

# WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

## SALEM CHURCH FIRE STARTED IN UPPER CORNICE

ROOF AND LOFT BURNED;  
INTERIOR DAMAGED BY WATER

SALEM, W. VA. — Fire, which broke out in the upper cornice of the building, seriously damaged the Salem Seventh Day Baptist church at about 10 a.m. Sunday morning, May 4. Damage as estimated by Fire Chief Winston Davis was set at \$8,000 to \$10,000, being mostly to the burned roof and loft, and water and smoke damage to the interior and floor.

Volunteers braved a collapsing roof to cover the organ with salvage covers to protect it from water. When the fire was extinguished it was found that the ceiling had collapsed and left the charred rafters and beams exposed under the burned roof.

Much credit is due to the quick and efficient work of volunteers who carried all pews, carpets, and all movable fixtures from the church in such a short time that they were largely out of harm's way by the time firemen were able to get water into the building, thus saving them from great damage.

The Salem Seventh Day Baptist church was considered a landmark since it was established in Salem by its early members in 1792. The present structure has been in use since its dedication in 1901. There have been three previous church buildings on the same site. The first was a log building which was built in 1795 and was later destroyed by fire. The second church was finished in 1801 and served as a meeting place for the congregation until just before the Civil War. It was replaced by a frame building which was in use until 1900. The present brick structure followed that building.

A meeting of the church members Sunday night revealed invitations from at least three churches to use their buildings for worship until such time as the church could be restored to use. They decided to accept the Baptists' offer for the first few weeks. Over \$1,300 was subscribed at the meeting to complement the small sum of insurance that was carried. This fund is being augmented by citizens of Salem who are interested in

the landmark building and desire to see it restored to its former condition. — Salem Herald.

INDIANAPOLIS, IND. — Another historic day for our denomination—April 26. That Sabbath was the date of the first baptismal service in Indiana conducted by Seventh Day Baptists. In the presence of most of the members of the Indianapolis Fellowship and several visitors, Rev. Lester G. Osborn administered this sacrament to six candidates, two women and four men. The service was held in the Broadway Baptist Church, since the present meeting place has no baptistry.

The attendance at this meeting was the largest of any since Sabbath services were begun on February 22. Only thirty-three, but this is three times the number who were at that first service. The attendance has shown a steady increase during the past two months.

After the evening service the fellowship had a business meeting and elected president, secretary, and treasurer, appointed two men to help with the communion service the following Sabbath, and talked over the work of the summer months, including a permanent place of meeting.

Anyone passing through Indianapolis should stop over on the Sabbath and meet with this earnest, enthusiastic group. Services are held every Sabbath at 2.30 and 7.30 p.m. in the church at Thirteenth Street and Carrollton Avenue. Call Leo L. Wright, County 2704, for information.

### ASSOCIATION NOTICES

The Central Association will convene with the De Ruyter Church June 13-15, 1947.  
Corresponding Secretary.

The Eastern Association meets with the Berlin Church June 6-8. Those expecting to attend are requested to send their names, by May 25, to W. Robert Bentley, Berlin, N. Y.  
Entertainment Committee.

The time and place for the Minnesota and Wisconsin Semiannual Meetings have been set—June 6, 7, and 8 at New Auburn, Wis.  
Corresponding Secretary.

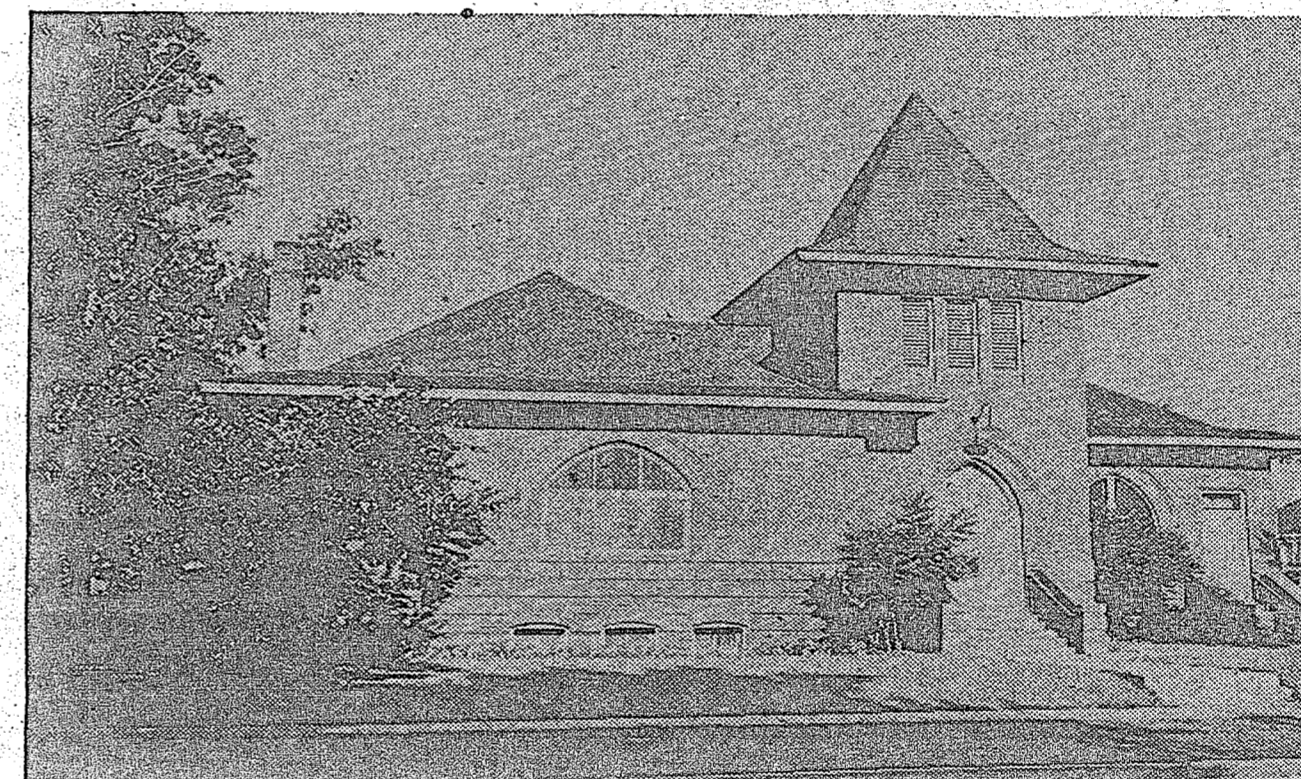
(More "Hook-up" inside on page 339)

MAY 26, 1947

The Sabbath

# Recorder

## SEVENTH DAY BAPTIST CHURCH OF DENVER, COLO.



Special ordination service held here April 5.

"The ordaining of the candidates was most impressive, with beautiful floral decorations banking the platform and the sunshine pouring into the auditorium of the church." (See Denominational "Hook-up" on the back cover, and statements on page 345.)

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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## Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, Plainfield, New Jersey.

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## WHAT WHERE

TOWARD A MORE CHRISTIAN WORLD

"The exact extent," says U. S. Senator Arthur Capper, "to which liquor advertising has contributed to the critical national problem of excessive drinking of intoxicants probably cannot be determined. But it is not only a striking coincidence, but a natural result that the lineage of liquor advertising in our national press has kept pace with the tremendous increase in the consumption of liquor and beer in this country. . . ."

"In order to remedy this situation I introduced in the Senate of the 74th Congress S. 541 entitled, 'A bill to prohibit the transportation of interstate commerce of advertisements of intoxicating liquors, and for other purposes.' The measure would prevent as far as practicable the dissemination of liquor advertising through the facilities controlled by the Federal government. The broadcasting of liquor advertisements by means of radio would be prohibited altogether. Broadcasting stations are licensed by the Federal government under its power to regulate interstate commerce, and it is impossible to stop the radio impulse at state lines. The transportation or the causing to be transported through the mails or otherwise across state lines of any newspaper, periodical, news reel, photographic film, or record for mechanical reproduction advertising intoxicating liquor or containing the solicitation of an order for liquor would also be prohibited entirely regardless of whether the state into which it was sent was wet or dry."

Liquor trade support of the Capper Bill to outlaw interstate advertising was an unexpected development at the outset of the hearing on the measure which got under way in the Caucus Room of the Senate Office Building, Washington, D. C., shortly after 10 a.m., Monday, May 12, under the direction of the Committee on Interstate and Foreign Commerce, to which the bill had been referred.

Ninety per cent of the peoples of the world, according to official data, depend upon the output of the people of the United States, Canada, Argentina, and Australia to maintain a slim diet.

—Gospel Messenger.

A gospel ministry by mail to deaf people (those who neither speak nor hear) in the United States and Canada is carried on by a Christian layman in Minneapolis, Julius K. Hoffman. His mailing list now includes 10,000 names. There are about 125,000 deaf people in the two countries; Mr. Hoffman has a special interest in these people because he himself is deaf. His object is to send free tracts and gospel literature to those not reached through the churches.

## EDITORIALS

### THE TONGUE

GUEST EDITORIAL

By Rev. Charles H. Bond  
Little Genesee, N. Y.

When the word tongue is mentioned some people immediately think of a bell clapper, a flap under the lacing of a shoe, a rib on the edge of a board, or a pole that is connected to the front of a wagon. Other people may think of a tasty dish of fried tongues used to satisfy the hunger. Perhaps still others think of the tongue as a sharp sword that shoots out. Sometimes it cuts, and the feelings are injured; other times it stabs, and we are aroused to listen. Maybe you think of the tongue as a match that sets fires which cause misunderstanding between peoples and result in wars. And then again you may think of it as an ointment of healing, bringing peace to a troubled heart, understanding to disturbed nations, and a knowledge of God to a world beset by sin.

The tongue is an interesting member of the body and is used mainly with three different meanings in our Scriptures:

First: It is thought of as the material tongue. When Gideon was choosing the ones to go with him, he was told: "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself." Judges 7: 5. In Job 29: 10 we read that "their tongue cleaved to the roof of their mouth." There are many other verses showing the tongue as a physical part of the body.

Secondly: The tongue is, of course, the organ of speech. The different languages of the world are also spoken of as different tongues. This is clearly seen in Ezra 4: 7: ". . . and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue." Paul says, "I heard a

voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul." Acts 26: 14. And it is not to be forgotten that we have "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people." Rev. 14: 6.

Thirdly: The tongue as a method of communication is used either for good or bad. James says, "It is an irreconcilable evil, full of deadly poison. With it we bless the Lord our Father, and with it we curse men made in God's likeness. Blessing and cursing issue from the same mouth." James 3: 8-10 (Goodspeed). Then he goes on to point out that this is not right. A spring that gives salt water cannot give forth fresh water.

This is what God has been showing man throughout the ages. The writer of Proverbs tells us clearly that "God hateth a lying tongue." Prov. 6: 17. Again he says, "Who so keepeth his tongue keepeth his soul from troubles." Prov. 21: 23. James frankly says, "If any one thinks he is religious, and does not bridle his tongue, but deceives himself, his religious observances are of no account." James 1: 26 (Goodspeed). "Man has been able to tame every kind of animal and bird, reptile and sea creature, but no human being can tame the tongue." James 3: 7.

If man cannot tame his tongue, where shall he go except to God as did the psalmist, "My tongue shall speak of thy word: for all thy commandments are righteousness." Ps. 119: 172. Paul, that great missionary filled with the spirit of the living God, says: "I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal." 1 Cor. 13: 1 (Moffatt). Therefore, let Love guide your tongue because love is of God.

## EDITOR-ELECT TO ASSUME RESPONSIBILITY JULY 1

"The editing of our denominational paper is a sacred task and a most serious responsibility," stated Rev. Hurley S. Warren when being congratulated on his appointment as editor of the Sabbath Recorder, after the meeting of the Tract Board, May 11.

At that regular quarterly meeting the committee which has been charged with the responsibility of selecting an editor made its final report, reaffirming that Mr. Warren had been named to the position, and stating conditions of employment. The board voted approval of the action and dismissed the committee: Courtland V. Davis, Nathan E. Lewis, Rev. Victor W. Skaggs, K. Duane Hurley, and Franklin A. Langworthy, ex officio.

Since his return from wartime service with the Army Chaplain Corps a little over a year ago, Mr. Warren has continued as pastor of the church in Plainfield, a position he held for ten years before entering military duty. His resignation from the pastorate becomes effective July 1, at which time he will take up the editor's pen. Mr. Hurley will continue editorial responsibility until that date.

Making further comment in regard to his new office, Editor-elect Warren indicated that

### PIN POINT EDITORIALS

"Worry is the interest paid on trouble before it falls due."

\* \* \*

### Ever Present Ordeal

We live in the midst of temptation. There is the world with its charms. There is the enemy of souls, with his heartless devices. We shall have little chance of getting very far away from him until we are safe within the heavenly harbor.

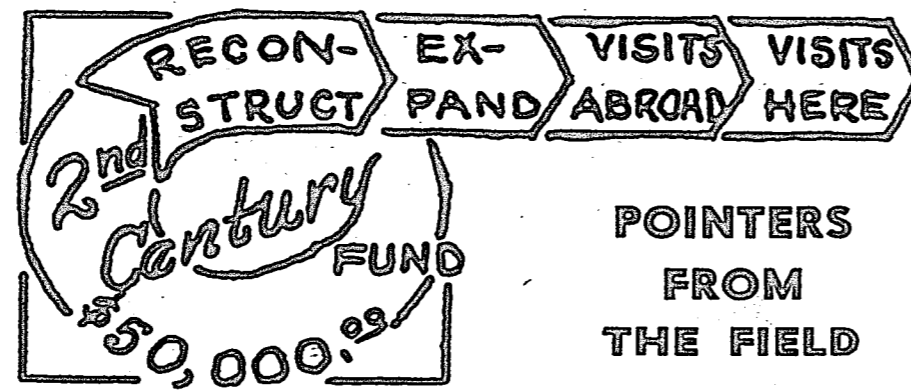
Even if we could get out of the reach of Satan and could hide ourselves from the world, we would still have ourselves to fight; and self is the most real enemy of the three.

Temptation is the common lot. Untried grace is said to be no grace at all. We all have to go through the furnace. No man ever has ascended the golden ladder and entered the pearly gates who has not passed through the ordeal of temptation on the way. Our Lord and Saviour was no exception to the rule. — Founder.

\* \* \*

"There is one sure thing about mud slinging. It means dirty fingers."

he has no preconceived notions about the task, but "with the help of department editors, other contributors, and readers he will earnestly strive to maintain, with the guidance and blessing of God, the high quality" always maintained in the denominational publication. "Recalling the editorial spirit and purpose through Recorder history," he concluded, "I will endeavor to build on the old foundations that the growing structure may increasingly become a temple true and a beacon bright for the Truth."



From reports of field workers to the Missionary Society have come some real pointers for us all as Christians and church people:

**Decrease in membership over peak attendance of other years has become a complex with some people of church. . . . There are many evidences of life and health in the church, with great opportunity for increased program and growth.**

The latter statement points many of us past our "smallness" complexes to God's great vineyard.

**Recommended: payment of larger salary to pastor more commensurate with general level of community. . . . Recommended: continued personal work such as the members and pastor are doing.**

These recommendations came out in myriad forms, pointing to greater stewardship of our gospel witness.

**Mrs. C. P. is taking Sociology at — College Night School and showed "China Letters" (Dr. Rosa W. Palmberg, Recorder Press) to the professor, and he has recommended it as a reference book for that class.**

We do have valuable missionary education materials.

**Recommended: better local organization as a community rather than a community church.**

Seventh Day Baptists are called to work unitedly for a better world, beginning at home, but not to compromise their convictions to unite.

David S. Clarke.

## FRANCIS D. SAUNDERS made the following STATEMENTS, when ORDAINED TO GOSPEL MINISTRY

### STATEMENT OF PERSONAL EXPERIENCE

AS FAR BACK as my memory is able to take me, I recall having been in regular attendance at church and Sabbath school in Boulder, Colo. I remember very vividly when, as a little boy, I had as a Sabbath school teacher Mrs. D. Burdette Coon. I received from the Sabbath school a New Testament, and later a Bible for memorizing and reciting a certain number of Bible verses. There also return to me happy memories of the days when Orville Rasmussen taught our class of boys. I remember picnics, hikes, fishing trips, and marshmallow roasts, as well as many happy hours with our Sabbath school lessons.

I could keep on recalling memories of the influence of the church upon my life, but there is one outstanding experience which I wish to mention. For a week or ten days we had been enjoying fellowship in summer camp at Cedar Cove. On the night after the Sabbath, after playing games and singing around the campfire, our pastor, Ralph Coon, asked each one to tell what camp had meant to him or her that year. To me it had meant much more than I was able to express in words that night, for during camp I had felt a definite change in my heart concerning the Lord and his work. I believe that it was there that I gave myself fully to the Lord's service, though I did not so commit myself in words. From that time on I felt more and more that the Lord had a special place for me in his service.

Although I had been baptized at the age of twelve, it was not until that time that I realized the meaning of being "born again."

After Conference in Boulder in 1935, I felt a definite call to the gospel ministry and went to Salem College to begin my preparation. The years since then have fallen away quickly. During my third year in Salem I met the girl who was to become my wife, and since that time we have felt the Lord guiding us from place to place, blessing us, or throwing stumbling blocks in our path to teach us faith.

We have fond recollections of the few months we spent as supply at Boulder while

that church was without a pastor, and of the many kindnesses shown us by our many friends there. We also have dear memories of the two and a half years in Marlboro, N. J., our first charge, where our faith has been increased, and we have learned more of the ministry, its problems, and its joys.

The Lord has been good, and we praise him for the lessons he has taught us and for the encouragement of friends we have gained along the way.

### STATEMENT OF BELIEF

IN DRAWING UP a statement of belief, I wish to follow in outline the "Statement of Belief of Seventh Day Baptists," published by the American Sabbath Tract Society and adopted by the General Conference in 1937. I will begin with the statement—

### CONCERNING THE BIBLE:

We believe that the Bible is the inspired word of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct.

The Bible claims for itself divine inspiration. I believe that it is the inspired word of God and that the men who wrote it did so under the guidance of the Holy Ghost. Paul, in writing to Timothy said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. I believe that the Bible is not only the record of God's will for man, but that it is also the revelation of God to man. It reveals a plausible and acceptable account of the beginning of life upon earth. It tells of the first entrance of sin and evil into the hearts of men, and of the subsequent fall. It unfolds to us the wonderful mercy of God and his plan of redemption through the giving of his own Son, a sacrifice for sin, "That whosoever believeth on him should not perish, but have everlasting life." John 3: 16.

The Bible, through the teachings of Jesus Christ, gives us the supreme and spiritual interpretation of the Old Testament, Jesus himself being the fulfillment of many of the predictions of the prophets, and imparting to us his true love interpretation of the law. To love Christ is to strive to keep his commandments, for he said, "If ye love me, keep my commandments." John 14: 15. The teachings of the Bible, when applied to daily living, have always proved their worth. So the Bible is indeed "our final authority in matters of faith and conduct."

#### CONCERNING GOD:

We believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men.

I believe in a triune God: God the Father, God the Son, and God the Holy Spirit. God the Father is the creator of all the universe, the earth, every growing plant, and all animal life, with man as the crowning achievement of creation. He is infinite in wisdom, power, justice, and love. He is eternal, without beginning and without end. He is the force behind all the laws of nature and science, the sustainer of the universe. He is a personal God, longing for the loving obedience of his creatures, blessing and chastising them as he sees their need. He is the author of the blessed plan of redemption through Jesus Christ the Lord. He is accessible through prayer to all his children, those who have "received the adoption of sons" (Gal. 4: 5) through Christ.

God is manifest through the wonders of nature. "The heavens declare the glory of God, and the firmament showeth his handiwork." Psalm 19: 1. Being absolutely perfect in all respects, no sin or evil can be imputed to him, and nothing but truth and righteousness can proceed from him.

#### CONCERNING JESUS CHRIST:

We believe in Jesus Christ, God manifest in the flesh, our Saviour, Teacher, and Guide, who draws to himself all men who will come to him in love and trustful obedience.

I believe in Jesus Christ as the only begotten Son of God, as my own personal Saviour, and as the Saviour of everyone who believes on him and his redeeming blood. I believe that he is the theme both of the Old and the New Testaments. I believe that he is the long looked for Messiah, hoped

for and prophesied in the Old Testament, and that his was the only perfect life that was ever lived upon this earth.

I believe the record of the Word of God that Jesus was conceived of the Holy Ghost, born of the Virgin Mary, that he took upon himself the form of sinful flesh, yet lived a completely pure and holy life, thus glorifying God, his Father. Being God, Jesus is eternal as God, having neither beginning nor end. Jesus said "Before Abraham was, I am." John 8: 58. In praying to his Father, he also said, "Glorify me with the glory which I had with thee before the world was." John 17: 5. John bears record of him in these words: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1: 1, 2. "And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1: 14.

I believe that Christ is our teacher, both by his words and his example. His teachings are centered upon love, first to God, then to each other. He was a living fulfillment of this principle, and by his death gave himself to it completely. I believe that by following his guidance, applying his teachings, and patterning our lives after his example, we are able to become better servants of God and man.

I believe that Jesus Christ was the "lamb, slain from the foundation of the world" (Rev. 13: 8), and that his death upon the cross is the very center of our faith, the writings of the Old Testament looking forward to it, and those of the New Testament looking back on it. I believe that Jesus, by his death, draws to himself every person who comes to him in faith believing, for he said, "I, if I be lifted up, will draw all men unto me" (John 12: 32), and the Scripture explains, "This he said, signifying what death he would die." John 12: 33.

#### CONCERNING THE HOLY SPIRIT:

We believe in the Holy Spirit, the indwelling God, the inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves sin, instructs in righteousness, and empowers for witnessing and service.

I believe that the Holy Spirit has been in the world throughout its history, comforting the servants of God in time of trouble, teach-

ing those who have been in search of the truth, and inspiring those who have been chosen of God to write his holy Word. Peter wrote, "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

Jesus, in speaking to the disciples concerning his departure from this life, gave them the assurance of the coming of the Holy Spirit as comforter and guide. He said, "I will pray the Father, and he will give you another comforter, that he may abide with you forever, even the Spirit of truth." John 14: 16, 17. And again, "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26. So the Holy Spirit is not only the inspirer of Holy Writ, but also the interpreter, working in the heart of the individual. John records the words of Jesus: "When he, the Spirit of truth is come, he will guide you into all truth." John 16: 13.

It is the Holy Spirit that reproves or convinces the world of sin, and conviction of sin is the first step in accepting Christ. It is also his office to instruct God's children in righteousness and to empower them for his service. I believe that it was the power of the indwelling Holy Spirit that moved the disciples at the day of Pentecost, and from then on, so that in the name of Jesus Christ they worked many wonderful miracles, preached boldly the gospel of salvation, endured many persecutions, and even faced death bravely for his name's sake. I believe that this same power is available today for servants of God who are so minded and submitted to his will.

#### CONCERNING MAN:

We believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience, he is in need of a Saviour.

I believe that man was created or formed from the dust of the earth, and that God "breathed into him the breath of life, and he became a living soul." Gen. 2: 6, 7. He was created in the image of God, a sentient creature with the power of choice, with a mind capable of thought. Thus he

is the highest work of creation week and was given dominion over all other living things. When first created he walked and talked with God, but when he chose to disobey God's will, he sinned, thus coming into condemnation, for God had told him that disobedience would bring death. Condemned of his own choice, man is in need of a Saviour.

#### CONCERNING SIN AND SALVATION:

We believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ our Saviour, is the gift of God by redeeming love, centered in the atoning death of Christ on the cross.

With the fall of man came also the curse. Since that time man has had to earn his food by the sweat of his brow, and to fight for his very existence.

No one has been able to live according to God's perfect standard of righteousness, contained in the Ten Commandments.

The prophet Isaiah has said, "All we like sheep have gone astray, we have turned everyone to his own way, but the Lord hath laid on him the iniquity of us all." Is. 53: 6. In the New Testament we read, "All have sinned and come short of the glory of God." Rom. 3: 23. Also, "There is none righteous, no, not one." Rom. 3: 10. This gives us a true picture of the universal sinfulness of mankind, sin being the transgression of the will of God.

Because man is unable to live perfectly in the sight of God, He has revealed his grace to us in the wonderful plan of salvation. The Bible tells us, "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. As the selfishness of man is the core of sin, so the self-sacrifice of Christ is the core of salvation. From the time that sin first entered the world, sacrifice has been demanded as atonement. I believe that the sacrifices offered in Old Testament times for sin were types and symbols of the perfect Lamb of God, who offered himself once for all, a sacrifice for the sins of the whole world. I maintain that belief in Jesus and his shed blood is the only possible way of salvation. In Jesus' own words: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14: 6. Mark records his words: "He that believeth and

(Continued on page 353)

## WORLD PROBLEMS HAVE DEEP MORAL AND RELIGIOUS ASPECTS

By Ethel Sutton\*

**T**WO THOUSAND YEARS AGO, Jesus set the example for the democratic life with the simple teaching of brotherly love. He said, "Ye are my friends. . . . Greater love hath no man than this, that he lay down his life for his friends."

In the light of the Master's teaching, what can we do in the present emergency but share what we have with those less fortunate than ourselves? If the countries that have food in abundance would share not only a little, but share alike, the grain bins might have sufficient food for all.

The problem has deep moral and religious aspects. How true it is that if we lived as Jesus taught, there would be no hunger and starvation. Jesus took the five loaves and two fishes and fed the multitude. During his life his sympathy went out to the needy, without discrimination because of race or color.

Now that the fighting is over, are we going to revive the class consciousness which the war tempered so much? Is the Negro an "inferior" because his skin is dark? Is the Jew to be condemned for reasons known only to our Father in heaven?

If this nation, with its abundances, could win friendship with the other nations and by so doing prevent another war, it would be better to have peace with less for ourselves, than to have war. Our forefathers fought for the freedom of the colored man; the second World War was fought for the freedom of man and his protection against the greed of other men—or, was it?

Prices have soared until the poor man hasn't a chance. This is actual fact! Money is still man's God. Jesus said, "Feed my sheep," identifying himself with all the needy of the world. "I was an hungry,

\* Mrs. Sutton is a loyal worker in the Boulder, Colo., Seventh Day Baptist Church. This article was written as part of a study course she was taking, but it represents her real philosophy of life—sharing and giving of herself and her money for others and for the kingdom of God. Her willingness to contribute the article for publication is appreciated very much. — H. S.

and ye gave me meat; I was thirsty, and ye gave me drink."

The curtain is being lifted on a new scene, consisting of another series of events—hunger and strife, leading gradually into a general loss of hope. The populations of the world will begin to feel that another war cannot be prevented, unless we use sympathy, generosity, and self-sacrifice.

### YOUNG ADULTS MUST BE GIVEN RESPONSIBILITY IN THE CHURCH

The failure of the church to give its young adults a responsibility in its program was scored by Dr. Richard E. Plummer of Philadelphia at the Adult Work Section of the International Council of Religious Education annual meeting.

"It is foolish of the church to try to make an assistant Bible school secretary out of a twenty-year-old who has been trusted with a \$200,000 bomber over Europe," said Dr. Plummer. "Instead, the church must demand that he be as expendable for Christ as he was for the government."

From his experience as director of adult work for the Presbyterian Church, U. S. A., and from interdenominational sharing, Dr. Plummer stated that the movement among young adults is potentially one of the most stirring and gripping dramas in America. The return of the G. I., the growing family life consciousness, and the hunger for decent fellowship were listed as reasons for this reaction.

That young adults look to the church for action is evidenced on every hand, according to Dr. Plummer. This is shown, he said, in the desire to share in the management of the church and in the fruits of the church as expressed in personal, family, and vocational problems.

"Many veterans have returned with a definite sense of mission," he reported, "only to discover that the church is playing at the 'fringe' of life. They want the church to stand up and fight sinister forces instead of proving helpless."

In order to meet the challenge of this untapped source of service and leadership, Dr. Plummer stated, church leaders must lift their programs above mere fellowship, social activities, and recreation for young people.

## VAST OPPORTUNITIES CITED FOR SEVENTH DAY BAPTISTS

**S**EVENTH DAY BAPTISTS face many discouraging things. Some of these all denominations are having to meet, and some may be peculiar to Seventh Day Baptists. It is not best to dwell upon the dark side of a picture, and but little good can come from enumerating the obstacles. Nevertheless we should never ignore the problems to be solved and the hard things to be overcome, for to do so is to bring disaster.

Today, after we have squarely faced the discouraging things, we see that in many ways the outlook was never brighter. While we must admit that we are more or less ignorant as to what has been in the past, so far as the writer can see after diligent search, the opportunities offered Seventh Day Baptists were never greater, and this is saying a great deal.

Among the encouraging things is the loyalty and sacrificial endeavors of multitudes of Seventh Day Baptists. No doubt there are those who care very little and do less, but there is an army of faithful ones who quietly bear the cause in mind and heart, and work to the limit for its triumph without

Instead, hard-hitting programs of vital concern to young adults, cutting across the interest and experience areas of their life must be shaped. These programs must be developed by the young adults themselves to merit their participation.

Countering the criticism of the young adults, Dr. Plummer pointed out that the church does ask that they assume responsibility and make available their resources for church work.

"Young people must recognize that they are the church. They should not stand on the balcony and toss bricks at the passing parade of the church."

Dr. Plummer asked that care be taken to root the new young adult movement in the church and in the fundamentals of the Christian faith, avoiding a separation of mutual interests of young adults and their church.

complaint, not letting the left hand know what the right hand doeth. Again prejudice and intolerance are not as strong as they once were, and on this account people are more ready to receive the message. This is not only true in our own country, but the world over. From every continent and some of the isles of the sea, come communications to the boards or to the General Conference pleading that we send them the light. The heathen religions, particularly the animistic, are breaking down and leaving millions "stranded at sea." Not only do these countless millions need the Christian religion, but as never before they are ready to receive it.

The opportunities for Seventh Day Baptists are limitless. The needs of the world call. God calls. The best that is in us calls. Let us go forward. W. L. B.

### NEW ZEALAND PASTOR REPORTS CONCERNING AFRICA MISSION

By Rev. Francis S. Johnson

(Paragraphs from a letter to Dr. William L. Burdick dated April 23; Mr. Johnson, whose address is Arapito Road, Titirangi, Auckland, N. Z., is pastor of the Auckland Seventh Day Baptist Church.)

It is a long time since I have written you, but thought I would like to tell you a little about our efforts to send a missionary to Africa.

In the first place, the Auckland Church ordained Brother O. G. Russell to go to Nyasaland as a self-supporting missionary early in the war period; but owing to restrictions, he was not allowed by the government to proceed. This naturally was a disappointment to us all, but evidently the Lord had other plans for us.

At this time the son of our Christchurch pastor was in training for the ministry and later expressed the desire to go as a missionary, making a special trip to Auckland to discuss the matter with me. We knew his qualifications, and after consulting the church and praying much, we called him to ordination for the gospel ministry. Our two small churches raised \$1,000 for his fare to the mission field. We, the Auckland Church, are endeavoring to help support him, but our Christchurch Church cannot help much as they are supporting the work of our Seventh

## Important Decisions Made at WOMEN'S BOARD MEETING

The Board of Directors of the Women's Society of the Seventh Day Baptist denomination met in regular session in the home of Mrs. J. L. Skaggs May 11, 1947, with the following members present: Mrs. J. L. Skaggs, Mrs. M. C. Van Horn, Mrs. R. P. Seager, Mrs. J. L. Vincent, Mrs. Ottis Swiger, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. Edward Davis, and Miss Greta F. Randolph.

Greta Randolph led the devotionals using "Build to Last" as a basis for a Mother's Day meditation. All present offered prayer.

The treasurer's report was read showing the following balances: General Fund, \$111.10; Special Project, \$271.55; Helpers' Fund, \$430.35; and Booklet Fund, \$40. This report was accepted and placed on file.

Miss Lotta Bond read a letter from Miss Mae Dixon. Mrs. Okey W. Davis gave a verbal report as editor. Mrs. R. P. Seager read the report of Rev. L. O. Greene.

Mrs. Skaggs reported for the Ways and Means Committee as follows:

Your Ways and Means Committee met April 14 in the parsonage. Three members were present, and three members of the Executive Committee and the chairman of the Christian Culture Committee also attended.

The up-to-date information in regard to publishing a devotional booklet was carefully considered. A statement was developed outlining what might be this board's part in such a project. All the members of the Executive Committee having subscribed to this statement, it was submitted for consideration by the editor-to-be. We now understand there is some dissent in regard to the advisability of publishing such a booklet as we have in mind; therefore the whole matter is brought to the board for consideration and further instruction.

The enlarged committee voted to recommend that Rev. Elizabeth F. Randolph be invited to become an employee of this board for one year at a salary of \$75 per month, plus transportation expenses.

Day Baptist worker, Pastor Aservatham, in South India.

If your mission board could assist or encourage this work in any way, we in New Zealand would be very grateful. Our one desire is to see the spread of the cause we all love so much and to which you have given a lifetime of service.

A request that Rev. and Mrs. Greene be available to work during June, July, and half of August in Indianapolis was considered. The committee approved this plan if it should be agreeable to Mr. Greene. Details are being arranged.

A request was received asking that we sponsor Miss Randolph in several weeks of work in Florida this summer. The trailer is needed, and it was decided that it should go to Florida for the summer. These plans are practically completed. The workers have been secured to carry on. Mr. and Mrs. Edgar Wheeler will be Miss Randolph's assistants in the work. The one thing most needed now is money to support the Wheelers. Miss Randolph takes this responsibility and will endeavor to help secure the funds needed.

Voted, that the trailer be kept in the South as planned.

Voted, to approve the recommendation of the Ways and Means Committee to employ Miss Randolph as Promoter of Evangelism for one year, her service as such to begin September 1, 1947.

Voted, that the board ask Mr. Greene to transfer the custody of the trailer to Miss Randolph.

Voted, that the contract presented be adopted as the contract between Miss Randolph and the board.

Voted, that the project of publishing a devotional booklet be tabled until such time as there is more unity in thought between all parties concerned and a more general demand for such a booklet.

The Christian Culture Committee reported the sale of books to the amount of \$1.10.

The History Committee reported that a history of the Little Genesee Sunshine Society had been received.

Voted, that a bill of \$41.40 be paid to the Recorder Press for Year Book space.

Voted, that \$.73 be paid Greta Randolph for a telegram sent to the Tract Society.

Voted, that the corresponding secretary send a letter of commiseration to Mrs. F. C. Groah.

The following committees were named: Committee on Literature for Conference—Mrs. Ottis Swiger, Mrs. Okey W. Davis, and Mrs. J. L. Vincent; Committee on Tea for Conference—Miss Lotta Bond, Mrs. Ma-

rion Van Horn; Committee on Conference Program—Mrs. Skaggs, Mrs. Seager, Miss Alta Van Horn, Mrs. Brissey, Mrs. Okey Davis, Mrs. Swiger, Mrs. Vincent, Mrs. M. C. Van Horn, Miss Lotta Bond, and Miss Greta Randolph.

Voted, that the treasurer have the books audited before the July meeting.

Adjourned to meet the second Sunday in July at 2:00.

Mrs. J. L. Skaggs,  
President,  
Greta F. Randolph,  
Secretary.

Salem, W. Va.,

### WORSHIP PROGRAM

"Let us kneel before the Lord our maker."

By Alberta D. Batson

#### LITTLE THINGS

Hymn: Trusting Jesus

Scripture Reading: Psalm 119: 33-40

An eighty-three-year-old lady recently wrote to her grand niece, among other things, a bit of verse which she had come across and which she was anxious to pass on to others. It is from a book entitled "Quiet Corner" by Patience Strong. The poem reads as follows:

#### Little Things

We sometimes get impatient doing simple little things,  
The trifling tasks life brings;  
We think we're wasting precious time and grumble terribly  
Because we think we're fitted for a higher destiny.  
But God did not despise the doing of the tiny things.  
He must have spent a lot of time in making flowers and wings.  
He made the mountains and the sea,  
The whirling worlds on high;  
And yet he deigned to make the ant, the bee, the butterfly,  
The spider, and the snowflake, and the smallest bird that sings.  
So surely we with grace and care can do the little things.

Then this elderly lady goes on to say, "The author must be a spiritually rich person—so many beautiful thoughts, a panacea for unstrung nerves." And I could not help but think, "How interesting and worth while," and especially so coming from one

who has lived so many years. The poem set me thinking. Am I too impatient with the small things? Am I too inclined to overlook the little things around me while trying to reach out for bigger things? It is so easy and natural for us to want to do things and be in the things that make the "big show," forgetting how it takes the little things to make the big ones. Small streams make the big river; pennies make a dollar. Just so a little smile, a kind word, a thoughtful act, and a kindly pat on the shoulder—all of which are so small in themselves and take so little of our time and energy—do so much to make life worth while for those around us, and, surprisingly enough, work wonders for our ownfeeling of satisfaction and peace of mind. Let us think on these things.

Prayer: Our Father, help us to think on these things. Help us to see that in the small things of life are prepared the seeds that grow into the larger things. When we think how God has made the tiny flowers, the lovely snowflakes, the bees, and the other tiny creatures, we know he did not overlook the little things. We thank thee for the privilege of doing the little things as well as the larger ones. Keep us from feeling that we are above such things. Guide us and direct us in all that we do. We ask it in Jesus' name and for our sake. Amen.

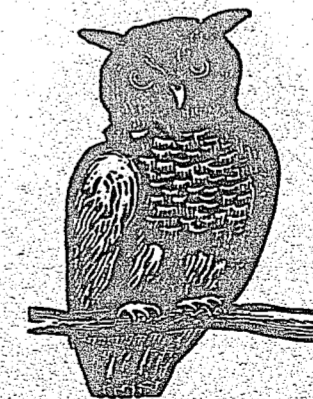
Hymn: Guide Me, O Thou Great Jehovah.

#### "WORDS TO THE WISE"

By a Bystander

I hope my "few words" last week may have already had much good influence on the Denominational Budget. I was proud last year when we finally raised that smaller budget. I thought, too, we had generated so much spiritual enthusiasm that we could again raise the budget, even if the new one were a little larger. I heard something, too, about the Commission and Conference changing the budget year in order to make book-keeping easier. Of course, that makes our time for giving this year shorter—but even so, we can do it! It would be fine for us to get to work and have the job accomplished before Conference begins.

My desire is that we "dig deep" and at once. We should continue our reputation of doing the financial job completely and quickly year after year.





## OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

It's a beautiful Sabbath morning. I'm trying to keep a perfect attendance in Sabbath school, but this morning I am sick; so I cannot go. I am writing in bed.

In Sabbath school we are studying about the beauty of the world. Mrs. Leonard Thorngate is my teacher.

My twin brother and I will be twelve in May. I have two older brothers and a younger sister.

This summer I plan to go to camp, go to Bible school, and make a garden.

Love,  
Wayne Maxson.

Battle Creek, Mich.

Dear Wayne:

I was sorry to hear of your illness and hope by this time you are in the best of health. I'm glad you are so regular in your attendance at Sabbath school.

I'm sure you'll be one very busy and happy boy if you carry out all your plans for the summer, for all are worth-while things to do.

The world does not look quite so beautiful this morning; it is raining a steady downpour, but we are thankful that the weather is nice and warm. Someone remarked the other day, "Now we are having spring again after our second winter in May."

Yours in Christian love,  
Mizpah S. Greene.

Dear Mrs. Greene:

This is Sunday morning; it is snowing out. How is the weather where you are?

Yesterday we had wonderful services at our Mission. Next Sabbath we are having our regular young people's meeting after the usual services.

Yesterday in Sabbath school we had something different to do for our lesson. We are going to write to the editor of the Seventh Day Baptist Boys and Girls paper, to tell her what we would like to have in the paper. She wrote a letter in the paper asking us to write.

A couple of weeks ago my father bought me a pair of roller skates. What fun I have with them!

Last Sunday I wrote another letter, and I am happy to write one today.

This is Sabbath morning, and my daddy and I are the only ones up. The weather this morning is very cloudy, and it looks as if we were going to get some rain.

Last Sabbath we held our young people's meeting after our regular services, and we all enjoyed it very much. Since we started our Mission about fourteen years ago, we have held a young people's meeting every three months, but from now on we have agreed to hold it once a month.

Last Sabbath Pastor Maxson wasn't able to come to preach to us because he wasn't feeling very well. We are hoping that he will be able to come today; we miss him and his family when they are not able to come.

My daddy expects to attend our General Conference this coming August.

This will be all for now. May God bless you.

Your Recorder friend,  
Esther Naomi Fatato.

Schenectady, N. Y.

Dear Esther:

As you see I have two of your good letters on our page this week, and there are two more on hand for the second week in June. The first week is reserved for the evangelistic number.

I am so glad you have regular young people's meetings. You young people are your church of the future, and the better you are trained the greater will be your service for God.

Your Christian friend,  
Mizpah S. Greene.

### MILTON FORUM SERIES CONCLUDED

Milton, Wis.

A series of nine Sabbath afternoon forum programs was concluded April 26 with an illustrated talk by Professor Allison Loomer entitled, "The Land of Evangeline." In this series was an address by Dr. Lincoln Pan, a former student at Milton College and at one time connected with our China Mission hospital. — Correspondent.

### STATEMENT OF BELIEF

(Continued from page 347)

is baptized shall be saved; but he that believeth not shall be condemned." Mark 16: 16. Again we read: "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5: 12. In his writings, Peter declares, ". . . and ye know ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as a lamb without blemish and without spot." 1 Peter 1: 18, 19. In Paul's epistle to the Hebrews we read, "Without the shedding of blood is no remission." Heb. 9: 22.

#### CONCERNING ETERNAL LIFE:

We believe that Jesus rose from the dead, and lives eternally with the Father; and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, will be the reward of the redeemed.

I believe that when a person is born again, redeemed by Christ, that he enters into the hope of eternal life and joy. It is expressed in the words of that favorite of all verses, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. Jesus, in praying to his heavenly Father, spoke these words, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. I believe that Jesus was raised from the dead, according to the Scriptures; that he was then taken up into heaven where he lives eternally with the Father.

Jesus' words, ". . . because I live, ye shall live also" (John 14: 19), bring to us the assurance of eternal life through him. His resurrection imparts to us the certainty of our own resurrection, for he promised, "I go to prepare a place for you; . . . I will come again and receive you unto myself, that where I am, there ye may be also." John 14: 2, 3. I believe that this everlasting life with Jesus will be of unimaginable joy and peace, that "there will be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Revelation 21: 4. I believe in that time that our bodies will be immortal and incorruptible, and that we "shall be like him, for we shall see him as he is." 1 John 3: 2.

#### CONCERNING THE CHURCH:

We believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body, of which Christ is the head; and that the local church is a community of Christ's followers, organized for fellowship and service, practicing and proclaiming common convictions.

I believe that the Church of Christ, in the larger sense, is composed of all true believers, all born again children of God. John's Gospel says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 12, 13. It is impossible for anyone who is not really redeemed to belong to this invisible body. Christ is the head, the Holy Spirit, the teacher; love is the motive, and the salvation of lost souls is the goal. The local church is the visible body or group of professing Christians in any given community, who through mutual love and conviction feels the necessity of gathering together in Jesus' name. In essence, such a group constitutes a church of Christ, even before formal organization takes place. I believe that a true Christian church takes the Bible as its rule for doctrine and polity, and demands from potential members evidence of regeneration; requires baptism as a symbol of being buried to sin and raised to newness of life; grants to all members a voice in government, and holds fellowship when possible with other churches of like faith and practice.

#### CONCERNING THE SACRAMENTS:

We believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Saviour and Lord, and is a symbol of death to sin, a pledge to a new life in Christ. We believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer, "till He come," and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord.

I believe that Jesus Christ by his example in descending into the baptismal waters, and by his words, "thus it becometh us to fulfil all righteousness" (Matthew 3: 15), has set the precedent for the Christian Church. I believe that immersion is the true method of baptism, as this sacrament signifies the life being buried to sin and raised anew in Christ. I do not believe that salvation comes through the act of baptism, but that baptism is the outward sign of an inward change.

I believe that Jesus Christ instituted the Lord's Supper as a sacred rite to be observed by his followers in remembrance of his death as our Saviour. The bread is the symbol of his body, which was broken for us; and the wine, of his blood which was shed for many "for the remission of sins." He gave us this sacrament with the command that we do it in remembrance of him.

I believe that the Lord's Supper is a fitting time to rededicate and reconsecrate one's life, and to bear witness to the goodness and the redeeming care of the Lord. The Lord's Supper and the fellowship and consecration which accompany it, signify the eternal abiding fellowship of Christ and his friends. The partaking of the symbolic body and blood of Jesus denotes the indwelling of Jesus in the life of the individual.

#### CONCERNING THE SABBATH:

We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses, and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.

I believe that the Sabbath day, the seventh day of the week, blessed and hallowed by God at the close of creation week, is the day especially set apart by God, who never changes. As the observance of this day takes a central place in the listing of the Ten Commandments, which most all Christians feel to be binding, I believe that we are obligated through love to "remember the Sabbath day to keep it holy." Exodus 20: 8. I believe that we should not only cease from our everyday labors, but that we should forsake our own pleasures in order to keep it holy unto the Lord. I believe it to be the peculiar duty of Seventh Day Baptists to proclaim the Sabbath boldly and without fear, as the world goes forth in unbelief.

I believe that Jesus, while on earth, taught by his blessed example the observance of the Sabbath day, thus sanctioning it. We read that "as his custom was, he went into the synagogue on the sabbath day." Luke 4: 16.

#### CONCERNING EVANGELISM:

We believe that Jesus Christ by his life and ministry and his final command to the disciples, commissions us to promote evangelism, missions, and religious education, and that it is through these agencies that the church must promote Christianity throughout the whole world, and in all human relationships.

Jesus came "to seek and to save that which was lost." Matthew 18: 11. The mission of Jesus is the mission of the Christian Church. Wherever there is life, there is need of the gospel story. In the most civilized places of the earth, in the darkest isles of the sea, in the most heathen of all lands, there are those who are in darkness because they have not seen the light of salvation in Christ.

I believe that the preaching of the gospel to these potential children is the prime responsibility of the Church and the individual Christian. God is not willing that any should perish, yet, "how shall they hear without a preacher?" Jesus has given us this commission: "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28: 19.

I believe that we who have received the fullness of life in Christ Jesus should be striving with all that is in us to carry him to every corner of the world, and to every soul in need. (See also Denominational "Hook-up")

#### FROM THE EDITOR'S DESK

A column wherein the readers may freely express their opinions, as long as they do not deal in personalities or mere controversy.

Since last Conference when the glorious news was published that we had not only raised our budget but oversubscribed, I, one Seventh Day Baptist, have been so happy. After so many years of failure it was wonderful to know that we could do it, and what is far more important, that we would do it. And now the realization comes as a shock that this year we are desperately far behind.

What are the reasons?

Are we, as a denomination, fewer in numbers than we were last year?

Are we, individually, suffering from severe financial losses? Are we going hungry, lacking clothes or shelter, or in any way depriving ourselves?

Are we oversubscribing to other appeals?

Are we losing interest in our tract work, our missionary projects at home and abroad, our retired ministers, our young people?

Are we so exhausted from last year's efforts—or so puffed up with last year's success—that we do not realize this is 1947 and that what was started then must be continued now?

Time is short. Fifteen weeks, or less, of the Conference year are left—fifteen weeks

to work, pray, and give. What we accomplished once we can, if we have the determination, with God's help do again. Mere mention of our situation is not enough. Ministers and laymen, discuss these serious problems. Bring these facts to our attention again and again, until we, every Seventh Day Baptist man, woman, and child, can say, "I have done my best." Result—the budget will be raised by August, 1947. Our plans will become actualities, and our people will be strengthened numerically and spiritually. With faith in Seventh Day Baptists

Sincerely your,

Mrs. Ernest H. White.

White Plains, N. Y.

#### DENOMINATIONAL "HOOK-UP"

(Continued from back cover)

Tables were daintily appointed with pastel shaded candles, umbrellas and sprinkling cans for nut cups.

The two-course dinner was served by the men of the church.

Mrs. Myra Barber was toastmistress for the program. Mrs. Harlon Brennick and daughter, Jeanneann, played a piano duet and Dolores Cox a piano solo. Mrs. Inez Burrows spoke on "What I Like About My Daughter" and Jacqueline Burrows on "What I Like About My Mother." Mrs. Cora Hemphill's subject was "If I Were a Girl Again." Mrs. Mary Davis, accompanied by Neva Brannon, gave a whistling solo, "The Birds and the Brook." Lucia Grace Switzer recited "If I Were a Grown-Up." Feature of the evening was a book review by Mrs. Dorothy Switzer, "Friendly Persuasion."

Following the regular church service on a recent Sabbath morning a covered dish luncheon was served in the basement. Members of the Dr. Grace Missionary Society were in charge of the kitchen, and the members of Mrs. Myra Barber's Sabbath school class waited on the tables. Following the luncheon Rev. Elmo Randolph spoke, giving the last sermon of his visit here.

On May 10, Mother's Day, families sat together during the church service.

To date \$182 is unpledged or unpaid on the new organ. — Correspondent.

#### Obituaries

Clarke. — Letta Agnes, daughter of Henry M. and Louisa L. Walker, was born June 24, 1857, at Metamora, Ill., and died March 19, 1947, in the home of her daughter, Mrs. Grace Twomley, at Greenwood, Ill.

She was married to William S. Clarke May 4, 1881, at Colfax, Ill. They soon moved to Farina, Ill., where they established their home and became members of the Farina Seventh Day Baptist Church. Her husband died at Farina nearly forty-three years ago.

To this union seven children were born. Agnes, Alice, and William McKinley died in infancy. Three daughters and one son survive: Grace Twomley of Greenwood, Ill., Bessie Bertini and Beulah Clarke of Hartford, Conn., and John Milton Clarke of Chicago, Ill. There are five grandchildren and nine great grandchildren. One brother, G. M. Walker, of Lena, Ill., survives.

Funeral services were held in Greenwood Methodist church, on March 22, Rev. George Marshall officiating. Rev. W. D. Burdick, a friend of the family for many years and her former pastor in Farina, was in charge of the burial service in Walworth Cemetery, Walworth, Wis.

She loved her family, her church of which she had been a member more than sixty-five years, and her many friends. — Contributed.

Morris. — Mary Wooden, daughter of William and Eliza Ann Randolph Wooden, was born February 2, 1867, at Jerseyville, Ill., and died at her home in Plainfield, N. J., March 20, 1947.

When very young she moved with her mother, brother, and sister to the vicinity of Plainfield, where she has lived ever since.

March 5, 1880, as a girl of thirteen, she joined the Plainfield Seventh Day Baptist Church of Christ by baptism. Thus, for more than sixty-seven years she has been a Christian and a loyal member of the Plainfield Church.

On February 2, 1887, she was united in marriage with Luther D. Morris of Piscataway. To this union were born three children: Ethel May (Mrs. L. T. Clawson) of Plainfield; Elbert Franklin, who died when he was nine years of age; and Ruth Anna of Newark, N. J. Mr. Morris died April 18, 1921.

There also survive, besides her two daughters: one brother, George R. Wooden of Lambertville, N. J.; one grandchild; two great grandchildren; a number of nephews and nieces; other relatives, and many friends.

Ethel, who patiently and faithfully cared for her mother during her last illness, said of her, "She was always trying to help somebody."

Memorial services were conducted from the Runyon Funeral Home, Dunellen, N. J., Sabbath afternoon, March 22, 1947, by her pastor, Rev. Hurley S. Warren. Interment was in Hillside Cemetery, Plainfield, N. J. H. S. W.



# WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

## DENVER CHURCH HOLDS ORDINATION SERVICE

DENVER, COLO. — The Denver Church held a special ordination service on Sabbath, April 5. The church was calling a deacon and deaconess to ordination, and this service was combined with the ordination to the gospel ministry of Francis D. Saunders.

The program for the morning and afternoon sessions included special music, with an anthem by the choir and a violin solo by Luther J. Hansen, accompanied by Mrs. F. D. Saunders; statements from the three candidates; reading by Mrs. Esther Stanton of the list of over sixty delegates from the churches at North Loup, Nortonville, Riverside, Boulder, and Denver; prayers by Rev. Harley Sutton, Rev. Verney A. Wilson, and Rev. Erlo Sutton, who offered the consecrating prayer; charge to the candidates, given to the pastor by Rev. Erlo Sutton and to the deacon and deaconess by Deacon Herbert Saunders of Boulder; charge to the church by Deacon George Clement of North Loup; a worship service led by Willard Wells of the Riverside Church; invocation and benediction by Pastor Saunders; and the ordination sermon by Rev. Harley Sutton.

The moderator elected was Rev. Harley Sutton, and the clerk was Mrs. Jane Bottoms of the Boulder Church. The usual procedure, as provided in the denominational manual, was followed through the services. Greetings were brought from Rev. Everett T. Harris, president of Conference, and Rev. A. J. C. Bond, dean of the School of Theology, by Rev. Harley Sutton, their alternate.

The morning service ended with the council's unanimous vote for ordination of the candidate. This was followed by a luncheon served to one hundred and fifty persons in the social room of the church.

In the afternoon the program was closely followed as had been prepared by the church. The ordaining of the candidates was most impressive, with the beautiful floral decorations banking the platform and the sunshine pouring in the auditorium of the church. This ended our beautiful Easter Sabbath.

In the evening a large group gathered at the church for an interesting hour of slides

and a chalk-talk by Deacon Clement of North Loup. The visiting groups were not all able to stay, but those who could were well repaid for their time spent at this delightful social hour.

EDINBURG, TEX. — Our church has recently enjoyed a revival conducted by Curtis H. McAdams and William E. Schneider, independent Sabbath-keeping ministers of Austin. There have been three additions to the church. Three others expressed a desire to be baptized later. Our members and others who attended have been revived and strengthened. I believe all who heard either of these men speak and sing were greatly helped. They conducted a jail service the first Sunday they were here. Mr. Schneider preached to the prisoners. Upon invitation of the pastor, he also preached two Sunday nights at the First Christian church. We use the annex of that church for our regular meetings.

Five hundred circulars advertising the special meetings were printed and distributed in various parts of the city with evangelistic tracts. Notices were published in both Edinburg papers. Beginning Friday night, April 18, and closing Sabbath night, May 3, there were two services daily except Sunday when we do not have the use of the church. Baptism was held when interest and attendance were at their height.

There were more visitors present than usual at our special meetings. The ministers left for their homes in Austin early Sunday morning, May 4, with the hope that the revival begun will continue in our hearts. These men are good—one elderly, one young—an efficient working team, with their preaching and music, calls in homes, and personal work. While not entirely of our faith, they agree in the essentials. They worked valiantly to upbuild the Seventh Day Baptist Church in Edinburg. — Reporter.

NORTH LOUP, NEB. — Nearly one hundred North Loup mothers and daughters attended a mother-daughter banquet sponsored by the Dr. Grace Missionary Society and spent a pleasant evening together. The guests ranged from two year olds to eighty-five year old great-grandmothers.

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The Sabbath

# Recorder

