

The Sabbath Recorder

Suggested Order of Worship for SABBATH RALLY DAY — MAY 19, 1951

Prelude

Call to Worship

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."
Genesis 2: 3.

"O come, let us worship and bow down: let us kneel before the Lord our maker." Psalm 95: 6.

Doxology

Invocation

The Lord's Prayer

Anthem or Hymn

Suggested hymns: "The Dawn of God's Dear Sabbath" Cross
"Another Six Days' Work Is Done" J. Stennett

Scripture Reading—Exodus 20: 1-17; Mark 2: 27, 28.

Pastoral Prayer

Roll Call (Optional)

Offering

Offertory—Suggested anthem, "Onward, Christian Soldiers" Baring-Gould
Arrangement by Fred Waring

Dedication of Offering

Children's Story—"The Sabbath Service Tree in the Wheat Field"
from "When I Was a Boy" by Bond (or thought taken from it)

Suggested Hymns—"Majestic Sweetness Sits Enthroned" S. Stennett
"On Jordan's Stormy Banks I Stand" S. Stennett

Sermon—The sermon by Rev. Elmo F. Randolph which will appear in the
May special issue of the Sabbath Recorder is suggested for the use of
lone Sabbathkeepers, pastorless Churches, and other groups.

Hymn—"God of the Sabbath" Stillman

Benediction

It is suggested that hymns by Seventh Day Baptist authors be used in this service.

Week of Friendly Visiting — May 12-18. Every family of the Church
should be contacted for both Church and Sabbath school.

(Prepared by the Committee on Sabbath Promotion of the Tract Board.)

"Parents, Children, and God"

Theme for

National Family Week

May 5-12, 1951

(See Woman's Work and Christian Education
sections in this issue.)

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

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REV. HAROLD R. CRANDALL Interim Corresponding Secretary

At the meeting of the Board of Man-
agers of the Seventh Day Baptist Mission-
ary Society held Sunday afternoon, April
22, 1951, it was voted that Rev. Harold
R. Crandall be asked to serve as interim
corresponding secretary.

A committee of the Missionary Board
has been faithfully at work trying to find
a successor to Rev. David S. Clarke who
has served commendably the Missionary
Society and the denomination for a period
of five years. It was upon the recom-
mendation of this committee that the board
decided to engage Rev. Mr. Crandall to
carry on the corresponding secretary's
work in an interim capacity.

Mr. Crandall is well qualified to enter
upon his new task, having been a member
of the Board of Managers of the Mission-
ary Society since September, 1930, and
in the office of president since April 17,
1938.

Mr. Clarke has been diligently putting
the affairs of his office in shape, against
the time of his departure, with the assist-
ance of Mrs. Horace W. Knowles, part-
time office secretary. By the time this
reaches the readers of the Sabbath Re-
corder, Rev. and Mrs. David S. Clarke and
family will be making their way toward
New Auburn, Wis., where they will take
up the work of the pastorate of that Church
at an early date.

The committee of the Missionary Board
to secure a successor to the outgoing secre-
tary was continued.

"Special College Qualification Test Date"

Thursday, July 12, 1951

All Sabbathkeeping high school, col-
lege, and university students who will be
eligible to report for the Selective Service
tests, should follow carefully the instruc-
tions of local board clerks in preparing the
necessary forms.

The date of Thursday, July 12, 1951,
"is arranged **only** for those registrants
whose religious affiliations prevent their
taking the test" on the Sabbath, according
to information received from Director
Lewis B. Hershey, National Headquarters,
Selective Service System.

"SPECIAL COLLEGE QUALIFICATION TEST DATE"

In a communication dated at Washing-
ton, D. C., April 20, 1951, Colonel Daniel
O. Omer, JAGC, general counsel for the
Selective Service System, informs us that
Thursday, July 12, 1951, has been set as
the "Special College Qualification Test
Date" for Sabbathkeeping high school,
college, and university students.

Colonel Omer enclosed a copy of Selec-
tive Service Operations Bulletin which was
released to local boards on April 19, 1951.
This bulletin "announces the additional
test date" as Thursday, July 12, 1951.

Issued over the signature of Director
Lewis B. Hershey, Selective Service Sys-
tem, the Operations Bulletin further states
that:

"When such a registrant indicates his
desire to apply for the test to be given on
the special date, SSS Form No. 106 and
SSS Form No. 107 shall be used, except
that SSS Form No. 106 shall be altered
by drawing lines through the dates 'May
26' and 'June 16' and the boxes appearing
opposite those dates. Also the date 'June
30' shall be crossed out and 'July 12'
written in at the left of the space now
occupied by the date 'June 30'. The
registrant should then complete the two
boxes opposite 'July 12'."

Director Hershey calls upon local board
clerks to assist "registrants who state that
their religious affiliations prevent their
taking the test" on Sabbath day "by mak-
ing the changes noted in the preceding
paragraph. The application should then
be handled the same as applications for the
dates previously set." Thus, "all possible
precautions against error in preparing SSS
Form No. 106" are being taken by the
Selective Service System.

Some people have already raised the
question whether or not Sabbathkeeping
students might be embarrassed or even
penalized on the test by applying "for the
test to be given on the special date." As
we understand the spirit and purpose of
the Selective Service System in making the
provision of a special test date, it is a
definite recognition of the "religious affilia-
tions" of Sabbathkeeping students which

should carry with it no embarrassment
whatsoever even at the local board level.
As to there being any penalty attached,
why should there be any penalty attached
to the special test date any more than to
any of the other dates?

Remember, Sabbathkeeping students,
Thursday, July 12, 1951, is your date for
the College Qualification Test.

NATIONAL FAMILY WEEK

Two contributing editors of the Sabbath
Recorder are giving special emphasis in
this issue to the observance of National
Family Week, May 6-13, 1951.

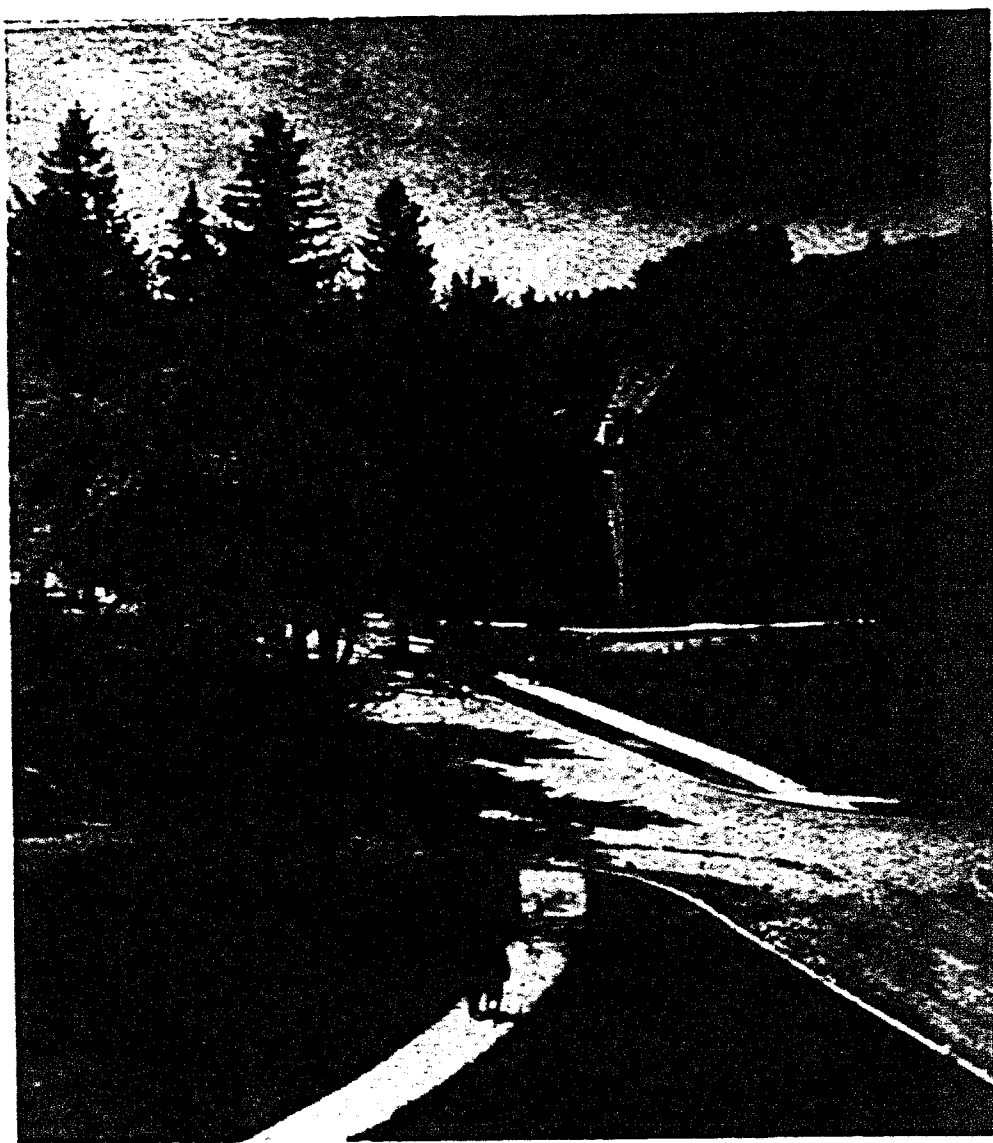
Seventh Day Baptists have a unique
opportunity to initiate this observance on
May 5, the Sabbath immediately preceding
the opening date. Whether or not the
formal observance of National Family
Week by Seventh Day Baptists would con-
clude with Sabbath, May 12, will depend
upon the extent of community co-opera-
tion in this matter.

The material for the Woman's Work
section of this issue was received on April
11. The same material was received on
April 19 for the Christian Education sec-
tion of this issue. In the first instance, the
material was from the Church Woman.
In the second instance, the material came
as a release which was prepared by the
Board of Managers of the Joint Depart-
ment of Family Life, National Council of
the Churches of Christ in the United States
of America. In this relation, the state-
ment, entitled "Ministering to Families
When War Threatens," was issued "to be
read in the Churches during Family
Week. . . ."

Although the statement mentioned ap-
pears in the Woman's Work section of
this issue, it may well be considered as
being shared by the Christian Education
section, and is so listed in the table of
contents.

President Harry S. Truman's endorse-
ment of National Family Week, which
appears on the back cover of this issue,
belongs to the Christian Education section.
It is placed as it is for special attention
and emphasis.

**CAMPUS CROSSROADS,
Alfred University,
Alfred, N. Y.**



Pictured here is the central intersection of the Alfred University campus, a crossroads that will become very familiar to many delegates to the Seventh Day Baptist General Conference in Alfred next August. In the background the chimneyed gables of "The Brick" mark the women's dormitory where many guests will be housed during the week. Across the street to the left of "The Brick," though not visible

in this picture, is the Gothic, in the chapel of which evening prayer services will be held. State Street runs out of the picture in the foreground in the direction of the Ag-Tech cafeteria, where delegates will be served. University Street crosses to the right toward the business section of Alfred and the Seventh Day Baptist parish house and Church where Conference sessions will be held. — Publicity Committee.

I REMEMBER APRIL THE TENTH

It has been two years since a special time of prayer in my behalf was observed in the Churches. Your prayers help to sustain me during these trying days.

My good friend Gerald Coalwell of the Hammond Church conceived and promoted the plan. His willingness to help should encourage all of us to help each other. April the tenth might be an annual reminder that we ought to pray for and do for each other.

I am deeply grateful for your help through the Denominational Budget which enables the Board of Christian Education to send a monthly check to me. This

makes it a little easier for me to accept my illness.

My condition may be explained by saying that I am slowly getting weaker. I am almost helpless. Everything possible is being done to make me comfortable. I am trying to be patient and put myself in the hands of the Heavenly Father who has promised to care for those who trust Him.

Harley Sutton.

DID YOU KNOW THAT —

Special sermons will be preached in some of our Churches in observance of "Alfred School of Theology Sabbath"?

**GROUND BREAKING SERVICE
AT LOS ANGELES**

With hearts full of praise and thanksgiving, members and friends of the Los Angeles Church gathered on the morning of April 1, 1951, for a "ground breaking" service. It was a work day which began appropriately with a worship service. Men and women dressed in overalls and jeans sat on camp chairs and fallen logs as the group joined in singing praises to God.

The service was opened with the doxology. Pastor Leon R. Lawton offered the invocation and the 103rd Psalm was read by Pastor Leon M. Maltby of the Riverside Church. Mrs. Joan Dalbey sang a solo, "Thanks Be to God," using the following words which she had adapted to the occasion:

Thanks be to God for answered prayer:
This day of days so bright and fair
We build to Him a house of prayer.
Thanks be to God!

Thanks be to God for leading us on:
The longed-for goal will soon be won:
We join our hands and hearts in song.
Thanks be to God!

Thanks be to God for blessings so rare:
We build today His house of prayer
That weary souls may find Him here.
Thanks be to God!

An outline of plans for construction was given briefly by Albyn Mackintosh. Following a hymn, "Praise Him, Praise Him," Pastor Maltby brought greetings from the Riverside Church. The good will and interest of the pastor and the Riverside friends were borne out in a tangible way later in the day as they felled trees and dug trenches. A prayer for guidance was offered by our assistant pastor, Mrs. Gerald D. Hargis.

Ground was broken by four women of the Church who have a vital interest in the building of this new house of worship. At a given signal, Mrs. George W. Hills, Dr. Rosa W. Palmborg, Mrs. Gerald D. Hargis, and Mrs. Louise Paglia each lifted a spadeful of dirt at one of the four corners, and work was officially begun.

The men, women, and children — big and little — who worked throughout the day will always remember this occasion. We earnestly pray that the work which has been started may be the means of enlarging our service for God throughout this city and the surrounding area. — Publicity Committee.

SABBATH RALLY DAY PROGRAM

The program offered by the Committee on Sabbath Promotion is only a suggestion. Our real purpose is to impress upon the minds and hearts of every Seventh Day Baptist the need of a constant reminder that we have covenanted with God to be His messengers in conveying to the world this sacred truth and of its vital importance to acceptable Christian living.

This is not just another Sabbath Rally Day, rather it is a special time to rededicate our lives to the proclaiming of this holy and sacred truth.

It is not only Sabbath Rally Day, but also a Sabbath Remembrance Day

Frank R. Kellogg, Chairman,
Committee on Sabbath Promotion
of the Tract Board.

**OUR SERVICEMEN
Where They Are**

(The Church should keep in touch with those who have entered the armed services and alternate services of our country. As an aid in carrying out this privilege, the Sabbath Recorder will publish from time to time the names and most recent addresses of our servicemen. Please keep us informed. Correct information is most essential.)

Salem, W. Va.

Pvt. Irving D. Seager, US54043731

Co. "B" 47AIBCOB

Fifth Armored Division

Camp Chaffee, Ark.

Pfc Richard D. Brissey, AF13384846

3405th Tng. Sq. (Radar)

Box 86, Keesler Air Force Base, Miss.

SPECIAL GOSPEL MEETINGS

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

Revival meetings were held at Boulder, Colo., March 23 - April 1, 1951, with Rev. Wayne Marona, Ontario, Calif., as the evangelist. In preparation for revival, a "Week of Prayer" was observed January 7-11 with services in the homes. This was followed by ten consecutive Sabbath eve services in the homes with prayer and Bible study. A series of four sermons on the general theme, "The Four-Fold Challenge of Christ" was presented Sabbath mornings. The four challenges from Christ's own words were, "Come, Follow Me!"; "Launch Out into the Deep!"; "Abide in Me!"; and "Ye Also Shall Bear Witness!"

A "Responsibility List" was compiled of the irregulars and shut-ins, as well as unbelievers and non-Sabbathkeepers who should be contacted. Organized personal work began two weeks prior to the revival with callers going out into the homes two by two. Before visitation, the teams met for prayer, instruction, and received assignments; after the calls were made, they met to exchange experiences and ideas. This work continued every Tuesday and Thursday evening throughout the meetings.

Following the showing of "The Power of God" film on March 9, lay people were given opportunity to check on "Service Enlistment Blanks" what they were willing and able to do to help in the revival meetings. The week prior to revival, 1,000 invitation cards were handed to individuals at their home. New features and two display "ads" were run in the local paper. On consecutive Fridays at near-by schools, 550 invitations to two special youth meetings were handed to children and young people. In addition to the music by the Boulder choir, male quartet, and other Churches, several gospel films appealing to youth were shown.

Evangelist Wayne Marona brought ten positive, soul-reaching sermons on such

themes as: "At the Cross"; "He Is Risen!"; "What Do You Say?"; "The Touch of God"; "I Make All Things New"; and "See Christ Yourself!" For the ten meetings, attendance averaged 65 with an average of 11 visitors at every meeting. One Sabbath eve service brought 20 visitors out, while at one Sabbath afternoon service 35 visitors were present among a total of 100 people. At one youth meeting several children gave their hearts to Christ, including one little girl whose mother is a Catholic. God seemed to move in mysterious ways His wonders to perform. On one weekday night, when the call was extended, nearly the whole assembly came and knelt at the altar. As lives were rededicated to Christ there was manifest an over-all spiritual awakening among God's people. The theme song seemed to convey the thought in every mind,

Lord, lay some soul upon my heart,
And love that soul through me,
And may I humbly do my part
To win that soul to Thee.¹

Now, a settled peace hovers over each working heart. Personal visitation continues every Tuesday evening as a regular part of our program. Plans are under way for a weekly evangelistic service in order to "gather up the fragments" and give us something specifically toward which to work on Tuesday evenings. Our aim as expressed by the evangelist is to "reach out; press on." Though we contributed \$180 in freewill offerings to cover the expense of our special meetings, we ended the first quarter of 1951 with a larger balance than any succeeding quarter. We feel that every Church in our denomination would benefit greatly by holding similar meetings. Christians would be reactivated and the Churches would be "enlarging the place of their tents."²

If there is one thing which has been clearly developed by the Kefauver Investigation, it is that liquor, crime, gambling, and extortion are inextricably intermingled with political corruption and economic subversion. It is all one problem. — Clipsheet.

¹ Ira D. Sankey.

² Isaiah 54: 2 (Wm. Carey's world vision text).

WHEN SO-CALLED TRUTH IS FALSE

An extraordinary scheme, financed by liquor and beer associations and supported by liquor stores and saloons, is under way throughout the country, obviously intended to mislead Church people and even to bribe their attention by offering to pay Churches for individual showings of a cleverly made and expensively prepared 52-minute-long motion picture, sententiously called, "The Truth Shall Make You Free."

The film pretends to epitomize America's dealing with the alcohol problem through the past century. Its atmosphere, redolent with religious and moral purpose, close-ups of every day American life, sensational flashes of gangsterism in National Prohibition years, affecting to visualize the "failure" of the Temperance Movement to stop drinking or dissipation, but chiefly its shrewd suppression of the size, the political and social menace of the legalized liquor power, make the film a complete distortion of the truth.

In appearance it seems to the uninformed a veracious historical picture. This motion picture, sponsored and paid for by the liquor crowd is advertised as the initial project of the Temperance and Tolerance Association.

The association's headquarters are in Lincoln, Neb. It is advertised as the brain child of one Mrs. Ida M. Thurber, who, it is claimed, is its "founder."

Mrs. Thurber is described as a "former WCTU leader of many years standing," but a WCTU investigation reveals that the claim is false. An exhaustive search of records in Nebraska and in Arkansas where the Temperance and Tolerance Association figured conspicuously in an antiprohibition campaign last fall, fails to reveal any evidence of Mrs. Thurber's former temperance "leadership."

So far as learned, membership in the Temperance and Tolerance Association is for the most part made up of members of the liquor trade who have been directed to get behind the association and the motion picture by their trade spokesmen.

A letter from the Nebraska Beer Re-

tailers' Association over the signatures of Steve Wayerman, president, and Harry Schwid, secretary, says:

"The Temperance and Tolerance Association of America . . . is dedicated to the promotion of true temperance and moderation in the use of alcoholic beverages . . ." and "is opposed to statutory Prohibition, whether local, state, or national. . . . It has the active endorsement of all phases of the brewing industry including brewers, wholesalers, and union leaders. It is our judgment that if we provide the tools, the association will go a long way in removing the constant threat of National Prohibition."

The Wisconsin Beverage News, the voice of beer makers and brewery workers in that state, urges that all leaders of the alcohol beverage industry join the association. It says:

"The Temperance and Tolerance Association should be welcomed and supported by everyone in the alcoholic beverage industry. . . . Membership in the Temperance and Tolerance Association is only one dollar . . . and should be supported by everybody in the business. These contributions will be used to engage liberals drawn from the pulpits of this country and other organizations who are able and competent to challenge the claim that Prohibition is the answer to the problem. . . . These dollar bills needed for this campaign, are the most reasonable insurance policy that you can buy to defeat your biggest enemy, Prohibition. . . . The Wisconsin Tavern Keepers Association and the International Brewery Workers Union have already endorsed this movement. . . ."

The above evidences the latest twist of wet propaganda.

The wet film, "The Truth Shall Make You Free," we are informed, cost the liquor men \$65,000 to make. — Contributed by Irene Post Hulett from "The Motor," Wisconsin WCTU State paper.

DID YOU KNOW THAT —

"Prayers on behalf of our ministerial students and the faculty of the Alfred School of Theology" are our Christian privilege and responsibility?

Statement of CHRISTIAN EXPERIENCE and BELIEF

By Rev. Melvin G. Nida

Pastor, Seventh Day Baptist Church,
Richburg, N. Y.

(Given at his ordination to the Christian ministry at the Semiannual Meeting of the Western Association, held with the Richburg Seventh Day Baptist Church on Sabbath day, October 28, 1950.)

(Continued from last week)

Man

I believe that man was created by God and in the image of God. This gives me a basic trust in the goodness of man. I believe that man was endowed with all the moral and spiritual qualities necessary to fellowship with the Divine. As such, he is of infinite worth in the economy of God, and my relationship to man of every race, creed, and color is morally my relationship to God.

I believe that man was created of the dust — body, and that this dust holds the indelible impression of God — personality. I believe that that personality, or soul and spirit, is above death and transcends it. I believe that man's personality is self-conscious and self-determining, but that his existence is of meaning only in the family of mankind.

I believe that man is mortal and a limited creature of God. Man is finite while God is infinite. Yet, this difference is not a qualitative difference for it was God who created man and withheld some part of Himself from man, yet did not create him differently from Himself. At any rate the difference was not so great but that a holy God could take up His abode within the limits of man's existence.

I believe that man as a limited creature is subject to pain, sorrow, and sin, and that this is a part of his existence within the limits of time. I believe that his existence is also a source of achievement, in which man, unfolding the elements of his existence, finds the basic laws of God that rule the universe.

I believe that man has freedom in the relative situation of his existence. God is the Absolute, the Ultimate, while man

is a relative creature and subject to a relative relationship to God. The tension of the relativity of this relationship is the struggle of man. "For I do not do what I want, but I do the very thing I hate."¹ This tension is broken only through Jesus Christ. "Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!"² Man is free to choose God or free to turn his back on fellowship with God here in time, but when, however, the relative situation, time, shall be obliterated in eternity there shall be no relative situation but only the absolute God, and man shall face the absolute God in an absolute relationship. "But when the perfect comes, the imperfect will pass away."³

Sin

I believe that sin is the result of our relative relationship to God. I believe that sin is any want of conformity to the divine plan perfectly expressed in Jesus Christ, though existing from the creation. I believe that sin is personal and the result of my free choice in the relative situation of time in which all of us share. I do not believe that my sin is directly traceable to Adam as the progenitor of the race. I believe that man has a real choice between good and evil and that this is necessary to establish his moral relationship to the relative situation of existence, but not that he was created in a state of "original righteousness," an idea for which we can find no warrant in the Bible or elsewhere.

I believe that the Genesis story teaches no more on this subject than a state of original innocence in which the difference between right and wrong had absolutely no meaning to man. It was imperative that man know good and evil and make his free choice between them if he were to have any moral, existential relationship in time. I believe that this is the cause of all man's struggle, but that it was divinely ordained. If Christ be the eternal Son of God present at the creation, if He is the Son of man and contains humanity with every act and article of human existence except sin, and if His Incarnation results in our redemption, then it is perfectly right that He be associated with temptation and take the responsibility for

that experience of evil into which each of us is born, and the yielding to which results in sin. The going forth of God in assuming the responsibility for the nature of each of us that results in sin and by His taking upon Himself that very nature, sanctified it and our experiences. By it He also opens the way to the state in which there is peace between God and man. "As far as the east is from the west so far hath he removed our transgressions from us."⁴

The Cross

There is no theory about the Cross that transcends the experience of the Cross. Men have been reconciled to God through the Cross throughout the ages while holding no theory of it. The crucified Christ makes His own appeal to the hearts of men and through His sacrifice of Himself. I believe that the Cross is a symbol of that sacrifice through which the Holy Spirit can move upon the hearts of men convicting them of the sin that caused the very God of the universe to take upon Himself the penalty of that sin. I believe that the Cross reveals God's attitude toward sin and reveals that sin is transcended by love.

In the light of the Cross we can never view sin lightly. In the Cross God assumes the responsibility for sin in His appointed way. I believe that the Cross is an act of divine revelation and that through the Holy Spirit the human response of service and sacrifice becomes a faint symbol of the Cross.

The Holy Spirit

I believe that the Holy Spirit is the Spirit of God within that quickens our love to respond to the sacrifice of God, and is the teacher of the spirit of man to the truth of the rightness of the way of Jesus. It is He who gives us the power to respond to the call of God and that gives us the strength to do the will of God. It is He who leads us beyond the self-existence of our sinful selves to the open door of obedience and fellowship with God. This is not our conscience, which is our own judgment, but is the Light of Heaven that enters the human heart at conversion to give the will of man and his conscience direction and light to see by.

I believe that the Holy Spirit is a constant light for every Christian who seeks to "draw nigh to God."⁵ I do not believe that to be a Christian and possess the Spirit will solve all the problems of life. The Spirit comes not to decide for us but to shed light so that we may properly decide for ourselves.

I believe that the Holy Spirit has purpose in all His work. I believe that the possession of the Holy Spirit is a responsibility to meet the moral demands of Jesus Christ. Anything less than the moral quality of Christ is not of the Spirit. The "fruit of the Spirit"⁶ is evident in every true Christian life.

The Church

I believe that the visible Church is the result of the Holy Spirit at work in the hearts of men. I believe that we, in the present, have a rich heritage in all the disciples, martyrs, and saints that have contributed so freely to our thinking and organization. I believe that the Church is the fellowship of believers working together for the common end of expressing the will of God for the world in which we live. The Church exists for the purpose of uniting the people with the will of God.

I believe that the fellowship of believers in the Church is a religious experience without which no man can truly fellowship with God. I believe that wherever believers are gathered together for the common purpose of worshiping God that there is the Church, and that this Church transcends the visible.

I believe that the visible Church is not the specific creation of God but is the expression of the needs of man for the fellowship of common faith. The visible Church is not an end in itself but is a temporary institution. The Holy City that John saw was without a temple.

I believe that the visible Church is without right or sanction to determine the relationship of any individual to his God. I believe in the priesthood of believers and that the individual must "work out your (his) own salvation with fear and trembling."⁷ There is no apostolic or divine sanction that can be dispensed from the Church to assure any individual of a place in heaven.

I believe that there are two sacraments administered by the Church as a means of a pledge of fellowship to Christ and to one another. These sacraments, baptism and the Lord's Supper, signify the grace of God in Christ, and by participation in them believers express their faith in Christ and fellowship to each other. I believe that baptism by immersion is the valid symbol of repentance of sin and the resurrection to newness of life in Jesus Christ. I believe that the Lord's Supper was instituted by Jesus Christ as a memorial of His sacrifice for us men. I believe that it is a renewal of the Christian oath of service, and that it is a means of spiritual strengthening of the weak and a pledge that our Lord will again return to bring His kingdom in.

The Sabbath

I believe the seventh day of the week is the Sabbath of the Bible. I believe that there is no sanction in Scripture for the keeping of any other day. I believe that the Sabbath is a memorial of the creation and that it is more than that — it is a symbol of eternity within time.

There is no special grace that comes from the observance of the Sabbath, however, to the exclusion of a right relationship to God in other points or of a right relationship to other men. There is a distinct sense of fellowship with God in observing the Sabbath if one comes to it in a worshipful sense of rightness with God and man.

I believe that the Sabbath was created for the distinct purpose, as Jesus said, of man's benefit. It is a day of spiritual refreshment when it is a day in which we stop and consider our relationship to Him and do not bury it in the mire of our secular desires. It shines on our personal experiences and helps to lift us into the realm of a closer fellowship with Him, for it is one point at which God and man meet on common ground. It shines on our family relationships and gives us time to fellowship together in spiritual and loving communion. It even shines on our daily toil and lets us realize that God is interested in each of us personally to the extent that He set aside one day in each week of time for surcease from labor, and true re-creation.

Prayer

I believe that prayer is as natural to man as is growth and that to deny this part of one's spiritual existence is to be stunted and unlovely. I believe that prayer is communion with God through which God can speak to me and give me power to remake physical circumstances or to "bow uncrushed."

Prayer gives us the grace to see beyond our circumstances of time and strength, to live nobly within the bounds of our humanity. I believe that prayer is creative problem solving in co-operation with God and should ever be on the high plane of true communion. Real prayer is never begging or coaxing or telling God what to do; it is giving God the opportunity to say to us and do through us what He wills.

The Christian Hope

Throughout all of mankind's history, man has been characterized by a hope of salvation and release from the bonds of his existence. Immortality is more than a figment of man's imagination, for it is basic in the very laws of the universe. Science is coming to point to the laws of the indestructibility of all that is real. I believe that spirit is the ultimate reality and therefore is as indestructible in the universe as is matter or ultimate energy.

As to the nature of the immortal life, we need not be too concerned. "We see through a glass, darkly,"²² and must wait for the light of the immortal existence to understand the immortal mysteries. I believe that we shall pass the bounds of our mortal existence to be like our resurrected Saviour. "When he appears we shall be like him, for we shall see him as he is."²³ I believe that these bodies of clay shall return to the dust, never again to be taken up, but that we shall be clothed in immortality.

I believe that every transgression shall receive its just reward, and that it does make a difference whether or not we accept fellowship with God through our Lord Jesus Christ. I believe, however, that God is not unjust in creating us for ultimate destruction, God is "not willing that any should perish, but that all should come to repentance."²⁴ How this shall happen, I do not know; I only know that

all man's experiences here are but an expression of His Will.

"God has, as it were, locked up all mankind, first Gentiles and then Jews, in the prison-house of unbelief, that He may be able at last to show mercy on all alike.

"When we contemplate a scheme like this spread out before us in vast panorama, how forcibly does it bring home to us the inexhaustible profundity of that Divine mind by which it was planned! The decisions which issue from that mind and the methods by which it works are alike inscrutable to man. Into the secrets of the Almighty none can penetrate. No counsellor stands at His ear to whisper words of suggestion. Nothing in Him is derived from without so as to be claimed back again by its owner. He is the source of all things. Through Him all things flow. He is the final cause to which all things tend. Praised for ever be His name! Amen."²⁵

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."²⁶

(All references, unless noted, are from the Revised Standard Version of the New Testament.)

²² Romans 7: 15b.

²³ Romans 7: 24b, 25a.

²⁴ 1 Corinthians 13: 10.

²⁵ Psalm 103: 12 (AV).

²⁶ James 4: 8 (AV).

²⁷ Galatians 5: 22-25.

²⁸ Philippians 2: 12.

²⁹ 1 Corinthians 13: 12 (AV).

³⁰ 1 John 3: 2.

³¹ 2 Peter 3: 9 (AV).

³² A free translation of Romans 11: 25-36 from W. Sanday and A. C. Headlam, The International Critical Commentary — Romans.

³³ Psalm 24: 1 (AV).

DID YOU KNOW THAT —

One of the best ways that our Churches can aid in furnishing our future ministers is by licensing "promising young men" to preach the Gospel of Jesus Christ?

Seventh Day Baptist General Conference
ALFRED, N. Y., AUGUST 14-19, 1951

TOUR OF SCHENECTADY MISSION FRIENDS

Mr. and Mrs. Harold K. Pearson of 56 Wall Street, Amsterdam, N. Y., who are actively engaged in the work of the Schenectady Mission, though not actually members of this Seventh Day Baptist group, spent the period from December 16, 1950, to January 8, 1951, in evangelistic work in the Southwest. Mr. Pearson is a real estate broker and Mrs. Pearson a religious education graduate of Gordon College in Boston. The Pearsons have four talented sons, three of whom, David, Harold, Jr., and Carl, accompanied them on this trip and provided instrumental and other evangelistic help in the work. The Pearsons made numerous personal calls in homes and in jails, and conducted 20 services in Churches of five different denominations.

As a theme for their presentations in homes and Churches, the family used a chorus entitled, "I Want the Lord to Have His Way with Me." The two verses follow:

I want the Lord to have His way with me;
I want the Lord to have His way with me;
I want to live a holy life, shun the wrong, and
do the right;
I want the Lord to have His way with me.

I know the Lord will make a way for me,
I know the Lord will make a way for me,
If I live a holy life, shun the wrong, and do
the right;
I know the Lord will make a way for me.

Mr. Pearson tells some of the story of their trip in the following account:

Our work in the home began soon after leaving New York City. By trying to find our way out of New York, we became acquainted with a young Italian who took us to his home and fed us and gave us a short route to Washington, D. C. We, in turn, tried to help him to see that he should trust the Lord, for he was worrying because he was to go into the U. S. Army. We sang our theme song for him and his family.

"The next home was that of a widow of only three weeks," Mr. Pearson continues. "She was a college friend of my

wife. This family also gave us dinner and my wife told them of our work and of the Sabbath.

"After getting David at Bob Jones University, we started for Fouke, Ark. Upon arriving at the home of Pastor Ralph M. Soper, he and Mrs. Soper soon made arrangements for our stay there. This home is a Christian home, and also at the Butler home in Alabama we found that a Christian home was their standard. As I see it, home can take an important part in Christian education and service. While at Fouke, after our Sabbath night service, we gathered in a humble home to put on a Christmas party for a poor family which one of the Christian brothers had found in his neighborhood. This family had come earlier to borrow a spoonful of grease, with which to do some cooking. They had four small children, the oldest about five years old. The father had tuberculosis, and when he was able to work, received \$5 a week. The Christian folks gave them food of different kinds. In fact, everything on the tree was for them. On our way out, my wife heard the little boy say to his mother, 'Now Mama, we can eat.' We sang and the boys played their horns. This was surely the spirit of brotherly love and a scene that I shall not forget.

"In our visitation of the homes, we found sickness, and we were glad to be able to pray to the One who knows all about our troubles. Also, in the Christian homes we found people who were interested in the same gospel in which we are, although we had never seen them before."

(Delays in the mail prevented the Seventh Day Baptist tracts ordered for the Pearsons from arriving for their use on their tour.) Mr. Pearson continues with regard to tract work. "We gave out several hundred tracts regarding the Sabbath that we had from the People's Christian Church in New York City. They were given out in country homes, in the cities, in the jails. Many Seventh Day Adventists received them. In fact, one lady wants more to be sent to her. On our return to Bob Jones University with David on January 3, the tracts were there, and David sent them on to Pastor Soper for

the tract racks they had put out in Texarkana."

Further, he writes, "On our trip we held three jail services in Texas, Arkansas, and Louisiana. Matthew 25: 36 reminds us of the prayer and work that can be done there. Again we saw the effects of sin through the breaking of the law of God. In one jail, I believe we were the first to ask for a service, for our service was recorded in a book. Anyone else could have a service without asking the mayor. The interest was good in the jails, and tears flowed freely when the Word and music were given."

In summing up the work, Mr. Pearson said, "We as Christian are our brothers' keepers and we are missing a wonderful blessing when we refuse to help them for whom Christ died. My own vision has been made larger, and the words of Jesus come to my mind when He said to Peter, 'Feed my lambs. . . . Feed my sheep. . . . Feed my sheep.' We are praying that our trip was not in vain, and that some good for His kingdom will be the outcome." The Pearson sons are vitally interested in evangelistic work, and you will recall that David contributed to the success of the southwestern student evangelism in the summer of 1950. An older son is married and has a small family.

SEMIANNUAL MEETING OF NORTHERN ASSOCIATION

The Semiannual Meeting of the Northern Association (Battle Creek, White Cloud, Jackson Center, and Indianapolis) will be held on May 11-13, 1951, at the Seventh Day Baptist Church, NW corner Randolph and Hoyt Streets, Indianapolis, Ind. The theme of the meetings will be "The Victorious Life."

Bertha Seeger,
Secretary.

1103 North Euclid Avenue,
Indianapolis, Ind.

DID YOU KNOW THAT —

"The Milton and First Alfred Seventh Day Baptist Churches have placed the School (of Theology) on their local benevolence budgets?"

WHEN WAR THREATENS

(Mrs. Milton C. Lang, Chairman, Esther C. Stamats, Director, Christian Social Relations Department of the Church Woman.)

Seldom, if ever before, have families found it necessary to face the testing they must now meet. Whatever happens to the world happens also to the families; every member is affected, and children most deeply, absorbing the fears and tensions of the adults. However, it is in the family that strength is ultimately found to meet a nation's crises.

What are some of the crises which many families must be prepared to withstand? Military service separates families and changes plans for normal marriage. Heavy taxes seriously affect household budgets. Defense production recalls to factory and mill tens of thousands whose peacetime pursuits are homemaking and child rearing. Young people approaching military age are discarding their plans for higher education and lifework, and are being overwhelmed by feelings of futility.

The effects of mobilization are so far-reaching and rigorous that Christian families may be called upon to yet greater sacrifices and challenges. Whole communities can be evicted from sites of atom bomb plants or munitions proving grounds. Families are being transplanted arbitrarily for war work. They must, therefore, deal not only with fears engendered by insecurity but also the challenge to their faith by a new orientation around different ideals of military force.

It is not possible to shield families from the stringencies of these days, but rather it is necessary to help families to conserve all that they can of spiritual value, and even through tragedy to increase their faith in God. What is our Christian responsibility in view of the adjustment which, under these conditions, has to be made?

Today, bereaved homes, separated families, households with special or severe problems need an extra measure of warmth and compassion. We hear on all sides the cry that the Church must supply these needs. The time has come to ask: Who is the Church?

The answer quite simply is that the Church's membership is composed of ourselves. We are our brother's keeper. Our prayers and our Christian fellowship and our material help must be extended to meet such urgent calls. Let us not rest until we have reached all who are without a Church home. Let families remember that the Church cares. In the Christian fellowship there is strength and understanding. It is more important than ever that families come into closer relationship with God.

Let parents again realize that only as they live their Christian faith in the eyes of their children, can the Bible and prayer and discipline become a reality. Let all be reminded that the home has no equal in the teaching of religion.

With the increase of tensions it will take great patience to withstand nagging and strife. It will take effort and ingenuity to arrange for family fellowship and recreation. The young now require even greater love and care. With fathers absent in service, many others employed, and routine upset, the importance of maintaining family activities, love, and unity is all the greater.

The strength of a nation is in her families. Those parents do perform a vital patriotic duty who continue steadfastly to keep their faith alive, filling their home life with the mind of Christ. Some European families in the past decade have felt that tribulation enabled them to achieve a new unity; and they found spiritual resources surpassing anything they had previously known, which they were able to share with others. They corrected earlier mistakes and found a new strength even while encountering powerful enemies to Christian living.

We believe that at this time the faith of the Church of Christ has both a message and a present help. The Christian conscience recognizes the current hostilities as tragedy. Acknowledging the iniquities of our time, in penitence and humility, the Church seeks to minister to families who so frequently bear the brunt of society's sin, remembering that "God hath not given us a spirit of fear, but of power and of

Children's Page

Dear Recorder Children:

I've been waiting, I've been watching,
Till my head is in a whirl,
For a letter or a story
From some little boy or girl.

But in vain has been my hoping,
For no message has there come
During all this week of waiting;
Should I worry? Hi! Ho! Hum!

No, I do not think I'll worry;
I'll keep hoping, don't you see,
That you're simply getting ready,
And have not forsaken me.

Yours truly,

Mizpah S. Greene.

If You Are Happy, Purr

Once upon a time there were two pretty kittens named Fluff and Buff. Betty Lou's father gave them to her on her sixth birthday, and more cunning little kitty-cats would be hard to find. They were cuddly balls of fluffy yellow fur, with shining yellow eyes and sharp claws hidden in the soft cushions of their paws.

Now these little kittens looked almost exactly alike. When they were playing together even Betty Lou could hardly tell which was Fluff and which was Buff; but when she came to pick one of them up she never had any trouble telling them apart. Fluff would cuddle up in her arms and purr with all his might. Buff, if he did not scratch and bite, as he was often known to do, would not purr one tiny little bit, although he really did like to have his kind little mistress pet him. He was a happy little kitten, as kittens go.

This worried Betty Lou very much. She loved both the kittens dearly and wanted everyone else to love them; but of course everyone liked Fluff best. Even

love and of a sound mind." — From Commission on Family Life of the National Council of Churches, in the Church Woman for April, 1951.

Betty Lou herself found more pleasure in holding Fluff.

"Oh, naughty Buff!" sighed Betty Lou one day. "I feed you the nicest milk and cream and the choicest bits of meat. I am always kind to you, so I know you must be happy, but why don't you say so by purring as Fluff does? When you are happy you should purr as hard as you can and make others happy, too."

Buff only said, "Pshist!" and bit and scratched until the little girl was glad to let him go and cuddle up dear little Fluff instead.

One day Dorothy, Betty Lou's baby sister, was creeping about on the living room floor, when Fluff and Buff in their romping came within reach of her tiny hands. She tried to rub her face against Buff's soft fur. The naughty kitten, which would not purr, scatched her until she cried with pain.

"This will never do," said mother soberly. "Buff will have to go to live in the barn. He is not fit to be a house cat."

So Betty Lou carried him sorrowfully to the barn, and after that he had to be a barn cat.

The next day after Buff had to go to the barn to live, two little girls, May and Jean, came to spend the afternoon with Betty Lou. She did everything she could to give them a happy time, and Jean said over and over again, "Oh, what fun we are having, Betty Lou!" But May was never quite satisfied with anything, and never owned up that she was enjoying herself, even though she laughed and frolicked with the rest.

When the two little girls went home that night Jean said happily, "I have had just a lovely time. Come and play with me some day soon and we will have heaps of fun." But May only said, "Do hurry up, Jean! We will be late getting home."

When Betty Lou told about the afternoon's experiences that evening, big brother Bob said, "May is like little Buff. She doesn't know how to purr when she is happy."

How Betty Lou laughed at the thought of a little girl who purred, and she said, "I will try to purr when I am happy."

Mizpah S. Greene.

Accessions

White Cloud, Mich.

Letter:

Harold Bakker, and
Alberta Siems Bakker, from Adams Center,
N. Y., on December 30, 1950.
Dean Barnett, and
June Siems Barnett, from Salem, W. Va., on
April 7, 1951.

O. W. B., Pastor.

Marriages

Lockard - Seager. — At the home of the bride's parents in Salem, W. Va., James Lockard and Janice Seager were united in marriage on March 9, 1951, by Rev. Loyal F. Hurley, pastor of the Seventh Day Baptist Church.

BIRTHS

Bakker. — A son, Jeffrey Mark, to Harold and Alberta Siems Bakker of Marne, Mich., on September 10, 1950.

Freeman. — A son, James William, to Mark and Reva Branch Freeman of Kalamazoo, Mich., on September 13, 1950.

Barnett. — A son, Neil Walter, to Dean and June Siems Barnett of Blanchard, Mich., on February 4, 1951.

Branch. — A daughter, Vergie Faye, to Mr. and Mrs. Melvin Branch of White Cloud, Mich., on March 28, 1951.

Bushaw. — A daughter, Coralee Ruth, to Harold and Leona Bond Bushaw, Superior, Wis., July 4, 1950.

Jenson. — A daughter, Judith Ann, to Harry and Bernice Bond Jenson, New Brighton, Minn., September 24, 1950.

Bond. — A son, Eugene Ormond, to Mr. and Mrs. Ormond Bond, Kasson, Minn., January 20, 1951.

Langworthy. — A daughter, Loretta Joyce, to Mr. and Mrs. Ray Langworthy, Dodge Center, Minn., January 27, 1951.

Bond. — A daughter, Bette Jane, to Mr. and Mrs. Claston Bond, Dodge Center, Minn., April 13, 1951.

Hastings. — A son, Richard Kenneth, to Mr. and Mrs. Sammy Hastings, Battle Creek, Mich., February 18, 1951.

Kuchta. — A son, Steven Lee, to Mr. and Mrs. Walter Kuchta, Battle Creek, Mich., April 9, 1951.

DID YOU KNOW THAT —

Some Church groups have undertaken "special service projects" for the "theologs" and their families?

Obituaries

Thornbury. — Daniel Emory, son of Mr. and Mrs. Max Thornbury of White Cloud, Mich., was born August 22, 1950, and died February 8, 1951, after a brief illness.

Besides his parents and a sister, he leaves his grandparents and a host of other relatives. Services were conducted by Rev. Orville W. Babcock on February 10, and burial was in Prospect Hill Cemetery. O. W. B.

Babcock. — Laura Adaline, daughter of James and Ruth Flagler Whitney was born November 24, 1868, in Nemcha County, Neb., and departed this life at the home of her daughter in White Cloud, Mich., on April 4, 1951, after a lingering illness.

She was married to Alvin Babcock on July 3, 1888, in Humboldt, Neb. To them were born two sons and two daughters of whom Verne Babcock and Naomi (Mrs. Kenneth) Vandenberg of White Cloud, survive. Mr. Babcock died in February, 1944.

After moving to North Loup, Neb., for a time, the family came to White Cloud, Mich., in 1920, which has since then been their home. She was a faithful member of the Seventh Day Baptist Church all her adult life, active in the work of the Church as long as her health permitted. Besides her two children, she is survived by five grandchildren, five great-grandchildren, and one brother, Vincent Whitney of Farnum, Neb.

Funeral services were conducted from the Church on April 7, 1951, by her pastor, Rev. Orville W. Babcock, and burial was in Prospect Hill Cemetery. O. W. B.

Siedhoff. — Florence Burdick, daughter of John Putnam and Julia Francis Utley Burdick, was born July 21, 1863, at Rapids, Erie County, N. Y., and died March 12, 1951, after several years of severe illness.

Florence was the oldest of four children, two sisters and one brother, Marian, Clark Hull, and Grace Burdick.

She was married to Henry Siedhoff on June 29, 1892; who preceded her in death in 1922.

She was a member of the Salem, W. Va., Seventh Day Baptist Church.

She is survived by one son, Clark Hull Siedhoff, Elkins, W. Va.; three grandchildren: John A. Seidhoff, Matewan, W. Va.; Mrs. Wilma Siedhoff Sanford, Little Genesee, N. Y.; and Pamela Sue Siedhoff, Elkins, W. Va.; and three great-grandchildren.

Burial was in the Eldred Cemetery near Akron, N. Y., March 14, 1951. C. H. S.

DID YOU KNOW THAT —

The Board of Managers of the Alfred School of Theology regards the school as a "common responsibility"? The board says, "It's your school!"

THE WHITE HOUSE
Washington

January 30, 1951.

My dear Friends:

With deep and sincere conviction I endorse the efforts of the Jewish, Catholic, and Protestant faiths to emphasize the strengthening of spiritual life in American homes through the ninth annual observance of National Family Week, May 6 to 13, 1951. This work provides evidence of the value Americans place on the role which the family must play in preserving faith in our religious and democratic principles. It also demonstrates the spirit of brotherhood and mutual responsibility in which the three major faiths in this country work together for the benefit of all citizens.

During our heroic national effort, members of many families may be temporarily separated from one another by the requirements of the armed services and defense industries. Such dislocations will not interrupt the basic unity of a family bound together by love and a mutual faith in God. The guiding principles which the child has acquired in a truly religious family will give him moral strength and courage to face with confidence the uncertainties of the future.

National Family Week gives each of us an opportunity to examine our own lives and see how we may further contribute to the type of family life which underlies the moral strength of our nation. In the uncertain days that lie ahead, America's spiritual strength will be a positive force in determining that the good and the right shall prevail.

Very sincerely yours,

(Signed) Harry S. Truman.

Reverend Richard E. Lentz,
National Council of the Churches of Christ in the U.S.A.,

Rabbi Hirsch E. L. Freund,
Synagogue Council of America,

Reverend Edgar M. Schmiedeler, O.S.B.,
National Catholic Welfare Conference.

The Sabbath Recorder

ⁱ
Thou shalt have no other gods before me.

ⁱⁱ
Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me and keep my commandments.

ⁱⁱⁱ
Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

^{iv}
Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work: 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 man-servant, nor thy maid-servant, 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.

^v
Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

^{vi}
Thou shalt not kill.

^{vii}
Thou shalt not commit adultery.

^{viii}
Thou shalt not steal.

^{ix}
Thou shalt not bear false witness against thy neighbour.

^x
Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

If ye love me, keep my commandments