

DENOMINATIONAL BUDGET
Statement of Treasurer, June 30, 1950

Receipts		9 months			
	June				
Adams Center	\$ 106.54	\$ 256.54			
Albion	25.00	126.00			
Alfred, First	156.12	1,734.85			
Alfred, Second	166.13	466.59			
Associations and groups	113.60	365.76			
Battle Creek	302.65	1,400.84			
Berlin	17.00	240.74			
Boulder	35.83	221.94			
Brookfield, First	40.00	145.00			
Brookfield, Second	25.25	212.90			
Chicago	135.00	502.00			
Daytona Beach	33.25	245.78			
Denver	22.02	273.83			
De Ruyter	20.00	89.73			
Des Moines		10.00			
Dodge Center		181.70			
Edinburg	9.08	73.26			
Farina	15.00	347.90			
Fouke	29.39	163.95			
Friendship		37.85			
Gentry	8.37	25.25			
Hammond	15.00	80.00			
Healdsburg-Ukiah		40.00			
Hebron, First	17.55	129.75			
Hopkinton, First		497.47			
Hopkinton, Second		21.00			
Independence		226.00			
Individuals	974.00	1,645.00			
Irvington		100.00			
Little Genesee		318.22			
Little Prairie		7.00			
Los Angeles		251.96			
Lost Creek	167.56	397.14			
Marlboro	82.00	586.00			
Middle Island	10.27	67.43			
Milton	365.13	3,356.13			
Milton Junction	68.59	692.50			
New Auburn		105.84			
New York City, First		185.22			
North Loup	190.98	553.81			
Nortonville		80.62			167.37
Pawcatuck					1,926.67
Piscataway					127.75
Plainfield					1,681.83
Richburg		73.00			227.00
Ritchie		5.00			55.00
Riverside		478.53			1,972.69
Roanoke					16.00
Rochester					30.00
Rockville		10.00			75.62
Salem					539.51
Salemville		30.54			78.56
Shiloh		288.00			1,560.47
Syracuse		50.00			50.00
Verona					426.55
Walworth					73.20
Washington, People's					50.00
Waterford		12.73			170.76
White Cloud		13.83			164.49
Totals		\$4,193.56			\$25,776.35

Disbursements			
	Budget	Specials	
Missionary Society	\$ 731.71	\$ 232.33	
Tract Society	529.01		
Board of Christian Education	405.40	16.00	
Women's Society	13.56	70.00	
Historical Society	62.96	974.00	
Ministerial Retirement	206.03	195.31	
S. D. B. Building	74.48		
World Fellowship and Service	19.19		
General Conference	310.96		
Relief Appeals		146.59	
Debt Reduction:			
Miss. Society	\$76.85		
Tract Society	89.83		
Board of Christian Ed.	23.90		
S. D. B. Building	15.45		
	206.03		
Totals	\$2,559.33	\$1,634.23	

Comparative Figures

	Total Budget		Normal	
Total Budget	\$37,250.00			
Receipts for October	\$1,489.99	4.00%	\$3,104.16	8 1/3%
Receipts for November	1,508.67	4.00%	3,104.16	8 1/3%
Receipts for December	3,841.75	10.30%	3,104.16	8 1/3%
Receipts for January	2,000.14	5.37%	3,104.16	8 1/3%
Receipts for February	2,049.91	5.50%	3,104.16	8 1/3%
Receipts for March	3,284.59	8.80%	3,104.16	8 1/3%
Receipts for April	2,858.21	7.67%	3,104.16	8 1/3%
Receipts for May	2,222.87	6.00%	3,104.16	8 1/3%
Receipts for June	2,559.33	6.87%	3,104.16	8 1/3%

Totals \$21,815.46 58.51% 27,937.44 75%

Special gifts, designated:

October	\$ 348.19
November	120.00
December	506.09
January	165.50
February	293.61
March	480.28
April	335.64
May	77.35
June	1,634.23

Total \$3,960.89

Milton, Wis.

D. N. Inglis,
Acting Treasurer.

JULY 24, 1950

The Sabbath Recorder

SEVENTH DAY BAPTIST
GENERAL CONFERENCE

Salem, West Virginia

AUGUST 22-27, 1950

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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Our Policy

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Conference President's Corner

"FERVENT IN SPIRIT"

By the time this copy of the Sabbath Recorder reaches readers, less than one month will remain before General Conference at Salem, W. Va., August 22-27.

The interests of our denominational work have been the object of much prayer far and wide during the year.

Churches are now appointing their delegates to Conference. We should continue much in prayer that as delegates we shall seek first of all the will of God in any and every question which may be brought up for discussion on the Conference floor. If any delegate goes to Conference with "an ax to grind," it were better for that delegate to stay at home. Seventh Day Baptists can "put the ax in the helve" if they are completely surrendered to the will of God.

The Apostle Paul wrote thus to the Philippians: "Do nothing in a spirit of factiousness or of vainglory, but, with true humility, let each one regard the rest as being of more account than himself; each fixing his attention, not simply on his own interests, but on those of others also. Let the same disposition be in you which was in Christ Jesus." Philippians 2: 3-5 (Weymouth).

We believe implicitly that as a people we can become united in spirit and purpose for Christ and the Sabbath if we will but set our minds to it. We cannot set our minds to the task in our own strength. It is only as our minds and hearts and wills are surrendered wholly to Him that we shall be able to do His will. "I (we) have
(Continued on back cover)

Editorial Space

The editorial space of this issue of the Sabbath Recorder is devoted to a further discussion of the Federal Council question. Your denominational paper has sought to allow full and free expression of opinion in this matter. As a consequence some good articles and sermons must await publication.

This is the last regular issue until the one of August 14. However, there will be a special issue on July 31 which will take the place of the August special issue. We cannot use any more Federal Council material before General Conference meets at Salem, W. Va., August 22-27, 1950.

THE FEDERAL COUNCIL

Pro and Con

By Rev. Loyal F. Hurley

It is a difficult task to be strictly objective and neutral. And it seems to be a thankless job to try to be so today. If one attempts an honest appraisal of almost anything he will be accused of being a partisan. After I urged the 1950 Salem College graduates to read Fulton Oursler's article on "The Twilight of Honor" I received an anonymous letter informing me that his article was "political dope." If you criticize the Democrats it is because you are a Republican, of course! And if you criticize the Republicans it is because you are a Democrat, of course! And if one is so foolish as to criticize both, then he is a Communist, of course! We live in an age of partisanship rather than statesmanship.

To discuss the question of the Federal Council of Churches with the Salem Church was not altogether easy, but to be asked by vote of the same Church to write out the message for the Sabbath Recorder does not make such task any easier. The Federal Council is a human organization, and hence is faulty. But any criticism of it is "propaganda" in the eyes of those who favor it. And any commendation of it is "propaganda" in the eyes of those who oppose it. Because I was eager for our denomination to grow, I have stood on the floor of our General Conference and urged that we withdraw from the Federal Council on the ground that some very earnest Sabbathkeeping groups which I personally knew would not unite with us because we were a member of the council. . . .

This question is important for the Salem Seventh Day Baptist Church. There has been a lawsuit among some Sabbathkeepers in Salem who are not Seventh Day Baptists. But many in the community class us all together and because Seventh Day Baptists are Sabbathkeepers we are included in the condemnation that follows this lawsuit. If we should have a bitter dispute over the Federal Council this summer it will take years for the Salem Seventh Day Baptist Church to outlive the harmful effect in the eyes of this community.

Any disagreement among Sabbathkeepers of any denomination is credited to us all.

And the question is important for all Seventh Day Baptists, also.

1. We are Christians, and our faith in Christ unites us with all who have a living fellowship with Him.

2. We are Sabbathkeepers, and that fact separates us in practice from most other Christians.

3. We stress liberty of conscience, and our attitude in this position separates us from all other Sabbathkeeping groups I know. Elder Theophilus Gill once told me that he knew twenty-two varieties of Sabbathkeepers in Los Angeles, Calif. I know quite a number of varieties, though not that many, but I know of no other group except Seventh Day Baptists who guarantee real liberty of conscience. If we continue to remain what we have been, there can be no closed questions among us.

Organization of the Federal Council of Churches of Christ in America

The council was organized in 1908. There had been an organization known as the Evangelical Alliance formed in 1846. It had a statement of faith which was conservative and evangelical, but for some time before the turn of the century was dwindling in influence and power. Those favoring the Federal Council insisted that a strong organization was needed to make the Church socially effective in politics, economics, and industry.

Seventh Day Baptists had three delegates present. There is a rather wide difference of opinion as to whether the position of Seventh Day Baptists was fairly presented, or whether we were somewhat compromised in the organizational meeting. One friend, still living, who was present at that meeting, says we were not fairly represented. Another friend, now dead, after careful documentary study, says we were compromised. Others say we were fairly represented. Some insist that our delegates sensed clearly the fact that we could have more influence inside the organization than we could have outside it. One fact, not widely known among Seventh Day Baptists I fear, may be cited in support of their position.

Not too long after the organization of the Federal Council some members who held the general attitudes of the Lord's Day Alliance, that organization which stresses stringent Sunday laws, attempted to get the Federal Council to support Sunday legislation. There was widespread feeling in favor of this action by the council until Dean Arthur E. Main made a clear statement of the position of Seventh Day Baptists. Some of the influential members of the council then changed their attitude and declared that if a member denomination of the council held such a position regarding Sabbath and Sunday it would not be fair for the council to take the contemplated action. The Federal Council has never stressed Sunday legislation from that day to this. So much for one Seventh Day Baptist speech inside the council, not outside of it.

Criticisms of the Federal Council

There are three principal objections to the Federal Council. One is that it is theologically radical; another is that it is politically communistic; while the third is that its gospel is social rather than personal, that it preaches sociology rather than evangelism. Let us look at these three criticisms carefully. We should remind ourselves that the Federal Council is made up of delegates elected by the various denominations composing the council. One wonders whether these denominations elect only their most radical and communistic members to represent them in the Federal Council. If they do, who is to blame?

I. Is the Federal Council Theologically Radical?

As a background to the study of this question one needs a general knowledge of the theological movements of the last two centuries. The origin of what is variously termed "modernism" and "higher criticism" and "liberalism" and "German rationalism" can be dated roughly around the middle of the eighteenth century. It began to have widespread influence in Germany especially around the middle of the nineteenth century, and in America during the last decade or two of that century. The clash of liberalism

and conservatism in our country came to a head in the 1920's in what is known as the Fundamentalist-Modernist controversy. Since that time many Modernists have written of the inadequacy of the Modernist position, Fosdick for example. And during the last two decades theology has swung back toward conservatism, though not to Fundamentalism. The tragedy of two wars shook theology out of its complacent optimism. Theology, both in Europe and America, is much more conservative today than it was fifty years ago.

The Federal Council was organized in 1908, right in the midst of the swing toward German rationalism. It was organized by the Modernist wing of the Church, not by the Fundamentalist wing. And of course it was quite liberal, not conservative. Its date of origin and its leadership made it so. It is nothing but honesty to state the facts. Many leaders in the council made statements regarding theology and the Bible that were most unfortunate in their effects on wide co-operation within the Church. The first president of the council, whom I knew personally, was Dr. S. Parkes Cadman, and he was liberal enough. And I have heard, and read, statements from many more outstanding Federal Council leaders. Most of them have been liberal rather than conservative.

I think two things need to be said. The first is that the Federal Council has no direct theological basis, fortunately. Its only doctrinal foundation is that each co-operating denomination shall confess "Jesus as divine Lord and Saviour." All other doctrines are left for each of the co-operating denominations to formulate for themselves. Seventh Day Baptists would not like to have the Episcopalians write their creed; nor would the Episcopalians want the Quakers to write theirs; nor would Quakers want the Methodists to write theirs, etc. Since the council is an organization for Church co-operation, and not for Church union, it is fortunate that it lays down no definite creed which all must accept.

The second thing to be said is that the theological belief of the different members is not necessarily the theology of the Federal Council. The theology of Harry

Emerson Fosdick did not determine the theology of the Federal Council any more than did the theology of Dean Main. It may have had more influence. It may have been more widely publicized. It did not, and does not determine the theology of the council. Dean Main's belief in the Sabbath influenced the council, but did not determine the theology of the council. If the theology of individual members determined the theology of the council, then the council would believe in the Sabbath — it has always had Sabbathkeeping members.

So the theological basis of the Federal Council remains what it has been through the years, acceptance of "Jesus as divine Lord and Saviour." The theological influence is determined by the theological attitudes of its constituent members, and that is much more conservative today than it was when the council was organized.

II. Is the Federal Council Politically Communistic?

I have read "The Road Ahead" by John T. Flynn; "How Red Is the Federal Council of Churches?" by the American Council of Christian Laymen (which consists of Verne Kaub and an unknown group of supporters); "The Case Against the Federal Council of Churches" by Chester E. Tulga; and many articles by Rev. Carl McIntire, editor of the "The Christian Beacon." Then Stanley High's article on the pink fringe in the Methodist Church has also been read. These are typical of the charges that churchmen today, especially in the Federal Council, are communistic.

Then I have read "The Truth About the Federal Council of Churches," "An Analysis of John T. Flynn's Reply," "Present Policies of the Federal Council of the Churches of Christ in America," all of which are official publications of the Federal Council; I have read articles and editorials in such magazines as "Church Management" and "Christian Herald," and in other lesser known publications. The publications by the Federal Council listed above may be had free from the council headquarters. One should read writings on both sides before forming an opinion.

John T. Flynn, writing as a Catholic, is unacquainted with the facts about Protestantism. He quotes largely from Carl McIntire, and from Federal Council publications of around twenty years ago. He makes out his case by quoting parts of paragraphs or parts of sentences, when the rest of the paragraph or sentence would give an opposite view when added to the part which he quotes. His criticism of the Federal Council was condemned in "The Yardstick," a bulletin published by the National Catholic Welfare Conference in its issue of November 14, 1949. This Catholic bulletin said, in part: "This is the most emotional, illogical, inaccurate, and probably even libelous book which we have ever been foolish enough to purchase."

The pamphlet, "How Red Is the Federal Council?" lists forty-nine names of Federal Council members, and forty-six different organizations (all classed as "communistic" or "subversive") to one or more of which each of these members belongs. In certain cases some of these men joined organizations which were later infiltrated by Reds and gradually turned toward the communistic cause. When that became apparent the men withdrew. Rev. Samuel McCrea Cavert was listed as belonging to four subversive groups. His own statement in reply is as follows:

"1. Fellowship of Reconciliation. I belonged to it for a brief period, at the time when our government was convening an international conference for reduction of armaments and pressing for the Briand-Kellogg Pact for the Outlawing of War. I resigned when it became clear to me that conditions in the world required preparedness for defense, and have not been a member for more than two decades.

"2. North American Committee to Aid Spanish Democracy. I was never a member. I did (I am happy to say) make a public statement in 1937 about the way in which Franco overthrew the Spanish Republic and I criticized the Franco regime. Surely no apology is necessary for that!

"3. The magazine, The Protestant. I was never affiliated with it, never served

on either its editorial board or its advisory committee, never contributed to its columns. With a large group of public figures (including the Secretary of the Navy, Frank Knox, and several honored members of the U. S. Senate) I signed an appeal against anti-Semitism entitled 'Protestantism Answers Hate,' which was published by The Protestant, but to assert that this meant I was 'affiliated' with the magazine is wholly untrue.

"4. War Resisters League. I never belonged to it at any time."

The score on Mr. Cavert's record is over 75% false. One wonders as to the accuracy and honesty of the other criticisms.

William H. Leach, editor of Church Management, writes: "The editor of Church Management knows hundreds, perhaps thousands, of churchmen. They are of differing theological and social backgrounds. We do not know a single one who is a Communist. Nor do we have evidence of a single American churchman who is a Communist." Mr. Leach liked Flynn's book on the whole, but condemned his chapter on the Federal Council.

Lots of us are afraid of Socialism. There is no record of a successful socialistic group or state, from the days of the early Church down to England today. It looks like a slow drift toward Communism. There have been plenty of social statements of the Federal Council that condemn personal initiative and profit in business, statements that many of us condemn, possibly more of them twenty years ago than today. We do not care to replace the system that has produced the highest average welfare ever known in the world by some scheme that never has worked. But to say that the Federal Council is communistic is just not true.

III. Is the Council's Religion Merely Social, Not Evangelistic?

There seems little question that it began with that as its major emphasis. The date of its origin, and the spirit of its originators, should be evidence of that fact. The Federal Council was organized by the socially minded group of the Church right in the heyday of the "social gospel" movement. They did not ignore evangelism,

but the Department of Evangelism was the smallest of all the various departments, and had the smallest budget. I attended some meetings of the Department of Evangelism while Charles L. Goodell was at its head, and when Jesse M. Bader was just beginning as an understudy of Goodell. There was no doubt in my mind that the evangelism we talked about was real evangelism, that is, if I know what evangelism is! Anyway, it was concerned about saving men and women from sin, and through faith in a crucified and risen Saviour. It was the kind of evangelism I was trying to preach.

For the last eighteen years Jesse M. Bader has headed the Department of Evangelism. In that time he has made it the largest department in the council, with a budget twice as large as any other. Read "Evangelism's Quarterback" in Christian Herald for October, 1949. Of course, many criticize some of the leading speakers that the Department of Evangelism sends out over the land, especially E. Stanley Jones. And there is much criticism about the radio work of the council, and some of it seems warranted. But the greatest work of the Department of Evangelism is to plan for, and inspire work within the denominations which constitute the council. In my judgment the Department of Evangelism under Jesse M. Bader has inspired more laymen to do active personal evangelism than any other man, or group, or organization in America. And some of it, at least, must be real evangelism! If not, who is to blame?

Some thirty-eight or forty denominations are now in the midst of the United Evangelistic Advance, a concerted movement of evangelism in all the denominations at the same time. Is it real evangelism? Well, it is if the denominations make it so!

The Salem Seventh Day Baptist Church had a few special preaching services in January in addition to our regular services. It seemed wise to the officers of the Church to ask the pastor to preach on these extra nights. It was part, a very small part, of the United Evangelistic Advance planned and urged on by Jesse Bader of the Department of Evangelism. Was

it evangelistic? Or was it only "social gospel" preaching? Well, nobody told the pastor of the Salem Church what to say! He planned the messages himself, and if they were not evangelistic the Federal Council was not to blame.

Seventh Day Baptists ought to judge every human institution on facts. Let's admit the weaknesses of every human institution — and the strength and virtue also. Let's resolve to love those who differ from us. Let's manifest the love of Christ among ourselves and to all mankind — even about the Federal Council of Churches.

FROM THE EDITOR'S MAILBOX

Dear Brother Warren:

In the last few Recorders I see the question of the Federal Council of Churches discussed, and would like to say I believe we should as Seventh Day Baptists think very seriously on the things which the lady from Texas and Brother Osborn wrote. It is true we have been in the Federal Council and other such organizations for the past fifty years or maybe more, but take the book (History of the Seventh Day Baptists from 1802 to the fifty-third session, 1865) in one hand and the Holy Bible in the other hand, then compare Seventh Day Baptists at that time by the Bible, then look at us today and see just how far we are from the Bible teachings. Why cannot we take the Bible and sit down together and build only on the Bible?

Then look at our condition since we have been compromising with the world and you will see it has decreased continually every year both spiritually and in numbers. Most of our ministers will tell you this because I heard them.

With this situation existing, what has it profited us to be with these groups? As for the majority of Seventh Day Baptists at General Conference voting on the question favorably, that is contrary to the teaching of Christ. Read Matthew 7: 13-15. Christ tells us that the majority of people will take the broad way to destruction; so the majority is not a good sign of the

right way. "Many are called, but few are chosen," are again Christ's own words. There are several reasons for us not to be in the Federal Council and each of these reasons in itself would be enough to keep us out. The Sabbath question itself would be enough if there were no others. If not, then why do we spend hundreds of dollars in printing tracts and handing them out?

If I wished to keep my boy from drinking I would not associate with the saloon and uphold it before him and expect him to be free from its effects. Why cannot we as Seventh Day Baptists take the Bible and settle our divisions and problems in the light of the Scripture?

We must get down on our knees before God and seek His help unitedly or we will perish. Unless this is done I believe God will not permit Seventh Day Baptists to see another fifty years. Who are we going to serve today? We must choose. Shall it be with each of us, "But as for me and my house, we will serve the Lord"? I believe if the old prophet were living today he would have the same message as he did in that day. Shall we act wisely? Remember, united we shall stand but divided we shall fall. May God help us and abide with us.

Yours in the Master's service,

Jerome Boyd.

Woodbury, Pa.,
June 29, 1950.

DR. AND MRS. RANDOLPH SAIL FOR THE BRITISH ISLES

As this is being written, Dr. Corliss F. Randolph, president of the Seventh Day Baptist Historical Society, and Mrs. Randolph are on the high seas bound for The British Isles.

Over the telephone the other morning, Dr. Randolph stated that his visit to Great Britain is in the interest of the Historical Society for the purpose of research and study concerning the early history of Seventh Day Baptists in The British Isles. He and Mrs. Randolph will be away about two months.

The Sabbath Recorder joins Dr. and Mrs. Randolph's many friends in wishing them a pleasant and safe journey and a satisfactory stay in Great Britain.

HOW CAN WE HAVE CHRISTIAN UNITY?

By Rev. Lester G. Osborn

The trend of our day is toward Church unification. Within a year the greatest religious cartel of modern times is scheduled to be completed — a merger of eight interdenominational organizations under the name of "The National Council of the Churches of Christ in the U.S.A." It is urged that in the interests of efficiency and economy competing Churches should unite. Those who accept Christ are called to come together to combat the growing tide of secularism, materialism, and agnosticism. Another argument is that a united Church could better stand against the tidal wave of Communism. These are powerful arguments. They sound plausible. But would such a combine be as efficacious and desirable as it sounds?

The Lord Jesus Christ prayed for His followers "that they all may be one" (John 17: 21). What did He mean? Those who labor most earnestly for Church union are frequently those who are most committed to the "Social Gospel." If Christianity were just a ministry to the physical needs of the human race, we should certainly get together. But the Christian faith is more than the golden rule, more than reconciling capital and labor, more than improving race relations, establishing playgrounds, or furthering community projects.

Was Jesus praying for unification without regard to basic beliefs? We believe not. Amos asked, "Can two walk together unless they be agreed?" The answer to Jesus' prayer would be a unity of common belief, and of doctrine. It would be the sort of unity described in Ephesians 4: 11-16, a "unity of the faith, and of the knowledge of the Son of God . . . no more . . . carried about with every

GENERAL CONFERENCE — Time, Date, and Place

President Lloyd D. Seager announces that General Conference at Salem, W. Va., will open at 10 a.m., EST, Tuesday, August 22, 1950, in the Salem College Administration Building auditorium.

wind of doctrine. Note it is not a unity of "faith," but of "the faith," which is a different thing. The question is what is the faith?

Proponents of unification claim that Protestants may unite on the broad and comprehensive basis of faith in Jesus as Saviour and Lord. In fact, the Federal Council, in eschewing doctrinal statements, sets forth this one tenet. To many the question comes: Who is this Jesus? Is He the Jesus of Scripture, the Son of God, virgin-born, miracle-working, dying on Calvary to satisfy divine justice and to reconcile us to God, rising again in the body in which He suffered, and coming again in power and glory to set up His kingdom? Or is He the Jesus of modern theology, denuded of His deity, stripped of His miracle-working power, and dying merely as the supreme exhibit of love and loyalty to the Father in heaven?

This is a fundamental question. And it entails another: What is the source from which the united Church will derive its concept of Jesus? Is it the Scriptures, inerrant because they are the divinely and verbally inspired Word of God — the revelation of God to mankind? Or is it the human bible of modern theology, with the wheat of truth mingled with much chaff of error and human opinion — the record of man's progressive discovery of and understanding of God? Christianity has been called the religion of the Book. In a very real sense this is right, for only in the Bible do we find the great basic truths of God. Hence the attitude toward the Bible is basic, for without the Christ of the Bible there can be no real unity, only an ecclesiastical organization.

The insistence of Bible believers that they will unite on no other basis than that of an inerrant Bible is no mere shibboleth; nor is it an evidence of outmoded Bibliolatry. It represents a conviction that the true Church is established upon the deity of the Son of God; that the true unity is that of the spiritual body of which Christ is the head; and that without the Christ of the Bible men are lost in sin. So we should shun any form of Church unification which threatens or minimizes or relegates to the background the faith of our fathers.

Many see in the Federal Council, the World Council, and the newly proposed National Council, denials of these basic truths, and the breaking down of historic Christianity. These people have honest, deep convictions on the matter of membership in such organizations. Their consciences are troubled by having the Federal Council speak for them officially, whether they approve the actions or not. They are placed in an almost intolerable situation. They belong to Seventh Day Baptist Churches, which belong to the Federal Council. Thus, they, as individuals, are members of the Federal Council (or other organization). The only way to withdraw from that membership is to withdraw from the denomination. Such action would cause them deep sorrow, break precious fellowships, leave them without a Church home, and bring upon them severe denunciation by denominational leaders and others. Still, "how can two walk together unless they are agreed?" Agreed, that is, on the great basic tenets of the historic Christian faith, and not, necessarily, on what someone has called the "denominational distinctives."

True Christian unity comes not by lowering standards and ignoring or denying fundamental truths, but by accepting and holding to them without compromise. Paul had done that, so that at the end of life he could say, "I have fought a good fight, I have finished my course, I have kept the faith."

(Much of the above, like the former article, is taken from a symposium in the Moody Monthly for April, 1950. Some of it is quoted verbatim. The authors of the statements in the symposium are Rev. W. A. Criswell, Rev. O. A. Geiseman, Rev. Harold S. Laird, Rev. H. H. Savage, and Rev. Chas. J. Woodbridge.)

Lost Creek Hospitality

Paul V. Bond has written that "the Lost Creek, W. Va., Church voted at their last business meeting to entertain the people who might come to Conference early in order to bring young folks to Pre-Conference Retreat."

Those wishing entertainment should send their names to Paul V. Bond, R. D., Lost Creek, W. Va., "as soon as possible and places will be provided for them."

FEDERAL COUNCIL OF CHURCHES Reasons Why Seventh Day Baptist Churches Should Not Be Members

By Deacon Mark Wiley

The great majority of the federated Churches are not what they profess to be, namely Protestant Churches of Christ. This fact can be proved by the accepted definition of the word Protestant.

In substance a Protestant Church is one that accepts as its authority for Christian faith and practice the Bible and the Bible only, rejecting tradition when it is contrary to the Scriptures. Once they accept tradition as their authority, instead of the Scriptures, they are outside of the Bible and of Protestant faith and practice. Therefore they are not true Protestant Churches, even if they profess to be, because they stand on the same ground and foundation as the Roman Catholic Church which rejects the authority of the Bible by substituting their own Church traditions in place of the holy commandments of God.

The majority of the so-called Protestant member Churches follow their Mother Church in accepting the sun day as the Sabbath and rejecting the Sabbath of God, of Christ, and of the apostolic Christian Church. Many of them came out of the Roman Church. As far as tradition is concerned they have never left it, for they still observe the Sunday tradition of their Mother Church in Rome. Many of these so-called Protestant Churches are governed by a hierarchy, a thing foreign to Seventh Day Baptists, and they therefore speak in the council for a hierarchy and not for the people whom they profess to represent. There is no unity of the Christian faith among them, nor can there ever be as long as they reject the commandment of God and substitute in its place their own vain pagan traditions.

There was only one Church in the beginning; one authority, the Holy Scriptures; one Lord, one faith, one baptism. The Churches of tradition came out of the true Church but were not of it or they would have continued with it. "They went out from us, . . . that they might be made manifest that they were not all of us." 1 John 2: 19: Shall Seventh Day

Baptists whose forerunners were of the primitive faith seek to allow these traditional federated Churches to speak in the name of our free and independent Churches? Their object is to speak in the name of all the federated Churches and thus erect a "super-Church" authority.

Divine Scripture (Revelation 13: 11-18) warns of the formation of the image of the Beast (the first Beast, Rome). Federated churchianity is the beginning of such a formation. It will at first appear as a lamb; but will finally speak as a dragon. It will, as the first Beast, organize its forces, enter politics, ally itself with states, and compel all through its political influence to do its bidding. It will seek to enforce the Sunday pagan institution upon all men without regard to their religious convictions, for this tradition they regard as the seal of their authority to command all men to obey them. Their mission is the same as the first Beast, the Roman Catholic Church. Shall we be joined to an organization of . . . Churches which are not joined together because of unity of faith and practice, but for a semi-super state Church union, a Church confederacy to control religion?

Our mission is to retain our religious freedom and to endeavor to enlighten the deceived members of the Sundaykeeping Churches that they are transgressing the commandments of God in their traditional keeping of Sunday in place of the Sabbath of the Bible. To give them the divine message of Revelation 18: 4, 5, the message of the angel, "Come out of her (the Churches which disobey the fourth commandment of God), my people, that ye be not partakers of her sins. . . . For her sins have reached unto heaven, and God hath remembered her iniquities." Our true witness is by individuals to individuals, the witness of the Scriptures.

**THIRTEENTH QUADRENNIAL
WORLD CONVENTION
ON
CHRISTIAN EDUCATION
TORONTO, CANADA
AUGUST 10-16, 1950**

OBJECTIONS TO THE FEDERAL COUNCIL

As They Appear to Me

By Rev. John Fitz Randolph

1. The Federal Council is a Church union.

To me: The Federal Council is only an association of self-governing denominations, much as our Conference is an association of self-governing Churches. In either case autonomy is not given up.

2. The Federal Council speaks for all its constituents, down to the individual.

To me: The authority of Federal Council statements is cleared up by court action to the effect that an association of individually governed Churches is without authority to speak for the individual Churches in the association unless specifically authorized to do so by the same. Are you or I always pleased with the action of our Conference? Yet we find it worth while to work together in that association of Seventh Day Baptist Churches.

3. The Federal Council deprives one of religious freedom.

To me: As long as it is not a Church union but an association of independent denominations, and as long as our denomination grants the greatest liberty of them all, a Seventh Day Baptist has the greatest religious liberty to be found, within or without the Federal Council.

4. The Federal Council monopolizes radio time.

To me: That is impossible. The Radio Corporation allots its own time, not the Federal Council.

5. The Federal Council allotment of territory harms us in some cases.

To me: The plan has been followed in foreign fields for a long time, often by common consent, to better cover the field and avoid duplication. If we consider that other denominations have no right on the world field, we should oppose the plan. If we believe in co-operation, we must give and take.

6. The Federal Council is infiltrated with Russian Communism.

To me: We need to be careful not to be misled on this point. Let anyone shout "Red," and we are all on the defensive. It is the best tool for the propagandist today. A fine example is the chart entitled "How Red in the Federal Council?" The chief contention of that publication is based on statements of individuals, some of whom have no connection with the Federal Council. These statements are laid to the charge of the council. Individuals should be answerable for their own statements, and the council for its own actions as a majority of the body.

Some statements quoted are definitely pro-Russian and action should be taken against such, individually.

Some statements quoted express Christian good will, unselfishness, and love, but are given a political twist. All may have been taken out of their proper setting to give the impression desired.

It has been admitted to me that the publication may be "extreme and overdrawn," some statements may be misleading, "possibly some are actually false." Those apparent facts cause me to doubt the whole implication, even if the isolated statements are correctly quoted. In either case it was not the Federal Council that made those statements. I object to such misleading tactics.

I object to such a statement as is made in said publication, "Be Alert for Federal Council's Dishonest Denials." Can one justly call another's defense false before it is given? A verdict before a hearing!

I see Russia-like tactics at work in the statement, "This is an atomic age! Start 'chain reactions' by circulating this chart." The Russian method is familiar — stir up discontent and strife, ripen the situation for revolution, then Communism can come in.

Is the Church, in its zeal against Communism of the Russian type, being led into contention and strife within its own borders in order to help rather than hinder Communism? It has been said in my hearing that, intentionally or otherwise, that will be the tendency of this contention in our midst.

Just what is this propaganda doing to our people in our Seventh Day Baptist Churches?

"The Changeless Christ for a Changing World"

More than sixty delegates from the United States and Canada will attend the Eleventh Convention of the World's Christian Endeavor Union in London, Eng., July 22-26.

World peace and evangelism will be among the subjects to be discussed as youth from many countries consider the convention theme, "The Changeless Christ for a Changing World."

Dr. Daniel A. Poling, president of the World's C. E. Union, will preside and give the keynote address. Dr. Poling became head of the global youth organization at the previous convention held in London, Eng., in 1926. Since that time conventions have been conducted in Berlin, 1930; Budapest, 1935; and Melbourne, Australia, 1938. World War II prevented the holding of gatherings since the conclave in Australia.

Dr. Frank F. Warren, president of Whitworth College, Spokane, Wash., will give two addresses. Dr. Ernest R. Bryan, of Washington, D. C., president of the International Society of Christian Endeavor; Dr. Gene Stone, of Columbus, Ohio, general secretary of the International Society; and Rev. Charles E. F. Howe, of Columbus, Ohio, treasurer of the World's Union, will be among the leaders taking part on the program.

Paul Benjamin, twenty-one-year-old youth of Medaryville, Ind., who won a contest giving him the trip to London, will give an address on the convention theme. His success brought with it the title of "Mr. Christian Endeavor of 1950."

Headquarters of the World's Christian Endeavor Union and the International Society of Christian Endeavor are at 1201 East Broad Street, Columbus, Ohio. — Release.

ATTENTION, YOUNG PEOPLE!

If you plan to be at General Conference in Salem, W. Va., next August, and are interested in helping to serve the meals at the college cafeteria, be sure to contact Kenneth V. Hulin, Salem, W. Va., at your earliest convenience.

GLIMPSES OF MISSION FIELDS

"There were 26 campers at Camp Miles near Mena, Ark., this year. . . . We enjoyed a beautiful camp site, and excellent quarters — a U. S. Government Forestry Station which the Christian Church in Mena had rented. . . . Recordings were made and sent to Uncle Harley who organized the first camp in the Southwest." These are some of Dr. Lloyd Seager's comments on the Southwestern Association Camp conducted by pastors and laymen of several of the far-flung areas.

The Southwestern Evangelistic Team participated in the camp. Our sympathy goes to the family of Inez Hughes Mitchell of the team. Inez' brother, John, was drowned at camp under circumstances for which no one could be blamed. The evangelistic work continues, as did the camp, after "prayerful consideration."

"Recently I contacted a family of Sabbathkeepers at a little place called Coroglen," writes Rev Francis Johnson, pastor of our Church at Auckland on the north island of New Zealand. "We are hoping they will join our Church." Earlier (April 29) Pastor Johnson had written: "At present we are continuing our two Sunday mission meetings. While we are not blessed with crowds, people have shown an interest in the message given. This past week we received a request from a family of five (man and wife and three children) for membership in our Church. As winter is coming on, our evening services should improve.

"Australia has been in our minds considerably of late," he wrote, June 14. "We have no Church there, but there are a considerable number of Sabbathkeepers who are not attached to any Church." Since that letter, Brother Johnson has furnished us with more information regarding the people with whom he is in contact in Valley Heights, Blue Mountains, Australia. This group in New South Wales has been instrumental in finding homes and employment for European refugees, and a newcomer is at present visiting our English and Dutch Seventh Day Baptist friends before going to Australia."

From New Zealand's mission in Nyasaland, British East Africa, Rev. Ronald Bar-

rar reports June 5, "I have just returned from a tour of local Churches by pushcycle. Altogether we covered 249 miles visiting 10 Churches. The attendance varied from 5 at the old Church at Shiloh to 85 at Moldi. Altogether 423 baptized Christians attended our meetings." Working on a very heavy schedule, Rev. Mr. Barrar and wife hope to "squeeze in a fortnight at the coast before going north" for a further visit among the Churches. Three cases of atabrine anti-malarial, given to Church World Service and allotted to the various mission boards through the Foreign Missions Conference, have been sent for the use of Rev. Mr. Barrar among people whom he serves. The shipping costs, the only cost to us, are being met by the New Zealand apportionment of the Second Century Fund. D. S. C.

WORSHIP PROGRAM

By Mrs. Blanche Sutton

Hymn: "Take My Life and Let It Be."

Scripture: Philippians 4: 4-9.

It becomes necessary at times for all housewives to clean house. We discard many things of small, if any, value, which we have allowed to accumulate and fill space that is needed for things of more importance. This is especially true when one is moving a great distance to smaller quarters, for one must choose what to keep and what to discard. This has been true in my life, as in the case of most ministers' wives, as we move from place to place, which is no easy task.

We have some mementos we cherish, for they bring to mind many old friends and happy occasions. These we feel we must keep to cheer us when dark days come and we need help from earthly friends. Other mementos may bring unpleasant memories, which would be a hindrance to us. Therefore, we should discard them to give room for things helpful.

Why not have a mental and spiritual house cleaning? Clear out the cobwebs and rubbish that have accumulated in our hearts and minds which hinder progress in our Christian life, and fill the space with loving thoughts and noble deeds. We should store only the good things that will be of value, and not hindrances.

Hebrews 12: 1, 2 tells us that we should "lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." May we strive to follow Paul's advice to put aside the things that hinder in our Christian life and seek God's guidance in daily life.

In Galatians 5: 22, 23, we read, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Let us store only beautiful thoughts, poetry, music, and God's Holy Word in our minds and hearts, leaving no room for unkind thoughts or words.

Prayer.

Closing Hymn: "Take Time to Be Holy."

A COMPLETE PROGRAM OF CHRISTIAN EDUCATION

The following is a plan for complete Church and home program which may enable Churches to do a better job of Christian education.

The Church which carries on a complete program of Christian education uses the entire program. Some Churches have been content with only a fourth or a half of the program.

One Fourth

A Church that provides a well-graded curriculum;

That furnishes its teachers, officers, and pupils with the necessary courses and magazines;

That orders these materials on the dates indicated when the order blanks are sent out, so that teachers may preview the work several weeks before the quarter begins;

That has a faithful staff of teachers, superintendents, and substitutes who will spend a reasonable amount of time in preparation, who will be prompt and regular in attendance, and who will try to carry out many of the suggestions in the teacher's booklets;

That plans its worship for all ages — Such a Church makes a good beginning on its educational program. But it may

still have only a fourth of a comprehensive program of Christian education.

Second Fourth

Children and young people need to feel themselves members of the total Church fellowship. Adults of the Church need to be conscious that these children and youth are part of their Church fellowship. The Church school exists to do more than just teach its pupils. One of its purposes is to help children and young people to share in the work of the Church.

Another important feature of this fourth is to provide at least one all-Church event, an activity or project which arouses the interest of the entire Church family, for instance, Christmas, Lenten, and Children's Day observances.

Monthly teachers' meetings or workers' conferences are an essential part of any plan of Christian education. They help the teachers to learn more, and to grow in the ability to teach. Each quarter detailed plans should be made for these meetings. They should not be wasted in inane conversations. It has been proved that Churches which take this practical plan of leadership education seriously, greatly increase the value of the Sabbath session.

The second fourth of a complete program of Christian education includes at least one all-Church event, activity, or project in each quarter, and a well-planned monthly workers' conference.

The Home Half

The second half of the program plans to help parents become wise teachers of religion. Can anyone believe that an adequate program of Christian nurture is possible through a one- or two-hour-a-week session of the Church school. Can parents properly expect volunteer teachers to assume full responsibility for the religious development of their children? Does not a Church fail in one of the basic aspects of its program unless it helps the homes to do their share?

There are four ways in which parents can co-operate with Church school workers in a comprehensive educational plan:

First, interesting "homework" is suggested as part of the week-by-week activity.

(Continued on back cover)



OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene
Andover, N. Y.

Dear Mrs. Greene:

I am six years old and like to come to Church and Sabbath school. I know lots of Bible stories and I like to pray. I like our Junior Christian Endeavor on Sabbath afternoon when Mrs. Maltby tells us "flannel-o-graph" stories.

Your friend,
Jackie Parker.
Riverside, Calif.

Dear Jackie:

I, too, liked to attend Church and Sabbath school when I was a little girl as young as you. I often walked the 2 1/2 miles from my home on the farm to Walworth, Wis., to get there. I still like to go to Church and Sabbath school. I also like Bible stories. My grandma used to tell them to me every week when I was about your age.

I liked your letter and hope you will write often now that you have begun.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

My name is Diane Watkins and I am five years old. I will be happy when I can go to school.

I have two kittens, Mousie and Frisky. I like to hear about God in Sabbath school.

Your friend,
Diane Watkins.
Riverside, Calif.

Dear Diane:

Since you are eagerly looking forward to going to school I'm sure you will enjoy it. Of course you'll have to study, but you'll have fun with the other children. You may even find that it is fun to learn to read and write and learn number work. As you grow older other studies may be fun if you try to make them so.

Mousie and Frisky are fine names for kittens. My brother and I had kittens one time and we called them Dickie and Nellie. Weren't those funny names for kittens?

I hope to receive many letters from you as you grow older.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

My name is Barbara Cruzan. I am nine years old, and will be in fourth grade next year.

I have two brothers and one sister. My sister's name is Nancy. My brothers' names are Jonathan David and Wayne. We call Jonathan "Jackie." He is ten weeks old. Wayne is seven and Nancy, four. Wayne will be in second grade next year.

Bible school was over on June 16.

Daddy picked some strawberries yesterday. They were almost ripe.

That's all for now. I am including a story.

Love,

Barbara Cruzan.

Dodge Center, Minn.

The Lonely Flower

There was once a flower who was very lonely. It lived with the onions and the onions crowded the flower out. The flower didn't know what kind of a flower she was.

One day a little girl saw the flower. She picked it up and planted it in her flower garden. Now the little flower was happy.

Barbara Cruzan.

Dear Barbara:

I was so glad to receive your good letter, since I know and admire your mother and father and so feel that I know you.

I like your little story very much. I hope in your next letter you will give your flower a name and tell about its experiences in your flower garden.

I wonder if you cannot get Wayne to begin to write to me, and also Nancy, when she gets older.

The other day our next door neighbor took Dr. Greene and me up on a hill near town when he went to milk a friend's cow. I thought he was gone quite a long time. When he came back to the car he brought me enough berries to make a good-sized shortcake, and did it taste good! The fields and woods near us are just full of wild strawberries still. The garden berries are almost gone, though I bought a lovely box of garden berries from a little boy about Wayne's age yesterday.

Yours with love,
Mizpah S. Greene.

Marriages

Burdick - Swing. — Wayne Burdick, son of Mr. and Mrs. Carroll Burdick of De Ruyter, N. Y., and Arline Swing, daughter of Mr. and Mrs. Charles Swing of Shiloh, N. J., were united in marriage at the Shiloh Seventh Day Baptist Church on June 1, 1950. Rev. Rex Burdick, brother of the groom, performed the ceremony. He was assisted by Rev. Harmon Dickinson, uncle of the bride. The couple will make their home at De Ruyter, N. Y.

Obituaries

Lewis. — Ellis Raymond, youngest son of Robert L. and Menervia Oshel Lewis, was born at Stone Fort, Ill., October 10, 1882, and died at the Veterans' Hospital at Fayetteville, Ark., June 29, 1950, as the result of injuries sustained in a fall from his house roof.

He served two enlistments in the United States Army, the first in 1902, re-enlisting in 1918.

He was married June 25, 1905, to Nellie Grace Mulvey; to them were born six children, J. R., Bessie, Harold, Dorothy, Nellie Grace, and William B., of whom three survive: Bessie (Mrs. Robert Burns) of Dallas, Tex.; Dorothy (Mrs. John Carrel) of Alhambra, Calif.; and William B. of Riverside, Calif. On April 28, 1945, he was married to Mrs. Grace Maxson Ratliff.

In May, 1922, Ellis Lewis was licensed to preach the gospel, and became pastor of the Stone Fort Church. He was ordained to the gospel ministry in May, 1925, and in January, 1926, took up work as general missionary in the Southwest, and pastor of the Gentry Church, a position in which he served for 17 years.

Farewell services were conducted by his pastor, Rev. C. A. Beebe, assisted by Rev. Ralph M. Soper, pastor of the Fouke Church, at the Gentry Seventh Day Baptist Church on Sunday afternoon, July 2, 1950. Ministerial students present at the association meeting were among the pallbearers. C. A. B.

Hughes. — John Theodore, son of Theo and Elsie (McKay) Hughes, was born at Roe, Ark., December 18, 1933, and lost his life by drowning at Midway Park, near Boles, Ark., while attending the Southwestern Seventh Day Baptist Youth Camp, on June 25, 1950.

He is survived by his parents, one sister, Inez (Mrs. James Mitchell), and three younger brothers, Douglas, Allen, and Ricky, all of Nady, Ark.

J. T. (as he was generally known) was a member of the class of 1951 in Gillett High School. He was an earnest, consecrated Christian, a firm believer in the Bible Sabbath (al-

though he had not yet united with the Church). It was his intention to prepare for the gospel ministry.

Farewell services were held (for the camp young folks on June 26, at the funeral home at Waldron, Ark., in charge of Dr. Lloyd D. Seager, assisted by David L. Beebe and Pastor Edgar F. Wheeler and at the Seventh Day Baptist Church at Nady on June 27, in charge of Pastor C. A. Beebe assisted by J. H. McKay, Jr. C. A. B.

Chedester. — Marshall L., son of John and Mary Jemima Frasure Chedester, was born April 11, 1856, on Morgan's Run, Doddridge County, W. Va., and died May 7, 1950.

On April 29, 1880, he married Mary Ford who passed away in 1934. To this union was born one son, Harlen H., of Rogersville, Pa.; and one daughter, Rhea, living in the Salem home. These two children survive him, along with two grandchildren and four great-grandchildren. One daughter died at an early age.

"Uncle Marshall," as he was widely known, was converted at the age of 32 and united with the Salem Seventh Day Baptist Church. For a number of years he served as its clerk, and was licensed by the Church to preach. Later in life he joined the First Day Church of God, but remained a faithful Sabbathkeeper throughout his life.

Funeral services were held at the Chedester home on May 10 in charge of Pastor Loyal F. Hurley, assisted by Rev. James L. Skaggs and Elder W. W. McMicken of the Seventh Day Church of God. Burial was in the Odd Fellows Cemetery. L. F. H.

Clark. — Mary Virginia Maxson, was born on Greenbrier, Doddridge County, W. Va., September 7, 1873, a daughter of Cornelius and Catherine Davis Maxson, and died at the home of her daughter in Clarksburg June 12, 1950.

Mrs. Clark was the widow of the late Phineas R. Clark, and leaves to mourn her passing one daughter, Mrs. Cora Barnes, of Clarksburg, W. Va.; one son, Royce, of Fayetteville, N. C.; two brothers, Berkeley Maxson of Salem, and Ed Maxson of Fairmont, W. Va.; and six grandchildren.

Mrs. Clark was a member of the Salem Seventh Day Baptist Church but due to her declining health had not been able to attend services for some time.

Memorial services were held at the Salem Seventh Day Baptist Church on June 15, 1950, with Pastor Loyal F. Hurley and Rev. James L. Skaggs officiating. Interment was in the Greenbrier Cemetery. L. F. H.

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(Continued from page 61)
ity in courses for children. Superintendents and teachers can explain at a parent-teacher meeting just what they are striving for. The reading books, or pupil's books, are taken home to be used.

Second, attractive family books can be the basis of interesting natural and normal experiences in the home. They are related in each case to a monthly theme. Persons of all ages can use them, read them together, use the prayers and songs, engage in activities suggested. In this way religion is both caught and taught. The goal is to send this type of booklet into every home in which there are children four years old or older.

Third, the whole family becomes interested in the all-Church event, activity, or project.

Fourth, there is a quarterly teacher-parent meeting at which the work of the quarter is explained and the books for use in the home are interpreted. In some Churches it might prove beneficial to hold monthly departmental teacher-parent meetings — kindergarten parents the first week; primary, second week; junior, third week; and junior high, fourth week, on the night best suited to each group.

In some communities it may be hard to interest parents. In other areas, parents are eager to help. The effort to interest them begins with the pastor, local board of Christian education (Church), and the departmental superintendents. Sometimes it is helpful to get the commitment of the parent at the start of the year. Such a commitment form for use in suggestion to those creating one for your Sabbath school will be found in this column later.

The family half of this Church and home program can revolutionize the work of Christian education in any parish. It can double the effectiveness of the Church school. It can add joyous hours to the home experiences.

R. I. H.

SPECIAL NOTICE

The next special issue of the Sabbath Recorder will be dated July 31, 1950. Thus there will be two regular issues published in August, those of August 14 and 28, instead of one. The issues of August 7 and 21 will be omitted since the Sabbath Recorder is published biweekly during August.

(Continued from page 50)
strength for anything through Him who gives me (us) power." Philippians 4: 13 (Weymouth).

Does anything else matter? Is not seeking and doing God's will the most important of all? Then why not give it a real try?

Whether we continue in the Federal Council of Churches or not is incidental. This knotty problem is but symptomatic of some deeper difficulty. When we as Seventh Day Baptists become completely surrendered to the will of God, as revealed in and through Jesus Christ our Lord, the Federal Council question can be readily and agreeably settled. Why? Because the Holy Spirit will be in charge of our lives and decision and He knows the will of God perfectly.

This obedient attitude on our part toward the Holy Spirit applies in all other phases of our denominational life and work — to the matter of the Sabbath Recorder, the Denominational Building, denominational reorganization, and all else.

God will use us mightily in preaching the Gospel of Jesus Christ and the Sabbath truth when we become entirely obedient to Him. Why do we hold back?

Hurley S. Warren,
Conference President, 1943.

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

**From Conference
Transportation Committee**

Bond Davis, chairman of the Conference Transportation Committee, recently has expressed "the committee's continued interest" in providing information as to the best ways of reaching Salem, W. Va., for Conference on August 22-27.

He mentions that the larger gas and oil companies have travel folders, "especially Esso and Conoco."

Mr. Davis requests that any young people who plan to attend Pre-Conference Retreat and who wish transportation from Salem to Camp Caesar, W. Va., should let him know. Bond Davis, Salem, W. Va., will reach him.

