

CONFERENCE ECHOES ~ Formal and Informal

Remarks Heard at Milton

SPEAKERS SAID:

The world's hope for justice, peace, and understanding is in Him. ~ No one can plan intelligently without knowing God's purpose. ~ Seventh Day Baptists have a message of REST for a world in unrest. ~ Christianity is a whole-time business—a way of doing everything. ~ Missionary activity is a gauge of the life of an organization. ~ Life demands growth. ~ Seventh Day Baptists need to spend 1947 in a great program of evangelism. ~ Let us put into practice what we know is right. ~ Above all else, we must hold to God. Wherever we are, he is there. ~ The challenge of God is bigger than any one denomination. ~ God requires much of us to whom much is given. ~ We have never reached the depths of Christian living. ~ The more abundant life is the more disciplined life. ~ The world is O-N-E, but not yet W-O-N. ~ The pagan world is too great for a divided church. ~ Christians should have such purpose and move with such definiteness that people will get out of the way. ~ The Christian should be a man of One Book. ~ Jesus tries to teach us that our lives are shallow and dead—until we are born again with God. ~ We are living in serious days; let us do more serious thinking and living. ~ We waste too much time living in the past. ~ We have been going round and round long enough; now we need to move forward. ~ Seventh Day Baptists, if they go forward, must first go back to the faith and convictions of their ancestors, to the Bible as the Word of God, to a trust in the diety and lordship of Christ, to a belief in his vicarious sacrifice. ~ Too many churches have substituted a program of social service for the preaching of the

gospel. ~ The King's business requires haste. ~ Doubt and dismay are not conducive to denominational growth. ~ We have the power of God on our side. ~ A margin of power is what we need—not just power. ~ Victory comes to him who is able to follow through.

DELEGATES REMARKED:

Thank God. We still have a vision. ~ This is the best, most up-to-date, progressive Conference yet. ~ We have been—and still are—in times of great confusion as a nation. We need patience in finding the way out. Our denomination can make a contribution to world betterment. ~ This is the most encouraging Conference in years. ~ Having a layman as president has brought us a new and vigorous approach to our problems. ~ Our first job is to be a Christian; then Sabbath-keeping Christians; then good Seventh Day Baptists. ~ The Milton people have done a most effective job of planning for, and entertaining, Conference. ~ We've got a start at going forward. ~ The exceptionally fine music contributed much to the inspiration and success of this Conference. ~ I thrill at the movement to provide even more training for the little children at the next Conference. ~ To have so many fine young people take a really active part in Conference activities was most encouraging. ~ I never went to church before when I had to go early to get a seat for even a business session. ~ I thought I had been a working church member, teaching a Sabbath school class, etc. But I'm going home from this Conference to get out and really work among those who seldom come to church. ~ I'm going to make a lot of contacts for the church in my business this next year.

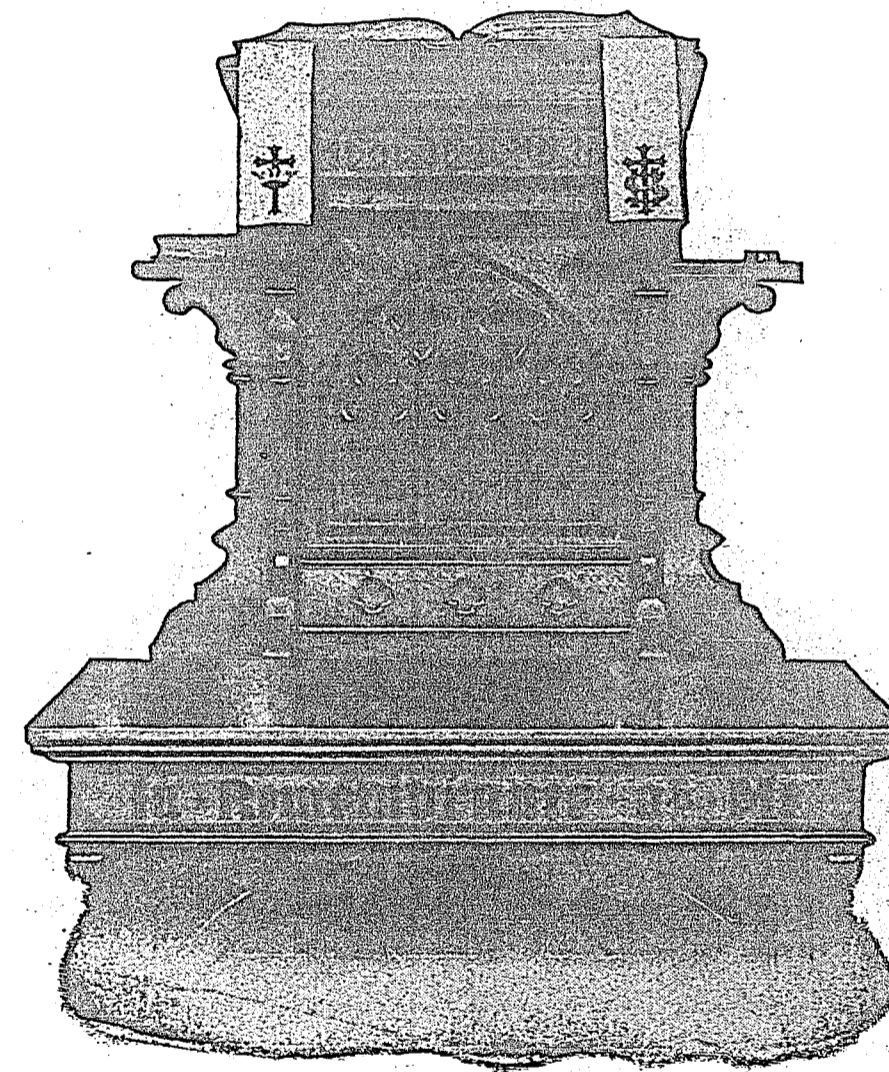
Signs Posted in and Around Headquarters

YOU HAVEN'T DONE ENOUGH TODAY IF WHAT YOU DID
YESTERDAY STILL LOOKS BIG TO YOU.

❖
I MUST BE ABOUT MY FATHER'S BUSINESS.

❖
HERE AM I; SEND ME!

The Sabbath Recorder



“YE ARE
THE
TEMPLE
OF GOD”

“We will never lack for ministers in the pulpit—or in the shop—if all set themselves to building living temples, dedicated to the glory of God.” — Chaplain Wayne R. Rood, speaking at General Conference.

The Sabbath Recorder

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Editorials

NOT BY BREAD ALONE

Termination dates for government relief projects have been announced. Yet foreign observers agree that the actual job of rehabilitation is far from completed. To be sure, some countries have now had bountiful harvests which help materially in easing hunger. To be sure, a few localities have managed to get production started again, and goods being manufactured are partly providing the necessities for living. But starvation and want still have the upper hand in many places in the world.

The major burden of meeting the world's needs will fall almost solely to inter-church relief agencies as UNRRA and other secular organizations cease to exist. While the responsibility will be tremendous, it is probably fortunate that relief will be more definitely given over to Christian administration. From their inception the purpose of the interdenominational agencies has been to combine a helping hand with an encouraging word—to give aid where aid is most needed, and to give it in the spirit of brotherly love. "Man does not live by bread alone."

Church World Service, and the organizations which preceded it, have been constantly alert to changing conditions, and relief goods have been channeled to areas of greatest need. Almost one hundred per cent. items sent to specific localities have reached their destination and have been distributed through church channels to the people for which help was intended.

Almost everything "from frying pans to heifers"—with candles, dolls, textbooks, carpenter tools, feed bags, and bedding somewhere in between—has been shipped during the past couple of years to needy of Europe and Asia from the eight centers of Church World Service—the largest being in New Windsor, Md.

From New Windsor alone, during the first half of 1946, there was shipped overseas 2,000,000 pounds of clothing; 3,500,000 pounds of food; and 13,000 pairs of shoes. Twenty-one hundred dairy heifers were shipped to Europe. Practically all this material was contributed by church people in America, and most of it is being distributed by Christian pastors overseas; but the distribution is made without regard to race, color, or creed.

According to cumulative reports of materials received at warehouses between October, 1945, and June, 1946, Seventh Day Baptists contributed three hundred five pounds of goods for world-wide relief and reconstruction. Undoubtedly many more pounds than that were actually sent in, but the shipments were not labeled as coming from churches of our denomination. The amount recorded is almost equally divided between the two original shipping centers, New Windsor, Md., and Modesto, Calif. None of the more recently established warehouses report receiving goods from the denomination.

K. DUANE HURLEY, Editor

L. H. NORTH, Manager of the Publishing House

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The Church of the Brethren stands at the top of the list in total poundage given through church relief channels with over three hundred thousand pounds. The Methodist church is close behind.

The united relief agency serving all American Protestant churches is expending—on behalf of the churches of the country—a total of about \$1,500,000 per month. Of this total, the value of church and personal contributions "in kind" is more than \$500,000 per month; while cash and purchased goods make up the remainder of the disbursement. Most of the gifts in kind are medicines, food, and clothing, including garments sewn and goods packed by church organizations.

In cash Seventh Day Baptists had given up to Conference time in August a little over \$1,700, which is about \$1,000 more than last year. A number of our people have also given food packages through C.A.R.E.—Co-operative for American Remittances to Europe. The organization is a non-profit organization through which individuals, groups, and organizations may order "standard food packages" for delivery to designated relatives, friends, groups, and organizations in certain European countries.

The cost of these individual food packages is \$15. C.A.R.E. now accepts orders for food packages for Austria, Belgium (recently added to the list), Czechoslovakia, Finland, France, Germany (British and American Zones only; permission is expected soon for shipments into the French Zone), Greece, Italy, Netherlands, Norway, and Poland. Communications regarding the work of this organization should be directed to C.A.R.E. itself at 50 Broad Street, New York 4, N. Y. Food remittance applications can be obtained from local banks.

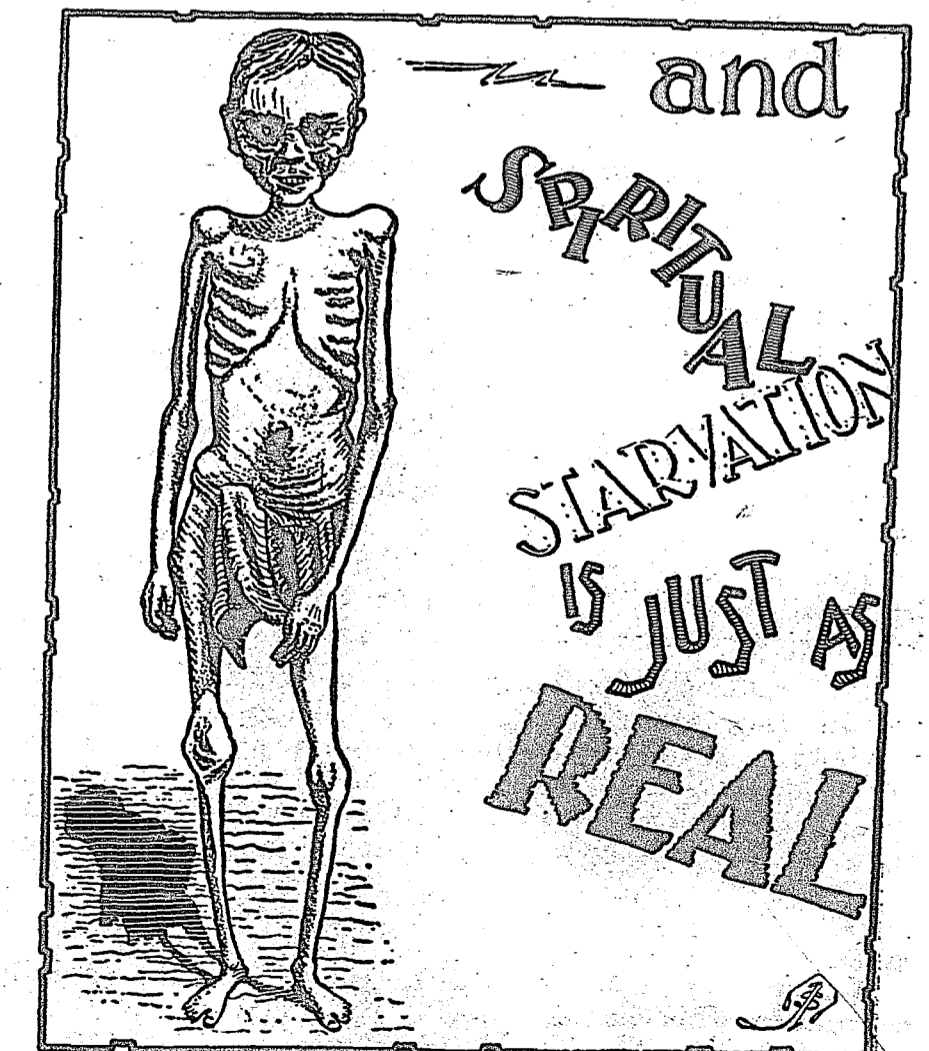
Luxembourg recently became the twenty-first country to receive relief goods through Church World Service, Vinton E. Ziegler, secretary for material aid for the agency, has announced. The small nation was added to the CWS shipping list upon the advice of European church observers, who found unlimited evidence of need there.

During July Germany received 580,000 pounds of material for distribution through CRALOG—the Council of Relief Agencies Licensed for Operation in Germany — of

which CWS is a member. Poland, also, was a recipient, getting three hundred diapers, along with a carload of canned food. The diapers were purchased from funds contributed by the twenty-six denominations participating in the united effort. Another purchase was five reconditioned sewing machines assigned to sewing centers in Italy.

Two other European countries on the July shipping list were France and Norway. France was assigned twenty-three cases of bicycles, surgical dressings, and household supplies. The bicycles were designated for pastors to expedite their ministry. Norway, where the food situation is not as desperate as formerly, got forty tons of warm clothing and shoes—the need of which is imminent because of the early winter there.

Church World Service is helping to meet specific needs, as these facts and figures show. Needs will be increasingly great during coming weeks because of the coming of the winter season; because of the ending of other relief measures; because of the shipping strike which has aggravated the need; and because of the fact that the job of rehabilitation and relief is still far from done. The review of work accomplished gives a hint as to the types of aid still desirable, including both gifts of money and gifts in kind.



Let Christian people—in whatever ways are appropriate to them as individuals—continue this vital service in world rebuilding.

The Seventh Day Baptist Committee on Relief Appeals in the Churches will soon announce special projects for the fall and winter months. All of us will undoubtedly find ways in which we are able to help, remembering that we are co-operating in a ministry contributing not only to physical but also to spiritual needs.

Rev. Victor W. Skaggs, chairman of the denomination's relief committee, emphasized this fact in the group's report to General Conference. Church World Service, at a general meeting in New York City September 18, reiterated that the church program of relief is designed to help people help themselves. In stressing the urgency of immediate action to provide relief during the coming winter, interdenominational leaders pointed out that gifts of money, food, and clothing will afford great physical relief; but they will do more. Administered by the church bodies in each country, the gifts "will uplift the spirits and magnify the bond of fellowship between us and those who are doomed to suffer."

PIN POINT EDITORIALS

Where sin is possible, prayer is impossible.
—Basil A. Malof.

* * *

The Bumblebee Cannot Fly

According to the theory of aerodynamics, and as may be readily demonstrated through laboratory tests and wind tunnel experiments, the bumblebee is unable to fly. This is because the size, weight, and shape of his body, in relation to the total wingspread, makes flying impossible.

But . . . the bumblebee, being ignorant of these profound scientific truths, goes ahead and flies anyway—and manages to make a little honey every day!

The work of the world is done by people just like the bumblebee who, not being aware of his incapacity, went ahead with diligence to do his job.

The tasks which confront the average man who would face the world in a courageous Christian spirit are impossible of achievement. They can only be accomplished by the man who forgets his incapacity in remembering God and others. To such a man there are no insurmountable obstacles.

—Central College Bulletin.

* * *

To enslave a Bible-reading people either socially or mentally is impossible. — Revelation.

LAST THINGS LAST

Thank You!

May I have space in the Recorder once more. It is my wish this time to express gratitude for the splendid co-operation which was given me during the two years of my presidency, and especially for such grand help during Conference.

I tried to say thanks to all who had parts on the program. Possibly I failed to do so with some, but I did not intend to. Many of you spent much time, money, and energy to comply with my requests. Some spent time and effort for production where people generally would scarcely know you had contributed anything because you yourself were not before the public eye. Some even produced, and then the products were not used.

I gloried in the sign painter who granted my every request without cost. My hope is that all the churches may have got a vision of the desirability of making themselves known to all passers-by. When the churches are all well identified, may they place signs on all principal roads directing people to the churches.

I appreciated so much that all were on hand so that every meeting could—and did—begin on time. My pleasure in the message in music was magnified each day. That splendid choir, the solos, duets, trios, quartets—what could one ask more? The organ preludes, postludes, and accompaniments whenever wished, added much. The instrumental numbers—trombone, trumpet, violin—all contributed to our pleasure and His praise. I was proud of the L' Aeolians and am grateful for the sacrifices they made to comply with my wishes. The men's chorus got joy, I know, in giving pleasure.

Not least of the messages in music was that splendid, large youth chorus, an ever-increasing pleasure from start to finish. May it be a feature of future Conferences. Let's not forget the Junior Conference, either.

Those morning classes—Personal Workers and Living What You Believe—were a great pleasure to me, too, because of the expressions of benefit and satisfaction I have had from so many young folks who studied.

I am especially grateful for your part in raising the budget.

I thank you one and all.

P. B. Hurley.

○ "The real problem . . . is to find the means of making love powerful in international relations."

Churches Tackle Problem of Peace

—Commission on International Affairs Is Established

By Robert Root

Your Peace Correspondent

When leaders of the World Council of Churches met in Geneva last February, one of the things they decided was to establish a commission on international affairs. This didn't take long, nor did it play an especially big part in the meeting. But the newspapermen seized on it, and this news was probably more widely published than anything else accomplished at the sessions. Their interest was a gauge, I think, of the great anxiety common people feel about the condition of the world, and their hope that maybe now the churches would find a way of helping ward off another world war.

Now an international conference has met at Cambridge, England, to establish the commission, and the new body has had its first meeting. On a world-wide basis—one might almost say for the first time in history—the churches are tackling the problem of peace.

Of course, the churches have not been dead to the problem before now. For years, the Commission on a Just and Durable Peace in the United States, the prototype of this new organization on a world scale, has marshaled Christian opinion for peace goals. Organizations like the World Alliance for International Friendship through the Churches have been on the job. Statements on the churches' relation to the economic and social questions underlying peace were drawn up at the 1937 Oxford meeting during the process of formation of the World Council. Just before the war, in the summer of 1939, an international group of churchmen met in Geneva in the hope of avoiding the conflict.

Hope Called "Naive"

The well-known American international lawyer and churchman, John Foster Dulles, who attended that meeting, called the hope "naive" as he looked back from the vantage of the Cambridge conference, of which he was chairman. But that did not blacken his hope for the new commission, representing twenty-three nations and areas. Mr. Dulles'

judgment can be taken as that of a realist, for he is no newcomer in the international arena. On the church side, he has been chairman of the Commission on a Just and Durable Peace; and on the political side, he has worked with the inner circles of the Republican party and, after participation in many international meetings, is one of the United States delegates to the United Nations. He "knows the score."

Power to Secure Peace

Mr. Dulles declared, as the conference opened, that the moral forces of the world, inadequate as they are, still have power enough to secure a just and durable peace. When it closed, he said that, bleak as the world's prospect is, he felt greater hope that the churches could do an effective work against war than he had when he came.

Looking back at the 1919 peace conference, Mr. Dulles said he was "shocked" by the complete absence of Christian influence in its working. The individual peacemakers were sometimes Christians, but, the speaker added significantly, the churches cannot sit back and depend on the presence of church members in international meetings to bring Christian results. The churches have to organize to make it clear to statesmen how Christian principles will bring a beneficial result.

"This time," he said in drawing the contrast with 1919, "I think we are beginning to build quickly enough that we may be able to do something to prevent World War III."

But whether the churches succeed or not, Mr. Dulles continued, they have taken a course which they had to take. They had to "do something about war."

"For war," he said, "is the great breeder of evil, the hate and lust and cruelty which the Christian church must always fight against."

No one need warn that the fight against war will not be easy. At this conference, this was clear from the discussion of the

conflicts called up by mere mention of names like Russia or Germany or China. Even more important, there are profound principles of Christian belief which have to be threshed out.

These sounded abstract in the mouths of theologians discussing "justice" and "love" at Cambridge, but they are ideas that have to be considered by people in the pews. The attempt to bring a just or fair settlement in a troubled area can easily lead to war. It did when Hitler's injustices in Poland and Czechoslovakia were combated, and it could again if Soviet actions in the same general area were resisted. An Italian pastor hit the nail on the head when he asked scornfully whether anyone thought postwar Europe today was a picture of Christian justice brought by war.

But if the struggle for justice is dangerous, the ideal of "love" is also illusory and dangerous if it is only a wishful sentimentality. The real problem that the commission faces is to find the means of making love powerful in international relations. Anyone in his right mind, especially if he lives the teachings of Jesus, has to renounce the idea of atomic warfare—the only kind now left—and preparations for it.

But how can a world of justice and decency, a world in which Christianity's survival is possible, be preserved without the awful force of the atom? How can "love" be made to work here?

It is a puzzler every individual Christian has to face, but we can take united hope in the fact that the churches of the world now have a commission applying itself to the problem.

[Read also sermon on peace in this issue.—K. D.H.]

ALL PEOPLE CAN UNITE IN TASK TO RELIEVE SUFFERING

"There is one task ready to the hands of the United Nations in which all can unite, and which divides none—the task of the common humanity which makes the world one; that is to relieve as fast as possible the famine and starvation that is bringing many millions in many nations to misery and death," says Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. — W. W. Reid.

"Do your best today and then do better tomorrow."

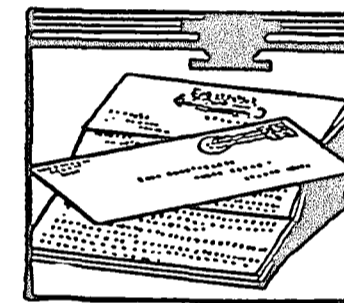
GREAT INTEREST SHOWN IN DELINQUENCY MEETING

Interest in the forthcoming National Conference for the Prevention and Control of Juvenile Delinquency has been so great that representatives participating in the meeting may be increased from five hundred to eight hundred persons, Attorney General Tom C. Clark has announced.

The conference will be held in Washington, D. C., October 21-23.

A number of religious leaders already have been appointed to the conference and many will be present.

Goal of the meeting is a "guide whereby the community, the state, and the nation can attack the problem of juvenile delinquency together," Clark said.



LITTLE LETTERS TO LOVED ONES

By Pearle Halladay

My dear One:

How glad I am that you were at Conference. I am sure you will pass on to those who could not be there some of the inspiration and help you received. We were there a few hours on Sabbath, and they are treasured hours to be remembered long.

How glad it made many of us to be included in the sermon which Rev. Everett Harris gave: "Choose Ye This Day." So many say that this world belongs to the young people. True. It does! But older folks are filling places that our young people must prepare to take over some day. The sermon not only urged us to choose, but urged us to get into action; to go one step higher.

Did you ever think, dearest, that to go one step higher one must first be very still, physically, not moving at all? On our knees in earnest prayer we find light for our upward step. Your upward step may differ from that of another's way, but no matter how difficult it seems, He who calls us to take that step will surely give us strength to climb; and when we are nearly spent in our efforts, I'm sure His loving hand reaches down and we can almost see the quiet smile on His dear face above us and hear Him say softly, "Come to me." Who could refuse to make every effort to come closer to Jesus.

So, dear one, shall we earnestly pray, and then start to climb "one step higher."

Lovingly,

Woman's Work

Frances Davis, Salem, W. Va.

CO-OPERATION IN EVANGELISM

By Rev. Leslie O. Greene

(A message heard at General Conference during the Women's Society program)

THERE ARE SOME decided "musts" in evangelism for Seventh Day Baptists of today. In order to keep in line with other Protestant denominations we desperately need an all-inclusive program in this outstanding phase of church activity. In fact, to my way of thinking, it has become a "life or death matter" to us. Our future depends on what is done about it this year. For if it is not begun now, what assurance have we that next year will find us any nearer to some definite action? It is not that we need to pattern after what others are doing, but we need to do it because of what it will mean to us. Our future is as dear to us as others recognize it for themselves. To assure any kind of success we certainly **must** co-operate in an accepted program for evangelism.

It is not for us to say, "Where are the laborers for this stupendous task?" but each must look to himself and say, "How may I at once become equipped for the necessary task that rests upon me?" To do this effectively we will need mutual understanding, harmonious action, simultaneous planning, and unanimous opinion that at this Conference we should adopt a policy for the year before us and for the years to come. Each one in his own closet must shut himself away from any allurements of the world and in deep penitence for past neglect and with a determined faith in God, who is able to cleanse every defiled vessel, pray sincerely, "O Lord, give me a burden for souls."

Just imagine for a moment that when Christ called his disciples just prior to his ascension to give them his closing words of admonition and comfort and to assure them that they should receive power "when the Holy Spirit was come upon them," that then and there he laid upon them the burden for the protection and development of the new church which he loved and for which he so freely gave himself. Well may he have looked first to Peter and said something like

this: "I know your fervor, Peter, and feel confident now that I can depend on you to lead in a great crusade for the task the kingdom presents." Then turning to John, whom he loved as a brother, he challenged him with the words: "John, I recognize in you a spirit of love not often found among my disciples and am expecting that you will somehow impress upon all my followers the imperative of witnessing to the lost among you." And so on around the circle. He saw in each some possibility for service and plainly addressed each with a burden for the task he knew must now rest upon each one.

In no uncertain terms they were challenged with "Go ye everywhere, every day," and with a confidence ("Lo, I am with you always") that made it seem to them there was no way to dodge the issue and no one to whom they might look to bear the responsibility they fully realized was theirs. It was not enough that they should win their own households or their near-by neighbors. They had to go out on the streets and into the many places of business. On their journeys they must proclaim the love of their Master, who died that life might come to all who would believe. So, I can see them sitting down in conference with a full assurance their Master would approve as well as guide and bless. I can hear them saying one to another: "Let us make this a matter of prayer. Let us study how our Master worked when he went among the sinners. Let us get the message he wished to impart in his masterful "Sermon on the Mount," and think carefully of the import of his Great Commission. Let us consider afresh the parable of the Good Samaritan in which he pictured the churchmen passing by while one humble man bound up the wounds of the robbed and beaten traveler and paid the bills for his care until he could proceed." Well may they have dwelt upon the fact that he paid the bills, for that is what they **must** do to carry out the trust their Master placed in them.

Even now, after these many years, the call and the need seem just as imperative. In every phase of life, co-operation is so essential. Every law of nature is built on this principle. The planets of the universe can continue to function only because they pay heed to this law. A study of the growing tree shows how the trunk looks down to the roots for its support in bringing up out of Mother Earth all her accumulation of food upon which the tree is so dependent. Then the trunk turns to the branches and leaves above and requires of them the same co-operation in order that the elements of the air may be brought down to complete the process of getting all that is needed for its growth.

In the realm of agriculture, how closely the farmer has to co-operate with God if he is to fulfill his task in making the proper contribution to man's highest welfare. In our school systems, in all business and labor organizations—in fact, everywhere—there prevails the same demand for co-operation. Already many speakers in this Conference have voiced this need. Jesus sought it for all men when he instructed his disciples to pray, "Thy will be done on earth," and when he gave his disciples the lesson of dependence upon God in the parable about the vine and branches, and again in early life when he informed his earthly parents, "I must be about my Father's business."

Let us very briefly consider what may be done about this matter of co-operation in our day in this field of evangelism.

Co-operation Among Denominations

We often lament the fact that there are so many denominations in our country. Countless little groups, here and there, are desperately fighting for existence by tearing down the beliefs of others that they may supplant them with their own. This is a calamity. We need to be working for unity rather than diversity. With all the demands upon the church today we must seek a strategy which will hold us together to be able to meet the problems facing us. Edward Meade Earl has recently written a volume entitled, "Against this Torrent," a phrase taken from a speech by Thomas Jefferson on June 30, 1803, in reference to the effect the French Revolution had had upon Great Britain. The modern church is facing such a torrent in the world order of our day.

From the day Jesus gave his disciples the parable of the house built on the sands, we have been declaring him to be the Rock of Ages. Paganism has in its clutches at least 50 per cent of the American people. Terrible waves of hatred, injustice, and crime are sweeping over our land. Roaring torrents of conflicting nationalisms are pushing many from their moorings. And what has the church to offer? There is nothing except the gospel of peace, and all churches of all faiths must unite to make this known.

To this end we plead for co-operation with others that (1) we may avoid narrowness; (2) we may together amass a great power to fight the evils of the world; (3) no one who is in need of a Saviour may be overlooked; (4) there may be a thorough cleaning up in all our cities and villages of the roadhouses and gambling dens, and other forms of vice; (5) the old-fashioned revival may be made effective by full participation of all Christians; (6) our churches may unite in every project of mercy which will lay the proper foundation for a compelling and lasting evangelism.

Co-operation Among Denominational Agencies

Since the work of the church is evangelism, first, last, and always, it seems very plain that every organization which has anything to do with the church must consider how evangelism can be most effectively carried out. How can there be growth spiritually or numerically without a passion born under the impulse of bearing the good news of salvation? Christ sent out his disciples to preach, convert, baptize, teach. No one of them may have been qualified to do all these things, but well did he know that among them this could all be cared for.

I am sure all our boards are more or less conscious that evangelism heads the list of imperatives. Each board has been assigned definite duties. Each board considers the whole of our nation as its field. To prevent an overlapping of duties and fields we readily see the need of co-operation. Let us get together then at once and set up our goals and make a division of labor for the new Conference year. The Commission already has asked the president of Conference to act as the clearinghouse to co-ordinate activities. If there is a better way, let us find it. But until then let us unite under our president for this immediate responsibility.

Co-operation Between All Pastors and Churches

Seventh Day Baptists have in all my memory prided themselves on their democracy. It is a wonderful ideal we realize as we face world problems. But it has its dangers even for the church. It sometimes works for division rather than co-operation. If a church is responsible to no one, it sometimes is satisfied with its own attainments, and works independently with no thought of what others are doing or how strength might be gained by going along with others. It is dangerous when we become too satisfied with our own independence and plans for work. Many are sensing the value of pastors' conferences which have proved of great help at different intervals of the past. These conferences have now been revived and should be made available to every pastor and minister. Churches should make the attendance of their pastors possible. Churches need to feel the stimulus which comes to a pastor when he attends such a meeting as well as the General Conference.

A matter of vital importance, also, to Seventh Day Baptists is growth. We have heard too much about the loss of members. For one, I believe it is time to make such a declaration impossible. Every church needs new members, but we also need new churches. Two new ones are to be added this year, but many years there are none. May I suggest a plan whereby every year there may be five or six added, if not more. Co-operation among churches will do it. It might be well to work together within each association. If there are four or more pastors who are serious in the matter of evangelism, let them take turns, by being released from their churches, working in some new field within their bounds; keep one man on this new field the year around in building up an interest which should result in a new organization. It would be ideal and possible for a full-time evangelist to be employed to carry on such work. That day need not be far ahead when sufficient zeal for such work is created.

Co-operation Among Members of Local Churches

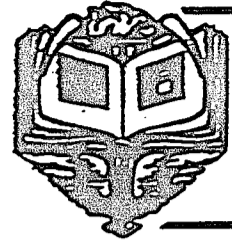
Evangelism in the local church involves the task of bringing every man, woman, and child face to face with Christ. This is not a matter of getting people to change from one denomination to another; it is not a program of reformation, but one of regen-

eration. A constant, untiring effort by thoroughly converted people in full harmony and co-operation is absolutely needed to bring lost souls under the redemptive power of Christ's love. It offers to every church member the supreme authority of Christ and the greatest opportunity offered any person to make possible a change in one's life from defeat and despair to victory and eternal joy.

There must be definite assignments to each one. The pastor must furnish leadership and train others. He must be the one to propose and inspire others to carry on the program of evangelism. His example and training are very essential. Men will have lots of work to do—more than paying the bills, acting as trustees or deacons. If men show indifference or an unwillingness to work, the church will be greatly crippled. Lay workers with a vision will never find lack of opportunities. They can preach, teach, sing, evangelize. Women, even though they are already overburdened with responsibilities and are doing a fine work for the church and denomination, may even yet reach out into their communities and do a very laudable work among the women who are not in the church by helping them in their homes in Bible study, and prayer, and training of their children. Whole families may be won for Christ through the ministration of women. Youth and children, by contacts in school and in other groups, can have a definite part in winning others of their age to Christ. The hope of every church is in its youth. If given right opportunities in training, they will prove their worth. Seventh Day Baptists feel the need of their support and will be well rewarded for every chance they offer them for service.

Co-operation in the Home

This field of evangelism is so often neglected, and yet it is one of the most fruitful. It deserves the best efforts we have. The church and denomination can well afford to make a study of its needs and plan a definite program to bring all homes of the community under the direct influence of the church. Many homes are going on the rocks. Reasons for this are plain and varied. Our nation should be deeply concerned in making homes Christian. The church, feeling its responsibility, can help the nation as well as the community in which it is located.



STUDY to show thyslf approved UNTO GOD

HE THAT OVERCOMETH

By Rev. Edward M. Holston

Read Revelation 21.

These were messages to some of the early struggling Christian churches. They were written in a very symbolic style and are not so easy to understand, but there is one recurrent phrase that stands out like snow-capped Mt. Hood in the valley of the Columbia. That phrase is, "To him that overcometh."

The Christian life was certainly a serious battle in those days when John the Revelator wrote those messages. The rest of the apostles had been faithful unto death, all of them martyrs. They had overcome. And Paul, who said of himself that he was the least of the apostles, having been born out of due time and having been a leader in organizing these churches, had also fought the good fight, had finished the course.

So those early churches, without the personal leadership of the apostles, and now under the most severe persecution, were finding it most difficult to overcome the great obstacles placed in the way of their growth and progress. Pagan influences beset them on every hand to break their spirit and destroy their faith. There were those who got into the churches who claimed to be apostles, who turned out to be nothing but liars. That still is a common occurrence today, but that does not discount the intrinsic value, nor tarnish the pure gold of the

I would like to see a program which will challenge every home to become a **100 per cent Victory Home**. The main features of this program will call for every member to become a Christian, every member to be regular in church attendance, every member to participate in daily devotions. This will involve much work for the church people to encourage, persuade, and help such homes to take on this responsibility. One can readily see why co-operation will be needed.

Co-operation in evangelism is the need of the day. What will our churches do about it?

genuine follower of Christ: of the one that overcometh; or of the one who in spite of all obstacles remains faithful to the end.

Life was indeed a battle in those early days of the Church, and I cannot locate any period in history when it has not been. It is not a gala-day picnic now. There are many tough spots to get over. The Spirit may say, "Go around." He may say, "Mush through." For the turbulent stream, the Spirit may say, "Bridge it"; or he may say, "Swim it." The main thing is not to lie down or go back. Go ahead, overcome! An insurmountable obstacle may be God's method of steering you from an ambitious course of your own into a course of his choosing where there is for you a great service and great reward.

My first auto was a 1916 Model T. In 1920, with four passengers in the car and several paper suitcases on the running boards, we started from Wisconsin to the General Conference in South Jersey. Very much of the road was still unpaved, unimproved, and unmarked. There were no tourist camps, and often no detour signs where there should have been. The obstacles to our journey were numerous and annoying. To mention two or three is sufficient.

Because we started in a heavy rain, our baggage was soaked down the first morning. In an Ohio town we ran into a paving job so far we could not turn around or back out; so we went on through, up the steps, over the stones, and through the sand piles. As we left Pittsburgh, a five mile steep climb was Lizzie's first introduction to the mountains. She barely made it—with the three women walking. In western Pennsylvania we plunged from a sunny mountain top into a black thunder storm on the mountain side. The lightning crashed around our heads. The magneto-powered lights cast a sickly yellow glow on the torrents of rain that drenched us, but we had faith that there was a road ahead.

The next day the sun shone and we got to Conference. We had to overcome obstacles, only one at a time, not unlike the life of the overcomer Christian.

SABBATH SCHOOL LESSON FOR OCTOBER 5, 1946

Paul's Background and Early Life

Basic Scripture—Acts 21: 39; 22: 3, 27, 28;
26: 4, 5; Philippians 3: 5, 6.

Memory Selection—Ecclesiastes 12: 1

Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

Self-Analysis or Inferiority Complex

(Address delivered during Missionary Hour at General Conference
by Mr. Karl G. Stillman, treasurer of the Missionary Society.)

THE YEAR 1945-1946 has been a good year for the work of the Missionary Society, and in fact it is the first full year in over fifteen years that we have been continuously out of debt. This situation alone has given an impetus and vigor to our efforts which, in turn, has enabled us to increase the scope of our effort quite substantially.

In December, 1945, Rev. David S. Clarke became a full-time employee of the society beginning a term as assistant secretary and field worker. He has been working with the pastors of those churches to which the society contributes, helping organize and strengthen them in the hope and expectation that by so doing, it will hasten the day when they can become self-supporting thus releasing the present financial assistance being given, for use on some new field of endeavor. Eventually he and other helpers will be visiting our well-established churches for this same type of service, as we realize that a strong and ever increasing missionary effort can succeed only when strong and prosperous churches exist as a source of manpower and financial backing.

We have raised salaries and allowances of all our workers approximately 40 per cent recognizing the higher cost of living and the inadequacy of earlier remuneration. Our aid to churches has been based on a minimum total salary of \$1,100, the society paying up to \$600 a year depending on the amount being paid by the church. Further increases based on a total of \$1,300 will be granted next year. The society will match any increase up to a \$100 that our missionary churches may vote their pastors provided the total does not exceed \$1,300.

We have purchased property for a school in Kingston, Jamaica, and are busy planning on getting it established and in operation at the earliest possible date. We are bringing a native Jamaican, Socrates Thompson, to this country to study for the ministry at Alfred Theological Seminary.

Some money has been sent to China to cover cost of urgent repairs to our school and church properties. We have increased our support on that field and expect that new workers will be sent to Shanghai during the coming year.

The total net worth of the society has increased approximately 18 per cent during the year, rising from \$187,680.56 to \$222,193.67, a gain of \$34,513.11. Of this total some \$10,000 arose from profits realized on the sale of the society's investments; approximately \$20,000 has come in on Second Century Fund gifts; and the balance represents increases in reserves and bequests and gifts directly to our Permanent Fund. Perhaps this is enough about our accomplishments in general, as revealed by our financial statements, but I want to mention a bit more in detail about our Second Century Fund.

I am very happy to be able to report a total of cash gifts and pledges to this fund in hand amounting to \$23,800. This means we need \$1,200 more to reach our minimum goal of \$25,000, but from the very beginning our eyes have been focused beyond this minimum to an oversubscription of at least \$10,000, or a total of \$35,000. So we need \$11,200 more, which we feel sure our people will wish to contribute in the days just ahead.

We have decided upon the apportionment of the funds raised based upon the following tabulations:

Minimum Goal \$25,000	
China 40%	\$10,000
Jamaica 22.5%	5,625
United States 22.5%	5,625
Germany 10%	2,500
Administration 5%	1,250
\$25,000	
Oversubscription \$10,000	
China 30%	\$ 3,000
Jamaica 10%	1,000
United States 30%	3,000
British Guiana 10%	1,000
Australia and New Zealand 20%	2,000
\$10,000	

In all probability the Second Century Fund is the most outstanding effort of the society in all its years of existence. Its importance lies not in the nature of the objects for which the money is being raised, but in the effort itself. It is not a fund for China alone, although that field will receive the largest share of the total raised; neither is it solely for Jamaica, or for British Guiana, or for Germany, Australia, or other foreign field, or for strengthening our home churches and establishing new church organizations in the United States. It is for all these things, and in a sense it may be considered a Seventh Day Baptist Community Fund. It embraces all our missionary work and therefore can be opposed by no one. If any one strongly disapproves of any phase of our program—and I'm sure such individuals are few in number—such a person can specify that his or her gift to the Second Century Fund shall be used only for whatever object in the fund appeals most.

Attractive Mailing Piece

Our conception of the best methods to follow in reaching our quota is based on ideas which on the surface may appear extravagant. First of all it was decided to prepare an attractive mailing piece describing our missionary efforts through the years, and this was to be the chief feature of our solicitation. Probably all of you have received the four-color circular which on its cover reproduces groups of persons entering the Pawcatuck church for an evening service and the arrival in China of our first missionaries sent to that land. This artistic conception is most appropriate in view of the fact that members of the Board of Managers of this society meet in the Pawcatuck church for their regular sessions, and Rev. Solomon Carpenter and wife were members of this church up to a short time before they offered themselves as missionaries to China.

These circulars were mailed to each individual member of our denomination, based on address lists supplied by our various churches. Perhaps we could have saved some money by mailing only one to a family; but it was decided that all church members, at least, were equal and that among their recognized privileges as such members, they should not be grouped in family units but should each receive as an individual our descriptive material. One purpose was to

emphasize each individual's personal responsibility in matters affecting the welfare of our denomination, not allowing it to be submerged in group giving. It is our belief that this constitutes one phase of good practical missionary work and should do much to weld our membership together more closely.

It has been most interesting to tabulate the returns which have come in daily since the first mailing. One very noteworthy fact is that not one single protest has come in as to the total minimum goal which we have set amounting to \$25,000. On the contrary, one pledge card came in with the \$25,000 crossed out and an amount of \$50,000 substituted. In a separate letter another donor said, "Seventh Day Baptists should raise \$100,000 for their Second Century Fund." Many evidences of sacrificial giving have been apparent, including \$2 from an inmate of a home for elderly persons who wrote that she wanted "to give all I have on hand as I may not ever be able to give anything again." Then there is the case of another elderly person with uncertain and limited income who, though almost totally blind, had her pastor send a gift so substantial that it must make self-denial a real necessity in her case. These and other generous gifts caused us to look beyond the minimum total of \$25,000 to a substantial oversubscription. We have faith in our people that they will bring this about.

Support Churches First

It has been our policy to urge all our people to support their home churches first, then to contribute to the Denominational Budget, and finally in these years of 1946 and 1947 to give of their means to the Second Century Fund. We have watched published reports of the Denominational Budget treasurer very carefully and have been gratified to notice that in spite of the generous giving to the Second Century Fund, the total amount of Denominational Budget receipts is higher this year than for the same period one year ago. Some feeling had been expressed that whatever amount might be given the Second Century Fund would reduce Denominational Budget receipts by the same amount, but this has not proved to be the case.

I wish to emphasize one point about the results of our solicitation. That is, not one single day has passed (on which mail is delivered) that I have not received some

gift to the Second Century Fund. This is a thrilling record, but I want to urge everyone to make his gift or pledge in the near future if he has not already done so. I know you are going to do this eventually, but won't you please deluge me with them right away so we can close up this drive and devote our efforts to working out the details of our expanded effort which this fund will make possible.

Some people feel that they cannot pledge anything to our fund for 1947 but must make a cash gift now and maybe another cash gift next year. However, in all probability this is not the true picture except in a comparatively few cases, for the same individual may be buying his home on a monthly payment mortgage, or a car, or a radio, or a washing machine on an installment plan. When we became professed Christians, did we not pledge our lives to Christ? Again, as professed Christians, did we not pledge ourselves to support Christian work to the extent of our means? If we have failed to make a pledge to the Second Century Fund, let us re-examine our decision with careful, honest scrutiny and see whether or not we have been trying to bargain with God to make a smaller gift than we really should.

Optimistic

In any event, we are optimistic that the steady flow of money which has been coming in these past seventeen weeks will continue at an ever increasing rate until our oversubscription reaches \$35,000. [By unanimous vote of General Conference the goal was increased to \$50,000.] Every Seventh Day Baptist should participate in this history making effort, as it is my firm conviction that 1946 and 1947 will mark the turning point in our denominational existence and that in future years it will be recalled that from this very year on, our denomination aggressively increased in membership and power after a discouraging "stand still" era.

How much should we give undoubtedly is a question that bothers many of us, yet the answer is simple as we find it in Deuteronomy in these words ascribed to Moses, "Every man shall give as he is able according to the blessing of the Lord thy God which he hath given thee." The important point is that every man shall give—not the rich man, the man of average means, nor the poor man alone, but every man! Each one

of us knows how much we can give, and God knows too. We cannot avoid this responsibility of universal giving. Every Seventh Day Baptist can give something be it two cents or two thousand dollars. Shall we do it today?

(To be continued)



Total gifts and pledges, September 1, 1946, by church affiliation:

(* Indicates an increase since the report of August 1, 1946)

*Adams Center	\$ 104.00
*Abion	25.00
*Alfred	1,739.34
Alfred Station	147.50
*Ashaway	555.00
*Battle Creek	691.20
Berea	90.00
Berlin	203.00
*Boulder	316.00
*Brookfield, First	84.00
*Brookfield, Second	276.00
*Chicago	5,354.50
*Daytona Beach	192.05
*Denver	280.65
*De Ruyter	646.50
Dodge Center	63.50
*Edinburg	92.66
Farina	228.35
Fouke	5.00
Gentry	23.26
Hammond	100.00
Healdsburg-Ukiah	42.40
Hebron	80.70
*Hebron Center	10.00
*Hopkinton, Second	50.00
Independence	352.00
Irvington	75.00
Jackson Center	185.00
*Little Genesee	71.90
*Los Angeles	272.00
Lost Creek	10.00
*Marlboro	218.91
*Milton	820.28
*Milton Junction	678.50
Nady	15.00
*New Auburn	158.00
New York City	582.00
Nile	115.85
*North Loup	473.23
*Nortonville	362.00
Oakdale	50.00
*Piscataway	119.94
*Plainfield	1,510.55
*Richburg	150.00
*Riverside	443.80

Rockville	185.50
*Salem	512.50
*Salemville	51.85
*Shiloh	318.51
Stonefort	30.00
Syracuse	25.00
Verona	124.75
*Walworth	21.50
Washington, People's	20.00
*Washington, Evangelical	100.00
Waterford	71.00
*Westerly	3,100.65
*White Cloud	135.00
*Yonah Mountain	50.00
*Miscellaneous	505.08
Associations, Camps, etc.	196.02
Reconstruction and Rehabilitation Fund ..	949.16

\$24,451.09

A total of \$7,461.33 was raised this month. There were sixty-three individuals and nineteen groups contributing. What did you do?

David S. Clarke,
Secretary.

Way to Tell Who Is Wrong

An ancient Roman cobbler who used to attend the public debates was once asked if he understood Latin. "No," replied the cobbler, "but I know who is in the wrong by observing which of the debaters becomes angry first." — Selected.



— A Schroeder photo, courtesy the Janesville (Wis.) Daily Gazette

Mr. and Mrs. Louis A. Babcock

MILTON COUPLE CELEBRATE GOLDEN WEDDING

The golden wedding anniversary of Mr. and Mrs. Louis A. Babcock, Milton, Wis., was celebrated at their home with open house Tuesday afternoon and evening, August 13, 1946. Some two hundred friends called to offer congratulations to this highly esteemed couple. The rooms were beautifully decorated with bouquets and the gifts of friends. Refreshments were served the guests.

Mr. and Mrs. Babcock were married at the home of the bride's parents, Mr. and Mrs. Albertus Landphere, in Hammond, La. They have been residents of Milton forty-four years, twenty-three years of which Mr. Babcock was assistant cashier in the Bank of Milton. He retired a year ago last April and is now working at his old job as interior decorator, and is custodian of the Milton Seventh Day Baptist church.

They have two sons, Lawrence, of Rockford, and Kenneth, of Milton; and one daughter, Margaret Blackbourne, Elgin, Ill., all married, and three grandsons and three granddaughters. — Daily Gazette.

Christian Education

Rev. Harley Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

COMMENTS REQUESTED ABOUT BOYS AND GIRLS' PAPER

A sample edition of a paper for Seventh Day Baptist boys and girls was distributed at Conference and is being sent to the churches for distribution.



Harley Sutton

This was expensive! The directors of the board discussed the matter prayerfully and long before a decision was reached. This sample edition is not all that the paper can be. It will be the purpose of the paper to serve the children who are younger than those who use the Beacon, as well as many who do use the Beacon, and even those who are older.

Through stories, Bible puzzles, quizzes, special pictures, short feature articles, messages from children's workers in our Sabbath schools, occasional, good, short articles by older juniors, the paper will emphasize the Christian life and the need for the Bible and the Sabbath. It will encourage children to heed the call to "go into all the world" through missions, and in many ways bring the denomination to the boys and girls.

When it was decided to publish the paper for this present Conference year once a month as a trial, it was a disappointment not to be able to include helps on the Sabbath school lessons. One of the big difficulties was the fact that most of the larger Sabbath schools do not use the Uniform Lessons. There would also be the necessity of having a full-time editor if the paper were to be a weekly publication, carrying lesson helps.

The directors are most anxious for your frank reactions to this project and are hoping that you will all share in the expense of the project by using as many copies as is wise in your church. The price per copy will be determined soon and the pastors will be notified.

Send material at once to Mrs. A. T. Bottoms, Gurley, Ala. She is the editor for this year.

Harley Sutton.

SOUTHEASTERN ASSOCIATION CAMP

(Concluding a report given by Mae Randolph at the youth program of General Conference)

As an aid to the practice of private devotions each camper was given the current issue of "Secret Place" and the little leaflet by the American Bible Society, "Young People Turn to the Bible." Grace at meals consisted usually of a verse of a hymn and prayer of thanksgiving.

Each morning just before going to the dining hall all campers gathered in an outdoor circle for a ten minute devotion led by Rev. Trevah Sutton. Midmorning worship was held just before the Alone Hour. This was led by staff members.

One of the most significant worship periods of the camp was the Alone Hour. Each camper sought out some spot where he went alone each day for personal meditation, reading, and prayer. This was followed by a question and discussion period. Each evening a divided worship period was held: one in the girls' quarters and one in the boys' quarters. This evening devotion was to some a most significant element of camp life.

Vespers

Each camp group had charge of an evening vesper service. These vespers were made true services of worship, including songs, Scripture, prayers, stories, and meditations. These camper-planned vespers brought out in real significance the Christian side of camp life.

Campfires

Like the vespers the campfires were camper planned and directed. Including songs, stunts, and challenges, these campfires were among the most looked-forward-to of the camp activities.

The last campfire was arranged in the form of a fagot meeting. There were no challenges or stunts. Each camper put his stick on the fire and gave a testimony about his camp experience. This meeting, to the staff, was the most inspiring and most challenging of camp experiences. The ashes from this campfire were saved, sealed in a jar, and labeled. They will be taken to the first campfire of next year's camp to be a bond of unity for the ongoing camping program.

Spirit of the Camp

Never have we had a camp with such wholehearted spirit. Staff members observed that in the whole period of the camp there were no quarrels and no harsh words were spoken. The spirit of co-operation of the campers with the staff was unusually fine. Classwork was attended to in good faith. Handicraft materials were properly kept in their place without undue administrative pressure.

A New Element of Co-operation

During the week we were at camp, a group of Methodist youth occupied another section of Camp Caesar. We used the dining hall together and scheduled the use of some other camp facilities so there was no conflict in activities. Our song leaders assisted in leading the songs about the dining tables. There were ball games between the boys of the two camps and also between the girls' teams. It was a real experience in interdenominational fellowship. On Thursday this fellowship

reached a climax in a banquet and program which is traditional in the Methodist camp and in which, this year, our group participated. There were cotoastmasters, one from each camp. The song leaders from the two camps worked together. The mission work of the Methodist Church was presented by one of their campers, and the mission work of Seventh Day Baptists was presented by one of our campers. Two girls from our camp sang "Jesus Loves Me" in Chinese. Another of our girls was dressed for the occasion in a beautiful Chinese costume. The conclusion of the program was a moving picture entitled, "India's Untouchables," showing the results of mission work among these outcast people of India.

Another Year

Plans are already under way for a bigger and better camp next year; larger staff, more young people, better progress, greater inspiration, and deeper devotion to our Lord and Saviour.

RELIGIOUS EDUCATION WEEK — September 29 to October 6**CHARACTER TRAITS**

By Eddie Rickenbacker
President and General Manager,
Eastern Air Lines, Inc.

Man has three basic component parts—his body, his brain, and his soul.

The first two elements of this Trinity of Life are possessed by nearly all members of the Animal Kingdom. But the third element, the soul, is a divine endowment, the priceless gift of God who created man in his own image.

To all mankind, therefore, the greatest gift of life is and must be the treasure of his God-given spiritual power.

In this day and age when we spend so much thought, time, and money on attaining physical perfection of our youth—and even more time, thought, and money on expanding the intelligence of our young people—I feel that we do not spend half enough time, thought, and money on developing the character-making traits of religious consciousness of the boys and girls who are America.

The Pilgrim Fathers, the pioneers and settlers, made this country great because they

had the strength to work; the ability to think and faith to pray.

Even as strong bodies, able minds, and sturdy souls were needed to build order out of the wilderness of yesteryear, so those very traits are required now to create order out of the economic, social, and spiritual wilderness of today.

MORAL PRINCIPLE

By Clinton P. Anderson

Secretary, U. S. Department of Agriculture

Throughout American history religion has been the basis of our fundamental law. The rights to "life, liberty, and the pursuit of happiness" are "inalienable" only because they are not man made but God-given.

I am glad indeed to join the International Council of Religious Education in observing Religious Education Week. We need, I think, more than ever before, a recognition of moral principle if we are to win permanently domestic and world peace in the twentieth century.

The above statements were written at the request of the International Council of Religious Education.

SCHOOLS URGED TO OBSERVE EDUCATION WEEK

It will boost Sabbath school work in your church to do something special for Religious Education Week set aside for emphasis on the teaching work of the church. There are so many things you can do. Have a different kind of youth meeting, and one for teachers, parents, and workers of the school. Have executive committees meet now to make plans.

Hear what J. Edgar Hoover says about the responsibility of parents:

Parents, who are the stewards of the home, have the **prime responsibility** to teach their children. In the home a child is taught to walk, to eat, to talk, and must be taught to obey the laws of civilization. Without such obedience there will be chaos. Without a deep sense of respect for the law and order of the home there can be no respect for the law and order of the community.

It is increasingly evident that a lack of moral responsibility is a serious causative factor in crime. Proper religious influences can assist greatly in combating juvenile crime. Lack of moral responsibility in a child means, in most instances, that parents are indifferent to God and the necessity of religion. If parents want their children to obey the spirit and the letter of the law, and in all ways co-operate in maintaining law and order and to advance the common welfare, they must begin **early** with religious training in the home circle. Parents can make the most of their opportunities for the moral and religious development of their children by both formal and informal training.

Because a child has a highly developed power of imitation, the example of the parents is far-reaching. Parents must not preach religion and **not practice it**. In your desire to round out the social and religious training of your child by regular church attendance, you cannot hope for success if you fail to **accompany** your son or daughter to religious exercises.

MAKING THE MOST OF SCHOOL**The Story of a Clock**

As all of you young folks go back to school for another year of fun and study, it will help you to make most of the school year to remember the story of the old Grandfather's Clock. He thought how many times he would have to tick in a minute, then how many more times in an hour, and more times in a day, a week, a year. When he thought that he might have to keep on ticking for thirty-five to fifty years, it was just too much for him, so he stopped ticking altogether. Someone asked him why he had stopped and he told them his story. This friend gave

his pendulum a swing and said, "Cheer up old fellow. All you have to do is **just one tick at a time!**"

You have just one little job to do at a time, so give it the very best that you have, and it will be so much more fun.

Doctor Fosdick tells of an experience he had when as a boy he was told by his mother to pick a quart of berries for her. He was going to the task with a sort of dread of the long time it would take him to do the job. Then it came to him that it would be very nice to pick two quarts for his mother and surprise her. He found that in a very short time he had the two baskets full. What fun it was to surprise mother!

This is the way to make fun of all our work. Do more than we are asked to do and our teachers will be happy, and we will be very happy too.

BOOKS FOR SALE

A supply of books for Sabbath school teachers and workers was on sale at General Conference. There are several books left, and the following are especially recommended:

Children Need Adults by Ruth Davis Perry, \$1.50. This book is especially good for parents of younger children and has been used for study by groups of parents and teachers.

The Use of the Bible with Children by Ethel L. Smither, 60c. Help is given to teachers of children of the first six grades of public school. There are many practical suggestions for making the Bible a living book for children.

Planning for Children in the Local Church by Hazel A. Lewis, 35c. Chapter headings are the following: The Children Themselves, The Grouping of Children in the Church, What and How Shall We Teach?, The Children's Place in the Church, and The Religious Growth of Teachers and Children. The book is especially recommended for primary superintendents.

Children and the Changing World by Edna M. Baxter, 35c. This book can be used by both parents and Sabbath school teachers. It deals with necessary adjustments children have to make in these troublesome days.

What Is Teaching by Frances Cole McLester, 35c. The chapters include the following: What Is Teaching, How We Learn, The Place of the Teacher, What Sort of Lesson Materials Are Best?, Lesson Materials for Our Classes, Ways of Teaching, and Becoming Better Teachers.

Order these from Rev. Harley Sutton, Alfred Station, N. Y., in any quantity you may need.

Our Pulpit

THE PEACE OF GOD —

A SERMON OF CONFIDENCE FOR THESE DAYS

By Rev. Edward S. Ballenger

Text: "Peace I leave with you, my peace I give unto you." John 14: 27a.

The benediction of peace is used in all of Paul's epistles excepting that to the Hebrews. It is also the introduction of 1 and 2 Peter, 2 John, Jude, and Revelation.

The world is seeking peace; but they fail to find it. Peace is never acquired by chasing after it. In the upper chamber when the disciples were greatly perplexed and had grave forebodings, the evening before Christ's arrest, he said unto them: "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled neither let it be afraid." John 14: 27. Christ had that peace in his own heart even though the Cross was but a few hours before him.

It is difficult to describe this attribute, "and the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." Philippians 4: 7. This peace of God passeth all understanding; but it can be experienced; "therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5: 1. This explains how the peace of God comes to us, and when we have received it, we are to let it work in us. "Let the peace of God rule in your hearts." Galatians 3: 15, "for he is our peace, who hath made both one and hath broken down the middle wall of partition between us." Ephesians 2: 14. The first part of this verse was inscribed on a monument on the crest of the Andes mountains between Chile and Argentina at the close of a war between these two countries. Never has a drop of blood been spilled between these two countries since the erection of that monument.

This blessing of peace is not a New Testament doctrine only, but was quite as pronounced in the old dispensation. We are told: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isaiah 26: 3. So long as

we trust in the power of God, he will keep us in perfect peace, and the psalmist tells us: "Great peace have they that love thy law: and nothing shall offend them." Psalm 119: 165.

This virtue is one of the fruits of the Spirit. If we let the Spirit of God have his way in us, that peace will be perpetual. No Christian should ever worry. We are not saying that all people who worry are not Christians; but it is the privilege of every Christian to have the confidence in God, and that peace which he administers, that will overcome all worry. John Wesley is reported as saying, "I would just as soon think of stealing or swearing as to think of worrying." His hold upon God led him to rest in perfect peace even though the mob was howling for his life.

Peace—Not by Searching

We repeat that this peace cannot come by searching for it, and the world never can give it; neither can the world take it away from the trusting child of God. One of the leading editors of a Los Angeles daily was sitting beside one of the leading stars of Hollywood at a banquet table. The editor remarked that he was acquainted with practically all of the stars of the stage, but he yet had to find one that was happy. The movie actress replied, "I know all the stars, and I know there is not one in the whole company that is happy." Thousands of our young people imagine that they would enjoy perfect peace if they could only get prominence on the movie stage; but it doesn't come that way.

It cannot be forced, bought, or borrowed, sold or stolen, or earned; it is no accident; it is not a product of the intellect; yet it is intellectual. It is a gift, deposited in the heart. If the peace of God could have been earned by good works, Luther certainly would have found it; he sought it diligently. He did everything the church told him to do in order to get it. His last effort was in obedience to the instruction of a superior to

climb Pilate's stairs in the city of Rome and kiss each step as he climbed. While going through this humiliating ordeal, the Scripture flashed into his mind, "The just shall live by faith." He did not finish climbing the stairs. He arose from his knees with a new vision of God, and the peace of God took possession of him. It is a gift; "my peace I give unto you." John 14: 27.

Peace cannot be defined; neither can love be defined. What success would you have in trying to explain to an Eskimo who never had come in contact with civilization and had never tasted any kind of sweet, the difference between the flavor of honey and maple syrup. You might spend days with all the power of your explanation, and he would not have the first idea of what you were trying to teach him. The only way that he could get any idea of the flavor of honey or of maple syrup would be to taste it. The peace that possesses the heart of the Christian is just as big a conundrum to the man of the world as the description of any kind of sweet would be to the native Eskimo.

The chemical formula for water is H₂O which means hydrogen two parts and oxygen one. Water exists in different forms; in its liquid state, it is called water; in its gaseous state, it is called steam; in its solid state, it is called ice; but, in all states, it is H₂O. When confined over a fire, it is still H₂O; but it manifests unmeasurable power when so confined. Like water, peace is the product of two elements—faith and love; and these are the most powerful when they are under stress; they manifest themselves with the greatest of power when under persecution. Undoubtedly many Christians will reach the kingdom of God who never have experienced the degree of peace that John Wesley had; but they will miss much of the joy of the Christian life.

Christians Classified

We might classify Christians in four different groups, and compare them with four methods of travel: (1) on foot, (2) on a bicycle, (3) in an automobile, (4) in a steam or electric railway car.

On foot, people do make progress in the Christian life toward the kingdom; but it is a slow, tedious task. They do not enjoy much of the peace or rest of God. In the second class, riding a bicycle, they make better progress; but they have to furnish the

power and do the steering. In the third class, the man who drives an auto, doesn't have to furnish any of the power. All he has to do is to steer the machine. But, the man in the steam or electric railway car has only to turn on the power. He doesn't have to steer the car; the track is provided for him. This, the fourth class, is the stage of Christian experience that God wants us all to reach; but he can save people in any of the other three classes.

God's Confidence

Some people never enjoy an automobile ride. They are always on the tiptoe of nervous anxiety lest they have an accident. God wants us to rest in his confidence as we journey toward the kingdom. The perfect peace that God gives to his children is a seed which grows if it is lodged in good soil.

Some of us who are not blessed with an oversupply of musical talent have had to spend many hours in learning a hymn to sing it correctly; but, after it is well committed, we do not have to keep our minds stretched as we sing the beautiful air. We can sing it or whistle it while we are engaged in our daily work; it becomes a part of us.

Take as an illustration the familiar hymn by Fanny Crosby, "All the Way My Saviour Leads Me." The refrain, "For I know what'er befalls me, Jesus doeth all things well," is repeated, and the only change in the repetition is in the last note. In the soprano, the first terminates on C while the repetition terminates on A. In singing this beautiful refrain, no one ever thinks of stopping at the end of the first line, but it is second nature to sing the second one and stop on the lower note. So with the Christian experience when the peace of God possesses the heart; we do not have to go to the law to see how we are to act; neither do we fear any of the penalties of the law. Our whole desire is so wrapped up in the love of God that it is our delight to do his bidding.

One other illustration may help us to understand how to acquire this peace. God wants us to have undoubted confidence in his power of love. As a young man, I was blessed with an exceptionally good constitution and enduring strength. I was not a fancy, but a good swimmer. A neighbor's boy about five years old took a great fancy to me, and our affection was quite mutual.

He went with me one day to have a swim in a near-by river. He wanted to cross the river; so I told the lad to place his hands on my shoulders and just rest, and that I would swim across the stream with him. I had done this often with other boys. As soon as I reached the current where he knew that I could not touch bottom, he became frightened and climbed on my head in an effort to save himself; but in this he all but drowned me and himself too. It was the hardest struggle in my life to get him out alive.

Many people take themselves out of the hands of God and try to save themselves by good works or by self-effort. In so doing they only handicap God. He expects us to trust his strength, love, and keeping power, regardless of circumstances.

This is a trying time in the world. God still reigns, and "all things work together for good to those who love God." Now is the time for us to develop that faith which will carry us through the most trying conditions, and the peace of God will abide with us through it all.

—The Gathering Call.

Riverside, Calif.

CHRISTIANS URGED TO HELP CHINA REBUILD

"Do not be afraid that because great changes have taken place in China you will be less welcome there," Dr. Martin Yang, Chinese educator and author of the sociological study, "A Chinese Village," recently told a group of missionaries at Cornell University, Ithaca, N. Y. "Anyone who can serve the common people in their immediate need and for the future will be welcomed. Christians must use every bit of energy to help China build a better personal and social morality. War has brought corruption and degeneration. Railways, steamships, and automobiles are not going to improve this situation. To Christians falls the responsibility of helping to restore moral strength. There must be a new determination among church members to resist the temptations of materialism; to recognize how vitally essential is a spiritual and moral foundation upon which to build. To give food and clothing and shelter is not enough. We must have positive, constructive rehabilitation on a strong spiritual basis." — W. W. Reid.

FORMER EDITOR IS VACATIONING IN WISCONSIN

Rev. H. C. Van Horn, former editor of the Recorder and until September 1 the corresponding secretary of the American Sabbath Tract Society, is now visiting in Milton, Wis. In a letter to a member of the staff at the Plainfield headquarters dated September 4, he says:

Now I am out from any official responsibility and am getting a good rest. Have several interests immediately ahead of me in Wisconsin, and a Florida apartment at Daytona Beach for the winter.

Yesterday Mrs. V. H. and I celebrated our forty-third wedding anniversary. Our son took us over to New Glarus, a great Swiss cheese center. A Swiss colony settled there in 1845 and developed the industry. Every year they celebrate by putting on a William Tell play in the city park. . . . We had a good time and saw many interesting things in the quaint American Swiss village.

We will be here until about the first of November, then to Florida.

ANNUAL MEETING BOARD OF CHRISTIAN EDUCATION

The annual meeting of members of the Seventh Day Baptist Board of Christian Education, Inc., a membership corporation formed by the consolidation of the Seventh Day Baptist Education Society and the Sabbath School Board of the Seventh Day Baptist General Conference under Certificate of Consolidation filed with the secretary of State of New York, June 12, 1940, will be held, according to the by-laws of the corporation, on Sunday, October 13, at two o'clock in the afternoon in the Gothic, Alfred, N. Y., for election of directors and such other business as may properly come before said meeting.

Members of this corporation consist of all persons who are now life members of the Seventh Day Baptist Education Society, and all persons who are members of a Seventh Day Baptist church. The only members entitled to vote at said meeting are those who were accredited delegates to the Seventh Day Baptist General Conference at its last session.

Albert N. Rogers, President,
Board of Directors.

OLD-TIMER
S E Z . . .



"Seems like sum of our spirichual self-starters is in awful bad repair. It's awful hard to have to crank and crank to get things started."

Children's Page

Mizpah S. Greene, Andover, N. Y.

STORY TIME

Dear Recorder Children:

No letters today, so for a change we'll make it story week. Ever since Sunday a story has been growing in my mind. You couldn't guess what started it, so I'll have to tell you.

Pastor Greene had to supply the pulpit of the Methodist church since their pastor is taking his vacation, and I thought I'd steal a march on that husband of mine and mow the back lawn—which I love to do. I had it about half done when over came one of the girls next door and took the mowing machine right out of my hands, declaring the work was too hard for me. I didn't agree, but let her mow until she had to go on an errand; but I had no sooner taken over than her two brothers of twelve and thirteen insisted on taking turns mowing for me. They are the kindest children and are always looking for a chance to help someone. Thinking of them started me on a train of thought, and the following story is the result.

SEE A PIN AND LET IT LIE

One sunny fall morning Harold Jackson started for school bright and early, for he had quite a distance to go. Just as he went towards the door, his mother kissed him and said with a smile, "See a pin and let it lie, you'll need a pin before you die." Mother was always saying something like that, but always with a deeper thought than the words expressed. What did she mean this time, he wondered. Surely he would find no pins on the way to school. She must mean more than that. So he put his mind to work.

Ahead of him he saw a neighbor boy with a big pile of books under one arm. With the other hand he pulled a cart on which sat his chubby little sister. Harold started to pass them with a cheery wave of the hand, when suddenly he thought, "Is that one of the pins Mother was speaking about?"

He stopped and said, "Let me pull your little sister to school; you have enough to keep both hands loaded with all those books."

They had gone only a short distance when they heard a small child crying as though in pain or fright and discovered a little girl

on the fence with a huge dog barking and jumping up and down before it. Harold knew the dog was only playful and would not hurt her, but to her the danger seemed very real; so he sent the dog home, helped her down from her high perch, and watched her safely home. "Another pin," he said to himself with a smile. "Mother surely meant this kind of pins, and believe me, I'll be looking for them all day."

He reached school long before it was time for the bell to ring and found plenty of chances to help his teacher: wiping up the floor where some milk had run out of a lunch pail which had been carelessly left on its side; cleaning off the blackboards; helping some of the small children take off their rubbers and coats; in fact, making himself generally useful. Oh, he had no trouble, even that early, to find plenty of his mother's kind of pins to pick up.

When school began, he found many other ways to help his teacher. A little boy needed help with his numbers, and Harold was glad to take the time to give it. A small girl needed to have her pencil sharpened, and Harold was the one who did it. Little Jane cut her finger; and Harold was ready with first aid, for he knew the sight of blood made his teacher faint.

During recess and the noon hour he helped settle many a dispute and keep the games going smoothly, and one of the little boys remarked that he never had such a good time playing games before, for Harold wouldn't let any of the big boys tease him.

When he was starting home that night, his teacher said softly, "Harold, you have been a great help to me today. I don't know how I could ever have got through the day without you, for I have had a severe headache all day."

Many were the pins he was able to pick up on the way home—that is, his mother's kind of pins. When he reached home, he hugged his mother and said, "It's great fun picking up pins everywhere, and I'm going to say over and over very often, 'See a pin and let it lie, you'll need a pin before you die. See a pin and pick it up, and you'll be sure to have good luck.'"

Mizpah S. Greene.

DENOMINATIONAL "HOOK-UP"

Rochester, N. Y.

The monthly meeting of Seventh Day Baptists living in or near Rochester was held Sabbath afternoon, August 10, in the Plymouth Street Presbyterian Chapel. After the worship service the group rode to the Genesee Park where a shared basket lunch was enjoyed. Those present were Mr. and Mrs. Irving Titsworth and children Ellen and David, Mr. and Mrs. Alfred Davis, Mr. and Mrs. Fred Brooks, Samuel H. Davis, Miss Aletha Thorngate and her father, Charles Thorngate of Milton. Miss Geraldine Gowan of North Loup, Neb., who has recently come to Rochester, was also present. Pastor and Mrs. Harris rode up from Alfred to attend the meeting. — Alfred Sun.

De Ruyter, N. Y.

Mr. and Mrs. Edgar Wheeler are going to Salem, W. Va., where Mr. Wheeler is to be a senior in Salem College. Mr. Wheeler has been student pastor of the local Seventh Day Baptist Church this summer.

—De Ruyter Gleaner.

Kent, Ohio

Dr. John Reed Spicer, dean of Westminster College for the past year, has resigned to accept a position as dean of the liberal arts college at Kent State University, Kent, Ohio. He will assume his new duties on October 1. — The United Presbyterian.

Salem, W. Va.

Mrs. G. H. Trainer is very ill at her home on Terrace Avenue having suffered a stroke of paralysis.

Among the persons from Salem, W. Va., who attended the Seventh Day Baptist General Conference held at Milton, Wis., were Rev. and Mrs. J. L. Skaggs; Mrs. Hallie May, and son, Lewis; Mrs. Joseph Vincent, and son, Joe; Mrs. Ottis Swiger; Mr. and Mrs. Ottis F. Swiger, Jr.; Mr. and Mrs. Preston Randolph; and Ross Seager.

—Salem Herald.

Alfred, N. Y.

Dean A. J. C. Bond returned September 9 from Battle Creek, Mich., where he spent a few days, during which time he spoke three times in the Seventh Day Baptist church. He gave the Sabbath morning sermon and

DR. VICTOR STRONG RANDOLPH

[Dr. Howell Randolph, Phoenix, Ariz., wrote recently, pointing out that no announcement of Dr. Victor Randolph's death had appeared in the Recorder. Welcome S. Wells, Riverside, Calif., had called Dr. Howell Randolph's attention to the matter. Accordingly he sent a clipping from a Phoenix newspaper, from which the following facts are taken.]

Dr. Victor Strong Randolph, prominent Phoenix physician and former president of the Phoenix Rotary Club, died of a cerebral hemorrhage yesterday afternoon (November 5, 1945) in a local hospital. He had been ill for several months and had been a patient in the hospital, but recently returned home.

A member of the staff of Good Samaritan Hospital, Dr. Randolph formerly served as chief of staff at St. Joseph's Hospital and at St. Luke's Sanitarium.

Funeral services were conducted by Rev. Charles A. Dowdell, canon at Trinity Episcopal Cathedral; interment was in Greenwood Memorial Park.

Born in Chicago, Ill., Dr. Randolph came to Phoenix twenty years ago. Always interested in community activities, he was a past president of the Arizona Anti-Tuberculosis Association, and an active supporter of Community Chest and Red Cross work.

A graduate of Milton College in 1918, he received his degree in medicine from the University of California Medical School in 1923, and took post-graduate work at the University of Vienna in 1928.

Dr. Randolph was about fifty years old. Surviving are his wife, Claire Tatum Randolph, whom he married at Dallas, Tex., in 1926; a daughter, Caroline Elizabeth Randolph; a son, Victor Strong Randolph, Jr.; a sister, Mrs. E. W. Vincent of Chippewa Falls, Wis.; and a brother, Dr. Howell Randolph of Phoenix.

An Explanation

Somebody volunteers the information that the divorce problem exists because there are too many married couples and too few husbands and wives. — Selected.

also spoke in the interests of the School of Theology.

Dr. George Thorngate returned September 7 from St. Albans, L. I., where he was discharged from the Navy. — Alfred Sun.

Marriages

James - Brayman. — Jesse Wesley James, Hopkinton, R. I., and Lois Elaine Brayman, Ashaway, R. I., were united in marriage September 2, 1946, in the Seventh Day Baptist Church, Ashaway, R. I., by the bride's pastor, Rev. C. Harmon Dickinson. Mr. and Mrs. James will make their home in Ashaway.

Krahn - Churchward. — James Krahn, of Eau Claire, Wis., and Delores Churchward, of Chetek, Wis., were united in marriage at the home of her parents, Mr. and Mrs. Alton Churchward, July 26, 1946. The bride's pastor, Rev. Neal D. Mills, of New Auburn, Wis., officiated. Their home will be in Eau Claire.

Matteson - Spencer. — On June 22, 1946, at the home of the bride's parents, Mr. and Mrs. Edgar Spencer of Rockville, R. I., Roy Matteson of Canonchet, R. I., and Eileen Spencer were married by Rev. Paul S. Burdick, pastor of the Rockville Seventh Day Baptist Church.

Obituaries

Harris. — John Tomlinson, son of Lawrence F. and Louisa Davis Harris, was born in Hopewell Township, N. J., on July 2, 1863, and departed at his home in Shiloh, N. J., on July 5, 1946, at the age of eighty-three years, to be with the Lord.

On March 10, 1887, he was united in marriage to Abbie Eldridge. They celebrated their fifty-ninth anniversary this year. To this union were born three children, Lawrence F., of Dunellen, N. J.; Floyd D., of Shiloh; and Mrs. Linda Carter of Shiloh. There are seven grandchildren and two great grandchildren also surviving.

Mr. Harris was a farmer, and he and Mrs. Harris lived on the Harris home farm place forty years, until he retired and they moved to Shiloh where they built a bungalow and lived for nineteen years. He was an outstanding citizen of the community, active in the Shiloh Grange, which he served as worthy master several terms.

On February 26, 1875, he was baptized and joined the Shiloh Seventh Day Baptist Church, and remained a faithful and active member for seventy-one years. He had been a deacon of the church for thirty-eight years, and served as moderator for over sixteen years.

The church has lost a loyal, active, helpful member, and the community's loss is great. He will be remembered as a good and kind neighbor and friend.

Funeral services were conducted on July 9 by his pastor, Rev. Lester G. Osborn. Six of his nephews were pallbearers. Interment was made in the Seventh Day Baptist Cemetery at Shiloh. L. G. O.

Kenyon. — Abbie E., daughter of Deacon Matthew S. and Lucy Ann Irish Kenyon, was born October 20, 1855, near Clark's Falls, Conn., and died July 29, 1946.

Miss Kenyon made her home for the past seventy-five years at the Kenyon homestead in Ashaway, R. I. She lived with her brother, the late M. Herbert Kenyon, who conducted a well-known bicycle and auto repair shop for many years. A member of the First Seventh Day Baptist Church of Hopkinton since girlhood, Miss Kenyon was active in the work of the church as long as her health would permit.

The farewell service was held in the Avery Funeral Home, Westerly, R. I., and was conducted by her pastor, Rev. C. Harmon Dickinson. Burial was in the Oak Grove Cemetery, Ashaway. C. H. D.

Maine. — Clarence W., son of Wilmot and Harriet Park Maine, was born February 16, 1893, in Ashaway, R. I., and died August 19, 1946, at the New England Baptist Hospital, Boston, Mass., where he had been a patient for several weeks.

Mr. Maine held membership in the First Seventh Day Baptist Church of Hopkinton and was actively interested until his death. He was married August 20, 1913, to Miss Reba Lamb, and to them were born two children, Miss Hilda F. Maine of Ashaway, and Claude L. Maine of Westerly. He is survived by his wife, children, and a granddaughter.

In the absence of the pastor, the funeral service was conducted by Rev. Glenn H. Asquith at the Buckler Funeral Home, Westerly, R. I. Interment was in Union Cemetery, North Stonington, Conn. C. H. D.

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Conference Young People and PRAYER

By Allen Bond



PROBABLY ONE of the greatest factors behind the success of our recent General Conference was the great volume of prayer sent to the Throne of Grace, asking for God's blessing. Even while Conference was going on, prayer was continuing to rise from individuals and from informal gatherings of those who felt a burden to pray. The presence of so many young people at the Conference meetings spoke hopefully for the future of our denomination, but the presence of many of these same young people at some of these prayer groups was perhaps even more significant.

One such prayer group was begun during the pre-Conference retreat, and although it met only two mornings, it did much to unite these young people in purpose and service, as well as in fellowship. This group would have continued throughout Conference if there had been a convenient time in the morning for meeting. These two half-hour periods may seem to be of minor importance, but to those who attended, these moments of vital contact with God will stand out as highlights.

Another prayer group was begun the second night of Conference, after the evening service. Only eleven attended that first night, but as others found out about this group, the attendance increased. Altogether, thirty or forty young people must have joined with this group at one time or another. Sunday night our last prayer group was held, and it was with real reluctance that we separated, knowing that we would not have another such opportunity until our next General Conference. Yet we are still united by a tie that distance can't sever, and as a group of young people we are united in the prayer that our denomination might be revived, that our churches might become enthusiastic, that our missionary enterprises might bear much fruit, that our pastors and leaders might become

more evangelistic in presenting the simple gospel, and that we might each one receive personal cleansing and spiritual power. We young people want the older folks to know that we feel a burden for our denominational needs. We need your prayers now, and we will need your backing when we are ready to go out on the home and foreign fields in the service of our Master.

LIFE WORK DEDICATIONS

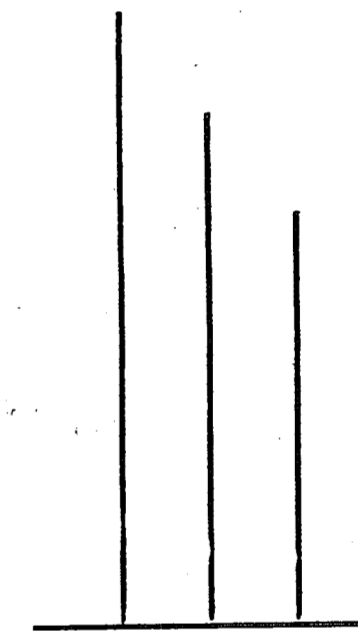
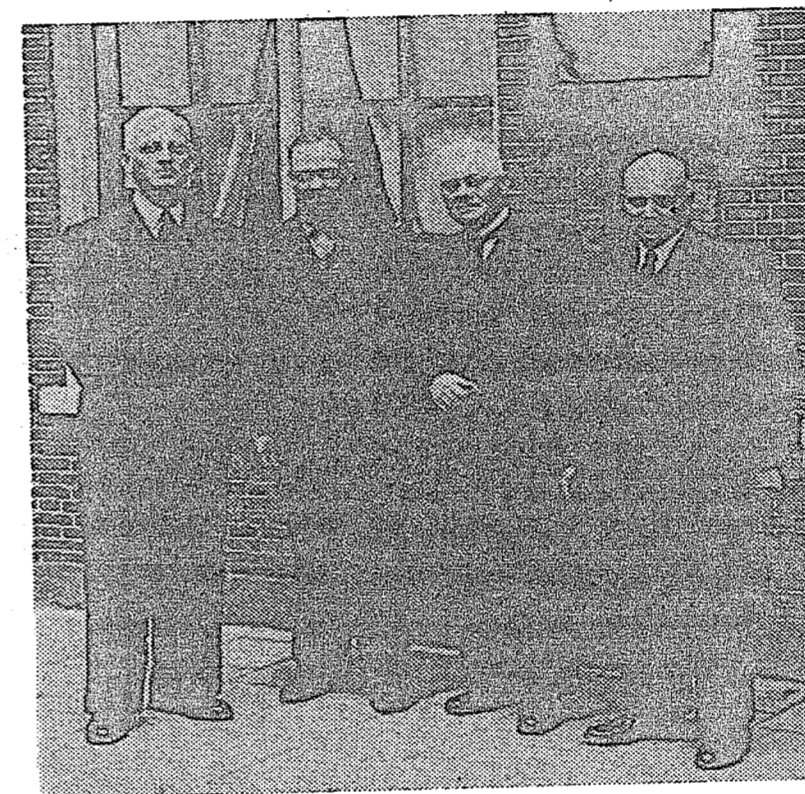
The following young people were in the dedication group Sabbath night of Conference, pledging themselves to full-time Christian service.

- Alois Randolph, Lost Creek, W. Va.
- Theodore Hibbard, Alfred, N. Y.
- Mr. and Mrs. Allen Bond, Chicago, Ill.
- Duane Davis, Verona, N. Y.
- Jeanne and Marion Coon, Richburg, N. Y.
- Oscar Burdick, Milton Junction, Wis.
- Don Sanford, Little Genesee, N. Y.
- Mr. and Mrs. Leland Davis, Shiloh, N. J.
- Carl Maxson, Alfred, N. Y.
- Alice Fatato, Schenectady, N. Y.
- Janet Bullock, Berlin, N. Y.
- Mr. and Mrs. Rex Burdick, Alfred, N. Y.
- Robert Lippincott, Battle Creek, Mich.
- Helen Ruth Greene, Milton, Wis.
- Stanley Harris, Alfred, N. Y.
- Mr. and Mrs. Edgar Wheeler, De Ruyter, N. Y.
- Mr. and Mrs. Francis Saunders, Marlboro, N. J.
- David Pearson, Amsterdam, N. Y.
- David Williams, Verona, N. Y.

"A number of young people have pledged themselves, with God's guidance, to give their lives in Christian service. . . . How well trained are YOU to be the hands, and feet, and voice—a living testimony—of Christ?"—Rev. Harley Sutton, speaking at General Conference.

The Sabbath

Recorder



MEMBERS OF THE BOARD

Seventh Day Baptist Churches in Holland

From left to right: G. Zijlstra, treasurer; M. Baars, for The Hague; Rev. P. Taekema, for Haarlem; and C. V. Dijk, for Amsterdam. (Another picture on page 258.)