

The Sabbath

Recorder



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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

Contributing Editors:

DAVID S. CLARKE Missions
WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVIS Woman's Work
(MRS.) HETTIE W. SKAGGS, Acting
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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IN THIS ISSUE

Editorial: Questing with Christ in Prayer	3
Features: Speaking and Listening	4
Pertinent Points on the Sabbath Question	5
Testimonies for Christ and the Sabbath	6
Missions: Dr. Ben Crandall's Survey of British Guiana	9
Latest News About Miss Mabel West	2
Woman's Work: First Assembly of the World Council of Churches	11
Christian Education: Our Bell—Our Janitor—Our Sabbath	12
The Great Partnership	13
Children's Page: A Little Child Shall Lead Them	14
Conference Information — Important!	15
Cover Picture: "The Words of the Lord Are Pure Words." — RNS Photo.	

"They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." — Isaiah 29: 24.

THE SABBATH RECORDER

Dear Editor:

While writing for a change of address I want to inclose a little note about my mother and the Sabbath Recorder.

Mother is now 95 years old. She has told me how the Sabbath Recorder was always in their home from the time it was first started. When she married, her mother gave her a subscription and, except for three years, 1879 to 82, she has taken it ever since.

I expect to keep on taking it, and also to send some copies to my nieces, as long as I live.

Very truly yours,
Frances Davis.

Los Angeles, Calif.

LATEST NEWS ABOUT MISS MABEL WEST

Mrs. George Thorngate wrote June 5, about Mabel West: "After Mabel West fell (May 14), I waited until it was established how much damage she had done. Then after her X-rays, etc., showed a bad break of the femur, I waited till after she had had the operation, so I could report that it was successful. That time has come. Mabel is looking fine and is due to come home from the hospital any day, although she will still have to be in bed a long time, they say. It is a tremendous blow to the mission to have her laid up. We all realize more than ever how much of the burden she has carried. We are glad, since it happened, that it came as near the end of school as it did, and hope that she will be back on the job by fall."

LEWIS CAMP
Ashaway, R. I.

July 27 - August 4
Auspices, Eastern Association

CAMP JOY at Camp Caesar
Webster Springs, W. Va.

August 2-8 — Age limit, 10 and above
(Children's, Young People's, and Adult Camp.)

ANNOUNCEMENT

Remember — the regular issues of the Sabbath Recorder of July 12, 26, and August 9, 23, 1948, are to be omitted by vote of the Tract Board.

THE SABBATH RECORDER

QUESTING WITH CHRIST IN PRAYER

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—From "Idylls of the King."



When we unite our voices with folks who pray, we are in the best of company. When we join the prayer quest we take the hands of the past and stretch our hands toward the future, that those who come after us may grasp "hands of prayer."

The greatest encouragement to prayer is that Jesus Christ, our Lord and Saviour, is the Leader of this great praying company. When He walked and talked among men, He was much in prayer. As Dr. Robert E. Speer in "The Principles of Jesus" pointed out: "Jesus maintained the sense of the Father's nearness and fed the life of love and devotion by prayer."

Jesus set the example. The great events of His life were preceded by prayer.

"In these days he went out into the hills to pray; and all night he continued in prayer to God. And when it was day, he called his disciples, and chose from them twelve, whom he named apostles." Luke 6: 12, 13. "Now it happened that as he was praying alone the disciples were with him; and he asked them, 'Who do the people say that I am?' And they answered, 'John the Baptist; but others say, Elijah; and others, that one of the old prophets has risen.' And he said to them, 'But who do you say that I am?' And Peter answered, 'The Christ of God.' " Luke 9: 18-20. The great events of Jesus' life were followed by prayer. "And after he had dismissed the crowds, he went up into the hills by himself to pray." Matthew 14: 23. "That evening, at sundown, they brought to him all who were sick or possessed with demons. And the whole city was gathered together about the door.

And he healed many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him. And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed." Mark 1: 32-35. "Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, 'Thou art my beloved Son; with thee I am well pleased.'" Luke 3: 21, 22.

Questing with Christ in prayer keeps alive "the sense of the Father's nearness" and "the life of love and devotion" is fed.

Has our practice of prayer become so formal, and something to be done to get it over, that we overlook the quest? Questing with Christ in prayer is real. The experience should be entered upon with expectancy. In prayer we ought to pursue until we are sure of our contact with the throne of grace.

Since the penitent thief on the cross passed from his agony to Paradise, can we not pass from the calvaries of the twentieth century through the portals of prayer to the throne of divine grace? For is He not at the right hand of God interceding for us?

Questing with Christ in prayer is the most fruitful of all quests. Faithfulness in this quest puts meaning into the past, preserves the present, and fashions the future.

More things are wrought by prayer
Than this world dreams of.
(Note: Scripture selections are from the Revised Standard Version of the New Testament.)

SPEAKING AND LISTENING

Worship service conducted at prayer meeting, Friday evening, May 14, 1948, by Ethel T. Stillman (Mrs. Wm. M.) at Plainfield, N. J.

Quiet hymns—piano

Hymn—solo voice—soprano

"Jesus calls us o'er the tumult
Of our lives' wild restless sea."

Speaking and listening—listening and speaking. This implies a two-way conversation—a two-way covenant.

God speaks to us through **friendliness**—Exodus 33: 11. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." This emphasizes the human side of God, brought into its perfection in Jesus Christ.

God speaks to us through **promise**—Psalm 85: 8, 9. "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints:" but

God speaks to us through **admonition**, for the verse goes on, "but let them not turn again unto folly." Here, again, is the **promise**—"Surely his salvation is nigh them that fear him; that glory may dwell in our land."

God speaks to us through **encouragement**—Isaiah 65: 21-24. "And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

These are some of the ways God speaks to us, but no covenant is a covenant without the listening and the doing by those who hear the Lord speaking—Luke 6: 45, 46. "A good man out of the treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart the mouth speaketh. And why call ye me Lord, Lord, and do not the things



—Photo by Joseph C. Warren
Seventh Day Baptist Church
Plainfield, N. J.

which I say?" This is really a heart-broken plea of Christ to us.

Paul, in Ephesians 4: 29-32, states what our part of the covenant is, and suggests our conduct in all matters—the negative side first—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." And now the positive side—"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Friendliness, promise, admonition, encouragement. We may receive and we may give all these—even to giving the third—admonition—if rightly done. I remember one of our number speaking of

this clause in our Church covenant, "To watch over each other for good to the intent that we may be built up together in Christ."

Prayer—The daily prayer for 1948—World Day of Prayer, Friday, February 13, 1948:

Father of all mankind, we come in deep humility, giving Thee our thanks and praise. Here and now we confess our sins. Forgive us our mistakes and transgressions. Grant us faith to look with fearless eyes beyond the chaos of our world and time, knowing that out of this shall rise, lifted by Thy grace, Peace with Justice and a Time of Brotherhood.

Vouchsafe unto us the will to work together. Create within us the unselfish purpose of Thy Son who gave His life for all peoples, and may our deeds reflect the mind of Christ. Remove from us greed and suspicion. Lift us above pettiness and destroy the hate that is the great destroyer.

Throughout the earth may that which we profess come alive in human relations. May we serve Thee better and love Thee more, that Thy kingdom may come on earth as it is in heaven, through Jesus Christ our Lord. Amen.

In addition to the ways we have mentioned, God speaks to us through His **creation**. Gregory the Great in the sixth century said, "The wonders of visible creation are the footprints of the Creator. Himself as yet we cannot see but we are on the road that leads to vision when we admire the things that He hath made." Emerson said, "All that I have seen leads me to trust the Creator for all that I have not seen." Bryant said, "The groves were God's first temples," and "to him who in the love of nature holds communion with her visible forms, she speaks a various language." The wife of an astronomer, who with her husband had loved and studied the stars, has had cut on his monument these words: "We have loved the stars too fondly to be fearful of the night."

A friend has written this little poem called "Revelation":

GENERAL CONFERENCE
NORTH LOUP, NEB.
AUGUST 17-22, 1948

PRE-CONFERENCE RETREAT
(Leadership Training)
Near North Loup, Neb.
August 12-16, 1948

WILL YOU BE THERE?

Within my garden God seems very near.
As leaf and bud unfurl in Springtime's warmth
Or gently fade 'neath Autumn's subtle glance
Or snow enshrouds all trace in fleecy drifts—
In all the seasons God reveals to me
Here, in my quiet garden, His great love of all
This world He made. He brings me peace and
hope
And faith in Him. And man is viewed, in
truth,
Endowed with highest aims of mind and soul
That measure his advance from primal days
And urge unselfish deeds for good of all.

Within my garden God seems very near.
His loving presence, manifest in beauty here,
Conveys, as in Gethsemane, a message clear
In every season. I renew my trust
That Peace, Good Will, are yet within Earth's
grasp.

(By permission of the author,
Mrs. Garret Smith, Plainfield, N. J.)

I would like to read, also, "The Stranger at the Peace Table":

There is a Stranger in the council hall
Where nations meet to plan the peace again.
He sits unnoticed by the farther wall,
His eyes upon the leaders among men.
His ears attend their clearly laid designs
For living in tomorrow's homes and mansions,
As though beneath their spoken words and lines
He hears the inner voices of their hearts.

But when the delegates of all the world
Have cried their million wants, and lists are
long,
And after blueprints, charts, and plans are
hurled
In various protests at the core of wrong,
He is our hope; He is the peace we seek.
O listen, world, and let the Stranger speak.

—Esther Baldwin York,
The Saturday Evening Post.

Hymn—solo voice—soprano

"Lord, speak to me that I may speak
In living echoes of Thy tone."

"Speak, Lord, for Thy servant heareth."
1 Samuel 3: 9.

IN MEMORIAM

WILLARD DE LURE BURDICK, D.D.

August 28, 1863 — June 28, 1948

Memorial services were held
Thursday, July 1, at 2:30 p.m.
A sketch of Rev. Mr. Burdick's
life will appear in a later issue
of the Sabbath Recorder.

Testimonies for Christ and the Sabbath

FIRST HOPKINTON SEVENTH DAY BAPTIST CHURCH, ASHAWAY, R. I.

Not long ago I was asked the "sixty-four dollar question": "What is the reason Seventh Day Baptists in their three hundred years of history have not won more than six thousand adherents to the faith?" I must confess, the question, coming from one inquiring about Seventh Day Baptists, made me feel quite uncomfortable. How would you have answered that question?

We must all face the question with a forthright determination to remove the conditions which bring concern from honest inquirers. As Seventh Day Baptists begin to take seriously the Lord's business of evangelism, there will be an increasing number of those who will wonder why we haven't increased in greater numbers.

I have been reading the chapter, "The Sabbatarians or Seventh Day Baptists" in Belceer's volume, "Religious Denominations," published in 1885. One of the causes the writer gives for the decline of Seventh Day Baptists in England "has been an almost total neglect, for a long period, to make any energetic efforts to promulgate their views." A look at our American Churches shows that we have been guilty of the same thing. Could it be that we have been expecting the law of growth and expansion to operate without any expending of "sweat, blood, and tears"? Is this not the basic answer to the "sixty-four dollar question"?

The Church of Christ does not grow involuntarily. Every product of the Christian faith is the result of the witness of some other individual, be it a parent, soul-winner friend, Sabbath school teacher, pastor, or someone who has made possible the distribution of the printed Word. Christianity is a life-giving faith and this life is given by carrying out Christ's injunction to share the gospel. Christ's command was to go (Matthew 28: 19, 20). "We grow as we go." To go means to give, work, sacrifice, and die that others may learn of salvation in Christ, together with the other truths found in the Word of God.

God has revealed to Seventh Day Baptists the Sabbath truth. "Remember the sabbath day to keep it holy" (Exodus 20: 8-11). But it is not enough that we, alone, remember the Sabbath day to keep it holy; God desires for all men to keep it holy. Hence God's command to **remember** the Sabbath is also a command to share it. Is it not true that we have emphasized the observance of the Sabbath and failed to give proper effort to spreading the truth? If the Sabbath is worth anything to us, it is worth sharing with others.

The Pharisees were faithful in setting aside the tithe for the Lord, even of the small plants they gathered from the field or garden. Although giving a strict account of small things they were neglecting matters of more importance — justice, mercy, and faith. Jesus commends them for the practice of tithing, but warns them about neglecting the more important parts of the law (Matthew 23: 23). I wonder if some of us have been careful to guard the Sabbath, thinking we were carrying out the Lord's will, while neglecting to emphasize other important doctrines of Christianity, such as salvation by grace through faith, and the baptism of believers. We must hold high the Sabbath torch, but at the same time give proportionate emphasis to equally important phases of the Christian faith. Let's share the whole gospel with the whole world.

Sabbath desecration and lack of a Sabbath conscience are apparent everywhere; there is a definite need for the Baptist principles for which we stand; the gospel is still good news for the confused people of all nations. The words of the song are certainly true, "What the world needs is Jesus." The way to remove the "sixty-four dollar question" is to carry out our Conference slogan, "Go Work Today."

C. Harmon Dickinson,
Ashaway, R. I. Pastor.

One of my earliest childhood memories is of being called to my mother's side, with my brother, where we each received

a Bible. This Book has been a "lamp unto my feet and a light unto my path."

As I was born and brought up among Seventh Day Baptists and in a Christian home, it was natural for me to join the Church at the age of eleven. All my life I have lived close enough to seventh day Churches to continue my membership and attendance as well as serve in Church and denominational activities.

I have never wavered in my belief in the seventh day of the week as the Sabbath appointed by God or in the fundamental principles of the Seventh Day Baptist religion. To be convinced, one has but to study the facts as they are clearly set forth in the Scriptures. Our pastors lead the way by their interpretation of the Scripture and their patient encouragement and leadership. The Church itself is an ever active organization upheld and promoted by its members to carry on the work of Christ.

I have always found that great joy is given to those who labor for the Lord. My Christian experience and early home training were the cornerstones upon which I built, and each year of endeavor and fellowship among Seventh Day Baptists has added to the spiritual structure which now sustains me.

Robert L. Coon,
Deacon.

R. D. 1, Westerly, R. I.

My conversion was not the spectacular type. I was reared in a Christian home where prayer and the Word of God were given a pre-eminent place in the life of the home. Since my earliest recollection, I attended Church and Sabbath school with the rest of the family, and later had an active part in Junior and Senior Christian Endeavor. It was the influence of the home and Church that led me to publicly acknowledge Christ as my Saviour, and to be led into the baptismal waters by Rev. Herbert C. Van Horn, along with twenty other candidates. I have been blessed with more of the good things of this life than I deserve, but I do praise Him for the leading of the Holy Spirit, for answered prayers, for a life partner who was reared in a Chris-

tian home and accepted Christ at an early age, for the Christian fellowship we have had together, and for the joy of seeing our two daughters taken into the Church. I love my Saviour and the fellowship of other Christians. With the Apostle Paul, I affirm my deepest conviction: "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."

Clarence E. Crandall,
Deacon.

Potter Hill, R. I.

I was born a Seventh Day Baptist. My parents and grandparents before me were of this faith. My mother's grandfather in Alfred was known as "Deacon John" and was a strict Seventh Day Baptist, as were all the Langworthys.

As a youngster I attended the Westerly Church, and I remember what an effort was made even to attend on stormy days when we went the five miles from Avondale to Sabbath school and Church. When I was nine years of age, we moved to Bradford and attended with the small group there. There was no pastor of this Church and they took turns leading the service, with an occasional supply. We attended the First Seventh Day Baptist Church of Hopkinton some and I went up there with friends for Christian Endeavor.

At the age of fourteen I was baptized in the Ashawog River by Rev. George B. Shaw. When our Church at Bradford disbanded, my folks and I joined at Ashaway.

With Pastors George B. Shaw, D. Burdett Coon, and Alva L. Davis as guiding hands, I gained knowledge in the Christian life. They made the Christian Endeavor a live and interesting Church auxiliary, and all Church young people attended.

In Milton and Alfred I enjoyed the fellowship of the Christian students and the leadership of the Christian professors.

I have endeavored to serve Christ and the Church, and it is my desire that I

may ever testify for Christ and the Sabbath.

James G. Waite,
Deacon.

Bradford, R. I.

The privilege of a Christian home where the Sabbath was observed was mine. My earliest memories are of attendance at Church and Sabbath school. The Sabbath was impressed on my sister's and my mind also by special little privileges given us only on Sabbath day by our parents.

While we attended the Second Hopkinton Church at Hopkinton City for a number of years, after entering school in Ashaway, R. I., and having classmates and friends there, I professed Jesus, was baptized, and joined the First Seventh Day Baptist Church of Hopkinton at the age of 14.

The Christian Endeavor was a highlight in my training for Christian service, and especially do I recall the splendid leadership of Rev. Alva L. Davis in these years.

It has been a joy to serve Christ in whatever way I could, and I have tried to witness Jesus' love by teaching in the Sabbath school, and through music. It is my earnest desire to live so that others may know Jesus and His Sabbath.

Mrs. James G. Waite,
Deaconess.

Bradford, R. I.

It was my blessed privilege to be born and reared in a Christian home and among fine Christian neighbors.

The family altar was firmly established, and it was with pleasure and reverence that I looked forward to hearing Father read the Scripture and lead in prayer.

My older sister, who died soon after I was four years old, taught me this bedside prayer, which I have never forgotten:

Jesus, tender Shepherd, hear me;
Bless this little lamb tonight.
Through the darkness be Thou near me,
Keep me safe till morning light.

From my earliest remembrance, the family attended all Church services together, and it was a great disappointment if sickness prevented my going with them.

My mother gave her time Sabbath afternoons to reading and doing things with us that would keep our Sabbath holy and a delight.

Under these home influences it was very natural, when Rev. George B. Shaw came to help our pastor, Rev. William L. Burdick, with evangelistic services, that I should be one of the fourteen who were baptized in the icy water of the spring brook in February.

It has always been a great pleasure to work in Junior and Senior Christian Endeavor, Bible school, and Church.

During Conference in Battle Creek in 1919, Rev. George B. Shaw presented the tithing lessons from Malachi. That was the first I had thought seriously about God's share of my earnings. Since then I have been a firm believer in "tithes and offerings," and have found my share goes much farther and purchases more happiness.

My early Christian training at home has governed my whole life and I wish all children might be surrounded by such fine Christian parents, sister, and brothers, to help and encourage them.

Mrs. William L. Burdick,
Deaconess.

Ashaway, R. I.

I was born a Seventh Day Baptist. My grandparents and parents were all strict Seventh Day Baptists. I remember, as a child living in Westerly, I spent Sabbath mornings in Church and Sabbath school at the Pawcatuck Seventh Day Baptist Church, and the afternoons in walks through the fields and woods with my father and sister.

When it came winter and my playmates were skating or coasting on Friday nights or Sabbath afternoons, I was not allowed to go—any other time was perfectly all right. It seemed pretty hard at times, as we lived very near a pond and a good, safe coasting hill.

There was nothing unusual about my conversion. At the age of eleven years my family moved from Westerly to a farm near Hopkinton, where we all attended the Second Hopkinton Church. Soon after we moved, Rev. J. L. Hoffman came there to conduct evangelistic

DR. BEN CRANDALL'S SURVEY OF BRITISH GUIANA

New General Council Unites
British Guiana Efforts

Dr. Ben Crandall's survey of British Guiana has been adopted in principle by the Seventh Day Baptist Missionary Society, but the details of forward advance must be worked out in the process of our British Guiana Churches' own developments. At present, the society is supporting Benjamin O. Berry at Alfred School of Theology. A group of National Baptist Churches in British Guiana, which is affiliated only through annual donations with the parent body in America, is seeking affiliation with the Seventh Day Baptists of British Guiana. They will deal with the newly formed Seventh Day Baptist Council of British Guiana, established while Dr. Crandall was there. It is a responsible body for bringing together the Seventh Day Baptist work there and is made up of two representatives of each Church or assembly. Upon the spirit and activity of this group, with the pastors, is the chief responsibility for the rehabilitation of our work in British Guiana following the death of Rev. Wm. A. Berry. Dr. Ben Crandall performed the fine service of bringing back firsthand reports of the Churches and of giving both British

services, and during those meetings twelve of us young people came to Christ, received baptism, and joined the Church.

In 1904, I married A. L. Kenyon, who was one of the twelve who started the "new life" when I did. We had two daughters who in due time attended the graded school in Ashaway and later joined the First Seventh Day Baptist Church there. From then on, Mr. Kenyon and I became more and more interested in Ashaway as the girls wanted to attend Church, Sabbath school, Christian Endeavor, and numerous social affairs.

On December 31, 1921, I was received by letter into the Ashaway Church, where I have tried to observe the covenant obligations and worked in harmony with the faith and practices of the Church.

Mrs. A. L. Kenyon,
Deaconess.

Ashaway, R. I.

Guiana and Missionary Society Seventh Day Baptists an aim for their activities.

Extension of Seventh Day Baptist Knowledge

Dr. Crandall reported "Upon landing in Georgetown, British Guiana, activities began at once and continued at a rapid pace until the night of our departure, March 4. It was a real privilege to visit the Churches in British Guiana. The people were very cordial and made it as pleasant and comfortable for me as possible.

"Mr. Benjamin O. Berry through correspondence had done much to prepare the way for our mission. Rev. Isaac Buntorne had made extensive plans and extended many courtesies. Mrs. Martha Peters, who accompanied us on all our expeditions, was especially solicitous and helpful. She is outstanding in her knowledge and understanding of our denominational organization and work. One of the greatest needs of the deacons and leaders in our work in British Guiana is further information and a better understanding of our history, Church polity, and practices."

No Governmental Registration

Because we had no qualified ordained leadership to take over when Wm. A. Berry died, our denomination is without legal status in the colony. "Dr. Ben" reports the intricacies: "British Guiana has very strict laws regarding registration of Churches, religious denominations, and marriage officers. An individual Church in order to be registered must not only be organized but also own a Church building.

"There seems to be a reluctance on the part of the government to recognize additional religious denominations. The Seventh Day Baptist denomination is not recognized by registry at the present time. Our name was taken from the records upon the death of Rev. Wm. Berry.

"The right to perform marriage ceremonies is carefully guarded. One must be an ordained minister in good standing and his denomination registered. He must be recommended by a minister from a registered denomination. That means that at present there is no clergyman who can perform a legal marriage in the Seventh

Day Baptist denomination in British Guiana.

"Since there are provisions for civil marriages, this lack could be easily overcome. But, naturally, there is a prejudice against such procedure on the part of most Church people. In view of the present confused situation, it would seem advisable to wait a year or two until our work may be well organized before again filing application for denominational registration.

Georgetown and East Coast National Baptist Churches

"Our introduction to the situation in British Guiana began with an extended evening program and hearty welcome in Norville Memorial Church in Georgetown. Rev. Francis I. Bunthorne, general superintendent of the National Baptist Churches, is pastor. Our first expedition was a visitation to the Churches at Mahacony and Mahaica, where cordial welcomes were extended. At the latter place, Rev. A. B. Crockwell, a former Salvation Army officer, especially impressed us with his sincerity and ability. He is a registered marriage clergyman of the National Baptists.

"Later we visited Melchisedec Seventh Day Baptist Church. This proved very interesting as it has always been an independent seventh day Church. Rev. Mr. Evans, the pastor here, is also pastor of the Church at Mahaidony. Mrs. Evans informed me that she had never attended a service in a first day Church.

Wakenaam, Uitvlugt, and Danielstown Seventh Day Baptist Churches

"We were able to visit but three of the five Churches in one group. Only one who has actually had the experience can fully appreciate the transportation difficulties—railroad, steamship, bus, boat, and bicycle, yes, and auto if you can afford it. Austins at \$2,950 and gasoline at 75 cents per gallon make taxi service expensive!

"The welcome service at Bethel, the mother Church located on Wakenaam Island, was well attended and cordial. All the ministers including Rev. Mr. Bunthorne and Rev. Mr. Evans attended and had parts on the program. Rev. Mr. Trotman is pastor. The music here was espe-

cially good under the leadership of Mrs. Trotman. Bethel has the only organ in any of our Churches.

"Deacon Tyrell arranged a very good program, with his group of eighteen constituent members, for the meeting at Danielstown. Since they have no Church accommodations here, the meeting was held in the school building and was largely attended. This Essequibo section appears to be one of the most promising, and Deacon Tyrell is giving it his best.



—Acme Photo Studio

Left to right: Mr. Caesar, Pomeroun; Ben R. Crandall, U.S.A.; Mrs. Martha Peters, Parika; Deacon Tyrell, Danielstown; Deacon Garraway, Pomeroun.

"We were back at Bethel Church, Wakenaam, for the Friday night meeting and Sabbath services, which were much enjoyed. We had the pleasure of meeting relatives of Benjamin Berry, including his mother. The membership of this Church is thirty-two. Pastor Trotman is doing a good work here. They made it pleasant for me in their home.

"The next Church visited was at Uitvlugt (pronounced 'eye-flukt'). This is a branch of the Church on Wakenaam. It has a membership of twenty-two. Deacon Lyttle is in immediate charge and is working faithfully. Pastor Trotman visits when possible. This is another very promising field. It is the center of a

large sugar plantation, and as a whole demands a better class of labor than is found in many places.

Peters' Memorial Church at Parika

"The last Church visited was at Parika, with a membership of thirty-five. It was Mrs. Peters' home Church, named in honor of her late husband, 'Peters' Memorial Church.' He gave the land on which the new Church building is located. The service of welcome here was very interesting, as most of the program was furnished by the children of the Sabbath school. This gave tangible evidence of the fine work Mrs. Peters is doing as Sabbath school superintendent. She is also leading a Sabbath school at Salem, some three miles away. Deacon Tyrell and his 'dwarf' banjo added much to the presentation of the music. One of the local school principals made a fine chairman. Here I met Mrs. Berry's sister and her minister husband. Mrs. Peters' home was a most hospitable headquarters while I was in this area."

"Deacon Tyrell and Mrs. Peters are to be married this summer. We pray that this union may augment the already splendid work they have been doing for the Seventh Day Baptist cause in British Guiana. A picture of several of our British Guiana leaders including these two appears in this Sabbath Recorder.

No Visit to Motorboat Parish

"It was with genuine regret that we felt it impossible to visit the Bona Ventura Church at Pomeroun. They had made careful and complete arrangements for our entertainment. This is the most remote of the Seventh Day Baptist Churches and has been without a pastor since 1940. The enrollment is eighteen with twelve children in the Sabbath school. Deacon Garraway is asking for a motorboat so that he may get around to extend the work of the Church. The call for pastoral service is great. It was fortunate that we could get Deacon Garraway and Mrs. Caesar out for the concluding meetings in Georgetown. . . ."

The report of the General Council at the Georgetown meeting will appear in a later issue.

David S. Clarke.

FIRST ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

AMSTERDAM, HOLLAND,
AUGUST 22 - SEPTEMBER 4, 1948

Study Material

"Answers for Amsterdam" is a check list of questions on all important phases of the assembly theme, in the following divisions: I. The Universal Church in God's Design; II. God's Design and Man's Witness; III. The Church and the Disorder of Society; IV. The Church and International Affairs. The list is in an attractive booklet and was designed to be used with "Pilgrimage to Amsterdam" and "Summons to Amsterdam." It may be used with either, or both, or by itself. The Salem Aid society spent a very profitable hour, without previous study, considering this questionnaire. Copies are furnished gratis. Address all orders for study material to the American Committee for the World Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

"Pilgrimage to Amsterdam," by H. G. G. Herklots and Henry Smith Leiper, is an excellent and popular outline of the ecumenical movement, the work and character of the World Council, and the Assembly theme. Paper covers, 96 pages, single copies \$1. This very readable book is made up of the following nine chapters: The World Council Calls an Assembly, What in the World Is This Council, A World in Need, Has God a Design, What Is the Church, Toward the Conversion of the World, Has the Church a Message for Society, Is There Any Hope for the Nations, What Can We Do in America.

"Pilgrimage to Amsterdam" has not been written for those who will be making the actual pilgrimage to the first Assembly of the World Council of Churches in August, 1948. At the most, counting delegates, youth observers, alternates, and guests, these will number only about twelve hundred persons from more than 135 denominations due to participate. And they, it is hoped, will be reading more serious and detailed books about the subjects to which they will give their attention in the "Concertgebouw," where the business sessions are to be held in Holland's largest city.

This book is written for those who will not be going on that pilgrimage, but desire to be pilgrims toward the same spiritual goals as those set before the Assembly. Its purpose is therefore no less serious and relevant to the needs of the Christian world in this time of crisis.

For the greatest demand confronting the ecumenical movement today, is that it shall turn danger into opportunity for the Church throughout the world; and that involves not twelve hundred or twelve thousand, but countless millions of the more than 650,000,000 Christians in the world. It really involves them all, and beyond them, those who may yet become Christians. But it is too much to expect that the great majority of them will, even dimly, realize it. If the ecumenical movement is to be in any degree adequate to the tasks which confront it, it must become a reality among at least an influential minority of ordinary Church members.

"Summons to Amsterdam," by Charles Corbett, is a study book with questions for discussion, based on "Pilgrimage to Amsterdam," 25 cents. Aside from its pertinent questions, this outline study book contains fine material. We quote its conclusion:

After Amsterdam, What?

What bearing will the world order message of the Assembly have upon the life and work of our Churches? The answer depends in part upon the insight of the delegates, but even more upon us whom the delegates will represent. Too frequently, churchmen regard an important pronouncement as an end in itself. It ought rather to be regarded as a beginning of intensive effort throughout the Churches. In that lies its real significance.

The message of Amsterdam will, no doubt, make an initial impact upon world opinion through the publicity attending the Assembly. But this effect will quickly be lost unless it is followed up by study and action at every level of Church life. Much can be done by Church leaders, particularly eminent laymen, in bringing the principles for which the Churches stand to the earnest attention of leaders in government. Much more can be done if the commissions belonging to the World Council, will launch a vigorous program of education to bring home to the great mass of our Church people the principles enunciated at Amsterdam. Only as these become guiding principles for Christian men and women in the several nations, will they serve their true purpose. Only so will they have lasting effect on the policies of nations.

This is where you and I can make our contribution to the success of the Amsterdam Assembly. Without our efforts to understand, support, and propagate within our Church and community the world order principles set forth by the leaders of the Churches of Christ, they cannot fully succeed. With such efforts, much can be done for the kingdom and the welfare of mankind in this time of critical decisions.

F. D.

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

CLOSELY BOUND

OUR BELL — OUR JANITOR — OUR SABBATH

From my window I can watch our Church bell as it rings out its Sabbath morning message.

Our janitor, Donald Pierce, is one of the hundreds of Seventh Day Baptist young adults who are "the salt of the earth." The kind of salt mentioned by the Master that works quietly and without being noticed until their influence has spread from home to the community and to other communities. The kind of salt that adds a richer flavor to life and is a preservative of the best in life.

Don is true to the Seventh Day Baptist faith and shows it in many ways. The way he rings our Church bell is an unusual method of ringing out the Sabbath truth. When he rings the first bell on Sabbath morning, he rings it six times and then holds it in a rest position for the seventh. He repeats this a number of times. Six days we are to let the ring of our work bell peal out as true workmen who show to the world honesty, industry, and good workmanship, so that all may see that we are Christian in our work. On the seventh day, which is the Sabbath of the Lord God, we are to bring our life to the rest position. Thus we can show the world that there is music in a rest.

In a good orchestra all members stop at the same time when the signal is given by the conductor. The Sabbath is God's signal for all to rest and worship. God's plan of harmony has been spoiled because his people will not observe his Sabbath as a time not only of rest but of recognition of Him as the ruler of all of life.

In our Church the bell calls every member to Sabbath rest. Whenever you hear a Church bell on Sabbath morning, may it remind you that God is saying, "Remember the sabbath day to keep it holy."

H. S.

PACIFIC PINES CAMP Crestline, Calif.

June 20-27 — Young People's Camp
June 27 - July 4 — Children's Camp
July 4-10 — Adult Camp
—"The Beacon" and Riverside,
Calif., Church Bulletin.

THE GREAT PARTNERSHIP

(Abstract of address prepared by Dr. Kenneth I. Brown, President, Denison University, Granville, Ohio.)

The great partnership is, of course, the partnership of religion and education, and by inference the partnership of the agencies of religion and education, the Church and the school. By tradition our forefathers called for a wise separation of the Church and the state, but never in their thinking or by action did they divorce or intend to divorce the process of education from the experience of religion. This council by its very name stands dramatically and publicly for this partnership—International Council of Religious Education.

May I take time to point out some of the likenesses which the two great partners possess?

1. Both religion and education have their common need for discipline. Neither is an easy concern for a leisure moment. Each demands much in time and continuity of effort and rigorous self-control.
2. To this end, both religion and education demand commitment — commitment which shall be first, and not follow along behind other more demanding commitments.
3. Having made that commitment, the individual discovers that both religion and education have their fellowship, their body of like-minded spirits of the Way, whose presence is encouragement and whose efforts call for hearty competition.
4. Moreover, both religion and education have their gospel good news, their glad tidings regarding mankind, the world of which he is a part, and the cosmic purposes. It is not possible to say that the gospel of religion starts here or the evangel of education ends there. They overlap, they sing together, at many points they become one.
5. And both religion and education have their goals, goals not essentially different, although many would hasten to contradict that. But the goal of both religion and education is twofold, a certain kind of individual and a certain kind

of society, with a hasty corollary that the individuals work to produce that certain kind of society, and in turn the society helps to make that certain kind of individual.

Let me most humbly endeavor to suggest how religion can be emphasized in the educational process, particularly on the level of so-called "higher education."

1. We need to recognize man's highest aspiration, both for himself and his world, as an essential part of the organism known as man. Furthermore, we need to recognize man's organized efforts to achieve a worthy communal goal as an essential part of society.

2. We need, especially today, to see the educational process as more than ethically and spiritually neutral. For neutral ethics is bad ethics; and education intended to be religiously neutral becomes irreligious education.

3. To that end we need teachers of spiritual insight — men and women who are friendly to truth and have themselves experienced, in a large way, both education and religion — for both are intrinsically experiences.

4. Then, as a necessary corollary, let there be a recruiting program, not just for teachers, but for teachers at all four educational levels, who have spiritual discernment, who are followers of the Way (and that can be interpreted with utter broadness), who are devoted not alone to subject matter but also to subject seeker. That will call for organization and a program of religious cultivation to supplement the work of our secularized graduate schools. That will require money to finance the right man and the right woman when found. It will call for a wise system of counselors, geographically available.

5. When we have such teachers, then it will not be difficult to count that educational process incomplete which fails to touch the hidden springs of human motivation, that core of personality which when touched sympathetically can turn an automatonlike man into a radiant personality. — International Council of Religious Education.



A LITTLE CHILD SHALL LEAD THE!

Once upon a time a number of years ago, a young girl, I believe her name was Eva, was hurrying along a pleasant country road when she saw, just ahead of her, a girl about her own age who was picking wild flowers by the roadside. She recognized her as Mary, a girl who had moved with her family to a near-by farm some weeks ago.

Eva had been very happy to have a girl of her own age move into her neighborhood, for there were very few children near her home, and all of them were boys.

"Oh, Mary! I'm so glad to see you. Now we can walk as far as your home together."

"Oh, goody!" cried Mary happily. "I'm so glad you came along, for it was lonesome walking alone. I didn't see you coming. Where have you been so far from home?"

"Why, I've been to Church. I couldn't stay to Sabbath school because Mother is sick, and I had to hurry home to help Daddy get dinner."

"To Church!" cried Mary, in surprise. "Why, this is only Saturday. Do you keep Saturday for Sunday? Daddy was laughing only this morning about people around here who do that."

"Oh, no," answered Eva, smiling. "Tomorrow is Sunday of course, and today is

Saturday, but today is also the seventh day of the week and that is the Bible Sabbath. God tells us so in the Holy Bible. Don't you know about the Ten Commandments God gave to His people? Don't you know His commandment about the Sabbath day? He said:

"Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. . . ."

"Of course," interrupted Mary, "I've heard all the commandments many times in Church, but I thought we didn't have to keep the fourth commandment any more after Jesus rose from the grave. He rose on Sunday, so it seems to me that Sunday should be our Sabbath."

"But," replied Eva earnestly, "there is no reason to believe that Jesus **did** arise from the grave on the first day of the week. Mark, Luke, and John, all say that when the women came to Jesus' grave. He had already risen and gone. And Matthew says that when they came to His grave, at the end of the Sabbath, as it began to dawn towards the first day of the week, He had already risen and gone. Does that look as if Jesus rose on Sunday?"

"But I thought," said Mary, "that we should keep the first day of the week in

CONFERENCE INFORMATION - IMPORTANT!

The Entertainment Committee, consisting of Mrs. W. J. Hemphill, Erlow Babcock, Mary Davis, Gladys Christensen, and Mildred Ehret, chairman, is making plans for entertaining a large delegation of Conference guests in the homes of the North Loup, Neb., people, August 17-22. Soon a questionnaire will reach the clerk of each Church, so that the names of those expecting to attend may be listed.

Besides entertainment in the homes of the North Loup people, there are available, for those who desire to pay for their lodging, rooms at the "Ord Hotel," twelve miles away. Rates are \$1 a night per person when there are two to four persons in a room. Single rooms are \$2.50 a person a night. Also in North Loup "Ward's Rooming House" can accommodate a number of paying guests if rooms are reserved in advance. Rates are \$1.50 a room accommodating two persons. Trailer camp accommodations are available for those bringing trailers.

Will all lone Sabbathkeepers planning to attend Conference please write the chairman of the committee of your plans as soon as possible. We want to know: how you plan to arrive (by bus, train, auto, or trailer); the number in your party (children, teen-age young people, older young people, and adults). Tell us when you expect to arrive and whether you prefer lodging in private homes or prefer to stay in the hotel or rooming house, so that we can make reservations in advance of your arrival.

(Mrs. A. Clyde) Mildred Ehret,

Chairman.

North Loup, Neb.

Jesus' honor. Didn't He say that He had come to fulfill the Sabbath law, and doesn't that mean that we don't have to keep it? That's what I heard a minister say."

"Oh, but you forgot the first part of what Jesus said. His words were, 'I came not to destroy but to fulfil.' I'm sure He didn't mean for us not to keep the Sabbath, the seventh day of the week, for if we didn't keep it, wouldn't we destroy it? By fulfilling the law, I'm sure He meant that He came to show people how to keep the Sabbath in the very best way. Don't you know that the Jews had begun to add strict laws of their own to the Sabbath law, and were not really keeping it in their hearts?"

"So Jesus gave them a better and more spiritual meaning to the Sabbath law, and did not change the day God had commanded people to keep. And that means us as well as the Jews. I think it means all people in this world. Don't you see that, Mary?"

"Oh, dear! I'm all mixed up," sighed Mary. "What you say sounds like the truth, but it is so different from all I have been taught about Sunday by my father and mother and in Sunday school and Church. I'm going to tell Mother and

Daddy what you have been telling me and try to coax them to take me to your Church on your Sabbath next week."

"Oh, I do hope you'll get them to come," said Eva, hugging her new friend. "Our pastor is going to preach a sermon on the Sabbath next week. I do want you and your family to hear it."

"But I must hurry home now for Daddy surely needs my help. I'll see you at school, Monday. Good-by for now," and Eva hurried on, almost running.

With a wave of her hand, Mary entered her home which she had just reached. All through the week, she asked Eva questions about the Sabbath. She coaxed her mother and daddy to take her to Eva's Church the next Sabbath, and repeated to them what Mary had explained to her. Although they were not quite convinced, they came to Church with their whole family the following Sabbath, and heard a very convincing Sabbath sermon. After a thorough study of the Sabbath question they were brought to believe in the true Sabbath, and the whole family became members of the village Seventh Day Baptist Church.

How true proved the saying, "A little child shall lead them."

Mizpah S. Greene.

General Conference

North Loup, Neb.



August 17-22, 1948

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

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

QUARTERLY MEETING AT WALWORTH, WIS.

The Southern Wisconsin and Chicago
Quarterly Meeting services will be held
at Walworth, Wis., July 9 and 10, 1948.

Lillian Campbell,
Secretary.

CAMP OUACHITA

Midway Park, Y City, Ark.

July 28 - August 4 — Age limit, 11-20

(On August 4 "the whole camp is to move to
Little Prairie for the Association.")

—Southwestern News Letter, Gentry, Ark.

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The Sabbath

JULY 19, 1948

Recorder

General Conference

North Loup, Neb.

ON TO CONFERENCE

BY CAR — BY PLANE

BY BUS — BY TRAIN

See Conference Information Section
Page 25.

August 17-22, 1948

Seventh Day Baptist Church, North Loup, Neb.

