

ABSTINENCE . . .

- is-* the only absolute preventative of all drinking evils, including alcoholism.
- an absolute guarantee of the personal freedom resulting from the alcohol-free way of life.
- an insurance against drink-caused broken homes and juvenile delinquency.
- an insurance of the longer life expectancy.
- a basic principle of a genuine Christian life.

promotes-

- real self-confidence and respect.
- good health and freedom of body, mind, and soul.
- good character, thoughts, words, and deeds.
- the building of better homes, a better society, and a better nation.
- respect of family and friends.

prevents-

- the dangerous psychological effects that lead to continued drinking.
- all misery, crime, and harm resulting from drinking.
- economic loss brought on by drinking.
- loss of will power and competence endangered by drinking.
- anyone who is allergic to alcohol from becoming an alcoholic.

P. E. SELBY.

JULY 10, 1950

The Sabbath Recorder

"Inasmuch —"

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor
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Our Policy

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LIST OF TRACTS AVAILABLE

The following tracts are available through the office of the Corresponding Secretary, American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J. All tracts are free to Churches, groups, and individuals. F. R. K.

Gospel Series: Repentance, The Birth from Above, Salvation by Faith, A Change of Citizenship, Following Jesus, Growth in the Spiritual Life.

Seventh Day Baptist Series: Who They Are—What They Are, Polity and Beliefs, The Sabbath in the Bible and in History, What the Bible Teaches Regarding the Sabbath, Christian Baptism, Their Place in History, Do You Know? Evangelism, Missions, Relations with the State, Education and Educational Institutions, Their Relation to Other Religious Bodies.

Others: Traditions of Men, Why I Am a Seventh Day Baptist, Has the Original Sabbath Day Been Lost? What Is the Difference? An Entering Wedge to Loss of Spirituality, Jesus Christ, the Final Sanction, Facts, God's Holy Sabbath Day, Her Wedding Ring, First Day of the Week in the New Testament, My Holy Day, Spiritual Sabbathism, Pro and Con, The Sabbath and Sabbathkeeping Baptists, The Sabbath and Seventh Day Baptists, Seventh Day Baptists and Seventh Day Adventists—How They Differ, Statement of Belief of Seventh Day Baptists, What Do You Find? (bookmark), What Is Your Decision? Why We Are Seventh Day Baptists, Who Are These Seventh Day Baptists? Free from the Law, Lovest Thou Me? A Letter to the Jews, Founders of the Seventh Day Baptist Denomination, How Honest Are You? Creation's Birthday, Seventh Day Baptists at Work Around the World, Something New? The 10 Commandments and 7-Day Christianity.

SPECIAL NOTICE

The next special issue of the Sabbath Recorder will be dated July 31, 1950. Thus there will be two regular issues published in August, those of August 14 and 28, instead of one. The issues of August 7 and 21 will be omitted since the Sabbath Recorder is published biweekly during August.

THE SABBATH RECORDER

CLOTHING AND BEDDING NEEDED

Church World Service recently has issued an appeal for large quantities of clothing and bedding this summer. We are informed that the need for all kinds of clothing is great in China, Europe, Korea, Burma, and the Holy Land.

Now is the time to share
That others may wear
And be warm.

Send clothing and bedding prepaid to your nearest Church World Service center together with 8 cents per pound for overseas transportation costs.

Church World Service Centers

214 East 21st Street
New York 10, N. Y.

c-o Pacific Ports Industries, Inc.
100 Brannan Street
San Francisco 7, Calif.

New Windsor, Md.

510 South Elm Avenue
Webster Groves 19, Mo.

CABINS — ROW ON ROW

At the top of the mountain well above the railroad tracks, stand cabins row on row. They belong to Pennsylvania miners of whom there are many.

But why, with the miners at work at top-notch wages do they and their families need to live in hovels? Where does their money go? Do the unions and mine-operator-owned facilities get a big share of it?

Or, are the miners and their families contented with their status quo? Are they happier in their present habitat? Would they enjoy improved living conditions?

If improvement is to be made, how is it to be brought about?

Is this not a responsibility of the mine operators, the unions, the miners themselves? And, if no progressive move is made by these, ought not some welfare agency undertake the task?

That sight on the mountain rim will linger long in our memory — those miners' cabins, row on row.

THE THORNGATES ARRIVE

Dozens of ships arrive and leave Hoboken, N. J., with less than passing notice from the most of us who live within twenty-five miles of the pier. Yet, when friends and loved ones are expected, the keenest interest is in evidence.

The docking of the Nieuw Amsterdam on Wednesday morning, June 28, took on added significance not only for close friends but for the entire Seventh Day Baptist denomination. The Thorngates were listed as passengers! The corresponding secretary of the Missionary Society had announced early that he and another member of the Missionary Board probably would be on hand to meet them. Plainfield friends began early to check the newspapers for steamship docking schedules. Phone calls to the Holland-American Lines gave added information and assurance. Much effort was put forth to secure passes for members of the family who might come.

Three of Dr. and Mrs. George Thorngate's sons and a granddaughter — Briar, David, Philip, and Linda — reached Plainfield Tuesday afternoon in anticipation of meeting their parents and grandparents.

The morning arrived. The boat docked at seven instead of eight o'clock. There was plenty of time, however. Customs had to be cleared. Besides, first class passengers disembarked first. At 9:55 a.m. someone cried, Here they come! Wooden fence palings did not deter warm greetings. Very soon we moved to an unfenced area of the covered pier where Mrs. Thorngate answered many questions while Dr. Thorngate and their sons took charge of their baggage.

In addition to the members of the immediate family, Rev. David S. Clarke and Ben Utter of Westerly, R. I., and seven friends and a nephew of Dr. Thorngate, Kirk Clapper, of Plainfield, N. J., were privileged to welcome the Thorngates.

Dr. and Mrs. Thorngate appear well. We hope that they feel as well as they appear. We rejoice with their loved ones and many friends that they are in the United States for several months at least. We look forward to reading more of the

China Mission work in the missions section of the Sabbath Recorder and of hearing firsthand from our Chinese brothers and sisters.

"OUR CHURCH AND THE COMMUNITY"

The sessions of the Eastern Seventh Day Baptist Association were centered about the theme, "Our Church and the Community." Meeting with the Plainfield Church for its one hundred twelfth annual session, June 9-11, 1950, the services on Friday evening and all day Sabbath were held at Plainfield, and at the invitation of the Piscataway Church at New Market, the Sunday morning session was held there.

The association opened with an organ vesper presented by Howard S. Savage, organist of the Plainfield Church.

Rev. William J. Kimshel, pastor of the Pine Street Gospel Chapel, Middletown, Conn., conducted the opening devotional service. With the singing of gospel songs, the reading of John 4: 4-26, appropriate brief remarks, and prayer by Brother Kimshel, we were convinced that the Holy Spirit was present.

President Ernest White in his address said: "We are living in a transitional and not a traditional period of history. . . . The advances of the age have brought about many changes." "What can we better do to meet today's challenge?" inquired the speaker. "The Church is not responsible for the hot or cold war or for tensions in the management-labor situation, but the Church did not prevent these from happening," he declared. Mr. White then urged that our Churches be alert to new ideas and techniques and seek ways of sharing "promising practices."

Rev. E. Wendell Stephan declared that the Christian Church must become the mightiest force in the world, as he welcomed the delegates.

In her response to the welcome, Mrs. Luther S. Davis said that coming to Plainfield was like coming home. "Home is a place to which we go with pleasure," she remarked, and encouraged us to share the hope of a heavenly home.

The association theme was developed in

three parts, namely: (1) Message; (2) Method; (3) Hope.

Two sermons emphasized the Message. Duane L. Davis, delegate from the Central Association, preached Friday evening using as the text 1 John 3: 11, "For this is the message that ye heard from the beginning, that we should love one another." Rev. Charles H. Bond, pastor of the Pawcatuck Church at Westerly, R. I., gave the Sabbath morning sermon on the subject, "You Are a Debtor," the text being from the Apostle Paul's letter to the Romans (1: 14).

The Method was brought to our attention through a panel discussion at the afternoon meeting under the leadership of Rev. David S. Clarke; and through a tableau on the evening after the Sabbath, the characters of which were portrayed by the Shiloh young people under the direction of Rev. Lester G. Osborn.

The Hope was given prominent place on Sunday morning in the sermon of Rev. W. Allen Bond, delegate from the Southeastern Association, whose subject was: "The Church's Message of Hope" based on 1 Peter 1.

The Sabbath morning worship was conducted by Rev. E. Wendell Stephan, pastor of the host Church. There were over 230 people present. The afternoon devotional service was in charge of Rev. C. Rex Burdick and that of Sabbath night was conducted by Rev. Kenneth A. Stickney. Sunday morning, special prayer was made by many for Maryann Maxson, young daughter of Rev. and Mrs. Paul L. Maxson, who was in the hospital with virus pneumonia. We rejoice with Brother and Sister Maxson that God has blessed them and us through the prayers, skills, and care of many with Maryann's slow yet sure recovery.

The congregational singing and special music were uplifting. The spiritual success of the association was made much more certain through worship and praise in hymn and song.

People eat and sleep even at meetings of an association but not during the sessions, however. Often we take for granted the labors of local committees in this respect. In addition to providing Sabbath

noon and evening and Sunday noon meals, seventy-three overnight guests were entertained in the homes of the Plainfield and Piscataway Church members.

Great encouragement came at the business session Sunday morning with the reports of the officers and committee chairmen, the reports of delegates to sister associations, the reading of letters from the Churches of the association, and also those from sister associations.

The Eastern Association will meet with the Rockville, R. I., Seventh Day Baptist Church in 1951, God willing.

As we reflect upon the inspiration and fellowship in Christ of these brief but full days, we are convinced that the Church has become the community among quite a number of Seventh Day Baptists in the Eastern Association. This also is true of the other associations across the land. There remains the task of making more effective the message of Christ — the message that the Christian Church offers as the hope of the world — by whatever methods the Holy Spirit proposes. Our part is that of obedience as He points the way.

FROM THE EDITOR'S MAILBOX

Editor, the Sabbath Recorder,
Dear Friend:

To this family, who have tried to remain loyal Seventh Day Baptists in a city with no Church of that denomination, the denomination's connection with the Federal Council has been helpful. Some people say, "There's no 'sech' animal." And we say, "Oh, yes, there is a Seventh Day Baptist denomination and it is a member of the Federal Council of Churches." Meetings sponsored by the council have been especially appreciated by us. The fact that we work with other denominations is, in our hearts, a satisfaction and a source of strength.

In Houston we have a federation of more than a hundred garden clubs united to make Houston a more beautiful city. Our own neighborhood garden club sometimes disagrees with actions of the federation and has disapproved its leadership, but it can

always express itself and work for whatever is being done which it feels is good. In the long range purpose of the federation all agree. We can regret detours in reaching the goal and stand by to help rectify what we feel to be mistakes. Because the federation represents so many women and neighborhoods, the city government respects its requests and suggestions.

I should think denominations could similarly co-operate in promoting the kingdom of God. We want the Seventh Day Baptist group to remain in the Federal Council.

Sincerely,

Mrs. James I. Stillman.

1510 Barbce,
Houston 4, Tex.,
June 24, 1950.

Dear Editor Warren:

Having just read Rev. Lester G. Osborn's "Do We Want Church Union?" in the June 19th Sabbath Recorder, I would like to make the following comments.

Throughout the ages men have banded together for the common good. In ancient time it was for their mutual protection and preservation. Today men and nations are still banding together for protection or aggression. The situation has not changed. Indeed, the life of men and nations is more precarious today than it ever was.

Having seen that there is a type of power in numbers, it is natural to suppose that the same degree of influence could be exerted by the union of all Christian Churches. Is not a Church of a thousand members more influential in a community than a Church of two hundred?

It is true that the larger the nation, or the larger the Church, the greater the weight it lends to its environment. However, we cannot measure the power of the Church by the same standards we use for nations. Nations influence people for the good of the nation. Churches should influence people for their own good, and for the glory of the Lord. To the end, then, that all men may come to know Jesus Christ and Him crucified, organization is a secondary matter. In fact, the greater

the organization, the further from the sinner that group becomes. Can an organization save a soul? no! It is only within the power of God to "wash us whiter than snow."

Do we presume that the strength of some earthly organization can supplant the power of God? Let us look to God, and repent of such a thought.

If our difference is God's Sabbath, and not a mere "Lord's day," let us spend our time, effort, and money teaching our youth and those about us that we think it makes a difference in God's sight. Then this distinction will become a monument to the world; but should we go with the crowd we will become hardly a pebble.

I am not against co-operation, but I am against any and all organizational affiliations with first day groups; we are not first day in belief. Neither is it possible for any organization, irrespective of size, to change the course of this world. Jesus Christ, Himself, came to save sinners, not the world. John 17: 9; 1 John 5: 19.

I feel so keenly in accord with Rev. Mr. Osborn, I could not help but add my comment on the subject.

Yours in Christian service,
Oscar A. Davis.

1046 W. Taylor Street,
Phoenix, Ariz.,
June 24, 1950.

The Sabbath Recorder,
Dear Sir:

Have appreciated the Recorder more each year, especially the recent issues where more are telling their views and why.

Sincerely,
Carl R. Maxson.

Shore Road,
Waterford, Conn.

The Sabbath Recorder:

Find enclosed check for renewal of my subscription to the Recorder. As far back as I can remember, it has been in our family.

Sincerely,
Mrs. Emma R. Jeffrey.

4376 York Blvd.,
Los Angeles, Calif.

THE FEDERAL COUNCIL OF CHURCHES

By Rev. Leon M. Maltby.

When the Federal Council of the Churches of Christ in America was organized in September, 1905, Seventh Day Baptists had five official representatives present who were favorably impressed with its motives and program. Our 1906 Year Book shows their report and the vote of the Conference to continue connection with the federation. Thus we became charter members with the double purpose of being joined with the larger denominations in common purpose and in keeping this new federation from fostering Sunday legislation.

Some of our leaders who were enthusiastic when the constitution was adopted have long since lost their enthusiasm. No one could predict at that time what the net results would be one or two generations later. Who could say that the leadership would shift from orthodoxy to liberalism? Who could know that some of its agencies would veer so far to the left in 30 years that the United States Naval Intelligence would list the Federal Council as subversive, giving "aid and comfort to the Communist movement and party," and further calling it "a large, radical, pacifist organization — its leadership consisting of a small radical group which dictates its policies"?

In 1905 liberalism had not yet become popular, and Communism was scarcely thought of. When the Federal Council leadership became and continued to be predominantly modernistic, it was inevitable that serious question would arise in our annual Conference as to whether or not we should remain as members of the council. For a generation and more, honest Seventh Day Baptists have differed widely in their evaluation of our membership in the so-called "super Church." Of course it is not wholly bad or there wouldn't be so many good people connected with it; neither is it wholly good or there wouldn't be so many good people opposed to it. Is it good for us? Can our influence from within make the Federal Council better or keep it from taking action detrimental to our denomination? Or, on the other

hand, does the reputation of the Federal Council besmirch our skirts to the extent that our growth is hindered? Do we know how many prospective Seventh Day Baptists become interested in our cherished truth because they read our name on the list and how many become interested through our local Churches, personal work, and tracts only to turn the cold shoulder when they discover that we are in the Federal Council? It is pretty difficult to know.

Why do we remain in the council? One reason is the law of inertia whereby it is easier to sit still than to rouse ourselves to take action. Let me illustrate. In September, 1944, my AAA Battalion was moving by train from California to Texas on the weekend. It was my privilege and duty to try to hold religious services on Sunday. In order not to offend non-Protestants I would enter a coach and say, "In 15 minutes there will be a Protestant service in the next car. All who wish to attend please move into the car ahead." Then I would go forward and say, "In 10 minutes there will be a Protestant service in this car. Those who do not wish to attend may move back one car." It took a good share of the day to cover that whole train with seven services. I need not tell you that very few men moved either forward to hear the service or backward to avoid hearing it. We have a right to expect more interest than that among Seventh Day Baptists, but sometimes I wonder how many of us have well-thought-out convictions for or against remaining in the Federal Council. The law of inertia preserves the status quo.

It may be remarked that the Federal Council in 45 years of existence has won very few new members. The Southern Baptists (second or third largest denomination in America) have consistently refused to join. Some denominations have withdrawn. The great Northern Baptist Convention remains in the council but has suffered major splits and the formation of innumerable independent Churches largely on account of the extreme liberalism in Federal Council leadership. Other denominations have had similar unpleasant experiences. Within recent years two

strong interdenominational organizations have sprung up to challenge the claim of Federal Council leaders that the council represents the united voice of Protestantism in America. The National Association of Evangelicals had representatives of 60 denominations at its constitutional convention in 1943 (more than twice as many as are in the Federal Council). Their aim is to give voice to the evangelical people and Churches who do not feel that the Federal Council can rightly speak for them. The American Council is a very vociferous opponent of the Federal Council. One inevitable result of all the movements mentioned in this paragraph is that orthodox, evangelical men have become and will continue to become a smaller and smaller minority in the Federal Council.

Seventh Day Baptists must ultimately face the above facts. We must face the fact also that historically we are founded upon a closer adherence to the inspired Word of God than is evidenced by the leaders in other denominations who have held positions of leadership in the Federal Council. (Scores of these leaders are members of Communist front organizations so listed by Attorney General Tom Clark and the Congressional Committee on Un-American Activities.) Perhaps we need not worry too much about that, for we can expect the Federal Council to follow the trend of the times. When the labor unions, the universities (and the State Department) are purging pro-Communists, Church men of the Communist stamp may not achieve the most prominent positions. In our denomination there is a strong trend away from the Bible-denying liberalism that afflicted most denominations a few years ago. We believe that trend will grow.

Our General Conference will withdraw from the Federal Council or its successor in due time. We make this as confidently as a Drew Pearson prediction. A majority of our intelligent, well-informed people will demand it. We will never all be of exactly the same opinion because we do not have all the facts and do not see all that we have in the same light. But a majority of those who love the Word and the Sabbath truth it contains will soon be

AN OFFICIAL STATEMENT by the Executive Committee of the Federal Council

(Unanimously Adopted on January 17, 1950.)

We, the official representatives of the twenty-seven member-denominations in the Federal Council of the Churches of Christ in America, make this statement of fact concerning recent misrepresentations of the council.

The Federal Council is the instrument through which the denominations themselves work together in matters of common concern, and is not an independent body. An attack upon the council, accordingly, is essentially an attack not upon a separate organization but upon the denominations which comprise it and without which it would have no existence.

Current misrepresentations picture the Federal Council as concerned only with issues that are the subject of debate in the economic and political world. The fact is, however, that for decades the council has been the agency for co-ordinating the evangelistic work of the member-denominations and giving united leadership in such basic spiritual areas as the devotional life, Christian family life, pastoral counseling, the relation of religion and health, religious broadcasting, and the development of inter-Church co-operation in local communities. Like its constituent denominations, the council is also deeply concerned with the relationships of men to one another in the economic, industrial, inter-racial, and international realms. It cannot be otherwise if it is to bear witness to Jesus Christ as Lord and Saviour of the whole of man's life.

Current misrepresentations of the Federal Council also picture it as standing for State Socialism and as tending toward Communism. These insinuations are false.

convinced that we should withdraw. That will not be this year or next but it is sure to come. When it comes, some will be disappointed, but in our opinion, the cause we represent as Seventh Day Baptists will begin to show greater advancement.

The council has had a continuous concern for social welfare prompted by the Christian conscience. It has championed human freedom in every realm — the political and the economic as well as the religious — as over against any regimented organization of society or government. It has never advocated the ownership of the means of production and distribution by the State. Working within the pattern of a free American economy, the council seeks to correct conditions which would militate against the well-being of all and justice for all.

The council has explicitly and vigorously repudiated Communism as "atheistic in its conception of ultimate reality," "materialistic in its view of man and his destiny," and as "clearly opposed to Christianity." It has also condemned the revolutionary strategy of Communism as involving "the disregard of the sacredness of personality which is fundamental in Christianity."

The misrepresentations of the Federal Council include gravely and inexcusably erroneous statements at specific points which could have been easily verified. It is alleged, for example, that the Social Ideals of the Churches, as published in 1932, demand "socialized medicine." This is untrue. What they advocated was simply "social insurance against sickness, accident, want in old age, and unemployment." Insurance against the last three of these four hazards is today accepted by society without question. Some form of public insurance against the hazard of illness, which is all that the Federal Council has proposed, is no more "socialistic" or "communist" than the well-established insurance against the other hazards.

In the misrepresentations of the Federal Council there are also unfair charges against certain individuals who are alleged to determine its policies. These charges depend on such dishonest devices as distorting the meaning of quotations by wresting them from their context or condemning merely on the basis of incidental or occasional association with others in the past. Moreover, any citing of the expressions of a few individuals, even if they were fairly presented, is an unjustified artifice since no individuals except the large group officially designated by the

member-denominations decide its policies. These representatives are men and women of wide experience, not dupes to be led or misled by an "inner circle."

The Federal Council, by reason of its being a real federation, contains within itself a representative cross section of twenty-seven denominations and therefore includes Christian men and women who as citizens hold different views on public questions. Through a thoroughly democratic process, the council develops its program and policies on the basis of such unity as is found in a common commitment to Christ and a common effort to make His gospel effective in the life of the world. The council has no "ism" to defend; it does have a central loyalty to Christ. It has no politics; it does have a faith. In that loyalty and that faith it seeks first the kingdom of God and His righteousness.

NATIONAL COUNCIL OF CHURCHES

By Courtland V. Davis

Seventh Day Baptists have been allotted six representatives in the forthcoming Constituting Convention of the proposed National Council of the Churches of Christ in the U.S.A. The constitutional provisions for denominational representation include the following paragraph:

"All representatives of a communion shall be elected by that communion in such manner as it shall determine. Of the total number of representatives at least one half shall be nominated by the boards and agencies of that communion co-operating in the work of the divisions of the council, on such basis as the communion shall determine, having regard to the interests of the several age groups and the various functions of the council."

It will be noted that while representation is provided for boards and agencies, election is by the "communion" as a whole on such basis as it shall determine.

Under the constitution, Seventh Day Baptists will have one member on the Executive Committee of the National Council.

Seventh Day Baptist representation will undoubtedly be arranged for also in each of the divisions, joint departments, and

commissions which are to be a part of the National Council organization. What that representation will be can only be estimated at this time as the proposed constitution provides that each division, joint department, and commission "may draw additional members from the members and staff of its corresponding Church agencies."

A recent release of the Planning Committee for the National Council includes this paragraph:

"Let it be clearly understood that the proposed National Council of Churches is not seeking to achieve any form of organic union between sovereign denominations. This is not a proposal for the merger of denominations but for the merger of existing interdenominational agencies, each of which is predicated on the existence of separate denominations. The National Council of Churches proposes channels of co-operation, not organic union, as far as denominations are concerned. However, it does propose the actual merger of national interdenominational agencies. It is recognized that we are divided denominationally but there is no reason why we need to be divided interdenominationally! With complete mutual respect for differences in the field of Faith and Order, it behooves us to develop the most efficient channels possible for co-operation in the field of Christian Life and Work."

LEWIS CAMP

Ashaway, R. I.

July 18-27, 1950

Ages 12-18

HELP WANTED

We have a good position open for a young woman with knowledge of shorthand and typing to take over our "denominational desk."

If interested, write

L. H. NORTH, Mgr.

Box 868

Plainfield, N. J.

BAPTISM

By Brother A. Hennig

(Sermon preached at the Seventh Day Baptist Conference in Hamburg, Germany, October 9, 1949.)

The baptism is foretold in the Old Testament. 1 Peter 3: 18-21.

This Scripture raises a question concerning Noah's faith in its relation to baptism which was to be revealed. At first we will have to put the question of the relation of worth between water and faith in the care of the way of salvation. Noah's contemporaries are described to us in verse 20. They had heard of the menacing danger but they did not attend God's warning. Matthew 24: 39. Noah and his family only did so in faith. Their deliverance was exclusively God's mercy. However, it required the faith of Noah and his family, the personal working and entering the ark. The means of their salvation was not the water but the ark only. The water merely carried the ark. Round about was water enough, but no possibility of salvation since the ark was missing. Moses was saved by a minor ark, too.

The gospel will show us the real ark to be Christ's Cross, saving us from destruction of the flood of sin. The crucified Christ, speaking on the cross, said, "It is finished." No other name is given to us for salvation than the name of Jesus Christ. Acts 4: 12.

1 Peter 3: 21 will lead us back to verse 18: "For Christ also hath once suffered for sins." There we are shown the only reason for our salvation. To that is tied the condition of the blessing of baptism: of the desire following the faith of "a good conscience toward God." In Jesus Christ's command of baptism we read: "But he that believeth not shall be damned" — even if he is baptized. Water without faith means damnation only. There is no true salvation through baptism without the Spirit of God — active faith. "For whatsoever is not of faith is sin." Romans 14: 23.

According to 1 Peter 3: 21, the effect of the blessing of baptism will not be a moral purifying bath but the answer of a good conscience toward God, established by the blood of Jesus Christ by virtue of His resurrection.

Regarding the Biblical doctrine about baptism, above all the principle that Christ has established, as set forth in John 6: 63, must not be overlooked: "The words that I speak unto you, they are spirit, and they are life" after having said in verse 53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." This "hard" saying was not hard at all if His hearers would have referred to verse 63, "the words . . . are spirit, and they are life." That is a decisive, trenchant relinquishment of Jesus Christ to all mechanic-magic effect of sacrament. This is valid for the baptism, too.

The essential, spiritual experience of baptism — the baptism of Christ into death. Romans 6: 3-8.

For understanding this text we will read Matthew 20: 22, 23 and Luke 12: 50. The baptism Christ is speaking of here is His suffering and dying, His death on the cross. So this passage is leading us from the court into the sanctuary of baptism. Before the baptism of the gospel could have been done the veil of His flesh had to be torn, Hebrews 10: 20. Before Christ's death baptism is without essential contents, and before Whitsuntide it shall not step into force, for the Spirit of God glorifying Christ in men's hearts may render alive the essence of baptism.

The baptism of the gospel may not be separated from Christ's baptism into death. In this only baptism assumes its characterization as a sign of seal and confession. Where belief in Christ has not preceded it, baptism will be entirely worthless. Christ's baptism leads us firstly into Christ's death. We are shown this distinctly by the verses Romans 6: 3-8: ". . . were baptized into his death" (v. 3), ". . . planted together in the likeness of his death" (v. 5), ". . . our old man is crucified with him" (v. 6), ". . . if we be dead with Christ" (v. 8).

The question is about a spiritual proceeding, an inner proceeding. Without this baptism of Christ there will not be any living. The sinner must be looking only at the finished work of Golgotha and at the justice given to him. Romans 1: 17. The Cross does not only say one has died for all, but we are to die with Him. This is the narrow gate of dying through

which the Christians have to go. Many a man is faithful to his opinion and rightly baptized, yet is not baptized for he leads as before an open or concealed life of egoism. How can one assert, as men sometimes do, that the water baptism is the new birth?

A life crucified with Christ only can be born again of the Spirit. John 3: 6 says, "That which is born of the flesh is flesh." The old man is not able of repair, cannot be ennobled, he must enter into the death of Christ's baptism, or into the eternal death. He that bends round or facilitates this condition alters the gospel. The Cross will remain the alpha and omega of our faith; on the platform of the victory of Golgotha there will be a life of victory, too. Romans 8: 1.

What does the Holy Scripture understand under the "bath (washing) of regeneration"? Titus 3: 5.

This text does not refer to water baptism. At first the question is about justice effected by faith: Bath of regeneration and renewing of the Holy Ghost. Here the question is about the regeneration falling together with being filled with the Holy Ghost. In the German translations this will be distinctly evident by the grammatical endings. Also in the English translation you can see in verse 6 there the water is not spoken of, but there the Holy Ghost is spoken of.

The baptism spoken of is not to be understood as the "Bath of the New Birth."

When Jesus is speaking as recorded in John 3: 5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," Ephesians 5: 26 will give us the explanation: "That he might sanctify and cleanse it with the washing of water by the word." The Word of God possesses a cleansing power. Therefore, Jesus says, John 15: 3, "Now ye are clean through the word which I have spoken unto you." By the word of truth God has begotten us and has made of us new creatures. See James 1: 18.

Then we are justified before God and may step to baptism with a good conscience as a symbol that we have died

(Continued on page 28)

OPEN LETTER

To Each Pastor of a Church in the U.S.A.:

Religion in the life of Americans ought to be of particular interest to every Christian leader. At a time when all religion is being challenged both at home and abroad, by secularism and Communism, it gives one hope to know that during November, 1950, there is to be another national emphasis through mass communication media, including radio, television, outdoor posters, and the press.

Again this nation-wide, simultaneous emphasis will be known as **Religion in American Life**.

Once again — and this is the big news — The Advertising Council is giving its full support, which makes available an open channel to all forms of mass communication.

Now that this important emphasis has such wide backing from national agencies, it is essential to have the very best kind of co-operation in every village, town, and city throughout the nation.

Here is where you can help the most:

November is a good time to hold your own Every Member Canvass, using the over-all national program for the inspirational basis.

If, for some reason, your Church is not co-operating in the United Church Canvass, it is still possible to co-operate by having a go-to-Church emphasis or a membership drive during November.

The important thing is to tie your Church, and your community, into the **Religion in American Life** campaign.

According to The Advertising Council the aim of the campaign is to get people to attend Church. It is up to the pastor to carry on from that point — within the Church. Here indeed is a great opportunity and we hope you will be able to take full advantage of it.

For further information write: Religion in American Life, 214 East 21st Street, New York 10, N. Y.

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

WOMEN'S BOARD MEETING

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met at the home of Mrs. J. L. Skaggs on June 10, 1950, with the following members present: Mrs. J. L. Skaggs, Mrs. L. F. Hurley, Mrs. Ottis Swiger, Mrs. Orla Davis, Mrs. G. H. Trainer, Mrs. A. G. T. Brissey, Mrs. Okey Davis, Mrs. Rex Zwiebel, Miss Lotta Bond, Miss Alta Van Horn, and Miss Greta F. Randolph; visitor: Miss Eva Lee Cole.

A meditation from the June "Church Women" was used for the devotions. The Scripture read was Proverbs 29: 18.

Mrs. Swiger gave the treasurer's report showing the following balances: General Fund, \$325.88, Evangelistic Fund, \$1,101.24.

A letter was read from Courtland Davis concerning a communication from a commission of the World Council of Churches to Study the Life and Work of Women in the Church.

Miss Eva Lee Cole was unanimously elected a new member of the board.

The following recommendations of the Christian Culture Committee, presented by Miss Van Horn, were accepted: That the board have 1,000 small blotters with a cut and the Bible verse, Malachi 3: 10, prepared for distribution at Conference; that a statement of the purpose of the board be printed on a placard, and displayed with the board's exhibit at Conference; that \$50 be allowed for the preparation of 1,000 of each of three views of the college and 500 of one view of the Church; and that the board sponsor the project of selling these views at Conference, all profits to be turned over to the Women's Board; that inquiry be made as to the cost of 500 leaflets, "My Economic Temperature Chart."

Mrs. Brissey presented the following recommendations for the Peace and World Order Committee, which were accepted: That the Women's Board of the Seventh Day Baptist General Conference be placed on the mailing list of the Motion Picture Association for the free services offered including the bulletin called "The Joint Estimates" of the current motion pictures; that a quantity of the bulletin "Screened

for Survival," issued by the Citizens' Committee for Displaced Persons, be secured for distribution at Conference; that a "Guide to Legislative Action" be secured for distribution at Conference.

The report of the Ways and Means Committee was read by Miss Greta F. Randolph and accepted as follows:

A letter from Dr. Corliss F. Randolph reported that the material on "Women's Activities — Seventh Day Baptist Denomination" had been received and was satisfactory. Since Miss Marion Burdick is free after July 15 to help in Christian work, we recommend that she be sent to Florida for 3 or 4 weeks to work in the Vacation Bible Schools with Rev. Elizabeth F. Randolph. The expense to the board would be \$15 a week and travel expense, about \$50.

We recommend that the insurance for the trailer be obtained in Florida at a cost of \$38.50.

We recommend that Mrs. J. L. Skaggs be sent to the Biannual Assembly of the United Council of Church Women in November at Cincinnati and that the registration fee for another person be paid.

We agree to co-operate with the gospel team to be sent to Woodville, Ala.

It was voted that the bill for \$15 for the tract, "My First Lesson in Forgiveness," and the bill for \$5.95 for the June News Letter be paid.

Adjourned to meet the second Sunday in July at 2 p.m. at the home of Mrs. Swiger.

Mrs. James L. Skaggs,
President,
Greta F. Randolph,
Secretary.

(Continued from page 27)

with Christ, as a seal of our faith, as a confession of our faith in front of God and men. Superstition only will add to the water of baptism invisible magic forces of resurrection. He that neglects baptism innocently will not be lost. But he that disdains baptism will offend the Holy Ghost.

If the blueprint is right, the bridge will take the traffic. — Clipsheet.

ANNOUNCEMENT

The executive secretary of the Board of Christian Education, Rev. Ronald I. Hargis, was married to Miss Barbara Kinney, at Elgin, Neb., the bride's home, on July 7.



Rev. Ronald I. Hargis

Mr. and Mrs. Hargis were graduated this spring from the Hartford School of Religious Education with master's degrees in Religious Education. They plan to live in the parsonage at Hebron, which address is R. D. 2, Coudersport, Pa.

LEARN AND SHARE

How We Learn —

We learn by doing.

We develop skills and techniques of teaching and working together.

We use materials and resources at hand, but develop and adapt them to our needs.

We broaden our horizons to include:

new ideas,

new ways of doing things,

new appreciation of all people and their worth.

We are a fellowship of learners.

What We Learn —

We develop ideas adequate to meet the needs of our own life and times;

Broad enough to embrace greater truths as they are made known;

Strong enough to withstand the false and the temporary;

Deep enough to challenge the best in our children, youth, and adults.

We are a fellowship of learners.

We Share in Learning —

As parents — seeking to help our children grow into creative adults;

As teachers — eager to find new ways of guiding others;

As children — questioning and wondering about the great story of our universe and its people.

We are a fellowship of learners.

Used with permission.

CHRISTIAN EDUCATION NEWS NOTES

By Rev. Ronald I. Hargis
Executive Secretary, Seventh Day Baptist
Board of Christian Education

◆ The Board of Christian Education would appreciate it if those conducting Vacation Church Schools would send in information on the following points at the close of the school: (a) number of children; (b) program; (c) texts used; (d) leadership secured.

◆ Pre-Conference Retreat, August 17-21. A worth-while program is being planned. Young people, if you are coming to Conference, don't miss the Pre-Conference Retreat.

◆ Sabbath school teachers, parents, superintendents, don't forget the Church School Training Workshop every afternoon during the General Conference. Keep posted and plan to attend.

◆ Religious Drama Workshop, Green Lake, Wis., August 7-18.

◆ World Convention on Christian Education, Toronto, Can., August 10-16.

◆ International Workshop in Audio-Visual Education, Green Lake, Wis., August 28 - September 2.

Our Children's Letter Exchange

Dear Mrs. Greene:

I have a pet puppy named Ginger. I am six years old. We like to go to the Riverside Church.

Your friend,
Melvin Naphaker.

Riverside, Calif.

Dear Melvin:

It was good to receive your letter and also to get so many children's letters this week.

Dogs are nice to have but I'm thinking we have rather too many of them in Andover. Someone counted them several years ago and they numbered 277. Judging by the number of dogs I see running through our yard almost every day there must be many more now. One of our neighbors has a black and white puppy, named Pepper. When he runs away, they punish him by tying him up, and how he does bark!

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

My name is Dale Chapman. My mother is Bernice Brewer Chapman; maybe you know her. I am four years old and have a baby sister. I have a puppy named Trigger.

Your friend,
Dale Chapman.

Riverside, Calif.

Dear Dale:

The name Bernice Brewer seems very familiar to me so I think I must have known your mother when she was a little girl; or perhaps she was once one of my Recorder children. I hope you will tell me when you write again, which I hope will be soon.

You must love that baby sister of yours. I love babies, too. A baby boy sleeps in my guest room with his mother and father every night, and we all love him. This morning he threw his empty milk bottle out of the crib and I awoke with a jump just as the clock struck six. He made a pretty good alarm clock, don't you think?

Trigger is a fine name for a puppy. My

granddaughter, Joyce, has a cute puppy which she has named Cheko.

Your Christian friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I enjoy reading the letters on the Children's Page in the Sabbath Recorder, so I thought I would write.

I am seven years old and I will be in second grade next year. I go to Sabbath school and like it. I take piano lessons and my teacher's name is Mrs. Robert Gaines. I like her very much. Our cat named Snooty had five kittens. We gave Mrs. Gaines two and she is enjoying them.

I have a brother thirteen years old named David, and a sister, twelve, whose name is Roselyn. She takes piano lessons also and plays some on the electric organ at the Church.

I go to Christian Endeavor Sabbath afternoons. Mother is one of the teachers.

Your new friend,
Donna Jeanne Reierson.

Albion, Wis.

Dear Donna Jeanne:

It does my heart good to have a new Recorder friend. I do hope you will write often. Usually I promise you I will not make my answers too short, but I have so many letters this week that I'll have to do just that.

As you speak of your kitty, Snooty, it makes me think of a story I heard the other day about a little girl named Grace. She was given a kitty which she named Baby Alice because her big sister's name was Alice. But one night their house caught fire and the kitty, howled so loudly that she woke everybody up, and the fire was soon put out. So Baby Alice probably saved the lives of the family. The next day when Grace came home from Sabbath school where she heard how Jesus saved many lives, she said, "I'm going to change my kitty's name to Jesus because she saved our lives."

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

We are happy to live in Riverside and go to Church and Sabbath school every week. I have hardly missed going since

CHURCH NEWS

MARLBORO, N. J. — The year 1950 started with Jonathan Davis as moderator, Mrs. Ruth Cruzan, clerk, Miss Carolyn Davis, treasurer, Mrs. Robert Gibe, pianist, and Mrs. Edward Lawrence, junior superintendent. Miss Jean Davis is leader of a group of children, ages four through seven. Bible stories are told and hand-work is done.

The Helping Hand Class gave \$271.36 to the Church to be used in the improvement fund. The money was raised by individual projects.

A beautiful Easter service entitled "The Risen King" was under the direction of Mrs. Joseph DuBois, choir leader. The flowers used for decoration were African violets, azaleas, and geraniums.

Miss Florence Harris has made the Church look beautiful especially at Christmas, Easter, and Children's Day with evergreen and flower arrangements.

The prayer meeting theme has been "God's Plan of the Ages." Prayer meeting is being held at the Church again; it was held at the homes during winter months.

Leadership Training in Evangelism was a course of study attended by members of the Churches of the West district. The Marlboro Church averaged second place in attendance.

Christian Family Day was May 13. It was a service honoring mothers, and the dedication of babies. The parents of the babies were: Mr. and Mrs. David Shepard, parents of twin boys; Mr. and Mrs. Thomas Peterson; Mr. and Mrs. Edward Lawrence; Mrs. John Zlobik; Mr. and Mrs. Rollo Davis; and Mr. and Mrs.

we moved here. I am five years old and go to kindergarten. My kitten's name is Lucky. I like to sing and to learn the Beatitudes.

Your friend,
Nancy Withrow.

Dear Nancy:

I enjoyed your letter but I must wait to answer it until next week, for I am at the end of my page.

Your Christian friend,
Mizpah S. Greene.

Frank Cruzan. A rosebud was presented to each child.

Sermonettes for the children by our pastor are looked forward to each week by children as well as adults.

A valentine box social was held in the Church basement by the young people's Sabbath school class.

The joint Communion service with the Shiloh Church at Marlboro, April 22, was a very impressive service with Rev. Lester G. Osborn delivering the sermon.

Our pastor was supervisor and taught the seventh and eighth grades in religious education at the Stow Creek School. Other teachers from our school were Mrs. Lavinia Ayars, Mrs. Mary Lewis, and Mrs. Cleora Campbell. Pastor Burdick also attended the Ministers' Conference at Indian Trails Camp near Milton, Wis., May 15-18, 1950.

Electric wiring in the Church has been renovated costing \$310.

On May 20, the 4-H Clubs of Stow Creek were our guests at the worship service under the leadership of Joseph DuBois and Mrs. Herbert Dayton. The 4-H pledge was recited in concert. Rev. Roland Miller, our guest speaker, spoke on the creed.

The Ladies' Aid Society hold meetings regularly, and are supporting the Church in their usual generous way. A bake sale was held recently at the home of Mrs. Jonathan Davis by the third section.

Children's Day was observed under the supervision of the superintendent of the primary department, Mrs. Mary Lewis. A fine program was given by the children under the leadership of the teachers who are Mrs. Letha Gibe, Mrs. Alinda Davis, Misses Florence Harris and Katherine Lawrence.

Several from our congregation attended the Eastern Association at Plainfield, June 9-11, 1950.

A fellowship supper was held in the Church basement in charge of the young people's class. Many enjoyed the occasion. A bond of fellowship and ties of friendship are really felt among young and old. Strawberry shortcake, salads, relishes, iced tea, and ice cream were served. — Ella T. Dolbow, Correspondent.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

The Moravian Church of Great Britain has just joined the World Council of Churches, bringing the total of member Churches — Anglican, Orthodox, and Protestant — up to 156 in 44 countries.

The Committee for African Students in North America, in which missions (Roman Catholic and Protestant), Africans, philanthropy, education, and other interests are represented, is working toward better arrangements for African students in North America. There are more than four hundred in the country now. A study of their situation has been made by a State Department official and a British Colonial Office representative. CASNA and the Institute of International Education are now seeking to finance three years' full services by the institute to present and future African students in this continent. "These men and women will be among the future leaders of Africa in the most testing years of its experience," says Dr. Emory Ross, African specialist of the Foreign Missions Conference.

Writing from Chungking, wartime capital of China, Rev. F. Olin Stockwell, missionary from Perry, Okla., says: "We are living in difficult times. The American government has tried to retain the friendship of the Chinese government. . . . The one remaining link that is based upon an unselfish, honest desire to help the people of China is the Christian Church. Our success or failure does not depend upon political events, for we are not dependent upon the government. Our success or failure depends upon you and upon me, upon whether we are willing to continue to give and pray that all of us of every color and nationality may be knit together in one world brotherhood that supercedes political and economic differences. Our faith is that 'in Christ' we are one. Certainly this is not the time to deny that faith."

NOTES FROM CONFERENCE COMMITTEES

Again some of the committee chairmen who are preparing for the General Conference at Salem would like to remind all people planning to attend that those who want reservations should contact Edwin Bond; those who want assistance in routing should contact Bond Davis; anyone wanting special banquets should contact Kenneth Hulin. The address of each of the above is Salem, W. Va.

1612 Lawrence Street,
Parkersburg, W. Va.

PRE-CONFERENCE RETREAT

Camp Caesar, W. Va.

August 17-20, 1950

CAMP HOLSTON
Battle Creek, Mich.
1950

Intermediates — July 23-30
Juniors — July 31 - August 2

CONFERENCE WELCOME ADDRESS

President Lloyd D. Seager announces that General Conference at Salem, W. Va., will open at 10 a.m., EST, Tuesday, August 22, 1950. Rev. Loyal F. Hurley, pastor of the Salem Seventh Day Baptist Church, will give the address of welcome.

QUARTERLY MEETING

The Southern Wisconsin and Chicago Quarterly Meeting sessions will be held with the Walworth, Wis., Church July 14-15, 1950.

Mrs. Lillian Campbell.
Milton, Wis.

RECORDER WANT ADVERTISEMENTS

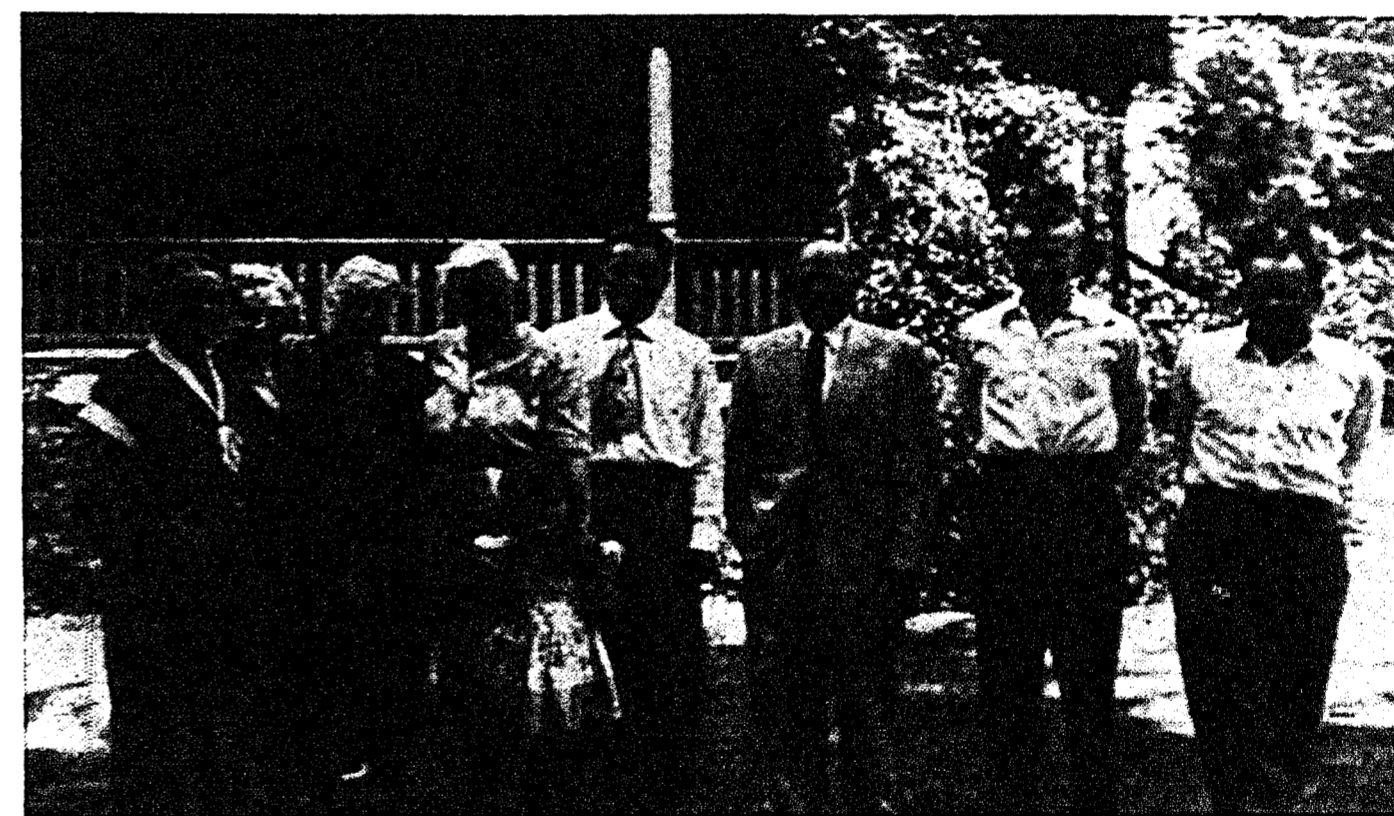
For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at ten cents per line for each insertion, minimum charge 50c. Cash must accompany each advertisement.

FOR LEASE OR SALE: Small 7-head, established dairy business and general farm. Ample acreage for farming, gardening, and dairy expansion. A little capital desirable. Geo. A. Main, P. O. Box 3, Pomona Park, Fla. 3t

JULY 17, 1950

The Sabbath Recorder

Between the Nieuw Amsterdam and Alfred



At the Stillman-Hubbard home, Plainfield, N. J.

Left to right: Mrs. L. H. North, Mrs. William M. Stillman, Mrs. Frank J. Hubbard, Mrs. George Thorngate, Linda, Philip, Dr. George Thorngate, Kirk Clapper, and Dr. Briar Thorngate. Photo was taken by L. H. North.

See article in Missions section.

ABSTINENCE . . .

- is-* the only absolute preventative of all drinking evils, including alcoholism.
- an absolute guarantee of the personal freedom resulting from the alcohol-free way of life.
- an insurance against drink-caused broken homes and juvenile delinquency.
- an insurance of the longer life expectancy.
- a basic principle of a genuine Christian life.

promotes-

- real self-confidence and respect.
- good health and freedom of body, mind, and soul.
- good character, thoughts, words, and deeds.
- the building of better homes, a better society, and a better nation.
- respect of family and friends.

prevents-

- the dangerous psychological effects that lead to continued drinking.
- all misery, crime, and harm resulting from drinking.
- economic loss brought on by drinking.
- loss of will power and competence endangered by drinking.
- anyone who is allergic to alcohol from becoming an alcoholic.

P. E. SELBY.

JULY 10, 1950

The Sabbath Recorder

"Inasmuch —"

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
RONALD I. HARGIS 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., JULY 10, 1950

Vol. 149, No. 2 Whole No. 5,400

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LIST OF TRACTS AVAILABLE

The following tracts are available through the office of the Corresponding Secretary, American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J. All tracts are free to Churches, groups, and individuals. F. R. K.

Gospel Series: Repentance, The Birth from Above, Salvation by Faith, A Change of Citizenship, Following Jesus, Growth in the Spiritual Life.

Seventh Day Baptist Series: Who They Are—What They Are, Polity and Beliefs, The Sabbath in the Bible and in History, What the Bible Teaches Regarding the Sabbath, Christian Baptism, Their Place in History, Do You Know? Evangelism, Missions, Relations with the State, Education and Educational Institutions, Their Relation to Other Religious Bodies.

Others: Traditions of Men, Why I Am a Seventh Day Baptist, Has the Original Sabbath Day Been Lost? What Is the Difference? An Entering Wedge to Loss of Spirituality, Jesus Christ, the Final Sanction, Facts, God's Holy Sabbath Day, Her Wedding Ring, First Day of the Week in the New Testament, My Holy Day, Spiritual Sabbathism, Pro and Con, The Sabbath and Sabbathkeeping Baptists, The Sabbath and Seventh Day Baptists, Seventh Day Baptists and Seventh Day Adventists—How They Differ, Statement of Belief of Seventh Day Baptists, What Do You Find? (bookmark), What Is Your Decision? Why We Are Seventh Day Baptists, Who Are These Seventh Day Baptists? Free from the Law, Lovest Thou Me? A Letter to the Jews, Founders of the Seventh Day Baptist Denomination, How Honest Are You? Creation's Birthday, Seventh Day Baptists at Work Around the World, Something New? The 10 Commandments and 7-Day Christianity.

SPECIAL NOTICE

The next special issue of the Sabbath Recorder will be dated July 31, 1950. Thus there will be two regular issues published in August, those of August 14 and 28, instead of one. The issues of August 7 and 21 will be omitted since the Sabbath Recorder is published biweekly during August.

THE SABBATH RECORDER

CLOTHING AND BEDDING NEEDED

Church World Service recently has issued an appeal for large quantities of clothing and bedding this summer. We are informed that the need for all kinds of clothing is great in China, Europe, Korea, Burma, and the Holy Land.

Now is the time to share
That others may wear
And be warm.

Send clothing and bedding prepaid to your nearest Church World Service center together with 8 cents per pound for overseas transportation costs.

Church World Service Centers

214 East 21st Street
New York 10, N. Y.

c-o Pacific Ports Industries, Inc.
100 Brannan Street
San Francisco 7, Calif.

New Windsor, Md.

510 South Elm Avenue
Webster Groves 19, Mo.

CABINS — ROW ON ROW

At the top of the mountain well above the railroad tracks, stand cabins row on row. They belong to Pennsylvania miners of whom there are many.

But why, with the miners at work at top-notch wages do they and their families need to live in hovels? Where does their money go? Do the unions and mine-operator-owned facilities get a big share of it?

Or, are the miners and their families contented with their status quo? Are they happier in their present habitat? Would they enjoy improved living conditions?

If improvement is to be made, how is it to be brought about?

Is this not a responsibility of the mine operators, the unions, the miners themselves? And, if no progressive move is made by these, ought not some welfare agency undertake the task?

That sight on the mountain rim will linger long in our memory — those miners' cabins, row on row.

THE THORNGATES ARRIVE

Dozens of ships arrive and leave Hoboken, N. J., with less than passing notice from the most of us who live within twenty-five miles of the pier. Yet, when friends and loved ones are expected, the keenest interest is in evidence.

The docking of the Nieuw Amsterdam on Wednesday morning, June 28, took on added significance not only for close friends but for the entire Seventh Day Baptist denomination. The Thorngates were listed as passengers! The corresponding secretary of the Missionary Society had announced early that he and another member of the Missionary Board probably would be on hand to meet them. Plainfield friends began early to check the newspapers for steamship docking schedules. Phone calls to the Holland-American Lines gave added information and assurance. Much effort was put forth to secure passes for members of the family who might come.

Three of Dr. and Mrs. George Thorngate's sons and a granddaughter — Briar, David, Philip, and Linda — reached Plainfield Tuesday afternoon in anticipation of meeting their parents and grandparents.

The morning arrived. The boat docked at seven instead of eight o'clock. There was plenty of time, however. Customs had to be cleared. Besides, first class passengers disembarked first. At 9:55 a.m. someone cried, Here they come! Wooden fence palings did not deter warm greetings. Very soon we moved to an unfenced area of the covered pier where Mrs. Thorngate answered many questions while Dr. Thorngate and their sons took charge of their baggage.

In addition to the members of the immediate family, Rev. David S. Clarke and Ben Utter of Westerly, R. I., and seven friends and a nephew of Dr. Thorngate, Kirk Clapper, of Plainfield, N. J., were privileged to welcome the Thorngates.

Dr. and Mrs. Thorngate appear well. We hope that they feel as well as they appear. We rejoice with their loved ones and many friends that they are in the United States for several months at least. We look forward to reading more of the

China Mission work in the missions section of the Sabbath Recorder and of hearing firsthand from our Chinese brothers and sisters.

"OUR CHURCH AND THE COMMUNITY"

The sessions of the Eastern Seventh Day Baptist Association were centered about the theme, "Our Church and the Community." Meeting with the Plainfield Church for its one hundred twelfth annual session, June 9-11, 1950, the services on Friday evening and all day Sabbath were held at Plainfield, and at the invitation of the Piscataway Church at New Market, the Sunday morning session was held there.

The association opened with an organ vesper presented by Howard S. Savage, organist of the Plainfield Church.

Rev. William J. Kimshel, pastor of the Pine Street Gospel Chapel, Middletown, Conn., conducted the opening devotional service. With the singing of gospel songs, the reading of John 4: 4-26, appropriate brief remarks, and prayer by Brother Kimshel, we were convinced that the Holy Spirit was present.

President Ernest White in his address said: "We are living in a transitional and not a traditional period of history. . . . The advances of the age have brought about many changes." "What can we better do to meet today's challenge?" inquired the speaker. "The Church is not responsible for the hot or cold war or for tensions in the management-labor situation, but the Church did not prevent these from happening," he declared. Mr. White then urged that our Churches be alert to new ideas and techniques and seek ways of sharing "promising practices."

Rev. E. Wendell Stephan declared that the Christian Church must become the mightiest force in the world, as he welcomed the delegates.

In her response to the welcome, Mrs. Luther S. Davis said that coming to Plainfield was like coming home. "Home is a place to which we go with pleasure," she remarked, and encouraged us to share the hope of a heavenly home.

The association theme was developed in

three parts, namely: (1) Message; (2) Method; (3) Hope.

Two sermons emphasized the Message. Duane L. Davis, delegate from the Central Association, preached Friday evening using as the text 1 John 3: 11, "For this is the message that ye heard from the beginning, that we should love one another." Rev. Charles H. Bond, pastor of the Pawcatuck Church at Westerly, R. I., gave the Sabbath morning sermon on the subject, "You Are a Debtor," the text being from the Apostle Paul's letter to the Romans (1: 14).

The Method was brought to our attention through a panel discussion at the afternoon meeting under the leadership of Rev. David S. Clarke; and through a tableau on the evening after the Sabbath, the characters of which were portrayed by the Shiloh young people under the direction of Rev. Lester G. Osborn.

The Hope was given prominent place on Sunday morning in the sermon of Rev. W. Allen Bond, delegate from the Southeastern Association, whose subject was: "The Church's Message of Hope" based on 1 Peter 1.

The Sabbath morning worship was conducted by Rev. E. Wendell Stephan, pastor of the host Church. There were over 230 people present. The afternoon devotional service was in charge of Rev. C. Rex Burdick and that of Sabbath night was conducted by Rev. Kenneth A. Stickney. Sunday morning, special prayer was made by many for Maryann Maxson, young daughter of Rev. and Mrs. Paul L. Maxson, who was in the hospital with virus pneumonia. We rejoice with Brother and Sister Maxson that God has blessed them and us through the prayers, skills, and care of many with Maryann's slow yet sure recovery.

The congregational singing and special music were uplifting. The spiritual success of the association was made much more certain through worship and praise in hymn and song.

People eat and sleep even at meetings of an association but not during the sessions, however. Often we take for granted the labors of local committees in this respect. In addition to providing Sabbath

noon and evening and Sunday noon meals, seventy-three overnight guests were entertained in the homes of the Plainfield and Piscataway Church members.

Great encouragement came at the business session Sunday morning with the reports of the officers and committee chairmen, the reports of delegates to sister associations, the reading of letters from the Churches of the association, and also those from sister associations.

The Eastern Association will meet with the Rockville, R. I., Seventh Day Baptist Church in 1951, God willing.

As we reflect upon the inspiration and fellowship in Christ of these brief but full days, we are convinced that the Church has become the community among quite a number of Seventh Day Baptists in the Eastern Association. This also is true of the other associations across the land. There remains the task of making more effective the message of Christ — the message that the Christian Church offers as the hope of the world — by whatever methods the Holy Spirit proposes. Our part is that of obedience as He points the way.

FROM THE EDITOR'S MAILBOX

Editor, the Sabbath Recorder,
Dear Friend:

To this family, who have tried to remain loyal Seventh Day Baptists in a city with no Church of that denomination, the denomination's connection with the Federal Council has been helpful. Some people say, "There's no 'sech' animal." And we say, "Oh, yes, there is a Seventh Day Baptist denomination and it is a member of the Federal Council of Churches." Meetings sponsored by the council have been especially appreciated by us. The fact that we work with other denominations is, in our hearts, a satisfaction and a source of strength.

In Houston we have a federation of more than a hundred garden clubs united to make Houston a more beautiful city. Our own neighborhood garden club sometimes disagrees with actions of the federation and has disapproved its leadership, but it can

always express itself and work for whatever is being done which it feels is good. In the long range purpose of the federation all agree. We can regret detours in reaching the goal and stand by to help rectify what we feel to be mistakes. Because the federation represents so many women and neighborhoods, the city government respects its requests and suggestions.

I should think denominations could similarly co-operate in promoting the kingdom of God. We want the Seventh Day Baptist group to remain in the Federal Council.

Sincerely,

Mrs. James I. Stillman.

1510 Barbce,
Houston 4, Tex.,
June 24, 1950.

Dear Editor Warren:

Having just read Rev. Lester G. Osborn's "Do We Want Church Union?" in the June 19th Sabbath Recorder, I would like to make the following comments.

Throughout the ages men have banded together for the common good. In ancient time it was for their mutual protection and preservation. Today men and nations are still banding together for protection or aggression. The situation has not changed. Indeed, the life of men and nations is more precarious today than it ever was.

Having seen that there is a type of power in numbers, it is natural to suppose that the same degree of influence could be exerted by the union of all Christian Churches. Is not a Church of a thousand members more influential in a community than a Church of two hundred?

It is true that the larger the nation, or the larger the Church, the greater the weight it lends to its environment. However, we cannot measure the power of the Church by the same standards we use for nations. Nations influence people for the good of the nation. Churches should influence people for their own good, and for the glory of the Lord. To the end, then, that all men may come to know Jesus Christ and Him crucified, organization is a secondary matter. In fact, the greater

the organization, the further from the sinner that group becomes. Can an organization save a soul? no! It is only within the power of God to "wash us whiter than snow."

Do we presume that the strength of some earthly organization can supplant the power of God? Let us look to God, and repent of such a thought.

If our difference is God's Sabbath, and not a mere "Lord's day," let us spend our time, effort, and money teaching our youth and those about us that we think it makes a difference in God's sight. Then this distinction will become a monument to the world; but should we go with the crowd we will become hardly a pebble.

I am not against co-operation, but I am against any and all organizational affiliations with first day groups; we are not first day in belief. Neither is it possible for any organization, irrespective of size, to change the course of this world. Jesus Christ, Himself, came to save sinners, not the world. John 17: 9; 1 John 5: 19.

I feel so keenly in accord with Rev. Mr. Osborn, I could not help but add my comment on the subject.

Yours in Christian service,
Oscar A. Davis.

1046 W. Taylor Street,
Phoenix, Ariz.,
June 24, 1950.

The Sabbath Recorder,
Dear Sir:

Have appreciated the Recorder more each year, especially the recent issues where more are telling their views and why.

Sincerely,
Carl R. Maxson.

Shore Road,
Waterford, Conn.

The Sabbath Recorder:

Find enclosed check for renewal of my subscription to the Recorder. As far back as I can remember, it has been in our family.

Sincerely,
Mrs. Emma R. Jeffrey.

4376 York Blvd.,
Los Angeles, Calif.

THE FEDERAL COUNCIL OF CHURCHES

By Rev. Leon M. Maltby.

When the Federal Council of the Churches of Christ in America was organized in September, 1905, Seventh Day Baptists had five official representatives present who were favorably impressed with its motives and program. Our 1906 Year Book shows their report and the vote of the Conference to continue connection with the federation. Thus we became charter members with the double purpose of being joined with the larger denominations in common purpose and in keeping this new federation from fostering Sunday legislation.

Some of our leaders who were enthusiastic when the constitution was adopted have long since lost their enthusiasm. No one could predict at that time what the net results would be one or two generations later. Who could say that the leadership would shift from orthodoxy to liberalism? Who could know that some of its agencies would veer so far to the left in 30 years that the United States Naval Intelligence would list the Federal Council as subversive, giving "aid and comfort to the Communist movement and party," and further calling it "a large, radical, pacifist organization — its leadership consisting of a small radical group which dictates its policies"?

In 1905 liberalism had not yet become popular, and Communism was scarcely thought of. When the Federal Council leadership became and continued to be predominantly modernistic, it was inevitable that serious question would arise in our annual Conference as to whether or not we should remain as members of the council. For a generation and more, honest Seventh Day Baptists have differed widely in their evaluation of our membership in the so-called "super Church." Of course it is not wholly bad or there wouldn't be so many good people connected with it; neither is it wholly good or there wouldn't be so many good people opposed to it. Is it good for us? Can our influence from within make the Federal Council better or keep it from taking action detrimental to our denomination? Or, on the other

hand, does the reputation of the Federal Council besmirch our skirts to the extent that our growth is hindered? Do we know how many prospective Seventh Day Baptists become interested in our cherished truth because they read our name on the list and how many become interested through our local Churches, personal work, and tracts only to turn the cold shoulder when they discover that we are in the Federal Council? It is pretty difficult to know.

Why do we remain in the council? One reason is the law of inertia whereby it is easier to sit still than to rouse ourselves to take action. Let me illustrate. In September, 1944, my AAA Battalion was moving by train from California to Texas on the weekend. It was my privilege and duty to try to hold religious services on Sunday. In order not to offend non-Protestants I would enter a coach and say, "In 15 minutes there will be a Protestant service in the next car. All who wish to attend please move into the car ahead." Then I would go forward and say, "In 10 minutes there will be a Protestant service in this car. Those who do not wish to attend may move back one car." It took a good share of the day to cover that whole train with seven services. I need not tell you that very few men moved either forward to hear the service or backward to avoid hearing it. We have a right to expect more interest than that among Seventh Day Baptists, but sometimes I wonder how many of us have well-thought-out convictions for or against remaining in the Federal Council. The law of inertia preserves the status quo.

It may be remarked that the Federal Council in 45 years of existence has won very few new members. The Southern Baptists (second or third largest denomination in America) have consistently refused to join. Some denominations have withdrawn. The great Northern Baptist Convention remains in the council but has suffered major splits and the formation of innumerable independent Churches largely on account of the extreme liberalism in Federal Council leadership. Other denominations have had similar unpleasant experiences. Within recent years two

strong interdenominational organizations have sprung up to challenge the claim of Federal Council leaders that the council represents the united voice of Protestantism in America. The National Association of Evangelicals had representatives of 60 denominations at its constitutional convention in 1943 (more than twice as many as are in the Federal Council). Their aim is to give voice to the evangelical people and Churches who do not feel that the Federal Council can rightly speak for them. The American Council is a very vociferous opponent of the Federal Council. One inevitable result of all the movements mentioned in this paragraph is that orthodox, evangelical men have become and will continue to become a smaller and smaller minority in the Federal Council.

Seventh Day Baptists must ultimately face the above facts. We must face the fact also that historically we are founded upon a closer adherence to the inspired Word of God than is evidenced by the leaders in other denominations who have held positions of leadership in the Federal Council. (Scores of these leaders are members of Communist front organizations so listed by Attorney General Tom Clark and the Congressional Committee on Un-American Activities.) Perhaps we need not worry too much about that, for we can expect the Federal Council to follow the trend of the times. When the labor unions, the universities (and the State Department) are purging pro-Communists, Church men of the Communist stamp may not achieve the most prominent positions. In our denomination there is a strong trend away from the Bible-denying liberalism that afflicted most denominations a few years ago. We believe that trend will grow.

Our General Conference will withdraw from the Federal Council or its successor in due time. We make this as confidently as a Drew Pearson prediction. A majority of our intelligent, well-informed people will demand it. We will never all be of exactly the same opinion because we do not have all the facts and do not see all that we have in the same light. But a majority of those who love the Word and the Sabbath truth it contains will soon be

AN OFFICIAL STATEMENT by the Executive Committee of the Federal Council

(Unanimously Adopted on January 17, 1950.)

We, the official representatives of the twenty-seven member-denominations in the Federal Council of the Churches of Christ in America, make this statement of fact concerning recent misrepresentations of the council.

The Federal Council is the instrument through which the denominations themselves work together in matters of common concern, and is not an independent body. An attack upon the council, accordingly, is essentially an attack not upon a separate organization but upon the denominations which comprise it and without which it would have no existence.

Current misrepresentations picture the Federal Council as concerned only with issues that are the subject of debate in the economic and political world. The fact is, however, that for decades the council has been the agency for co-ordinating the evangelistic work of the member-denominations and giving united leadership in such basic spiritual areas as the devotional life, Christian family life, pastoral counseling, the relation of religion and health, religious broadcasting, and the development of inter-Church co-operation in local communities. Like its constituent denominations, the council is also deeply concerned with the relationships of men to one another in the economic, industrial, inter-racial, and international realms. It cannot be otherwise if it is to bear witness to Jesus Christ as Lord and Saviour of the whole of man's life.

Current misrepresentations of the Federal Council also picture it as standing for State Socialism and as tending toward Communism. These insinuations are false.

convinced that we should withdraw. That will not be this year or next but it is sure to come. When it comes, some will be disappointed, but in our opinion, the cause we represent as Seventh Day Baptists will begin to show greater advancement.

The council has had a continuous concern for social welfare prompted by the Christian conscience. It has championed human freedom in every realm — the political and the economic as well as the religious — as over against any regimented organization of society or government. It has never advocated the ownership of the means of production and distribution by the State. Working within the pattern of a free American economy, the council seeks to correct conditions which would militate against the well-being of all and justice for all.

The council has explicitly and vigorously repudiated Communism as "atheistic in its conception of ultimate reality," "materialistic in its view of man and his destiny," and as "clearly opposed to Christianity." It has also condemned the revolutionary strategy of Communism as involving "the disregard of the sacredness of personality which is fundamental in Christianity."

The misrepresentations of the Federal Council include gravely and inexcusably erroneous statements at specific points which could have been easily verified. It is alleged, for example, that the Social Ideals of the Churches, as published in 1932, demand "socialized medicine." This is untrue. What they advocated was simply "social insurance against sickness, accident, want in old age, and unemployment." Insurance against the last three of these four hazards is today accepted by society without question. Some form of public insurance against the hazard of illness, which is all that the Federal Council has proposed, is no more "socialistic" or "communist" than the well-established insurance against the other hazards.

In the misrepresentations of the Federal Council there are also unfair charges against certain individuals who are alleged to determine its policies. These charges depend on such dishonest devices as distorting the meaning of quotations by wresting them from their context or condemning merely on the basis of incidental or occasional association with others in the past. Moreover, any citing of the expressions of a few individuals, even if they were fairly presented, is an unjustified artifice since no individuals except the large group officially designated by the

member-denominations decide its policies. These representatives are men and women of wide experience, not dupes to be led or misled by an "inner circle."

The Federal Council, by reason of its being a real federation, contains within itself a representative cross section of twenty-seven denominations and therefore includes Christian men and women who as citizens hold different views on public questions. Through a thoroughly democratic process, the council develops its program and policies on the basis of such unity as is found in a common commitment to Christ and a common effort to make His gospel effective in the life of the world. The council has no "ism" to defend; it does have a central loyalty to Christ. It has no politics; it does have a faith. In that loyalty and that faith it seeks first the kingdom of God and His righteousness.

NATIONAL COUNCIL OF CHURCHES

By Courtland V. Davis

Seventh Day Baptists have been allotted six representatives in the forthcoming Constituting Convention of the proposed National Council of the Churches of Christ in the U.S.A. The constitutional provisions for denominational representation include the following paragraph:

"All representatives of a communion shall be elected by that communion in such manner as it shall determine. Of the total number of representatives at least one half shall be nominated by the boards and agencies of that communion co-operating in the work of the divisions of the council, on such basis as the communion shall determine, having regard to the interests of the several age groups and the various functions of the council."

It will be noted that while representation is provided for boards and agencies, election is by the "communion" as a whole on such basis as it shall determine.

Under the constitution, Seventh Day Baptists will have one member on the Executive Committee of the National Council.

Seventh Day Baptist representation will undoubtedly be arranged for also in each of the divisions, joint departments, and

commissions which are to be a part of the National Council organization. What that representation will be can only be estimated at this time as the proposed constitution provides that each division, joint department, and commission "may draw additional members from the members and staff of its corresponding Church agencies."

A recent release of the Planning Committee for the National Council includes this paragraph:

"Let it be clearly understood that the proposed National Council of Churches is not seeking to achieve any form of organic union between sovereign denominations. This is not a proposal for the merger of denominations but for the merger of existing interdenominational agencies, each of which is predicated on the existence of separate denominations. The National Council of Churches proposes channels of co-operation, not organic union, as far as denominations are concerned. However, it does propose the actual merger of national interdenominational agencies. It is recognized that we are divided denominationally but there is no reason why we need to be divided interdenominationally! With complete mutual respect for differences in the field of Faith and Order, it behooves us to develop the most efficient channels possible for co-operation in the field of Christian Life and Work."

LEWIS CAMP

Ashaway, R. I.

July 18-27, 1950

Ages 12-18

HELP WANTED

We have a good position open for a young woman with knowledge of shorthand and typing to take over our "denominational desk."

If interested, write

L. H. NORTH, Mgr.

Box 868

Plainfield, N. J.

BAPTISM

By Brother A. Hennig

(Sermon preached at the Seventh Day Baptist Conference in Hamburg, Germany, October 9, 1949.)

The baptism is foretold in the Old Testament. 1 Peter 3: 18-21.

This Scripture raises a question concerning Noah's faith in its relation to baptism which was to be revealed. At first we will have to put the question of the relation of worth between water and faith in the care of the way of salvation. Noah's contemporaries are described to us in verse 20. They had heard of the menacing danger but they did not attend God's warning. Matthew 24: 39. Noah and his family only did so in faith. Their deliverance was exclusively God's mercy. However, it required the faith of Noah and his family, the personal working and entering the ark. The means of their salvation was not the water but the ark only. The water merely carried the ark. Round about was water enough, but no possibility of salvation since the ark was missing. Moses was saved by a minor ark, too.

The gospel will show us the real ark to be Christ's Cross, saving us from destruction of the flood of sin. The crucified Christ, speaking on the cross, said, "It is finished." No other name is given to us for salvation than the name of Jesus Christ. Acts 4: 12.

1 Peter 3: 21 will lead us back to verse 18: "For Christ also hath once suffered for sins." There we are shown the only reason for our salvation. To that is tied the condition of the blessing of baptism: of the desire following the faith of "a good conscience toward God." In Jesus Christ's command of baptism we read: "But he that believeth not shall be damned" — even if he is baptized. Water without faith means damnation only. There is no true salvation through baptism without the Spirit of God — active faith. "For whatsoever is not of faith is sin." Romans 14: 23.

According to 1 Peter 3: 21, the effect of the blessing of baptism will not be a moral purifying bath but the answer of a good conscience toward God, established by the blood of Jesus Christ by virtue of His resurrection.

Regarding the Biblical doctrine about baptism, above all the principle that Christ has established, as set forth in John 6: 63, must not be overlooked: "The words that I speak unto you, they are spirit, and they are life" after having said in verse 53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." This "hard" saying was not hard at all if His hearers would have referred to verse 63, "the words . . . are spirit, and they are life." That is a decisive, trenchant relinquishment of Jesus Christ to all mechanic-magic effect of sacrament. This is valid for the baptism, too.

The essential, spiritual experience of baptism — the baptism of Christ into death. Romans 6: 3-8.

For understanding this text we will read Matthew 20: 22, 23 and Luke 12: 50. The baptism Christ is speaking of here is His suffering and dying, His death on the cross. So this passage is leading us from the court into the sanctuary of baptism. Before the baptism of the gospel could have been done the veil of His flesh had to be torn, Hebrews 10: 20. Before Christ's death baptism is without essential contents, and before Whitsuntide it shall not step into force, for the Spirit of God glorifying Christ in men's hearts may render alive the essence of baptism.

The baptism of the gospel may not be separated from Christ's baptism into death. In this only baptism assumes its characterization as a sign of seal and confession. Where belief in Christ has not preceded it, baptism will be entirely worthless. Christ's baptism leads us firstly into Christ's death. We are shown this distinctly by the verses Romans 6: 3-8: ". . . were baptized into his death" (v. 3), ". . . planted together in the likeness of his death" (v. 5), ". . . our old man is crucified with him" (v. 6), ". . . if we be dead with Christ" (v. 8).

The question is about a spiritual proceeding, an inner proceeding. Without this baptism of Christ there will not be any living. The sinner must be looking only at the finished work of Golgotha and at the justice given to him. Romans 1: 17. The Cross does not only say one has died for all, but we are to die with Him. This is the narrow gate of dying through

which the Christians have to go. Many a man is faithful to his opinion and rightly baptized, yet is not baptized for he leads as before an open or concealed life of egoism. How can one assert, as men sometimes do, that the water baptism is the new birth?

A life crucified with Christ only can be born again of the Spirit. John 3: 6 says, "That which is born of the flesh is flesh." The old man is not able of repair, cannot be ennobled, he must enter into the death of Christ's baptism, or into the eternal death. He that bends round or facilitates this condition alters the gospel. The Cross will remain the alpha and omega of our faith; on the platform of the victory of Golgotha there will be a life of victory, too. Romans 8: 1.

What does the Holy Scripture understand under the "bath (washing) of regeneration"? Titus 3: 5.

This text does not refer to water baptism. At first the question is about justice effected by faith: Bath of regeneration and renewing of the Holy Ghost. Here the question is about the regeneration falling together with being filled with the Holy Ghost. In the German translations this will be distinctly evident by the grammatical endings. Also in the English translation you can see in verse 6 there the water is not spoken of, but there the Holy Ghost is spoken of.

The baptism spoken of is not to be understood as the "Bath of the New Birth."

When Jesus is speaking as recorded in John 3: 5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," Ephesians 5: 26 will give us the explanation: "That he might sanctify and cleanse it with the washing of water by the word." The Word of God possesses a cleansing power. Therefore, Jesus says, John 15: 3, "Now ye are clean through the word which I have spoken unto you." By the word of truth God has begotten us and has made of us new creatures. See James 1: 18.

Then we are justified before God and may step to baptism with a good conscience as a symbol that we have died

(Continued on page 28)

OPEN LETTER

To Each Pastor of a Church in the U.S.A.:

Religion in the life of Americans ought to be of particular interest to every Christian leader. At a time when all religion is being challenged both at home and abroad, by secularism and Communism, it gives one hope to know that during November, 1950, there is to be another national emphasis through mass communication media, including radio, television, outdoor posters, and the press.

Again this nation-wide, simultaneous emphasis will be known as **Religion in American Life**.

Once again — and this is the big news — The Advertising Council is giving its full support, which makes available an open channel to all forms of mass communication.

Now that this important emphasis has such wide backing from national agencies, it is essential to have the very best kind of co-operation in every village, town, and city throughout the nation.

Here is where you can help the most:

November is a good time to hold your own Every Member Canvass, using the over-all national program for the inspirational basis.

If, for some reason, your Church is not co-operating in the United Church Canvass, it is still possible to co-operate by having a go-to-Church emphasis or a membership drive during November.

The important thing is to tie your Church, and your community, into the **Religion in American Life** campaign.

According to The Advertising Council the aim of the campaign is to get people to attend Church. It is up to the pastor to carry on from that point — within the Church. Here indeed is a great opportunity and we hope you will be able to take full advantage of it.

For further information write: Religion in American Life, 214 East 21st Street, New York 10, N. Y.

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

WOMEN'S BOARD MEETING

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met at the home of Mrs. J. L. Skaggs on June 10, 1950, with the following members present: Mrs. J. L. Skaggs, Mrs. L. F. Hurley, Mrs. Ottis Swiger, Mrs. Orla Davis, Mrs. G. H. Trainer, Mrs. A. G. T. Brissey, Mrs. Okey Davis, Mrs. Rex Zwiebel, Miss Lotta Bond, Miss Alta Van Horn, and Miss Greta F. Randolph; visitor: Miss Eva Lee Cole.

A meditation from the June "Church Women" was used for the devotions. The Scripture read was Proverbs 29: 18.

Mrs. Swiger gave the treasurer's report showing the following balances: General Fund, \$325.88, Evangelistic Fund, \$1,101.24.

A letter was read from Courtland Davis concerning a communication from a commission of the World Council of Churches to Study the Life and Work of Women in the Church.

Miss Eva Lee Cole was unanimously elected a new member of the board.

The following recommendations of the Christian Culture Committee, presented by Miss Van Horn, were accepted: That the board have 1,000 small blotters with a cut and the Bible verse, Malachi 3: 10, prepared for distribution at Conference; that a statement of the purpose of the board be printed on a placard, and displayed with the board's exhibit at Conference; that \$50 be allowed for the preparation of 1,000 of each of three views of the college and 500 of one view of the Church; and that the board sponsor the project of selling these views at Conference, all profits to be turned over to the Women's Board; that inquiry be made as to the cost of 500 leaflets, "My Economic Temperature Chart."

Mrs. Brissey presented the following recommendations for the Peace and World Order Committee, which were accepted: That the Women's Board of the Seventh Day Baptist General Conference be placed on the mailing list of the Motion Picture Association for the free services offered including the bulletin called "The Joint Estimates" of the current motion pictures; that a quantity of the bulletin "Screened

for Survival," issued by the Citizens' Committee for Displaced Persons, be secured for distribution at Conference; that a "Guide to Legislative Action" be secured for distribution at Conference.

The report of the Ways and Means Committee was read by Miss Greta F. Randolph and accepted as follows:

A letter from Dr. Corliss F. Randolph reported that the material on "Women's Activities — Seventh Day Baptist Denomination" had been received and was satisfactory. Since Miss Marion Burdick is free after July 15 to help in Christian work, we recommend that she be sent to Florida for 3 or 4 weeks to work in the Vacation Bible Schools with Rev. Elizabeth F. Randolph. The expense to the board would be \$15 a week and travel expense, about \$50.

We recommend that the insurance for the trailer be obtained in Florida at a cost of \$38.50.

We recommend that Mrs. J. L. Skaggs be sent to the Biannual Assembly of the United Council of Church Women in November at Cincinnati and that the registration fee for another person be paid.

We agree to co-operate with the gospel team to be sent to Woodville, Ala.

It was voted that the bill for \$15 for the tract, "My First Lesson in Forgiveness," and the bill for \$5.95 for the June News Letter be paid.

Adjourned to meet the second Sunday in July at 2 p.m. at the home of Mrs. Swiger.

Mrs. James L. Skaggs,
President,
Greta F. Randolph,
Secretary.

(Continued from page 27)

with Christ, as a seal of our faith, as a confession of our faith in front of God and men. Superstition only will add to the water of baptism invisible magic forces of resurrection. He that neglects baptism innocently will not be lost. But he that disdains baptism will offend the Holy Ghost.

If the blueprint is right, the bridge will take the traffic. — Clipsheet.

ANNOUNCEMENT

The executive secretary of the Board of Christian Education, Rev. Ronald I. Hargis, was married to Miss Barbara Kinney, at Elgin, Neb., the bride's home, on July 7.



Rev. Ronald I. Hargis

Mr. and Mrs. Hargis were graduated this spring from the Hartford School of Religious Education with master's degrees in Religious Education. They plan to live in the parsonage at Hebron, which address is R. D. 2, Coudersport, Pa.

LEARN AND SHARE

How We Learn —

We learn by doing.

We develop skills and techniques of teaching and working together.

We use materials and resources at hand, but develop and adapt them to our needs.

We broaden our horizons to include:

new ideas,

new ways of doing things,

new appreciation of all people and their worth.

We are a fellowship of learners.

What We Learn —

We develop ideas adequate to meet the needs of our own life and times;

Broad enough to embrace greater truths as they are made known;

Strong enough to withstand the false and the temporary;

Deep enough to challenge the best in our children, youth, and adults.

We are a fellowship of learners.

We Share in Learning —

As parents — seeking to help our children grow into creative adults;

As teachers — eager to find new ways of guiding others;

As children — questioning and wondering about the great story of our universe and its people.

We are a fellowship of learners.

Used with permission.

CHRISTIAN EDUCATION NEWS NOTES

By Rev. Ronald I. Hargis
Executive Secretary, Seventh Day Baptist
Board of Christian Education

◆ The Board of Christian Education would appreciate it if those conducting Vacation Church Schools would send in information on the following points at the close of the school: (a) number of children; (b) program; (c) texts used; (d) leadership secured.

◆ Pre-Conference Retreat, August 17-21. A worth-while program is being planned. Young people, if you are coming to Conference, don't miss the Pre-Conference Retreat.

◆ Sabbath school teachers, parents, superintendents, don't forget the Church School Training Workshop every afternoon during the General Conference. Keep posted and plan to attend.

◆ Religious Drama Workshop, Green Lake, Wis., August 7-18.

◆ World Convention on Christian Education, Toronto, Can., August 10-16.

◆ International Workshop in Audio-Visual Education, Green Lake, Wis., August 28 - September 2.

Our Children's Letter Exchange

Dear Mrs. Greene:

I have a pet puppy named Ginger. I am six years old. We like to go to the Riverside Church.

Your friend,
Melvin Naphaker.

Riverside, Calif.

Dear Melvin:

It was good to receive your letter and also to get so many children's letters this week.

Dogs are nice to have but I'm thinking we have rather too many of them in Andover. Someone counted them several years ago and they numbered 277. Judging by the number of dogs I see running through our yard almost every day there must be many more now. One of our neighbors has a black and white puppy, named Pepper. When he runs away, they punish him by tying him up, and how he does bark!

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

My name is Dale Chapman. My mother is Bernice Brewer Chapman; maybe you know her. I am four years old and have a baby sister. I have a puppy named Trigger.

Your friend,
Dale Chapman.

Riverside, Calif.

Dear Dale:

The name Bernice Brewer seems very familiar to me so I think I must have known your mother when she was a little girl; or perhaps she was once one of my Recorder children. I hope you will tell me when you write again, which I hope will be soon.

You must love that baby sister of yours. I love babies, too. A baby boy sleeps in my guest room with his mother and father every night, and we all love him. This morning he threw his empty milk bottle out of the crib and I awoke with a jump just as the clock struck six. He made a pretty good alarm clock, don't you think?

Trigger is a fine name for a puppy. My

granddaughter, Joyce, has a cute puppy which she has named Cheko.

Your Christian friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I enjoy reading the letters on the Children's Page in the Sabbath Recorder, so I thought I would write.

I am seven years old and I will be in second grade next year. I go to Sabbath school and like it. I take piano lessons and my teacher's name is Mrs. Robert Gaines. I like her very much. Our cat named Snooty had five kittens. We gave Mrs. Gaines two and she is enjoying them.

I have a brother thirteen years old named David, and a sister, twelve, whose name is Roselyn. She takes piano lessons also and plays some on the electric organ at the Church.

I go to Christian Endeavor Sabbath afternoons. Mother is one of the teachers.

Your new friend,
Donna Jeanne Reierson.

Albion, Wis.

Dear Donna Jeanne:

It does my heart good to have a new Recorder friend. I do hope you will write often. Usually I promise you I will not make my answers too short, but I have so many letters this week that I'll have to do just that.

As you speak of your kitty, Snooty, it makes me think of a story I heard the other day about a little girl named Grace. She was given a kitty which she named Baby Alice because her big sister's name was Alice. But one night their house caught fire and the kitty, howled so loudly that she woke everybody up, and the fire was soon put out. So Baby Alice probably saved the lives of the family. The next day when Grace came home from Sabbath school where she heard how Jesus saved many lives, she said, "I'm going to change my kitty's name to Jesus because she saved our lives."

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

We are happy to live in Riverside and go to Church and Sabbath school every week. I have hardly missed going since

CHURCH NEWS

MARLBORO, N. J. — The year 1950 started with Jonathan Davis as moderator, Mrs. Ruth Cruzan, clerk, Miss Carolyn Davis, treasurer, Mrs. Robert Gibe, pianist, and Mrs. Edward Lawrence, junior superintendent. Miss Jean Davis is leader of a group of children, ages four through seven. Bible stories are told and hand-work is done.

The Helping Hand Class gave \$271.36 to the Church to be used in the improvement fund. The money was raised by individual projects.

A beautiful Easter service entitled "The Risen King" was under the direction of Mrs. Joseph DuBois, choir leader. The flowers used for decoration were African violets, azaleas, and geraniums.

Miss Florence Harris has made the Church look beautiful especially at Christmas, Easter, and Children's Day with ever-green and flower arrangements.

The prayer meeting theme has been "God's Plan of the Ages." Prayer meeting is being held at the Church again; it was held at the homes during winter months.

Leadership Training in Evangelism was a course of study attended by members of the Churches of the West district. The Marlboro Church averaged second place in attendance.

Christian Family Day was May 13. It was a service honoring mothers, and the dedication of babies. The parents of the babies were: Mr. and Mrs. David Shepard, parents of twin boys; Mr. and Mrs. Thomas Peterson; Mr. and Mrs. Edward Lawrence; Mrs. John Zlobik; Mr. and Mrs. Rollo Davis; and Mr. and Mrs.

we moved here. I am five years old and go to kindergarten. My kitten's name is Lucky. I like to sing and to learn the Beatitudes.

Your friend,
Nancy Withrow.

Dear Nancy:

I enjoyed your letter but I must wait to answer it until next week, for I am at the end of my page.

Your Christian friend,
Mizpah S. Greene.

Frank Cruzan. A rosebud was presented to each child.

Sermonettes for the children by our pastor are looked forward to each week by children as well as adults.

A valentine box social was held in the Church basement by the young people's Sabbath school class.

The joint Communion service with the Shiloh Church at Marlboro, April 22, was a very impressive service with Rev. Lester G. Osborn delivering the sermon.

Our pastor was supervisor and taught the seventh and eighth grades in religious education at the Stow Creek School. Other teachers from our school were Mrs. Lavinia Ayars, Mrs. Mary Lewis, and Mrs. Cleora Campbell. Pastor Burdick also attended the Ministers' Conference at Indian Trails Camp near Milton, Wis., May 15-18, 1950.

Electric wiring in the Church has been renovated costing \$310.

On May 20, the 4-H Clubs of Stow Creek were our guests at the worship service under the leadership of Joseph DuBois and Mrs. Herbert Dayton. The 4-H pledge was recited in concert. Rev. Roland Miller, our guest speaker, spoke on the creed.

The Ladies' Aid Society hold meetings regularly, and are supporting the Church in their usual generous way. A bake sale was held recently at the home of Mrs. Jonathan Davis by the third section.

Children's Day was observed under the supervision of the superintendent of the primary department, Mrs. Mary Lewis. A fine program was given by the children under the leadership of the teachers who are Mrs. Letha Gibe, Mrs. Alinda Davis, Misses Florence Harris and Katherine Lawrence.

Several from our congregation attended the Eastern Association at Plainfield, June 9-11, 1950.

A fellowship supper was held in the Church basement in charge of the young people's class. Many enjoyed the occasion. A bond of fellowship and ties of friendship are really felt among young and old. Strawberry shortcake, salads, relishes, iced tea, and ice cream were served. — Ella T. Dolbow, Correspondent.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid

The Moravian Church of Great Britain has just joined the World Council of Churches, bringing the total of member Churches — Anglican, Orthodox, and Protestant — up to 156 in 44 countries.

The Committee for African Students in North America, in which missions (Roman Catholic and Protestant), Africans, philanthropy, education, and other interests are represented, is working toward better arrangements for African students in North America. There are more than four hundred in the country now. A study of their situation has been made by a State Department official and a British Colonial Office representative. CASNA and the Institute of International Education are now seeking to finance three years' full services by the institute to present and future African students in this continent. "These men and women will be among the future leaders of Africa in the most testing years of its experience," says Dr. Emory Ross, African specialist of the Foreign Missions Conference.

Writing from Chungking, wartime capital of China, Rev. F. Olin Stockwell, missionary from Perry, Okla., says: "We are living in difficult times. The American government has tried to retain the friendship of the Chinese government. . . . The one remaining link that is based upon an unselfish, honest desire to help the people of China is the Christian Church. Our success or failure does not depend upon political events, for we are not dependent upon the government. Our success or failure depends upon you and upon me, upon whether we are willing to continue to give and pray that all of us of every color and nationality may be knit together in one world brotherhood that supercedes political and economic differences. Our faith is that 'in Christ' we are one. Certainly this is not the time to deny that faith."

NOTES FROM CONFERENCE COMMITTEES

Again some of the committee chairmen who are preparing for the General Conference at Salem would like to remind all people planning to attend that those who want reservations should contact Edwin Bond; those who want assistance in routing should contact Bond Davis; anyone wanting special banquets should contact Kenneth Hulin. The address of each of the above is Salem, W. Va.

1612 Lawrence Street,
Parkersburg, W. Va.

PRE-CONFERENCE RETREAT

Camp Caesar, W. Va.

August 17-20, 1950

CAMP HOLSTON
Battle Creek, Mich.
1950

Intermediates — July 23-30
Juniors — July 31 - August 2

CONFERENCE WELCOME ADDRESS

President Lloyd D. Seager announces that General Conference at Salem, W. Va., will open at 10 a.m., EST, Tuesday, August 22, 1950. Rev. Loyal F. Hurley, pastor of the Salem Seventh Day Baptist Church, will give the address of welcome.

QUARTERLY MEETING

The Southern Wisconsin and Chicago Quarterly Meeting sessions will be held with the Walworth, Wis., Church July 14-15, 1950.

Mrs. Lillian Campbell.
Milton, Wis.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at ten cents per line for each insertion, minimum charge 50c. Cash must accompany each advertisement.

FOR LEASE OR SALE: Small 7-head, established dairy business and general farm. Ample acreage for farming, gardening, and dairy expansion. A little capital desirable. Geo. A. Main, P. O. Box 3, Pomona Park, Fla. 3t

JULY 17, 1950

The Sabbath Recorder

Between the Nieuw Amsterdam and Alfred



At the Stillman-Hubbard home, Plainfield, N. J.

Left to right: Mrs. L. H. North, Mrs. William M. Stillman, Mrs. Frank J. Hubbard, Mrs. George Thorngate, Linda, Philip, Dr. George Thorngate, Kirk Clapper, and Dr. Briar Thorngate. Photo was taken by L. H. North.

See article in Missions section.