

WORLDWIDE BIBLE READING

THANKSGIVING TO CHRISTMAS

November 24 - December 25, 1949

THEME: "THE BOOK TO LIVE BY"

Thanksgiving, Nov. 24	Psalm 23	Bible Sabbath, Dec. 10	Mark 4: 1-20
Friday	Psalm 27	Sunday	2 Chronicles 7: 11-18
Sabbath, Nov. 26	Psalm 103	Monday	John 4: 1-14
Sunday	Isaiah 35	Tuesday	Luke 10: 25-37
Monday	Romans 12	Wednesday	Matthew 25: 31-46
Tuesday	Isaiah 55	Thursday	Exodus 20: 1-17
Wednesday	1 Corinthians 13	Friday	Matthew 6: 5-15
Thursday, Dec. 1	John 14	Sabbath, Dec. 17	Psalm 119: 33-40
Friday	Psalm 8	Sunday	John 1: 1-14
Sabbath, Dec. 3	Revelation 21: 1-7	Monday	Matthew 5: 1-12
Sunday	2 Timothy 2	Tuesday	Isaiah 9: 2-7
Monday	Micah 6: 1-8	Wednesday	Romans 8: 12-39
Tuesday	Acts 17: 16-34	Thursday	1 Corinthians 15: 35-58
Wednesday	Revelation 22: 1-7	Friday	Isaiah 40
Thursday	John 3: 1-17	Sabbath, Dec. 24	Isaiah 53
Friday	1 Thessalonians 5: 12-28	Christmas, Dec. 25	Luke 2

—American Bible Society, Adapted.

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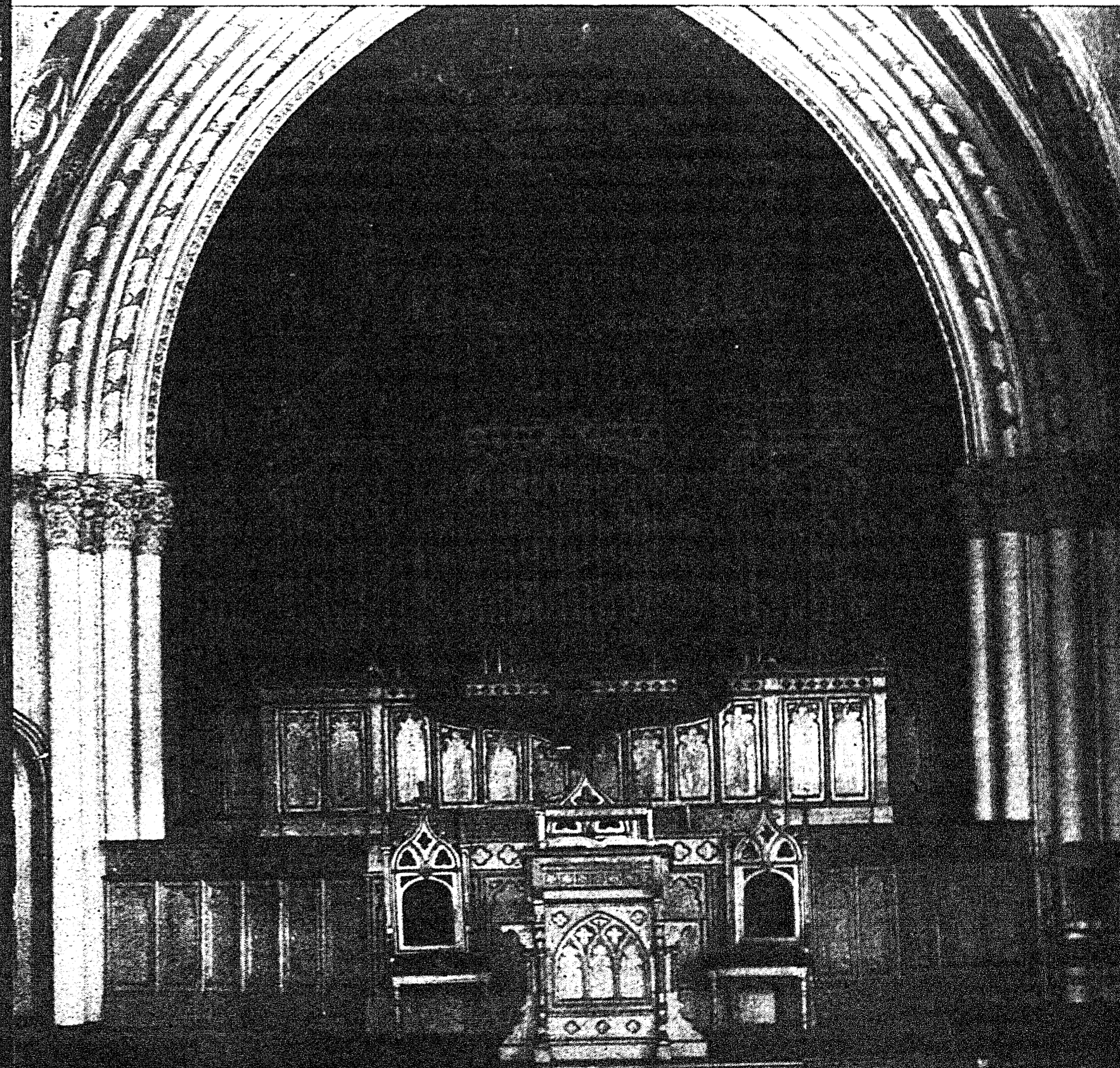
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THE SABBATH RECORDER, 510 WATCHUNG AVE., PLAINFIELD, N. J.

The Sabbath Recorder



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

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The second principle recommended by the speaker as necessary for a continuing Reformation was "self-criticism and redirection of the life and form of Protestantism. This process of recovering liberty and reality in religion, of thawing out its frozen forms, of restoring spontaneity and creativeness, is the clear lesson of the historic Protestant Reformation," he said.

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Front Cover Picture

View of Sanctuary

Seventh Day Baptist Church, Plainfield, N. J.
Photo: Courtesy of Trustin Baldwin,
Chester, Pa.

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MY FACE WAS RED

I am a member of the board of finance of the town where I reside. At a recent meeting of the finance board we were considering a request from the teachers' association of the town for an increase in salary. Our teachers are employed according to the terms of a step plan adopted some time ago. This plan provides for a minimum salary for a teacher holding a B.A. degree and a somewhat higher minimum for a teacher holding an M.A. degree. Each year of service and each advance in scholastic standing brings an increase in salary until a maximum is reached.

The teachers had marshaled their facts well for presentation to our board. Among their statements was one that the average teacher's salary in our town was \$2,900. When that figure was read the man on my left exclaimed, "I think that is ridiculous! Imagine asking professional people to work for \$2,900 per year!" Then, as though he assumed everyone would agree, he turned to me and asked, "Don't you think so, too?" Frankly, my face was red. I thought of the many pastors I knew who were working for far less than \$2,900. They are professional people, as well.

We voted an increase for our school teachers and we feel it is a good investment. I wish the pastors' salary matter could be as easily adjusted. Those school teachers work for ten months of the year. A number of them earn extra income during the summer months. Several have husbands who earn substantial salaries. Some have wives who are gainfully employed. By contrast, most ministers have no other source of income and their wives give much time to Church work. The pastor's car is often an added burden to be carried out of his slender income, although it is used principally for Church work. On call twenty-four hours a day, many pastors are working faithfully for much less than \$2,900 a year.

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Needed dental and medical care are often deferred because of lack of funds. Steak has not been on some ministers' tables for years and even the cheapest cuts of meat are stretched over many meals.

These servants of Christ do not often complain. They did not enter the ministry with any expectation of affluence or ease. If need be, they stand ready to sacrifice life itself for the cause of Christ. The question which confronts us is, "Are the sacrifices of poorly paid ministers dictated by necessity, or are they the result of careless neglect?"

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The extra salary for the school teachers was provided by an increase in the tax rate. Increases in ministers' salaries must be provided for by an increase in the gift rate. All of us need to adjust our giving to the cost of living. No one can tax us for the money to run our Churches, so it follows we must tax ourselves.

Think about it. Pray about it. Act upon it now. — Kenneth M. Cooper, in the Rhode Island Baptist, October, 1949. Contributed.

EDINBURG, TEX., INVITATION

Dear Seventh Day Baptist friends,
in the cold and snowy Northland:

We of Edinburg are again inviting you to try Edinburg, Tex., for your winter home. Our climate is mild, not often getting cold enough to freeze. We have green vegetables all times of the year. Citrus fruit is a shorter crop than usual, but there is plenty to go around.

Rent is rather high, but we can arrange parking places for five or six trailers of Seventh Day Baptist families, rent free. All that it will cost you will be the connecting up with the city utilities, which include electricity, city water, and gas if you wish.

If interested write to Pastor C. B. Loofbourrow, or Mrs. Mary H. Boehler, Church clerk, both of Edinburg, Tex.

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IMPERFECT IN ORIGINAL

FROM THE EDITOR'S MAILBOX

The article, "New Frontiers for Seventh Day Baptist Workmen," in the Sabbath Recorder of October 3, I feel, is something we have needed to hear and think about in view of the current liberal-conservative controversy in all denominations. I think a controversy is a stimulating thing and the fact that it is actively being carried on is a good sign that people are thinking and searching for a reason for the terrible world conditions and for a spiritual, which to many seems also the only practical, way out.

Isn't it a good thing to bring this discussion into the open the way Dr. Wayne R. Rood has? It seems as though we should be able to do this if we realize that we are all brothers anxious to fulfill the will of God. In a recent sermon, the minister said that only in the family of God can we be brothers; inferring, I thought, that there are those, not having accepted Christ and put away worldly things, outside the family. How can we ever bring the kingdom of God here on earth if we don't regard a Jewish neighbor, for instance, as our brother?

We live among Irish Roman Catholic folks as does a Protestant friend of ours who is very unhappy since she feels that her neighbors are "stupid, growing fat sitting on their doorsteps." You can almost see her pull her clothing close to her as she walks among them to get to her home. She is equally contemptuous of the materialistic rich, and the "uninteresting" Philadelphia aristocrats with whom she grew up. She is divorced and her son rarely writes to her. Suddenly she finds herself all alone and even contemplates suicide. She told us that a peaceful home like ours is extremely rare and attributed it to the lack of competition among its members! Many times I have heard our small denomination referred to as a "family" and one reason I shall always be a Seventh Day Baptist is the fact that I could never divorce myself from the family I love — a family that has a few healthy arguments but little competition among its members.

I feel we should be concerned about the

Seventh Day Baptists, who, because they are Seventh Day Baptists, have such a rich heritage and a very strong link with the first early Christians, but who are lukewarm to this denomination and are leaving it. Many of these Seventh Day Baptists or former Seventh Day Baptists are not thoughtless, worldly, unconcerned; they are deeply interested and concerned about the spiritual welfare of man. They constitute a great loss which would be very hard for new converts to replace. Instead of blaming them entirely, might not some of the fault be in our Churches? Evangelism, for instance, should not be one-sided. It is human nature for people to want to feel that the evangelist is interested in their point of view and takes for granted that they might have one.

After attending Baptist Temple here in Philadelphia, we were visited by four or five good members at different times whose purpose was to persuade us to return. The Baptist Temple evidently has an active evangelistic program which is commendable, but I felt our callers would have been more successful had they taken it for granted that we are concerned about our religious life even though we had attended Baptist Temple only twice. When I said we were Seventh Day Baptists, they immediately thought we were Adventists which is understandable. But then they made a thoughtless statement such as this: "You go by the Old Testament, we by the New." In their talk, they referred to the many wonderful organizations of the Church — were full of praise for it, which was fine if they had given the impression too that the Church needed us, not entirely that we needed their Church. Incidentally, we are happily active in the Seventh Day Baptist Philadelphia Fellowship.

Could it be that some of these ex Seventh Day Baptists feel there has been too much stress on external things? If you put aside so-called "vices," is it inevitable that the "inspired passion" Rev. Wayne Rood speaks of will be the result? Perhaps if we decide that righteousness has to do more with one's actual everyday thinking, his relations with his family and neighbors, the "vices" will take care of themselves. I'm not sure.

VOCATIONAL INTERESTS

Report of the Vocational Committee (1948-1949)

During the past year, the committee has had few calls concerning employment. We have had some correspondence with those who wished to change location for considerations of health or business, and feel we have been of some small service.

The principal activity of the committee this year has been correspondence. Some feel that a library of vocational pictures to be used on appropriate occasions is worth while. This project is only in its infancy, and if deemed worth while should be greatly expanded.

The committee has had no chargeable expense this year, and is glad to release any claim we may have on the \$50 allotment, preferably toward the expenses for vocational counselor at the Pre-Conference Retreat, if needed.

At the moment, three matters seem of pressing importance in connection with the work of this committee, either directly or indirectly:

First, The development of a troublesome conscience regarding the Sabbath day.

Second, Vocational counseling and training.

Third, A movement looking toward a revival of business within our denomination, that spiritual efforts may have more adequate support.

As concerning a troublesome conscience, of course this committee must "let George do it."

In the matter of vocational counseling, we have tried to have some part, and are at least giving our "moral" support. Dr. Ben Crandall is always ready to assist in the matter of aptitude tests. At present, training is largely a personal matter, with

So, I would like to read the thoughts of others on this basic problem in the Sabbath Recorder. Thank goodness for the Sabbath Recorder which too often lies neglected in our home!

Nellie Bond Parry.

713 North 25th Street,
Philadelphia 30, Pa.

little influence seemingly brought to bear regarding the Sabbath, though a number of avenues are open within denominational environment.

Regarding revival of business concerns among our people, the seeming rapid lessening of manufacturing and other substantial businesses is a matter of deep concern. Many former outstanding business establishments have gradually gone to the control of first day or "no day" people. No one could be found to keep them in Seventh Day Baptist hands. Does this show growth or retrogression?

Our Adventist brethren appear to be very successful in their efforts to combine business and religion. As a denomination, we are much older than they. Are we wiser?

In this connection, may we suggest the thought of the appointment of a business committee to consider the business needs and possibilities, to report at the next session of Conference.

In conclusion, believing it is wise to pass on to other Church communities various activities of our denomination, we herewith suggest the relocation of the Vocational Committee at this time.

Respectfully submitted,
Clark M. Todd, Chairman.

Report of the Special Vocational Committee

(Appointed at Conference to consider the foregoing report.)

Your Special Conference Vocational Committee would report to the General Conference as follows:

1. We wish to commend the standing Vocational Committee under the direction of its chairman, Clark M. Todd, for the success of the committee in the execution of its six-point program of the past year.

2. We have studied the report of the standing Vocational Committee and would recommend as follows:

a. That the committee be continued in its present location, and that other areas be served more directly by local vocational counselors working in direct and immediate conjunction with the committee. Further, it is felt that a revitalization of the local program is very essential, and that, if necessary, the individual

Church programs be reorganized so that interested and capable men be placed as local vocational counselors (for example, teachers or businessmen trained in vocational guidance).

b. That the Vocational Committee continue its use of the Sabbath Recorder in matters devoted to vocational guidance. Such space, it is suggested, should include information regarding available work or opportunities for the location of Seventh Day Baptist occupations or business, as well as information such as audio-visual aids, books, etc., concerning vocational guidance which would stimulate our people to the realization of the vital need and practicality of this program.

c. That the Vocational Committee promote a business and professional men's organization to further business interests among Seventh Day Baptists.

Respectfully submitted,

O. B. Bond, Chairman,
George Maxson,
Don Watkins,
Mrs. Georgia Howard,
Mr. and Mrs. Orville Hyde,
Kirk Clapper,
Reva S. Bond,
Oris O. Stutler,
Dennis Barber,
Richard R. Bond, Secretary.

(Note: The above report was presented by the chairman of the committee on Friday morning, August 19, and upon motion was adopted.)

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION

(Adopted by General Conference at Riverside, Calif., Friday morning, August 19.)

The committee to consider the report of the Seventh Day Baptist Board of Christian Education, having studied the report item by item, recommends that the report be accepted and be made a part of the permanent record of this Conference.

Your committee would commend:

1. The Board of Christian Education and the Committee on Young People's Work for their excellent work in planning the Pre-Conference Retreat and further commend Rev. Rex E. Zwiebel for his services as chairman of the committee.

2. The untiring work of the Committee on Church Schools.

Your committee would recommend the following:

1. That the chairman of the Committee on Young People's Work be made responsible for the quality of work and legibility of the Beacon. Much good work has been done and we hope for greater uniformity.

2. That the Conference urge delinquent and nonsupporting Sabbath schools to support the work of the Committee on Church Schools by using the Sabbath Visitor for their children.

3. A continuation of the Ministers' Conference as a means of fellowship, inspiration, and study among our ministers.

4. An active continuation of the Committee on Recruiting, and that they publicize their findings and recommendations.

5. That the Churches give prayerful consideration to more adequate salaries for their pastors.

6. That the Churches make a careful survey of their young men and women for Christian service and a careful study of how to aid in their progressive education.

Your committee would express their sincere appreciation for the service and evident Christian faith of the retiring executive secretary. We look with admiration and love to him who has led us in this phase of Christian work for the past five years and desire for him the blessings of God.

Respectfully submitted,

G. D. Hargis, Chairman,
Marcella Bond, Secretary,
Victor W. Skaggs,
K. Duane Hurley,
Dale Curtis,
Bernice Chapman,
Joyce McWilliams,
Don Hargis,
Nellie Jo Bond,
Richard Brissey,
James Harris,
Melvin Nida,
Francis Saunders.

Seventh Day Baptist General Conference
SALEM, W. VA., AUGUST 22-27, 1950

HIGHLIGHTS OF THE ORDINATION SERVICE IN PLAINFIELD

By Frederik J. Bakker
Plainfield, N. J.

A beautiful Sabbath morning, July 9, 1949, saw the Seventh Day Baptist Church of Christ at Plainfield, N. J., ordain to the gospel ministry, Pastor E. Wendell Stephan. Dr. Corliss F. Randolph stated that, as far as he knew, this was the first ordination service conducted in the Plainfield Church since Dr. William C. Daland was ordained some sixty years ago.

Rev. Hurley S. Warren, chairman of the ordination committee which consisted of Deacons Asa F. Randolph, Franklin A. Langworthy, Frederik J. Bakker, and Frank R. Kellogg, called for an election of a moderator of the ordination council. Dr. Corliss F. Randolph was elected as moderator. The latter in turn called for the election of a clerk of the council. Courtland V. Davis was elected as clerk. Then the chairman introduced the following suggested outline of program which was approved by vote.

Proposed Service for the Ordination

Organization of the council
Statement of the candidate
Consideration and vote of the council
Announcements
Hymn, "Spirit of God, Descend Upon My Heart"
Benediction given by Pastor John G. Schmid

Sabbath Afternoon Worship at 2 P. M.

Organ Prelude, "Consecration" by Coerne
Hymn, "Breathe on Me, Breath of God"
Scripture Lesson, 1 Corinthians 3: 1-15,
Rev. Kenneth A. Stickney
Prayer, Rev. C. Rex Burdick
Sermon, "Building on the Sure Foundation,"
Rev. Everett T. Harris
Tenor solo, "If with All Your Heart," Mendelssohn, Charles North, accompanied by Howard S. Savage at the organ
Charge to the Candidate, Rev. Victor W. Skaggs
Charge to the Church, Dean Ahva J. C. Bond
Consecrating Prayer, Rev. James L. Skaggs
Welcome to the Christian Ministry, Rev. C. Harmon Dickinson
Hymn, "God of the Prophets"
Benediction, Rev. E. Wendell Stephan
Organ Postlude, "Alleluia"

(Pastor Stephan's "Statement of Christian Experience and Belief" appears in full elsewhere in this issue.)

Upon motion the statement by the candidate was accepted and the council proceeded to ordination.

A luncheon was served at noon by a caterer, under the auspices of the Pro-Con Group of the Plainfield Church.

Ordination Sermon

At the afternoon service, Rev. Everett T. Harris preached the ordination sermon using as the subject, "Building on the Sure Foundation." Some of the highlights of his discourse were: The Church adopted many practices over the centuries and then dropped them. The Church should re-evaluate its practices to determine which ones to drop and which ones to retain. Such decisions must be made in the light of the spirit and mind of Jesus. It is necessary to build the Church on the mind, spirit, and will of Jesus Christ. We must catch the idea — what would Jesus do?

Members of the Church need to read their Bibles in private. We need the Church in order to meet together, counsel, and decide spiritual matters in a body. The Church must be made up of a consecrated group of believers, who are seekers of spiritual truth. The union of kindred believers brings new depth and insight into spiritual truths.

The speaker emphasized that we are still building the Church for the ages to come. Jesus is the final sanction of our beliefs and practices. If a person advances too far in his Christian practice, he will be persecuted. Sometimes a person must die for his Christian convictions in order that the truth can be seen by others. We need to meet in a body in order to gain a proper spiritual perspective. Smaller Churches have been established because there are those in the larger Churches with different interests and inclinations. Such smaller Churches are tacit indictment of the larger Churches.

The Church of Jesus Christ is founded upon born-again followers. Jesus is the head and we are His body. The Church develops fellowship with God and fellowship among mutual believers. The task of the Church is twofold: evangelization and Christianization. The Church must bring the conduct of men more in harmony with the teachings of Jesus Christ.

This is the work of the pastor. The Church exists to bring in personal salvation in the lives of men. The Church must continue to build on the Rock of Ages, Jesus Christ.

Charge to the Candidate

Rev. Victor W. Skaggs in his charge to the candidate introduced the observation that the work of the pastor is so varied that all phases could be covered. The pastor should fellowship with other Christian ministers. The pastor should gain a firmer knowledge of sacred truth. He should develop his prayer life. He should devote himself unreservedly to the task of the Christian ministry.

The people of the Plainfield Church have high standards. They will look to the pastor to be an unswerving follower of Jesus Christ. The pastor must be a good administrator and accept leadership. He must be calm in emergencies. He must have a mind that cannot be shocked. He must have an unshakable faith. God calls the pastor as a model of good works, that is, to be as nearly as possible as perfect as God is perfect. He must be humble. He must live, think, and act daily as being called of God. There are many fields of knowledge of the spirit which must yet be explored. There will be experiences and conditions in human life which are inexplicable.

The pastor must continue to study the Word of God. He must develop his daily devotional life. He must guide men in the knowledge of the saving power of Jesus Christ. The pastor's primary responsibility is to Jesus Christ and His Church. He must preach forcibly and accurately. He is God's undershepherd. The pastor has human passions and weaknesses. The pastor is to be to his people one to whom they will look and forget the rubble of life. He must continue to do his duty. Otherwise other influences and work will bear in upon men. The speaker closed his remarks with Paul's words to Timothy, 2 Timothy 4: 1, 2, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

Charge to the Church

Dean Ahva J. C. Bond in his remarks on the charge to the Church pointed out that the Plainfield Church is surrounded by a cloud of witnesses similar to that enunciated in Hebrews the eleventh chapter. We are the extension of past generations and races. The Christian men of yesterday and today look to us to carry on the work of Jesus Christ. We will find guidance from their labors and prayers. We should strengthen the link between the past and the present. If the work of those who went before is left uncompleted, it is our duty to continue with that task. Redemption of men to Jesus Christ is the high duty of the Church. The Church should follow the lead of the pastor. Our beliefs are not to quarrel about but to use and apply. We should help to perfect the plans of the Church. Times are difficult, and the way is not clear. We, who are Church members, know the way of salvation. No other way is needed. The Church of Jesus Christ knows the answers. We should rededicate our lives to Jesus Christ, who is the head of the Church.

Consecrating Prayer

Rev. James L. Skaggs offered the consecrating prayer. Hands were laid on the candidate by the delegate ministers and the deacons of the Plainfield Church.

Welcome

Rev. C. Harmon Dickinson welcomed Pastor Stephan to the Christian ministry. He pointed out that the minister must walk as Christ's minister in as perfect a way as he can. He must witness to the strengthening power of God. He must strengthen the members of the Church. He must fellowship and develop fellowship with all those who believe in Jesus Christ. The speaker ended his remarks with Paul's words to Timothy, 1 Timothy 1: 12, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

Benediction

The memorable sessions were closed with the benediction pronounced by Rev. E. Wendell Stephan.

Statement of CHRISTIAN EXPERIENCE and BELIEF

By Rev. E. Wendell Stephan
Pastor, Seventh Day Baptist Church of Christ,
Plainfield, N. J.

(Given at his ordination to the Christian ministry on Sabbath, July 9, 1949.)

"Give me Thy voice to speak, Thine ear to listen;

Give me Thy mind to grasp the mystery:
So shall my heart throb, and my glad eyes glisten,

Rapt with the wonder Thou dost show to me."

—J. H. Moulton.

Christian Experience

I believe in God; yet I cannot declare my belief in Him until I have first confessed Him saying, in love and deep de-



Rev. E. Wendell Stephan

votion, "Thou art my God. To Thee, who hast created me and through Jesus Christ redeemed me, I give my heart, my life, my all."

I believe in God. I think I always have. At first I thought He was just like my father who, I thought, was something of a tyrant when I was young. God, to me, was a tyrant — a large man sitting in the heavens watching me, seeing all the bad

things I did, hearing all the naughty things I said, and promising to punish me sometime in the future. It's strange, but God never scolded me — perhaps because at my house Mother always did the scolding and Dad always just promised he would punish me. But he finally made good at least two of those promises, experiences I shall not forget as long as I have memory. Incidentally, the day of judgment seemed very real for a while.

Then I began to grow up. I realized during the depression, part of the reason for my father's sternness. I began to glimpse the heroic efforts of both Father and Mother as they cared for their "flock" of children during those heartbreaking years. We ate plain fare, but we had enough and were satisfied and grateful. We wore old clothes but they weren't ragged; they were patched and clean. And we went to school — to high school. We boys felt the need to quit school after the eighth grade and help out at home, but the folks would have none of it. Sure, the going was rough, but their "kids" would have the chance they didn't have and they'd get along; they always had.

Then I began to work with my father, and saw him not as the stern, tired man who came home from ten or twelve hours of heavy labor to milk the cows, hoe in the garden, help split the wood, and eventually, read the paper, but as a superb craftsman, skilled and versatile, both exacting in his work and honest — and a delightful companion. No happier days have I spent during my entire life than those spent working at his side.

Then there is Mother. From her I learned a great many things, among which were dishwashing, bedmaking, and house cleaning, for "a boy ought to know all that a woman knows about the housework. It makes him understand the problems better. It teaches him to hang up his clothes, and it may come in handy when his wife has the flu."

What I'm trying to tell you is how I learned about God from my home. Perhaps I have talked too much of the practical in this description. But one does learn about God from sawing a board straight, from sweeping a floor clean, from

the disciplines of honest work and responsibility. My parents had their feet on the sure foundation of faith in Christ and this they demonstrated every day. I learned about that foundation on the job from the kind of foundations my father built for his houses. I learned it from my parents' example in the home, from their expressions of faith while at the routine task of living, from their attitude of faith in times of crisis. I thank God for a Christian home. May I add my gratitude for brothers and sisters, most of them older, to whom I looked for companionship, from whom I learned, in not always gentle fashion, how to get along in this world of people. They helped me to see life at its glorious best, and our fellowship was wholesome and precious.

I am grateful to the Nortonville Church, to Rev. Lester Osborn, my pastor and friend for many years, and to Rev. Verney Wilson, now pastor of that Church. I believe it was Rev. Mr. Wilson through whom the Lord first spoke to me about the Christian ministry. Many, many other friends have contributed to my life and my faith, just as many have contributed to the faith of you who sit here this morning. But time does not permit me to mention friends at Salem, at Battle Creek, at Alfred, at Waterford, at Plainfield, who have made this day possible. Finally I would mention among those human influences which have helped to shape my life one who is not last but first, my wife, Audrey, without whose love, loyalty, understanding, courage, and more than occasional prodding, my education and entrance into the ministry could not have been accomplished.

Throughout my life I have felt the presence of God. I accepted Christ and was baptized at the early age of thirteen. But I'm afraid I did not realize the significance of that experience. I know I did not live as though I had. I felt the need to try my wings and find the meaning of sin and evil for myself. I found it, but thanks be to God who brought me to my senses and then to my knees before I had completely repudiated my Lord.

And now the reason I am in the min-

istry. As I told you Rev. Mr. Wilson asked me one day why I did not consider the ministry as a lifework. I answered him quite cynically, "The devil has a hold on my shirttail and I like it, and hope he hangs on real tight." I have had reason to regret that remark. I had no way of knowing how that must have hurt. Then I went my own way, did my own pleasure, and, I thought, minded my own business. I turned my back on God — but He did not turn away from me. He confronted me on every hand, He made me unhappy, He made me hurt inside.

Then my job was given to another. The way opened that I might go to college, and all the time the question pressed me, "Is the ministry your lifework?" I said, "It is all too foolish," and shrugged it away. I talked with my pastor. I talked with a very dear and wise friend, Miss Nannie Greeley. I argued with the girl who had promised to marry me. I determined to put the thought completely out of my mind, and for many months succeeded. Then one day while digging a footing for a post in the basement of a house we were building I could stand it no longer. I knelt on the damp earth and said, "All right, Lord, if you'll only stop bothering me." Does it sound all too foolish and sacrilegious? But He did. He gave me new life that day and from that moment when I chose to do rather than to oppose His will I have known what I had never known before, joy and peace and purpose. I was vouchsafed no theophany. I did not see a being nor hear a voice, but what I am confident was the call of God is my reason for being in the Christian ministry.

Statement of Belief

God

I believe in God, whose nature is love, whose name is holy. I believe that He is Creator and Preserver of all that is, and Father of all who call upon Him through Jesus Christ. I believe that He is personal and a Person, but I have trouble understanding the early Church theory of the Trinity or the later theory of the Triunity. The most satisfying explanation of the Godhead is, to my mind, the theory, advanced by Emil Brunner,

of the family in the Godhead. God is Love. It is His nature to love and love must have an object. The Father loves the Son and the Son loves the Father, and the Spirit is that love through which the Father loves the Son and by which He inwardly reveals His love to the world. Thus there is one God, who is in each revelation no other than Himself. In Him I believe, but the mystery of God remains. Thus I realize once again that "now we know in part" and look to that day when we shall "know even as we are fully known."

Jesus Christ

I believe in Jesus Christ, the open and historic revelation by God of Himself to the world. I believe Him to be truly God and truly man. I think it is the tendency today, however, to overemphasize His divinity to the point of concealing or misunderstanding His true humanity. I believe He was and is divine, and because of His life, teaching, and sacrifice, because of who He was, what He did, and why He died, I believe that He was born of a virgin, and I believe in the miracles. Please do not misunderstand me. I make this explanation only because I wish it understood that my faith in Christ depends not on these external proofs of His divinity, but rather my conviction of the truth of these events depends on my faith.

"I say not to Thee now, 'Come from the Cross

And then will I believe.

Oh, lift me up to Thee and teach me How to love, and how to grieve.'"

—Jane Stoddart in "Evangelism Today," page 47, by Samuel Zwemer, Fleming H. Revell, publisher. Used by permission.

I believe that Jesus died on the Cross, that He rose again, that He is now seated on the right hand of God as interpreted by Luther's phrase, "The right hand of God is everywhere." I believe that He is coming again.

I believe that His work was the redemption and reconciliation of man, and that this work was finally accomplished on the Cross. Here again I have difficulty under-

standing the ways of God. I know Christ died for the ungodly. I know He died for sin. I know He died for you and for me and in our stead. All this I feel in my heart. But I have heard theologians bicker so long and so uncharitably over how men are saved, over words such as "vicarious" and theories such as "moral influence," that I wonder as to the kind of witness we as a Church make to the world. To be sure one does not dare leave out the death of Christ and the fact that He shed His blood on Calvary. These are hard and cruel facts. But neither do we dare make His sacrifice meaningless by omitting, or failing to relate, His life, His teachings, His love, to the fact of His sacrifice. I know that Christ saves to the uttermost. I know that a man in Christ is a new creature. I have felt it in my life and seen it in the lives of others. But how He saves I would like, in humility, to leave in the hands of God. May I bear witness to this truth: He saves not only from sin and from punishment, but more importantly, to joyful fellowship with God, to new love for Him and new obedience to His will, to self-giving service for our fellow men.

The Holy Spirit

I believe in the Holy Spirit. I believe He is the inward and secret revelation of God, that is, none other than God Himself, who reproves of sin, instructs for righteousness, and empowers for witnessing and service. I believe that in the Old Testament and in the New, the Spirit is the same, the active power of God, whether in the world, in Christ, or in the Church. I believe that we today as Christians must be more consciously aware of the Holy Spirit within our lives and in the Church, and that we must learn each day to depend more on the Spirit for life, for faith, and for the advancement of the kingdom of God.

The Bible

I believe in the Bible as the Word of God. I believe it is the written revelation of God to man. I believe that it is inspired by God and "profitable . . . for reproof, for correction, for instruction in righteousness." 2 Timothy 3: 16. And

when I say inspired I mean that God was in the hearts and minds of those who wrote, more consciously than in the hearts and minds of the authors of any other literature, which is easily demonstrated by the superiority of the Book of Books over any other writings. Some would defend the Bible in the face of today's higher criticism, but it is my conviction that the Bible does not need to be defended. It stands by itself. It does need to be read and studied in earnest humility, and I know that if he who reads is prayerful, he will be inspired to understand even as men were inspired to write. Then truly God's voice will be heard through the pages of His glorious Book.

Man

I believe in man. I believe in his goodness, despite what I see of his badness. God created him good, in His own image, and God has not changed His creation. I believe that babies are born into the world good, that each is a new creation without sin at all, that each is born pure and sweet, and that those acts which we often misterm selfish and see as proof of man's depravity are nothing more or less than expressions of our God-given drives: self-preservation and self-realization. I believe this is confirmed by Jesus when He said of the little children, "of such is the kingdom of heaven."

But that man is sinful is all too apparent. I have pondered long the story in Genesis and it seems to me now that the experience of Adam is the experience of every man. Adam was created good. He was created by love for love. But in order to love he had to love from his own being, from his own choice. And in order to choose good he must have the alternative, evil. Do I make God the author of evil if I say He gave to Adam the alternative? If I say that evil is implicit in the question of good? I must confess to a feeling of uneasiness concerning the origin of evil, but even the great theologians can, to my mind, do no better than to bring evil in by the side door. Perhaps the wise course is to leave the problem of the origin of evil and seek its end as quickly as possible!

Adam, created good, had a choice and

he turned his back on God. Every man is created good. Every man is confronted by this choice, and to every man the serpent whispers, "Ye shall not surely die." Of a truth "all have sinned, and come short of the glory of God," Romans 3: 23, for the temptation to claim God's place at the center of life is too great. The temptation to honor and glory is too strong and every man has given himself over to the passion of pride, thus repudiating his Creator. And man is lost in sin, facing the punishment of Adam which is eternal separation from God. He would like to say, "The woman whom thou gavest to be with me," but he knows too well the shame of his own heart and is forlorn and afraid.

This would be the close of the story of man were it not for the love of God in Christ Jesus. For God cares and His love is so strong that no sacrifice is too great for those He loves. He has seen that man is helpless before the onslaught of his own vicious pride, but He knows the power of suffering love and through His own Son redeems man and calls him back into fellowship with Himself. Thus sin is banished and man in Christ is once again in his rightful place — a child of God.

The Church

I believe in the Church, that it was founded by our Lord upon the rock of faith as expressed by Peter, "Thou art the Christ, the Son of the living God." Matthew 16: 16. I believe the Church is truly His body, made up of those who believe in Him, who confess Him before men, and are buried with Him in baptism. I believe it is the perfect family, the true community. I believe its work is to demonstrate the presence of God in the life of man, to preach Christ crucified, risen, ascended, and coming again, to proclaim the way of salvation and the certainty of judgment, to glorify God in worship, fellowship, and service, and to so live and work that all may see the love and compassion of Christ.

The Sabbath

I believe that the seventh day of the week, Saturday, is the Sabbath of God,

set apart by Him for the welfare of mankind. I believe that the large part of the Christian Church has spurned the will of God and "taught for doctrine the commandments of men." I believe that no genuine advance of the kingdom of God through the Church is possible until all faiths are again united in a common reverence and observance of this sacred day which represents to us the God of creation, and calls us to the worship of Him who is Lord of the Sabbath day. I believe that as Seventh Day Baptists we are responsible for correcting this error in the Christian Church and for honoring God by keeping holy this day of days.

The Sacraments

I believe in the two sacraments of the Christian Church, baptism and the Lord's Supper. I believe in baptism by immersion, holding this to be the only view supported by Scripture, and for me the only valid baptism. However, I believe that Christian faith and expression is primarily a matter between an individual and his God and therefore respect the views of those who subscribe to forms of baptism other than immersion.

I hold the common Protestant view of the Lord's Supper that the elements are representational and that Christ is near and precious to the hearts of all who gather around the Communion table.

Eternal Life

I believe in the life everlasting, for God who cares enough to create us, who cares enough to redeem us, cares enough to take us unto Himself in love through all eternity. But I believe also in the reality of hell, of death as eternal separation from God as the final reward of the wicked. This I believe the Church must teach for the final consequences of sin must not be ignored. But how much more joyous to speak of the positive hope for those who believe. Jesus speaks of being comforted, inheriting the earth, being filled with righteousness, seeing God, and being called sons of God. And Paul looks forward to the death that is gain, and to the body incorruptible.

Eternal life is thus the glorious hope of the Christian, but he need not wait

until death for the beginning of that life, for eternal life begins here and now — "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. And it goes on as day by day we grow in grace and the knowledge of God, as we give ourselves to the service of God and our fellow men, as we carry the gospel into all the world, until we reach the Promised Land and hear our Saviour's voice say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25: 34.

COURSES AT THE SCHOOL OF THEOLOGY

With a full month of the school year completed, classwork at the School of Theology at Alfred University is settling into the familiar routine of classes and assignments.

The eight-hour course in "The History of Christianity" is the heaviest single course offered at the school this semester. Taught by Dr. Wayne Rood, the class meets from eight to ten, four mornings each week. On Tuesday and Thursday mornings Dean A. J. C. Bond's class in "Preaching from the Bible" follows, while on Wednesday and Friday mornings Dr. Ben R. Crandall holds his class in "Rural Sociology" at 10 o'clock. At 11 a.m. on Wednesday Dean Bond conducts his course in "Biblical Geography," and at the same hour on Tuesday his seminar on the "Gospel of Mark." The seminar studying the Pauline Epistles is led by Dr. Rood from 11 to 12:30 on Tuesday and Friday mornings. Dean Bond's "Sabbath History and Philosophy" course falls at 1:30 Tuesday and Friday afternoons.

The discipline of study is enriched twice each week by periods of worship and prayer conducted in the Gothic chapel by faculty and students in turn, under the chairmanship of Theodore Hibbard. Wednesday at noon the school meets with the university in a chapel service under the direction of the university chaplain, and on Thursday students are free to attend the university's assembly programs.

—Contributed.

"THE BOOK TO LIVE BY"**"How readest thou?"** Luke 10:26

By Rev. C. Burchard Loofbourrow
Pastor, First Seventh Day Baptist Church,
Edinburg, Tex.

There can be little doubt in the mind of any reasonably intelligent person of the book that is meant in the above caption. The Book in its present form probably cannot be traced farther back in history than the fifth century of our era. Yet it has the distinction of being the most widely read of any book ever written. Its sales have far surpassed the sales of any other book ever published.

But why the popularity of this Book? We recognize this Book as containing God's revealed word to man. In it is the story of redemption, the great plan of salvation that God formulated to emancipate man from the bondage of sin. The love of God is revealed. The foundation for the establishment of the Christian Church, the institution that is to carry the good news to the uttermost parts of the earth. The Bible is man's only guidebook to lead the way from earth to heaven.

I have just listened to devotions over the radio in which the speaker used Faith as his subject. In his talk he said that people usually thought of a theologian as a man with a long white beard with deep and profound ideas of God. On the contrary he brought out the idea that everyone is a theologian. Everyone meditates more or less on God, what He is, and what He means to us. Such a conception would give rise to as many gods as there are individual thinkers.

Now it is a splendid thing for men and women to do their own thinking, but in order to think properly concerning God and His ways of dealing with men, we need to study the Bible, God's revealed word to man.

A layman once said to me, "I pay my pastor to do my religious thinking for me." If this statement is true of the average layman, then how much more important it is for men and women to study the Word themselves, that they may receive the rich blessings that come to them by firsthand knowledge of God as revealed in His Word, and, that they may know

whether their pastor's religious thinking has as its basis the unsearchable riches that are portrayed in the Book, God's Word.

When we think of the hundreds of different religious sects, each founded upon someone's interpretation of what the Bible teaches, we can but conclude some faulty thinking is indulged in. Someone will say, "But we are all agreed on the essentials of Christianity. Our differences are of a petty nature, just those things that are unimportant." Can we honestly believe that any part of the Book is unimportant? In 2 Timothy 3: 16, 17, we read, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

Now if we accept the Bible as the Scriptures as many men teach, and if the Apostle Paul meant what he said in his message to Timothy, it becomes necessary for many of us to revise our interpretation, our manner of thinking.

I once talked with a man about the Book and its contents concerning God, and what He expects of believers today. He told me that the Church to which he belonged could trace its priesthood back to John the Baptist. This man's conception of God was that He was a marvelously broad-minded Being; that He was not concerned about man's being obedient to the teachings of His Word. He recognized the continuity of the moral law as given on Mount Sinai, but seemed to think, as many do, that so long as people carry out the general sentiment in that part of the law that governs our civil and social relations with one another, the rest is open to all kinds of violation, abrogation, or modification. Hence, it was not important that he should obey the third one of those ten precepts (this man was rather profane). In fact his method of thinking permitted him to abrogate, or modify all of the first four of those immortal laws.

Now it was exactly this method of reasoning that prompted our Saviour to say in Matthew 15: 9, "In vain they do wor-

ship me, teaching for doctrines the commandments of men."

Again, many people are teaching and preaching that there are no commandments binding on believers. All divine law of every description was abrogated at the Cross. Ephesians 2: 5 is often quoted to prove that we are living only under the dispensation of grace. And indeed this reference does say, "By grace ye are saved." But the apostle also says in Galatians 3: 24, 25, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

This passage would indicate that so long as our faith holds out, so long as we permit God's grace in our hearts and lives, the law has no power over us. But if we do some act that causes God to withdraw His grace, then the law takes hold again and brings us back to the place where grace was withdrawn. "Sin is the transgression of the law."

I will close with a little poem (author unknown). Read it and ask yourself why you read the Book.

"How readest thou?" Luke 10:26

'Tis one thing, friend, to read the Bible through,
Another thing to read to learn and do;
'Tis one thing, too, to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

Some read it to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

Some read the blessed Book, they don't know
why;
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through
Scott,
And thinks it means exactly what they thought.

**NATIONAL BOARD OF
UCCW MEETS**

The meeting of the National Board of this interdenominational, interracial organization which represents some ten million Protestant women of the United States climaxed a series of seminars held en route to California. This "Westward Trek" included meetings in every state west of the Mississippi, and a report on this unusual adventure of interdenominational, inter-area, interracial fellowship provided one lively session of the board meeting.

Mrs. Gerald D. Hargis of the Seventh Day Baptist Church of Los Angeles, Calif., attended the National Board meeting, which was held in that city, October 10-14, serving as alternate for Mrs. James L. Skaggs, president, Women's Society of the Seventh Day Baptist General Conference, Salem, W. Va.

"Perhaps the most important action taken at this particular meeting of the National Board," said Mrs. Harper Sibley, president of the council, "was the overwhelming vote to join the other national, interdenominational organizations to constitute The National Council of Churches of Christ in the United States of America. Consideration has been given to this merger," Mrs. Sibley added, "since 1941, and it has had intensive study during the past year since the decision was delegated by the National Assembly to the National Board in its California meeting."

Other action resulted in insistence that the bill on Displaced Persons be brought to the floor of the Senate for favorable action. Local councils of Church women all across the nation have been active in helping to meet the necessary requirements to provide resettlement for these homeless peoples.

Concern for the growing danger to American life through alcohol was ex-

Some read to prove a preadopted creed,
Thus understand but little what they read;
And every passage of the Book they bend
To make it suit that all-important end.
Some people read as I have often thought,
To teach the Book instead of being taught.

pressed in earnest discussion and recorded in a strong resolution.

Emphasis on the power of modern media of radio, television, and films was highlighted by a luncheon at the Paramount Studios, given by Cecil B. DeMille who was present as host, and to which luncheon the entire board of more than a hundred members was invited. A special showing of the recently completed film, "Samson and Delilah," prefaced the luncheon and exemplified the great drama within the Bible and how the divine spark in mortal heart can change the course of human events. Previewed by the Protestant Motion Picture Council, this film has been chosen as a "Film of the Month."

Reports from all departments of the council's program included the world fellowship in more than ninety countries through the World Day of Prayer, the proposal to make World Community Day and its emphasis on peace a world-wide observance, the liaison with the United Nations through the council's official observer, the serious responsibility which councils are assuming in the field of race relations, and various social problems which the Church must face squarely and help to solve. These and other discussions indicate a significant growth in the united fellowship and resulting action possible when Christian women plan, study, pray, and work together. — United Council Church Women Release.

FROM THE CHRISTIAN CULTURE COMMITTEE

Dear Mrs. Trainer:

Thank you so much for your help regarding the study guide and book. (Mission Study book for 1950.)

We ordered them, and last night our committee met. This year we are trying something different for us.

Miriam Shaw and I are the committee appointed by the president of the Evangelical Society of the First Alfred Church. We have asked eight women to be responsible for one meeting each. They are to ask four others to help them plan and execute their program. This way there are forty-two women thinking of the program, instead of two. We hope

PARSHAD AWARDS

Seventh Day Baptist young people of high school age have an opportunity to win college scholarships through the United Christian Youth Movement and its annual Parshad Awards. Awards are made following state, regional, and national judging from January 29 through February 5. Following are the entry requirements:

1. A statement of life purpose as a Christian citizen and of plans for college education.
2. Record of high school scholastic work, extracurricular activities, and study interest.
3. Listing of local Church and denominational activities.
4. Review of work and interest in inter-church co-operation.
5. An essay not to exceed 1,500 words on "The Church's Responsibility in My Community," an original analysis which would indicate the author's "understanding of the Christian faith and its application in a definite situation."

The national award means \$400 a year for four years, while the regional awards give the winner \$250 a year applied on college expenses. Don Sanford, a theological student from Little Genesee, N. Y., won a regional award in 1947.

Entry blanks may be obtained from the Seventh Day Baptist Board of Christian Education by writing to Rev. Albert N. Rogers, Alfred Station, N. Y.

A. N. R.

this will create more interest, and I'm sure it will.

Last night the eight met, or as many as could meet. We discussed the general plan of a meeting. We then discussed the study book and reviewed as much of the material as we could.

Our idea was to create a keen interest that would carry on through the individual committee meetings. I think we are off to a good start.

Sincerely yours,

Clora S. Harris.

Alfred, N. Y.

(Mrs. George Trainer is chairman of the Christian Culture Committee of the Woman's Board.)

THOUGHTS ON TEACHING

By Mrs. W. B. Lewis
Battle Creek, Mich.

(Mrs. Lewis has a second certificate of progress, and has been a faithful Sabbath school worker for many years. Paper written by request.)

Disturbances — It was not long ago that I visited another Bible school and was surprised to note how many adults passed through the room where the children had their assembly and classes. The fewer disturbances, the better chance the teacher has to get the thought of the lesson across to the pupil.

Method — Make teaching personal, talk directly to the pupils and do not read the lesson. I'm sure that Jesus, the Great Teacher, looked squarely into the eyes of His listeners, and the things He taught came from the heart and not from a printed page.

Materials — Choose graded materials. Some of the uniform lessons have to be stretched almost to the breaking point in order to adapt them to the various age groups. Materials carefully selected with a plan for continuous Christian development should meet the needs of growing folks, rather than to use topics chosen for adults. Let us not be lazy in our task. It does take more time and effort to present the graded material but it is worth it.

Worship — Each age group should have a separate worship service, if possible. A service within the comprehension of the youngest will have no appeal to the older ones. Have not most of us been in such a situation and have we not said, "The little ones will have to get what they can"? One thing they may get is restlessness. When one gets a new vision of the power of God, as when a worm comes from a cocoon as a butterfly, of the beauty and fragrance of a flower, of the awesomeness of the starry heavens, there is an opportunity for a genuine worship experience. A good leader utilizes every such opportunity.

Discipline — A group of noisy children, when asked what they liked best, voted for order and quiet. If it is necessary to make rules, most of the children will recognize the justice of them. Keeping

lessons varied and interesting will prevent many problems of discipline. Calling in the homes has brought to light many lines of interest unknown before. In the home you may discover why a certain one wants to talk all the time. An understanding and comradeship will win the co-operation of others.

Handwork — Drawing and coloring are of no value just to keep the hands busy. Something correlated with the day's lesson by way of expressional activity will make one more avenue by which to impress the thought on the mind. You would not cut paper dolls on the day you were telling how God sends His sun and rain to make the plants and flowers grow, but you could well use them with a lesson about the family and the part each one takes.

Projects — Let projects, like handwork, tie in with the lessons being taught. If the pupils study about Jesus curing the lepers, it would be a good time to take an offering for lepers and perhaps see a film on a leper colony. The story of Dorcas could be combined with the gathering of garments for a needy family. With a missionary lesson of taking the story of Jesus to others, a Bible might be given to some child or family who does not have one. These are real life situations in which the pupils participate.

Memory Work — In these days when we no longer catechize, memory work has seemed to grow out of date; neither do pupils know their Bibles as they should. To learn a verse it is necessary to do more than repeat it twice during the session and then not refer to it again. Cards or ribbons with the verses written on them become an incentive for learning. Review of memory work conducted as a "spell down" adds interest.

Teacher Training — The old adage of, "There is always room for improvement," fits a teacher of religion. We can grow by means of study, observation in other Church schools, attendance at leadership training school, and particularly, attendance at a laboratory school where expert teachers deal with actual class groups. We cannot neglect these sources of help if we are trying to do our best.

Word from**Dr. and Mrs. George Thorngate**

Mrs. Myra T. Barber has heard from her mother, Mrs. C. W. Thorngate of Dodge Center, Minn., that a letter from Dr. George had been received October 18, in his own handwriting. He says that they are all right, have been out to Liuho, and the hospital seems to be operating very well. The last heard from George and Helen was the middle of July. — North Loup, Neb., Church Bulletin.

In Memoriam

The sudden passing of Mrs. Esther Loofboro on October 2, 1949, was a great shock to her family and the community. Esther was an active and conscientious member of the Ladies' Aid Society of the Seventh Day Baptist Church of Milton Junction, Wis., and we shall miss her cheerful presence and the gentle influence of her faithful and consecrated life.

We express our deepest sympathy to the members of her family and many devoted relatives and friends.

For the Society,
Mignon Vincent,
Frieda Burdick.

Correction

In the obituary of Dr. Harry M. Johnson, published in the Sabbath Recorder of October 24, 1949, the following correction should be made:

Dr. Johnson is survived by a sister, Mrs. Nannie Bramlet, Eldorado, Ill.

—Mrs. Paul Green.

Milton, Wis.

Accessions

White Cloud, Mich.

Baptism:

Mrs. Betty Cruzan,
Mrs. Betty Reefman,
Mrs. Mildred Thornbury,
Mrs. Mary Thornbury,
Mrs. Dorothy Thornbury, and
Miss Karen Daenzer, all received baptism on September 10, and were received into the White Cloud Church on Sabbath, September 17.

Testimony:

Mrs. Lu Ella Branch, on Sabbath, September 17.

O. W. B., Pastor.

Albion, Wis.

Baptism:

Ann Saunders,
Kay Saunders,
Soren Saunders,
Roselyn Reierson,
David Reierson, and
Adele Walters were baptized on July 29, 1948, and received into the Church August 5, 1948; and
Mrs. Elba Slagg,
Deanna Slagg,
John Slagg,
Mrs. Clair Slagg,
Marvin Van Horn, and
Elizabeth Crandall were baptized on July 30, 1949, and received into the Church July 30, 1949.

K. B. V. H., Pastor.

Marriages

Farmer - Scholl. — Lona Jean Scholl, daughter of Mr. and Mrs. Lyle Scholl of Milton Junction, Wis., and Bernard Fredrick Farmer, son of Mr. and Mrs. Bernard Farmer, of Edgerton, Wis., were united in marriage October 1, 1949, in the Milton Seventh Day Baptist Church, Rev. Kenneth B. Van Horn officiating. Mr. and Mrs. Farmer's address will be Edgerton, Wis.

Young - Stephan. — Ray Young of Tonganoxie, Kan., and Verna Mae Stephan, daughter of Mr. and Mrs. Lee Stephan of Nortonville, Kan., were united in marriage September 17, 1949, at the Seventh Day Baptist parsonage in Nortonville, with the bride's pastor, Rev. Verney A. Wilson, officiating. Mr. and Mrs. Young are at home at R.F.D., McLouth, Kan.

Coon - Clarke. — James Henry Coon, treasurer of General Conference, of Milton, Wis., and Lena Harriet Clarke, of Denver, Colo., were united in marriage on October 22, 1949, in the Milton Seventh Day Baptist Church. The ceremony was read by Rev. Elmo Fitz Randolph. Mr. and Mrs. Coon will make their home in Milton.

Obituaries

Stillman. — Harriette Edith, the daughter of Clark and Harriette Almy Greenman, was born January 8, 1855, in the same house on Greenmanville Avenue, Mystic, Conn., in which she died on August 4, 1949 at the age of 94.

She was united in marriage with Dr. Charles F. Stillman, and to them was born a son, Dr. Charles K. Stillman, one of the three founders of the Mystic Marine Museum.

Mrs. Stillman's father, with his brothers George and Thomas, founded the shipbuilding business in Mystic more than a hundred years ago. Mrs. Stillman was vitally interested in the growth of the marine museum, which is gaining wide reputation, and made many contributions including the land known as Shipyard Point, on which is constructed the waterfront street. She was a director of the Mystic Historical Association from the time it was founded.

Mrs. Stillman was a member of the Plainfield Seventh Day Baptist Church and of a number of cultural and beneficent organizations. She was civic minded and was known for her many kind and generous acts. Her nearest survivors are cousins.

Funeral services were conducted at her late home on Sunday afternoon, August 7, and interment was in Elm Grove Cemetery. Rev. Harold R. Crandall officiated. H. R. C.

Saunders. — Frank E., son of Elisha C. and Mary Stillman Saunders, was born January 30, 1875, and died in Westerly, R. I., August 27, 1949.

He was an expert cabinetmaker and for many years he and his brother Hobart, who preceded him in death, operated a shop on Cogswell Street in Westerly. He was of genial disposition and had a host of friends. He was a member of the Pawcatuck Seventh Day Baptist Church and of local organizations.

Left to mourn their loss are his wife, Bessie Crandall Saunders and his sister, Miss Mabel A. Saunders, both of Westerly; and several nieces and nephews.

Funeral services were held at the Avery Funeral Home Tuesday, August 30, 1949, and interment was in River Bend Cemetery. Rev. Harold R. Crandall of the Pawcatuck Seventh Day Baptist Church and Rev. Douglas F. Dorchester of Grace Methodist Church, officiated. H. R. C.

Van Horn. — Harriet Carpenter, widow of Rev. Theodore J. Van Horn, and daughter of George B. and Mary Covey Carpenter, was born in Ashaway, R. I., September 24, 1865, and died in Orlando, Fla., October 6, 1949.

Before her marriage she was active in her home church and in larger units of the Y.P.-S.C.E. in Rhode Island. Since her marriage, July 19, 1898, and until the death of her husband in 1946, she was a faithful and efficient helpmeet, in both parsonage and parish, in three places in central New York and in one each in Illinois, Wisconsin, Minnesota, Arkansas, and New Jersey.

After Mr. Van Horn's retirement in 1936, they moved to Daytona Beach where they were

active in the work of the Church and Sabbath school as long as health permitted.

While living in Wisconsin she was a member of the Seventh Day Baptist Woman's Board, and an outstanding piece of her work for the denomination from 1914 to 1920 was the editorship of the Junior Quarterly for Sabbath schools. She also wrote several valuable poems and tracts.

Survivors include her only child, Mrs. Amey Hoag of Melbourne, Fla., who has had the care of her mother during the last two years of failing health; and two grandchildren and one great-grandchild; also two sisters, Mrs. Curtis F. Randolph and Miss Marion Carpenter, both of Alfred, N. Y.

The funeral service, in charge of Pastor Jay W. Crofoot, was held in the Daytona Beach Seventh Day Baptist Church on October 8, and burial was beside her husband in Cedar Hill Cemetery in that city. J. W. C.

Loofboro. — Esther Sylvia, the daughter of Orville A. and Mary Schrader Hurley, was born on September 29, 1896, in Welton, Iowa, and passed away at her home near Milton Junction, Wis., on Sunday, October 2, 1949.

She became the bride of Wesley Loofboro on January 16, 1918. In 1929 they moved from Iowa to Milton Junction, Wis.

She was baptized by Rev. George W. Burdick and joined the Welton Seventh Day Baptist Church in 1907. She moved her membership to the Milton Junction Seventh Day Baptist Church when she came to that vicinity. She was a loyal Christian worker.

She leaves to honor her memory her husband; two sons, Dr. Victor of Milwaukee, and Carroll of Milton Junction; a daughter, Mrs. Arlene Rusch of Milton Junction; and seven granddaughters.

Farewell services were held in the Milton Junction Seventh Day Baptist Church and burial was in the Milton Junction Cemetery with Rev. Kenneth Van Horn officiating. K. B. V. H.

Van Horn. — Hattie Emmagene, daughter of John and Pharozone Garthwaite Ashley, was born April 23, 1876, in the Rock River neighborhood of Milton Township, Rock County, Wis., and passed away at Mercy Hospital in Janesville, Wis., on October 14, 1949, following many months of serious illness.

She was baptized by Rev. Simeon Babcock and joined the Rock River Seventh Day Baptist Church in 1889.

She was united in marriage with Lee A. Van Horn September 17, 1902. She leaves to honor her memory a daughter, Thelma of Spokane, Wash.; three sons, Nelson of LaCrosse, Wis., and Arthur and Wesley of Janesville, Wis.; eight grandchildren and one great-grandchild.

Services were held in the Milton Junction Seventh Day Baptist Church and burial was in the Milton Cemetery with Rev. Kenneth Van Horn officiating. K. B. V. H.

**OUR CHILDREN'S
LETTER EXCHANGE**

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

Dear Mrs. Greene:

Mother just read me the Children's Page. Maybe you would like to hear about my pets.

We have two dogs — a mother and her baby. Their names are Queenie and Nellie. I have fun playing with them. I have fun with my kitty, too. I call her Honey because she's so sweet and nice.

Best of all is my horse named King. He likes corn, grass, hay, and ground meal. He is fun to ride. Sometimes he goes fast. I like to ride King after the cows with my daddy.

I will be five years old next March. Some day I'll be big enough to write you a letter all by myself.

Your new friend,
Jimmy Todd.

Milton Junction, Wis.

Dear Jimmy:

How glad I am to have received your fine letter and to learn about your pets. Our neighbors have a dear little white dog named Queenie. She never has had a baby dog though she is about seven years old, which, they tell me, is old for a dog. This Queenie was sick a few weeks ago and could not walk for some time, but is all right now. Your kitty must be fun and she surely has a very sweet name.

A little girl I knew liked to ride her father's old grey mare named Topsy. One day she and a little friend went riding on the horse together. She faced toward the horse's tail and her little friend toward the head. Topsy didn't like having two children on her. She gave a sudden jump and the little girl slipped off over her tail and landed in the dusty road. Good enough for her, wasn't it, since she wasn't hurt?

Perhaps you know that I have a little grandson whose name is Kristie Greene. He was five years old last January. He has a sister Karen who is six years old, and what do you think? He gained a dear little sister just a few days ago. They have named her Kathie. The KKK's, you see.

I hope to hear from you often. You see, if you are who I think you are, your

grandpa and grandma and daddy are good friends of mine.

Lovingly yours,
Mizpah S. Greene.

Dear Mrs. Greene:

My name is Katherine Davis. I am eight years old. My address is 137 Hamilton Avenue, Hasbrouck Heights, N. J. I always read the Sabbath Recorder.

My grandmother is Mrs. Luther S. Davis. I have a brother and a sister. They are both older than I. My brother is staying at my grandma's to go to school all year. He has a little dog named Jet. He is all black, Jet I mean.

I am home from school with a cold. I go to Brownies and this is my Brownie paper.

We once had two white cats, but we had to give them away because they ate birds. Do you have any pets?

Please write to me soon. I will try not to stop now, but I am thinking what to write. I stay down at the farm every summer. Last summer I stayed at Bivins' farm.

I know Leona and Joanne Godish and I read their stories. I thought they were good. I just can't think up a story, but I will have one ready next week. I will have to stop now.

Sincerely yours,
Katherine Davis.

Dear Katherine:

Isn't it nice that I have two nice letters to answer this week, and that I have two new Recorder children? I was so glad to receive your letter. I feel as if I really knew you since I know and greatly admire your Grandma Davis.

For nearly fifteen years we had a pet kitty. One night he curled up in front of the stove for a nap. He must have died in his sleep for he was still curled up in front of the stove in the morning. Now I depend on children to pet. A dear little boy a little over three years old calls on me nearly every day, and I pet him. Besides, now I have five grandchildren to pet. However, I had all kinds of pets when I was a girl about your age and older, among others a pet woodchuck and even white rats. The last increased so fast that we had to get rid of them.

I'll be looking for that story of yours next week.

Lovingly your friend,
Mizpah S. Greene.

The Sabbath Recorder

