of the Rev. and Mrs. Francis Saunders of Los Angeles, is graduating from Salem College, being married to W. Barbara Crandall in the Verona, N. Y., church on June 24 and taking on the responsibility of pastoring the Little Genesee church. He expects to enter theological school at Alfred in the fall, continuing to serve the church.
A definition of Christian education is this: it is a reverent attempt to bring Bible into the love and real interest of Christian living through God. That is our purpose in all our programs for youth and for those of more mature years. Only a deep consecration to this ideal can save us from the fires of temptation in this harassed world.

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

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

Two youths were condemned to be executed for being a filling station attendant during a holdup in Utah. After some wait, in which they had a chance to consider the seriousness of their offense, they issued this pre-execution statement as a partial explanation: "We never had a chance. We were brought up in broken homes. We have tried in these few months to make amends by study and learning from the Bible. May our example be a warning to other young people." The very stones of ruined cities cry out to us of man's inhumanity to man, and of the need for more effort to "study to make ourselves approved unto God."}

On the evening after the Sabbath Earl Cruzan spoke before an audience largely composed of young people, on "Life Lived to the Full." The Christian has as his belief that there are values beyond material existence, and that these values are of supreme importance. Communists, on the other hand, teach that matter is supreme, and that man should be left to his selfish purposes. Which is true? Which idea shall prevail?

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

We note that Jesus gave Himself, even His earthly life only, to prove that "he that loseth his life shall find it," in order to make an appeal to the heart of man. He was killed on a cross. It is the life of a man who cut down a tree, or have a foundation that is not self-giving, self-satisfying, and may be on the way to some sort of mental derangement. E. Stanley Jones tells of a trip on a trolley car made especially pleasant by the courtesy of the operator. Later Mr. Jones asked the operator what was the secret of his very cheerful behavior. The man replied that once he read of a rich man who left a fortune to someone who had befriended him. "At first," he said, "I tried being pleasant in hope of a reward, but now I keep it up, even though I never expect to receive a million, because it is fun." Life lived in the fullest is the life that is self-giving, self-satisfying, and is based on the hope of eternal reward.

The last sermon at Association was preached on Sunday morning by the Rev. Paul S. Evans, from a part of the seventeenth verse of Isaiah 44: "And the residue thereof he maketh a god." The passage is of a man who cut down a tree. With a part thereof he made fire-wood with which he cooked his food and warmed himself, then of the residue he made a god to worship. But even what that heathen man did in his ignorance, we are doing in our more enlightened time. We are filling up our lives with trivialities and leaving but a small residue for God. The more we multiply the gadgets to save time, the more of life they demand of us, until God is left as an afterthought.

We must study, then, to make our values both the knowing and living, and in order to represent Him to a world in need.
Barbara Bivins Welcomed Home

Miss Bivins has been serving as missionary nurse and evangelist at Makapwa Mission, Nyasaland, since 10 September, 1956. She has returned home earlier than expected, exchanging furlough years with Miss Joan Clement, who requested to stay on at Makapwa until 1965, so as to help settle matters related to mission schools. It is expected that Miss Bivins and Dr. and Mrs. Victor Burdick will attend a special meeting of the Missionary Board to be held Sunday afternoon, July 1, at which time there will be a discussion of problems on the Nyasaland mission field.

One such problem has to do with the "Mortmain Ordinance," a Nyasaland law passed in 1959 which has bearing upon the legal right of the Missionary Board to own the Makapwa Mission property. Presently held. (Lilley, Wills and Company) are presently employed to clarify the board's standing regarding holding land under this new ordinance. It is expected that Miss Bivins will give the Missionary Board the most recent news as to these matters.

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

Moving to New Location in British Guiana

Rev. and Mrs. Leland Davis and family announced that they would be moving on June 1, 1962, to a new location. They have found a more desirable and centrally located residence. The address will be located at 10 Gordon St., Kitty, British Guiana (a suburb of Georgetown with its own post office) where they will live on the second floor and hold services on the ground floor.

In describing their new location they write: "It is a three-bedroom cottage with a good fence around the property and a steel gate which can be locked. The shower is tiled and the floors are sealed and polished. . . . There are a few carpets, a small table, and two chairs. . . . The people from whom we shall rent have a nice place next to us and have consented for us to have services."

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

Problems of British Guiana Work

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

Also twenty reading books for a lending library have been received and "the youth are already checking them out."

The Battle Creek church has assisted in furnishing these books.

Pastor Davis reports of having made a tour of the British Guiana churches on the Essequibo Coast. At Bona Ventura 65 were in attendance at Sabbath services. While at Bona Ventura Pastor Davis had the privilege of baptizing three young people. This church group on Sunday held a 2 1/2-hour welcoming service for Mr. Davis.

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

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

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

Pastor Davis writes, "I left the island of Wakenaam this week to return to Georgetown pleased, in spite of the travel problems. The island is wide open for us, if our people will awake from their spiritual slumber and serve Christ daily and keep His Sabbath holy. . . . Pastor Tyrell will return to Wakenaam for the first Sabbath in June, and in July Pastor Tyrell and I will go to Ruimveldt, and assist Pastor Tyrell in a four-day crusade. Pray for them and Wakenaam daily!"

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

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

Plans for the construction of a house of worship at Uitvlugt are going forward. It will be a concrete building which is 10 feet to the plate or about 16 1/2 feet to the point. It is expected that the Missionary Board will provide some assistance from the Sabbath School funds appropriation, for this purpose.

In closing our missionary comments: "We praise the Lord for the way everything seems to be moving. Above all we must not forget that His Spirit in our hearts that His will and work might be done."

(Watch for news of Jamaica in next issue.)
Christian Education — Sec. Rex E. Zwibel
Youth Work Committee
The Youth Work Committee held its monthly meeting, May 22, 1962. An ample share of the evening was spent discussing the work and schedule of Youth Field Worker Miss Linda Bingham. Requests have started to come in for more services and the difficulty of making a workable and effective schedule is quite challenging. It was voted that she attend the National United Christian Youth Movement meeting to be held at Lake Geneva, Wis., after General Conference. Materials and aids are being gathered together for her use.

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

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

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

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

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

Director Gary Cox has done a commendable piece of work in setting up the above program, youth who attends can be assured of a tremendously worthwhile week at Pre-Con for 1962. Remember the date: August 8-12, 1962 at Mission Farms, Minneapolis, Minnesota. It will begin on Wednesday afternoon and close Sunday afternoon. Watch for further announcement.

Camper Exchange — The Mid-Continental Association camper (to be chosen) is to attend the Northern Association camp at Camp Holston, Battle Creek, Michigan, July 22-29. The Eastern camper, Ned DeLand, is to attend the Mid-Continental Camp at North Loup, Neb., July 8-15; the Central N. camper, Richard Burdick, is to attend Southeastern Camp Joy, West Virginia, June 25-July 1; the Western camper, Marcia Zwiebel, is to attend North Central College, Mt. Vernon, Wis., July 9-16; the Eastern camper, Robert Cushman, is to attend Central N. Y. Camp Camp Harmony, July 4-11; the Southeastern camper, Elaine Davis, is to attend Southwestern Camp MILES, June 10-17; and the Southwestern camper, Ned DeLand, is to attend Central N. Y. Camp at Camp Holston, Battle Creek, Michigan, July 22-29.

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

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

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

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

Other Items — James Palmer was appointed financial secretary of the Youth Work Committee. Sheryl Butts was put in charge of the SDBYF membership.

It was agreed that Chairman Victor Skaggs and Secretary Rex Zwibel would arrange the schedule of the youth field workers.

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

Field Work
Secretary Rex Zwibel participated in the meetings of the Eastern Association, May 25-27, at Marlboro, N. J. On Sabbath morning a sermon was delivered; in the afternoon a discussion of the responsibilities of both parents is to be given. At Alfred St. on Sabbath afternoon, a talk was delivered to the youth by the fellow ship breakfast on Sabbath morning, July 8-25, the day left nothing to be desired, and the response to his offerings was heartening.

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

The committee had suggested "Shoulder to Shoulder in Sabbath Witness" as the theme for the day, drawing the expression "Sabbath, People of God," "Shoulder to Shoulder," from the Song of Elizabeth Fisher Davis (who is now approaching her 90th birthday). It was not expected that all Seventh Day Baptist ministers would make the theme their own, but it did look as if a matter of fact, that title appeared on only three of the bulletins thus far received (16). Dodge Center, Plainfield, and Goshen. Here are some of the other sermon topics that seemed to be definitely related to this special occasion:

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

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

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

Pastor Elmo Randolph led the Doxolo-
the Capitol and the Senate office buildings. Wayne Morse (D.-Ore.) has introduced a resolution in the Senate that Mr. Crawford Thayer, of the Jamesway Manufacturing Co. at Fort Atkinson. He is the first elect of the Wisconsin Congregation of Laymen.

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

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

Anti-Semitism
How can anti-Semitism be combated? Certainly not by Deuteronomy recension (Deut. 5: 12-15): "Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee..."

WHAT THE KEEPING OF THE SABBATH MEANS TO ME
By Clifford W. P. Hansen
(Continued from last week)

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

Israel was, to be sure, freed from the religious superstition of Egypt that she might, in its place, embrace the worship of the true God. But the truth was also freed from the very real bondage of physical slavery in order that her people might live as free men. The march out of Egypt was not merely a political as well as a religious achievement. It was a march from tyranny into freedom and self-determination. Here, too, the Sabbath was made a symbol of the natural right of every man to call his soul his own. Read the Sabbath Commandments not found in the Deuteronomy recension (Deut. 5: 12-15): "Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee..."

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

Thus we have seen the major concepts of the Old Testament revelation of God,
the very concepts which we still most
cherish today as Christians, all tied in,
on one by one, to the discipline of Sabbath-
keeping.

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

What did Jesus teach about Sabbath-
keeping? Actually, what Jesus did was
to accept the day as it had come down
through His forefathers. As His custom
was, He went to the synagogue on the
Sabbath to "do well on the
sabbath days" (Matt. 12: 10-14). Another
great insight of our Lord was His
recognizing the Christian obligation of sympathy and
concern for the suffering of others. Jesus made this a part of Sabbath-
keeping - a fitting concept to the biblical
significance of the Sabbath, that symbol
of unity between God and man that has
ever accompanied the development of our
faith. In other words, Jesus made the
Sabbath a symbol of His own outgoing
and loving ministry to man's welfare.
Just as the Old Testament prophets had
one by one, linked the major ideas of
their religious teaching to the observance of
the Sabbath, so also did Jesus. He
made the Sabbath a symbol of that con-
cern for the welfare of others that has
ever characterized Christianity. More
than that, He taught the principle of the
Sabbath. He made the Sabbath an
opportunity for works of mercy and
Christian ministry.

One more biblical insight remains.
In Hebrews 4: 9, 10 we read, "And
Christians are to have kept some
serve the rest of the Sabbath a symbol of the eternal spiritual rest,
that release from the guilt of some
of the lives - a symbol of the peace that comes into
the lives of those who are dedicated to
worship of God - a symbol of that
spiritual communion and union with God
that was exemplified and taught by Jesus.
The Christian symbol of the Sabbath is
set aside.

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

WOMEN'S WORK - Mrs. Lawrence W. Marden

Youth of New Auburn
Ask Help for Conference Exhibit

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

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

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

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

- Religious subject?

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

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

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

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

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

The newest major item of printing equipment in the publishing house of the American Sabbath Tract Society is an American Type Founders' offset press known as the Chief 29. It takes a sheet of paper up to 22½ x 29 inches, a size which is considered best suited to the commercial work normally done in the print shop. The press, pictured here as it was being moved into place several months ago, is now in regular though not constant operation. Having such a press enables the publishing house to compete for a larger variety of printing jobs in a time when many advertisers prefer offset printing to the traditional flat-bed direct impression. It is hoped that as business picks up, the use of this press will help enable the shop to operate economically in producing denominational literature.

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

Until one spends time in a print shop or is closely associated with the publishing business it is difficult to appreciate the high degree of training and experience or the number of machines required to produce the printed pages that most of us take for granted. One of the veteran pressmen, Henry Poulin, has taken intensive offset training in New York to learn to operate the new press. Recorder Press, as it is known locally, is managed by Everett T. Harris, Jr. L. Harrison North, retired, gives some assistance as needed, being available every day in a front office where he handles the affairs of the Memorial Fund. Wilson E. Haver, sales manager, promotes new and continuing job work. Two office girls are employed besides Mrs. Ettie O'Connor at the denominational desk. The editor-secretary's principal working office is also in the publishing house adjacent to the proofroom and print shop.

News of Ministers

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

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

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

— Submitted by Senator Jennings Randolph.

THE GOSPEL OF "DO"

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

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

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

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

—Irene Post Hulett.