

The Sabbath Recorder



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

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

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

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

Frederik J. Bakker,
Correspondent.

Marriages

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

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

Obituaries

Whitford. — Kenneth Delynn, son of Algernon and Vernetta Woolworth Whitford, was born October 1, 1878, in the town of Albion, Dane Co., Wis., and passed away at his home in Albion on May 11, 1948.

At the age of 15, on May 6, 1894, he was baptized by Rev. E. A. Witter and joined the Albion Seventh Day Baptist Church, where he was a faithful member until his death. On January 21, 1904, he was married to Gertrude B. Smith, daughter of Charles and Eliza Bliven Smith.

He leaves to honor his memory his wife and five sons: Ronald of Mayville, Charles of Milton,

Wendell of Madison, Robert at home, Norman who is in Milton College; two sisters, Mrs. Harry Thomas and Mrs. Floyd Vincent of Milton; four brothers, Harold of Albion, Wardie of Edgerton, Elmer of Lincoln, Calif., and Beryl of Milton Junction; thirteen grandchildren and many nephews and nieces; also Silas Bliven, who was taken into the home when a small boy, and there grew to manhood. There was also a son, Winston, who was killed by a speeding car in 1935.

Funeral services were held at the Reuben Telefson Funeral Home and at the Albion Seventh Day Baptist Church conducted by his pastor, Rev. Kenneth Van Horn, on Sabbath day, May 15, 1948. Interment was in the Evergreen Cemetery, Albion. K. V. H.

(Continued from page 351)

offerings into a building fund for a much needed Church and parsonage. We have no buildings of our own at present and are very grateful to the Christian Church for the use of their educational building.

The Ladies' Benevolent Society is working toward a bazaar to be held next December. Due to the small number of members, it was deemed wise to plan months ahead in order to have a good bazaar.

As the result of interest aroused by the correspondence of one of the members of our Benevolent Society we are sending some Bibles, Testaments, and tracts to Christians in Lagos, Nigeria, Africa, who have no Bibles.

DIRECTORY OF SEVENTH DAY BAPTIST CHURCHES

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The Sabbath Recorder

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Our Policy

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

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

BUILDING THE COMMUNITY

(Notes taken by Dr. Mark A. Dawber at a lecture by H. G. Wells)

Given before the Fabian Society in England, 1908.

"Communities have been held together in the past and are still held together by laws and moral codes systematized upon religious ideas, and this despite the fact that few people have more than a superficial apprehension of such ideas. Religion in its completeness has always been the peculiarity of a minority, but it has shaped and innervated communities. Its presence seems to have been necessary for collective life. Without it, morality was baseless and law unjustifiable. Human beings seem to be disposed toward some sort of righteousness beyond self-seeking. This is inevitable if community is to endure. Community depends upon a sufficient number of sincere and devoted persons. It is these who have preserved disinterested standards, and who still preserve them; who have been and who continue to be the salt of the earth. . . .

"The survival value of religion to community has lain always in the practical assistance it afforded in subordination of self and the achievement of co-operative loyalties not otherwise obtainable. No community seems ever to have been held together in wholesome and vigorous collective life by 'enlightened self interest.' A community where binding beliefs have decayed altogether is like a building whose mortar has been changed to sand. It may stand for a time, but it stands precariously. . . .

"The tragedy in the modern community is the far-reaching weakness and change in religious beliefs. The stresses upon our communities are greater than they have ever been and the binding force less. The outlook before our race seems, therefore, to be more uncertain and much more dangerous than has ever appeared before. . . .

"But we must not despair. There is need of much leadership, not indeed the leadership of a single leader, for the days of spiritual monarchs are over, but for the energetic initiatives of many co-operating personalities working together in the building of community."

THE SABBATH RECORDER

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

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

Many beauty spots lie among the hills of West Virginia. These may be places where mountain streams and mountain laurel combine with the dark green hill-sides to make a natural cathedral, or they may be where the hand of man, not scarring, but aiding, has worked with the God of nature, to provide nature's beauty with man's order and desired convenience.

On May 18, about forty ministers, pastors, and students met at Jackson's Mill, W. Va., for a few days together in fellowship with God. Jackson's Mill is just such a place as that described above. Here the hand of God has created beauty, and man has aided Him and not marred His work. Around one half of a central green, and scattered back among the trees of the surrounding groves, are cabins named for the counties of West Virginia. Among the cabins are assembly halls, the dining hall, the chapel. I cannot put the physical beauty of the place into words, but that very beauty contributed largely to the spiritual blessings I received there.

As we met, the sun was shining, and it continued to shine each day during our stay. Its rays warmed the air and penetrated our clothing to warm our bodies and contribute to our sense of peace and well-being. The camp staff kept us liberally supplied with food. Supplies never seemed to run out. Cool nights brought refreshing sleep, and early dawn brought reborn vigor. Beauty, sun, food, rest, fellowship with one another, communion with God — all these contributed their share to the success of the conference as we there prayed, and thought, and conferred regarding the needs of our Churches, our people, and ourselves in our service for and life before God.

Early on Tuesday afternoon we met for a brief service of worship conducted by the students of the School of Theology at Alfred and led by W. Allen Bond. The theme of this devotional period, "Consecration," prepared us for the hours to

come. So, in quiet meditation and on our knees in sincere prayer, our conference began and the same spirit was present throughout.

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

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

On that first evening, after a sing led by Pastor Albert Rogers, we were led in worship by three students from Salem College who are preparing for the ministry: Robert Lippincott, Duane Davis, and Kenneth Smith. Thus prepared, we were ready to be inspired by a sermon by our beloved brother, Rev. Alva L. Davis, on the subject, "The Gospel for a Low Tide." High tide, periods of great activity, moments of decision, these are the times that attract attention. But the times of low tide, periods of quietness, moments of weakness, these are important, too. Jesus

had times like this just as we do. He found His strength renewed and His courage roused by contact with the Heavenly Father as He knelt alone in prayer.

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

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

The denominational boards were represented by Secretary Clarke of the Missionary Society, President Rogers of the Board of Christian Education, and Secretary Skaggs of the Tract Society. Each presented detailed plans of the boards for present and future work which adequately illustrated the definiteness of their goals and the co-ordination of their work.

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

The Wednesday afternoon program was of a different sort. It was a "Shop Talk," in which many of the pastors presented methods of getting work done, or methods of presentation that have proved valuable to them. We found new uses for the flannelgraph, for projectors, for models. We heard of new ways of presenting the

Christian message to young and old. We came from that session with a new ability to serve, for we had each shared the discoveries of one another.

On Wednesday evening, we went by car to the Lost Creek Church. We gathered there with friends from the Lost Creek and Salem Churches (the meeting was open to the public) for a service of Communion. After the opening worship, Pastor Loyal Hurley brought us an inspiring message on "Forget-Me-Nots." The service of Communion is a "Forget-Me-Not" from Jesus Christ. "This do in remembrance of me," He said. Then we were brought still closer to the Father in heaven in a season of testimony in which ministers and lay people alike brought messages of faith and hope and love and consecration to warm all our hearts. Pastor Marion Van Horn, assisted by Rev. Jay W. Crofoot and Rev. James L. Skaggs, led us in the Communion service. With thought attuned to God, we approached the table of our Lord, and with words of consecration in unison from the printed service on our lips, we partook of the elements of the Lord's Supper. Humbled, and yet refreshed in spirit, we went out enjoying a continuing fellowship with God and with our friends.

One more service demands special mention. Each morning service closed with a time for devotions. These brief moments served to keep our minds centered on service to our Lord. On Thursday, as the noon hour approached and as we prepared to return to our homes, we met for worship. We were led by Pastor Harmon Dickinson in a study of some of God's great promises to all men who try to serve Him. Thus, we were lifted above our problems into the infinite love and compassion of God. We were further inspired by the singing of a quartet. We had had quartets and choruses before, and they had added largely to our worship, but this quartet was especially inspiring, at least to those of us who are younger men. For the four members were men who have given years of active, consecrated service to Jesus Christ and to His Church. Each had sung in quartets in years past. Each had had his field of service. Pastors Herbert Polan, Loyal

WHAT THE BIBLE MEANS TO YOUTH

(Given by Maurice McCrea at a Sabbath morning service in charge of the young people of the Richburg Seventh Day Baptist Church)

2 Timothy 3: 12-17.

The inspired Word of God has been given to us because we need it for reproof, correction, and instruction in righteousness. The Word was given us that we might be thoroughly furnished to live a Christian life. In other words, we should base all of our Christian life on the Bible, weighing no man's word greater than our own interpretation, without first studying to find out what God's Word has to say about it. We are to continue to study, because the Holy Scriptures can teach us about salvation through Christ Jesus.

The Bible should be our guide. Psalm 119: 105. God's Word is a lamp unto our feet, the same as it was to David. We may go to the Bible for spiritual light, for by it we are taught of the ways of the Christian, and these ways are clearly explained by it. The Bible should be our final authority. As a light unto our path, the Bible tells us of the results of our journey of preparation for eternal life. This is to encourage us to work harder to overcome temptations and to overlook the trivial things of the world. The Bible should be the only guide of our lives, because it is the only Book given by God for this purpose. We read in 2 Timothy 3: 16, "All scripture is given by God." Therefore, we must accept all of it and not just those parts that we like to think refer to us.

The Bible is our comfort. Romans 15: 4. Paul says that whatever has been written before this time was written for our learning. Through the comfort of the Scriptures we may have hope in eternal life. In times of turmoil, even the worldly people of this earth turn to God. This lasts only as long as the

Hurley, Lester Osborn, and Dean Ahva Bond were the quartet who so inspired us. So our conference closed on a high note of inspiration and of thanksgiving to God for His promises and power and for the example of the life and faith of His servants in the Church.

disorder. After this, they turn away from God until something else happens. These people are not comforted by God, because if they were sincere in turning to Him, it would last. Those who truly turn to God for comfort will find this comfort and will continue to live in His statutes, that they may always have this comfort.

The Bible is our foundation. The most important part of a building is the foundation, which is built around the cornerstone. The cornerstone of our life should be Jesus Christ, and the rest of the foundation should be our principles which are wholly based on the Bible. The studding of our house should be the Ten Commandments. Around the studding is the siding, which is the outward appearance of the house. Our siding is the type of life that we live when around others. We like to see a house that stands out among the others surrounding it. This is the way of our lives; they must stand out as different from those of worldly people. To complete the house, a roof must be added. Our roof is the trust which we place in God to protect us from the storms. Our lives must be built entirely on the Bible. We cannot be halfhearted about it, because God wants us either for Him or against Him. Revelation 3: 15, 16.

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

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

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

It would help us if we make always our chief concern **what** is right, not **who** is right. — Warren R. Austin.

Testimonies for Christ and the Sabbath

SEVENTH DAY BAPTIST CHURCH
OF ROCKVILLE, R. I.

(Sabbath Loyalty Day, April 3)

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

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

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

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

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

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

the name of God symbolizes His eternal power and Godhead?

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

Paul S. Burdick,
Pastor.

[Note: Pastor Burdick sends "a word about the writers of these statements. Deacon George V. Crandall is, as he says, employed by the U. S. Department of Agriculture in the work of conservation on the farms of this state. Mr. D. Alva Crandall has been teacher of the men's class in our Church for some years, as well as serving faithfully in many other ways. Miss Longfellow, who says she is a distant relative of the poet, gave up her home in Taunton, Mass., several years ago, and moved here in order to be near a Seventh Day Baptist Church. She is an ardent bird lover, as readers of your Children's Page will doubtless remember.

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

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

I was born and grew up in a Christian home in which the Sabbath was consistently observed. I was over 21 years of age when I was baptized and united with the Rockville Seventh Day Baptist Church. I cannot relate any outstanding Christian experience other than that my faith and belief in God and His teachings have been

a great help in overcoming some of the rough spots of life. Without this belief I, no doubt, would not be here today.

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

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

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

George V. Crandall,
Deacon.

I was brought up in a first day Church. When I was a young girl I remember asking my mother why we kept the first day of the week when the Bible says, "The seventh day is the sabbath of the Lord thy God." My mother said that with Christ came a new dispensation. I thought my mother knew, so asked no more questions. When on my fourteenth birthday I followed Christ in baptism, as a matter of course I united with a first day Baptist Church. There were no seventh day Churches near us to bring the matter to my notice. When Seventh Day Adventists did come to Taunton, I was too active in the work of the Baptist young people to give the Sabbath any thought. After my parents died and I was alone, I began to think about the Sabbath. I could find nothing in the Bible about a new dispensation, nor any verse authorizing the change of the day. Then I began to study to find out who did change the Sabbath. On page 213 of "Plain Talks About Protestantism," by Monsignor Segar, I found that it was the Catholics who changed the Sabbath. Thus, the observ-

ance of Sunday by the Protestants is paying homage to the authority of the Catholic Church.

I kept Sunday no more. I kept Sabbath the best I could in my own home for a year, then asked to be dropped from the membership roll in the first day Church. I asked for my name to be dropped from the roll three times before it was finally done. Then the Seventh Day Adventists got after me—but I was no Seventh Day Adventist. My encyclopedia told me there were Seventh Day Baptists. I did not know where they were, and set about finding out. The result was that I sold my house in Massachusetts and came to Rockville. And now, after nearly twenty-one years of membership in the Rockville Church, I am sure that the seventh day is the Sabbath, and that the Seventh Day Baptists are the people of God.

Nellie M. Longfellow.

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

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

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

**SEVENTH DAY BAPTIST CHURCH
OF BATTLE CREEK, MICH.**

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

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

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

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

My first real contact with Sabbathkeepers, and a realization that the seventh day is the Sabbath, came to me when boarding with a splendid Seventh Day Adventist family in Battle Creek, Mich., during the year 1923; my wife was still in north-western Canada, not far from Edmonton. I wrote telling her of the new light I was receiving and, strangely, she replied that a

just a holiday, and the very idea of a Sabbath seemed inseparable from the observance of the Sabbath, divinely set apart.

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

D. Alva Crandall.

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

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

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

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

W. D. Millar,
Deacon.

18 Terry Court.

Until recently a rather unusual condition has prevailed in the Board of Deacons at the Battle Creek Church. We have now added three new members to our diaconate. But before the addition, of seven deacons and deaconesses, five were Sabbath converts. In my own case I am

only one generation removed, as my mother was a Sabbath convert, and for many years a lone Sabbathkeeper.

I have no unique reason for observing the seventh day Sabbath. We are Christians and take Jesus as our example. He kept the Sabbath. We accept the Bible as our religious guide, and that teaches no other day. When questions are raised, I rely on these two elemental principles.

Someone has asked, "Can the seventh day Sabbath be universally observed? Is it possible, in our complex world, to cease from all labor on the day we observe for a Sabbath?" I have a friend who left the Sabbath because he said it could not stand this test of universal practice. But no substitute for the seventh day can stand the test any better. Shall we, then, abandon the observance of a religious rest day because no day of the week can be selected in which there can be a total cessation of manual labor? With a principle so deeply rooted in religion as a Sabbath for rest and worship, there must be some ethical solution, and it must be possible to find a way to care for necessary work without abandoning, entirely, a day which can be devoted to sacred things. And no day, it seems to me, can better be dedicated to rest and worship than the one established in the beginning of sacred history. The substitute that has been generally accepted comes too near to being a recognized holiday to make it meet the requirements of a sacred holy day.

B. F. Johanson,
Deacon.

82 Howland St.

I was born April 16, 1870, at Bellton, Marshall County, W. Va. For generations my ancestors were Methodists. My father, Henry Solomon White, was a farmer and merchant. He served in the Civil War, at the close of which he was married to Loviah Fields Kemble of Bridgeport, Harrison County, W. Va., who died in 1876.

In my early years I was sent to a school called a "Female Seminary." The principal, a very religious woman, a Methodist, punished the girls severely if they did not learn Bible verses every day, so we were not inclined to be respectful toward her on occasions. Later, I was sent to a con-

vent in the country. The Protestant students were not required to attend chapel services. The nuns were kind and considerate. They taught us many useful things, and their sacrificial lives made a deep impression on my youthful mind.

In 1880, I was converted at a revival meeting among the students in the seminary. I have a letter written by my father at that time which reads: "Your early start to serve your Master is very gratifying to me. May you always carry out in your life that beautiful Christian character so consistently exemplified in the life of your mother, now gone. Always remember the great responsibility you have taken upon yourself in the Church. Your father cherishes a hope for a future abiding place among the good."

During the next twenty years I was associated with people much older than I, and had many advantages in travel, in social and cultural life. My health began to fail in 1907, and hearing of the Battle Creek Sanitarium I came here as a patient, and through the treatments and lectures learned a more healthful way of living. I attended services in the Sanitarium Chapel, which were held on the Sabbath day, and was in Dr. John Harvey Kellogg's Sabbath school class.

At this time there were several ministers who greatly influenced my religious life. They were independent thinkers, walking by faith, trusting the Lord for their support, preaching the gospel wherever they were led by the Spirit of God. Their method of teaching was expository. They especially emphasized the Sabbath of the Scripture and the principle of the Sabbath. From the beginning of time the conflict has been whether man would obey God or Satan. Under their teaching, in studying this doctrine from Genesis to Revelation, I found that the seventh day was the Sabbath, and God's holy day. I accepted and believed it, and thus became obedient to the Word of God.

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

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

ness of His grace and mercy to all those who obey His voice. Later, Mr. Fifield and I were married, and the Battle Creek Seventh Day Baptist Church called him as their pastor. He served them until 1926, at which time he passed away. I am truly thankful to my Lord for all the godly ministers, wherever found, and for those who have, in any way, contributed to my spiritual growth.

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

(Mrs. George E.) Alice W. Fifield,
Deaconess.
226 N. Washington Ave.

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

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

The person to whom I am indebted for bringing me to the Sabbath and to Christ is the girl who is now my wife. By her example and sincerity, and my association with other Christians whom I knew because of her, I did become interested in the Church. After careful thought and study, and I'm sure the guidance of God, I decided that Christ, the Sabbath, and the Seventh Day Baptist Church had what I wanted and lacked.

My decision, of course, made it necessary to make a change in my working schedule, since at that time I was working Sabbath days. My employer told me, in effect, that I could have Sabbaths off if I wanted to, but it would spoil

my chances for any promotions, etc., since Saturday was a very important day in the office. But by this time I knew what I wanted, and stopped working on the Sabbath in spite of his "threats." I am very happy to say, however, that my refusal to work has in no way affected my position, and I have advanced as fast, or faster, than any "Saturday worker." The Lord takes care of His own!

I was baptized and joined the Church in January of 1941. Since that time I have enjoyed more of God's blessings than it is possible to enumerate. During my naval service in World War II my Christ was with me always, and I never had anything to fear because I knew I was not alone. To me, there is nothing comparable to the joy and peace that come from close association with the Master and being obedient to His will, which includes keeping His Sabbath.

George E. Parrish,
Deacon.

121 Oaklawn Ave.

It is a joy to share my Christian experience and tell of my acceptance of God's Holy Sabbath if, in doing so, it may lead someone else to find his Lord, accept Him as his Saviour, and thereby find the Sabbath truth as I did — searching the Scriptures.

Memories take me back to my grandfather's home. He was a minister in the Seventh Day Adventist faith, so from childhood Sabbath seed was sown in my life. Then, as now, Friday was a preparation day for the Sabbath, and each week we were made conscious of the ever-present God and our relation to Him. In this home, we had daily devotions in the family circle, and I first read the Sabbath Recorder there more than forty years ago. My grandparents seldom missed driving a horse and buggy twelve miles each Sabbath to the Seventh Day Adventist Church in Carthage, Mo. That little Church still stands to point the way, and many times I went there with them.

My father married a Sundaykeeper. My mother died when I was seven, and he remarried. There was no home encour-

agement, but when my brother and I were older we drove two and one-half miles into town where we attended the North M. E. Church. It was in this Sundaykeeping Church that I took the first step and made the most important decision in my life—I accepted Christ. Here I attended regularly until I came to Battle Creek in 1917.

At the sanitarium, I was again among seventh day believers and not unmindful of early impressions. Though I seldom attended Church services, I did go to C. E. every Sabbath eve in the old college building. It was at a C. E. social that I met a Seventh Day Baptist boy, and later we were married. But he was working on the Sabbath, and whenever I did go to Church alone, I was haunted with questions asked. When children came to bless and complete our home, I knew we must never be divided, as in my early experience, if our children were to follow our example and find lifelong convictions from the Scriptures. If I were to win my husband back to the Church and Sabbathkeeping I must be the one to lead, and I must take my stand openly. I'm afraid our little folks did go alone to Sabbath school, but regularly, for their early training from kindergarten on. Those children led us back, whether they ever realized it or not. When I did enter the Church, my own mind would be so confused and at war with conscience that I wanted to run away and never come back, while my better self kept telling me to yield, completely.

Early in youth the children made their decisions for Christ and to be baptized and join the Church. I made my decision too, and we three, with others, were baptized. I can never thank God enough for the real happiness and peace of mind that I had then. For the first time in my life I had lost a selfish battle. Then it took five years more before our prayers were answered. Meantime "Daddy" moved his business to a new location, and suddenly one Sabbath announced that the shop doors would continue henceforth to be closed on Sabbath eve. It was now a united family, accepting its responsibilities with a conviction and a real purpose. In the following years we have never once

regretted these decisions, for the Lord opens the doors ahead and continues to bless far beyond our expectations. We have gained in every way for Him—lost nothing whatsoever, financially or otherwise. Our only regret is that our eyes were blind for so long.

My belief is based on the Word of God as my guide to faith and practice. Once I evaded truth for the sake of convenience, but later, studying His Word and reasoning for myself, I believed in keeping all His commandments including one definite command in Exodus 20: 8-11. Christ kept it and changed it to no other day, for God made the Sabbath the crowning work of creation from the beginning of time, for rest, blessed, sanctified, and hallowed. He kept it as did His immediate followers. If one believes the coming of Christ changed all things, he has only to read Jesus' own words in Matthew 5: 17-19; then turn to Hebrews 4: 1-11. I believe as we study to show ourselves approved unto God, these truths will be revealed to us step by step, as we are able to understand.

It is my prayer that all my problems may be tested by the example of One who went about doing good. Not in my own strength, lest I fail, but by His Spirit. Failures, yes—but I strive to do the best I know with His leading. I pray that I may keep on learning from Him—how to be humble, how to keep a warm, friendly light shining to help in some small way the advancement of the kingdom of God among my fellow men and among young people whom I admire.

From the rising of the sun unto the going down of the same, the Lord's name is to be praised. I humbly thank God for His unspeakable gift, for the riches of love in Christ Jesus, and most of all for things eternal—the same yesterday, today, and forever. What a glorious thing it is to be able to believe with the beloved John that these things are true, who said, "We know that his testimony is true." John 21: 24. To me the Sabbath is a source of inspiration, joy, and strength for our busy, everyday lives, and the Lord overcomes every obstacle in a wonderful way. To me the Sabbath is not denominational, but universal.

M. L.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Psalm 121: 1, 2.

I was fortunate in being brought up in a Christian home, where both father and mother were active in Church work. I believe the Christian home is one of God's greatest institutions, and one which is too often neglected.

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

I think my chief aim in life has always been to be of service to my Lord, by being of service to others. I believe in salvation through faith in Jesus Christ, I believe in the seventh day Sabbath as commanded and kept by our Lord, and I believe in baptism by immersion as practiced by our Master—so it is needless to say I am a Seventh Day Baptist through and through.

In 1907, I was married to Elvan H. Clarke, who was taken by death July 1, 1947, leaving me grief-stricken. It is all so hard to understand. It seems as though people of such sterling Christian character are needed so badly in this world, but Elvan's parting message to us was, "God knows best." I have tried to carry on as best I could, and pray that in my few remaining years I may still be of some service to my Lord and Master.

(Mrs.) Ruby Tappan Clarke,
Deaconess.

When asked to write a testimony for the Sabbath Recorder, I was at a loss as to what to say. The office of deacon is new to me. It means, therefore, that I have much to look forward to in the way of Christian experience.

As a boy, my idea of a deacon was a man who was a pillar in the Church, a friend to whom one could go with his troubles, a person of high character, a

MANIFESTO ON EVANGELISM - 1950

Major Protestant denominations are working out the details of a United Evangelistic Advance in the United States and Canada through the Department of Evangelism of the Federal Council of Churches, so that Christians in their Churches may be responsive to the Holy Spirit at the close of a terrifying half century. Centered in two major activities—a revival in every local Church throughout the continent and outreach into the unevangelized of every community—the program for the advance derives its force from the following manifestoes:

The Evangel

"The Christian gospel is 'good news' about God. Its background is bad news about men. The gospel is both the clue to our understanding of the Bible, which is above all else a Book about the gospel, and the core of the Christian revelation. The essence of the 'good news' is not that God is love, or that He is Father. It is rather that the loving Father so loved that He gave His Son for the salvation of the world. The gospel is news about something that God did in history, or rather of something He became in history; in Jesus Christ the 'Word became flesh.' The gospel is thus 'good news' about mighty acts of God in behalf of man, whereby God entered in Christ into the human struggle in history, created human perfection, made atonement for sin, conquered death in the risen Christ, and established by His Spirit a new Communion, the Christian Church."

Evangelism

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

friend to small boys, a keeper of the morals of the community, and a happy servant of Christ.

Now I am a deacon. I ask God to give me strength to do His will.

George D. Bottoms,
Deacon.

137 N. 23rd St.

havior. The Oxford and Edinburgh Conferences in 1937 had this to say about Evangelism:

"The Church has many duties laid upon her, the chief of which is to proclaim the Word of God: to make disciples for Jesus Christ and to order her life by the power of the Holy Spirit dwelling in her.

"Still another definition of evangelism comes from the Anglican Church of England, given in a recent report entitled, 'Towards the Conversion of England.' It says:

"To evangelize is to so present Jesus Christ in the power of the Holy Spirit, that men shall come to put their trust in Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of the Church.

"At a special meeting of the Federal Council of Churches held in Columbus in March, 1946, the Department of Evangelism presented this definition:

"Evangelism is the presentation of the 'good news' of God in Jesus Christ, through the power of the Holy Spirit, so that men may put their trust in God; accept Jesus Christ as their Saviour; follow and serve Him as their Lord in the fellowship of the Church and in the vocations of the common life."

The Present Need for Evangelism

"Evangelism is needed today. The Church needs evangelism in order to be saved from the sterility of a merely cultural religion. America needs evangelism in order to be saved from her sins, to high motives and unselfish service. America needs Christ. Christ needs America. This was never more true than now.

"This task of the evangelization of a nation is too huge for any one denomination to accomplish. The task must be done together if it is to be done at all.

There is an urgent call to the Churches throughout America to evangelize together in unity. The spiritual conquest of our nation lies in this direction."

A United Evangelistic Advance

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

"1. For the most part, all the special evangelistic crusades, new life movements, and other programs of evangelism now being carried on so vigorously by the denominations will have been completed by the autumn of 1949. Those few which have special programs which will not be completed by October 4, 1949, expect

HIS WAY — TOGETHER

By Mrs. Harper Sibley
President, United Council of Church Women

Many years ago I heard a great Christian layman — who was also a distinguished lawyer — say to a group of young people at a sunset service beside the sea, "Most women are capable of living nearer to God than most men. Women can be the interpreters of God to their fellow men." For many years I have pondered this statement. I would not want to argue it now, but what I do know is that a deep responsibility has been laid upon women by God Himself.

When in the fullness of time He was to make His perfect revelation of Himself to the world, the messenger said to Mary, "You have found favor with God," and Mary answered, "Let it be to me according to your word." And when the days were fulfilled, she gave birth to her first-born Son and wrapped Him in swad-

to synchronize their program with that of the United Evangelistic Advance. It is the feeling of the secretaries of evangelism and others that this special United Evangelistic Advance will not be separate and apart from the present programs of evangelism, but will be 'in addition' to these programs—a climax or a capstone.

"2. The year 1950 is the last year of this first half of the twentieth century. This half century has been a period in which there have been two ghastly world wars; hunger, sufferings, and depressions. If the new half century is to be different, then America must be lifted to a new and higher moral and spiritual level. If not, then no one can imagine what dreaded world events and catastrophes are ahead of us."

Some may ask: "How do Protestants presume to govern the time of the coming of the Holy Spirit for such a great work as this?" The cry comes back from glowing hearts: "Unless we open our church-lives to the great work of evangelism, how can the Holy Spirit find a way to do His work? Unless we prepare our whole programs for the primary task of the Church, how can we expect the Holy Spirit to bless us with His presence when so many cry for the peace He gives, conveyed primarily through His Church?"

Officially, Seventh Day Baptists have voted to join the United Evangelistic Advance. Pray for His will to be done.

D. S. C.

dling clothes and laid Him in a manger. At the end of eight days He was called "Jesus."

Not again will this miracle be repeated, but every woman may carry within herself the spirit of the living God, and by her life and words reveal the Christ to every one with whom she comes in contact. . . .

The devotion of women to our Lord was expressed especially as three women stood by the cross of Jesus—Mary, His mother, her sister, and Mary Magdalene. Only one man stayed, the disciple whom He loved. For Judas had betrayed Him and Peter had denied Him, and the rest had fled, save only John.

Women have always entered into suffering—the agony of childbirth, the nursing of the sick, and the binding of the wounds of "man's inhumanity to man." . . .

To women God entrusted another great commission. To be the first witnesses of Christ's resurrection, and the bearers of the good tidings to the disciples and the others — "But these words seemed to them an idle tale, and they did not believe them."

As together we go forward to try to follow His way, we do so with the confidence that He has "all authority," and therefore no matter how the nations rage, we know that Christ will have the last word, for it is God's word. We also know that as we attempt to serve Him we are not alone, for He has promised, "Lo, I am with you always!"

We join at this time in prayer with two women members of the United Council of Church Women. The first, a Negro woman in Indianapolis: "O Christ, send us Thy light and Thy salt for this darkened and rotting world."

The second, a Japanese woman, deeply conscious of the sin of separation: "O God, our Father, Father of Jesus Christ, whose seamless garment we have torn, whose body we have caused to bleed, we come to Thee, to the Cross of Thy Son, and beseech Thee for Thy forgiveness.

"Thou bearest our infirmities. Thou bleedest for our souls. We have served before Thee and against Thee only. The torn garment is restored only when we become one in Thee, all the peoples of the earth. Thou hast already begun re-

SPIRITUAL LIFE UNDERGIRDS GOOD CITIZENSHIP

By Tom Wiley

President, Rural Youth of the United States of America

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

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

Our educational system is the wonder of an enslaved world — **wisdom**. The strong, healthy bodies of our people are the envy of a sick world — **stature**. Our Bill of Rights enables us to **increase** "in favor with God and man" to an extent unknown in most dark corners of the world. Yet, with all this, I wonder if the socio-economic and religious opportunities of all our youth are as great as the mental and physical? Was not Jesus' life, as Luke describes it, a balanced life? Should not the opportunities of our youth to develop be equal in all fields?

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

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

"Now, we offer before Thee the dedication of ourselves to Thine own work of restoration, of giving light and life and order to the world. Accept it and purify it, and with it, ourselves for Thyself. In Christ's name we ask it. Amen." — The Church Woman for May.

EDUCATION OF JEWISH CHILDREN

Dear Recorder Children:

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

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

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

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

This morning service began with silent prayer and was followed by Bible reading, and many, many prayers. At the close of each prayer the children, as well as the grown people, said, "Amen!"

When Jewish boys were five or six years old, they had to go to school each weekday in the synagogue, which was used as a schoolhouse as well as a Church. When children were seven or eight years old, they had to remain in school until at least eight o'clock at night, and often until ten o'clock. Even the little ones had to stay in the schoolroom until six or seven at night. How would you like to do that, Recorder boys and girls? I think a good Christian home is the best place for children most evenings, don't you?

I don't believe the Jewish child had as much time for play as a normal child ought

to have in order to get the exercise so necessary for his growth. The only time he had for play was from sunset until the stars appeared, just about an hour. When the stars appeared, he had to say another prayer and then go back to his lessons again.

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

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

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

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

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

Yours in Christian love,
Mizpah S. Greene.

The Sabbath Recorder



Design selected by Karl G. Stillman
President, Seventh Day Baptist General
Conference, Westerly, R. I.

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

IMPORTANT DATES .

- Western Association — at Nile, N. Y., June 19, 20.
- Southwestern Association — with the Little Prairie Church at Nady, Ark., August 5-8.
- Pre-Conference Retreat — near North Loup, Neb., August 12-16.
- General Conference — North Loup, Neb., August 17-22, 1948.

EASTERN ASSOCIATION

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

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

Mrs. David T. Sheppard,
Corresponding Secretary.

"FARM LIFE FOR CITY BOYS"

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

WATERFORD, CONNECTICUT

A good place to live, work, and worship God. Overlooking Long Island Sound, 6 miles from the city of New London. Seventh Day Baptist Church, Ronald Hargis, pastor (beginning June 1). If you are considering a change of residence for your family or your business, may we suggest Waterford? New business enterprises invited. City, village, or country locations. For information write Morton R. Swinney, Niantic, Conn.

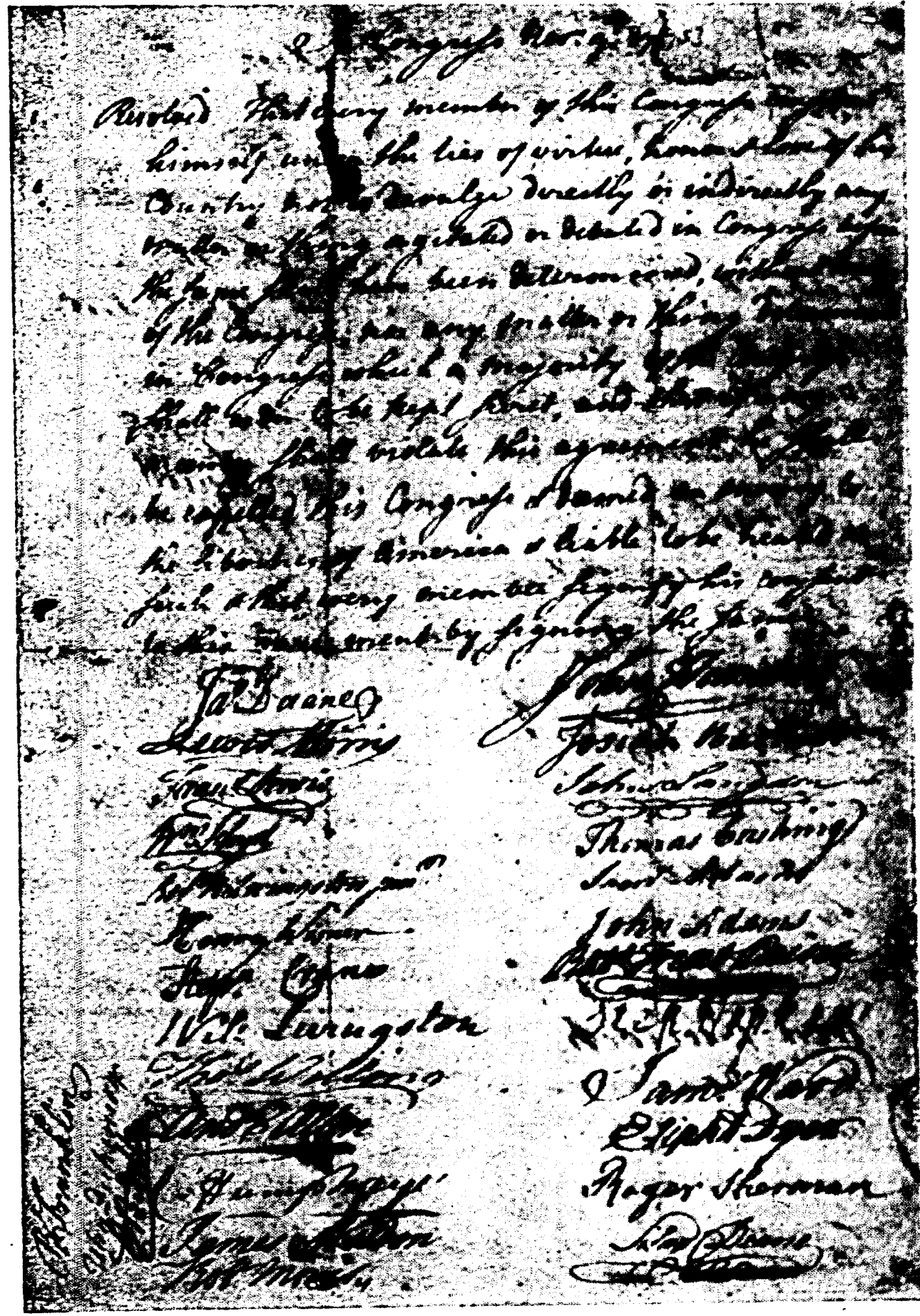
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RESOLUTION OF SECRECY, see page 379.