

The Sabbath Recorder

DENOMINATIONAL BUDGET

Statement of Treasurer, July 31, 1949

Receipts		July	10 months
Balance on hand July 1	\$	31.91	
Adams Center			214.00
Albion	34.00		145.00
Alfred, First			1,945.44
Alfred, Second			475.75
Andover	5.00		5.00
Associations and groups	137.62		510.24
Battle Creek			2,167.88
Berlin			171.09
Boulder			238.16
Brookfield, First	40.00		155.00
Brookfield, Second	50.00		259.08
Chicago	64.50		222.50
Daytona Beach			145.25
Denver	30.69		556.96
De Ruyter			156.50
Des Moines			10.00
Dodge Center	78.42		284.89
Edinburg	4.36		48.07
Farina	15.00		439.30
Fouke	7.36		44.97
Friendship			35.00
Gentry	3.41		66.48
Hammond			105.00
Healdsburg-Ukiah	10.00		81.00
Hebron, First	10.40		201.86
Hebron Center			95.00
Hopkinton, First			647.35
Hopkinton, Second			20.10
Independence			337.00
Individuals	3,656.50		4,618.64
Irvington			75.00
Little Genesee	106.30		449.41
Little Prairie			20.00
Los Angeles			202.00
Los Angeles, Christ's			28.00
Lost Creek			306.37
Marlboro			786.50
Middle Island	9.05		83.94
Milton			3,337.15
Milton Junction	163.41		883.52
New Auburn	9.00		82.00
New York			156.90
North Loup			685.00
Nortonville	114.88		259.73
Oakdale			50.00
Pawcatuck			1,875.30
Piscataway	15.25		169.75
Plainfield	233.02		1,767.26
Richburg			167.00
Ritchie			50.00
Riverside	332.23		1,183.03
Roanoke			71.00
Rochester			45.75
Rockville			101.09
Salem			637.50
Salemville			32.00
Shiloh	147.50		1,377.07
Stone Fort			40.00
Syracuse			90.00
Verona			389.25
Walworth			95.00
Washington, People's	20.00		30.00
Waterford	12.63		190.94
White Cloud	10.20		157.07
Totals		\$5,352.64	\$30,277.04

Disbursements

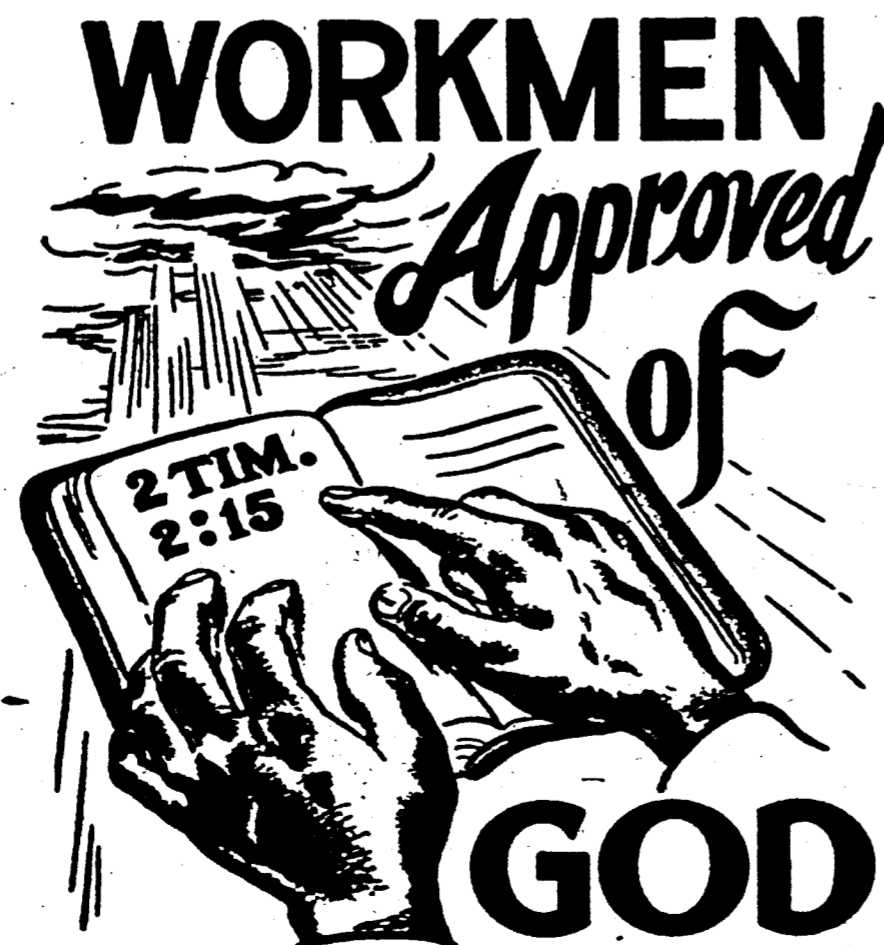
	Budget	Specials
Missionary Society	\$1,004.19	\$ 201.84
Tract Society	602.58	66.00
Board of		
Christian Education	597.96	40.00
Women's Society	19.14	5.00
Historical Society	77.88	1,000.00
Ministerial Retirement	287.10	659.03
S. D. B. Building	65.67	
General Conference	334.62	
World Fellowship and Service	23.76	
Debt repayment:		
Missionary Society	107.09	
Tract Society	125.09	
Board of		
Christian Education	33.39	
S. D. B. Building	21.53	
Committee on Relief Appeals		29.99
Bank of Milton, service charge		.83
Balance on hand July 31	49.95	
Totals	\$3,350.78	\$2,001.86

Comparative Figures

	1949	1948
Receipts in July:		
Budget	\$3,318.87	\$2,332.99
Specials	2,001.86	296.39
Receipts in 10 months:		
Budget	24,357.70	20,089.78
Specials	5,919.34	9,124.40
Annual budget	34,500.00	31,500.00
Amount raised in 10 months	24,357.70	20,089.78
Per cent raised in 10 months	70.6%	63.78%

L. M. Van Horn,
Treasurer.

Milton, Wis.



Riverside's Farewell

By N. O. Moore

Friends, new and old, from the east and the west,

Happy we are that you came;

Health, fame, and fortune may each disappear

But friendship's forever the same.

Day after day we have sat with you here

And talked of God's kingdom of love,

Love for each other that brightens the path

As we journey to heaven above.

Our homes and our hearts have been filled with delight

And brightened because of your stay;

Sadly we realize parting has come —

Duty now calls you away.

God's richest blessings attend you through life,

Guard you with infinite care,

Strengthen your hands and your hearts for your tasks—

This is our heartiest prayer.

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

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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PLAINFIELD, N. J., AUGUST 29, 1949

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VIA WESTERN UNION

"Conference president, 1949-50, Dr. Lloyd D. Seager, Little Rock, Ark. General Conference will meet with the Salem, W. Va., Church, August 22-27, 1950, God willing."
Signed: Hurley S. Warren.

THREE KINDS OF STEWARDS

The belief that God requires stewardship of His people has an accepted place in Christian doctrine. As Seventh Day Baptists we recognize that we are responsible to Him for the good things we control. Actually, such control makes us all stewards.

There are three kinds of stewards.

1. The first is a steward in the way of the "fat farmer." He had made a pile of money and he proposed to make a bigger one. He slapped his soul on the back and smacked his lips in anticipation. He was like a chipmunk gloating over a store of food. A man does not have to be a farmer to be like this one. Nor does he have to be rich to be acquisitive. The "fat farmer" was a poor steward. (Luke 12: 16-21.)

2. The second kind of steward is the "indifferent" steward. We might call him "the average man" because he is so like what we are prone to be. He gave of his abundance. He gave out of what was left when all his wants were satisfied. All that was his in life he used for himself and from what was left he gave to God. Much that he did was good; his ideals were high; his money was carefully expended. He was an indifferent steward. (Luke 21: 1-4.)

3. The third kind of steward is the "good" steward. The widow who dropped her mite into the treasury box, the servants who used that which was entrusted to them to bring forth fruit, the modern Seventh Day Baptist who gives his tithe and more — out of his need after his abundance is long since gone — these are good stewards. (Luke 21: 1-4.)

We have one month in which to make good our budget. We have one month to classify ourselves as good, bad, or indifferent stewards in this Conference year of 1948-1949.

Let's go over the top and expand our work for the Lord.

Victor W. Skaggs,
for the Budget Committee.

One does not always need to make a long speech in order to say a great deal. . . . — Selected.

THIRTY-FIRST ANNUAL REPORT OF THE COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE RIVERSIDE, CALIF., AUGUST 16-21, 1949

To the Seventh Day Baptist General Conference in session in Riverside, Calif., August 16-21, 1949:

Your Commission would respectfully submit the following as its annual report for the year ending with this session of the General Conference.

Members of the Commission for this year were:

Everett T. Harris, Alfred, N. Y., Chairman, Kenneth A. Babcock, Milton, Wis., Alton L. Wheeler, Battle Creek, Mich., E. Keith Davis, Denver, Colo., Loyal F. Hurley, Salem, W. Va., Morton R. Swinney, Niantic, Conn., Lloyd D. Seager, Little Rock, Ark., Perley B. Hurley, Riverside, Calif. Courtland V. Davis and Hurley S. Warren were secretaries.

Elston H. Van Horn was elected to the Commission but was unable to serve. Mr. Swinney was elected by the Commission to fill that vacancy.

Kenneth A. Babcock, a valued member of the Commission since August, 1944, resigned in December because of the pressure of other work. Mr. Seager was elected by the Commission to fill that vacancy.

Because of the unavoidable absence of Mr. Swinney from the August, 1949, meeting, Mr. Hurley was elected as his substitute for that session.

The secretary of the Commission was unable to attend the August, 1949, meeting. Mr. Warren was elected acting secretary for that session.

The Commission has held three meetings: at North Loup, Neb., August 22, 1948; at Plainfield, N. J., December 28-30, 1948; and at Pacific Pines Camp, Crestline, Calif., August 9-14 1949.

The president of Conference, Loyal F. Hurley, has been instructed to prepare the program for this meeting of Conference.

The official list of ministers has been drawn up for publication in the 1949

Year Book, and is now in the hands of the acting secretary for examination by anyone who may be interested.

The Auditing Committee of the Commission has scrutinized and approved for payment bills presented to the Conference treasurer and certifies that the reports of both the treasurer of Conference and the treasurer of the Denominational Budget have been duly audited.

The following applications for accreditation as ministers of the gospel have been approved for presentation to Conference: Auckland (N. Z.) Church for Ronald F. Barrar, Piscataway (N. J.) Church for Kenneth A. Stickney, Plainfield (N. J.) Church for E. Wendell Stephan, and Peter's Memorial (Parika, Essequibo, British Guiana) Church for Benjamin O. Berry.

A beginning has been made in the recording of the voices of our ministers under the auspices of the Commission, the continuation of which has been referred to the Board of Christian Education. We urge our ministers who have not made the recordings to do so as early as possible.

At the request of the Commission, Rev. W. Allen Bond and Rev. Luther W. Crichlow attended the meeting of the Joint Committee on Public Relations for Baptists of the United States held in Washington, D. C., February 8, 1949.

On March 8-10, 1949, John Reed Spicer of Kent, Ohio, attended a National Study Conference on the Churches and World Order held in Cleveland, Ohio, as the representative of Seventh Day Baptists.

Concerning our relationship with the World Council of Churches, Dr. Lloyd D. Seager will be making a full report of the Amsterdam Assembly and his visit to the Seventh Day Baptist Churches of The Netherlands and England at this session of the General Conference.

The Commission endorsed President Loyal F. Hurley's plan for a Co-ordinated

Evangelistic Program of sending out a gospel team through the co-operation of the Missionary Board, the Tract Board, and the Board of Christian Education. The program was carried on by means of Vacation Bible Schools, visitation evangelism, tract distribution, and a series of evangelistic meetings. A team known as the "Gospel '49ers" worked in the Middle Island, W. Va., and Independence, N. Y., Churches.

The Commission commends heartily the emphasis of the Missionary Board in urging the development of groups and fellowships near our existing Churches and suggests that study be given to the techniques of organizing and developing the same.

The Commission took recognition of the continuous, faithful service of Courtland V. Davis as corresponding secretary of General Conference and secretary of the Commission since 1930, with the exception of one year that he was president of Conference and two years that he was a member of the Commission.

The Commission also expressed appreciation of the work of the Conference Committee on Budget Promotion.

The Commission likewise expressed appreciation of the work of Miss Hazel V. Gamble as editor of the Year Book and of those who assisted her in the task.

The Commission heartily commends the Co-ordinated Evangelistic Program which was inaugurated by President Loyal F. Hurley and sponsored jointly by the Missionary Society, Tract Society, and Board of Christian Education, believing that it was a means of strengthening the Churches in which the campaigns were conducted and of great value in training young people in evangelistic work.

The application of the First Seventh Day Baptist Church of Indianapolis, Ind., for membership in the General Conference has been approved for presentation to General Conference.

Since the Tract Board has requested the discontinuance of the appeal for funds for the One Hundred Sabbaths of Service Program and has placed the responsibility for continuing the One Hundred Sabbaths of Service Program in a modified form in

the hands of its Committee on the Distribution of Literature, the Commission voted to approve the plan and to encourage our Churches in their continued participation in effective distribution of literature.

Recommendations

The following recommendations of the Commission, as revised, were adopted by the General Conference on August 18, 1949:

1. The continuation of the Library of Recordings of Ministers' Voices, and that the project be referred to the Board of Christian Education personnel.

2. That the Tract Board's request to discontinue the special appeal for funds for the One Hundred Sabbaths of Service Program be granted.

3. That we affiliate with the Baptist Joint Conference Committee on Public Relations, and that this matter be referred to the Conference Committee on Reference and Counsel.

4. That plans for the Co-ordinated Evangelistic Program for the summer of 1950 be formulated and carried out by the Missionary Board in co-operation with the Tract Board, Board of Christian Education, and the incoming Conference President.

5. That the Seventh Day Baptist General Conference recommend to all boards of the denomination that they investigate the character and moral effects on society of every organization where money is invested and that it urge that no money be invested in organizations producing comic books, pulp magazines, or similar demoralizing literature, nor in organizations which manufacture or sell intoxicating beverages or tobacco in any form, nor in organizations which are openly and avowedly atheistic or anti-Protestant.

6. That the Continuous Support Plan of the School of Theology, Alfred, N. Y., be approved for the Conference year 1949-50.

7. That the following be adopted as the Denominational Budget for the year beginning October 1, 1949, and ending September 30, 1950:

Missionary Society

Toward a budget of \$34,316.62		
Foreign Missions	\$5,800	
Home Missions	2,000	
Administration	1,500	
Retirement Allowances	700	
Visitation Evangelism	500	
Co-ordinated Evangelistic Program	150	
		\$10,650

Tract Society

Toward a budget of \$22,200		
Sabbath Recorder	\$3,500	
Administration	2,100	
Distribution of Literature	1,800	
Light and Janitor	150	
Co-ordinated Evangelistic Program	150	
		7,700

Board of Christian Education

Toward a budget of \$7,450		
School of Theology	\$ 2,500	
Helping Hand	500	
Beacon	200	
Sabbath Visitor	450	
Wire Recording Library	50	
Co-ordinated Evangelistic Program	150	
Retirement Allowance	600	
Other Activities	1,450	
		5,900

Women's Society

Toward a budget of \$2,250		200
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Historical Society

Toward a budget of \$4,823		915
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Ministerial Retirement

Toward a budget of \$8,183.50		3,000
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Seventh Day Baptist Building

Toward a budget of \$2,882.30		1,085
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World Fellowship and Service

Toward a budget of \$275		
World Council of Churches	\$ 100	
Federal Council of Churches	100	
Baptist Committee on Public Relations	25	
Commission on Army and Navy Chaplains	50	
		275

General Conference

Toward a budget of \$4,625		
Expenses of officers	\$ 690	
Expenses of Commission	920	
Year Book	675	
Contingent Fund	370	
Rural Fellowship	300	
Budget Promotion	370	
Vocational Committee	50	
Printing and Stationery	200	
Debt 1948-1949	950	
		4,525

Debt Repayment

Toward a debt of \$6,090 of 1947-1948		
Missionary Society	\$1,119	
Tract Society	1,307	
Board of Christian Education	349	
Seventh Day Baptist Building	225	
		3,000

Towards a budget of \$87,005.42 \$37,250
(Exclusive of Debt Repayment)

The total of the working budget here proposed is \$34,250, an increase of \$2,750 over last year.

Note: The item noted as "debt" amounting to \$950 in the General Conference budget is due largely to the fact that last year's budget was set up on the basis of estimated travel expense to attend Conference convening at Salem, W. Va., instead of Riverside, Calif., and also to the assuming of about \$300 in obligations carried over from last year in bills that were delayed.

Conclusion

An item of \$3,000 is again added to the working budget of \$34,250 with the thought that our people will want to complete the task begun last year of retiring the debt of \$6,090 incurred in 1947-48.

However, we dare not stand still as a people. We are being challenged by our boards to enter ever-enlarging fields of service and this is as it should be.

It was with earnest prayer to God for the leading of His Holy Spirit that the Commission considered and now commends this increased budget to our people. May His richest blessing rest upon us as we accept it and go forward by His grace as "Workmen Approved of God."

Everett T. Harris,
Alton L. Wheeler,
Perley B. Hurley,
Lloyd D. Seager,
Loyal F. Hurley,
E. Keith Davis.

The ladder of life is full of splinters but they always prick the hardest when sliding down. — Baptist Bulletin.

HISTORY REPEATS ITSELF

After 240 years the oldest active Seventh Day Baptist Church in the United States of America repeats its history.

It is a glorious page that we quote from the history of the Seventh Day Baptist Church of Piscataway at New Market, N. J.

On one Sunday morning, 78 years before the Battle of Monmouth, a certain Mr. Bonham was quietly working in his field. . . . His attention was arrested by the voice of one of his neighbors, calling from the highway: "Brother Bonham, don't you know that this is Sunday morning, and that it is wrong for you to be working on the Sabbath?"

Mr. Bonham looked up, and as he leaned on his hoe, challenged: "Ed, if you can find one word in the Bible that proves that I do wrong to work in my field on Sunday, you will never again find me working on my farm on the first day of the week."

Mr. Dunham at once began the study of the Bible to find the proof that would stop work on the Bonham farm. That study was extended to a long and wearisome search. If Mr. Dunham had seen an airplane circling in the air above his head he would not have been more surprised than he was, at the end of that study, to find that there was absolutely no proof between the lids of his Bible that his neighbor Bonham had been doing wrong in working on Sunday. On the contrary he found, to his dismay, that he himself had been transgressing a prominent command of the Decalogue by working on the seventh day of the week.

In consequence of that discovery Mr. Dunham began at once keeping the seventh day instead of Sunday as the Sabbath. No small commotion was stirred by this change in his conduct. Others, awakened by his example, began a serious study of the subject of the Sabbath. An impartial investigation led them to the same conclusion, and they joined their neighbor Dunham in the observance of the Sabbath.

It was not the intention of these few people to withdraw from the fellowship of the Baptist Church of Piscataway (now the Stelton Church) but it was soon found impracticable to continue their membership there.

Thus it came about that in the year 1705 this body of Christians began their existence as the Seventh Day Baptist Church of Piscataway.

—Seventh Day Baptist Church of Piscataway, Historical Leaflet.

Now we turn to a page of the Piscataway Church's more recent history.

In the fall of 1947, a student from New Brunswick Theological Seminary, New Brunswick, N. J., came to grips with the Sabbath question. He had been serving the Piscataway Church for a year as supply pastor. Let us read Rev. Kenneth A. Stickney's thrilling account as related in his "Statement of Christian Experience and Belief" elsewhere in this issue of the Sabbath Recorder.

The Ordination Council

Rev. Kenneth A. Stickney's statement was presented before an ordination council consisting of delegates appointed by the sister Churches of the Yearly Meeting of the Eastern New York and New Jersey Churches. This council met at New Market on Sabbath day, June 25, 1949.

Delegates named by their respective Churches were as follows:

New York City: Dr. Corliss F. Randolph, Miss Mildred F. Randolph, Mrs. Ralph Babcock, Deacon Harry W. Prentice, Ernest H. White.

Plainfield: Pastor E. Wendell Stephan, Deacon Frank A. Langworthy, Deacon Frederik J. Bakker, Deacon Frank R. Kellogg, Rev. Hurley S. Warren, Courtland V. Davis, Charles H. North, L. H. North,

Marlboro: Rev. C. Rex Burdick, Mrs. C. Rex Burdick, Deacon Luther S. Davis, Mrs. Luther S. Davis.

Shiloh: Rev. Lester G. Osborn, Mrs. Lester G. Osborn, Paul Osborn, Marilyn Osborn, William Ayars, Mrs. William Ayars, Auley Parvin, Ruth Ayars, James Ayars, Owen Probasco.

Piscataway: Deacon G. R. Crandall, Deacon Iseus F. Randolph, Dr. L. C. Bassett, Rev. Victor W. Skaggs, Mrs. Victor W. Skaggs, Earle F. Randolph, Orson F. Randolph, Mrs. Orson F. Randolph, C. M. Ryno, Harold Spicer, Mrs. Lawrence Harris, Miss Ethel C. Rogers.

Others invited to sit with the council were:

From the Philadelphia Fellowship: Carlton W. Wilson, Miss Ethel M. Wilson.

From the Alfred School of Theology: Dean A. J. C. Bond, Mrs. A. J. C. Bond.

The president of the Seventh Day Baptist

General Conference, Rev. Loyal F. Hurley, appointed Rev. Hurley S. Warren as his representative.

Ethel Rogers, Clerk.

The Sabbath morning worship on June 25 was conducted by Pastor Stickney, assisted by Pastor E. Wendell Stephan of the Plainfield Church and the Plainfield choir.

Rev. Victor W. Skaggs, chairman of the ordination committee of the Piscataway Church, had charge of the organization of the council and presided at the afternoon service at the request of the moderator. Courtland V. Davis was elected moderator and Miss Ethel C. Rogers was chosen to serve as clerk.

The moderator called upon the candidate to present his "Statement of Belief and Christian Experience." Following the favorable vote of the council to proceed to the ordination of Pastor Kenneth A. Stickney to the Christian ministry, the morning service closed with congregational singing and the benediction.

All members of the council and others in attendance at the morning service were invited to remain for the bountiful luncheon as guests of the Piscataway Church, which was served in the dining room by the ladies and men of the Church.

Service of Ordination

The service of ordination which was held at 2:30 o'clock in the afternoon was as follows:

Hymn

Prayer, Pastor Carlton W. Wilson

Solo, "The Lord's Prayer," Mallotte, Rev. Victor W. Skaggs

Scripture Lesson, 2 Corinthians 5: 11—6: 2, Rev. C. Rex Burdick

Hymn

Sermon, "The Ministry of Reconciliation," Exposition of 2 Corinthians 5: 16—6: 2, Rev. Hurley S. Warren

Charge to the Candidate, Rev. Lester G. Osborn
Charge to the Church, Pastor E. Wendell Stephan

Consecrating Prayer, Dean Ahva J. C. Bond

Solo, "The Lord Is My Light," Mrs. J. Hildreth
Welcome to the Ministry, Rev. C. Rex Burdick

Hymn

Benediction, Rev. Kenneth A. Stickney

Truly, history has repeated itself to the glory of God.

Statement of CHRISTIAN EXPERIENCE AND BELIEF

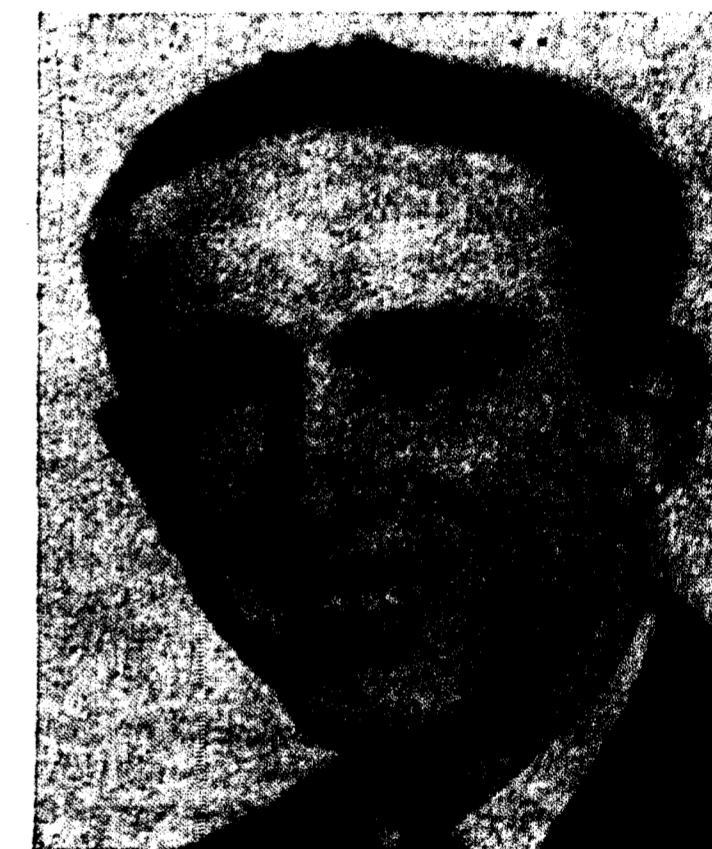
By Rev. Kenneth A. Stickney

Pastor, Seventh Day Baptist Church
of Piscataway, New Market, N. J.

(Given at his ordination to the Christian
ministry on Sabbath, June 25, 1949.)

I. Personal Testimony

It is with a deep sense of humility that I appear before you brothers and sisters in Christ giving my personal testimony and my confession of faith so that you may further consider my fitness for the high office of the gospel ministry.



Rev. Kenneth A. Stickney

I am well aware of my own inability to fill this high office to which I have been called by the Church, yet I also realize that His promise is ever with me, "Lo, I am with you alway, even unto the end of the world." Thus, I am not trusting in myself but in Him who has called me out of darkness into His marvelous light to proclaim the unsearchable riches of Christ to a lost world, which needs the saving gospel of our Lord and Saviour Jesus Christ.

At the age of twelve I personally accepted the Lord Jesus Christ as my Lord and Saviour in the parsonage of the

Church where my father and mother attended. I had felt the need for salvation for two years since the time my father had been converted and I had noted the personal change that had taken place in his life. Although as a child I knew that I had never gone into sin as had my father, yet I realized that I was a sinner, that I needed the grace of God to save me, and that God so loved me that He gave His only begotten Son in order to save me, and not only me but the whole world from sin.

After being graduated from high school I spent a period of time in the field of advertising. I was doing well but there came a time when I became dissatisfied with what I was doing. I thought at first that the Lord would have me train myself for Y. M. C. A. work as a witness to Him among young men. I entered the Moody Bible Institute to prepare myself for this work. I felt the need of more training in personal work, which Moody Institute gives, in order to reach young men for Christ. However, after being there for two semesters, I discovered that the Lord was calling me to a place in His work that demanded far more preparation than I had ever anticipated, that of the gospel ministry. After much debate with myself and with the Lord I finally gave in, leaving my whole future in His hands to work out as He saw fit, for I knew that the task to which He had called me was far greater than I could accomplish myself. I enrolled the following fall term in the Pastors' Course which is a three-year course of theological studies and was graduated in the August class of 1941. Since making the decision to enter the gospel ministry I have had perfect peace and joy such as the world cannot give or take away.

In September, 1941, I entered Asbury College of Wilmore, Ky. I remained there for two quarters before I was asked to serve two Churches in New York State in Allegany County for one year to help out in a time when ministers were entering the services as chaplains. In January, 1944, I entered Hope College, Holland, Mich., and received my A.B. degree in June, 1946. In September, 1946, I en-

tered New Brunswick Theological Seminary, remaining there for two years.

That fall I was sent now and then to the Piscataway Seventh Day Baptist Church to supply their pulpit. I volunteered my service for the following summer months since I was going to be in New Brunswick. I suggested that we restore the Sabbath eve prayer meetings which had been neglected since there had been no regular pastor. The people were very happy at the suggestion, and together we began to pray for the needs of the Church. We became as pastor and people, yet there was one thing that kept us from a true relationship, that being the matter of the Sabbath which at the time I opposed.

When fall came and it was time to return to the seminary the Church issued a call to me to become acting pastor. As I continued to preach from Sabbath to Sabbath the question of its observance became more and more troublesome to my peace of mind. I felt that the matter should be settled, so I made up my mind to do definite research work from the Scripture to refute the idea of the Sabbath, to prove conclusively that Sunday was now the proper day of worship due to the resurrection of Jesus Christ, that He changed the day by meeting His disciples on the first day of the week, and that now we commemorate His resurrection. I studied the tracts for purposes of refutation, but alas, I found that I was a defeated man for I discovered that there was no proof that it was on Sunday that Christ arose, and that there was a far greater possibility that He arose on the Sabbath or Sabbath night. I was astounded that the Sabbath was from sunset to sunset. This gave me new light as to how to interpret the words "first day." I became convinced that the Sabbath was the Sabbath of the Bible and was the proper day of worship. I then decided to identify myself with Seventh Day Baptists, so I united, along with my wife who also accepted the Sabbath, with this Church. It has been a most thrilling experience for both of us since coming to a knowledge of the Sabbath. The holy day of God is looked forward to in a way that Sunday was never anticipated.

We are most thankful to the Church for making it possible for me to attend the School of Theology of Alfred University to study and to receive my B.D. degree on June 13, 1949. It was an experience that we shall never forget. We became better acquainted with our denomination, its history, its beliefs, and its policies. We were also glad to have the privilege of fellowship with members of other Seventh Day Baptist Churches.

II. The Confession of Faith

A. The Doctrine of God

I believe in one living God a personal being whose essence is spirit as revealed to us by Jesus Christ who said, "God is a Spirit: and they that worship him must worship in spirit and in truth." I believe that He is eternal in His being and that there was never a time when He was not. I believe that He is holy, just, and righteous in all His ways and that His will is perfect. I believe that He possesses qualities peculiar to Himself that are unattainable in man; that He is omnipotent (all-powerful), omniscient (all-wise), infinite, and immutable. He is immortal in the sense that that is His nature with no need for a change such as is the case in man. I believe that the quality that outshines them all is that God is Love and that it has been manifested to us in Jesus Christ. I believe that the one God is manifested to us in three persons, Father, Son, and the Holy Spirit and that all three were active in the creation of the universe, yet all three do not indicate that there are three gods, but one God in three separate manifestations.

B. The Doctrine of Jesus Christ

I believe that Jesus Christ is the second person of the Trinity known as the Son of God, that He is eternal even as the Father, yet subordinate to Him. I believe that He possesses all the qualities of the Father, that He is God in the flesh who came into the world for the redemption of mankind that the world through Him might be saved. I also believe that He was the Son of Man. In other words, He was a real man suf-

fering all the temptations that man has ever faced yet without sin.

I believe that He went to the Cross on Golgotha, the Place of the Skull, and that He made an atonement for the sins of the human race, the sacrifices being vicarious. I believe that He went to the grave remaining three days and three nights and that He told His disciples what He would do when He said: "As Jonah was three days and three nights in the belly of the fish so must the Son of man be in the heart of the earth." Matthew 12: 40. Scripture tells us that on the third day that He arose from the grave. Therefore, I believe that He did not stay in the tomb, but that He arose for our justification, leaving our sins in the grave to be remembered no more.

I believe that He remained on the earth forty days and ascended to heaven to be seated at the right hand of the Father to be our intercessor and mediator between God and man through His work of redemption on the Cross making it possible for whosoever will to come and receive the forgiveness of sins and eternal life by accepting Him as their own personal Saviour and Lord. I believe that He was born of a virgin in the city of David, Bethlehem of Judea, as recorded in Old Testament prophecy and confirmed in the story of His birth in Matthew and Luke.

C. The Doctrine of the Holy Spirit

As the life and death of Jesus Christ were necessary for our justification, so the Holy Spirit came for our sanctification, and to bear witness of Him in convicting the world of sin and the judgment to come upon all unbelievers that they might turn from their unrighteous ways and accept Christ as their Saviour. I believe that He came on the day of Pentecost as promised to His disciples before His death, that He would not leave them comfortless but would send to them a Comforter, and that He would bring to their remembrance all things that He had told them; that He would teach them in all His ways, and be their source of power whereby they could subdue nations and peoples with His message of love and

redemption to the world, and bring to pass the saying, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zechariah 4: 6.

I believe that He is the third person of the Trinity, that He dwells in all believers, and that He has chosen our bodies as His temple and therefore we should regard them as sacred so as not to defile them as Paul warns us in 1 Corinthians 3: 16, 17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy"

I believe that He possesses all qualities of the Father and that His presence is everywhere, that is, He is omnipresent. As the Father is immanent and transcendent as to nature so is He, the Holy Spirit. He was active in creation as recorded in Genesis 1: 2, "And the Spirit of God moved upon the face of the waters."

Also, in Genesis 1: 26 it is recorded, "Let us make man in our own image, after our likeness: . . ." indicating that there was more than one person active in the work of creation. And we know that John says of Jesus, "All things were made by him; and without him was not any thing made that was made." John 1: 3. We now have Jesus in the form of His Spirit who is no longer confined to a geographical position, so that all may have His presence at the same time which was not possible while He was in the flesh. Thus we all can receive power after that the Holy Ghost is come upon us. I believe that He sets us apart for His service and seals us unto the day of redemption with a warning, "Grieve not the holy Spirit of God whereby we are sealed unto the day of redemption." Ephesians 4: 30.

Concerning the Spirit we are told in His Word to conform to a certain pattern as Christians for meeting approval in the Christian life. We are told to "Walk in the Spirit and ye shall not fulfil the lust of the flesh," Galatians 5: 16; Romans 8: 4; to "sow in the Spirit reaping life everlasting," Galatians 6: 8; to "be strengthened with might by His Spirit

in the inner man," Ephesians 3: 16; to manifest the "fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law," Galatians 5: 22, 23; to "keep the unity of the Spirit in the bond of peace," Ephesians 4: 3; to "be renewed in the spirit of your minds," Ephesians 4: 23; to "be filled with the Spirit," Ephesians 5: 18; "that our conversation or manner of life be as it becometh the gospel of Christ standing fast in one spirit," Philippians 1: 27.

As to our position we are sanctified by the Spirit. "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Romans 15: 16. We are empowered by the Spirit. "But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1: 8. We are renewed by the Spirit. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3: 5. We are indwelt by His Spirit. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Corinthians 3: 16. We are sons of God when we are led by the Spirit of God: "For as many as are led by the Spirit of God, they are the sons of God." Romans 8: 14. We are regenerated by the Spirit: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3: 6.

D. Revelation

I believe that the Scriptures are the Word of God given to man as a means of revelation of Himself as to His character and work of redemption. I believe that they are inspired by the Holy Spirit of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3: 16, 17.

I believe that the Scriptures are our only sure rule of faith and practice for the determining of His will and purpose

for man as revealed in Jesus Christ. I believe that they came not by the will of man, but by "holy men as they were moved by the Holy Ghost." 2 Peter 1: 21. The center of all Scripture is Jesus Christ, the express image of the Father, who is eternal with the Father and the long-hoped-for Messiah of the Old Testament saints promised after the fall of man. In Genesis 3: 15 we read the first promise of redemption: "And I will put enmity between thee and the woman, and between thy seed and her seed; . . . thou shalt bruise his heel." Our Lord was bruised while on the Cross where the serpent was defeated, He having obtained eternal redemption for us through His death and resurrection. Thus He is the supreme revelation of God to man, and the one to whom we turn for salvation, He having direct access to the Father of lights.

I believe that the Holy Spirit uses His Word to enlighten us, to convict us of sin, to quicken us, to transform us, and to guide us into His ways. It must be noted at this point that enlightenment does not come by simply waiting for something to happen, but rather when our attitude is such that our hearts are ready to receive His voice as revealed in the Word of God. Our attitude should be, "Seek and ye shall find."

E. The Doctrine of Man

I believe that man was created by God from the dust of the ground and had breathed into him the breath of life thus becoming a living soul, that he was created in true righteousness and holiness and declared to be with the rest of His creation very good. Genesis 1: 31. I believe that he was created above any of the other creatures for he was given dominion over them. I believe that he was created in the image and after the likeness of God which separated him from all other creatures.

I believe that he was created as a free moral agent with the power of choice. Therefore, God placed him in the garden telling him that he could have full access to the garden as a whole with the exception of the one tree. I believe that through disobedience he fell from his

original state of righteousness making redemption necessary in order for man to be restored into full fellowship with God again. This fall of man therefore brought forth the promise of a Redeemer.

I believe that Jesus Christ is the promised Redeemer whom Old Testament prophecy anticipated. I believe that He became the mediator between God and man bringing us to God by His sacrificial death on the Cross. I believe that He bore in His body our sins thus making a full and complete atonement. I believe that He arose for our justification and is our intercessor at the right hand of the Father. I believe that He is the only way whereby men can be saved, "He that climbeth up any other way is a thief and a robber." I believe that man without Christ is lost and needs Him as his Saviour. I believe that Christ invites all to come to Him for eternal life, and that there is none other name given among men whereby we must be saved.

F. The Sabbath

Reference has already been made in my testimony to my acceptance of the Sabbath as the day set aside by God for rest and worship. I believe, therefore, that the Sabbath is still valid for today, that from the beginning the Sabbath was set aside as a memorial of creation, and symbolizes the perfect rest that we have in Jesus Christ who said, "Come unto me all ye that labour and are heavy laden and I will give you rest"; that it looks beyond to that eternal rest with God after we finish our work here on earth.

I believe that Jesus in no way did away with the Sabbath either in His lifetime or after the Resurrection, but rather that He kept the Sabbath, encouraging His disciples to do so afterwards. He "came not to destroy the law, but to fulfil." I believe that He took away the legalistic interpretation given by the scribes and Pharisees, giving to His disciples the true and pure Sabbath which was originally given by Him at creation, for Scripture tells us, "All things were made by him; and without him was not any thing made that was made." John 1: 3. I accept wholeheartedly the Sabbath of God, the

seventh day which He has sanctified for man and not man for the Sabbath.

Conclusion

I believe, therefore, in one God in three manifestations, namely, the Father, the Son, and the Holy Ghost. I believe that all three persons of the Godhead were active in the creation and the crown of creation is man himself. I believe that man fell from his original state of righteousness due to disobedience and therefore was in need of redemption in order to be restored to fellowship with God. In spite of man's disobedience God still loved him for He saw in him His own image. Thus a Redeemer is promised and fulfilled in Jesus Christ, His only begotten Son, born of the Virgin Mary, conceived of the Holy Ghost, and who lived among men as the Son of Man and the Son of God, that whosoever believeth in Him should never perish, but have everlasting life.

I believe that He is the Way, the Truth, and the Life, and that no man cometh unto the Father but by Him. Therefore there is none other name given among men whereby we must be saved.

I believe that He is coming again for His own, that the Father has committed all judgment unto the Son, and that it will be based upon what we have done with Jesus who is called the Christ, believers for their works, and unbelievers for their sins especially for the rejection of God's love gift to the world. The time of such coming is known only to the Father "for no man knoweth the day or the hour." In the meantime we are to be busy about our Father's business, living in the power and demonstration of the Holy Spirit who has been given to us and dwells in us that we may bear witness to His saving grace to all who will believe, trying to make this a better world in which to live, that all nations might hear the gospel, and find the true peace of God, as individuals come to find the Prince of Peace. The gospel still is and always shall be the hope of the world.

I believe, therefore, we should do all things whatsoever He has commanded us. In particular He has given us the com-

mandments, baptism, and the Lord's Supper. In regard to the latter two, I believe that as a testimony to our Saviour before the world that we should identify ourselves with Christ in baptism which is by immersion which gives a picture of His death, burial, and resurrection as we are "buried with him in baptism." Thus we testify that we are dead to sin and the world, but alive unto God.

As to the Lord's Supper I believe that it was instituted by the Lord at the Last Supper and given to His disciples as a memorial of Him to remind them of His broken body as typified by the breaking of bread, and His shed blood for the remission of sins, as represented by the wine.

I believe in a spiritual presence, but not resident within the elements themselves, but in the same sense that "where two or three are gathered together in my name, there am I in the midst of them." This is the way He has left for us to show forth His death till He come. This teaches us that we are to be His witnesses both at Jerusalem, Judea, Samaria, and to the uttermost parts of the earth in spreading His wonderful gospel of redemption. Amen.

MEMORIZING

By Irene Post Hulett

"His goodness stands approved,
Unchanged from day to day
I'll drop my burdens at His feet,
And bear a song away."

These words of an old song,
Out of infinity,
Were sent to me when troubled,
And comfort they gave me.

Yet, had I failed to memorize
Such hymns in early youth,
How could my God so readily
Have brought to me this truth?

"I'll drop my burdens at His feet
And bear a song away."
The secret, this, of happiness,
As we go on each day.
Milton, Wis.

THE GOSPEL FORTY-NINERS

The two campaigns in evangelism which typify the co-ordinated field programs of our three major boards are now history, and history is not just a thing of the past! Growing out of years of increasing co-operation among our people and boards, these campaigns were directed by the ideas of Rev. Loyal F. Hurley, Conference president for 1949, and by the work of this writer, the missionary secretary.

The 1949 Gospel Team was born of a need — a need for fresh and enthusiastic presentation of the gospel in our towns, a proclamation to young and old. It was born of a need for teamwork among Seventh Day Baptists as a denomination and within our Churches. The Christ has long called for more of harmony among us, and we feel the spirit of teamwork is more evident this year. We pray the team spirit may include that corporate sharing of our understanding of His will as well as team efforts. We trust there is the love and obedience of God as well as "teamly love" among us and toward non-Christians — "teamly love" because a happy expression of our Gospel Forty-niners' love of one another. It was born of the need to respond to the enlarged vision of evangelistic possibilities gained of late by Seventh Day Baptists.

Teamwork demands division of labor, and Jeanne Williams was given supervision of the Vacation Bible School, her sister, Marian Coon, the recreation and music for Bible school and preaching services, and David Williams and the writer were responsible for visitation and the preaching. We failed to adequately overcome the distance handicap in preparation for teamwork by failure in getting together at the Ministers' Conference or before. We again urge what Secretary Harley Sutton repeats many times to Sabbath school workers — "prepare for your presentations."

We learned a corollary to this team preparation in counsel together on program. Teamwork involves the team teaming up with God. We found we had good results when we prayed together and got together on ideas and aims before God. And another corollary was this: We found other Churches ready to co-operate on a

constructive project when the sole aim was evangelism and not proselyting. We found the Gideons ready to help in distribution of the Scriptures and hope that all Seventh Day Baptist Vacation Bible School projects may aid and abet Bible distribution in schools and homes.

In both Middle Island, W. Va., and Independence, N. Y., we found the Churches busy securing prospective students for Bible school. We had sent a letter to all Church members requesting their prayer and presence in the campaign. We stressed that if God's spirit were relied upon, the campaign could not fail — the seeds would be sown and the spiritual life begun in which "new life" is possible. In each Church, nearly twice as many students as were thought possible were enrolled in the Bible school. Average attendance in each place was 34 while the Middle Island enrollment went from 20 to 48 in two weeks, and Independence children came 25 strong at first and 38 strong at the close of the two weeks. We praise God for loyal laymen and seek His presence and power where numbers seem few and hopes seem feeble. The Christian people in both Churches were encouraged by such numbers of youth, and we feel new hope was brought also to the communities at large. Numbers at night meetings were irregular, but the gospel struck home often to good sized crowds.

You can see some of the values then of our 1949 Evangelism Campaigns. (Some details must come later, too.)

1. God can use very imperfect instruments if teamwork prevails.

2. The board emphases are the real practical programs which local Churches can put to work to win lives for Christ by seed sowing, teaching and preaching, and personal appeal.

3. A campaign does not take away God's initiative and say: "We know when and how to do evangelism. We'll do this all within two weeks' work." Rather, the campaign shows that God's plans can be put to work if we'll set aside the two weeks to concentrate on His perpetual call to evangelism.

4. Co-operation with other Churches and agencies is usually welcomed when

WORSHIP PROGRAM

By Mrs. L. E. Babcock
Daytona Beach, Fla.

Aim: Since this is Conference month, let the aim of the August meetings be twofold: to pray for the meetings of Conference and all assembled there; and to give to those who must stay at home, something of the uplift and inspiration of Conference and an understanding of the problems which will be considered there.

Scripture: Read Psalm 84, depicting the longing for the temple worship, and Hebrews 10: 23-25, showing some of the objects of assemblies.

Songs: From "We Glorify Thy Name," No. 5, "Just for Thy Blessing Now We Pray," and No. 17, "Work for the Master," or other songs of similar thought.

In looking up the history of our Conference, I found that Yearly Meetings of Seventh Day Baptists were held in Rhode Island as early as 1696, and that our Conference is a direct descendant of those meetings. In 1762, it was voted to discontinue the meetings, but in 1763, we find that "upon considering how necessary it is for brethren to meet together, to stir up one another and likewise to commune together, in order to provoke one another to Christian love and unity, that the weak may become more strong, that God may have glory and our souls peace," it was decided that the meetings should be continued. A later circular letter to

constructive aims are presented and personal contact is made.

5. Independence and Middle Island folks felt the campaigns had blessed them through their children, through the preaching and visitation, and through re-consecrated lives. One instance of renewed hope was a young man deciding to leave the door open for ministerial service.

No new older converts were made but God planted many seeds if testimony of residents can be trusted. More facts later. Many of the youth responded to class and personal appeals for Christian decisions and baptisms are in prospect.

David S. Clarke.

the Churches exhorted the brethren to "lead holier lives, in gratitude for a great salvation; to make the Sabbath truth known by better practice and by greater unity," and to "Pray, . . . make a zealous point of it, for it appears to this conference to be important." (Seventh Day Baptists in Europe and America.)

The theme of Conference this year is "Workmen Approved of God." To be such workmen we need to know the work to be done, and the tools with which to do it. This is possible for those of us who stay at home as well as for those who attend Conference. We miss the mountain-top experience, but those who have that must come down the mountain to serve the needy, just as Peter, James, John, and Jesus Himself did after the Transfiguration.

A study of recent Recorders will give an understanding of the many opportunities for service and some of the plans for meeting these needs. It would make an interesting meeting to have many items gleaned briefly from these Recorders about our mission fields, and the plans for work by our various denominational boards. Then use these bits of information as themes for a sentence prayer service, keeping in mind the example of Epaphras (Colossians 4: 12), who was "always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God," remembering also that Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18: 20.)

A MAGAZINE LIST

Christian Life and Times — 411 S. Wells St., Chicago 7, Ill. \$3 per year.

Sunday — 800 N. Clark St., Chicago 10, Ill. \$3 per year.

Christian Digest — 21 La Grave Ave., S.E., Grand Rapids 2, Mich. \$2 per year.

Moody Monthly — 153 Institute Place, Chicago 10, Ill. \$2 per year.

King's Business — 558 S. Hope St., Los Angeles 13, Calif. \$2 per year.

—Recommended by Rev. Lester G. Osborn, Shiloh, N. J.

A BLUEPRINT FOR TRAINING

(Read as part of board program at Conference.)

When Moses was making a candlestick to be used in worship, God said, "See that thou make it according to the pattern which I showed thee on the mount." God has a plan for everything. He who discovers that plan and works accordingly is successful.

Leaders, in Christian education, work hard to make a blueprint for those in the local Church to follow. In their efforts to project the plan it may seem to many that this is the chief end. However, the chief goal for Christian education is the development of Christian character.

The Church is a school of Christian living. Every member should realize that his membership in the Church means that he is enrolled for study. The first essential in the successful local program is that every member be active as a student of the Bible, of churchmanship, and of Christian service.

The pastor serves as the director of Christian education but unless all members help there will be little success.

The second step in the blueprint is to have an annual plan in which all have a share in the making and which covers the special days and weeks and the various subjects which should be studied. A good time for the presentation of this plan is promotion day sometime during Religious Education Week.

It is very important for all teachers and workers of the Sabbath school to have a regular time for study and for the making of detailed plans. A number of Churches have such meetings every month and find them very profitable. Once every quarter should be the minimum number of such meetings. If these are to be successful they should not be more than an hour in length, should be well planned, and should include new and helpful material. It would be well to have a social hour after at least some of these meetings.

Leadership education has usually been considered as a special class. It can become a part of every feature in the local program. Every committee meeting is a class in which people learn churchman-

ship, and every social affair likewise gives such an opportunity. There should be special classes for young people and adults in Bible study, missions, Church history, Christian beliefs, Christian stewardship, home and Church relations, and personal religious living. Such courses may be given at regular youth meetings, and at other scheduled meetings. There are times when a particular class should be conducted. The Board of Christian Education urges every Church to plan its leadership education program so that credit cards and certificates of progress can be awarded. Please remember that all this is not the goal but the means by which it may be achieved. I wish there were time here to have testimonies regarding the value of leadership education in the local Church program from pastors and laymen who have made good use of this method.

For a number of years I have been stressing the importance of a program for children and young people for the summer months. A vacation school is essential and plans should be made early in the year. Camps are also essential. Vacation school and camp are not enough. Every Church can provide activities at least once a week for the summer. Outdoor worship services, evening campfire programs, swimming, hiking, handicrafts, and a story hour are some of the possibilities. We need to wake up to the possibilities of such a full-time summer program.

There is need for a separate program for young people which will provide a great deal of fun and fellowship as well as train them to be able to worship, to plan, and to conduct worship services, and which includes a study of Christian beliefs and ways of Christian service. The camp program for young people should provide many opportunities for assuming leadership tasks. Leaders of youth need to spend a great deal of time with their group. I am glad that some of the associations are organized for youth activities. The local youth groups should support the association organization. I am also glad that the Pre-Conference Retreat is being continued from year to year, and that a number of Churches are putting



OUR CHILDREN'S LETTER EXCHANGE

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

Dear Mrs. Greene:

I am six years old. I am going down to Woodville, Ala., soon to see my grandparents.

Our Aunt Mary is helping me write my letter. She is visiting us now.

I finished first grade this spring. Our class had a circus and I was a lion.

Your good friend,

Victor Burdick, Jr.

432-B Allenhurst Rd.,
Buffalo 14, N. Y.

Dear Victor:

I'm so glad your Aunt Mary helped you to write to me. It will not be long, will it, before you will be writing for our Children's Page even without your dear Aunt Mary's help?

I wish I could have seen you when you represented a lion, and could have heard you roar. I heard a roar outside my back door but it wasn't a lion, only Queenie, the little rat terrier dog next door. A white kitty was getting away as fast as he could and even after he was out of sight Queenie was still growling. It is such an odd-looking cat, white

an item in their budget to help young people with the expenses of the retreat.

Another important part of the local plan is that teachers and workers of the Sabbath school co-operate with interdenominational Church schools, study classes, and conventions. These may be local, community, county, state, or national. We can co-operate with other denominations in Sabbath school work easier than in any other phase of Church work.

Please remember that the blueprint for training workmen is the means to an end. We should see that, in our Sabbath school work and in our work with young people, we follow the pattern which was shown us "in the mount" — in the Sermon on the Mount — and that the Christ who gave that sermon is at the center of our planning.
H. S.

but with a black strip running around his middle and a black tail in the bargain. Please write often.

Your Christian friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am the daughter of Nancilu and Victor Burdick. I will be in the first grade this fall.

We read your letters in the Sabbath Recorder. They are very nice.

I have some new roller skates and I have learned to skate.

I was dedicated on Children's Day at the Church. I am trying to be a good girl now.

Your little friend,
Sandra Lee Burdick.

432-B Allenhurst Rd.,
Buffalo 14, N. Y.

Dear Sandra Lee:

It was nice to get this good letter from you, too, and I hope you'll write many, many more as writing becomes easy for you.

I rollerskated when I was a little girl, too, and I loved it. I don't know but I'd like to try it again now. When I was a young girl I lived with a dear aunt in Chicago. Some years before when I was younger I was visiting her. I kept my roller skates in a closet off the living room. One day the closet door was open and just as the little three-year-old girl downstairs came into the living room, the skates rolled out and over to the middle of the room. Little Grace was so frightened that she ran screaming down the stairs, and you couldn't hire her to come into that room while I was there. I guess she thought the skates were alive.

I am pretty sure you will always try to be a good girl, and I know, too, that God will help you to be one.

Yours in Christian love,
Mizpah S. Greene.

DID YOU KNOW THAT —

President Loyal F. Hurley has visited 39 Seventh Day Baptist Churches, and has been in personal touch with the pastors of 5 Churches not visited, since General Conference at North Loup last August?

SEPTEMBER 3, 1949

The Sabbath Recorder

