

The  
Greater  
Power

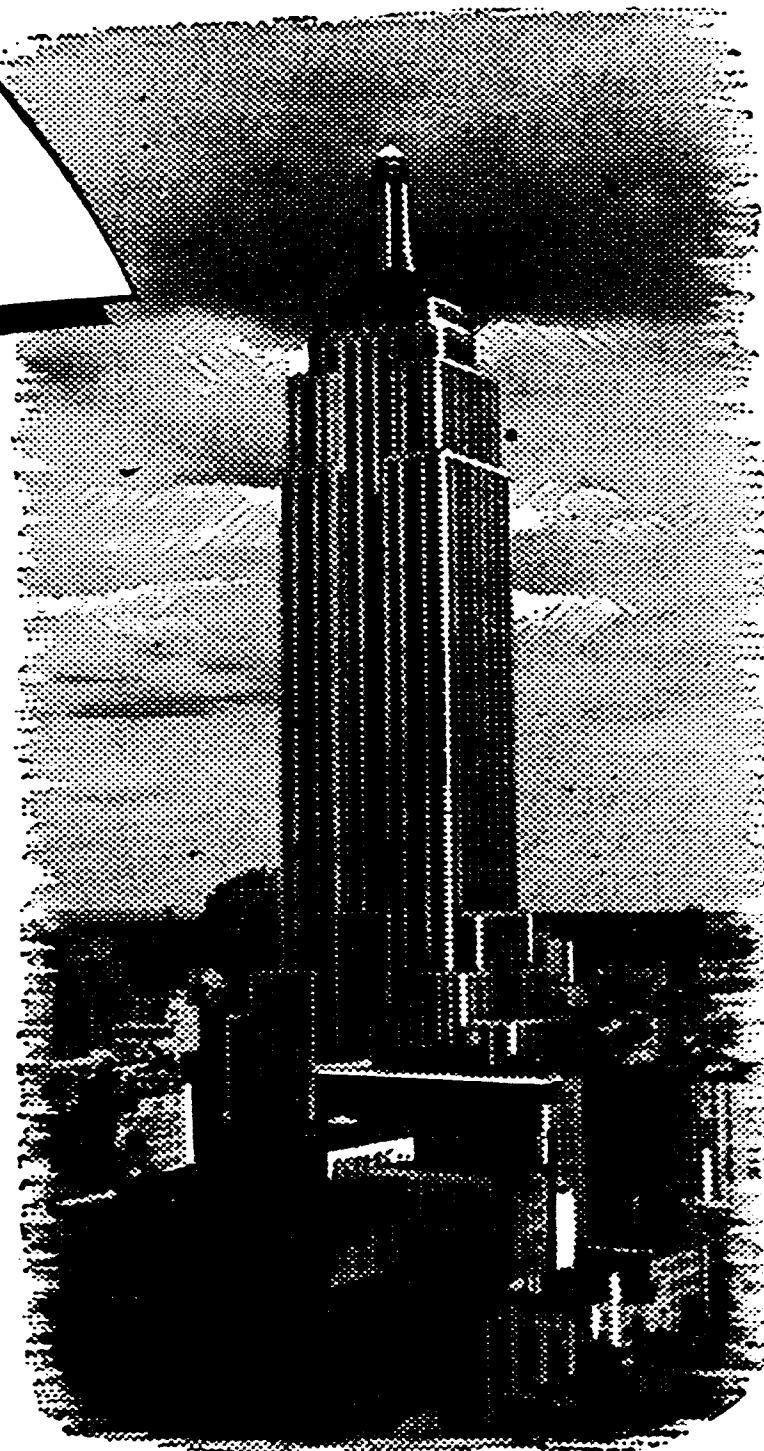
Dwarfing all its neighbors the Empire State Building towers 102 stories into the sky. To rear a building to one-tenth of that height would once have been considered beyond the power of man.

As man's capacity to advance materially has often been underestimated, so there are spiritual powers locked within him that, brought into full play, could easily work a miraculous cure for this ailing and disheartened world.

The various denominational groups are dedicated to the common purpose of promoting man's spiritual advance, but, from the very nature of Protestantism, each fellowship must use its own approach.

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PLAINFIELD, N. J.

145-7

SEPTEMBER 13, 1948

The Sabbath

# Recorder



*General Conference will meet with the  
Seventh Day Baptist Church  
of Riverside, California, August 16-21, 1949*

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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## Our Policy

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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## GENERAL CONFERENCE

RIVERSIDE, CALIF.,  
AUGUST 16-21, 1949

### Officers

President—Loyal F. Hurley, Salem, W. Va.  
First Vice-President—Elmo F. Randolph, Milton, Wis.  
Second Vice-President—K. Duane Hurley, El Monte, Calif.  
Third Vice-President—Charles F. Harris, Shiloh, N. J.  
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Treasurer—James H. Coon, Milton, Wis.  
Denominational Budget Treasurer—L. Milton Van Horn, Milton, Wis.

### Commission

For one year—Alton L. Wheeler, Battle Creek, Mich.; Everett T. Harris, Alfred, N. Y.  
For two years—Loyal F. Hurley, Salem, W. Va.; Kenneth A. Babcock, Milton, Wis.  
For three years—Keith Davis, Silverton, Colo.; Elston H. Van Horn, Westerly, R. I.

## NORTH LOUP CONFERENCE

### Offering

Sabbath morning	\$ 618.88
Special offerings from Churches	1,451.14
Total	\$2,070.02

### Registration

Total registration reported by the Credentials Committee (15 registered at the desk after report was made)	441
Delegates	279
Visitors	162
Churches represented	47
Young people in attendance at the sunrise breakfast	95

### DID YOU KNOW THAT —

The One Hundred Sabbaths of Service program began September 11? Many folks are already actively engaged in it. Have you found your place yet?

## DEFEATISM IS DEAD!

No longer do we hear moaning and groaning and crying over the loss of numbers, the lack of funds, the insincerity of leaders, division that is deadly, and the ineffectiveness of our witness for Christ and the Sabbath.

### The Confluence of Influence

Yes, we have lost numbers in the past. We no doubt will lose some in the future. Yet, not without earnest, prayerful effort to help them to be faithful. But, with the help of God we reach out into new fields of Christian educational evangelism.

One striking feature of the experience of Sabbath converts is the unbounded joy with which they enter upon their newly-found relationship with God and their fellow Christians. Sabbath observance to them is genuinely fresh and vital. They put to shame many of us born-and-raised Sabbathkeepers. Their zeal serves a double purpose. Not only are they persuaded in the Spirit; they encourage others by the contagion of their spirit. Together confirmed and converted Sabbathkeepers, through the confluence of their heritage and zeal, are bringing to bear upon the spiritual conscience of the Christian world the prime necessity of accepting the true Sabbath.

### Where Our Treasure Is

There has been a lack of funds, at times. But by and large, Seventh Day Baptists are a sacrificing people. They regularly support denominational and outside-the-denomination appeals. That is, active Seventh Day Baptists do. And it is upon this group that the burden of stewardship has rested. The problem is to interest nominal and inactive Seventh Day Baptists in sharing the material obligations of a forward-moving mission, as well as to constantly confront converts with the claims of stewardship in Christ. Here, too, it behooves us who regard ourselves as active members of the Church to look to our stewardship.

Whenever an effective Christian means is discovered whereby adequate funds will be provided for the support of Kingdom work, Seventh Day Baptists will be ready to consider it. However, along with generations of other Christians, Sev-

enth Day Baptists have found tithing to be one of the most effective means of Church finance. Boundless blessing accrues to those who consistently practice tithing. Did not the prophet declare: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it?" Malachi 3: 10.

Christian stewardship is not complete without stewardship of means. We are vitally interested in objects in which we invest ourselves and our money. For, where our treasure is, there will our heart be also.

### Consecrated Leadership

When our leaders are completely consecrated to Christ and His matchless gospel of salvation, there can be no question about their sincerity. Leaders may be misinformed at times. They may be misguided now and then. They may even be mistaken on occasion. Who of us has not been? But insincere, never!

Men may differ in their interpretation of the Scriptures. Some may be conservative, others may be liberal. Yet, most certainly all can be sincere. If anyone should find himself drifting toward insincerity, it is high time that he take himself in hand, with the help of God, so that his difficulty may be determined and rectified.

True life is always sincere. Life at its highest and best is true life and is sincere. Christ's way of life is the highest and best. Therefore, it is sincere.

A person who accuses another of being insincere is likely to be insincere himself. Let God be the judge of that. Let us look to our own sincerity.

### The Unity of Faith

Can you not hear Rev. Everett Harris as he declared in the sermon at Conference on Sunday afternoon that there was enough faith among those present to turn the world upside down if that faith were only put into practice? How that challenge yet rings!

Can our faith be rightly called faith unless it is practiced? For certainly James sounded a clear note when he said: "...

faith, if it hath not works, is dead, being alone." James 2: 17.

Seventh Day Baptists are wonderfully blessed in their unity of diversity. Again and again we have observed their strong statement of differing opinions, their emphatic expression of different convictions. And, once in a while they have become definitely divided on important matters. Yet, increasingly are they aware that division is deadly; it is disastrous. Consequently, through earnest, prayerful consideration of matters that tend to divide, a plan of procedure and operation is devised that means united action.

It is because of our implicit belief in the life and teachings of Jesus Christ and our acceptance of Him as Saviour and Lord that make possible the unity of our faith. With Him, all things matter and are possible. Without Him, nothing matters and all things are impossible.

#### Our Effective Witness

Only as our witness for Christ and the Sabbath has His approval can it be effective. He is the Author and Finisher of our faith. Therefore, our witness to our faith in Him must have His sanction; our conquest for Him must be at His command. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matthew 28: 19, 20.

There is a dynamic urgency in this command. There can be neither dilly-dallying nor shilly-shallying. There is so much to be done and so little time in which to do it. There is so much to be said and so little time in which to say it. Tomorrow will be too late. It must be today!

Seventh Day Baptists are on the march for Christ and the Sabbath. **Defeatism is dead!** Let us all rally under the banner of our living Lord, today.

#### NORTH CENTRAL ASSOCIATION

The North Central Association of Seventh Day Baptist Churches will meet on October 7, 8, and 9 with the Church at Farina, Ill. Earl Cruzan, Secretary.

#### TRUSTEESHIP

A trusteeship is the assumption of a solemn duty to administer property for the benefit of another. Is that not exactly the relationship each of us should assume toward his money, time, and talents if he truly wants to bear the name Christian?

The writer of this comment feels very strongly upon this subject. Previous to his serving in the armed services he gave what he considered he could toward the support of the denomination and toward his Church. Near the end of his duty with the armed services he came to these conclusions: he was willing to serve for several years in the armed services; he had an allotment for War Bonds taken out of his monthly pay. What should he be willing to do in behalf of the most worth-while and constructive program in the world, namely, the support of his denomination and his Church? He came to the final determination that he should pledge a tenth toward the work of his denomination and his Church. (Parenthetically, the writer allocates two thirds of that tenth to his Church and one third toward the support of the Denominational Budget. A tithe is the **least** that God expects of us.) Further, he found that he could also help support the Second Century Fund. Has God failed him? Never! The giver's income balance may not be large at the end of the month or week, whichever pay period he has, but God always helps the cheerful and faithful giver. This writer learned early in life that money is in one sense "coined life."

It hurts me to note that at the rate the Denominational Budget is being supported, we shall raise approximately 80 per cent of it. Is the Lord's work worth only about four fifths of what we have set as a goal? Let us picture where those funds are being expended and what work will be left undone. Then let us answer the problem by faithfully supporting our denomination and Church budgets to the full. How does our stewardship measure up to our professions and solemn promises? Does the support of my denomination and Church come first or is it an afterthought? These are poignant questions which require honest, prayerful answers.

—Contributed.

## General Conference

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

#### COURTESIES AND RESOLUTIONS

Upon recommendation of the Committee on Courtesies and Resolutions, General Conference adopted the following statements:

1. The Conference expresses its deep appreciation of the entertainment provided by our friends of the North Loup Church and community, in opening their homes to our members, in providing thoughtfully and graciously for our needs, in permitting the use of the Church building and grounds, and in the cordial welcome which they have extended in every part of the community.

The action of the Board of Education in permitting the use of the school cafeteria, classrooms, and other equipment for the use of the Conference, is much appreciated.

Rev. A. Clyde Ehret, pastor of the entertaining Church, and general chairman of the local committee, should be thanked for the efficient organization which has functioned for the operation of the Conference, and through him, Conference expresses its appreciation to the members of the different committees.

Our president is to be commended for an excellent program, business sessions managed with efficiency, and a time schedule carefully followed.

The Conference music, under the able direction of Roger H. Johnson, and the singing of the Youth Chorus under the leadership of Miss Phyllis Babcock, have added much to the pleasure and inspiration of our sessions.

Special note should be taken of the beautiful gladioli presented by Mr. and Mrs. Robert Noll of Ord. They have added much to the beauty of our meeting place.

The use of the public address system and its efficient operation by David Warren are deeply appreciated.

Mrs. Portis, of the local restaurant, has fed us well and promptly.

2. Many newspapers, especially in our larger cities, hunt out and publicize stories

of divorce, sex abuse and abnormalities, and general domestic discord. Seventh Day Baptists believe that such reporting serves no useful purpose, but on the other hand actually tends to encourage the things reported. We, therefore, voice our vigorous objections to the use of such stories in newspapers of general circulation, and urge all Christians to help to discourage such stories by refusing to subscribe to or purchase newspapers which print them.

3. Seventh Day Baptists are opposed to the use of beverage alcohol, and favor all measures looking to increased control or prohibition of the liquor traffic.

4. The advance of the kingdom of God is retarded at every level of human experience — international, national, community, and personal — by the sins of intolerance, prejudice, and bigotry manifested in discriminatory acts or smug complacency toward racial and minority groups.

Seventh Day Baptists, as members of the body of Christ, His Church, reaffirm and declare the truth of the Fatherhood of God and the Brotherhood of Man as the guiding and controlling principle to which we shall adhere.

Seventh Day Baptists, corporately and individually, shall strive to be informed in mind, quickened in conscience, and zealous in action regarding questions affecting relations of racial groups wherever they may occur.

We deplore and oppose attitudes, laws, or actions, permitting, promoting, or assenting to discrimination against or suppression of any individual or group on the basis of race, or color, and we shall promote and support, and work for the improvement of existing conditions affecting Chinese, Indians, Japanese, Jews, Mexicans, Negroes, and other minority racial groups in our own country in labor relations, housing, education, health and citizenship rights, and we will exercise every opportunity to demonstrate Christian Brotherhood interracially by sharing fully in fellowship, worship, and service in

the name of our Lord and Saviour, Jesus Christ.

5. Seventh Day Baptists believe that international relations, industrial relations, and human relations can bring about peace only when the teachings of Christ and the Bible are adhered to.

6. Letters of greeting or acknowledgment have been sent to: Rev. and Mrs. Emmett H. Bottoms, Mr. and Mrs. Robert Noll, Dr. Lloyd D. Seager, Max Smith, Dr. and Mrs. Alva L. Davis, and Rev. Harold R. Crandall.

Respectfully submitted,

Rev. Francis D. Saunders,  
Chairman,  
Courtland V. Davis,  
Secretary,  
Rev. John F. Randolph,  
Mrs. Earl Cruzan.

A supplemental report by the Committee on Courtesies and Resolutions proposed a resolution on the comic book situation which was adopted by Conference. Also, appropriate appreciation was expressed to the North Loup Popcorn Association for the loan of the public address system and to the North Loup Fire Department for sprinkling the walks and streets near the Church to allay the dust.

#### LOOK AT THE LABEL ON YOUR SABBATH RECORDER

The policy of the business office of the publishing house is to acknowledge all amounts sent in payment of subscriptions to the Sabbath Recorder other than the remitter's own subscription. The remitter's own subscription expiration date is promptly changed on the label, thus serving as a receipt for the remittance. This is common practice among magazines and periodicals and saves considerable time and expense.

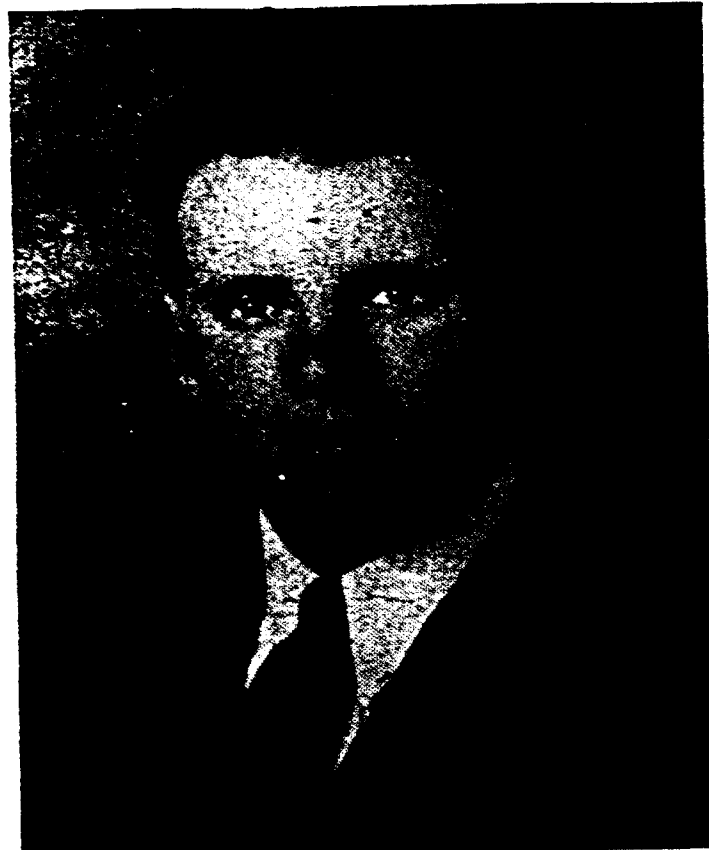
Now and then a label remains unchanged through oversight. The Sabbath Recorder appreciates the subscriber's calling attention to this matter.

Loss of remittances in the mails is extremely slight. However, care in sending money by check, money order, or bank draft will keep such loss at a minimum.

#### STATEMENT OF CHRISTIAN EXPERIENCE

By Rev. C. Rex Burdick

Unlike many Christian people, I cannot put my finger on the exact date when I was saved. Throughout my childhood I went regularly to Church with the other members of my family, and later, having left home, I continued the same practice. I confess that this was not always my own choice, but now I am thankful for that background. I was baptized and joined the Seventh Day Baptist Church at De Ruyter, N. Y., when I was eleven years



Rev. C. Rex Burdick

old. I feel now that I hardly understood what I was doing then, though it was of my choice. It was after this that I began to feel my own sinful and lost condition, and to realize my need for a Saviour.

There are many contributing factors in the growth of my Christian faith. Primary among these factors were my home background, the unceasing efforts of Pastor T. J. Van Horn, who was my pastor during the formative stages of my youth, and the work of a consecrated Sabbath school teacher, Mrs. Mary Church, in whose class we studied the entire Bible from beginning to end.

Rev. Ralph Coon and Rev. Eugene Davis conducted special meetings in the De Ruyter Church during two successive

years. These two men helped me to be willing to yield myself to Christ and hence to accept His call to the ministry.

After I was graduated from De Ruyter High School, I enrolled in Salem where I spent four pleasant years studying, working, and playing with other Seventh Day Baptists and in pleasant fellowship with the Salem Church. I recall the bi-weekly meetings of the ministerial students with Pastor Skaggs and then the hour of good time around the parsonage table with the wives and friends of the ministerial group, who unfailingly prepared a tasty meal and seasoned it highly with their devotions. After completing our work in Salem College we moved immediately to Independence, N. Y., where we served as student pastor and attended Alfred School of Theology for one year. In September, 1946, we came to Wilmington, Del., where I enrolled in Faith Theological Seminary and subsequently accepted a call to become pastor of the Marlboro Church. In February, 1947, we moved to Marlboro, and have lived here since, working with the Marlboro people and continuing seminary work at Faith Theological Seminary.

Truly the Lord has been good to us, and looking back we can see His hand in all of the trials and disappointments as well as in the joys of Christian faith.

#### STATEMENT OF BELIEF

By Rev. C. Rex Burdick

The Bible.

I believe that the Bible is the word of God, verbally inspired and absolutely correct in the original documents in all of its sixty-six books. I would hasten to explain that I do not mean that God dictated every word of the Scriptures to the writers who sat, pen in hand, writing only as God audibly uttered the words. That is not my conception of inspiration at all. I believe that inspiration is that activity of the Holy Spirit so moving upon the writers of Scripture that it directed them in subject matter, and that it preserved them from error in all aspects in the writing of Scripture. Writers were free to use their own style, vocabulary, etc., but were kept from error in their choice of words and thought.

I believe that each of our sixty-six books was canonized by the Holy Spirit at the time of its writing and was subsequently so recognized by the Christian Church and by the councils.

I believe that the Bible has been providentially preserved for us so that we now have it in our own language, almost four thousand years after the writings of Moses, with no major mistake, and scarcely any minor errors. Our Bible is absolutely reliable.

I believe that the Bible tells us all that man needs to know about God and man and their mutual relationships. It tells us how and why the creation. It tells us of the fall of man when sin entered into the world and Satan took possession of the natural man. It tells us of the way back to God through Jesus Christ, and promises us eternal life with Him if we believe.

God.

I believe that God is a Spirit, infinite, eternal, omnipotent, and that there is none else beside Him. God is creator of all the universe and therefore retains the relationship of a creator to His creature, but He does not retain the relationship of a father to sinful and unregenerate man. He has the relation of a father only to those who have been born into His kingdom and family by the power of the Holy Spirit. Jesus told the Pharisees that they were children of their father, the devil. John 8: 44. He also told Nicodemus that he must be born again. See John 3.

I believe that God is love, that He is characterized by an intense and passionate love for all men. But He is also characterized by righteousness and justice. The judge of all the earth must do right. Genesis 18: 25 and Psalm 94: 2. God therefore rules in justice, pronouncing the sentence "Guilty" upon all who have broken His law and have not accepted the atoning work of Christ on Calvary.

I believe that He has provided prayer as a means of communication with His children and will answer the prayer offered in faith.

I believe that God has given us a three-fold revelation of Himself, through the Bible which tells of Him, through man

who is in His image, and through nature which shows us His great power and handiwork.

I believe that God demands our worship, love, and obedience, and that He has a right to it.

#### Jesus Christ.

I believe that Jesus Christ is the eternal Son of God, without beginning and without end, see John 1: 1, 2; 8: 58, and that He is equal in power and glory with the other members of the trinity. I believe that He was God, incarnate in the flesh, that He was conceived of the Holy Spirit and born of the virgin Mary. See Isaiah 7: 14; Matthew 1: 18-25; Luke 1: 26-35.

I believe that Jesus Christ is the promised Messiah of the Old Testament, and that His purpose on earth was to redeem all men who would come to Him in faith. "The son of man is come to seek and to save that which is lost." Luke 19: 10. "The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 11: 45. This ransom I believe was accomplished through His death on the cross.

I therefore believe that Jesus Christ is my personal Saviour and the Saviour of all those who profess Him and accept His redeeming work.

I believe that Jesus Christ is also our teacher and example as well as our redeemer.

I believe that Jesus Christ will return to this earth in the resurrection body to claim His own and to reign in power during the thousand year period commonly known as the millennium. See Acts 1: 9-11 and Revelation 19 and 20.

#### The Holy Spirit.

I believe that the Holy Spirit is the third person of the trinity, that He is equal in power and glory with other persons of the trinity, and that He is without beginning and without end. I believe that He has been in the world throughout all time, dwelling among and acting upon men, and that His office is that of inspiration, leading, instruction, and comfort.

I believe that the Holy Spirit did not come in the fullest until after the cruci-

fixion. Jesus told the apostles that it was expedient for Him to go, for the Holy Spirit could not come until after He had gone. He also promised the apostles that He would send the Holy Spirit after His departure. See John 14. We find this promise fulfilled at the time of Pentecost, recorded in Acts 2.

I believe that the Holy Spirit is present in the world today and is available to all Christians. It is by Him that men and women are convicted of their own sinful condition and their need for a Saviour. It is by Him that Christian people are instructed and built up in the faith. It is by His power that we may have the ability to do any work for God.

#### Man.

I believe that man was the final and crowning act of God's creation. He was created in God's own image and after His likeness. See Genesis 1 and 2. This I believe to be a moral and spiritual image. He was created a free, rational, moral agent with power of choice.

Man was created by a specific act of God. I believe that God formed man from the dust of the earth and breathed into him the breath of life. Man is thus distinguished in three ways from other creatures. (1) He was created in the image of God. (2) God breathed into man the breath of life. (3) God gave man sovereignty over all other creatures of the earth.

We are told that when God completed His creation and looked upon it, He saw that it was good. We therefore assume that the man whom God created was perfect in every respect. Adam had the closest fellowship with God. He walked with Him in the cool of the evening and he talked with Him as to a man.

When Satan tempted Adam to partake of the forbidden fruit, man made his first choice to deliberately disobey God. When Adam disobeyed God, he came under condemnation and dragged all men with him. See Romans 5. Man is now not only under condemnation for the sin of Adam, but he is also under condemnation for his own disobedience to the word of God. See Romans 3: 10-18.

#### Sin.

"Sin is the transgression of the law." 1 John 3: 4. I believe that any failure to live according to the perfect standard of God as given in His Book and revealed in His Son is sin, and is therefore punishable by death. "The wages of sin is death." Romans 6: 23. As we said before, our God is a righteous judge as well as a loving Father. His love for His creatures cannot alter His just and righteous character. Though He loves sinners, yet He must condemn them. The Holy and redeeming love of God led Him to prepare a way by which condemned sinners might escape the consequences of their guilt.

#### Salvation.

The way which God has provided whereby sinful man may escape the consequences of his sin is through Jesus Christ. God cannot allow sin to go unpunished. The demands of divine justice require that a penalty be imposed for transgression of the law. God therefore sent His Son into the world to give His life a ransom for many, and in so doing to bear the guilt and punishment which belong to sinful man.

I believe that there is none who is able to merit or earn his own salvation by works. Every one has at some time sinned, and is therefore dependent upon the grace of God for salvation. Jesus Christ, the only perfect man that ever lived, is the only one who can bear another's sin. "That no flesh shall be justified by the works of the law in the sight of God, it is evident, for the just shall live by faith. Christ has redeemed us from the curse of the law, being made a curse for us." Galatians 3: 11, 13. "For ye know that ye were not redeemed with corruptible things, as of silver and gold . . . but with the precious blood of Jesus, as of a lamb without spot or blemish." 1 Peter 1: 18, 19. I believe that salvation is the free gift of God to all who believe. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." Ephesians 2: 8.

#### Eternal Life.

I believe that the gift of salvation results in eternal life. I believe that this eternal

life begins immediately at salvation, but does not reach maturity until the death of the physical body, for it is then that the soul is released from the bondage of an imperfect body, made imperfect by sin, and goes to be with the Maker. Jesus said to the thief on the cross, "Verily I say unto you, this day thou shalt be with me in paradise."

I believe that in the end of this age there will be a resurrection of the body, which will at that time be re-united with the soul. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord." 1 Thessalonians 4: 16, 17.

I believe that this eternal life is a state of great joy and happiness. Everything will be perfect peace for we will be with our God and our Saviour. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither, sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21: 4.

#### The Sacraments.

I believe there are two sacraments ordained of the Lord by His example and His command. Jesus Christ, who had no sin, and therefore needed no symbol of rebirth, submitted Himself to baptism with the words, "Thus it becometh us to fulfil all righteousness." Matthew 3: 15. I believe that Jesus was baptized by immersion, and therefore that immersion is the only true method of baptism. I believe that immersion symbolizes the death of the old, the natural, the sinful man, the burial of that same man, and the resurrection of the new creature in Christ to newness of life. See Romans 6: 4 and Colossians 2: 12. Paul also said, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." I believe that baptism symbolizes this relationship. It is a profession to the world of a new relationship with Christ.

I believe that the Lord's Supper was instituted by our Lord as a memorial of

**MISSIONARY SOCIETY**

**July Meeting of Board of Managers  
Quarterly Report of Corresponding Secretary  
July 25, 1948**

His sacrificial death, and that it is fitting for us to observe it frequently, bringing to our minds His sacrificial suffering. "This is my body broken for you." "This is my blood shed for many for the remission of sins." "This do in remembrance of me." These are statements of our Lord indicating the purpose of the sacrament.

**The Sabbath.**

I believe that the seventh day is the Sabbath of God so ordained as a memorial at the close of the creation week, so commanded by God on Sinai, so kept and taught by the prophets, so recognized and taught by Jesus Christ, so kept and taught by the apostolic Church including the gentile element. See Acts 13: 42-44 and Acts 18: 4 where Paul "reasoned in the synagogue every Sabbath and persuaded Jews and Greeks." I believe that we cannot be saved by keeping the Sabbath, or by attempting to keep any of the other laws. I believe that the Sabbath is no more important than any of the other of the Ten Commandments. Neither is it any less important than any of the others. I believe that the Sabbath should be kept because we love the Lord and want to do His will. It is an indication of our love for Him and also of our salvation. "For this is the love of God, that we keep his commandments: and his commandments are not grievous to us." 1 John 5: 3.

I believe that the Sabbath is a time for worship. Jesus went regularly to the synagogue on the Sabbath day for the purpose of worship. I believe that the Sabbath is a time to work for the Lord. Jesus did acts of mercy on the Sabbath. I believe that the Sabbath is a time for rest and refreshment, both physically and spiritually.

**The Church.**

I believe that Christian people should gather together regularly on the Sabbath for worship and instruction. I believe that the Church should be the center of Christian work. I believe that the true Church is that body of redeemed persons from all branches of the Christian faith who have "washed their garments in the blood of the lamb." I believe that the responsibility of the Church is to help build the

During the quarter of April 1 to June 30, 1948, I have spent about one third of the time in our office in Westerly; the rest of the time was spent in short visits to Churches, association meetings, plus the Great Lakes Evangelism Retreat at Battle Creek, the Ministers' Conference in West Virginia, and my month's teaching at the Alfred School of Theology. Some time has been taken for moving our household goods into the new society home on Main Street. We as a family want to express our deep appreciation for the comfortable accommodations provided in the south apartment.

The quarter has brought a large demand for study on various problems, many of them within our own denomination, some major ones about interdenominational programs. Finishing of the Annual Report for the General Conference has required much work and research. Promotion of the Efficiency for Evangelism movement required study and promotional write-ups, sermons, and field contacts. Ad copy has been supplied for the "Providence Journal" weekly. I have spent considerable time studying the One World in Christ Program of the Foreign Missions Conference and in planning regional meetings for our people. I have written a script for the series of color slides most recently loaned by Briar Thorngate. Regular contributions to the Sabbath Recorder have been kept up with fair promotional success, I trust. The quarterly "Reporter" was published in April.

From April 13 to May 7, I taught courses entitled "The World's Religions" and "The Missionary Enterprise" in the School of Theology at Alfred, N. Y. They were condensed in schedule so that I taught sixteen hours per week, which, with a serious sinus attack, made a heavy drain on my physical resources. The students were kind in their appreciation of

faith of Christian people and to evangelize non-Christians. We are the Church. Ours is the responsibility of carrying the gospel to the uttermost ends of the earth.

work done. The experience will yield results in the future work of these fine candidates for ministerial service. I know that I learned a great deal, too.

In the field of co-ordination, I attended the Ministers' Conference May 18-20 at Jackson's Mill, W. Va., and conducted a panel with other board representatives on "The Church Serving the Community." Victor Skaggs of the Tract Society worked in our office on mutual problems June 9-11, using our address list one of these days. I acted as secretary again for the Denominational Co-ordination Meeting June 21, sending out multigraphed minutes to agencies involved. In the ecumenical field, I attended meetings of the Department of Evangelism of the Federal Council, April 8 and 9, in New York. Seventh Day Baptists need to keep their representation at these and similar meetings.

The second Evangelism Work Retreat was held in Battle Creek May 12-15, with considerable success, although only three pastors finally could make the engagement. The retreat was not cancelled despite last-minute cancellations of registrations, and results have justified this decision. Plans for the future developed in minds of participants, and channels for future accomplishments were definite and clear.

Sermons and addresses were delivered at Second Hopkinton, Westerly, Alfred, Alfred Station, Independence, Central Association, Eastern Association, and Providence. Some time was spent in Providence making calls with Dean A. J. C. Bond, but the work there has been handicapped by heavy schedules for Rev. Mr. Dickinson and myself.

Immediate plans for the future are for Southwestern Association, Pre-Conference Retreat, Conference, and return home before fall work retreats, Foreign Missions Conference meetings, writing for evangelism training courses, and a trip to the West Coast. (Since this report, the West Coast trip was cancelled because of deficits and the decision to let Secretary Skaggs carry the whole load of denominational promotion there this year.)

David S. Clarke,  
Corresponding Secretary.

**SECOND CENTURY FUND  
REPORT FOR JULY**

**Report Shows only \$600 in Unpaid Pledges**

Total pledges to this fund have now reached an amount of \$45,355.73 with additional gifts still coming in frequently, giving us hope that even without active solicitation now, we may yet reach our goal of \$50,000, although belatedly. A summary of expenditures for the quarter and totals to date are as follows:

<b>British Guiana</b>			
Postage, British Guiana	.....	\$ .24	
Dr. Ben R. Crandall, expense,			
British Guiana trip	.....	610.41	
Total March 31, 1948	.....	338.11	
<b>Germany</b>			948.76
Total March 31, 1948	.....		1,138.73
<b>China</b>			
Total March 31, 1948	.....		4,881.21
<b>Jamaica</b>			
Jamaica School equipment	.....	\$ 390.57	
Total March 31, 1948	.....	5,005.40	
			5,395.97
<b>Home</b>			
Rev. J. W. Crofoot, work			
in Florida	.....	\$ 162.50	
Rev. C. B. Loofbourrow, work			
in Texas	.....	150.00	
Mrs. Lawton Steele, Treasurer,			
work in Indianapolis	.....	250.00	
Advertising, Providence, R. I.	.....	39.40	
Rev. Paul S. Burdick,			
extra compensation	.....	50.00	
Hazel Langworthy, part expenses			
to Westerly, 2 trips	.....	93.46	
Rev. David S. Clarke, expenses			
evangelism work retreat	.....	58.46	
Rev. Zack White, expenses visi-			
tation evangelistic work at New			
Auburn, Wis., and Indianapolis	.....	150.00	
Leon R. Lawton, work in Salem,			
W. Va.	.....	100.00	
Total March 31, 1948	.....	3,961.67	
			5,015.29
<b>Administration</b>			
Total March 31, 1948	.....		2,240.26
			\$19,620.22

There is in the Second Century Fund at this time a total of \$25,333.10 invested as follows:

U. S. Treasury Bond	.....	\$ 3,168.00
138 shares Abbott Laboratories Common	.....	10,472.38
Stock	.....	11,692.72
Cash	.....	\$25,333.10
Unpaid pledges (estimate)	.....	\$ 600.00

Respectfully submitted,  
Karl G. Stillman,  
Chairman.

**INVESTMENT COMMITTEE EXCERPT**

The improvements and alterations to the interior of our 128 Main Street property required prior to occupancy were completed in time for all three tenants to move in on June 1. Permission was secured from the Rent Control Board to increase the rent of the first floor apartment on the north side from \$35 to \$60 per month with garage. Since we added new housing accommodations, under the law we have been permitted to establish rentals for the second floor north side without board approval at \$55 per month. Likewise we have established a nominal

rent of \$25 for the first and second floor south side occupied by Secretary Clarke. The overgrown shrubbery surrounding the house is to be removed, after which the entire structure is to be painted. Our total investment in this property amounts to \$29,307.93 and total annual rentals will aggregate \$1,680, giving an approximate gross return in excess of 5% and a probable net in return in excess of 4%.

K. G. S.

### TREASURER'S QUARTERLY REPORT

April 1, 1948, to June 30, 1948

Dr.	
Cash on hand April 1, 1948 .....	\$ 2,828.66
Permanent Fund income .....	2,962.56
Denominational Budget .....	2,619.00
Organizations .....	747.55
Individuals .....	937.21
Gifts for special purposes .....	1,319.07
Traveling expense refunds .....	535.66
Income 128 Main Street .....	208.36
Permanent Fund toward 128 Main Street improvements .....	4,753.50
	<u>\$16,911.57</u>
Cr.	
Corresponding secretary, consultant, and expenses .....	\$ 1,079.83
Churches and pastors .....	1,340.48
China field .....	1,094.99
Gifts for special purposes .....	1,512.41
Jamaica .....	751.35
South America .....	124.50
Printing and office expense .....	304.46
Treasurer's expense including clerk ..	275.00
Loans repaid .....	250.00
Advance for travel expense .....	43.71
H. Bruhn transportation to United States .....	388.00
Budget Promotion Committee expense 128 Main Street property improvements .....	.18
Withholding taxes paid .....	6,093.76
Cash balance on hand June 30, 1948 ..	3.00
	<u>3,649.90</u>
	<u>\$16,911.57</u>

Karl G. Stillman, Treasurer.

### CORRECTION

"Which Way Seventh Day Baptists?" — President Karl G. Stillman's address — was delivered before the Seventh Day Baptist General Conference, North Loup, Neb., Thursday evening, August 19, 1948, instead of Tuesday morning, August 17, 1948, as stated in the Sabbath Recorder of August 30, 1948.

### SCRIPTURE MEDITATIONS

By Rev. Elizabeth F. Randolph

At the opening of this 136th session of the Seventh Day Baptist General Conference, it is fitting for us to read that passage of Scripture from which were chosen the three commanding words, "Go Work Today," Matthew 21: 28. Let us recall the occasion. It was the day following the triumphal entry of Jesus into Jerusalem, the day following the cleansing of the temple, when Jesus drove out the money changers and all them that sold and bought in the temple. Jesus had lodged in the city of Bethany, in the home of His friends, Mary, Martha, and Lazarus. Read Matthew 21: 18-32.

What is the work we should do? We find our answer in the words of Jesus recorded in John 6: 27-29: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

This work has challenged us to draw near to Christ that we might know Him, believe on Him, abide with Him, and do all things whatsoever He would have us do. Christ has spoken to us as individuals and as groups: "Go to the lost sheep of the house of Israel, and as ye go preach saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Among the many, many things that we have freely received is God's Holy Sabbath day. Due to the profound value of this Holy Sabbath, we have gone this year to those who have wandered away into communities where it is not the custom to remember that the seventh day is the Sabbath. We have sought out these lost ones. We have restored some to their heritage. We have rejoiced in the establishment of new centers of worship on God's Holy Sabbath day.

We have heard Jesus say, "Go to my brethren, and say unto them, I ascend

unto my Father, and your Father; and to my God, and to your God." John 20: 17.

We serve a risen Saviour, a Saviour who conquered death, and we triumphantly rejoice with Paul as we echo his words, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15: 57.

We have heard the risen Saviour say, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matthew 28: 19, 20.

And to us this risen Saviour has said, "Lovest thou me, feed my sheep. . . . Follow me." As we realize that this means death of self, we look upon another one whom Jesus loves, and we ask, as Peter did when he saw John following, "And what shall this man do?" Then Jesus says to us as He did to Peter, "What is that to thee? follow thou me." There is work for each and every one to do. "Lead on, O King Eternal."

North Loup, Neb.,  
August 16, 1948.

### INSTEAD OF EASE

By Verna Loveday Harden

"Instead of ease," the young men say,  
Though scarcely aware that they say it,  
"Give us something to work for."

"There was a long, weary battle  
And we stayed with it to the end.  
Now it is over,  
Our feet run errands,  
Our hands are occupied with small chores,  
And our spirits without direction.

"We have had enough of bloodshed  
But surely there is something else to strive for  
Beside whatever it is that we have just won.  
Show us something great enough  
That we may laugh at death for its sake.  
That is the trouble.  
Nothing is important enough now.  
We are Alpinists without a challenging  
mountain,  
Crusaders without a Cross,  
Lovers without a dream.

"The day draws to noon;  
Our strength cries out for a purpose to match it.  
Give us something to work for."

—Independent Woman.

### BATTLE CREEK CAMP — 1948

#### Primary Camp

Primary camp opened for the first time in the history of the Battle Creek Seventh Day Baptist Church on July 12, 1948, for one day, with twenty-six campers from the ages of four to eight. The pastor and assistant pastor directed the day's program, which consisted of an introduction to camp and assigning of bunks, two classes on Matthew 5 and 6, recreation, chapel service, rest period, handwork, swimming, boating, hiking, and a potluck supper with the parents. About sixty-two parents and campers were present, and all fellowshiped together. Most of the campers wanted to spend the night at the camp, but returned home with their parents. Two supervisors and three cooks helped out at the camp.

#### Intermediate Camp

Intermediate camp opened July 18, 1948, with eighteen young people between the ages of twelve and sixteen, but by the end of the week we had increased to twenty-two with the arrival of the Taylor brothers from Holton, Mich. They added a great deal to the camp with their songs in true Negro fashion. The first twelve chapters of the Book of Exodus were studied, the young people learned "How Our Bible Came to Be," also there was a class in practical problems and in memory work. During the course of the camps, swimming, boating, and crafts were enjoyed by all. Morning devotions, chapel, and evening vespers were filled with choruses and spiritual food for the young campers. In the final vesper services of both camps, we had a good many campers raise their hands wanting to accept Jesus Christ as their personal Saviour and testimonies of rededication. It was a thrill to us to see

### WOMEN AND WORK

Women and work are companion words —and someone long ago observed that "Woman's work is never done." Christian women in the Churches accept this statement, for they remember that it was to the women that the command was given, "Go, tell . . ."

—Mabelle Rae Le Grand,  
in Church Woman.

God working in these young people and to watch them grow during the brief camping period.

### Junior Camp

Junior camp opened on July 25, 1948. Twenty-two campers came and the week was off to a good start; first, instructions about rules of camp were given, and then bunk assignments. The same program was followed as in the intermediate camp, but on a level that the younger ones could understand. All enjoyed the week and returned home wishing they could have stayed longer.

On Wednesday night of each week we had parents' night, in which the parents of the boys and girls came out to the camp to enjoy the evening with their children. In the intermediate camp there were fifty-eight campers and parents, and in the junior camp there were fifty-five campers and parents.

During the course of two weeks at camp, sickness took a heavy toll of cooks, so it was necessary to use twelve cooks to carry on the cooking part of the camp. We were never without a meal, but at times we wondered who was going to get the next one, but God supplied all our needs. The camps reached out into about thirty homes outside our own Church. Eight campers came from White Cloud and surrounding area. The summer has been one of seed sowing for God, and now it is the duty of all Churches to bring in the harvest which God has given them.

### ANNUAL REPORT OF THE DENVER SABBATH SCHOOL

It has been suggested that I write a report on the activities of the Denver Sabbath school for the year ending July 1, 1948.

We have sent a \$40 scholarship to the Jamaica school, also a \$22.50 scholarship to our Rocky Mountain teen-age camp.

We have donated to the Denver Council of Churches and Religious Education.

Our twentieth century collection has amounted to \$137.22, all of which has gone to the denomination except the September one, which was sent to the Indianapolis Church, \$30.

We sponsored the Christmas program, giving treats to all children; also the Chil-

dren's Day program, and furnished treats for one week of Vacation Bible School.

Each week, from Thanksgiving through Christmas, we filled a basket of miscellaneous foods and fruits and donated them to friends.

The Church was decorated for two weddings. We donated our old songbooks to the C. E. society, and they repaired them and gave them to a teen-age camp.

We presented Mrs. Daisy Jones, a very faithful member, a pin for perfect attendance.

Also at the primary graduation we presented five Bibles.

There are thirty-four enrolled on our cradle roll, and at promotion time the superintendent had a party and invited all of the mothers.

Our home department increased the "Upper Room" subscription fifteen copies.

Through the year they have mailed out 96 quarterlies, 140 "Upper Rooms," and 24 Christmas cards.

I hope it will be permissible to add that our Ladies' Aid is sending a layette each month, alternately to Jamaica and Germany, also they have donated to the Jamaican sewing machine.

Respectfully,

Mrs. Ada Davis.

11080 W. 38 Ave.,  
Wheat Ridge, Colo.

### CHRISTIAN EDUCATION

Items from the Annual Report of the Board of Christian Education  
(Concluded)

Report of the School of Theology  
at Alfred University  
1947 - 1948

When Alfred Academy authorities petitioned the New York State legislature in 1857 for a college charter, a university charter was granted, doubtless because the plan was to have a college with a theological department. The original charter says: "They shall have power to organize a department of theology as a separate department, to receive and hold separate property for the maintenance of such theological department, and to conduct and maintain the same for the purpose of theological education."

This report covers the ninety-first year of theological training under the provisions of that charter.

### Building

The School of Theology is comfortably housed in the Gothic. With some rooms newly painted last summer, and with additional library shelves, the building has been rendered more useful, and the appearance of the interior has been made more attractive. Besides providing an office, two classrooms, library, and a chapel, facilities for the actual work of the school, the building this year has housed three married couples and one unmarried student.

### Instruction

Rev. Wayne R. Rood, who was elected last year a regular full-time member of the faculty, and granted a leave of absence without pay to complete his work for a doctorate, has spent the year in the Pacific School of Religion, Berkeley, Calif. Another year will be required to complete his studies. We eagerly look forward to his return to Alfred, well equipped as he will be, to carry with efficiency a full teaching load, and other responsibilities.

Because of the absence of Mr. Rood for another year we are planning to bring to Alfred, for brief periods next year, some of the outstanding and most successful pastors. Obviously the schedule could not be completed in time for this report. However, plans are in process, and during the summer they will be worked out for what we believe will be a satisfactory teaching force for next year.

### Students

Seven students have been enrolled in the school this year, three degree students and four specials. Three of the latter are from mission fields, and they expect to return to their respective countries when they have had one more year here. Bringing to Alfred capable and promising young people from our mission Churches seems to be one of our important services to the denomination just at present. It is quite possible that a native Chinese from our Shanghai Church may join our student body next fall.

Our one graduate this year is W. Allen Bond of Nortonville, Kan.

Like other denominations, Seventh Day Baptists are in need of more ministers.

The dean, accompanied by Ronald Hargis, one of the students, visited Milton, Wis., in January, on a recruiting mission. Five young men were interviewed, all of whom expect to come to Alfred in due time. More earnest thought should be given to the question of more students for the ministry.

Dean A. J. C. Bond.

### Committee on a Continuous Support Plan

To the Board of Managers,  
Alfred School of Theology.  
Gentlemen:

Pursuant to action at the last annual meeting a committee was set up "to make a study of the School of Theology with the view to increasing its finances, strengthening its faculty, and bringing more students to enjoy its benefits in preparation for Christian service." The committee has included: Ben R. Crandall, H. O. Burdick, and Fred M. Palmer of Alfred; Alfred L. Davis of Rochester; and Albert N. Rogers of Alfred Station; with J. Nelson Norwood and A. J. C. Bond, advisers. The following is a summary of the committee's work:

1. Authorization was secured from the Seventh Day Baptist General Conference "to carry on a Continuous Support Program for increase of personnel and salaries, establishment of a reserve fund, enlargement of the library, and general betterment of the school, the authorization to be subject to annual review by the Commission of the General Conference."

2. This Continuous Support Plan was launched under the name of the Board of Managers. An appeal to Seventh Day Baptists was prepared with a statement of the school's needs, and Dean Bond presented it to a group of the Wisconsin and Chicago Churches in January.

3. The appeal was mailed to nearly four thousand individuals and families belonging to Seventh Day Baptist Churches. Husbands and wives were addressed jointly and contribution blanks and return envelopes were included. Volunteer labor prepared the letters for mailing. The general mailing was completed on April 2, and on May 4 a letter was sent to all pastors, and clerks of pastorless Churches, urging support.

4. Receipts recorded by the commit-



## CHILDREN'S PAGE

## THE LOST RING

One beautiful summer day, the very first day of June, little Dorothy Baker came skipping down the stairs before breakfast, singing happily, "I'm eight years old, I'm eight years old, I'm eight years old today."

Daddy caught her at the foot of the stairs and lifted her high above his head, saying, "See how tall you are, Miss Eight Years Old. And what does my big girl want for her birthday gift?" as he put her in Mother's lap for the birthday kiss.

"Most of all, I want a real gold ring, with a pretty blue stone," cried the little girl.

Daddy and Mother both laughed merrily as Dorothy started to take her place at the table. When she pulled out her chair, she had to jump right up and down, she was so happy, for there lay a pretty new dress and coat, and on top of them sat a cunning golden-haired, blue-eyed dolly. Best of all, in the dolly's lap was a tiny white box, and in the box she found a lovely gold ring. "Oh, oh!" she exclaimed, "what a lovely ring! And I never did see such a pretty, pretty blue stone."

When she slipped the ring on her finger her mother said, "It is a little large, dear, so you must be very careful not to lose it."

"Oh! I surely will be careful. I could not bear to lose my pretty ring." Then she dropped her eyes and blushed when she saw Mother and Daddy smile at each other.

Now Dorothy had one bad fault—she was always losing things, often her most

tee's treasurer, Ben R. Crandall, total \$1,358.75; contributors recorded number 96, and amounts vary from 25 cents to \$100. Evidently the appeal has been well received in the denomination and only a few critical replies have been received. Excellent support has been given by the Sabbath Recorder.

Respectfully submitted,  
Albert N. Rogers,  
Chairman.

cherished possessions. Hardly a day passed that she did not lose something, for she was very thoughtless and careless. Both Mother and Daddy had tried hard to cure her of this fault, but with very little success.

It was hard for the little girl to finish her breakfast this morning, though it was a special birthday breakfast, just the things she liked best, for she could hardly wait to show her presents to her playmates.

"Bring your ring in and put it away before you go to school," said her mother as Dorothy started off with a hop, skip, and jump. "You might lose it in your play."

"All right," said Dorothy, and she meant to keep her word; but it took so long to show her gifts to all her friends that the first bell rang for school before she knew how late it was. She rushed in after her books, and, forgetting all about her ring, ran off to school. She did not think of it again for some time, then she began to cry.

"Whatever is the matter?" said Miss Davis, her teacher. "I can't imagine why a little girl should cry on her birthday."

When Dorothy had sobbed out her story, Miss Davis handed her a bright red string. "We'll tie this to your ring, and fasten it to your wrist. Then it will be hard for the ring to get away. If it does, you can find it by the bright string."

Dorothy held her hand very still while Miss Davis tied on the ring. From time to time, as she was busy with her lessons, she slipped her ring round and round on her finger, gradually loosening the knot at her wrist, although she did not know it.

On her way home at noon she stopped near her own home to pick June roses from a tangle of bushes near a big oak tree. She had filled her hands full of roses until her ring and even the bright string were almost hidden from sight. As she stooped to pick one more blossom she caught her sleeve on the bushes and all her roses slipped from her hands. At the same time, off slipped her ring, bright string and all. At first she did not miss it, but when she did she said, "I know it's right here. I saw it just as I began to pick flowers."

But although with the help of many of her schoolmates she searched carefully everywhere, not a trace of ring or string could be found, and the poor child was almost heartbroken. She kept saying over and over again, "It is my own fault! Oh! if I could only find my pretty ring, I don't think I would ever be so careless again."

For days the children did not give up looking for her treasure, for all were very sorry for her. But it was gone.

Many weeks after that a heavy wind storm came up and many large branches were broken from the big oak tree. The day after the storm, Dorothy was helping her father pick up the branches that were scattered over the yard, when she found a bird's nest. As she held it in her hands, her eyes opened wide with surprise and joy, and she shouted, "Daddy! Oh Daddy! Look at this!" Wound in and out on each side of the nest was a bright red string, and hanging to it was her precious gold ring. How Dorothy and her father did laugh.

"Miss Davis said the red string would help me find my ring, and it did. The birds can have all the red string they want, but they'll never get hold of my pretty ring again."

And they never did.

M. S. G.

## CORRECTION

The name of Patricia Crofoot was inadvertently omitted from the list of graduates from Alfred University. We are sorry for this mistake and congratulations are extended to Miss Crofoot. H. S.

**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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"CHRISTIAN LIVING —  
EVERY DAY IN EVERY WAY"

This was the theme of the Seventh Day Baptist Eastern Association held with the Marlboro, N. J., Church, June 11-13. "Christian Living — Every Day in Every Way" was unfolded impressively in three sermons: (1) Belief — the Beginning; (2) Study — the Growth; (3) Practice — the Ultimate Objective.

## Friday Evening

The Sabbath eve service opened with a vesper in charge of Mrs. Bert B. Shepard.

After President F. Rollo Davis called to order the 110th Session of the Eastern Association, Dean Ahva J. C. Bond conducted the devotional service.

The Marlboro Church choir sang an anthem, "It Is Evening," by Lawrence.

A welcome to the delegates and visitors was extended by Pastor C. Rex Burdick of the entertaining Church and the response was made by L. Harrison North of the Plainfield Church.

Rollo Davis, in his message as president, said: "Christian living every day in every way is a part of our Christian experience." Referring to Matthew 5: 16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," he declared: "As a Church we should make our product as attractive as a manufacturer does his product. We should be interested enough in our Christian living every day to make it attractive to others.

"When an advertiser puts up his product before the public, he keeps it there seven days a week, not just two days. It is my hope that we may receive new light through these meetings that will lead us to more consistent and earnest Christian living, not only on Sabbath days but also throughout the week."

Another anthem, "The Song in My Life," Wilson, was sung by the Marlboro choir.

Rev. Marion C. Van Horn, delegate from the Central Association, preached the first sermon in a series of three on the theme of the association. The subject and text were: "Belief, the Beginning," and "... Believe on the Lord

Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

Brother Marion stated: "(1) To believe is to receive. God's first demand upon a soul that comes to Him is to receive the gift of His grace. (2) Then we trust in Him through Jesus Christ, His Son. Belief about Him comes through reading and studying the Bible and meditating thereon. Belief on Him is a matter of the mind and the heart, the soul and the spirit."

Further, "Belief in what we receive from Him signifies our faith; belief in what we give to Him tests and typifies our obedience; and belief in what we do with Him reveals our co-operation."

"How does faith save us?" inquired the preacher.

In answering his own question, he said: "Our faith does not save us. It opens the door for Jesus to save us."

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Revelation 3: 20.

After the singing of "Only Trust Him," a goodly number participated in a conference meeting.

#### Sabbath Morning

"It does my soul good to see folks coming to the house of the Lord on the Sabbath," commented Brother Charles Wilson of the Philadelphia, Pa., Fellowship. Brother Wilson made this comment to several of us as we were about to enter the Marlboro Church on Sabbath morning.

We reached the Church at 10:10 for the service which began at 10:30. As Mr. and Mrs. Roy Cruzan, at whose home this writer was delightfully entertained, drove in sight of the Church, the yard was already well parked with cars. As we entered the Church fully fifteen minutes early, the seating capacity was beginning to need expansion. The ushers were unable to seat over twenty-five people, who remained in the entrance and outside during the service. So, with Brother Wilson, it did our souls good "to see folks coming to the house of the Lord on the Sabbath."

At the request of Pastor C. Rex Burdick, Rev. Lester G. Osborn, pastor of

the Shiloh Church, conducted the worship service. One's joy increased as he joined with fellow worshipers in Scripture and meditation, in hymn and in prayer. A high point was reached when all were privileged to express their love for Christ and His Church through an offering for the Denominational Budget which amounted to \$141.02. An offertory duet, "Watchman, What of the Night?" was sung by Charles H. North and Pastor E. Wendell Stephan of the Plainfield Church.

The "Junior Message" was presented by Rev. David S. Clarke, who spoke of "Words That Work." Mr. Clarke mentioned certain early childhood words that work. He then pointed out that there are words from the Bible that work when they are permitted to come into our lives. He held before the congregation a paper on which there were Chinese characters which meant, "The true God loves everybody," being based on John 3: 16. The speaker referred to Miss Sarah Becker, missionary nurse to China, who is learning the Chinese language at Mokanshan this summer. He encouraged the boys and girls to give their pennies, nickels, and dimes to help our missionaries so that they can tell the Chinese and other people about "The True God (Who) Loves Everybody."

#### Organization of Ordination Council

At this point occurred the organization of the council for the ordination of Pastor C. Rex Burdick to the gospel ministry.

Deacon Luther S. Davis announced the call to ordination on behalf of the Marlboro Church. Then followed the announcement of the names of delegates to the council, previously appointed by the Churches of the association.

Rev. Lester G. Osborn was chosen to serve as moderator of the council and (Mrs.) Ruth A. Cruzan, clerk of the local Church, as clerk of the council.

Rev. Herbert L. Cottrell, former pastor of the Marlboro Church, read 2 Timothy 2: 1-19 and offered prayer. An anthem, "Open Thou Mine Eyes," by Gray, was sung by the Marlboro choir.

The moderator called for the candidate's Statement of Christian Experience and

Statement of Belief. These appear on page 106ff. of this issue of the Sabbath Recorder.

After Pastor Burdick's satisfactory presentation and response to questions asked, the council voted to proceed to ordination.

Among those present for the ordination service, and who attended the association also, were Mr. and Mrs. Carol Burdick, Pastor Burdick's father and mother, and his brother Wendell and family, all of De Ruyter, N. Y. Mr. Carol Burdick spoke of their joy at being able to attend the service.

Rev. Paul S. Burdick preached the conclusion of his sermon, "Study — the Growth." He stressed the fact that the Holy Spirit is the completer of all study, that education should promote the work of the Holy Spirit. In referring to education for peace, the speaker quoted Secretary David S. Clarke in emphasizing that UMT also stands for Universal Missionary Training. He declared that we should be soldiers of Jesus Christ and as such serve our country, Lord, homes, and fellow men, thus building rather than destroying men's lives.

#### Sabbath Afternoon

The service of ordination for Pastor C. Rex Burdick was held Sabbath afternoon.

The praise service was in charge of Dr. Lloyd D. Seager, of the Philadelphia, Pa., Fellowship, and a son of a former pastor of the Marlboro Church. Mrs. William Morrison, granddaughter of Rev. and Mrs. Lely D. Seager, read the Scripture lesson. A male quartet, consisting of E. Wendell Stephan, Ronald Hargis, Lloyd D. Seager, and Charles H. North, sang. Prayer was offered by Charles W. Wilson. The ladies' quartet of the Shiloh Church, Mrs. Eldon Hitchner, Mrs. Bert Sheppard, Mrs. Judson Harris, and Mrs. Belford Harris, sang an arrangement of "Take My Life and Let It Be."

The ordination sermon was preached by Rev. C. Harmon Dickinson, pastor of the First Hopkinton Church. The sermon subject was "Each in His Place," and the text, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the

ministry, for the edifying of the body of Christ." Ephesians 4: 11, 12.

Mr. Dickinson portrayed that God has given each of us a call to a special task, each has a service to render in the work of God's kingdom. We are challenged to walk worthy of "the calling whereunto we are called." Paul taught that a worthy life is a worthy walk. Peter enjoined, "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2: 21. We should walk in humility, realizing that the best is not good enough. We need to love one another. As we "walk worthy of the Lord," we strive toward a life that will conform to "the measure of the stature of the fulness of Christ."

#### Charge to the Candidate

In giving the charge to the candidate, Rev. Victor W. Skaggs, corresponding secretary of the American Sabbath Tract Society, quoted "A Charge to Keep I Have," and urged: "Keep faith strong, defeat doubt, and discipline thoughts." Keep the flock of God. Thus you are charged with bringing all men to Christ that you can reach, not only those who come to you. "Preach the word; be instant in season, out of season." You are called to serve lovingly all that are His. You are called into the fellowship of the Christian ministry. May God help you to discharge the responsibility with which you are charged. You can do all things through Christ who will give you strength.

#### Charge to the Church

Dean Ahva J. C. Bond, School of Theology, Alfred University, Alfred, N. Y., gave the charge to the Church. Reading from Romans 12, Dean Bond emphasized to the Church that in calling their pastor to ordination, they are: (1) pledging themselves to give him material support; to take the best care of him in love as unto God. (2) They are pledging themselves to prayerful consideration of his suggestions for the promotion of the kingdom of God. Then, work the matter out together which will bring them nearest the kingdom of God. (3) They are pledging themselves to give their pastor full sup-

(Concluded on back page)

## Marriages

**Burrows - Giles.** — Ralph Edward Burrows and Romona June Giles were united in marriage August 9, 1948, at the Friendship Seventh Day Baptist Church at Nile, N. Y. Rev. Ralph H. Coon officiated. The couple will make their home at Eldred, Pa.

**Warner - Williams.** — William Garth Warner, son of Stanley and Elmina Warner of Durhamville, N. Y., and Mayola Jane Williams, daughter of John and Millicent Williams of Oneida, N. Y., were united in marriage at the Verona Seventh Day Baptist Church, July 25, 1948, at 2 p.m., by their pastor, Rev. Herbert L. Polan. Their address is R. D. 1, Durhamville, N. Y.

## Obituaries

**Hoffman.** — Rachel, daughter of James R. and Lucy West Rainear, was born June 21, 1866, and died at her home in Shiloh, N. J., June 28, 1948, at the age of 82 years.

In December, 1887, she was married to Henry Ellsworth Hoffman, son of John and Josephine Crandall Hoffman. She is survived by five children: Mrs. Edna Dickinson, Mrs. Josephine Allen, Miss Leona Hoffman, Colwell Hoffman, all of Shiloh; and John Hoffman, of Westerly, R. I. There are six grandchildren and seven great-grandchildren.

At the age of 13 she was one of forty baptized through the ice at the Seventh Day Millpond by Rev. Theodore L. Gardiner. She remained a member of the Shiloh Church until her death, being active in the work of the Church and its organizations until she became crippled and could not attend. All her life was spent in Shiloh.

Funeral services were conducted at the home in Shiloh, by her pastor, Rev. Lester G. Osborn, and interment was in the Shiloh Cemetery.

L. G. O.

**Post.** — Dr. Clark C. Post, son of Dr. and Mrs. George W. Post, was born in Chicago, Ill., on May 1, 1867, and passed away at Barron, Wis., August 4, 1948.

His parents came West in the '60's and lived at Appleton, Wis., and Chicago, Ill. Dr. Post was educated in the Chicago schools, Alfred University, and the College of Physicians and Surgeons in Chicago. He established practice in Barron in October, 1893. He was married to Jessie Post, daughter of Mr. and Mrs. DeWitt Post of Barron, Wis., on July 12, 1899. In 1901, he entered partnership with his brother-in-law, Dr. Harry M. Coleman. They established the Barron Hospital and the Barron Clinic. Dr. Post retired from practice about two years ago. He was the first physician from Barron County to enlist and to be commissioned captain in World War I. He entered the service in April, 1917, and received his honorable discharge in 1919. He served at Camp A. A. Humphrey, Washington, D. C. Dr. Post was a member of Lodge No. 220, Free and Accepted Masons, Ben Brown Post of the American

Legion, and the Kiwanis Club. Early in his life he joined the Chicago Seventh Day Baptist Church and continued membership there. His hobby was agriculture and he was the first breeder of pure bred Holstein cattle in Barron County.

He was preceded in death by two brothers, Dr. George W. and Dr. Charles Post. He is survived by his wife, nine nieces and nephews, twenty-two great nieces and nephews, and nineteen great-great nieces and nephews. Funeral services were held in Rausch Funeral Home in Barron on Sunday, August 8, conducted by President Carroll L. Hill of Milton College. Burial was in the Barron Cemetery. C. L. H.

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port in prayer. Prayer is that support without which no pastor can succeed in times of crisis and under his responsibilities. The Church should act always in the spirit of prayer.

### Consecrating Prayer

The consecrating prayer was offered by Rev. Lester G. Osborn, who invited all the ordained ministers present to assist in the laying on of hands while Pastor C. Rex Burdick knelt at the altar.

### Welcome to the Ministry

Rev. David S. Clarke, executive secretary of the Seventh Day Baptist Missionary Society, extended the welcome to the gospel ministry. He welcomed the newly ordained minister to a cause that operates twenty-four hours a day. "You will be called to the bedside of the ill and the afflicted. There will be times of discouragement when friends may seem so few that you will find it most difficult to carry on. Whether civilization is saved or not, we know that God loves us. We serve a cause that is not lost. There will be the joys and satisfaction of living with people, and a family life of inner satisfactions. You are dedicating yourself in full devotion and to full-time service. You will have the Master's fellowship as you go all the way. You will be welcomed to the homes where the type of food that we are getting here this weekend is an indication of the desire to help. I welcome you into the fellowship of changed people in which you will have the pleasure of leading them after they have been changed by Christ."

After the singing of the hymn, "My Jesus, I Love Thee," by the congregation, Rev. C. Rex Burdick pronounced the benediction.

## The Sabbath

# Recorder

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SEPTEMBER 20, 1948



Seventh Day Baptist Church, Denver, Colo.

Meeting place of the Commission of the Seventh Day Baptist General Conference, August 11-15, 1948, with the exception of Friday evening and Sabbath day

Upon the invitation of the Denver Church, the Pre-Conference meeting of the Commission was held in that Church. The Commission very greatly appreciates the courtesy of the Denver Church in providing the use of a meeting room and that of its members in providing lodging and breakfast for the Commission members throughout the session. — Thirtieth Annual Report of the Commission.