

The Sabbath Recorder

DENOMINATIONAL BUDGET Statement of Treasurer, April 30, 1950

| Receipts | | April | 7 months | | |
|-------------------------|----|--------|----------|------------|-------------|
| Albion | \$ | 22.00 | \$ | 101.00 | |
| Alfred, First | | 378.61 | | 1,178.65 | |
| Alfred, Second | | | | 300.46 | |
| Associations and groups | | | | 252.16 | |
| Battle Creek | | 255.00 | | 847.17 | |
| Berlin | | 9.65 | | 223.74 | |
| Boulder | | 23.57 | | 164.34 | |
| Brookfield, First | | | | 50.00 | |
| Brookfield, Second | | | | 153.35 | |
| Chicago | | 70.00 | | 367.00 | |
| Daytona Beach | | 37.87 | | 212.53 | |
| Denver | | 13.10 | | 196.73 | |
| De Ruyter | | | | 69.73 | |
| Des Moines | | | | 10.00 | |
| Dodge Center | | 125.88 | | 181.70 | |
| Edinburg | | 14.75 | | 64.18 | |
| Farina | | 15.00 | | 275.05 | |
| Fouke | | | | 131.43 | |
| Friendship | | | | 37.85 | |
| Gentry | | | | 16.88 | |
| Hammond | | 5.00 | | 65.00 | |
| Healdsburg-Ukiah | | 10.00 | | 40.00 | |
| Hebron, First | | 23.62 | | 95.91 | |
| Hopkinton, First | | 103.07 | | 280.87 | |
| Hopkinton, Second | | | | 21.00 | |
| Independence | | | | 175.00 | |
| Individuals | | 35.00 | | 661.00 | |
| Irvington | | | | 100.00 | |
| Little Genesee | | 12.75 | | 318.22 | |
| Los Angeles | | 22.00 | | 137.96 | |
| Lost Creek | | | | 229.58 | |
| Marlboro | | 72.00 | | 432.00 | |
| Middle Island | | 7.90 | | 49.52 | |
| Milton | | 398.93 | | 2,650.00 | |
| Milton Junction | | 116.33 | | 562.39 | |
| New Auburn | | 11.00 | | 100.84 | |
| New York City, First | | | | 185.22 | |
| North Loup | | 209.81 | | 362.83 | |
| Nortonville | | 33.00 | | 86.75 | |
| Pawcatuck | | | | | 1,926.67 |
| Piscataway | | | | 27.50 | 127.75 |
| Plainfield | | | | 216.53 | 1,327.43 |
| Richburg | | | | | 154.00 |
| Ritchie | | | | 20.00 | 50.00 |
| Riverside | | | | 682.84 | 1,494.16 |
| Roanoke | | | | | 16.00 |
| Rochester | | | | | 30.00 |
| Rockville | | | | | 62.71 |
| Salem | | | | | 539.51 |
| Salemville | | | | | 48.02 |
| Shiloh | | | | 171.00 | 1,272.47 |
| Verona | | | | | 426.55 |
| Walworth | | | | | 73.20 |
| Washington, People's | | | | | 50.00 |
| Waterford | | | | 13.87 | 145.40 |
| White Cloud | | | | 36.27 | 150.66 |
| Totals | | | | \$3,193.85 | \$19,282.57 |

Disbursements

| | Budget | Specials |
|------------------------------|------------|-----------|
| Missionary Society | \$ 817.16 | \$ 43.12 |
| Tract Society | 590.79 | 3.00 |
| Board of | | |
| Christian Education | 452.74 | |
| Women's Society | 15.15 | 10.00 |
| Historical Society | 70.31 | |
| Ministerial Retirement | 230.09 | 112.32 |
| S. D. B. Building | 83.17 | |
| World Fellowship and Service | 21.44 | |
| General Conference | 347.27 | |
| Relief Appeals | | 167.20 |
| Debt Reduction: | | |
| Miss. Society | \$ 85.82 | |
| Tract Society | 100.32 | |
| Board of Christian Ed. | 26.69 | |
| S. D. B. Building | 17.26 | |
| | 230.09 | |
| Totals | \$2,858.21 | \$ 335.64 |

Comparative Figures

| | Total Budget | | | Normal | |
|-------------------------------|--------------|--------|-------------|--------|--|
| Total Budget | \$37,250.00 | | | | |
| Receipts for October | \$1,489.99 | 4.00% | \$3,104.16 | 8 1/3% | |
| Receipts for November | 1,508.67 | 4.00% | 3,104.16 | 8 1/3% | |
| Receipts for December | 3,841.75 | 10.30% | 3,104.16 | 8 1/3% | |
| Receipts for January | 2,000.14 | 5.37% | 3,104.16 | 8 1/3% | |
| Receipts for February | 2,049.91 | 5.50% | 3,104.16 | 8 1/3% | |
| Receipts for March | 3,284.59 | 8.80% | 3,104.16 | 8 1/3% | |
| Receipts for first six months | \$14,175.05 | 37.97% | \$18,624.96 | 50% | |
| Receipts for April | 2,858.21 | 7.67% | 3,104.16 | 8 1/3% | |

Special gifts, designated:

| | | |
|----------|------------|--------|
| October | \$ | 348.19 |
| November | | 120.00 |
| December | | 506.09 |
| January | | 165.50 |
| February | | 293.61 |
| March | | 480.28 |
| April | | 335.64 |
| Total | \$2,249.31 | |

Milton, Wis.

D. N. Inglis,
Acting Treasurer.



Photo: Courtesy of George W. Inco.

ENTRANCE TO CAMPUS
Alfred University, Alfred, N. Y.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
L. H. NORTH, Manager of the Publishing House

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WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVIS Woman's Work
ALBERT N. ROGERS Christian Education
HARLEY SUTTON, Emeritus
(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., MAY 29, 1950

Vol. 148, No. 22 Whole No. 5,394

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Conference President's Corner

"FERVENT IN SPIRIT"

Our president, Dr. Seager, has asked former Conference presidents to write something for his column about some denominational matter in which each such former president may have a particular interest.

It seems to have fallen to my lot to have a good deal to do with financial problems and fund-raising projects from my high school days when I was business manager of our school paper, down to the present time when I have had considerable to do with Y.M.C.A. building fund campaigns, Community Fund programs, Red Cross drives, and our own Second Century Fund solicitation.

It is my belief that all property and all income that is owned or received by all of us really belongs to the Lord, we acting as trustees or custodians of such property during our lifetimes. It behooves us, therefore, to use such property and income in ways that will be pleasing to our Lord, we must give a minimum of a tithe to benevolent projects, with our Church and denomination receiving the greater share of that tenth so earmarked. The tithe is, perhaps, a measuring stick, yet in the case of many it should be exceeded and never be less. This obligation is not limited to heads of families; it applies to mother and the children, as well as to father.

We must not lose sight of the fact that every individual who is a Church member has equal privileges and equal responsibilities. One's individuality is, perhaps, his most precious possession which should be recognized and never submerged by considering it economical, and thus justified, to send communications to the Church members in one family to "John Jones and family" instead of separate communications to each. This type of recognition was given to all Church members in publicizing the Second Century Fund, with outstandingly successful results which finally culminated in the raising of the entire \$50,000 sought, with a small over-subscription.

(Continued on page 372)

THE SABBATH RECORDER

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SOME HIGHLIGHTS OF THE MINISTERS' CONFERENCE

The highest benefit and the permanent value of the conference are in terms of what took place in the lives of those who attended.

Much took place! The Holy Spirit was present. Being present, and lives being open and receptive, He worked in those lives. The ones there testify to this fact. Their lives as men and their service as ministers will bear this out.

First of all the men who were there went expecting a "blessing" as one pastor put it some days prior to the conference. The blessing came!

Some of us went to the conference from an accelerated schedule of work in order that we might be there at all. Others traveled nonstop by auto to arrive ahead of time. Still others made their plans to be there on rather short notice. All, without exception, were there for serious business, as well as for relaxation and refreshment.

The forty-five Seventh Day Baptist ministers and "theologs" who were present at least a part of the time were generally agreed that the Indian Trails Camp experience was outstanding and most worth while.

The annual Ministers' Conference is sponsored by the Seventh Day Baptist Board of Christian Education. In the judgment of some, this project increasingly assumes significance and becomes more far-reaching each successive year.

One feature of this year's gathering, somewhat dramatic in nature, came midway in the program of the last session of the conference. Rev. Elmo F. Randolph stepped to the front of the cabin room with a wire recorder which he promptly connected to the electric current. At the same time Dr. Wayne R. Rood whispered to us that it was a wire-recorded message from Dr. Lloyd D. Seager, Conference president. Brother Elmo then addressed the chairman of the meeting, Rev. Erlo E. Sutton, who immediately gave permission for the recording to be played. Brother Elmo hailed five of the brethren who were about to leave the camp, because of the

necessity of starting home before the conference closed, so that they, too, might hear President Seager's message. Calling those whom he expected to be present by name, Dr. Seager greeted us in the Lord. He then laid upon our hearts some of the problems of our denomination. He concluded by saying, "The vitality of our denomination depends upon the vitality of our Churches."

We mention this matter here because Dr. Seager's message was dynamic and some of the proposals made are revolutionary. Also, these proposals should be thoroughly and prayerfully considered by our Churches as early as possible. "It is later than we think." We confidently hope that it will be possible to publish Dr. Seager's message in a regular issue of the Sabbath Recorder in the near future. Thus the readers will be acquainted with the issues involved and our Churches will have pertinent material before them for consideration.

In several succeeding regular issues of this paper you will be reading about the Ministers' Conference, the Lord willing. The purpose of this observation is to point out that the same Spirit who guided and blessed at Indian Trails Camp will guide and bless at Salem, W. Va., next August. The spirit of fellowship, understanding, and love in evidence at the conference will go a long way toward a God-sanctioned solution of some difficult problems.

Praise the Lord!

(To be continued.)

THE SECRET OF LAW OBSERVANCE

The secret of law observance is the discipline of the soul.

Some may say that the secret of law observance is the fear of getting into trouble.

Granted, to a limited extent.

By the same token we might say, the greater the fear of getting into trouble, the better the observance of the law. This would hold true to a certain limit. Nevertheless, if people are possessed of too great fear, they become the subject of their fears. They become subject to dread. Their fears are their "gestapos."

Fear, then, we maintain is a "school-master" to bring us to recognize authority.

When we recognize authority we come to regard an influence outside ourselves as having the right to regulate our lives in relation to the lives of others. What seemed at first to unnecessarily limit our behavior proves to be for our best. We may not see it at the time. As we surrender some of our liberty to the voice of authority for the good of all, we are benefited thereby.

As the law operates to regulate the behavior of the members of society for their own good, a new discipline becomes the guiding factor in the lives of these members.

The highest discipline is that of the soul. The secret of all true law observance is the discipline of the soul.

FROM THE EDITOR'S MAILBOX

Sabbath Recorder:

Find enclosed check for \$3 to renew my subscription to the Sabbath Recorder. I really appreciate it. Sincerely,
Lost Creek, W. Va., Rex Zwiebel.
February 23, 1950.

Dear Recorder:

Please find enclosed my check. . . . We look forward to receiving the Recorder each week. Yours truly,
Royal Crouch.

The Sabbath Recorder,
Plainfield, N. J.

Gentlemen:

Will you please renew my subscription to the Sabbath Recorder for one year. . . . We enjoy it so much and don't want to do without it. Sincerely,
Mrs. Raymond Kenyon, Jr.
Hopkinton, R. I.,
April 27, 1950.

Excerpt from a letter from Miss Golda Gerat, Decatur, Ill.:

Have heard statements of approval of the special numbers of the Sabbath Re-

recorder. It was good to see articles of temperance and evangelism, placed inside attractive covers.

There was a time when a brief outline of the Sabbath School lessons with the texts, was printed in the Sabbath Recorder. Was sorry it was discontinued.

My dear Editor:

Since we believe in the freedom to express an opinion, I would like to comment on the article, "Revelation," in the April 3rd Recorder. It was nicely written, yet contained no well-founded answers to the questions which would arise in the mind of a person reading the Book of Revelation. I think the state of the dead, the time and importance of the millennium, etc., should be more vital issues.

Some of the other evangelical denominations have made large gains in the last 25 or 50 years. The most striking example is "the achievement of the Witnesses of Jehovah. This sect had a membership in 1940 of less than 44,000 in America. By the end of 1946 its membership had skyrocketed to 500,000 — an increase of more than 1,000 per cent" (quotation from "Why Not Share Your Faith.") They prosper, not because they are right in all points of faith, but because they have a well-defined program and earnest workers.

True, many articles of belief or doctrine are not necessary to the salvation which is in Christ Jesus. They are, however, an appeal to the people. Whether it is a point of prophecy, or a call to healthful living, people become interested and join. That is how they grow!

Perhaps some persons get no historical value from the Book of Revelation, seeing only the spiritual value of a small portion of the book. As to travel maps, the more I have studied them, the more some one map stands out in bolder relief than others. It may be the color scheme, the arrangement of names, the style of printing, or the better art of cartography, yet it is there.

There are places on the map I do not understand, when I consider the Book of Revelation, but I know the book better

from what I do know. A blessing is pronounced upon those "that readeth, and they that hear the words of this prophecy, and keep those things which are written therein. For the crisis is at hand." Revelation 1:3. Centenary translation.

Most sincerely,

Ralph V. Kime.

3901A Wyoming Street,
St. Louis 16, Mo.

Dear Editor:

Recently a Federal Court in New York rendered a decision, in effect holding that an association of individually governed Churches was without authority to speak for the individual Churches in the "Association" unless specifically authorized to do so by the individual Churches. (Refer: Decision of Justice Steinbrink in Cadman Congregational Church Case, Brooklyn, N. Y.)

The Seventh Day Baptist General Conference is an association of individually (self) governed Churches, and the General Conference as such, therefore, would seem to be without authority to bind the individual Churches, composing the General Conference, unless it had been so authorized by all member Churches.

Of course, to Baptists, this decision was not news, for the reason that all Seventh Day Baptist Churches are individually governed. This is a fundamental principle of Seventh Day Baptist Church polity, as distinguished from those denominations whose liberty is circumscribed by the "hierarchy" of the denomination.

The Seventh Day Baptist General Conference, for many years, has held membership in the Federal Council of Churches, thus purporting to represent all of the individual Churches composing the General Conference.

In view of the Federal Court decision, it is evident that this membership is unauthorized now, unless each and every individual Church included in the General Conference gives its consent to become associated as a member in the Federal Council of Churches. It is not a question of "majority rule," but a question of unanimous decision of all Churches, comprising

the membership of the General Conference, to acquiesce in the proposal of having the General Conference become affiliated as a member of the Federal Council of Churches.

In view of the foregoing, it would seem to be in order for the General Conference, this year, to put this question of affiliation on the agenda of the next General Conference, and to call on all Seventh Day Baptist Churches, who are members of the General Conference, to send delegates to the Conference, instructed by their Church as to its wishes in the matter.

This letter is written to bring this matter to the attention of the denomination and of the program committee of Conference, so that there will be ample time for discussion and action to be taken in the premises.

It is hoped that this suggestion will be favorably considered by those who prepare the agenda, so that the matter will be brought before the General Conference. In view of the court decision, this matter should be faced and decided authoritatively to remain in the Federal Council, or the General Conference should withdraw gracefully, until such membership is authorized by all member Churches.

Cordially and sincerely yours,

J. B. Conyers.

804 Overlook Drive, Huntington,
Alexandria, Va.,
May 12, 1950.

Conference Ensemble and Orchestra

The Music Committee for the General Conference to be held in Salem, W. Va., August 22-27, is anxious that all persons attending Conference who can play musical instruments bring their instruments with them in order that we may have ensemble and small orchestra participation in the Conference program. This request comes through Clarence Rogers, Salem, W. Va., chairman of the Conference Music Committee.

Alberta D. Batson,
Publicity Chairman.

1612 Lawrence Street,
Parkersburg, W. Va.

"FREELY YE HAVE RECEIVED, FREELY GIVE"

Let us not center our minds on the amount of the budget, rather let us think of what can be accomplished if it is raised in full. Evangelism, Christian Education, Missions! What a joy if we can realize these three successfully, moving forward in Christ's work with the knowledge that we have a part in our Father's business as co-workers in the task of saving souls.

May we give generously, feeling it to be a privilege, not an obligation.

The purpose in our asking is that we as Seventh Day Baptists may do our part in bringing to the world the love of God as revealed by Jesus Christ, who gave not sparingly but gave His all.

Let us practice tithing as the basis of our stewardship. However, there is a better way. Let us give all we possibly can. In most cases it will be a much greater amount than the tithe. Tithing is fine if it is voluntary; otherwise it is not the kind of giving God requires of us.

Give all that is possible, because your heart is with God and His purpose for mankind.

When we give we worship God. This type of giving fills our lives with a sense of partnership. We become reapers in His great harvest field.

Think what an impact for good it would be if all Seventh Day Baptists, as individuals or Churches, were working through our Conference to accomplish those things which we cannot do alone. Let us lift high the Christian banner and hold fast to God's holy Sabbath day.

May we prove our allegiance by backing up our Denominational Budget which promotes those principles Jesus taught.

Study carefully and prayerfully the work and objective of each board, and give.

A minister once asked a well-to-do business man for a contribution to a worthy cause. The man became angry and replied, "This Christianity of yours is nothing but give, give, give." "Thank you," said the minister, "that is the best definition of Christianity I ever heard."

Here is a request — before you make your final contribution to the budget, talk it over with your God. If everyone would do this, an appeal would not be necessary.

This is our opportunity to serve by giving to our denomination the means by which it can go forward.

Frank R. Kellogg,
For the Committee on
Budget Promotion.

CHURCH AND SABBATH SCHOOL LIBRARIES

We "old-timers" remember with pleasure the Sabbath school libraries of former times. They served a very useful purpose in their day, but have largely disappeared with the increased coverage of the public libraries. I believe, however, that there is an equally useful field for Sabbath school or Church libraries of a different type today.

The kind of library I have in mind would contain such material as available pertaining to the history of the local Church, as complete files as possible of the Sabbath Recorder and other denominational publications — periodical and otherwise, such as catalogs and other publications of our schools, books, etc., helpful in the study of the Bible and in Christian work with something in the line of general Church history.

Of course the size of the library would depend on local conditions, but without a doubt much of the material would be gladly contributed and additions could be made from time to time that would make the collection increasingly valuable.

The library could be located either in the Church or parsonage — if a Church has a regular office or pastor's study that would seem an ideal location. Caring for the library in conjunction with the pastor would be a useful avenue of service for some of the older young people. Worthwhile study-class or adult Sabbath school projects like "Know Your Denomination," "What Do Seventh Day Baptists Stand For?" etc., would also be a logical sequence and a good thing for all of us.

D. Alva Crandall.
Hope Valley, R. I.

PASTOR LOOFBOURROW SUSTAINS INJURY

On the afternoon of April 25, Pastor Burchard Loofbourrow was involved in a collision with a Coca-Cola truck near Edinburg, Tex. He was thrown from his car and landed on his head in the gravel at the side of the road. Although his condition was not too serious, he needed a constant attendant during the seven days that he spent in the hospital.

Mrs. Loofbourrow and a daughter, Mrs. Elmer Nelson, came from Wisconsin to help care for him. A son, Don, and a son-in-law, John Torgerson, came later and took him back to New Auburn by car to rest and regain his strength. Mrs. Loofbourrow reports that by lying down on the back seat of the car the pastor stood the trip very well.

Mary H. Boehler,
Church Clerk.

(Note: Many friends of the Loofbourrows throughout the denomination are glad to hear of Pastor Loofbourrow's improvement. They join in prayer to God for his early recovery in keeping with the Father's will.)

SABBATH PAGEANT

(Presented at Pacific Coast Association)

A large number of our Chimes readers received in the mail at association time a synopsis of the pageant, "Sabbathkeeping Horizons," which was presented by a Riverside cast on the evening after the Sabbath. But if you did not see and hear it you can have little conception of how effective it proved to be. The congregational response was so enthusiastic that we are constrained to tell you a little more about it.

First of all may we remind pastors and Church leaders that it will be possible for them to have copies of the pageant for use in other Churches or association meetings.

On Sunday morning it was voted that it be reproduced in a form that could be used by others. That involves considerable work because it now exists only in typewritten script with all the production technique in the director's mind. It was conceived and mostly written by Mrs.

Maltby with the collaboration of the pastor. Staging instructions and explanations have now been added to the script and it is ready with a cover design for duplication either by the Missionary Board or our local Church. If it is reproduced here we will be glad to supply copies to groups who write to us.

Seldom do pageants or plays carry the audience along like a good sermon to a climax of action response at the end. Perhaps it is because most of them are written to sell to the largest number of customers and not with a clear-cut, specific message.

"Sabbathkeeping Horizons" does not present new Scripture, for there is none. It does make the old Scriptures live as an angel opens and closes a life-size Bible erected on the stage, and a spotlight reveals Moses, the prophets, and the apostles successively appearing in authentic costume to tell the importance of the Sabbath. The voice of God and of Christ seems to come from another world over the loudspeaker in the ceiling. Colored lantern slides picturing creation, Mount Sinai, and the Crucifixion add to the effectiveness.

The young couple of the play who were about to compromise their Sabbath convictions have heard and seen the Bible come to life, and are deeply impressed. When they turn at the close to the audience and ask them to join in a consecration to the Sabbath, the congregation rises as one man to stand with bowed heads as they sing, "Have Thine Own Way, Lord." And, perhaps afterwards a young man who has been struggling to keep the Sabbath will come to the pastor and say earnestly, "That hit me between the eyes." — The Church Chimes, Riverside, Calif.

Informational Clearinghouse for Motion Picture Films

In a recent letter, G. Hurst Paul, director of Public Relations, instructor in Journalism, Midland College, Fremont, Neb., reports that because the use of audio-visual aids would be facilitated among Church, school, welfare, and other groups if more information were made available

about such material and its procurement, he is setting up an informational clearing-house which will concentrate on data about 16-mm. motion picture films having a definite bearing on education at all levels, on religion and Church matters, on social welfare and problems, on moral questions, and on other themes of particular concern to religious organizations, student and youth groups.

He plans to card-index data such as: Title; theme; nature; running time; silent or sound; whether for purchase, or rental, or free loan; and source of availability and audience suitability, and periodically to distribute lists thus tabulated or provide such lists upon inquiry, with potential users then contacting the film sources directly. No charges or fees are planned for this service.

C. V. D.

SCHOLARSHIPS

The Committee on Scholarships and Fellowships of the Board of Trustees of the Seventh Day Baptist Memorial Fund again call the attention of all young men who require financial assistance in preparing for the ministry, that their application should be made to the Memorial Fund not later than July 1 of this year, at which time all allocations are made. Applications should be addressed to the office of the Treasurer, 510 Watchung Avenue, Plainfield, N. J.

(Continued from page 366)

I have been very gratified to observe how well our people followed the Conference slogan of 1947-48, "Go Work Today," and as "Workmen Approved of God" in 1948-49, in giving more and more substantially to our Denominational Budget. If all of us as workmen together labor "Fervent in Spirit" during the current year, our Denominational Budget likewise will be oversubscribed.

Let us give as we are able and we will be blessed in spirit and agreeably surprised with our budget totals next September 30.

Karl G. Stillman,
Conference President,
1947-48.

Statement of CHRISTIAN EXPERIENCE and BELIEF

By Rev. Leland E. Davis
Pastor, Seventh Day Baptist Church
of Boulder, Colo.

(Given at his ordination to the Christian
ministry on Sabbath day, October 8, 1949.)

(Continued from last week)

Salvation and Eternal Life

As a result of his own lust after sin, man is lost, eternally separated from God. But God provided a way for man to be saved and come back into His fellowship. Christ is the way to God and heaven. John 14: 1-6. "God sent . . . his Son into the world . . . that the world through him might be saved." It was "while we were yet sinners, Christ died for us." See John 3: 17 and Romans 5: 8. In His sacrificial death Christ bore the guilt and the punishment for sinful man. He paid the price which God demanded and satisfied God's divine justice. "There was no other good enough to pay the price for sin." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

I believe that salvation is the free gift of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." Ephesians 2: 8, 9. There is nothing which man can do to merit his salvation. All that he has to do is to receive the person of Christ. I believe that faith is more than mental assent to the fact that Christ is the Son of God. I believe that faith is reaching out and taking the gift of God in Christ. Faith is actually possessing Christ as your own Saviour.

I believe that "he that hath the Son hath eternal life." If you have Christ in your heart you have eternal life spiritually. Christ Himself says in John 5: 24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "There is therefore now no condemnation to them which

are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8: 1. Although the believer's sins are now judged in Christ and he will not have to stand judgment for his sin, he will have to stand at the judgment seat of Christ to be judged for his works. This judgment will occur at the first resurrection. See 2 Corinthians 5: 10 and 1 Thessalonians 4: 13-18.

Resurrections and Future Rewards

I believe in two distinct resurrections, separated by Christ's millennial reign on earth. Revelation 20. I believe that at the first resurrection Christ is coming for the righteous. I believe that the righteous "dead in Christ shall be raised first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." See 1 Thessalonians 4: 16, 17. At Christ's coming the body of the redeemed will be reunited with his soul. His present body will be made into a new glorified body like Christ's glorified body in heaven. See 1 Corinthians 15: 35-58. Only then will the righteous be perfect, without sin. Hebrews 9: 28. Clothed, not in filthy rags, but in the righteousness of Christ, the believer shall stand before Christ to be rewarded for spiritual service rendered and good deeds done in the body. Ephesians 6: 8 and Luke 6: 35. For the righteous, the day of the Lord's coming will be a glad reunion day with Christ, seated with Him at the marriage supper of the Lamb in heaven. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him for a thousand years." Revelation 20: 6.

I believe that after the marriage supper in heaven Christ is coming with the righteous to make war on those nations which have come against the Jews. Revelation 19 and Zechariah 12-14. In particular notice Zechariah 12: 10 and Revelation 1: 7. At that time there will be a remnant of the Jews that will repent of their sins and accept Christ as the Messiah. At that time Christ will cast the beast and the false prophet into the lake of fire and

chain Satan in the bottomless pit. I believe that the binding of Satan ushers in Christ's kingdom age on earth. During this period, "the Lord shall be king over all the earth"; "Jerusalem shall be safely inhabited" by the righteous; "the law of God will go forth from Jerusalem"; "righteousness will prevail throughout the earth"; "nation shall not lift up sword against nation, neither shall they learn war any more"; the curse of sin will be removed because the wolf and the lamb shall lie down together. Paradise once lost shall be regained when Christ's kingdom comes and He is reigning as King of kings and Lord of lords. See Psalm 2, Isaiah 2: 1-4, Micah 4: 1-4, Isaiah 9: 6, 7, 11: 4-9, Isaiah 34 and 35, and 65: 18-25.

I believe that at the end of the millennial kingdom Satan will be loosed, deceive the wicked nations, gather an army from among them, and make a raid against Christ and His anointed ones in Jerusalem. I believe that Satan will be defeated and cast into the lake of fire. Then, the wicked dead will be raised, stand before God at the great white throne, and be judged for their filth and sins. Finding nothing good in them, God will cast them into the lake of fire. Revelation 20: 7-15. Then, the present earth will be destroyed by fire and God will create a new heaven and a new earth wherein dwelleth righteousness. 2 Peter 3: 1-14.

The Sacraments

I believe that by command and example Christ has given us two sacraments, baptism and the Lord's Supper. I believe that baptism by immersion is the proper and only true method of baptism. By example, Jesus was immersed by John in the river Jordan. Matthew 3. I believe that baptism is for believers only. Nowhere in the Bible do we have record of one infant being baptized. I believe that immersion is an outward sign of an inward change of spiritual life. I believe that only immersion can symbolize that beautiful picture of the death, burial, and resurrection of Christ. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

See Romans 6: 1-11, and Colossians 2: 10-12. I believe that water baptism on the body, without the indwelling of the Holy Spirit in the heart, is of no avail. Christ said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. I believe that baptism is a witness to the world of the acceptance of Jesus Christ as Saviour and Lord and one's new relationship with Christ. Romans 10: 10.

I believe that the Lord's Supper was instituted and ordained by our Lord as a fitting memorial of His sacrificial death on the cross. I believe that the broken bread is a symbol of Christ's body broken for me, and the fruit of the vine is a symbol of Christ's blood poured out for the forgiveness of my sins. I believe that as often as we partake we are to do it in remembrance of Him till He comes again in heavenly glory. Then, we shall eat and drink it anew with Him in our Father's kingdom. Matthew 26: 26-30. I believe that these two sacraments are a means of spiritual blessing to those who partake of them.

The Sabbath

I believe that the seventh day of the week is the Sabbath and the true Lord's day. See Mark 2: 27, 28 and Genesis 2: 2, 3. At the close of the creation week, God ordained the seventh day as a memorial to creation and set it apart from the other six days. I believe that the seventh day is the Sabbath because it was ordained by God and kept by God's people before the age of the Jews. At Sinai God commanded that it should be remembered and kept by all mankind. See Exodus 20: 8-11 and 31: 13-17. It was God's purpose that the Sabbath should be kept along with the other nine commandments out of love in one's heart.

The prophets also taught that the Sabbath was the day on which to honor the Lord and to receive spiritual blessings. See Isaiah 58: 13, 14, Jeremiah 17: 20-28, and Ezekiel 20. Christ Himself kept the Sabbath and taught the Christian world its true spiritual meaning. See Luke 4, 6, 13, 14, 23. He taught that it was proper and right for one to work for Him on the

Sabbath by doing deeds of kindness and spreading the gospel light. Even after His death, His disciples kept the Sabbath according to the commandment. Luke 23: 50-56. The apostolic Church kept the Sabbath including Gentile as well as Jewish Christians. See Acts 13: 42, 44, and 18: 4.

I do not believe anyone can be saved by keeping the Sabbath, because no one can keep it perfectly. I believe the Sabbath should be kept because we are saved and love the Lord. Christ said, "If ye love me, keep my commandments." As Christians, I believe it is our rich privilege as well as our duty to gather together to worship God and to study His word on His holy day. I believe that the Sabbath is an opportune time for us to witness to the saving grace of God.

Evangelism

I believe that evangelism is the work of every Christian in telling the good news that Christ died to save sinners. I believe that every person who accepts Christ as Saviour should expect a call from God to serve Him in some particular way, whether it be in part- or full-time service. I believe that God has given each of us an ability of his own. Ephesians 4: 8-13. I believe that each of us is responsible for the talents God has entrusted to him. See Matthew 25: 14-30. I believe that the work of evangelism begins where we are and reaches out to those round about us. Acts 1: 8. I believe that we go out sharing the gospel primarily in obedience to the commands of our Lord. Matthew 28: 16-20.

I believe that each of us is under obligation to teach others to do those things which Christ has commanded in His written Word. I believe it is God's plan and purpose that this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall Christ come. See Matthew 24: 14. I believe that it behooves each of us to spread abroad the good tidings of His love that he may help to hasten the day of His coming. Until He comes I believe that each of us should be alive, alert, on his toes, active in the work of saving souls and feeding the flock of God. Christ com-

WHAT KIND OF BIBLE STORY BOOKS SHOULD CHILDREN HAVE?

(Adapted by special permission from a copyrighted article in the International Journal of Religious Education by Rosemary K. Roorback. Reprints available from the International Council of Religious Education at 3 cents each or \$2.24 per 100. — A. N. R.)

Choosing the right Bible story book for the right age is not to be taken lightly, for it isn't true that "the more Bible the better," or "the sooner the better." Rather, it is important to postpone using material which does not have religious meaning for the child because of his immaturity. The Bible is an adult book which assumes a knowledge of its backgrounds and deals with mature religious experiences and theology.

For example, the story of Abraham's sacrifice of Isaac may give children a sense of horror and distrust of a God who would so nearly permit such a terrible deed. They do not appreciate the element of the story so inspiring to historically-minded adults — the great advance in religious thinking that came with Abraham's vision of a God who did not demand human sacrifices as had the gods of so many centuries past.

If children read or have read to them stories or verses too mature and difficult for them to understand, they are likely to build up an antipathy toward the Bible, and when they reach the age when they could profit by the stories, they may be quite unwilling to listen. . . . **Go slow — select Bible materials suited to the age of the child and associated with the experiences he is now having!**

For example, the best Bible story book for the nursery-age child is a homemade scrapbook of pictures containing one or more Madonnas, Jesus and children, and Jesus teaching. "On the Hilltop" and "Of Such Is the Kingdom" by Elsa Anna Wood and "Christ with Children" by

manded His disciples, "Go ye into all the world, and preach the gospel to every creature. . . . And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." See Mark 16: 15, 20.

Cizek are recommended. Thus the very young child is introduced to incidents in the life of Jesus as told by parents and teachers in brief, short sentences explaining the pictures. The important thing to remember in the nursery years is to interpret the child's daily life from the Christian point of view and gradually to introduce him to God through experiences of love, joy, and wonder.

(To be continued in a later Recorder.)

GET THOSE VACATION SCHOOLS ORGANIZED!

Several requests have come to the Seventh Day Baptist Board of Christian Education in response to the offer in the Recorder of May 8 to loan textbooks and other helps from the board's revolving library. The most popular series of teaching materials has proved to be the Broadman Press (Southern Baptist) series.

Dodge Center, Minn., and Lost Creek, W. Va., are using the Broadman series for beginners, primary, junior, and intermediate levels. One more set is available in the 1950 lessons to the next Church requesting it, and this same series will be one resource made available to those working in the Summer Co-ordinated Evangelism program. This series has been planned for a two-year cycle with Books A to be used this year and Books B in alternate years to avoid repetition. The lessons are equally good in any year, however, and are Biblical, detailed, churchly, and based on the average child's experience.

The Seventh Day Baptist Board of Christian Education does not sell books as its main work of course. It orders supplies as requested by local Churches and Sabbath schools and passes them on without profit. And it does sell its own materials, the Sabbath Visitor and the Helping Hand to be sure, the former of which may very well be used as teaching material in regular or Vacation Church Schools. The important thing is for the local leaders to plan early how best to reach their children for Christ and His Church.

One Church of which we know is planning its vacation school this year on an every-other-day basis. The tempo will

(Continued on page 377)

Children's Page

LOVE ONE ANOTHER

Jeanne was a dear little Scotch lassie who lived on a large dairy farm among the hills of New York State. She was a very friendly little body, and a very thoughtful one as well. You may be sure she had a host of friends.

All day long and every day she was a very busy, happy little girl. Many are the duties of a faithful little girl both at home and at school. Each Sunday morning, her first duty was to learn the golden text for the next Sabbath. Afterwards she was asked to explain its meaning in her very own words. Then during the week, she tried to act out the truths contained in the text. Of course, when Sabbath morning came she was pretty sure to know her lesson perfectly. And oh, how much it meant to her!

One bright Sunday morning in the month of May, Jeanne came dancing into the sunny kitchen, shouting happily, "Oh, Mother, my golden text is easy this week. It is so easy to remember and so easy to do! It is 'Love one another.' Did you ever hear anything easier than that?"

"How do you show your love?" asked her mother with a loving smile.

"I'll show it by loving acts," answered Jeanne promptly.

"And to whom will you show it?" said mother.

"Why, I'll show it to you and daddy and to all my friends," said the little girl.

"Is that all?" asked her mother quietly.

The merry face grew suddenly very sober, and Jeanne stood thinking for a few minutes. At last she said, "I suppose I must show my love for my enemies, too. That isn't so easy, Mother. It will be pretty hard for me to love the Smith family. They accused me of picking their roses, and threw stones and mud at me." She was almost crying now.

"Think it out," said her mother, kissing her tenderly. "I'm sure my little girl will find a way."

All the way to school the next morning Jeanne kept thinking about her golden text and about loving her enemies. She almost missed her turn at her favorite game

just before the school bell rang, she was thinking so deeply. In fact, she did not take her usual interest in her lessons or her play all that lovely day. Late in the afternoon her problem was still unsolved.

When school was out, the little girl decided to go home by the road that led past the Smith home. Although it was a little out of her way she said to herself, "Perhaps it will help me to act out my golden text."

None of her little friends lived in that direction so she was all alone. She had quite a bit of thick woods to pass through. She began to walk very fast for she was just a little afraid. A rabbit skipping across the road in front of her made her jump. The hoarse barking of a dog ahead made her pause for a moment. Then she hurried on again. She was nearly in sight of the large, tumble-down home of the Smiths. The barking of the dog was growing louder every minute. Suddenly she heard the frightened sobbing of a little child. Forgetting her own fear, she began running in the direction of the sound. Soon she saw little Jackie Smith sitting on the fence, crying at the top of his lungs. Below him a large, cross-looking dog was barking and jumping savagely.

Jeanne picked up a stick and soon succeeded in driving the dog away. Then she took the frightened little fellow in her arms and carried him home to his mother. All the time she was saying over and over, "Oh, Jackie, I love you, I love you, I really do!"

When Mrs. Smith heard all about it she asked, "Weren't you afraid of the dog yourself? He might have bitten you."

"I was at first," said Jeanne, laughing, "but I was so sorry for little Jackie that I do believe I forgot all about myself."

The grateful mother patted Jeanne's head with her work-roughened hands, and called her a dear, brave little girl. Charles and Fred, Jackie's big brothers, gave her a great armful of roses. Fred said earnestly, "We are sorry we accused you of picking our roses, and threw things at you. We know now that you wouldn't think of taking anything that wasn't yours."

"That's all right," said Jeanne with a happy smile. "I just love every one of you."

CHURCH NEWS

PLAINFIELD, N. J. — A delightful vesper service program was presented by the Philadelphia Fellowship on Sabbath afternoon March 25, at 4:30 p.m., as a part of the Plainfield Church's pre-Easter vesper services. The program follows.

Piano prelude, "Christ Went Up Into the Hills," Ahvagene Bond Clarke; prayer, Kenyon Clarke; congregational singing, "Love Divine, All Loves Excelling."

Also, marimba solo, "The Holy City," Miss Ethel M. Wilson; vocal solo, "When Jesus Was Here Among Men," Nellie Bond Parry; responsive reading, "The Shepherd God," led by William Parry; vocal solo, "Open the Gates," Jean K. Hildreth; piano meditation, Mrs. Clarke; prayer, Miss Wilson.

Also, congregational singing, "I Heard the Voice of Jesus Say"; duct, "O Sacred Head, Now Wounded," Misses Jean and Patricia Hildreth; Scripture reading, John 14: 1-15, Miss Patricia Hildreth; trio, "Lift Thine Eyes," Mrs. Clarke, Mrs. Parry, and Mrs. Hildreth.

Rev. E. Wendell Stephan, pastor of the Plainfield Church, gave the meditation, his subject being, "Jesus, the Way, the Truth, and the Life."

A solo, "If with All Your Hearts" from Elijah, was sung by Mrs. Hildreth.

The benediction was pronounced by Pastor Stephan.

An interesting feature of the service was the vocal solo, "When Jesus Was Here Among Men," sung by Nellie Bond Parry, the words of which were written by her father, Dean Ahva J. C. Bond, and the music by her sister, Ahvagene Clarke. Mrs. Clarke has promised to send her musical arrangement of this selection for publication in the Sabbath Recorder.

The Philadelphia Fellowship is wonderfully blessed with a variety of excellent talent dedicated to the Lord's work. The Plainfield Church appreciated very much the high privilege of sharing in this vesper program. — Contributed.

Seventh Day Baptist General Conference

SALEM, W. VA., AUGUST 22-27, 1950

"We all love you, too," said all the Smiths, as the little lassie hurried home to tell her dear mother her good news.

"Why, Mother dear, that was really a very easy golden text to act out. It's easy to make even those who seem our enemies our friends."

Mizpah S. Greene.

Three Fruit Trees

Three fruit trees stood by the orchard wall,
An apple, a plum, and a pear tree tall;
Their branches bent down till they touched the ground,
Such a weight of ripe fruit upon them was found.

The pickers came with laughter and song,
And gathered the sweet purple plums 'ere long;
While the tree raised her arms and waved them with glee,

"How happy I am, of that load to be free!"

The pickers gaily then turned to the pear,
And soon they stripped her branches bare;
She lifted her empty arms to the sky,
"I have lost my treasure!" she said with a sigh.

The rosy apples were picked with delight,
And the tree found her arms grow strangely light;

"How thankful I am," she joyously said,
"That through me the hungry may now be fed!"

So, as we travel life's journey through,
It all depends on our point of view,
Whether we laugh, or whether we cry,
Or kneel in thanks to our God on high!

Ada Fountain.

(Continued from page 375)

thus be easier for teachers and parents alike and should commend itself to pupils who are tired of public school routine — as who is not? The curriculum will be home-centered instead of Church-centered with parents and older brothers and sisters coached to teach and co-operate through Sabbath day messages from the minister. We'll let you know how it works out.

Has your Church a plan for the vacation time of the boys and girls in its parish? Does that plan include plenty of activity in God's great out-of-doors? Is the whole Church back of the plan to help with financing and transportation and supplies? Fine!

A. N. R.

VERONA, N. Y. — The Mother and Daughter Banquet was held in our Church parlors on the evening of May 13. Mrs. Chester Stone was toastmistress and the following program was given: Solo, Twila Sholtz; poem, Joyce Van Dusen; tribute to mothers, Mrs. Anita Bedford; tribute to daughters, Mrs. Mildred Lennon; trio, Mrs. Mary Williams, Mrs. Jean Vierow, Mrs. Dorothea Warner, with Mrs. Garth Warner at the piano.

A very interesting talk was given by Mrs. Nathan Tyler of Sherrill, a returned missionary who has spent several years in the Belgian Congo, West African Coast. She expects to return there in August. The program was interspersed with chorus singing with Joyce Sholtz as song leader. A committee of men from the Church served a very fine supper.

The Helpers Sabbath School Class sponsored a circus social last week from which nearly forty dollars was realized. They gave this toward redecorating the Church vestibule.

Our young people attended the annual Oneida County Christian Youth Conference held in Rome, N. Y., April 22. The theme was "Friendship with God."

The New York State Music Association Festival held in Rome last week included bands, orchestras, choirs, and soloists from twenty-five different communities, reaching an enrollment of about 2,500. Richard Warner from our Church, who played the trumpet, was rated excellent.

The Pearl Seekers Sabbath School Class held their April meeting at the parsonage where they cleaned, painted, and got rooms ready for papering.

Pastor Polan was unable to attend the Ministers' Conference at Indian Trails Camp, Wis., because of the railroad strike. We are anticipating the meeting of the Central Association at our Church June 2-4, and hope much good will be accomplished. — Press Committee.

PRE-CONFERENCE RETREAT
Camp Caesar, W. Va.
August 17-20, 1950

FRANCIS MARION SUTTON

Francis Marion Sutton, son of Hezekiah and Hannah Jane Hughes Sutton was born September 6, 1856, and died April 17, 1950, at the home of his son, Corliss Sutton, on Sutton Run near Berea, W. Va.

Of a family of six, he is survived by one brother, Alexander Herman Sutton of Berea, W. Va., and one sister, Rachel Minerva Bee of Clarksburg, W. Va.

On June 6, 1878, he was married to Amanda Canzada Stalnaker, who preceded him in death January 5, 1946. To them were born eight children: Rev. Erlo Everett Sutton of Boulder, Colo., Corliss Sutton of Berea, W. Va., Grace Sutton of Huntington, W. Va., Shirley Sutton of Steubenville, Ohio, and Hollie Sutton of Buckhannon, W. Va., who survive and Andrew, Dora, and Sheldon who preceded him in death.

Brother Sutton has been a long-time member of the Ritchie Seventh Day Baptist Church, having united in 1883. He has served his Church as deacon for many years, as had his father before him, and as his son Corliss is doing at the present. He has of necessity been inactive for some time on account of advancing years. In his last days he was cared for by his son and daughter-in-law, Corliss and wife. Though feeble in body he was clear in mind and kept an active interest in the affairs of the day to the last. He will be missed by his family including many grandchildren and great-grandchildren and a host of friends who saw in him a good neighbor, a Christian gentleman.

Farewell services were held in his home Church, April 19, in charge of the pastor, Rev. J. F. Randolph, assisted by a grandson of the deceased, Rev. T. R. Sutton of Jackson Center, Ohio. Interment was at Pine Grove Cemetery. J. F. R.

CAMP JOY
at Camp Caesar, W. Va.
June 25 - July 2, 1950
Only those not yet freshmen in
high school are eligible.

Marriages

Bishop - Crandall. — On Sabbath afternoon, March 18, 1950, Myrtle Crandall of Farina, Ill., and Arthur Bishop of LeRoy, Ill., were united in marriage in a double ring ceremony at the Seventh Day Baptist Church, by the pastor of the bride, Rev. C. L. Hill. Following the ceremony the group consisting of the relatives of the bride and groom drove to the Crandall family home in the country where a wedding dinner was served. The young couple will make their home in Bloomington, Ill.

Bakker - Reinhart. — Frederik J. Bakker, son of Jacob and the late Geessina Schuur Bakker, of Plainfield, N. J., and Shirley Carroll Reinhart, daughter of Mr. and Mrs. Walter E. Reinhart, of North Plainfield, N. J., were united in marriage at the First Presbyterian Church of Cranford, N. J., on Sabbath afternoon, May 6, 1950. Rev. William R. Sloane, former minister of the Church, performed the double ring ceremony, assisted by Rev. Robert G. Longaker, minister of the Church, and Rev. Hurley S. Warren. The bride and groom spoke the words of their troth from memory. The new home is at 1339 Belleview Avenue, Plainfield, N. J.

BIRTHS

Delzer. — A son, Steven Leslie, to David and Marlys (Langworthy) Delzer, Dodge Center, Minn., on February 17, 1950.

Obituaries

Crandall. — Daniel Pierce, was born near Lewiston, Ill., December 6, 1860, and died March 14, 1950, at his home in Farina following a short illness.

He was the son of Franklin and Elizabeth Whitmore Crandall. He was the last of his father's family.

When 9 years of age he was baptized by Rev. C. M. Lewis and united with the Seventh Day Baptist Church at Farina where he was a faithful member for more than 80 years.

He was united in marriage to Annabelle Satterlee January 8, 1884, five children being born to the union. The surviving children are: Mrs. Arthur Burdick and Kenneth Crandall of Farina; Mrs. Ned Vincent of Roberts, Ill.; and Fay Crandall of Plant City, Fla.

Funeral services were conducted at the Seventh Day Baptist Church in Farina by his pastor, Rev. C. L. Hill, and burial was made in the Farina Cemetery. C. L. H.

Monroe. — Fremont C., was born October 17, 1861, in Fulton Township, Rock County, Wis., and died March 20, 1950, at the Battle Creek Sanitarium, Battle Creek, Mich.

His parents were William Henry and Sarah Jane (Humphrey) Monroe, who came West

from Allegany County, N. Y., in the '40's, taking a boat from Buffalo to Milwaukee and finishing the trek to Fulton Township by oxcart. Of the six children in the family, Fremont was the last survivor.

Fremont worked on farms in the early years of his life as well as for years after his marriage in 1876 to Lucy Isabelle Baker, who passed away in 1948.

Mr. Monroe was a great Bible reader having read the Bible through from birthday to birthday each year for the past 28 years. He was a charter member of the Seventh Day Baptist Church of Battle Creek, Mich., having come to the sanitarium as a helper in 1907. He attended Church as long as his health permitted.

At the time of his enfeebled health he was living with his daughter, Mrs. (Mabel) Earl B. Davis. The two other daughters are Mrs. (Hazel) G. C. Wells, of Riverside, Calif., and Mrs. (Gladys) B. W. Deuel, of Concord, Mich.

Interment was in the Milton Junction Cemetery, Milton Junction, Wis.

While we miss him greatly, especially since we many times guided his failing footsteps during the past year, we feel that he lived a good, full life and thank God for Christian Seventh Day Sabbathkeeping parents.

When shadows fall about us

And hearts are alone,

There is a strength that comes to us

Far greater than our own.

There is a love that comforts

There is a light that leads

There is a Heavenly Father

Who understands our needs!

—Author unknown.

Mabel L. Davis.

Carr. — Harold L., son of Louis and Katie Winn Carr, was born in the town of Constantia, N. Y., July 8, 1897, and died suddenly while at work at the National Casket Company in Oneida, N. Y., April 5, 1950.

He attended the Constantia Center Church as a lad and later attended the Oneida Baptist Church in Oneida and enjoyed singing in the community chorus of Oneida where he lived most of his life. He was a member of the Casket Makers' Union.

On November 2, 1935, he was married to Sylvia Babcock at Brookfield, N. Y., by Pastor Herbert L. Polan.

He is survived by his wife, an aunt, Mrs. Ellen Beatty, of Minoa, N. Y., and several cousins.

Funeral services were conducted by Pastor Herbert L. Polan, April 7, at the Whitford Funeral Home in Oneida and at the Constantia Center Church, and burial was made in the Constantia Center Cemetery. H. L. P.

Hummel. — Margaret S., was born near Nortonville, Kan., December 3, 1857, and died at Boulder, Colo., January 12, 1950.

Mrs. Hummel was the second white child to be born in what is now Atchison County, Kan. As a small girl she sold melons to the wagon trains on the Santa Fe Trail. She recalled the building of the Santa Fe Railroad, the raiders and actions of border ruffians of Civil War days,

and the work of the "underground" in helping runaway slaves.

She attended schools under the late Rev. S. R. Wheeler, was baptized by him in 1869, and he officiated at her wedding to D. E. Hummel in 1882.

Mrs. Hummel with her family moved to Sheridan Lake, Colo., in the spring of 1906, and to Boulder in 1913, where she joined the Boulder Seventh Day Baptist Church. She was a faithful Christian and an active worker in the Church. Even in later years her faithful attendance at Church and Sabbath school was an inspiration. Her sense of humor did much to lighten the burdens of others.

Her husband preceded her in death on November 2, 1931.

Besides her son, Paul Hummel, of Boulder, she is survived by two sisters, Mrs. E. C. Bonwell, Fresno, Calif., and Mrs. F. B. Maris, Nortonville, Kan.; a granddaughter, Mary Margaret (Mrs. Willard) Wells, Boulder, and two great-grandchildren, Willard Eugene and Jenny Lou Wells, of Boulder.

Funeral services were held at the Allardice-Hibbard Mortuary with Rev. Erlo E. Sutton and her pastor, Rev. Leland E. Davis, officiating. Interment was in the Green Mountain Cemetery. L. E. D.

Sutton. — Francis Marion, son of Hezekiah and Hannah Jane Hughes Sutton, was born September 6, 1856, and died April 17, 1950. (See extended sketch elsewhere in this issue.)

Bond. — Clara, daughter of Eli and Mary Batten Bond was born at Lost Creek, W. Va., on October 19, 1865.

Baptized by Rev. L. R. Swinney, she joined the Lost Creek Seventh Day Baptist Church in May of 1880.

Surviving her are one sister, Miss Rebecca Bond, and several nephews and nieces.

Farewell services were conducted in her home and burial was in the Frame Church Cemetery. Pastor Rex E. Zwiebel officiated. R. E. Z.

Newey. — Effie Conger, was born at Stacey Basin, N. Y., June 6, 1869, and died at the home of her niece, Mrs. Craig Sholtz of Verona Mills, May 8, 1950.

She joined the Verona Seventh Day Baptist Church in 1881 and has been a faithful member through the years.

On September 25, 1895, she was married to Ira Newey who passed away April 30, 1945. A son was born to them who died in infancy. Having lost their own child, they found great pleasure in showing the young people a good time when they were able.

Mrs. Newey is survived by one sister, Mertie Williams, with whom she had a double wedding and, who lived in the same home and helped to care for her during her long illness.

Funeral services were conducted in the home and at the Verona Seventh Day Baptist Church by her pastor, Rev. Herbert L. Polan, May 11, 1950. Mrs. Sylvia Carr and Mrs. Iva Davis sang, "Beyond the Sunset" and "Jesus, Rose of Sharon." Burial was made in the New Union Cemetery of Verona Mills. H. L. P.

DIRECTORY OF ASSOCIATIONS

Central Association

The Central Association will convene with the Church at Verona, N. Y., June 2-4, 1950. Theme: Faith in Our Times.

Miss Bernice Rogers,
Corresponding Secretary.

Eastern Association

The Eastern Association will convene with the Seventh Day Baptist Church of Christ at Plainfield, N. J., June 9-11, 1950. Theme: Our Church and the Community.

If you plan to attend, please inform your pastor or write direct to Mrs. L. Harrison North, chairman of the hospitality committee, 739 Huntington Avenue, Plainfield, N. J.

Miss Esther Burdick,
Corresponding Secretary.

Western Association

The Western Association will convene with the Seventh Day Baptist Church at Independence, N. Y., June 17, 18, 1950.

Mrs. F. J. Pierce,
Corresponding Secretary.
Alfred Station, N. Y.

Southwestern Association

Gentry, Ark.
June 29 - July 2, 1950

LEWIS CAMP

Ashaway, R. I.
July 18-27, 1950
Ages 12-18

CAMP MILES
On Irons Fork
in the Ouachita Mountains
near Mena, Ark.
June 21-27, 1950

The Sabbath Recorder

