

# The Sabbath Recorder

## A Call to Prayer



Karl G. Stillman, Conference President

"I want to call upon all Seventh Day Baptists everywhere to offer repeated prayers in their homes and under the leadership of their pastors in their home Churches, that divine guidance may be given our government leaders that whatever they may do, may be done in such ways that the cause of Christ may be advanced on earth and peace may remain throughout the world. Educators, businessmen, or politicians cannot alone solve the problem of world peace today. They and we must have God's guidance. As we offer these prayers day in and day out, week

in and week out, they must not be perfunctory but fervent appeals for help in this desperate time of need. Let us remember that God is all-powerful and our only source of assistance in all things at all times."

—Karl G. Stillman, President,  
Seventh Day Baptist General Conference.

### DENOMINATIONAL BUDGET Statement of the Treasurer, April 30, 1948

Receipts		April	7 months
Balance on hand April 1 ...\$		57.70	
Adams Center	146.14	221.39	
Albion		157.70	
Alfred, First	397.50	1,621.08	
Alfred, Second		184.50	
Andover		15.00	
Battle Creek	434.30	2,266.82	
Berlin	5.00	73.56	
Boulder	51.88	239.56	
Brookfield, First		86.50	
Brookfield, Second	11.00	87.75	
Chicago		198.40	
Daytona Beach	40.00	192.00	
Denver	74.48	320.90	
De Ruyter	50.00	138.00	
Dodge Center	46.22	134.79	
Edinburg		21.79	
Farina	40.00	141.00	
Fouke	20.00	46.35	
Friendship	11.00	11.00	
Gentry	3.57	28.21	
Hammond	10.00	30.00	
Healdsburg-Ukiah		15.20	
Hebron, First		37.60	
Hebron Center		27.00	
Hopkinton, First	14.30	149.30	
Hopkinton, Second		26.30	
Independence	16.00	257.00	
Individuals	19.00	256.52	
Little Genesee		257.48	
Little Prairie		25.00	
Los Angeles	52.79	242.79	
Los Angeles, Christ's		10.00	
Lost Creek		244.73	
Marlboro	76.50	614.30	
Middle Island	6.22	37.99	
Milton	100.00	2,192.08	
Milton Junction	69.84	517.62	
New Auburn		135.62	
New York	207.52	304.31	
North Loup		419.25	
Nortonville	81.90	177.90	
Oakdale	25.00	25.00	
Pawcatuck	607.53	1,770.19	
Piscataway	10.00	125.00	
Plainfield		1,070.41	

Richburg	25.00	162.50
Ritchie		75.00
Riverside	305.00	673.79
Roanoke	25.00	31.00
Rockville	10.82	62.21
Salem	122.50	236.54
Salemville		17.23
Shiloh	121.00	813.50
Stone Fort		28.00
Syracuse		12.00
Verona		114.11
Waterford	12.15	101.18
White Cloud		80.62
<b>Totals</b>	<b>\$3,306.86</b>	<b>\$17,562.57</b>

Disbursements		Budget	Specials
Missionary Society	\$ 907.92	\$ 115.68	
Tract Society	495.30	27.50	
Board of Christian Education	495.30		
Women's Society	16.64	75.50	
Historical Society	37.18		
Ministerial Retirement	281.84	251.78	
S. D. B. Building	53.56		
General Conference	277.94		
World Fellowship and Service	34.32		
Committee on Relief Appeals		124.63	
Indianapolis Church Building Fund		55.00	
Balance on hand April 30	56.77		
<b>Totals</b>	<b>\$2,656.77</b>	<b>\$ 650.09</b>	

Comparative Figures		
	1948	1947
Receipts in April:		
Budget	\$2,599.07	\$1,247.92
Specials	650.09	1,066.09
Receipts in 7 months:		
Budget	12,860.71	11,863.30
Specials	4,701.86	8,689.76
Annual Budget	31,500.00	28,100.00
Amount raised in 7 months	12,860.71	11,863.30
Per cent raised in 7 months	40.8%	42.2%

L. M. Van Horn,  
Treasurer.

Milton, Wis.

### WATERFORD, CONNECTICUT

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

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# 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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HARLEY SUTTON ..... Christian Education  
(MRS.) MIZPAH S. GREENE ..... Children's Page

## 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 THE RECORDER MEANS TO ME

By Mrs. Nettie M. Stone

To me, the Sabbath Recorder is the weekly visitor which comes to my home bringing me information on all denominational activities in which I am deeply interested. I should greatly miss this visitor if it did not come.

It has been my chief means of becoming acquainted with many of our younger ministers and officers. I enjoy the Children's Page and am glad the children have a part in it.

How I wish every lone Sabbathkeeper might have the Recorder. We were lone Sabbathkeepers once for eight years, and how it kept us in touch and interested in the work of our denomination while we could not meet with others of like faith.

Riverside, Calif.

## IMPORTANT DATES

**Eastern Association** — with the Marlboro Church, June 11-13.

**Western Association** — at Nile, N. Y., June 19, 20.

**Southwestern Association** — with the Little Prairie Church at Nady, Ark., August 5-8.

**Pre-Conference Retreat** — near North Loup, Neb., August 12-16.

**General Conference** — North Loup, Neb., August 17-22, 1948.

## SECRETARY DAVID S. CLARKE

According to reliable word received at the Sabbath Recorder office, Rev. David S. Clarke was appointed secretary of the Seventh Day Baptist Missionary Society at the April meeting of the Board of Managers. Mr. Clarke was made acting secretary following the retirement of Dr. William L. Burdick in January, 1948.

## CENTRAL ASSOCIATION

The Central Association will convene with the Church at Brookfield, N. Y., June 4-6, 1948.

(Miss) Bernice D. Rogers,  
Corresponding Secretary.

## THE SABBATH RECORDER

331



By Karl G. Stillman

President, Seventh Day Baptist General Conference, Westerly, R. I.

I am very appreciative of the high honor bestowed upon me at the 1947 session of General Conference when I was asked to serve as president for the current year, and it was with deep humility that finally I consented to serve, yet at the same time I was eager and anxious to do all within my power to advance the cause of Christ in the world today, by coordinating and strengthening the work of our own Seventh Day Baptist denomination. I recognize and honor the distinguished accomplishments of my predecessors and hope and pray I may be a worthy successor to them, justifying the confidence placed in me.

May I digress for a moment and comment on the present serious world situation.

On March 11, it was my privilege to represent our denomination at special meetings held in Washington, D. C., urging Congress to pass without delay the European Recovery Program in an attempt to maintain peace among the nations of the world. Seventh Day Baptists were honored at these meetings in two special ways, for I was one of six individuals who called on the Speaker of the House, Hon. Joseph Martin of Massachusetts, and the President of the Senate, Hon. Arthur Vandenberg of Michigan, presenting them with copies of a petition signed by over 700 prominent churchmen

of all faiths, calling attention to the urgent necessity of speeding up European aid. Again at an evening service, the moderator of the United Presbyterian Church, Mr. John Fulton of Milwaukee, Wis., and I, a Seventh Day Baptist, led a procession of some twenty-four leaders of various denominations through the Washington Cathedral to seats of honor in the choir along with Bishop Angus Dun, head of the Washington diocese; John Foster Dulles, authority on international problems; and the Secretary of State, Hon. George C. Marshall, all of whom addressed the tremendous congregation on the present serious world situation and the possible aid to peace in the form of the European Recovery Program so-called. President Truman and family, together with other government officials, were in the congregation and were attentive listeners to the program.

At this point, I want to call upon all Seventh Day Baptists everywhere to offer repeated prayers in their homes and under the leadership of their pastors in their home Churches, that divine guidance may be given our government leaders, that whatever they may do, may be done in such ways that the cause of Christ may be advanced on earth and peace may remain throughout the world. Educators, business men, or politicians cannot alone solve the problem of world peace today. They and we must have God's guidance. As we offer these prayers day in and day out, week in and week out, they must not be perfunctory but fervent appeals for help in this desperate time of need. Let us remember that God is all-powerful and our only source of assistance in all things at all times.

Now to return to my particular subject, one of my first problems was to select a slogan or motto which would be an inspiration and a challenge to Seventh Day Baptists; one which would give promise of accomplishment of certain definite tasks and attainment of predetermined goals. In a sermon given by my own pastor, Rev. Harold R. Crandall, shortly after our last Conference, he preached on a text from Matthew 21, and in the Scripture reading that day a portion of

the 28th verse in that same chapter appealed to me very strongly, reading, "Son, go work today in my vineyard." This in abbreviated form has become "Go Work Today." Perhaps another reason for this choice lies in the fact that both Father and Mother drummed into me from my earliest days, that the Stillman family motto was, "Do It Now" and that it would be good for me to remember it always. It is not dissimilar to "Go Work Today." In any event, the motto chosen suggests the thought that none of us has really worked to capacity to further the cause of Seventh Day Baptists by strengthening our denomination and increasing its influence, yet work is not the only emphasis to be stressed in the motto, "Go Work Today." Let us consider each of the three commands in order very briefly, for all three are of equal importance and should be emphasized equally.

The first word, "Go," is fundamental, for if we sit still we get nowhere and accomplish nothing except in the very limited way possible from our necessarily restricted contacts. We must go if we are to grow. Does not the Bible enjoin us to "Go into all the world"?

After having gone, we can't sit still again, for in idleness, slowness, or laziness nothing can be accomplished. We must work, but not just a few of us; we all must work, starting with the pastor and going on down through deacons, officers, and lay members. Members of our denominational boards of trustees or managers should begin today to recognize the fact that such membership is not purely honorary, but an obligation to work. There is a wonderful truism existing in the "Law of Averages" so-called, which is the fact that the more contacts one makes for a specific purpose, the more affirmative responses are secured. If we apply this fact to visitation evangelistic work for instance, the more people we call on, the more will we find who will listen to the message we bring. The first, the second, the third, or even the first ten calls, may bring flat turndowns, and then the eleventh may uncover a latent interest which can be developed into an active one with enthusiastic participation in the

work of our Church and denomination. I would like to establish as a pattern for evangelistic work, a sequence of calls in which first visits would be made with those individuals who are openly hostile to Seventh Day Baptist beliefs, next calling on unknown individuals, or in the parlance of insurance men, "make a cold canvass." The next group to be worked with would be those Seventh Day Baptists and other individuals who are not hostile to us, but indifferent, and who have slipped away from us gradually or are now slipping away. Last of all would be the faithful. If we are to grow, we can never achieve that result by concentrating our efforts on those who already have strong beliefs and faith in our cause. Yes, the law of average is a wonderful help to the worker, but overwhelmingly swamps the drone. "Faith without works is dead."

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**"Let's . . . seek out all whom we may interest in our work, whether they be Burdicks, Crandalls, Maxsons or Sullivans, Goldbergs, and Pescatellos."**

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The third emphasis is on the timing of our effort. It is useless to think contentedly of the work done yesterday or optimistically of what we may do tomorrow. Having gone and having planned a program of work, we must put it into effect today. Time is short. We have dillydallied long enough, toying with this idea and that, going off on tangents of no real importance, or hustling and bustling around, making a lot of noise but doing almost nothing, and that little in the most confused sort of way. Such efforts remind me of the person who is always looking for an easy short cut to wealth. He buys gold mine stocks, interests in oil wells, or other highly speculative ventures, and wonders why he never gets ahead. He loses sight of the fact that progress in any line of endeavor is based on hard work consistently performed over a long period of time. So it is with our denomination and we must "go work today." We have the gospel of Jesus Christ to lead us for He is "the same, yesterday, and today, and for ever."

When I was invited to serve as Conference president this year, it was stressed that I should attempt to co-ordinate our denominational activities. This I am doing, for I firmly believe that we can generate great power if we make a concerted effort and, using a military term, "fight hard on every front simultaneously."

The first step seemed to be to establish an advisory group to help plan a unified program, and believing that representatives of our boards and committees are the best sources of advice and information about current denominational problems, I scheduled quarterly meetings of such representatives, three of which have been held already. The helpfulness of this advisory committee, or cabinet if you will, already has been demonstrated to be very practical.

Our first meeting was devoted to a determination of our problems, and the most apparent fact was our diminishing membership which has been a steady process since 1915. We have lost members nearly every year since then, resulting in a 12.1 per cent total loss. Why did such an eventuality take place? Have we failed to develop a program attractive to our youth? Perhaps. Is it the result of a lack of Sabbath privileges in work and professions? Definitely not, for throughout our denomination are numerous people who, for reasons of conscience and belief, do not work on the Sabbath and are honored by their employers without any detrimental effect on their chances for promotion. Certainly the Seventh Day Adventists with their membership of over 500,000 prove that Sabbath observance is no hindrance to growth. What is the reason, then, for our decline? We came to the conclusion that we have failed to put our whole hearts and souls into the work of advancing God's kingdom on earth and increasing the total participation of Seventh Day Baptists in His program for the world.

We are vitally concerned with the success of our business or profession; we wish to establish a good social position or improve one already possessed; but when it comes to our Lord's work, we sit back idly and expect it to progress auto-

matically without any effort on our part or else take a defeatist attitude that Seventh Day Baptists can never hope to get anywhere anyway, so why work very hard about it.

Our next step was to establish some goals which can be reached this year and then to go right ahead and reach them. The Missionary Society already has determined that our membership can be doubled in this generation or by 1972, so our problem concerned how far we could go in 1947-1948 towards that goal. It was decided to seek and gain a 5 per cent increase this year, and first reports from the Churches have come in which have been tabulated and used in the March "cabinet meeting." We studied this tabulation and now are going to work to help in those locations where increases are lagging. The other objectives are a 10 per cent increase in Sabbath school enrollments, the establishment of five new Churches, ten new Sabbath schools, and at least one new fellowship in each of the following areas: New England, New York State, Pennsylvania and West Virginia, New Jersey, the Middle West, the Far West, the Pacific Coast, and in the Southwest. As of March 1, with forty Churches and thirty-one Sabbath schools reporting, we noted an increase of seventy-two members in our Churches or 1.4 per cent, and 112 or 6.2 per cent increase in Sabbath school enrollment.

Some of our other goals are being approached as follows: we have one new Church, Indianapolis; one new fellowship, Philadelphia; four new Sabbath schools, Metairie, La., Columbus, Miss., Rochester, N. Y., and Indianapolis, Ind. Other efforts are now being made or will be started during this quarter in Providence, R. I., Buffalo, N. Y., Parkersburg, W. Va., Adrian, Mich., Belleville, Mich., Muskegon, Mich., Milwaukee, Wis., Madison, Wis., and Minneapolis and St. Paul, Minn.

The next factor to be considered is how we propose to achieve the goals we have established. What methods do we plan to use? How can we succeed this year after thirty-three years of failures? Briefly stated, we do not propose to exhort and theorize throughout the entire year, com-



ing up to Conference without knowing what results have been obtained until reports are made to that session, but instead we expect to know where we stand at the half-year and three-quarter-year points, when there still will be time to correct errors in policies and to concentrate help where it is most needed.

The basic tools we shall use are the denominational address list, prepared by the Missionary Society and a large map of the United States dotted with varicolored headed pins. The address list consists of three parts: an alphabetical list of all Seventh Day Baptists by names, another alphabetical list of members of each Church with the Churches tabulated in alphabetical order also, and a third list of members alphabetically arranged by cities or towns of residence.

The map is dotted with red, yellow, green, and purple pins. Wherever there is an existing Seventh Day Baptist Church, a red pin marks the location. The purple pins show the cities in which fellowships have been established, while the green and yellow pins show towns or cities where ten or more and five or more Seventh Day Baptists reside respectively with no Seventh Day Baptist Church or organization in existence at that point at present.

The final appeal for the Second Century Fund was mailed out to every individual on the address list, and it was a revelation to me to discover that 8 per cent of the total sent out came back undeliverable because of wrong addresses on record in our Church files. This points to the necessity of pastors and Church clerks being more alert to the importance of knowing the whereabouts of their entire membership at all times. When nearly 10 per cent of our people have lost contact with their home Churches, it becomes a serious matter. We cannot hope to hold our people if we do not make every effort to keep in touch with them periodically. To remedy this situation we are supplying lists of missing persons to every Church, urging pastors and clerks to "go work today" on this problem and demonstrate our interest in the spiritual welfare of all our people. This percentage of missing persons should never exceed 2 per cent.

We propose to use our map as a guide to new locations in which to work aggressively in the development of a Seventh Day Baptist organization. A careful survey is being made of conditions in cities or towns where there are ten or more resident Seventh Day Baptists and in the most promising spots; it is our plan to have a qualified representative go there and organize a Sabbath school to meet on each Sabbath. When sufficiently strong interests have been developed, a fellowship will also be established and out of the fellowships will come new Churches. This work, though missionary in character, is denominational in importance. Hence, we plan to pool resources, both human and financial, in conducting our operations. What does it matter if a Board of Christian Education worker helps to organize a Church, or a Missionary or Tract Society representative supervises the beginnings of a new Sabbath school? Likewise, what difference does it make which board pays the expenses of such undertakings? It will be economical and generate the greatest power if the best qualified individual who is also nearest the field in question works on that assignment. More can be done for the same or less cost under such a co-ordinated plan than in helter-skelter field work.

Advertising in newspapers will supplement efforts in given areas. In this connection, the Missionary Society has begun an effort in Providence, R. I., and the first advertising of Seventh Day Baptist beliefs has appeared in the "Providence Journal" each week on the Church page. Here is where the Tract Society comes into the allover picture, for all replies to advertising are to be referred to it. Appropriate information and tracts are to be sent out to inquirers and their names will be given to the Missionary Society for personal visitation. This same routine will be followed in other locations from coast to coast during the current year.

There are several obstacles to be overcome if we are to succeed and of course the primary one is the necessity of co-operation throughout the denomination in the execution of our program. We expect to receive that. However, I want to ask

that a moratorium be put into effect, at least for the rest of the year, on philosophical discussions of details of our own belief. We all accept the Bible as our sole rule of faith and practice and recognize the gospel of Jesus Christ as the only hope of salvation for mankind. We believe in the Sabbath, too, so let's concentrate on these important points and "go work today" for the advancement of God's kingdom on earth. It may be fun to debate minute details of our beliefs but it is not conducive to progress. We can walk on common ground and diplomatically avoid offending others whose beliefs may differ from ours in some respect. Let's start today!

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**"We cannot prosper with a program of defeatism and indecision. Let's forget the excuses, and GO WORK TODAY!"**

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Two oft-repeated statements supposedly describing the character of Seventh Day Baptists have come to my ears over and over again through the years. I refer to "Seventh Day Baptists do not proselyte" and "Seventh Day Baptists are an independent people." At first I was puzzled as to the meaning of these assertions but more recently I have come to the conclusion that they are ill-phrased excuses for our failure to increase in numbers and power. No odium should attach to a policy of telling others about the Bible Sabbath, for we are not destroying a belief in the sanctity of Sunday, for which there is no justification, but giving a truth backed by the Scriptures and centuries of observance of the only Sabbath by Christians and Jews from the earliest days of Bible history down to today. Likewise, proselyte means to convert, and certainly we have an almost unlimited number of unchurched people as prospects to approach.

If a Seventh Day Baptist fails to do some task, I fear he is too likely to excuse his action by saying, "Seventh Day Baptists are independent," but this is no justification for refusing to co-operate in a program of advance.

I hear it said, too, that Seventh Day Baptists are not interested in quantity but quality in its members. This appears to be another excuse, for we want a combination of quantity and quality which we can have if we will only strive for it. The statement that we want quality and not quantity smacks of aristocracy and coincides with implied and sometimes stated opinions that only those people who "have seventh-day blood" in their veins can be expected to become members of our denomination. Let's eliminate such talk at once and seek out all whom we may interest in our work, whether they be Burdicks, Crandalls, Maxsons or Sullivans, Goldbergs, and Pescatellos. Quality does not always appear in quantity, but is it not true that few Church members are as strong Christians when taken into the Church as they become later on with the ever-increasing knowledge which they gain about the Christian life?

A prominent automobile manufacturer recently has been advertising somewhat as follows: "Let's go, America! Let's **do something** about the continuing scandal of shortages! We cannot prosper with a program of scarcity and indecision. Let's forget the excuses and **get down to work!**" I would like to paraphrase those statements, applying them to ourselves by saying "Let's go work today, Seventh Day Baptists! Let's **do something** about the scandal of our failure in nearly three hundred years of existence in this country to attract more than twenty-five additional followers to our cause each year, in spite of the fact that we are armed with the Sabbath truth and backed by the authority of the Bible. We cannot prosper with a program of defeatism and indecision. Let's forget the excuses, and **go work today!**"

May God give us the vision to see our task clearly, the wisdom and strength to work out plans, and the patience and humility necessary to reach our goals.

---

#### "GO WORK TODAY"

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

### "LEST WE FIND THE TORCH TAKEN OUT OF OUR HANDS"

Seventh Day Baptists are slowly waking to the opportunities of witnessing for Christ and the Sabbath. Doors are opening so rapidly and so invitingly, yes, so arrestingly and so pleadingly, that we cannot enter all of them at once. Yet, if it is the will of God that we enter these open doors, the way will be provided.

Nevertheless, God's will is worked out in and through the lives of His sons and daughters here and now. So, let us not be lulled by Satan into too comfortable a feeling that God will do our part for us; that He will load our laps with all things needful; that if we but open our minds and hearts to His grace and love, we shall immediately be used as channels of blessing. It is absolutely necessary that we open our minds and hearts to His grace and love; that our laps be ready to receive that which He so bountifully supplies; that we earnestly seek to let God do all that He has promised to do for us. He is faithful! He will do His part! He also expects us to do ours!

God has granted Seventh Day Baptists a work in common with all other Christians throughout the world, that of living, teaching, and preaching Christ. God has given Seventh Day Baptists a mission peculiarly their own, that of living, teaching, and preaching Christ's Sabbath. There are other Sabbathkeeping Christians who also are carrying out this mission. The Seventh Day Adventists are aggressively at it. The Church of God is proving true, also. And there are other Sabbath-filled disciples in many parts of the world who are letting their light shine.

This is not to imply that Seventh Day Baptists have been asleep or that their candle is about to go out with a last flickering glow when their candle should be well-trimmed and burning brightly with a steady, faith-giving flame. By all means, no! As a people we have a grand and noble background. But what of our foreground? The present cannot rest on the laurels of the past, otherwise on what will the future rest? No matter how glorious the past, it dies unless the present lives. We of the present live not for the present but for the future. Otherwise, the future dies before it is born. A live future depends upon a life-giving present.

No generation in human history has been faced with more perplexities and possibilities of life and existence than the



present generation. At no time in the history of the Christian Church have the messengers of the gospel of Jesus Christ been confronted with such matchless and boundless opportunities. And, certainly never before has the Church of Jesus Christ felt so keenly the necessity for an emboldened witness and united action. Many branches of the Church are sensing afresh their particular mission and their peculiar contribution.

This is true of Seventh Day Baptists. We wish to borrow an emphasis from Dr. Carleton M. Fisher as he writes in a recent issue of "The Christian Leader."

Briefly then, the time has come when as a denomination, we Seventh Day Baptists "must go down into the market place and witness to our faith!"

"It may be that we have labored too long and with undue concern for our Church family in any case, that we must now labor long and arduously and well for the survival of the human family is quite clear, lest we find the torch taken out of our hands!"

A man who won't let his religion interfere with his business frequently allows his business to interfere with his religion.

—Gospel Gleaner.

### ONE HUNDRED SABBATHS OF SERVICE

(Editor's Note: The items which follow were adopted at the bimonthly meeting of the Tract Board, May 9, contingent upon the approval of the Commission and upon adoption by the General Conference.)

1. That a campaign to be called a Hundred Sabbaths of Service be instituted for Seventh Day Baptists, beginning on September 11, 1948, and ending with Conference Sabbath, 1950.
2. That during this time the Sabbath Recorder be greatly strengthened and the field work of the Tract Society be greatly increased by both the spoken and the printed word.
3. That the General Conference through the Commission be requested to permit and promote a campaign for twenty thousand dollars for use during that time for the various items of the work of the Tract Society, above and beyond the normal budget.
4. That, in anticipation of this campaign, the board authorize widespread announcement of the proposed Hundred Sabbaths of Service through the Sabbath Recorder and elsewhere.
5. That, in anticipation of this campaign, the board authorize the Recorder Press to carry the expense of the Sabbath Recorder as an unpaid item on its books until September 30, 1948, in order that current income of the society may be used to forward other current work of the society and preparations for the Hundred Sabbaths of Service.
6. That the board set as a goal for the Hundred Sabbaths of Service the distribution of one thousand pieces of our literature per week over and above the normal and customary distribution of our literature. One thousand copies of special issues of the Sabbath Recorder are to be distributed each week during twenty-three weeks, and one thousand specific tracts to be named by the Committee on the Distribution of Literature, are to be distributed each week during seventy-seven weeks, making a total of One Hundred Sabbaths of Service.
7. That the specific items of the budget for the Hundred Sabbaths of Service over

### 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.

#### "WATCH US GROW"

Give Us Courage to Do Thy Will.

Dear Editor:

This is written as a reminder and history of the First Seventh Day Baptist Church of Indianapolis, Ind.

A few years ago Mr. Leo Wright found the Sabbath truth in his study to prove to a neighbor boy that keeping the Sabbath was not necessary. He found the denominational name in "The World Almanac." He wrote to Plainfield, N. J., and received some tracts. Realizing that there were other people here in Indianapolis like himself, Sabbath believers, he started advertising in newspapers and on the radio, at his own expense.

In February, 1947, Mr. Wright started a campaign to organize a Church. Pastor and Mrs. Osborn of Shiloh, N. J., helped us to get started. They were here three months, and in May, Rev. Claude L. Hill, Rev. Victor W. Skaggs, and Rev. David S. Clarke visited our group and conducted the Sabbath services.

The first of June, Rev. and Mrs. Leslie O. Greene took over the work to help lead our little flock to the Sabbath belief. After ten weeks of hard work here, they left to serve in other work for our Saviour. August 15, Pastor and Mrs. Leland Davis

and above the normal annual budget be referred to this committee for detailed analysis and report at the July meeting within the confines of the following general items:

Item	Beyond Budget Each Year
Sabbath Recorder:	
Printing expense	\$3,500.00
Clerical	1,225.00
Travel	275.00
	\$ 5,000.00
Printing and Distribution	2,500.00
Corresponding secretary travel and office	1,400.00
Expenses of representatives	200.00
Special Sabbath Promotion	900.00
Total	\$10,000.00
For two years	\$20,000.00



came to our group to carry on the work, planning to stay only a month. Through the Lord's will, they decided to remain a year.

The last week of October, 1947, we started another campaign — to organize the Church. Pastor and Mrs. Osborn came back to help us, and we were organized November 1, 1947. We thank Brother Wright, the Osborns, the Greens, the Davises, and all others who had a part in this trying effort to establish Seventh Day Baptists here in Indianapolis. And may the Lord bless one and all. We have thirty members now, although they do not all attend. We also have others attending who do not belong to our group yet.

We have worshiped in three different Churches. We are now located at 11th and Central Ave., the Primitive Baptist Church. Elder Noble Wible, pastor of the Church, is the owner of the building. Our services are conducted on Sabbath eve at 7:30, and Sabbath day at 2:30 p.m. The officers of our Church are: president, Lawton Steele; trustees, Leo Wright, Joe Baxter, Joe Bova; deacons and deaconesses, George Stewart, Ernest Heilman, Mrs. Jessie Davis, Mrs. Ernest Heilman, Mrs. Mae Henke; clerk, Mrs. George Stewart; and treasurer, Mrs. Lawton Steele. As some may know, a slogan was adopted, "Watch Us Grow."

On March 20, at 7:30 p.m. we had an eighty-minute film of our Lord's last week here on earth. It was sacredly presented, and culminated in the triumph of the resurrection. We had a good attendance, 105.

We are still in need of help. Pastor Wible is very generous to give us the use of the Church in which to worship and enjoy the work of God and salvation. As Indianapolis goes forward in the Sabbath truth, so will the denomination. Begin now and let us pray and give to this needy cause as our Saviour impresses this need on your heart. Send your contributions to Mrs. Lawton Steele, 965 E. Minnesota St., Indianapolis, Ind.

Yours in His service,

Deacon and Mrs. George Stewart.  
1918 E. 68th St.,  
Indianapolis, Ind.

### CAPITAL CITY WORK

In recent years we have seen emphasis placed upon Seventh Day Baptists in cities as well as in rural areas. Only a few years ago, a Seventh Day Baptist Church was organized in Washington, D. C., our nation's capital. That group of mostly "new" Seventh Day Baptists were entirely apart from the movement of our colored brethren in the same city, organized as a Seventh Day Baptist Church in 1903. They have grown slowly but steadily since their beginning, and now despite tremendous obstacles they are planning, in God's grace, to secure a pastor and develop their service to that great metropolis.

When their pastor, Rev. Harold Snide, felt it necessary to resign, they asked for assistance in shepherding their flock. This did not mean that they sat back on their haunches and waited for some pastor to come in and do all the work. Instead, these good people enlarged their lay activity—made calls, sent out a news letter, distributed tracts, and discussed with any newcomers to the services their faith and practice. When you see all the needs in Washington, and the obstacles, you are proud of the attitude and activity of these people. Many of us could be more courageous and foresighted when it comes to our own communities.

Rev. Ralph H. Coon of Richburg and Nile, N. Y., was sent to Washington to work for six weeks during November and December. His contacts with new people and his drawing together of the Church in evangelistic service helped to lay the groundwork for new hope and for new service by the Washington Evangelical Seventh Day Baptist Church. Rev. Albert N. Rogers spent a week with the same Church in the society's evangelism movement, and gave concrete help, both to the Church and the society, which has helped the planning for the future.

Then just last year, another capital city was entered in the interests of Seventh Day Baptist service. Indianapolis, capital of the Hoosier State, became another point where a Seventh Day Baptist Church exists to preach, teach, and serve the people of America. Using some new techniques of teaching and reaching the people who need a Church fellowship for service, the

group here was spearheaded by Leo L. Wright whose enthusiasm and interest are manifest in gifts of time and energy and thought. That group has grown steadily since its beginning November 1, 1947, and Leland E. Davis has been doing fine work as pastor. The Missionary Society has been helping in his support.

Seventh Day Baptists are thinking about other cities where the truth of the Sabbath may be spread, and where a fellowship of like believers may be organized for service in the name of Christ our Saviour. In the capital city of Rhode Island, Providence, Seventh Day Baptists have been advertised by the Missionary Society for two months through the columns of a state-wide newspaper. A group of Sabbathkeepers has been visited and persons who have inquired about the position and beliefs of Seventh Day Baptists as given in the ads have been sought out. Rev. Harmon Dickinson of the Ashaway Seventh Day Baptist Church is giving much of his time to this work, as are some of his lay people.

Perhaps you have a part in spreading the Sabbath truth along with the gospel in your neighborhood. You can help by informing us of possibilities, and investing in our society in order that leaders can be provided and the instruments of telling the good news may be used effectively.

David S. Clarke.

### LAYMEN'S GROUP BUSY IN EVANGELISM

The Laymen's Association of the Western Association of Seventh Day Baptist Churches has a way of being stubborn—thank God!

Meeting quarterly, the group has a healthy representation from all the Western Association Churches in each roll call, and does its most characteristic work through the evangelism committee. Of course, the fellowship by which the deep interest and mutuality is attained is essential; also the speakers' addresses and the program of instruction and entertainment.

But the men are in earnest about evangelism and are not thinking in terms of

"free evangelism." They are ready to pay for it when it is to be done. They want to see one particular project grow. They heard exciting reports about prospects for the work Sunday night, May 2, at the Hebron, Pa., Community Hall. They may not have comprehended all that might be involved in future promotion, but they were ready to "foot the bills" to see Christ and the Sabbath proclaimed. Unlike too many of us, these men realized that in the spiritual realm, also, it costs money to see results obtained. Men have to train for evangelistic work. Shelter must be provided in which they may eat, sleep, and study. Funds are necessary for men to travel to "prospects," and for the printing and distribution of tracts.

Evangelism is not a divinely operated business without human obligations in life and in money. Evangelism is costly!

These men are concerned about Sabbathkeeping in Buffalo, N. Y., where several nonresidents of the Western Association Churches live, and also where many unchurched Sabbathkeepers reside. A very consecrated group, which has not observed the Sabbath and which lives more than a dozen miles inside Canada, was visited. Pastor Ralph Coon of the Richburg and Nile Churches and Pastor Charles Bond of the Little Genesee Church have been delegated with chief responsibility for the work and have spent three days in visitation in and around Buffalo. The Laymen's Association has "taken this work under its wing." A substantial offering to keep it going, along with other projects, was followed by pledges for gifts if the work could be prosecuted.

Now about being stubborn! These men were seriously wondering if they could finance possible advertising, continued visitation, possible rental of a hall for meetings at some central point, and other items essential to getting a group "going on its own feet." When it was suggested rather timidly that the Second Century Fund might help finance the advertising, the men heard about the Missionary Society's experience in advertising and city work from the missionary secretary. Then the sentiment "came out" from the men that they wanted to carry

the load at home—they were ready to expand, to launch out into the deeps in the area where they lived.

Even if prospects for catching men might be far from tremendous, and the immediate prospect of a self-supporting group even less likely, they seemed ready to "launch out into the deep" and to let down the various nets of evangelism for a draught. They were stubborn about sharing the full work of Christ's commission when it applied to them.

We do not decry the distribution of Second Century Fund monies to such projects or the appeal for those funds for any true expansive work in evangelism. We commend any and all (and there are other instances about which we do not now know enough to write) who are meeting the challenge of moral and spiritual deadness with investments in evangelism. We want to see this deadness removed and will contrive to help in every way possible—through advice, planning, money aid, leadership, and our spiritual support.

David S. Clarke.

### SECRET OF SUCCESS

Nowhere in the world is a person the master of his destiny as in America. If people realized this, it would do away with much useless discontent. So many complain about their lack of money and blame all their ills and misfortunes on their inadequate means.

Money is not what makes the difference between people, between the great and influential and the mediocre and insignificant. It is ambition, energy, and a determination to get ahead. Opportunities lie all around us, but the capacity to find them and develop them is within one's self.

As Ella Wheeler Wilcox so forcibly expresses it:

There is no chance, no destiny, no fate can circumvent or hinder or control  
The firm resolve of a determined soul.

Cora June Sheppard.

Shiloh, N. J.

The Sabbath Recorder in every home.

### WORSHIP PROGRAM

By Alberta D. Batson

#### LET US SING

Scripture reading: Psalm 66: 1-10

Hymn: I Will Sing the Wondrous Story

Scripture reading: Psalm 84

Hymn: O Love That Wilt Not Let Me Go

Scripture reading: Psalm 101

Hymn: O Jesus, I Have Promised

Scripture reading: Psalm 105: 1-7

Hymn: Stand Up for Jesus

Prayer: Father in heaven, we praise Thee for all Thy wondrous works. We thank Thee for songs—may we always have a song in our hearts. When we do, we can and will make life more pleasant for ourselves and certainly for those around us. We thank Thee for the many songs we have that tell us of Thy love, and cheer our hearts with their inspiring words and music. Help us to sing with our friends and neighbors; help us to sing when we are alone. We ask it in Thy dear name and for our sakes. Amen.

Hymn: Rock of Ages

### SOME ACTIVITIES OF THE WOMEN'S CO-OPERATING COMMISSION

As a member of the Women's Co-operating Commission of the Federal Council of the Churches of Christ in America, I want to bring to you excerpts from "A Message from Our Chairman," Kate F. Merle Smith.

A questionnaire was sent in February to the members of the Women's Co-operating Commission. "Thirty-one questionnaires were filled out and returned." I recognize my own report among them though no names are attached. These answers really constitute a report of ways which the members used to promote and interpret the work of the Federal Council, the World Council of Churches, and Church World Service. Only a few of these answers can be given here, but these few may serve as information as to what is being attempted by the members of the commission:

In every talk I give to state boards, local Churches, and conferences, I bring in the power and scope of this united work.

Six talks on Religion and Health in group of forty, with much discussion.

Leading a group in discussion of Family Life. Promoting Worldwide Communion.

Publicity went into the Church bulletin to all members. Parish council prayer for all world conferences. The 1947 Women's Association had presentation of world study on the Life and Work of Women in the Church, and are to hear the World Council meeting at Amsterdam presented by Miss Applegarth.

Distribution of "Fellowship of Prayer" to fifty families.

My Church is giving funds to help in the council project, "Meals for Millions."

I still feel that the greatest need in our Church life is for more informal gatherings of groups of the congregation to share experiences and stimulate each other's faith. Most people are hungry for an informal spiritual fellowship, and because the Churches do not provide opportunity for such fellowship in prayer circles, meditation groups, and study groups, thousands of our Church people go off eagerly to meetings of organizations outside the Church for their spiritual help.

As an official of the Women's Society of the General Conference, I requested our promoter of evangelism to attend the Southeastern Church Convocation at Atlanta. Our local society listened to her report with interest. One woman asked, "But what do we get out of all this that the Federal Council does?" Both the evangelist and I had some answers to give. Several of our people heard Dr. Stanley Jones on the World Council of Churches. That brought discussion later on ecumenical matters and Amsterdam in 1948.

What we have endeavored to do in our group has been to ask the women to read the subject in newspapers, magazines, etc. — then think, vote, or write Congress. That is as much as you can get, though some have made scrapbooks. But there are now words and names which all our women know—the Federal Council, the World Council, John Foster Dulles, ecumenical, race relations, United Nations, Atlantic Charter, displaced persons, etc. — these in a nation-wide connotation.

I think the Women's Co-operating Commission is and should be a national committee. That in all ways possible it should strengthen the denominational channels so that material coming from the denominations should be better and more usable. I suggest that the Steering Committee make a thorough study of these materials, but remember that they go to the "average" woman who has little time or inclination to study.

Wherever I speak, I urge the formation of study groups on Amsterdam and ask them to write to the World Council at 297 Fourth Avenue, New York City, for facts. What are we doing to establish and direct a Fellowship of Prayer for Peace among the praying women of America? That seems to me to be the greatest

### THE PLACE OF INTERMEDIATES IN THE CHURCH

By Venita Vincent

Salem, W. Va.

I am an intermediate. Sometimes I have wondered what my place really is in the Church. So I was glad for an opportunity, this week, to ponder over this question for awhile.

An intermediate is an "in between" young person. We feel too old for the younger groups, and too young for the older groups. We like to be "kind of" off by ourselves, and sometimes are a little cold to outsiders, especially someone not our own age. We strive blindly to be one of the gang, instead of lending a helping hand to one less fortunate in making friends. We try to keep newcomers out of our cliques because, perhaps, we don't like the clothes they wear, or the houses they live in. We like to whisper and giggle, which always hurts the person left out of the fun, even though we're not talking about him—what am I saying! Could this person be I? Or could it be you? Now, what does all this "boil down" to? The weakness of all intermediates everywhere. It is the reason so many leave the Church at our age and become anything, from loafers to juvenile delinquents. They are social misfits, or just can't get in with the better gangs. Is it their fault? In many cases, no!

The goody, goody, regular-attending child who hasn't become Christian enough to extend the friendship to one who needs it the most, is the one who is driving these unfortunates away from the Church. The unfortunate craves companionship and wants to run with the gang, which

service the commission could render to our country and the world just now.

You will notice that some members stress one part, others another, and that there are several types of members whose methods vary with their personal activities: some travel, some teach, some are lay or staff leaders in their communities. We are sure many helpful suggestions are contained in these reports of the activities of members of the commission.

Mrs. J. L. Skaggs.



is one of the most outstanding characteristics of the intermediate. He likes the attractive gaiety of the better crowd, but their doors are shut to him. At last he finds refuge in the all too welcoming companionship of the town bums and loafers, or in the case of a girl, she may turn to groups of girls who have a bad influence.

This leads up to our biggest job as intermediates in the Church—to bring others to Church, opening our arms to them and excluding no one, so that they may receive the love, spirit, and guidance of Christ, who is the only one who can lead them through this crucial age without scars.

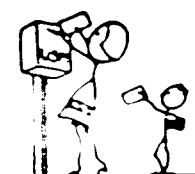
The next important thing to do is to make our Church activities more attractive. We need to get some "pep" into our work and to encourage those who are discouraged. How can we do this? We could start a junior choir, but first we have to get the members. There are always those who would go to anything if it is made to sound "peppy" and interesting. If they come once and like it, they'll come again, and then we have things started.

Another important way that the intermediate can help is by accepting responsibility. If you really are a part of the Church, you have to put yourself into it.

Then, too, the intermediates will be the pastors, leaders, and officials of tomorrow. We must learn how to carry on Church affairs so that we can take the place of our parents when the time comes, and we should be thinking of how we can succeed in spreading the Seventh Day Baptist faith, even more than those before us.

This, I believe, is the place of intermediates in the Church. Let us all forget self and resolve to make others more than welcome. This is the true way to happiness.

There is nothing else in the world so important as children, nothing else so interesting. If ever you wish to go in for philanthropy, if ever you wish to be of real use in the world, do something for children. — David Starr Jordan.



### OUR CHILDREN'S LETTER EXCHANGE

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

Dear Katharine:

When I just opened the envelope in which your letter came I found that it contained the letter from Maralee Stearns which I had already copied and answered instead of your letter which I thought it contained. How I happened to destroy the wrong letter I can't imagine. Your guess is as good as mine. So instead of answering your letter, here is a little joke: A little four-year-old occupied an upper berth in the sleeping car. Awaking once in the middle of the night, he was asked by his mother if he knew where he was.

"Course I do," he replied, "I'm in the top drawer."

Your Christian friend,  
Mizpah S. Greene.

Dear Myrna:

Thank you so much for your photo. I really feel better acquainted with my Recorder children when I know just how they look.

Several Recorder children have become good friends through becoming pen pals and then meeting at Conference or by some other means. I hope you may be able to gain new friends in that way.

A number of the boys and girls in this association enjoy going to Camp Potato in Pennsylvania every summer. Isn't that an odd name for a camp? It belongs to a big potato grower. Do write often.

Your Christian friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

When I wrote you my first letter I did not feel like I do now. I have the mumps. The kids call me "Chippy," taken from chipmunk. My left jaw is all swollen and terribly sore and my other side is swollen but not sore. I am much better today and I got up this afternoon. Everyone peppered me with good things to eat and I'm dying to get well so I can eat them.

I'll probably be writing to you again soon because I am exposed to the chicken

### TRIBUTE TO DR. EDWARD DAVIS SALEM, W. VA.

Honour a physician according to thy need of him with the honours due unto him: For verily the Lord hath created him. For from the Most High cometh healing: And from the king he shall receive a gift. The skill of the physician shall lift up his head; And in the sight of great men he shall be admired.

The Lord created medicines out of the earth: And a prudent man will have no disgust at them.

Was not water made sweet with wood, That the virtue thereof might be known? And he gave men skill.

That they (he) might be glorified in his marvellous works.

With them doth he heal a man.

And taketh away his pain.

With these will the apothecary make a confection;

And his works shall not be brought to an end.

And from him is peace upon the face of the earth.

—Ecclesiasticus 38: 1-8.

And Jesus answering said unto them,

They that are in health have no need of a physician; but they that are sick. —

Luke 5: 31.

H. S. W.

### SEMIANNUAL MEETING

The Semiannual Meeting of the Northern Wisconsin and Minnesota Seventh Day Baptist Churches is to be held at New Auburn, Wis., June 4-6, 1948.

Ethel Greene,

Corresponding Secretary.

pox and I'll have plenty of spare time.

My sister lives in West Virginia. She is coming home in June when her husband goes on a field trip. I must close now.

Your Recorder friend,

Maralee Stearns.

R. 2, Coudersport, Pa.

Dear Maralee:

I seem to be running out of space, so I'll have to answer your welcome letter later.

Your Christian friend,

Mizpah S. Greene.

### Obituaries

**Snyder.** — Dennis Lee, son of C. Allan and Lena Ebersole Snyder of Irwin, Pa., was born in Pittsburgh, November 3, 1946, and died April 12, 1948.

He is survived by his parents, a brother Allan, Jr., and two sisters, Velma and Darlene. Farewell services were held at the Church of the Brethren in New Enterprise, Pa., conducted by Rev. Cletus Myers, assisted by Rev. T. R. Sutton. Burial was at New Enterprise T. R. S.

**Davis.** — On Sabbath day, April 10, 1948, there passed from this life one of the best and most widely loved citizens that Salem, W. Va., has ever known. After months of weakness and suffering, Dr. Edward Davis was called to rest.

He was born on Buckeye, May 6, 1876, a son of Martin Van Buren Davis and Phedora Davis. He attended both Salem College and Alfred University, and earned his degree in medicine at what is now the University of Cincinnati.

Except for his service as commander of a base field hospital in France during World War I, his entire medical life was spent in Salem. Whether paid for his service or not, Dr. Davis never failed to answer any call, day or night, as long as he was physically able to do so. And he often gave financial aid to the poor in addition to his service as a physician.

For many years he served as city physician of Salem, and was physician for the Industrial Home for Girls. He served as division surgeon for the Baltimore and Ohio Railroad, and was a member of local and national Medical Associations.

Following his service in the war he became active in the American Legion, being a charter member of the local Post, and attending many Legion meetings in America as well as one in Paris.

His interest in education led to his connection with the schools of Salem as a member of the board, and later to membership on the Harrison County Board of Education. Most of his active life he served on the Board of Directors of Salem College.

In 1888, he united with the Salem Seventh Day Baptist Church, and for these many years was a faithful member in every way. He served as a trustee most faithfully, and was chairman of the Board of Trustees at the time of his death.

Surviving are his wife, Mrs. Goldie Bond Davis; a son, Bond Davis; a grandson, Edward Bond Davis; a brother, Guy Davis; and a sister, Mrs. Lee Davis.

The funeral services were held on April 12, with his pastor, Rev. Loyal F. Hurley, officiating, assisted by President S. O. Bond, and Rev. J. Smith Dye, Chaplain of the American Legion. Military honors were observed at the grave in the I.O.O.F. Cemetery. L. F. H.



## CHURCH NEWS

NORTH LOUP, NEB. — Pictures on the Lord's Acre project were shown at the April Church social Sunday night. There was also special music. Mrs. Harlon Brennick was in charge of the program. The kitchen was cared for by Mr. and Mrs. Roy Cox. The tables were decorated with spring flowers.

The official board met with all evangelistic teams Monday evening in the parsonage. A recital will be given by George Johnson, Omaha organist, in June, the date to be announced later. This is a return engagement.

The Church organist, Mrs. Brennick, has asked Mrs. Ehret to play for fifteen minutes each Sabbath in April. Mrs. Ehret will play favorite hymns, if asked before Sabbath. — M. T. B., in The Scotia Register.

The ladies of the Nortonville Church are planning to raise money to purchase a sewing machine for Rev. and Mrs. Neal Mills to take with them to Jamaica, to use in their school. The other ladies' societies of the Mid-Continent Association are asked to make contributions. The Dr. Grace Society gave \$10, and the Missionary Circle asks its members to make contributions before May 5.

The Dr. Grace Society voted to help pay the rent for the younger children's camp which will be held before Conference. — M. T. B.

HAMMOND, LA. — The first service under the leadership of our new pastor, Mr. Edgar Wheeler, was held on Sabbath afternoon, April 10.

A sermon topic was "A Story to Tell to the Nations." Special music was rendered by a quartet consisting of Mr. and Mrs. Purcell Coalwell and Mr. and Mrs. Gerald Coalwell, and a solo by Mr. Earl DeLand.

The service was recorded by Mr. Gerald Coalwell on his "Lord's Acre" recorder.

The night after the Sabbath a reception and pound party were held at the parsonage. This gave us an opportunity to become better acquainted with the pastor and his family.

Pastor Wheeler will conduct services in New Orleans at ten o'clock each Sabbath

morning, with members there. Afternoon services will continue to be held in Hammond at three o'clock.

The Hammond Church feels a deep sense of gratitude to the acting pastor, Mrs. R. J. Severance, for her services during the past six years.

—Mrs. F. A. Le Blanc.

## DIRECTORY OF SEVENTH DAY BAPTIST CHURCHES

**Milton Junction**, Third Street, Milton Junction, Wis. Services on Sabbath morning: worship 10:30; Church school 11:30. Pastor, Rev. Orville W. Babcock, 306 E. Madison Ave. Phone: Milton 2341.

**Jackson Center**, one block west of intersection of Main and West Pike Sts., Jackson Center, Ohio. Services: Sabbath school at 10 a.m.; worship service 11 a.m.; cottage meetings each Friday, 7:30 p.m. Pastor, Rev. Leslie O. Greene. Deacon, J. L. Lawhead, next door to parsonage. Phone 38-R.

**Gentry**, two blocks north of drug store, Gentry, Ark. Services: Sabbath school 10 a.m.; worship service and preaching at 11; cottage prayer meetings on Friday nights during the summer. Pastor, Rev. Clifford A. Beebe, Box 177, Gentry, Ark. Phone 186. Parsonage, one half mile west of town.

**Little Prairie**, three-fourths mile east of Nady, Ark., post office. Parsonage adjoining. Services: praise and testimony 10 a.m.; Sabbath school at 2 p.m. Preaching third Sabbath in each month, by Rev. Clifford A. Beebe, acting pastor. Mr. J. H. McKay lives in parsonage.

**Edinburg**, meets in the Christian Church Educational Building at 8th and W. Harriman Sts., Edinburg, Tex. Services: Sabbath school 10 a.m.; worship service 11 a.m. Pastor, Rev. C. B. Loofbourrow.

**ANY BOOK** REVIEWED OR advertised in this or other religious journals, or recommended by your local pastor for spiritual enrichment, can be secured quickly and conveniently from us. Large stock of up-to-the-minute religious books, centrally located. We pay postage on orders for \$1 or more when cash accompanies order.



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Gerald C. Bond, Proprietor

## The Sabbath

# Recorder

MAY 31, 1948

## We Can Do It!

The Dorcas Society of the Riverside Seventh Day Baptist Church has contributed \$50 to the Denominational Budget. We are sure that if the information were at hand, many other societies in our Churches would be credited with having made contributions to the Denominational Budget. The Dorcas Society item furnishes a springboard for this editorial.

Yet, here is a source of new life for a lagging budget. When the offerings of quite a number of groups throughout the Churches shall have been sent through the respective Church treasurers to the Denominational Budget treasurer, the budget will stand nearer the proper per cent of payment.

By the time this word reaches Sabbath Recorder readers, another month of "Receipts" and "Disbursements" will have been recorded. As the treasurer's books close on May 31, two-thirds of the General Conference budget year will have passed. Now is the time for Churches and societies and individuals to make a special effort toward raising the Denominational Budget in full.

With God's help, we can do it! Then, let us do it!