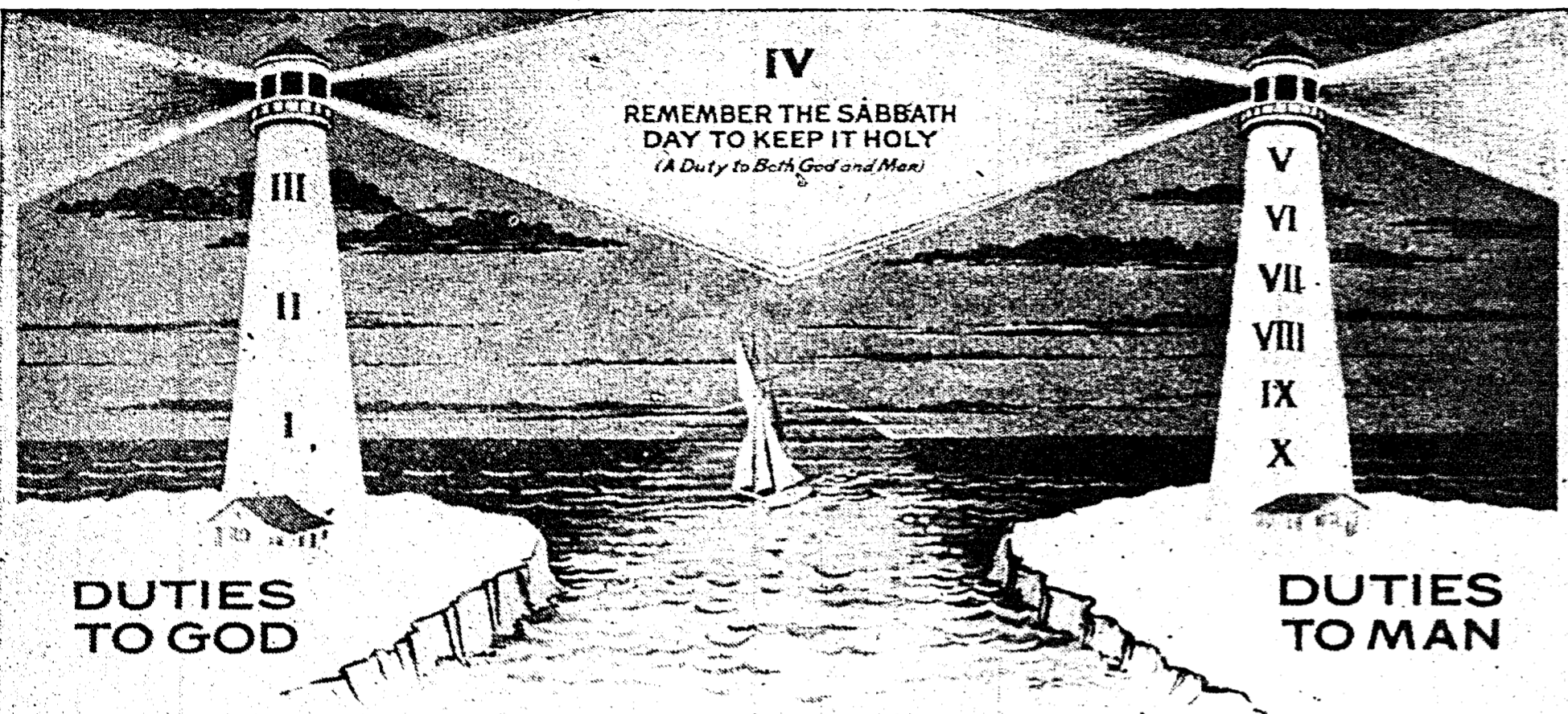


# The Light of Truth

AUGUST 14, 1950

# The Sabbath Recorder

## Scenes from British Guiana



DUTIES TO GOD

DUTIES TO MAN

*On Land as on Sea, we need Lights to Guide us*

**GOD'S SIGNAL TO GO AHEAD**

Six days shalt thou labor and do all thy work.

*Read Eccl. 9:10 and Rom. 12:11*

**GOD'S SIGNAL TO STOP AND REST**

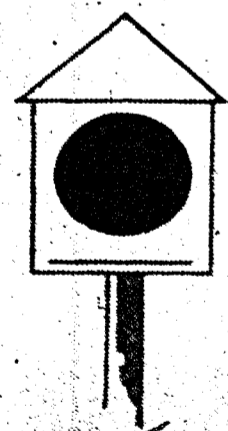
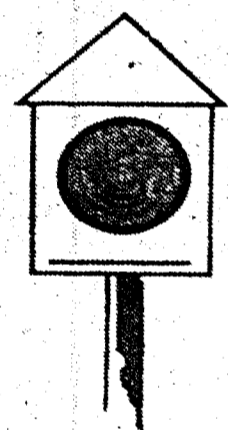
But THE SEVENTH DAY is the SABBATH OF THE LORD THY GOD. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

FOR in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh Day:

*Wherefore*

The Lord BLESSED the SABBATH DAY, and HALLOWED IT.

*Exodus 20:8-11*



Courtesy of The Bible Sabbath Association. Art work by Oscar A. Davis.

### OUR GOD-GIVEN GUIDES

The Lighthouses God has given  
To guide o'er life's rough sea  
Are the Commandments, Ten in number,  
Through Time to Eternity.

Three tell of our Duties to God,  
Six, of our Duties to Man;  
The Sabbath, to be true to the Giver,  
We must keep—and with His help we can.

—Elizabeth Fisher Davis.



Left above: Parika, East Bank, West Coast. Right above: Wakenaam, Essequibo.

Center: Rev. and Mrs. Alex. B. Trotman.

Lower left: Deacon Joseph Tyrrell setting out on field for work.

Lower right: Bona Ventura, Pomeroon.

See article on British Guiana in Mission section.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor  
L. H. NORTH, Manager of the Publishing House  
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WILLIAM L. BURDICK, D.D., Emeritus  
(MRS.) FRANCES DAVIS ..... Woman's Work  
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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## IN THIS ISSUE

Features: Pre-Conference Retreat—1950 .....	83
We Have Been Informed.—Let Us Seek God's Will .....	84
The Churches Supporting the School of Theology .....	85
Open Letter.—Criticism in the Church .....	86
Revision of the Statement of Belief .....	87
Proposed National Council .....	91
The National Council .....	92
The Small Denomination .....	93
Report of the Federal Council .....	94
Missions: News from British Guiana .....	97
With Our Student Evangelism Teams .....	98
Woman's Work: Women's Board Meeting .....	99
Christian Education: Church and Home Program .....	100
News Notes .....	101
Children's Page: Our Letter Exchange .....	101
George H. Vane .....	102
Accessions. — Marriages. — Obituaries .....	103
Denominational Budget .....	Back Cover

## NOTES FROM CONFERENCE COMMITTEES

The committee planning recreation for young folk at Conference advises that Salem College has a fine group of tennis courts. Bring your own rackets and balls. Plans for entertainment include a hayride, a skating party, a weiner roast, a progressive party, a scavenger hunt, and other activities.

Stanley Allen, Chairman.

Those who have not made arrangements for housing should do so immediately by writing the chairman of the Entertainment and Placement Committee, Edwin Bond, Salem, W. Va.

Anyone desiring to work for his meals during Conference should write Kenneth V. Hulin, Salem, W. Va.

Mr. Hulin states that he is pleased with the response on the part of young people who are writing in to wait table for their meals. He would like to make it clear that all the work will not be table waiting. Meals are being served cafeteria style, so table waiting will be less than otherwise. The work will include, in addition to table waiting, dish washing, vegetable paring, etc. Mr. Hulin plans to allow forty cents an hour on meals for any of this type of work.

Alberta D. Batson,  
Publicity Chairman.

1612 Lawrence Street,  
Parkersburg, W. Va.

## EDITORIAL COMMENT

We deeply regret that it has become necessary to delay publishing for several weeks some good articles, accounts of association meetings, and sermons as well as vital statistics. It has seemed justifiable to publish considerable expression of opinion on both the Federal and World Councils of Churches before General Conference at Salem, W. Va., August 22-27, 1950.

This is the last regular issue of the Sabbath Recorder before Conference since the next one will be dated August 28, 1950.

Therefore, the Sabbath Recorder formally closes the discussion of the questions mentioned with this issue. After Conference it will be concerned with reporting developments and proceedings.

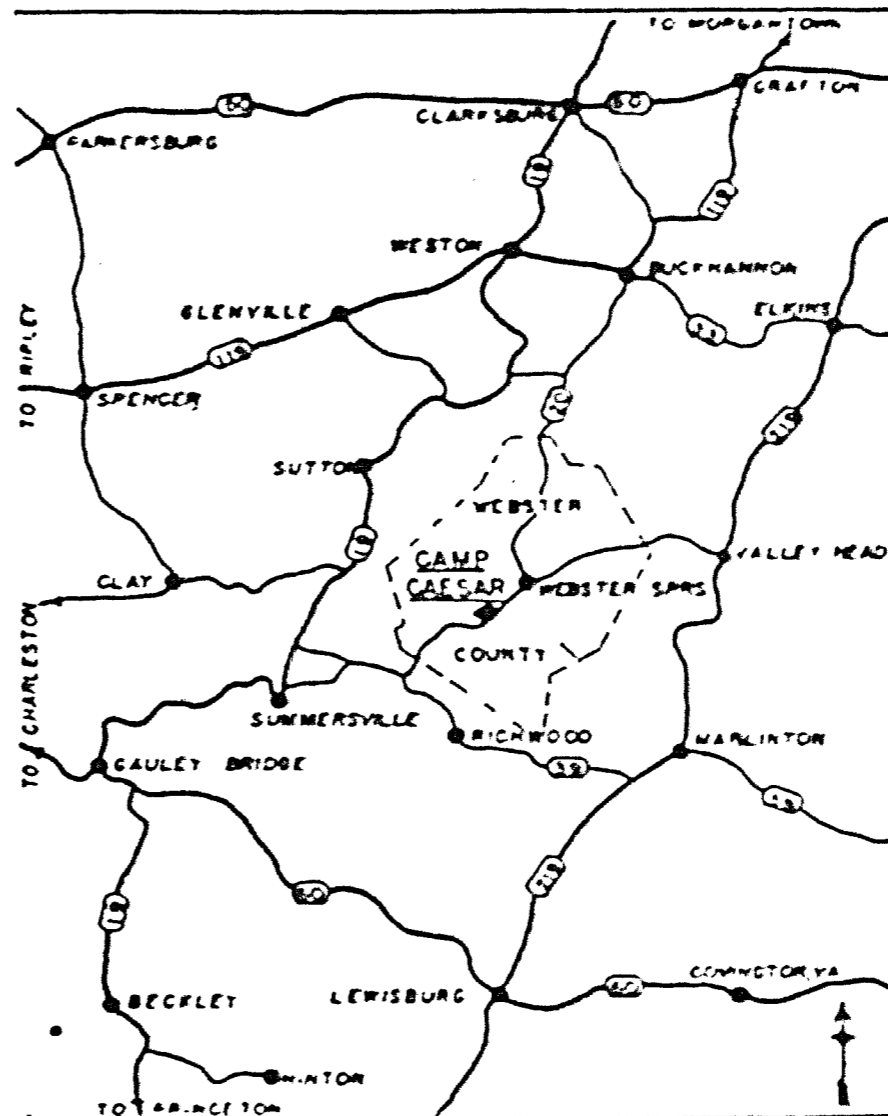
Again, editorial space is given to matters that should appear before Conference.

## THE SABBATH RECORDER

83

## PRE-CONFERENCE RETREAT - 1950

On August 17, 1950, a large group, perhaps larger than ever before, of Seventh Day Baptist young people will gather at Camp Caesar, Webster Springs, W. Va.,



Map courtesy of Camp Caesar,  
Webster Springs, W. Va.

for four days of intensive study, worship, fun. These will be four days of high experience, for the fellowship with God and with each other, the friendships made and deepened, the lessons learned all contribute to richer, more abundant living.

Each morning at Retreat will be given over to worship, meditation, Bible study, and discussion. Each afternoon will be spent in study and work within the workshop pattern, and in recreation. Workshops will be given in "Worship in the Church," "Music in the Church," "Church Publicity," and perhaps in one other field. We expect that these workshops will be training schools where theory and practice will be blended to help retreaters to take an active part in the various phases of the life of their home Churches. The last two hours of each afternoon are for recreation of all sorts. Camp Caesar offers opportunity for swimming, hiking, ball playing,

and other sports as equipment is provided. The evening program at Retreat will be called "Campfire." It will include both secular and sacred activities. Here there will be opportunity for practice of workshop lessons. In this part of the program there will be an opportunity to hear from interesting speakers from the outside. Here there will be group singing and worship.

Camp Caesar is about 100 miles south of Salem. We expect to be isolated from those who are not involved in the camp. We expect that all who are there will be ready to give themselves wholeheartedly to the fellowship and worship and study and fun of Retreat. We are asking that visitors come to see us on Sabbath afternoon only, for on that afternoon we will be worshipping together and thinking together of God and of His world.

Perhaps you would like to know who is going to be there. Pastor Rex E. Zabel will be the director. Others at camp will be Herbert L. Polan, Edward J. Rood, Luther W. Crichtlow, Albert N. Rogers, Alton L. Wheeler, Donald S. Pierce, Leland Bond, Mrs. Jean L. Pierce, Mrs. Lettie Bond, and Victor W. Skaggs who is chairman of the Board of Christian Education Committee on Young People's Work. Other staff members have been asked but have not yet verified their appointment.

If you can get to Salem, but have no transportation to Retreat from that point, be sure to contact Bond Davis of Salem, giving him the necessary information.

The camp fee is \$11.25 which includes insurance, meals, registration, etc.

To those of you who come — bring your camp clothing, Sabbath day clothing, Bibles, notebooks and pencils, swimming suits, sheets, toilet articles. An extra blanket will come in handy if you can bring it. (Blankets are usually provided at camp.) Above all else bring a happy, loving, Christian heart, an open mind, a devoted life.

Victor W. Skaggs.

## SPECIAL CONFERENCE SPEAKERS

Wednesday Morning  
Dr. Samuel McCrea Cavert  
Sunday Afternoon  
Jennings Fitz Randolph

### We Have Been Informed That —

• Salem College conferred the degree of doctor of divinity upon Rev. Loyal F. Hurley, pastor of the Salem, W. Va., Seventh Day Baptist Church, at its Commencement Day program on June 1, 1950.

Dr. Hurley preached the baccalaureate sermon during this year's Commencement week.

• Brother B. A. Morris has been elected secretary of the "Mill Yard" Church, London, Eng., succeeding Brother George H. Vane, deceased.

Brother Vane served as secretary for nearly 47 years.

Brother Morris is the son of the late editor of The Sabbath Observer. He also is a trustee of the Joseph Davis' Charity. His address is 39B Boston Manor Road, Brentford, Middlesex, Eng.

• Dr. Wayne R. Rood, professor of Christian History and Theology at the School of Theology, Alfred University, Alfred, N. Y., attended The Chaplain School at Carlisle Barracks, Pa., June 26-July 27, 1950. He was one of fifty-three chaplains from all parts of the United States who were enrolled for the five weeks' intensive Associated Basic Course for Administrative Chaplains. Ch. (Maj.) Wayne R. Rood, Army Reserve Corps, was graduated from the course on Thursday afternoon, July 27. He was the only Seventh Day Baptist chaplain in attendance for the period mentioned.

• Rev. Francis D. Saunders, pastor of the Denver, Colo., Seventh Day Baptist Church since February 2, 1947, will begin his pastorate with the North Loup, Neb., Seventh Day Baptist Church about August 1, 1950.

• Rev. C. Harmon Dickinson, who has been serving the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., since June 1, 1946, has accepted the call of the Denver Church. The effective date of his change of pastorates will be November 1, 1950.

• The Commission of the General Conference will hold its Pre-Conference meet-

ing at the Salem, W. Va., Seventh Day Baptist Church, beginning on Tuesday, August 15, 1950. Let us be much in prayer for the spiritual success of this meeting.

The ladies of the Salem Church will serve the meals for the Commission during its session.

• Theodore Hibbard, a former student in the School of Theology and Alfred University, Alfred, N. Y., was ordained to the Christian ministry on Sabbath, July 15, 1950, by a council called for the purpose by the First Seventh Day Baptist Church of Alfred. He was a member of and licensed to preach by that Church.

Rev. and Mrs. Theodore Hibbard and family are now in Hammond, La., where Mr. Hibbard is serving as pastor of the Seventh Day Baptist Church there.

### LET US SEEK GOD'S WILL

Fellow Seventh Day Baptists:

For the past few years I have carried an aching heart over the denomination I love so much. From that aching heart I would like to beg every Seventh Day Baptist who goes to Conference to pray for God's guidance and that He will overrule and cause His will to be accomplished with regard to controversial matters facing Conference.

Only if folks of both opinions are praying for the Lord's will to be shown and done can we have the right harmony and results and be truly Christian and humble in all we say and do.

Before I make up my mind upon the Federal Council question, I am weighing carefully the material presented on both sides. In the meantime I am praying for the Lord's guidance and His will and a spirit-filled humble Conference delegation that will unitedly be at prayer for His will in all matters.

Sincerely,  
Mary H. Wells.

R. 2, Box 462,  
Boulder, Colo.,  
July 28, 1950.

### THE CHURCHES SUPPORTING THE SCHOOL OF THEOLOGY

The Alfred University School of Theology exists for the Seventh Day Baptist Churches. This fact is of course generally recognized. To realize how fully the school meets its primary obligation, all one has to do is to scan the list of our Churches and see how many pastorates are occupied by Alfred graduates, or by ministers who have spent some time at Alfred. It would seem, therefore, that the logical thing for every Seventh Day Baptist Church to do would be to place the School of Theology in its regular yearly budget.

Of course our people do give the school financial support. This is increasingly true. It is done through the regular Denominational Budget, and through the Continuous Support Plan. Also, individual members of our Churches, unsolicited, send contributions. We are thinking now, however, of a more intimate relationship between the Churches and the school.

What is meant here is illustrated by the recent action of the Milton Church. We were encouraged and our hearts were warmed upon receipt of the information that this Church had included the School of Theology in its budget for this year. This fact was further confirmed recently by the receipt of a substantial check from the treasurer of the Church. About that same time the Alfred Church in regular business meeting voted to authorize the inclusion of an item in its budget for this same purpose.

On the occasion, often, of a dinner for our young people I have heard a group suddenly start up with, "We'll be table number one, number one, number one; we'll be table number one. Who'll be number two." Quickly another group takes up the challenge, "We'll be table number two; who'll be number three." And on it goes until all tables have responded.

WHO'LL BE NUMBER THREE.

Ahva J. C. Bond, Dean.

The next issue of the Sabbath Recorder will be dated August 28, 1950. As far as is known at present, the regular weekly publication schedule will be resumed in September.

### Seventh Day Baptist Graded Lessons

Seventh Day Baptist Graded Lessons in the Junior Series, modified, by Mrs. T. J. Van Horn are available in parts 1, 2, 3, and 4 of the 1st, 2nd, 3rd, and 4th years.

Also, in the Intermediate Series by Rev. Edward M. Holston, Seventh Day Baptist Graded Lessons are available in parts 2 (limited quantity) and 3 of the 1st year, parts 1, 3, and 4 of the 2nd year, parts 1, 2, 3, and 4 of the 3rd year, and part 4 of the 4th year.

Sample copies of these graded lessons are obtainable by writing to Frank R. Kellogg, corresponding secretary, American Sabbath Tract Society, Seventh Day Baptist Building, Plainfield, N. J.

### How to Use Used Recorders

A number of inquiries have been received as to how used copies of the Sabbath Recorder could be "put to some good purpose."

The best answer we know is for subscribers to pass on their copies to friends and neighbors. If friends and neighbors run out, the Sabbath Recorder office could furnish the names of a few people who have requested that the paper be discontinued for financial reasons. However, it would be expected that the donors of used Recorders would determine whether or not such persons would like to receive the copies as well as sending them prepaid.

The Sabbath Recorder office does not have the facility for getting given and receivers of used Recorders together, nor will its budget permit paying the postage on used Recorders sent.

We do, however, commend this laudable missionary project.

### COVER DESIGNS FOR TRACTS

It has been proposed by Rev. Lester G. Osborn, chairman of the Committee on Publications of the Tract Society, that readers of the Sabbath Recorder might like to submit suggestions and samples of cover designs for Seventh Day Baptist tracts for consideration.

Please send suggestions and samples to Rev. Lester G. Osborn, Box 15, Shiloh, N. J.

## OPEN LETTER

To the Young People of Our Churches:

How would you like to fight for democracy? How would you like to fight for religion?

Not with A-bombs, but with the spirit of democracy and the application of religious principles!

The time has now come when all of us must join forces to save religion in American life. And it can be saved only by making it work in the local community where it can do the most good.

Next November there is to be a national emphasis known as **Religion in American Life**. It is a united effort through all kinds of mass communication media — network radio, television, the press, magazines, films, etc. — to remind people that this nation was founded upon faith in God and that our hope is still in religious principles.

Because of your concern at this very point we hope that you will support **Religion in American Life** in every possible way during November. You probably can think of many ways in which you, and the youth organization to which you belong, can tie in with this national emphasis. Perhaps you can have a discussion on the subject some time during October or November or have your pastor speak the first Sabbath or Sunday in November.

Please do all that you can to bring religion to the front in American life, for we are truly fighting today to save the basic principles of true religion. — Release, adapted.

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

## INFORMAL GOSPEL SERVICES

Informal gospel services will be conducted at the Plainfield, N. J., Seventh Day Baptist Church of Christ, corner Central Avenue and 5th Street, from 10 to 10:45 a.m., on Sabbaths, August 5 through September 2, by Deacon and Mrs. Frederik J. Bakker.

## CRITICISM IN THE CHURCH

There should be the frankest discussion and the freest criticism in a Church or denomination. But that should be before matters are voted on. All vital problems should be placed before the Church or denomination for earnest and prayerful consideration and discussion. Both sides of every question should be honestly presented and fearlessly discussed. But after prayer and discussion and vote, democratic Churches believe that the Spirit has spoken as well as man. It is settled.

Only two honorable methods are open to any who think the decision unwise. One is to request that the matter be reconsidered on the ground that not sufficient care was taken to find the mind of the Spirit and of the Church; the other is to accept the decision as wise, and to cease criticism.

Dr. J. Frank Norris is pastor of large Baptist Churches in Forth Worth, Tex., and Detroit, Mich. He does a widespread evangelistic work all over the land. He says that whenever members of his Churches keep criticism going after matters are decided, such folk are to be expelled from membership. He gives as his reason that such criticism destroys the evangelistic spirit of the Church body.

Your pastor does not believe that such stern methods are wise or Christian, but Dr. Norris is right in saying that continued criticism destroys the evangelistic spirit of the Church group. A Church is a fellowship in Christ, sharing its faith with others. To spoil the fellowship is to spoil the witness.

Seventh Day Baptists may have to decide on various problems at Conference this summer. Let us have our discussion and criticism before votes are taken — not afterward. . . . — Salem, W. Va., Church Bulletin.

## GENERAL CONFERENCE —

### Time, Date, and Place

President Lloyd D. Seager announces that General Conference at Salem, W. Va., will open at 10 a.m., EST, Tuesday, August 22, 1950, in the Salem College Administration Building auditorium.

## Revision of the STATEMENT OF BELIEF of Seventh Day Baptists

### Introduction

At the 1949 session of General Conference a request was presented for the revision of Articles VI and VII of the Statement of Belief in the following manner (the additions are in bold type, but transpositions of original words are not indicated):

Article VI. Sin and Salvation.

We believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death **unto eternal life**, the gift of God, is through repentance and faith in Christ our Saviour, by the redeeming love and grace of God, centered in the atoning death of Christ, **who bore our sins in His own body** on the cross.

Article VII. Resurrection.

We believe that Christ Jesus rose from the dead and lives eternally with the Father, and that He will come again in heavenly glory; and that because He lives, the redeemed shall live also with spiritual and glorified bodies **to reign with Him**.

The committee appointed to consider the matter recommended further study, a vote at the 1950 Conference, that Article VI be left unchanged, and that consideration be given to the following alteration of Article VII (the additions are in bold type):

Article VII. The Future Life.

We believe that Jesus Christ rose from the dead and lives eternally with the Father, and that He will come in heavenly glory; and that because He lives, **an immortal life**, with spiritual and glorified bodies, will be the reward of the redeemed.

In its present form Article VII reads thus:

Article VII. Eternal Life.

We believe that Jesus rose from the dead and lives eternally with the Father, and that He will come in heavenly glory; and that because He lives, eternal life, with spiritual and glorified bodies, will be the reward of the redeemed.

With no purpose of influencing the decision in any direction, may I suggest that

there are four issues of importance raised by proposed revision:

1. The validity of the technical question: namely, whether or not there is a difference between the words "eternal" and "immortal" in (1) etymology, (2) theological usage, and (3) general usage.

2. The importance of the difference, if it be demonstrated, (1) to the people of our denomination, (2) to the non-Seventh Day Baptist people who read the Statement of Belief, and (3) to the Christian Church as a whole.

3. The conception and use of the Statement of Belief: that is, whether our statement shall be (1) an instrument of precise creedal definition of denominational orthodoxy to be used for determining what views shall be termed "Seventh Day Baptist" and what views shall be labeled "heretical" and excluded, or (2) a pledge of fellowship purposely couched in terms sufficiently inclusive to represent the convictions of all Christians who wish to call themselves Seventh Day Baptists, to be used as a voluntary covenant.

4. The precedent involved: that is, whether (1) changing the statement to meet this doctrinal point will eventuate in repeated adjustments to demands of individual conscience and technical scholarship, (2) or not changing the statement at this time would tend to crystallize the statement into rigid and unchangeable form, or tend rather to protect a sufficient breadth of statement so as not to inhibit growth.

The contributions made to the discussion of the matter follow and, except for the historical sketch by Rev. Erlo E. Sutton, are in the chronological order of their writing.

Wayne R. Rood.

The statement of Seventh Day Baptist beliefs as adopted by General Conference at Shiloh, N. J., in August, 1937, was not the work of the committee that reported that year, only in so far as it tried to bring the wording more up to date, and by the addition of an article concerning evangelism, which seemed desirable.

The articles of faith are the outgrowth of generations of thinking and practice.

Apparently for a long time the denomination had no written or printed statement of beliefs, but they were passed on from generation to generation. About a hundred years ago these beliefs were probably for the first time put into written form, although it seems somewhat doubtful whether they were voted upon by General Conference, but were generally accepted by the denomination.

An "Expose of Faith and Practice," as it was then called, was adopted by General Conference at its session in 1880. This was confirmed, evidently with change, by what is known as "The Chicago Council," in 1890. This council was authorized by the denomination, and met in Chicago, Ill., October 22, 1890. It was made up of ninety-eight delegates, representing seventy-eight Churches. There were also many visitors from our Churches present. The council worked on denominational matters for eight days, and it is stated that "the business sessions were uniformly harmonious, and the conclusions reached gave very general satisfaction, and that the meetings for religious services were deeply spiritual."

Apparently the articles of faith adopted by General Conference in 1880, approved by the "Chicago Council" in 1890, were generally accepted by our Churches. But in a Bible class in Daytona Beach, Fla., taught by the late President Boothe C. Davis, a series of lessons in the Helping Hand on Seventh Day Baptist beliefs was studied. This study led that class to the conclusion that the statements as they were then, should be rewritten and the language brought more up to date, with some possible minor changes for the sake of clarification. The matter was brought before General Conference, and Boothe C. Davis, Ahva J. C. Bond, Alva L. Davis, and Erlo E. Sutton were appointed a committee to make a study of the Articles of Faith, and make recommendations to General Conference.

This was very painstakingly done, the committee making extended research by means of tracts and other material by our ministers through the years. The committee was not able to complete the work between sessions of General Conference, but reported progress. Having at last

formulated what it felt to be a fairly representative statement of our historical beliefs, copies were mailed to our active ministers for comment and criticism. After much final study and hearings at the session of General Conference at Shiloh, 1937, they were adopted by a large vote as acceptable to the delegates present.

Erlo E. Sutton.

We would be saved from our confusion regarding these different ideas, viz., Eternal Life and Immortality, if we would grasp the Bible teaching that "eternal life" may be a present possession, while "immortality" must be a future bestowment. They are not synonymous at all.

Man was created in a state of dependency upon God. His peace and prosperity were contingent upon the recognition of, and obedience to, that dependency. But man chose to be independent, to act on his own, to disregard God, to do as he pleased. The results were sin, alienation from God, the loss of Paradise, and universal death.

The first step toward the repair of this tragic damage is for man to return to the fellowship of God. This is possible here and now, and this is what distinguishes the "saved" of this present evil age from the "unsaved." Through Christ man can be saved and restored to the fellowship of God. This is Jesus' definition of "eternal life," and the only one I know that is given in the Bible: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. The saved have that fellowship with God now; the unsaved do not.

But present fellowship with God, though in our Bible translations called "eternal life," is not "immortality." For two thousand years the saved have been dying, just as the unsaved have done. Both are mortal. At some future date "this mortal must put on immortality," and be so changed that "death hath no more dominion over him." "Eternal life" is spoken of in the Bible as a possible present possession. "Immortality" is always spoken of as a future bestowment. Let us keep them clearly distinguished in our thinking.

Loyal F. Hurley.

The present article is confusing and unscriptural. In the first place, "eternal life" is not a future reward, but a present possession. Neither is it "because he lives." It is because He died, paying the penalty for our sins, "that whosoever believeth in him should not perish, but have eternal life." By faith in Him we are "passed from death unto life." "Because He lives" is the guarantee of our own physical resurrection "with spiritual and glorified bodies." But that is physical. "Eternal life" is spiritual, the imparting to every believer of the life of God by the new birth.

The proposed change of title to "The Future Life" and the substitution of "an immortal life" in the body of the statement is perhaps a little better, but is still not exact. "An immortal body" would be more in accord with 1 Corinthians 15: 54, "when this mortal shall have put on immortality." Mortal, in Scripture, is used only of the body. 1 Corinthians 15 is speaking of the body.

Most serious, however, in the suggested change is that it leaves "eternal life" out of our Statement of Belief. Do we want that? Certainly not, for this is one of the blessed truths of the Christian faith. How are we to clear the matter up? It seems to me that the matter of "eternal life" should come in Article VI concerning "Sin and Salvation." We humbly suggest the following, with proposed changes in bold type:

#### Article VI. Sin and Salvation.

We believe that sin is any want of conformity to the will of God, and that salvation from sin and death, **unto eternal life**, the gift of God, is through repentance and faith in Christ our Saviour, by the redeeming love and grace of God, centered in the atoning death of Christ (who bore **our sins in His own body**) on the cross.

#### Article VII. Resurrection.

We believe that Christ Jesus rose from the dead, and lives eternally with the Father, and that He will come again in heavenly glory; and that because He lives, **the redeemed will live also with spiritual and glorified bodies (to reign with Him.)**

The two phrases in parentheses seem to

me to make our statement stronger, but are not necessary to clear up the confusion concerning eternal life and immortality. Immortality is everlasting life. Eternal life is more than just endless existence. It is a new and different kind of life, the life of God, given as a gift of God to those who receive Him who is "the way, the truth, and the life."

Letter G. Osborn.

The revision of Article VII of the Statement of Belief of Seventh Day Baptists is under consideration. I have been giving the subject much thought and study and have reached certain conclusions concerning it.

First: the phrase "eternal life" and "immortality" are synonymous in the minds of the great body of Christian believers and in the minds of a goodly number of highly trained Bible scholars.

Second: regardless of original meanings, we must, in such a public statement as this, use words in their present-day, commonly accepted sense. If we do not do so, we shall not be understood by others. In addition, since our statement is used so widely in presenting what we believe to others, it must be couched in terms as they are understood by people at large. Webster's Dictionary, which is a common guide to useful definitions, equates the terms in question. This guide may be fallible, but it does reflect the common usage of our times. Apropos of this situation is the usual reply to a question regarding the difference between "eternal life" and "immortal life." Almost without exception the answer is that they are the same thing.

Third: since the Statement of Belief of Seventh Day Baptists "is simply an exhibition of the views generally held by Seventh Day Baptists" (quoted from the Statement of Belief of Seventh Day Baptists), it seems to me that it would be unfortunate, to say the least, to make a change so little comprehended not only by our laymen and ministers, but also by the Christian Church at large, and by some of her finest and most devoted scholars.

If something is wrong with our using the generally accepted sense of the phrases in question — that is, their synonymity

Seventh Day Baptists may need to be instructed in it over a period of years (I among them), but until a large majority of our people and our ministers have found truth in the new proposal, the very fact that our statement is a reflection of the beliefs of the people of our Churches prevents our giving more serious consideration to such a change.

Victor W. Skaggs.

I hope that everyone who advocates a change in the statement of Seventh Day Baptist beliefs will read again carefully the second page of the Introduction: viz., General Statement and Polity. I hope they will remember also that the members of the committee charged by the Conference in 1935 to prepare this statement undertook to discover and set down those fundamental beliefs that Seventh Day Baptists have held through the years.

In Statement VI, "the atoning death of Christ on the cross" is capable of containing all the richness and depth of meaning the most profound thinker or the most devout saint can think or feel. In my judgment it ought not to be tampered with. In attempting to add something to it one is in great danger of taking something from it. I see no reason for any change in the entire statement as it stands, voted by Conference.

"Eternal life" is the present possession of the redeemed. But it is held here in frail and decaying bodies. "Eternal life" in redeemed and glorified bodies will be the final reward of the redeemed. Again I see no reason for a change of the statement, Number VII. An attempt at too close definition of words on paper may result in giving them more meager meaning. Their true definition must be arrived at in thought and action.

Ahva J. C. Bond.

In the present state of my knowledge the difference between "eternal life" and "immortality" does not seem great enough to deserve dispute.

I expect to be satisfied with either, though I believe I have both.

Jay W. Crofoot.

My belief in "eternal life" and "immortality" is very simple. In the first place, I believe eternal life is what the term states, a life that is eternal. Its possession depends on knowing the only true God, and Jesus Christ whom He sent.

This life has two phases: the first is described by Paul as corruption, a natural body, earthy, mortal; the second is described as incorruption, a spiritual body, heavenly, immortal.

Immortality is not compared or contrasted with eternal life. It is contrasted with mortal life. The terms "mortal" and "immortality" are used in answer to the question: How are the dead raised up? And with what body do they come? Immortality describes the body or form, not the duration or quality, of life. It is not eternal life. Eternal life describes the final form or body of the resurrected life.

Simple, is it not? The Christian lives first in a mortal body, finally in an immortal body. "For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15: 53.

John F. Randolph.

Two things we Seventh Day Baptists need to consider in making any changes in our Statement of Belief are:

1. The Statement of Belief of Seventh Day Baptists is not a creed handed down by the General Conference to the Churches or people. Our form of Church government does not permit Conference to establish doctrines. If there is to be any creed it must be adopted by the individual Churches.

2. It is a statement of belief of the Seventh Day Baptist people as a whole.

Therefore, if there are to be changes in our statement we should remember:

First, the wording must remain general enough to cover the variety of views by keeping to the basic statement. To illustrate: we cannot outrightly state that the future life is purely a nonphysical resurrection for many believe it is physical; neither can we say it is purely physical for many believe it is nonphysical, or hold some other view. The present wording of "spiritual and glorified bodies" well

covers all views as the definitions of "spiritual" and "glorified" are very general.

Second, the wording of any statement, even to express an old belief, must be according to present-day usage of the words. To illustrate: someone has raised the thought that "eternal life" applies to what a Christian has in this life and "immortal life" to what a Christian will have in the next life. Even if theology makes that distinction (which most of us do not make), it remains that present usage of the words give the same thought. Webster's Collegiate Dictionary says: "Eternal: of infinite duration, everlasting"; "Immortal: not mortal, undying, everlasting." Eternal life, by present usage, seems to cover all views including present and future existence of Christians. Resurrection with broad interpretations could denote a common view but gives impression of the future as does the word "future."

Third, in a denomination like ours which cherishes freedom of thought, we must always guard against detailed statements of belief lest we deny to someone the freedom we desire ourselves. It is foolish to adopt statements where people must say "I believe" with their fingers crossed. Enforced beliefs destroy freedom.

It might be wise to let well enough alone lest we make our present Statement of Belief less representative of all the people.

Trevah R. Sutton.

### Gifts to the Recorder Fund

Dear Sir:

... Use the 40 cents already in the treasury to my credit for the Recorder Fund. Enclosed herewith is \$1 — please use for same purpose.

Mrs. Milo D. Green.

Stone Fort, Ill.

Dear Sirs:

Inclosed find one dollar to help on the dwindling Recorder Fund spoken of in a recent issue. Wish it was ten times more. This is a widow's mite and I wish to remain unknown. The Sabbath Recorder is inspiring.

An unknown friend.

### PROPOSED NATIONAL COUNCIL of the Churches of Christ in the United States of America

A merger of eight existing national denominational agencies: Federal Council of Churches, Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement, National Protestant Council on Higher Education, United Council of Church Women, and United Stewardship Council.

#### Ten Reasons for the Council

1. Because this generation faces overwhelming problems and disruptive forces that challenge the total forces of the Christian Church.

2. Because the council gives a channel for more than 27,000,000 Church members to work together to meet that challenge.

3. Because these 25 denominations are already dedicated to one essential purpose — to make Christ known, loved, served throughout the world.

4. Because co-operation provides maximum mutual encouragement and support in the pursuit of common objectives.

5. Because a central co-operative agency facilitates the best use of personnel, time, and energy for strategic consultations.

6. Because it focuses the best insights of Christian men and women on critical areas of moral and spiritual concern.

7. Because effective integration accomplishes far more than un-co-ordinated actions.

8. Because Protestant Christians can speak more effectively with a common voice through the press, radio, and other mass media.

9. Because it will encourage more effective co-operation of Christian forces in local community life.

10. Because it is a significant step toward the fulfillment of Christ's prayer for His followers: "That they all may be one." — (From the Planning Committee Brochure.)

### Advantages of Denominational Membership in an Organization of Christian Denominations

1. For any denomination, advantages analogous to those which any Christian has in becoming a member of a Church.
2. For the denomination's ministers, advantages analogous to those which a teacher has in being a member of the National Education Association.
3. For the national or world community, the advantages of the psychological impact of joint effort.
4. For Seventh Day Baptists as a Committee for the Propagation of the Sabbath Truth, frequent and favorable opportunities for witnessing to that truth. — (Prepared by Courtland V. Davis at our request.)

### The Threat Evangelicals See in the Proposed National Council

They see in it a potential Protestant monopoly in America — a "super Church" which can regiment and eventually rob both its constituent members and all non-member bodies of their individual freedom of thought and action.

They see it piloted by the same liberal clique which has divided Protestantism and made the present Federal Council incapable of enlisting the support of evangelicals. Liberals in the FCCCA and liberals in denominational agencies combined, would have a strangle hold on the machinery of the new council and, through it, of the respective Churches.

They see it eventually espousing and propagating a liberal evangelism which eliminates sin and the need of redemption in the blood of God's Son; a missionary program little more than a synthesis of the best in all religions; a social program motivated by a humanistic philosophy; and education based on a humanistic religion, a pragmatic philosophy, and a naturalistic ethic; and a "left-wing" political program not far removed from Communism.

They see it so vitiated with liberalism and so emasculated of evangelicalism that it can neither give an adequate and compelling testimony "for the faith once for all delivered unto the saints" nor wage an

aggressive warfare against the arch enemies of Protestantism — atheism, liberalism, paganism, Communism, statism, and Roman Catholicism.

They see it with its teptacles of liberal regimentation and control upon Protestantism in the radio, the press, the schools, the clubs, and community enterprises of all kinds to the extent that gospel preachers in nonmember denominations, independent, and nondenominational Churches would be ostracized and discredited.

They see it engrossed in political pressure programs, lobbying, national and international machinations to which it would officially commit the good name of Protestantism and that of each of its component Churches.

They see in it an organizational strait jacket which would force organic Christian unity, or as liberals term it an "ecumenical Church." While evangelicals are devoutly cognizant of the spiritual unity of believers in Christ and earnestly pray for eventual organic unity, they believe that this sublime objective can never be realized while ignoring the necessary spiritual and doctrinal compulsions. — (From United Evangelical Action.)

Lester G. Osborn.

### THE NATIONAL COUNCIL

One problem which seems to be coming before the General Conference is the Seventh Day Baptist membership in the National Council of Churches of Christ in the U.S.A. — a merger of several inter-denominational co-operative agencies, to which we already belong. (This is not a merger of denominations.) The Federal Council of Churches of Christ (often debated in Conference) is one of these merging agencies.

Some seem to feel that, since there is a minority who cannot with clear conscience accept the judgment of the majority, we should not co-operate. If that policy were true in all Conference business, the most important actions could not be done due to the conscience of someone. It almost becomes a question of the majority sacrificing their conscience in favor of the minority conscience. There may be those of the majority who are considering casting their

vote in the minority's favor for the sake of peace, after years of debate on a similar issue. But would that bring peace? Doubtful! The minority may then ask for other concessions, and our denominational form of democracy (autonomy) would be weakened. As is, Conference does not rule the Churches, nor does any one Church have power over the Conference.

Your pastor favors our continuation in the co-operative movements through the National Council of Churches for the following reasons:

1. We are the only co-operative denomination in the council which has the Sabbath witness. Co-operative Protestantism needs this witness.
2. We need the humbling influence of co-operation in such a body lest we become self-righteous.
3. In face of atheistic Communism we need a strong united voice of Protestantism. We dare not be separatists today. Co-operation is not organic union, yet it gives us a united front.
4. The Federal Council is not Communistic as falsely accused. Neither is the National Council. These agencies see desperate human social needs and seek redemption through God's power in Christ — evangelism plus social action.
5. No member denomination need to subscribe to any policy of belief established by the council, as seems to be so in the case of another council. — Trevah R. Sutton, in Jackson Center, Ohio, Church Bulletin.

### THE SMALL DENOMINATION AND THE FEDERAL COUNCIL

By Dean Ahva J. C. Bond

(Reprint from Federal Council Bulletin, March, 1932)

At the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, held in Philadelphia last December, there was some discussion of the relation of one of the smaller denominations to the work of the council. The present writer took no part in that informal discussion, but as a representative of the smallest denomination in the council — the Seventh Day

Baptists, who have been in the council from the beginning — he was especially interested in all that was said.

This is not written in any sense as a defense of the smaller communion or its right to a place in the Federal Council, for I do not regard any such defense as necessary. I have never felt at any time that our rights and privileges in the council were in any way restricted on account of our numbers. Of course, I have realized that the larger denominations must carry a much larger share of the work, but here in the council the small denomination may assume its full measure of responsibility.

To be sure, there have been occasions when some member of the council has introduced his remarks by calling attention to the "great denomination to which I belong," and one is compelled to think of "numbers" right away. However, there are more important standards by which to measure the greatness of a religious body, and, of course, each member has the privilege of assuring himself that he represents a great denomination from a standpoint more important than that of size. For the most part, the members of the council have sufficient modesty to make them comfortable to work with, and they are concerned, not with exploiting denominationalism, but in promoting kingdom interests, which can prosper best through the co-operation of all Christian communions.

### Advantages to the Denomination

There is a healthy reaction which comes to a small denomination as it feels itself a part of the greater Christian fellowship which is engaged in the work of Christ's kingdom. This the smaller denomination needs more than does the large. The latter may be heard when speaking alone as it expresses its position with reference to the great issues upon which the Church should speak, whereas the smaller denomination is but a voice in the wilderness.

Perhaps it is for this reason that the small communion appreciates the prophetic function of the council, and rejoices in the prophetic voice of its leaders. For instance, the present writer gave hearty applause when in Philadelphia Bishop McConnell, the president of the council,

asked that at least "a small window be left open through which the prophetic voice might be heard." When a good brother admonished the bishop and suggested that he "prophesy to the Methodists instead of setting fire to the Federal Council," I called to mind a like admonition which is recorded in a certain ancient book with which all members of the council are more or less familiar. A prophet had strayed beyond the confines of his own particular nation when he was told to go back to his own country, there to prophesy and eat bread. The small denomination feels that it can be heard through its membership in the council, whose officers and commissions sometimes speak with a prophetic voice.

Membership in the council gives the small communion the opportunity to work with other Christian bodies to accomplish what no denomination can do alone. Its contribution may not be large, but it is good for its own soul to be thus engaged with others in fulfilling the Church's mission in the world. By membership in the council, the denomination has its own vision enlarged and its own spirit refined.

#### Advantages to the Federal Council

Are there not advantages to the council, too, which come through membership in it of the small denomination? I think all will agree that there are.

There is the advantage which comes from increasing the number of communions that thus co-operate. If divisions are a weakness, and if co-operation strengthens the impact of Christianity upon the problems of the world, then the more nearly unanimous this co-operation can be made, the more effectively will the work be done.

Membership in the council on the part of a given denomination adds to the personnel of the council, and increases the number of Christian leaders who are working out in prayer and fellowship, and in earnest co-operative endeavor, the great problems that confront our common faith.

A denomination that has a historical background and that has lived through the centuries because it has held to some truth which it believes to be vital to itself, and valuable for all Christians, has something to contribute to the enrichment of

the whole body of Christ. I am not thinking of the Federal Council as affording an opportunity for sectarian propaganda, either directly or indirectly. I am thinking of the particular spirit and viewpoint which representatives of such a denomination may be able to contribute to the consideration of matters of common interest and concern to the whole brotherhood. Doubtless every denomination has enjoyed at some point in its history an intake of Christian truth or grace which somehow others have missed. Membership in the Federal Council of the Churches of Christ in America affords the opportunity to the constituent communions for that outflow of Christian grace and power which will hearten the entire fellowship and strengthen it for its manifold co-operative task.

#### REPORT OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Edmund Burke once wrote that society is "a partnership not only between those who are living, but those who are living, those who are dead, and those who are to be born." The words are doubly true of the Christian society which we call the Church. In the first place, it is a society (or fellowship, to use the richer New Testament word) which links together living men and women of every race and nation who know Jesus Christ as Saviour and Lord. This note of Christian universality is greatly to be treasured in our broken and divided world. In the second place, the Church is a fellowship which unites us with generations of Christians across nineteen centuries and with other generations still to come. This note of Christian continuity is also of incalculable worth for an age in which precious elements of our heritage from the past are in jeopardy.

To realize this oneness of the Christian community, in both its geographical and its historical aspects, requires an effort of the imagination. The great handicap of our denominational divisions is that they make it difficult for the average Church member to be conscious of more than a part of the Church. He feels himself related only to a single sector. He does

not see the meaning of the Church in its wholeness as one family of Christ.

It is this consideration that impels us to a greater Christian unity at the same time that we stress our Protestant heritage of liberty. Our Churches are discovering that along with their cherished freedom and diversity it is possible to have an ever growing unity through co-operation — provided co-operation is regarded not as a casual or occasional practice but as a deliberate and consistent policy. It is this kind of unity for which the Federal Council of Churches stands. It represents the wholeness of the Church in America — so far as that wholeness can be realized within our present ecclesiastical system. It manifests the reality of Christian fellowship among otherwise unrelated bodies.

The Federal Council as a fellowship of Churches has a significance far greater than an association of Christian individuals. It is not an independent organization but the instrument of the Churches themselves, created by them and responsible to them. It is the way in which separated Churches bear a united witness to one Lord. The council is visible evidence that the denominations are not divisive in spirit or competitive in action but recognize themselves as belonging to one family of Christ and one household of faith.

What difference does it make, in practice, for the Churches of America to be thus joined together in the Federal Council?

For one thing, they consult together. They do not ignore other branches of the Christian family or treat them with indifference. They realize that there are common problems, too great for any denomination alone, on which there must be a common front. The last year has witnessed some especially difficult issues in which great Protestant principles have been at stake and in which the Federal Council has been a center for the development of a common strategy. Two examples are the Federal Council's efforts in opposing diplomatic relations with the Vatican and in defending the principle of separation of Church and State in relation to education.

For a second thing, the Churches in the Federal Council study together. It is a base for exploring fields in which more extensive research is called for than a single denomination can usually undertake. In the past year this was illustrated by the completion of the two-year study of the ministry of the Church to older people — an urgent problem in which a pioneering inquiry has been made. Another contribution to a fuller understanding of an important question was the first full-length study of the place and work of women in the American Church. A still more ambitious study, covering three years, has been begun, dealing with ethical aspects of economic life — especially the moral decisions in which men as employers and workers, as industrialists and farmers, as producers and consumers, are involved. In a simpler way, the weekly "Information Service" provides information which will be helpful to Christians who are thinking about the relation of Christianity to the daily life of the world.

In the third place, the Churches co-ordinate their efforts in the Federal Council. An outstanding illustration is the mid-century "United Evangelistic Advance," which was launched at the World Communion observance on October 1 and 2, 1949, and is to continue through out 1950. This is not a freelance undertaking but a program of concerted planning by the agencies of evangelism in the denominations, with a special emphasis on evangelism by lay people through home-to-home visitation. Another illustration is the National Christian Teaching Mission, which carries out a plan for discovering the unchurched adults and the children not in any Church school by means of a community-wide census. Block by block, taken in a single day by representatives of a group of Churches of different denominations.

Fourth, the Churches through the Federal Council combine their influences in affecting public opinion on current issues. Two national study conferences are recent examples of the way in which this is done. One was the conference on the relation of the Churches to international affairs, held in Cleveland in March; the



other, the conference on the relation of the Churches to economic life, held in February, 1950, in Detroit. In both cases about 400 delegates, designated by the various denominations, met together for several days for exchange of views and for finding as much common ground as is possible. The findings, arrived at by this democratic process, furnish a basis for subsequent educational work.

A fifth type of service is **united administration** in behalf of the denominations. In the tax-supported institution of higher education, for example, a denomination cannot gain entree to conduct an evangelistic mission. The Federal Council of Churches, representing a united approach (sometimes with simultaneous but independent emphases by Roman Catholics and Jews) can secure the necessary co-operation from the educational authorities.

The role of the Federal Council is often that of initiation, stimulus, and support of other agencies rather than of direct administration in its own name. Current illustrations are:

(a) Church World Service, in the creation of which at the end of the war the Federal Council played a major part and which has been the channel through which more than \$50,000,000, in money or in material supplies, has been distributed through the Churches of Europe and Asia.

(b) The Protestant Radio Commission, which, though an autonomous body, is administratively based in the Federal Council and includes in its present responsibility the program inaugurated by the council.

(c) The Inter-Seminary Movement, which is carried on by theological students in the interest of Christian fellowship among themselves but which is housed at the Federal Council's headquarters and given assistance by the Commission on the Ministry.

(d) The United Church Canvass, which, with the backing of the Federal Council, carried on the "Religion in American Life" campaign and secured during November the most extensive attention to religion ever given by the media of mass communication.

(e) The Committee for Religious Tolerance, originally created by a group of Protestant leaders as a means of securing fuller information about other religious bodies, and during the past year taken over by the Federal Council as a part of its own continuing responsibility.

(f) The General Commission on Chaplains, which was brought into being in 1915 by the Federal Council as an interdenominational agency for the moral and spiritual support of the chaplains in the Army and Navy and which now has a fine headquarters in Washington.

Behind and beneath all this service are not only the twenty-seven national denominations which comprise the council but also the network of 838 local and state councils of Churches as instruments of co-operation throughout the country. These are all independent bodies, directly responsible to the Churches of their respective areas, but the fostering and strengthening of them has been for forty years, and continues to be, one of the fruitful and multiplying services of the Federal Council.

In 1949, the denominations contributed to the Federal Council \$267,866, the largest amount which they have ever contributed in a single year to the council's regular budget. The total expenditures for the year were \$600,000.

It is not surprising that a movement of the pioneering and prophetic quality of the Federal Council should be the target of criticism. Such has been the case in many periods of the council's history, including the past year. We need to remember that even George Washington in his own day was not immune from attack; Thomas Paine even called him "a hypocrite in public life." Happily, there has been a great rallying to the support of the council. The delegated representatives of the denominations in the Executive Committee of the council, 155 members and alternates, unanimously and unqualifiedly declared out of their firsthand knowledge that the attacks on the council as socialistic or communistic "are false," and that the council "has no 'ism' to defend" — it has only "a central loyalty to Christ."

According to present prospects, the com-

ing year will see the uniting of the Federal Council and seven other interdenominational agencies to create "The National Council of the Churches of Christ in the United States of America." The other agencies which with the Federal Council are to find a wider and deeper Christian fellowship in the new inclusive council are the Home Missions Council, International Council of Religious Education, Missionary Education Movement, National Protestant Council on Higher Education, United Council of Church Women, United Stewardship Council, and the Foreign Missions Conference.

The Federal Council's biennial meeting is to be held in Cleveland, Ohio, November 27 and 28, 1950. The constituting convention of the new "National Council" is to begin immediately thereafter, continuing through December 1, 1950. It is expected that the operations of the new body will officially begin on January 1, 1951. There is good reason to hope and believe that under the guidance of the Holy Spirit this may mark a new level of co-operative unity among the Churches of America.

John S. Stamm, President  
Mildred McAfee Horton,  
Vice-President,  
Samuel McCrea Cavert,  
General Secretary,  
Roswell P. Barnes,  
Assoc. General Secretary,  
J. Quinter Miller,  
Assoc. General Secretary.

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## NEWS FROM BRITISH GUIANA

Rev. and Mrs. Benjamin O. Berry and daughter have moved from Georgetown to Turchen, West Berbice, British Guiana, S. A. Interested friends are especially reminded of the address change which was effective July 14. Turchen is a small community fairly near Parika and Rev. Mr. Berry reports possibilities of opening a Seventh Day Baptist work there.

The Georgetown group, which was developed by Brother Berry during the war, has indicated that they intend to stay together and continue serving in Christ's name until an American national can go to take over the Georgetown Church and the work in British Guiana generally. Rev. Charles Belgrave, a Sabbath convert, is taking chief responsibility for leading the group now, and he is ably assisted by two laymen, Edward Jeter and Joseph Small. Rev. Mr. Berry and the other pastors will visit Georgetown as often as possible. The group expressed its appreciation of American friendship, although it is impossible to immediately send an American worker. "We are thankful that the board and our brethren in North America feel that we are a part of their Christian brotherhood and do not intend to leave it to ourselves, but that someone at some time in the future, would come out here from America to take over."

Brother Berry writes that the airplane sent by the board has arrived safely and that it is being distributed with the help of the government medical service.

In the quarterly report of Deacon Joseph Tyrrell, Parika, East Coast, Essequibo, an account of events when Rev. Warden T. Fitz Randolph visited there of special interest. Their usual round of activities at Parika consists of Sabbath school, worship services on Sabbath day, then school and evangelistic meetings on Sunday, prayer meeting on Wednesday night, and Sabbath eve welcome and Christian Endeavor society.

Deacon Tyrrell writes: "During the month of April, Sister Tyrrell and I accompanied both Pastor Berry and Pastor Randolph to the Essequibo Coast where we spent the first night at Adventure with two old Seventh Day Baptist brethren,

where we kept an open-air meeting. The next day we left for Queenstown, eight miles from Adventure. The group was glad to welcome us, especially Pastor Randolph. They showed him the necessity of a Church building at Queenstown. A service was kept there also, and Pastor Randolph discussed many things with the brethren. The following day we traveled seven miles to Danielstown, which is nearer to the brethren at Dartmouth, and held an open-air meeting at Devonshire-Castle which was nicely attended by the Dartmouth brethren and many interested friends of Devonshire-Castle.

"On Sabbath morning we left very early for the Pomeroon Seventh Day Baptist Church traveling thirteen and a quarter miles by car to Charity, then taking launch we traveled fourteen miles to meet the Church. When we reached there, the little building was thronged with brethren and visitors. All were glad to see Pastor Randolph who took part in the service. (Dr. Ben Crandall did not visit this area in his survey because of travel difficulties at the season of year.) He also blessed two babies, which was his delight. . . . After service we returned to Danielstown. On Sunday night, we had a large attendance at the open-air meeting at Daniels-town.

" . . . During our week of prayer, Pastor Randolph also spent a happy time with us, by giving assistance with the carpentry (on the new Parika Church addition), also with baptism, and the Lord's Supper, keeping the children lively in every respect. I must say that we were very thankful for his visit in British Guiana."

Brother Tyrrell writes that Mrs. Tyrrell fell and hurt herself quite badly some three or four weeks ago. She is improving slowly now.

The Parika Church project is not yet finished because "we yet need fifteen windows, pulpit rails, and painting," the workers report.

At Bethel Church, Wakenaam, a Sabbath school of long-standing operation has been formally organized and its planned work extended.

Readers are referred to the Missionary Board's Annual Report for a summary of

work in British Guiana, and in each of our mission fields, during 1949-50. The reports are distributed to members of the society at Conference and also are a part of each year's Seventh Day Baptist Year Book. Every delegate at Conference is a member of the society for that year.

D. S. C.

## WITH OUR STUDENT EVANGELISM TEAMS

### The Gospel Forty-niners

The Gospel Forty-niners began work in Indianapolis, Ind., on July 9 and on July 17 the Church began operating two Vacation Bible Schools, one in the Church neighborhood at Hoyt and Randolph Streets southeast of the central "Circle" and the other in the northern section of the city at the home of an interested member-family. Rev. C. Harmon Dickinson's preparatory work with the Church in April and May helped account for the 43 enrolled the first day in the schools. The team and pastor also made many, many calls which resulted in many contacts for further friendship as well as in the Bible school enrollees.

The Gospel Forty-niners (Dave and Jeanne Williams and Marian Coon) had completed an intensive month with the Battle Creek Church just before going to the Indiana capital. Two Vacation Bible Schools were conducted there, and a visitation program with extensive tract distribution carefully combined were their responsibility along with the Church and pastor. Secretary Ronald I. Hargis of the Board of Christian Education completed the month's crusade with a week's preaching mission. The report of the Battle Creek Crusade for Christ in June will be eagerly anticipated by the many whose prayers have gone out for this project.

### The Southwesterners

The Southwesterners (James and Inez Mitchell, Dave Beebe, and Dave Pearson) have been working in Gentry, Fouke, Texarkana, and Nady, the Arkansas communities in which Seventh Day Baptists make their chief witness. Before the Southwestern Association meetings at Gen-

try, the team made effective contributions to the life of the Seventh Day Baptist Camp held in the Ouachita Mountains south of Gentry near Mena, Ark. Dave Pearson had gone to camp from Amsterdam, N. Y., to find that Fred LeBlanc also played the trombone. Immediately the two began a fine instrumental ministry. George Stillman of Houston, Tex., helped the team at Gentry. Fred and Rolleesa LeBlanc of Hammond, La., filled in during the time of Mrs. Mitchell's absence for her brother's funeral, and then continued with the team for Southwestern Association, work in Fouke and Texarkana, and part of the Nady program.

While in Gentry, the team was "given fifteen minutes to conduct a religious service" in the sale barn on July 3. About 100 persons were in the sale barn for the regular Monday sales. "We were well received with 'open arms' by the people. After the invitation, 80 tracts were handed out by Pastor Clifford A. Beebe and team members," reported the team treasurer, Dave Pearson.

When the Southwesterners took over at Fouke they began a really intensive plan for conducting work simultaneously at Fouke and at Texarkana, nearest shopping center and home of many Fouke Church members. Of course, the team consisted of 6 members instead of 4, so that the dual program was made easier. From July 7 to 22, 17 services at Fouke were held with an average attendance of 39, plus the Bible school enrolling 15. At Texarkana in the home of Mrs. Lura Crow a school enrolling 13 was conducted. Five evening meetings during the second week of this period brought an average of 19 persons each night to the rented Church where services were held. About 80 personal contacts were made at Fouke and 51 at Texarkana. Preaching has been done by Pastors Soper and Beebe and the two Daves and James Mitchell.

Rev. Ralph Soper, Fouke pastor, writes very encouragingly of the work of the team and indicates that definite extension of service in Texarkana may have been made possible by their work. He also felt a wholesome effect was realized through the Fouke school and evening services.

## 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. Loyal F. Hurley on July 9, 1950, with the following members present: Mrs. J. J. Skager, Mrs. Loyal F. Hurley, Mrs. G. B. Trainer, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. Rex E. Zuechel, Mrs. A. G. T. Britney, Mrs. Orla A. Davis, Mrs. Otis Swiger, Mrs. O. B. Bend, Mrs. Alta Van Horn, Mrs. Lotta Bend, Mrs. Eva Lee Cole, and Mrs. Greta F. Randolph.

Mrs. Orla Davis led the devotion with 1 Corinthians 13: 20-29 as a basis for a meditation from "The Family Altar" and a fitting poem, "By an Ancient Sea" by Thomas Curtis Clark. Mrs. Davis led in prayer.

The report of the treasurer showing the following balances: General Fund, \$773.91; Evangelistic Fund, \$809.17, was accepted and placed on file.

The name of Mrs. O. B. Bend was presented and unanimously accepted as a new board member.

Mrs. Swiger reported that the Methodist ladies would serve a devotional luncheon for the women at Conference on Wednesday evening of Conference week.

Mrs. Van Horn read the report for the Christian Culture Committee which was accepted item by item as follows:

1. That the "Tithers" Publishing Company be contacted and asked for 100 copies of the tithing bulletin for distribution.
2. That the women's society be urged to set aside a few minutes every quarter to emphasize tithing.
3. That \$15 be allowed Doyle Zuechel for materials needed in preparing the Seventh Day Baptist game which is to be ready for sale at Conference.
4. That all display material be turned over to Mrs. Trainer within the next two weeks. (Continued on next page)

It is planned that the team will be attending the Pre-Conference Retreat at campers and that a "Home Mission Hour" Tuesday night of Conference will be used for their reporting something of the challenge and needs of the fields they served.

D. S. C.

**Ways and Means Committee Report**

As directed at the June board meeting, Miss Marion Burdick has gone to Florida to work with Rev. Elizabeth Randolph for the month of July at a salary of \$15 per week and travel expense. This is a project of the Women's Board.

Word has been received from both Mrs. Butler, Church clerk, and Pastor Edgar Wheeler that the work started in Alabama May 16, 1950. They are looking forward to working with the summer evangelistic team.

Registration and reservations have been received at the United Council of Church Women Biennial Convention headquarters for our president and delegate.

Mrs. Frank J. Hubbard and Mrs. William M. Stillman attended the quadrennial meeting of the National Council of Women's Organizations of the Presbyterian Churches in Ocean Grove, June 13-19, and sent splendid reports which will be presented later.

Mrs. Ottis Swiger,  
Mrs. J. L. Skaggs,  
Mrs. Orla A. Davis,  
Mrs. Okey W. Davis,  
Greta F. Randolph.

Mrs. Skaggs read the interesting report of Mrs. Stillman.

Mrs. Swiger gave the annual report of the treasurer. Voted, that when the report is completed and audited it shall be the financial report to Conference.

Voted, that our president attend as a delegate the meeting of the National Council of the Churches of Christ in the U.S.A., in Cleveland, Ohio, November 28 - December 1, 1950.

Plans for the Conference program were presented and suggestions given. The fellowship supper will be held in the Methodist Church on Wednesday evening. The Women's program will be on Thursday afternoon followed by the tea.

These minutes were read and approved. Adjourned to meet the first Sunday in August at the home of Mrs. Orla A. Davis.

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

Salem, W. Va.

**'CHURCH AND HOME PROGRAM**

(See "A Complete Program of Christian Education" in the Sabbath Recorder for July 24.)

The following covenant is one originated by Rev. William W. Meyer, for use among Churches in the Northern California area. It is recommended for Churches that are willing to make an earnest effort to give reality to the Church and home emphasis in our religious education program.

**Parents' Partnership Covenant in the Church School**

The owning of the covenant is an important tradition, through which mutual responsibility is recognized in the Church before God. - The partnership of parent and teacher in Christian Education deserves such recognition and co-operation:

**For the Christian Nurture of Your Child**

**I. The Church agrees:**

1. To furnish a room at the Church and adequately equip it for the use of your child.
2. To make this room available to your child each Sabbath morning between the hours of \_\_\_\_\_ and \_\_\_\_\_.
3. To provide competent Christian men and women who will lead your child in his thinking and worship during this time each Sabbath.
4. To provide religious books and pictures and other teaching materials for your child.
5. To do everything possible to teach your child to love Christ, the Church, his home, and all other people.
6. To conduct a parent-teacher meeting every three months so that parents and teachers may better co-operate for the training of your child.
7. To interview you as a parent and study your reports about your child so that the Church school experience may better fit his individual needs.

.....  
Signature of Church school superintendent.

.....  
Signature of teacher.

.....  
Signature of pastor.

**Our Children's Letter Exchange**

Dear Mrs. Greener:

We went to the carnival and rode on the merry-go-round. Our baby brother was the youngest baby in the baby contest. He was six weeks old. My sister, Bill, was in the baby queen's court of honor and rode in the parade.

I will be in the first grade next fall. This is my first typewritten letter.

Your friend  
Laurie De Land

117 E. Van Buren,  
Bellevue, Mich.

Dear Laurie:

Andover, too, had a carnival beginning June 27, and ending July 1 with the kiddie parade. I couldn't see it as it came Sabbath afternoon. I saw the firemen's parade Friday afternoon in which fifteen fire companies took part, and went to the carnival grounds twice. Of course the merry-go-round was the favorite attraction for the children. I like it, too, but didn't have time to ride on it this year.

Your first typewritten letter was pretty good; much better than my first one. I do believe.

I'm just wondering if you are a grand daughter or great-granddaughter of President Daland whom I liked and admired so much. Perhaps you'll tell me in your next letter. Do write often.

Yours in Christian love,  
Mirjam S. Greener

Dear Mrs. Greener:

I enjoy the letters and stories on the Children's Page in the Recorder. My "mommy" was one of "your" children when she was younger.

**Training Workshop at Conference**

Every afternoon except Sabbath, there will be held workshops in religious education for superintendents and teachers in the Church school, parents, and ministers. Vital issues will be brought forward for thought and discussion on subjects such as "Answering Children's Religious Questions," "Worship in the Church School," and "Visual Education and Its Possibilities."

R I H

**II. We parents agree:**

1. To do our best to have our child at the Church school every Sabbath morning at \_\_\_\_\_ o'clock.
2. To secure and use the booklets which when brought home serve as the parents' link in thought and activity with the lesson theme of the quarter.
3. To teach our child to pray, by praying with him (or her) privately, before meals, and in family worship.
4. To teach our child the proper stewardship of money and to train him to bring his weekly contribution.
5. To keep our child's Church school study book in a safe place and guide him in the wise use of it and other religious books.
6. To attend the parent-teacher meeting every three months, or, if unable to attend, to seek out the teacher at another time.

Children's names and ages:

.....  
.....

Parent's signature (both if possible)

.....  
.....  
Date.....

**CHRISTIAN EDUCATION NEWS NOTES**

By Rev. Ronald I. Hargis

Executive Secretary, Seventh Day Baptist Board of Christian Education

◆ The executive secretary, Ronald Hargis, and Dr. Wayne Rood of the Alfred School of Theology faculty, will be denominational representatives at the International Convention of Religious Education meeting in Toronto, Can., August 10-16.

Duane Davis, Alfred theolog, will also be present as young people's representative.

◆ Pre-Conference Retreat, August 17-20. This will be of vital interest to all young people, for it is planned as a training program for leadership. Come — learn — grow.

I am three years old and have a cocker spaniel named Tuffy. We have lots of fun together. I also have two goldfish. I named them Nibble and Nubble.

I go to play school in the park every morning. We slide, swing, ride on the ponies, and have a grand time.

Daddy and "mommy" took me to our home in Florida for vacation in May. The first day there I had to go to bed with measles! Wasn't that a nice way to spend a vacation, instead of playing on the beach?

I hope my grandpa and grandma (Rev. and Mrs. H. R. Crandall) are coming to see us in August. I love to have them read to me.

I go to Sunday school at the Presbyterian Church and love to hear the stories there and color the pictures.

Your new friend,  
Billy Markolf.

Sharon, Pa.

Dear Billy:

How glad I was to hear from you and thus to have another new Recorder friend! Especially was I glad since your "mommy" was once one of my Recorder children. Please tell me her given name in your next letter. I hope you will write me many next letters.

Once when I was teaching in Chicago I had two goldfish. The children named them Punch and Judy, but I like your fishes' names better, don't you?

Having the measles was surely a very unhappy way to spend a vacation. My little grandson, Kristie, thought the same about chicken pox. He came down with it the very night that he and the rest of the family came to spend a four-day vacation with us.

I went to the Andover Presbyterian Church this morning. The minister of that Church is a Seventh Day Baptist, Rev. Albert N. Rogers, who is also pastor of the Alfred Station Seventh Day Baptist Church.

Please say "Hello" to your Grandpa and Grandma Crandall for me. I think they are pretty fine people.

Yours in Christian love,  
Mizpah S. Greene.

Dear Recorder Children:

Do you like a joke? If you do here is one for you.

A school boy was given a sum to do. When it was done he took it to the teacher who looked at it and said: "This answer is wrong by two cents. Go back to your seat and do it correctly."

"If you please, ma'am," said the youngster fishing in his pocket, "I'd rather pay the difference."

Sent by your Christian friend,  
Mizpah S. Greene.

### GEORGE H. VANE

George H. Vane, the last link between the "Mill Yard" Congregation of London, Eng., and the old "Mill Yard" Chapel,



from which the congregation gets its name, passed away on May 4, 1950, at 73 years of age. Meningitis was the cause of his death.

Brother Vane was baptized in 1897, at 20 years of age, by Rev. William C. Darland at the meeting place in Eldon Street. He was elected secretary of the "Mill Yard" Church in August, 1903, and was appointed a trustee of the Joseph Davis' Charity in 1927.

There survive two brothers, Frank and Arthur, a sister, Ada, who is 80 years of age, and several nieces.

We will greatly miss his presence at our Sabbath services and Church meetings. He had hoped to attend General Conference at Salem, W. Va., U.S.A., this year.

Members and friends of the family and the Church attended the funeral service held in the cemetery chapel.

Burial took place on May 12, 1950, in the East London Cemetery, 230A Grange Road, Plaistow, London, E. 13.

J. McG.

### Accessions

Old Stone Fort, Ill.

Baptism:

Alice Joan McSparin,  
Marjetta Rose King,  
Karen Sue Lewis,  
Ronnie Kent Roe; and  
Emery Glen Roe were baptized by Rev. Claude L. Hill, Farina, Ill., and joined the Church May 20, 1950.

Edith E. Lewis, Clerk.

Farina, Ill.

Baptism:

Mrs. Carroll Crosley was baptized by Rev. Claude L. Hill and received into the Church July 8, 1950.

C. L. H., Pastor.

### Marriages

Drake - Looftboro. — Donald Ross Drake of New London, Conn., and Virginia Marie Looftboro of Westerly, R. I., were united in marriage June 25, 1950, by the bride's father, Rev. Eli F. Looftboro. Rev. Charles H. Bond, pastor of the Pawcatuck Seventh Day Baptist Church, assisted in the ceremony. They are at home in Groton, Conn.

### Obituaries

Vane. — George H., passed away on May 4, 1950. A more extended obituary appears elsewhere in this issue.

Johnson. — William Glen, was born on a farm near North Loup, Neb., on March 31, 1881. He passed away quietly in the early morning of June 19, 1950, following an illness of several months.

He was the eldest of six children born to Byron H. and Maude Stewart Johnson. Two brothers and two sisters survive him: James and Alice of North Loup, Herbert of Waterloo, and Mrs. Dora Sievers of Scottsbluff, all in Nebraska.

Except for a short period in Wyoming and a year on a farm in Wisconsin, his life of sixty-nine years was spent in North Loup and the immediate vicinity.

On August 28, 1906, he was married to Ava Clement. Five children were born to them: Mrs. Ralph Winch of Williamstown, Mass.; Warren Glen, who died in infancy; Mrs. Theron Ochs of Milton, Wis.; Roger, of Denver, Colo.; and Edwin of Kansas City, Kan.

For over twenty years after his marriage Mr. Johnson engaged in farming, moving his family to town in 1928. He served the village of

North Loup as street and water commissioner for about ten years, did some carpentry work, and worked at highway maintenance for the county and state. Whatever his work he gave it his best efforts.

While yet a young man, Glen joined the North Loup Seventh Day Baptist Church, and in this faith he assisted in rearing his children.

He was a man of strong opinions and high ideals. He chose his numerous friends from many walks of life. His relatives, close and distant, turned to him in time of need, knowing that they could depend upon him. He enjoyed life, the out-of-door, the companionship of dogs and men and children, the visit of cardinals that brought bright interest to his last days. Those of us who were children near him grew up loving him. His young leaves a hole some place against our sky. — B. B. H.

Lowther. — Varnum, son of Johnson Joseph and Rachel Liza Randolph Lowther, was born August 5, 1867, in Maryland, and died at the home of his daughter, Mrs. Edna Hyatt, West Union, W. Va., July 1, 1950.

On January 19, 1893, he married Eva Elizabeth Willis, who survives with four children: Chester W. and J. H. (Belle), both of New Milton, W. Va.; Mr. G. B. Hiett of West Union, W. Va.; and Mrs. J. E. Sutton of Pleasant Grove, Utah. He leaves one brother, C. M. Lowther of Parkersburg, W. Va., and one sister, Mrs. W. W. Ash of Ansonia, W. Va.

Mr. Lowther was a faithful member of the Middle Island Seventh Day Baptist Church and held the office of clerk.

Funeral services in charge of his pastor, Rev. John F. Randolph, assisted by Rev. L. J. Hinton, was held in the Salem Seventh Day Baptist Church July 5, 1950. Interment was in the Middle Island Church Cemetery. — J. F. H.

Brewer. — Gene Everett, second son of Ber G. and Dorothea Payne Brewer, was born July 7, 1950.

He lived a normal baby's life under the loving watch care of his parents for six months and seven days. On July 14 he failed to awaken from his usual morning nap in his cradle. Efforts to revive him were without avail. Pathological examination under the direction of the coroner established the fact that death resulted from virus pneumonia.

Funeral services were held at Pleasanton on July 17 with burial at Olivewood Cemetery. "In heaven their angels do always behold the face of my Father which is in heaven." — L. M. M.

### IN MEMORIAM

Harriet Brown Van Horn (Mrs. Edgar D.)  
July 22, 1875 — July 13, 1950

Mildred Wiard Ehret (Mrs. A. Clyde)  
January 11, 1902 — July 20, 1950

More extended sketches will appear in a later issue of the Sabbath Recorder.

**DENOMINATIONAL BUDGET**  
Statement of Treasurer, July 31, 1950

Receipts		July	10 months
Adams Center			\$ 256.54
Albion			126.00
Alfred, First	118.80		1,853.65
Alfred, Second			466.59
Associations and groups			365.76
Battle Creek			1,400.84
Berlin			240.74
Boulder	26.80		248.74
Brookfield, First			145.00
Brookfield, Second			212.90
Chicago	35.00		537.00
Daytona Beach			245.78
Denver	33.09		306.92
De Ruyter	225.50		315.23
Des Moines			10.00
Dinuba	28.37		28.37
Dodge Center	105.42		287.12
Edinburg			73.26
Farina	15.00		362.90
Fouke			163.95
Friendship			37.85
Gentry	11.00		36.25
Hammond			80.00
Healdsburg-Ukiah			40.00
Hebron, First			129.75
Hopkinton, First			497.47
Hopkinton, Second			21.00
Independence			226.00
Individuals			1,645.00
Irvington			100.00
Little Genesee	90.06		408.28
Little Prairie			7.00
Los Angeles			251.96
Lost Creek			397.14
Marlboro	72.00		658.00
Middle Island			67.43
Milton	519.60		3,875.73
Milton Junction	73.97		766.47
New Auburn	19.17		125.01
New York City, First			185.22
North Loup			553.81

Nortonville		167.37
Pawcatuck	500.00	2,426.67
Piscataway	33.50	161.25
Plainfield	209.35	1,891.18
Richburg		227.00
Ritchie		55.00
Riverside		1,972.69
Roanoke	10.00	26.00
Rochester		30.00
Rockville	8.31	83.93
Salem	163.15	702.66
Salemville		78.56
Shiloh	66.00	1,626.47
Stone Fort	25.00	25.00
Syracuse		50.00
Verona		426.55
Walworth		73.20
Washington, People's		50.00
Waterford	28.09	198.85
White Cloud	37.24	201.73

Totals .....\$2,454.42 \$28,230.77

**Disbursements**

	Budget	*Specials
Missionary Society	\$ 656.73	\$ 56.37
Tract Society	474.80	4.00
Board of Christian Education	363.85	
Women's Society	12.18	40.00
Historical Society	56.51	
Ministerial Retirement	184.91	57.00
S. D. B. Building	66.84	
World Fellowship and Service	17.23	
General Conference	279.09	
Debt Retirement:		
Miss. Society	\$68.97	
Tract Society	80.62	
Board of Christian Ed.	21.45	
S. D. B. Building	13.87	
	184.91	

Totals .....\$2,297.05 \$ 157.37

**Comparative Figures**

	Total Budget	Normal	
Total Budget	\$37,250.00		
Receipts for October	\$1,489.99	\$3,104.16	81 2/3%
Receipts for November	1,508.67	3,104.16	81 2/3%
Receipts for December	3,841.75	3,104.16	81 2/3%
Receipts for January	2,000.14	3,104.16	81 2/3%
Receipts for February	2,049.91	3,104.16	81 2/3%
Receipts for March	3,284.59	3,104.16	81 2/3%
Receipts for April	2,858.21	3,104.16	81 2/3%
Receipts for May	2,222.87	3,104.16	81 2/3%
Receipts for June	2,559.33	3,104.16	81 2/3%
Receipts for July	2,297.05	3,104.16	81 2/3%
Totals	\$24,112.51	\$31,041.60	83 1/3%

**Special gifts, designated:**

October	\$ 348.19
November	120.00
December	506.09
January	165.50
February	293.61
March	480.28
April	335.64
May	77.35
June	1,634.23
July	157.37

Total .....\$4,118.26

Milton, Wis.

D. N. Inglis,  
Acting Treasurer.

**Let us bring our tithes  
and offerings.**

AUGUST 28, 1950

# The Sabbath Recorder

*At Riverside, Calif., August, 1949*



Photo courtesy of Riverside Daily Press