

**FATHER'S BIBLES**

By Miss Ethel C. Rogers

(Note: The father of the writer of this article was Charles E. Rogers who was ordained a deacon of the Piscataway Church on July 16, 1893. He served as clerk of the Church from 1907 to 1942 and taught the same Sabbath school class for about fifty years. — Ed.)

When my father passed away in 1946, he left a number of unusually interesting Bibles. Among them is a large family volume like those which often graced center tables several generations ago. It has the letter "f" used in place of "s," and between the Old and New Testaments are the books of the Apocrypha.

Another large Bible dated Berwick, 1793, came from his great-grandfather's family. Its pages are old and crisp. It includes so-called "arguments and observations" by a professor of divinity in Switzerland, and the Psalms of David arranged in poetical form "according to the version used by the Church of Scotland."

Then there is a tiny book looking exactly like a copy of the Holy Scriptures, but which, upon examination, contains not the original version but a story of the Bible so compact that its measurements are barely 1 x 1¼ x 2 inches. Regardless of its miniature size, it contains a preface, several illustrations, and two hundred forty pages of legible printing dated 1823.

There are several other Bibles in the collection but the one which interests me most is a well-used volume, still in a good state of preservation after being rebound one or more times, and used for half a century.

From time to time, beginning in 1900 and extending through eight pastorates in the Piscataway Church, Father marked in the margins of this Bible the names of many ministers who preached from the New Market pulpit, giving texts and dates. Outstanding sermons given at associations, yearly meetings, ordinations of new pastors and deacons, and a few funeral sermons are included, as well as many sermons given week by week.

Sometimes noted is the first or last sermon in a pastorate. "In the beginning God . . ." (Genesis 1: 1) was the text chosen by Rev. Herbert L. Polan the first Sabbath he preached here as pastor, while Rev. L. E. Livermore, who served the Church at three different times, took as

his opening text of the last pastorate, "This is the third time I am coming to you" (2 Corinthians 13: 1a).

By far the larger number of texts marked were chosen from the New Testament. The twelfth chapter of John seems to be unusually fertile soil for sermon material, since ten texts are marked in this one chapter. Four speakers selected verse 21: "Sir, we would see Jesus," and five used verse 32: "And I, if I be lifted up from the earth, will draw all men unto me."

In former years a number of our pastors were away from home weeks at a time doing denominational work. Consequently, ministers from neighboring Churches of other denominations were called upon frequently to supply the pulpit. Over twenty local names thus are found, not including students from New Brunswick Theological Seminary, of whom there have been many.

Sabbath Recorder readers may enjoy reading some names of men of our own denomination who have at different times during the last fifty years preached in the Piscataway Church. Doubtless the list is not complete, as several seemingly eligible names have not been found. Here is the list.

Reverends Lewis A. Platts, Samuel R. Wheeler, Leander E. Livermore, Theodore L. Gardiner, Abram H. Lewis, Clayton A. Burdick, Edward B. Saunders, D. Burdett Coon, David H. Davis, Walter L. Greene, Boothe C. Davis, Darwin C. Lippincott, Eli F. Loofboro, Theodore J. Van Horn, Edgar D. Van Horn, Henry N. Jordan, Willard D. Burdick, James L. Skaggs, Herbert L. Polan, Claude L. Hill, Jay W. Crofoot, Edwin B. Shaw, George B. Shaw, Leon M. Maltby, Neal D. Mills, Paul S. Burdick, Ahva J. C. Bond, Lester G. Osborn, Trevah R. Sutton, Gerald D. Hargis, Herbert C. Van Horn, and laymen, Esle F. Randolph and Frank R. Kellogg.

Rev. Victor W. Skaggs' name does not appear though the Bible was still being carried when he was pastor. The inference is that the custom of writing in the margins, by that time had been discontinued.

May the preceding list of names bring happy memories to men and women in all parts of our denomination who have known and loved these consecrated messengers of the Gospel.

520 Prospect Avenue, Dunellen, N. J.

# The Sabbath Recorder

## TWELVE YEARS HAVE PASSED —

The Commission commends to the earnest attention of every Seventh Day Baptist the following paragraphs from a letter from Rev. Alva L. Davis:

1. "We feel very keenly that we must put greater emphasis upon evangelism — Sabbathkeeping evangelism. The Preaching Missions have been worth while and doubtless should have a place in our program at least for a time. But these are not sufficient. We need, in fact must have, a comprehensive, sustained program of evangelism. And, by evangelism we mean not only the quickening of the spirit of evangelism in our Churches, but the winning of people to Christ and the Sabbath.

2. "Our program for years has been too largely a defensive one, that of 'holding our youth to the Sabbath.' We have seemed to say by our actions, if not words, 'The Sabbath is for Seventh Day Baptists.' It is vital that we hold our youth; but the fact remains, we are not holding our youth. Every Church knows this.

3. "Many of our Churches have no possible chance of rebuilding their Churches to the point of self-support, or increasing their membership, unless they win Sabbath converts from their immediate communities (a thing which most Seventh Day Baptists are unwilling to do).

4. "If the Sabbath is the distinctive contribution which Seventh Day Baptists are to make to the Church of tomorrow, then it is high time for us to go to work to make a thorough survey of our field, to take a careful inventory of our resources, organize our evangelistic forces, and then place the major emphasis upon our distinctive message — the winning of men to Christ and the Sabbath." — Seventh Day Baptist Year Book, 1940, page 36.

# The Sabbath Recorder

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## Conference Publicity

### A PLACE TO STAY DURING CONFERENCE

Housing at Conference time this year will be an individual matter. That is, each person should write in for accommodations for himself or his family instead of relying on the Church clerk as in the past. Requests for lodging reservations should be sent in early and addressed to the Housing Committee, Mr. and Mrs. Paul Thorngate, chairmen, 82 West Byers Place, Denver, Colo. Please state the type of place desired, such as hotel, motel, or tourist home, and other details which will help the committee in making the reservations according to your wishes.

The reason for this procedure is the fact that free accommodations cannot be provided for all who come to Denver this summer. Quoting from Pastor Erlo E. Sutton's article 11 years ago in the Sabbath Recorder, "Were our homes as large as our desires and hearts, we would give all who come free lodging; but our families are few, and for the most part our homes are small."

When Conference was held in Denver, August 19-24, 1941, this plan for housing called the "Convention Plan" was used. Conference voted many years ago to approve it when necessary, and it was first used extensively in Boulder, Colo., in 1936.

Rooms in hotels near the Conference headquarters can be rented for \$1.50 and up a night per person; some give cheaper rates by the week. An abundance of motels are available, a few for as low as \$3. Motels with cooking facilities can be rented. Only light lunches will be served at headquarters; however, restaurants are close by where complete meals can be bought for less than a dollar.

Begin now to save up a little extra for lodging during Conference week. By no means allow this item of expense to prevent you from taking advantage of the opportunity to see and enjoy a beautiful and wonderful section of our country. — Publicity Committee.

**Seventh Day Baptist General Conference**  
DENVER, COLO., AUGUST 19-24, 1952

### LAY INTEREST AND RESPONSIBILITY

Favorable comments have been quite promptly received on the message entitled "The Christian and His Daily Work," which appeared in the Sabbath Recorder for May 26. These comments have been coming largely from laymen. Some of our readers may want to refer again to the message mentioned which appeared on page 248 in that issue.

If it were not for the laymen in our Churches, what would the ministers do? In fact, much of our work in evangelism and Christian education is manned by laymen. When we begin to canvass the situation, what phase of the Church's life is not touched by laymen?

The same holds true in the denominational sphere. If it were not for our faithful laymen, what would the denomination do? Much of our present study in terms of denominational reorganization is the result of lay prayer and thinking and planning and promotion. Something is bound to develop! Let a layman become imbued with the Spirit and purpose of God as he develops plans for the effective working of Christ's kingdom upon earth, something is bound to happen. It is happening now in our very midst. If the truth were known, the prayers and concerns of our lay people in every part of our denomination account in great measure for the increased interest and dedication toward co-ordinated effort.

It takes a layman with a vision from God to hold even a minister to his appointed task. Only, however, when both laity and clergy alike are moved by the Holy Spirit to perform the work of Christ's kingdom, will it come to pass.

### OUR CENTER OF POPULATION

In a recent sermon, Dr. Nelson W. Rightmyer of Philadelphia stated that it took thirty years to change the center of Episcopalian population in the United States from Bethlehem to near Pittsburgh, Pa. In this statement, Dr. Rightmyer was pointing out that Episcopalians are yet somewhat of an Eastern seaboard Church.

It occurs to us that someone would do the Seventh Day Baptist cause a great service by determining our center of popula-

tion. We might be surprised that it would not be in the Midwestern section of our country, although we are quite well distributed to various of its sections. The Sabbath Recorder would be glad to publish a statement concerning the center of Seventh Day Baptist population in the United States when someone has based its location on the best information available. This would truly make an interesting study. For the purpose of "lengthening our cords and strengthening our stakes," such a discovery might prove to be very helpful.

### ENTERTAINMENT PLANS FOR GENERAL CONFERENCE

Preceding this page you will find an interesting article, entitled "A Place to Stay During Conference," by Mrs. C. Harmon Dickinson, chairman of the Conference Publicity Committee of the Denver Seventh Day Baptist Church.

When the invitation of the Denver Church to hold General Conference with them in 1952 was accepted at Alfred last August, it was understood that the majority of delegates and visitors this year would make lodging reservations according to their desires. It was also expected that meals would be taken at eating places within easy walking distance of Conference headquarters. As readers know, General Conference will be held at the Broadway Baptist Church, 2nd Avenue and Lincoln Street. According to Mrs. Dickinson's article, "Only light lunches will be served at headquarters." The serving of light lunches will be a great accommodation.

It is rather difficult for Seventh Day Baptists to refrain from going all out in extending hospitality to Conference delegates and visitors. Nevertheless, the number of those who attend has grown to be so large that our smaller Churches could not possibly provide lodging in their homes for all. Denver should feel no embarrassment whatever in not being in a position to offer accommodations in the homes of Church members. Their spirit of good will and welcome is becoming more evident as their plans become more widely known.

As you will notice by the article men-

### American Association of Theological Schools to Meet

The Eighteenth Biennial Meeting of the American Association of Theological Schools will be held at the Southern Baptist Theological Seminary, Louisville, Ky., June 10, 11, according to the program which just has been received from the association's national office.

Among the subjects to be presented at this meeting by eminent Church leaders and theologians are: The Relevance of the Bible, Protestantism and Theological Education, The Relevance of Theology, the Relevance of History, Theological Education and Youth Movements, Higher Education and Theological Education, Process and Structure in Theological Education, and Theological Education and the World Situation.

The following societies and associations are co-operating with the American Association of Theological Schools in the meeting: American Society of Church History, Fellowship of Professors of Missions, American Theological Society, National Association of Biblical Instructors, Association of Professors of Christian Social Ethics, Association of Seminary Professors in the Practical Fields, and the American Theological Library Association.

### OUR SERVICEMEN Where They Are

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San Francisco, Calif.

Lt. Murray M. Lewis, 0-66036

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Chaplain (1st Lt.) Kenneth A. Stickney

Chaplain School

Fort Slocum, N. Y.

tioned, "each person should write in for accommodations for himself or his family instead of relying on the Church clerk as in the past." Let us carefully read the announcement next to the masthead and co-operate accordingly.

### REV. NEAL D. MILLS APPOINTED SECRETARY OF BOARD OF CHRISTIAN EDUCATION

By Rev. Albert N. Rogers

The Seventh Day Baptist Board of Christian Education of Alfred, N. Y., is pleased to announce that Rev. Neal D. Mills of Kingston, Jamaica, B. W. I., will become its executive secretary on July 1, 1953, or as soon thereafter as arrangements can be made for his release with the Board of Managers of the Seventh Day Baptist Missionary Society.

Mr. Mills and his wife will complete a period of five years in Jamaica next summer and asked for a release at that time so that their daughter Miriam might continue her education in this country. He has been principal of the Crandall High School in Kingston since its establishment by the Missionary Board. He has also shared in the leadership of Churches on the island with Rev. Wardner T. Fitzrandolph, head of the mission.

Before entering missionary work, Mr. Mills served Seventh Day Baptist Churches at New Market, N. J., De Ruyter, N. Y., and New Auburn, Wis. He is a graduate of Milton College and of the Alfred University School of Theology. A son of the late Rev. O. S. Mills, he was principal of the high school in Greenwood, N. Y., before his decision to enter the ministry.

Rev. Ronald I. Hargis, who resigned in April in order to do further graduate study, will continue to serve as executive secretary until September. He is visiting the California Churches at present and preparing for the Pre-Conference Retreat to be held near Denver, Colo., August 14-18. The board will attempt to carry on its work through committees from September until Mr. Mills' return to this country.

In choosing a new executive secretary, the Board of Christian Education was impressed with Mr. Mills' personal qualifications and also the opportunity to relate its work more closely to that of the Missionary Board and to help unify denominational interests. The possibility of his visiting the home Churches on behalf of both boards is under discussion.

### CHALLENGE

By Evangelist Wayne Marona

The single fact which is obvious to the thoughtful believer is this: Ours is the day of the lost cross — we have lost the cross of Christian life and therefore Christ, who is the truth about life and service, both temporal and eternal. Jesus taught the truth about life and the test of service when He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Luke 9: 23-25.

It has been said by E. M. Bounds in his book, "Preacher and Prayer," that "What the Church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use — men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men — men of prayer." — Used by permission of Nazarene Publishing House, 2923 Troost Avenue, Kansas City 10, Mo.

We need men today who know how to pray, to pray the kind of prayer that moves the hand of God and also the kind of prayer that moves men to God. We need revival. Yes, if our present Church body is to survive we must have a God-given revival, the kind of revival that shakes men loose from their pretensions of Christianity and causes them to become a soul-winning instrument in the hands of God. I believe that it is sinful for any Christian not to consciously endeavor to win souls. The psalmist said, "He that winneth souls is wise." In fact, it seems rather obvious that many Scriptures along with this one, point out the fact that you cannot keep from sinning if you do not win souls!

God has ordained that every Christian should be a soul-winner, a witness, a light. As Christians we are the salt of the earth, we are walking epistles. The Bible says

in 2 Corinthians 3: 2, "Ye are our epistle written in our hearts, known and read of all men." Jesus said, "Ye shall be witnesses unto me. . . ." A witness, as taken from the Greek, signifies one that gives testimony to the truth at the expense of his life and is become as a martyr. To live the life of a Christian costs us something. I wonder if we have been willing to pay the price or have we been altogether too willing to accept the multitude of substitutes invented by the modern Church to use as an escape mechanism from the work of true evangelism. Paul tells us that the life of a Christian is a spectacle, a manifestation to the world, proving "what is that good and perfect and acceptable will of God." Very definitely soul-winning is a work in which God's Church is engaged.

We all need to have a part in evangelism, a part in taking the good news to the world; but it is becoming increasingly evident that before evangelism plays a prominent part in our denomination we must first sacrifice ourselves on the altar of prayer — and by this I do not mean just saying prayers. 2 Chronicles 7: 14 says, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." We must continue in that sacrifice of prayer until our house is shaken, until we experience a personal revival. This means more than just saying our prayers or counting our little denominational beads or parroting our Church doctrines without a proper concept of their true meaning and purpose. Our hearts need to be broken for the lost world that is perishing around us.

Satan has seen to it that a dissolute, compromising, worldly Church has allowed itself to become submerged in a maze of cloudy theories which has robbed her of the strength of pure doctrine. Thus she stands confused and faced with the tremendous test that looms ominously ahead, threatening to dissolve all of her past attainments into nothingness, and finally to obliterate and entirely crush her. I think the one great sin of the Church is that its members are afraid of becoming

too religious, too demonstrative to the outside world. Should we be ashamed and apologetic for the principles of Christ upon which the Church is founded? Should we not rather embrace them? We need to throw off the blinding and deadening influences of the modernistic tendencies that are infiltrating our Churches.

Again let me say that we desperately need personal revival that will bring again the "heavenly vision," spiritual unction, and divine anointing. How we need the quickening influence and power of the Holy Spirit to again make the Word of God a giver of life and hope! It is nonsense to think that God will give us a revival just for the purpose of building up denominational numbers. There must be in us a process of thawing and melting under the warmth of God's great compassionate love. Some religionists, in their illogical reasoning, assume that Jesus is but a figment of the imagination and if a reality, weak, helpless, and unnecessary. All too soon, however, will their lie be made manifest when He comes as the conquering King!

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatians 6: 8. We have more than enough machinery in the Church today — with its committees, boards, business agreements, etc., but God's anointing is not on our machinery; God anoints men. It is a crying shame that our young people of today know more about man-made organization than they do of the God-given processes of spiritual empowerment for the work of the Church. I have been made to realize that a great many of our people are not hearing the gospel preached. Young people have not seen the power of God manifest and very seldom do they see an altar call. We need young men strong for the battle — young men with the vision of an agonized world whose sufferings have left the marks of humiliation and disillusionment branded upon its tortured soul. It is a lost world, groveling in utter despair at the feet of satanic forces, begging for just a moment of respite from the malicious pleasures born of the heartless cunning of the Evil One. Too long has the spiritual life of

the peoples of this world been sacrificed upon the altars of human achievement directed by unscrupulous minds influenced by the desire for personal success at any cost. How subtle, how powerful are the suggestions of evil forces! It would be a most sickening and sad picture indeed were it not for one thing — one glorious thing — "... the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever," 1 John 2: 17; and "... as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 12.

"The world passeth away" but there is yet golden opportunity — our opportunity and privilege to tell the lost of this world that there is hope; and for the lost, it is their privilege to accept the opportunity granted by God's great love to pass from death to life, from darkness into His marvelous light — our opportunity to tell the lost that the web of circumstances and unbelief woven by Satan, whose strands, seemingly of steel, once broken, become as useless and fragile as a cobweb; our opportunity to remind them of the hope of which the Apostle Paul writes toward the end of the first chapter of the Epistle to the Ephesians praying that they may know what that hope is, "That you may know what is the hope of his calling."

There was a new vision in the heart of the apostles after the Resurrection of Christ. Their message was vital — definitely so! After the Ascension there came Pentecost when God inaugurated the Church with power from on high and He said, "Ye shall be witnesses unto me." It brought a new perspective to the life of the Church. We should have, yes, we do have this same message of light and power if we are a part of His Church. Theirs was the message of the living Christ, triumphant over death and hell. We would hardly recognize the message of the Church of today as a part of that early Church whose message was one of triumph. The spiritual declension of these last days is apparent to all honest and thoughtful students of the Bible. The Churches of America are in danger of being sold to the State. Of course, people do not want to wake up to that fact. They

stand off timidly and stay aloof, choosing not to commit themselves for fear of public offense. We have become entirely too complacent and satisfied with a "tongue-tied" religion. The message of the early Church was vibrant with the anointing of the resurrected Christ! They knew Him, had talked to Him; His death and resurrection were realities, and so today this same Christianity of the Bible should be a realism, without any doubt. He becomes vital in our soul because He has done something in our lives in a personal way. No longer do the opinions of men frighten us; no longer are we troubled at the restless sea of humanity. HE LIVES IN OUR HEARTS. The eye of faith has seen Him; we have talked to Him. Oh, it is wonderful to know Jesus in a personal way! That is what makes the Church vital in a community.

It is the living Christ, the Master of circumstances, who is needed in the hearts of the human family to calm the raging seas as they battle against their vessel. It is imperative that the power of the living Christ be definitely manifested IN and THROUGH us. The life of the Christian is the proof of that good and perfect and acceptable will of God. The powers of this world shall never prevail against the Church. God is moving in the hearts of men and women. There is courage for you, my brother and sister, if you know Christ as the living Son of God. There is an eternal peace for your heart if you refuse to become infatuated with selfish plans.

God has not called us to futility, frustration, perplexity, distrust; God has called us to victory over the appalling lack of mental stability so prevalent in the Laodicean Church of today. If we are willing to accept Him and His way of salvation completely, we shall be made holy and acceptable in Him. Is your experience that vital and real?

Real joy is in the heart of those who look for Christ's return. A real Christian receives genuine joy out of sorrow when he has the right perspective and sees the truth of God's plan. He receives more happiness than the world can receive from all its hilarity and carefree attitude;

he receives the peace that passeth understanding. If you do not have that, you need God — now. After we have tasted the top of the cup of worldly pleasures as it sparkles and entices us, we drink, only to find that the bottom of the cup is always dregs and bitterness. The world is cracking up under that bitterness, hating the living and fearing the dead — stumbling, staggering like a snow-driven, shivering, beaten captive of the storm.

Brethren, we must have a spiritual revival in America! It is imperative that the Church abide in the will of God in order for God to fulfill His plan on earth. We must individually be a recipient of God's Holy Spirit, with a willing heart, flexible and pliable to the touch of God; and the Holy Spirit must have a full, unhindered, unwasted flow in order for the Church to be collectively what God intended it should be.

1401 Termino Avenue,  
Long Beach, Calif.

### Gospel Literature Distributed by Moody Bible Institute

Twelve million pieces of gospel literature were distributed in 110 countries in 28 languages and dialects during 1951, according to a report from the colportage department of Moody Bible Institute, Chicago.

"Colportage Libraries" (128-page gospel storybooks) were sent to 9,227 school-rooms. In 37 states, 240,000 pupils received free copies of the Gospel of John. A total of 1,198 shipments, consisting of about one million pieces of literature, went to practically every state, for distribution in hospitals and jails; more than a million tracts were sent to neglected areas.

United States servicemen received over two million gospel tracts and books. Of this amount the major portion was sent to chaplains in the Pacific area.

Colportage literature written in 27 languages and dialects was printed in the following countries last year: Brazil, Belgium, China (Hong Kong), Costa Rica, Finland, Formosa, France, Germany, Greece, India, Japan, Pakistan, Portugal, Spain, Sweden, and Switzerland.

## DENOMINATIONAL-ASSOCIATIONAL RELATIONSHIP

By Dr. E. Keith Davis

Member of the Commission

(Given at the Pacific Coast Association, Riverside, Calif., on Sabbath afternoon, April 12.)

(Editor's note: The following article by Dr. E. Keith Davis is intended for a popular review of Seventh Day Baptists' consideration of reorganization at some points during our history. As we understand Dr. Davis, he is pointing out that the Commission of the General Conference has no master plan to offer but that the plan for reorganization, being developed by the Commission and presented to the General Conference and to the Churches for study, has its origin primarily in the Churches themselves. In the matter of reorganization, the writer shows that "we make haste slowly.")

Also, Dr. Davis stresses the fact that "the individual in the pew is the most important unit in the structure," thus pointing up his challenging slogan, "Let's fill the pews." The author discusses some present-day problems of denominational reorganization and emphasizes the importance of developing the home field. He then moves on to the phase of the reorganization program which is in the forefront at present, that of associational representation on the Commission.

Dr. Keith Davis does not write as an exact historian, nor should his article be regarded as exact history. Those in close touch with more exhaustive material than is available in the two volumes of Seventh Day Baptists in Europe and America will doubtless discover places at which Dr. Davis' article might well be strengthened in terms of historical facts. However, we would stress again the purpose of the writer in presenting his research and thinking on "Denominational-Associational Relationship," and refer questions of exact history to available sources.)

Before attacking the topic at hand I would like to make a few prefacing remarks. Throughout the denomination we keep hearing the word "reorganization," and it has become a frightening word to many. In some quarters there is fear that proposals for casting our whole structure into the fire are being offered, and that a new one is to be built. In other quarters there is fear that some master plan has been conceived by a few who are trying to sell it to the people, and that after

the sale we will awaken to a realization that we have been duped into buying something like the monster of Catholicism. Let me hasten to reassure you that, as far as I know, neither is the case. If you would pause to consider these points for a moment, I am sure you will recall that Seventh Day Baptists always arrive at any change through a very slow, tedious, democratic process, and that we are very slow to consider changes. As for a master plan, again I know of none; Commission has none, and there has been none submitted to us for study.

We have had many suggestions from various groups and individuals stating where they think improvements might be made. Commission has studied these carefully and has attempted to organize the suggestions in an orderly fashion for study. Out of all the proposals Commission has studied to date, there has developed only one recommendation to Conference for adoption, and that was the employment of an executive secretary. Our other recommendations have been for study. My purpose in accepting your invitation to be at this Pacific Coast Association today is to present other suggestions for study. I would like to offer to you in more detailed form during the next two days some of the proposals which are floating through the air at the moment, and ask that these be considered by you. After you have done this, share your ideas with others at Conference time or write them to Commission. The denomination is you, and you are the denomination; the problems of one are those of the other.

I think that the best way in which I might discuss the topic assigned me, that of Denominational-Associational Relationship, would be to briefly sketch the development of our denomination. This history is one that closely parallels that of the United States, and as I quickly run over the unfolding of the former I am sure that you will follow that of the latter.

### Origin of Seventh Day Baptists

As far as I am able to determine, Seventh Day Baptists had their origin in America in Newport, R. I. In the First Baptist Church in that city, which was a first day group, there were some indi-

viduals who, through studying the Bible, became convinced that the seventh day of the week was the Christian Sabbath, and was the only day of the week which had been hallowed by God in Genesis, emphasized by Him through Moses at Mount Sinai, and kept and taught by Jesus in the New Testament. From time to time those people presented these facts to others in the First Baptist Church. Probably these ideas were received coolly at first, for obviously they were not adopted by that Church as a whole. Later it may be imagined that warmth developed over the controversy, for eventually the pioneers felt compelled to withdraw from the parent organization and establish there the First Seventh Day Baptist Church of Newport on December 23, 1671. Here I wish to make a point that I would like you to keep in mind because it is fundamental. That is the fact that a few individuals associated themselves into a Church, and in doing so they did not lose their individuality.

### Importance of the Individual

In those early colonial days transportation was slow and as members of this Church moved farther and farther from the town it became more and more difficult for them to get to Church each week. The next thing for them to do appeared to be the holding of a Sabbath service at a home of one of the members where there might be several Seventh Day Baptists in a smaller radius. On occasion they would make the effort to return to Newport for a Sabbath service. These rugged pioneer individualists were our parents. They are still a part of us, and we would not change it if we could.

However, it might be noted that individualistic as they were, they were still willing and eager to associate themselves into Churches. The next step in the development of our structure was that of several Churches meeting together periodically in order to enjoy the fellowship that comes from those of like faith uniting for worship. In this manner unorganized associations came into being.

However, the unit of structure was not changed. The individual in the Church being the most important, his Church

next, and the association last. As these associations became larger, new needs arose and new fields were discovered where work might be carried on, and by this time Seventh Day Baptist pioneers had migrated south and west into other states, and it was felt that it would be good to have a fellowship of all the associations which might meet annually to develop better plans for the spread of the gospel message in general and the Sabbath truth more specifically. Hence the organization of the Seventh Day Baptist General Conference.

### "We Make Haste Slowly"

Here it should be pointed out to those who fear we might reorganize too rapidly, that "in 1696, there was appointed a General or Yearly Meeting of Rhode Island Seventh Day Baptists; and our Conference is a direct descendant of that general meeting. From that meeting there sprang up a 'Union and Communion' among such Churches as entered into the fellowship, which continued for 105 years, without written constitution or very formal organization."

The General Conference was organized in 1801.

Associations as such appeared in 1835, it being voted at the General Conference in Hopkinton, R. I., that year "to recommend the forming of the Churches into three associations — the Eastern, Middle, and Western."

At the Alfred Conference in 1875, "the new constitution" was declared adopted, 51 Churches having voted on it — "37 for and 14 against."

At the 1876 Conference in Walworth, Wis., the Executive Board reported as "having procured a charter for the Conference, dated July 4, 1876."

The General Conference was incorporated in Rhode Island in 1927, "after seventeen years' work on the part of the committee have that in charge." — Preface, Seventh Day Baptist Year Book, 1927.

Pursuant to the instructions of the Council-Conference in 1938 and those of the Commission, the Board of Trustees of the Seventh Day Baptist General Conference reported at the Milton, Wis., Conference in 1939 that the General Conference had been incorporated in New Jersey as of

September 26, 1938, "the immediate purpose of incorporating in New Jersey was to take and hold title to the Seventh Day Baptist Building, frequently designated 'Denominational Building.'" — Seventh Day Baptist Year Book, 1939, page 28.

We make haste slowly.

#### Our Agencies and Their Support

Shortly after our formation into a General Conference, the need for missionary spread became apparent and after due course of time, the Missionary Society was formed. This was done to supply a need that was seen. Next the desire of having literature that might be used was felt and as a result the Tract Society was established to accomplish this end.

As time went on, other needs became apparent and to meet the need of supplying Sabbath school helps and to advance leadership training, the Sabbath School Board and Education Society were organized. They, along with the Young People's Board, were later reorganized into the Board of Christian Education. The women of the denomination felt that there would be a special area in which they might work and they formed the Women's Board. In like manner needs for special committees were seen from time to time and these were appointed by General Conference.

It is interesting to trace the development of our present structure through several years, from "committees to study the need" to "committees to draw up constitution and bylaws," on to a specific society. This whole program in some instances has taken fifty to one hundred years to evolve. I heartily recommend Seventh Day Baptists in Europe and America for your study in this matter. These volumes have been the source of my historical data.

As these societies and agencies came into being, it was obvious that money would have to be forthcoming in order for them to accomplish their work. For this, an annual budget of General Conference was set up in order to finance these projects, and as time went on bequests were made to the various boards. For them to become legal holding bodies the necessity for incorporation became felt.

Since the personnel of the various boards was located in different geographic

areas, it was logical to have the corporation in the state in which the personnel resided. This was probably done in the interest of economy. Hence, we see that as a denomination we have not resulted from a master plan up to this date. We are much like Topsy in that we were not born; we just grew up. In growing up, we have followed a general pattern of seeing a need and then setting up an agency to handle the problem.

Also, in this development there has always been the concept in the foreground that the individual in the pew is the most important unit in the structure, his Church is next, perhaps the association next, and the denomination last. However, the emphasis seems to have remained more on the departments than on the structure as a whole. That is, we have placed more emphasis on our agencies and their work than we have on our development as a denomination. (To be continued)

#### RURAL CHURCH NOTES

Advocates for the rural Church claim it produces more than its share of ministers. This may have been true in the past, but the situation unfortunately is rapidly changing.

The Rural Church Department at Drew Seminary, Madison, N. J., collected information on 1,978 ministerial students from all of the 48 states, representing 20 major denominations and 57 theological seminaries.

Only 33 per cent of these 1,978 ministerial candidates came from rural Churches. But in 1940, when these men were in high school and deciding upon their lifework, the rural population was 43.5 per cent of the total population. If the rural Church had simply done its share, it would have produced 43.5 per cent of these 1,978 ministerial students; but it only produced 33 per cent.

The report of this study is a 30-page bulletin and is being distributed for 15 cents, the cost of printing.

The general conclusion of this survey is that young men are staying out of the ministry because no one is guiding them in. Over one fifth claimed they never were told that the Church needed them.

#### INDO-CHINA

Dr. and Mrs. George Thorngate, true missionaries at heart, "are having a good time in Indo-China and it seems as if some things are being accomplished." Dr. Thorngate writes that the project in which he is especially interested is that of installing small dispensaries in villages remote from towns and hospitals. More than a thousand of these are operating now. One or two persons from each village are taught to recognize and treat certain common ailments, using simple and harmless methods and medicines. They provide the medicines and the village community takes care of everything else. He says, "Already a lot of suffering has been relieved and serious sickness probably prevented. Besides, the little communities have gained some unity and pride. I am strong for the program."

Dr. Thorngate is on a special technical and economic mission for the U.S.A. The length of time which he and Mrs. Thorngate may remain in Indo-China is uncertain. He says, "As long as we feel we are being of service, the urge to leave is not so strong." H. R. C.

#### Ritchie Pastor Retires

Rev. John F. Randolph has resigned from the pastorate of the Ritchie Church at Berea, W. Va., effective June 1, 1952. Pastor Randolph has served the Ritchie and Middle Island Churches since September, 1944. He is retiring from the pastorate. Mr. and Mrs. Randolph are moving to Milton, Wis., where they will make their home. H. R. C.

#### THE MILLS' LOSS

Some time ago Rev. Neal Mills wrote that their room had been entered sometime in the night and the next morning they discovered that his glasses, his watch, and a flashlight were missing from the top of the dresser and his wallet and about \$6 from a drawer. In answer to inquiry, Mr. Mills stated in a later letter that they had no hopes of recovery and no clue as to who the thief or thieves were.

They had a "bigger worry." A repairman had taken their electric refrigerator several months before, promising to repair

and return it soon. The man had disappeared and they are minus their refrigerator. Possibly the refrigerator can be recovered in time, but if not, the loss of that and items mentioned above would add up to a considerable amount, certainly more than these friends could well afford to lose.

Possibly someone who reads this will feel moved to help make up this loss. Can you imagine getting along without a refrigerator in the warm climate of Jamaica? H. R. C.

#### LETTER FROM WEST AUSTRALIA

411 Vincent Street,  
Leederville, W. A.  
May 10, 1952.

Pastor Harold R. Crandall,  
403 Washington Trust Building,  
Westerly, R. I., U.S.A.

Dear Brother Crandall:

By an act of God your Missionary Board decided to send Pastor and Mrs. Emmett H. Bottoms to Australia. Because of that decision it has been our privilege to meet them, and during their short stay to enjoy a degree of unity that only people of like faith can experience.

We are but a small Church known as The Remnant Church (Incorporated). The word incorporated is only used on official documents and legal papers in which cases it is necessary for government recognition.

Though a small body of people, we possess a strong evangelical spirit. We have two ordained ministers, Pastor A. H. Britten, who came out from Adventism delusions to form the Remnant Church, and myself. Nevertheless we have now launched an ambitious project for Christ; a small training school known as The Remnant Church Theological College. The students taking this ministerial course shall do so in conjunction with their normal vocation for the first six months; the second six months they shall be employed half time by the Church, and the final six months, the Lord willing, is to be on a full-time basis.

In all humility and Christian love may I point out that we (the Seventh Day Baptists and the Remnant) have a heritage

of truth "sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit" — the pure, undefiled Word of God. This indeed is no idle boast, but an indestructible truth. Therefore, let us not hide our light "under a bushel," but "Cry aloud, spare not," lift our voices like trumpets, and show God's people their transgressions, for it is not we that speak but Christ which dwelleth in us, "He doeth the works."

Should there be a call for a minister in any southern area we should be pleased to co-operate with you in supplying servants for Christ.

Pastor Bottoms suggested that there would be no necessity to alter our name in order to co-operate with you, as this would necessitate a change in constitution, causing a somewhat protracted entanglement with officialdom.

There are two thoughts that we would like to view our humble opinions on.

1. In your statement of belief you state: "We believe in the Holy Spirit, the indwelling God." Do you believe as we do that the Holy Spirit of Christ and the Father is the indwelling God? Not a separate person dwelling in us, but the spirit of the Father and Son?

"Christ in you, the hope of glory." "Except ye have the spirit of Christ, ye are none of his." Such texts make this doctrine extremely clear. In this doctrine I understand that we are in unity. This thought has arisen since Pastor Bottoms left so I am taking the liberty of asking you.

2. We feel that calling our ministers reverend is an aspiration beyond our privilege for their is one reverend, that is God. This appears to be our only difference and as far as I can gather you leave the title to the individual.

We in Western Australia wish to convey to you all in the U.S.A. Christian love and hearty greetings on this the beginning of our association and may it blossom into a bond of brotherhood that is indestructible for it is built on that Rock, and that Rock is Christ.

Pastor Bottoms obliged us with two very fine addresses in our Perth Church and an introductory talk in the Victoria

Park Church. Our Churches are rented by us but we do hope soon to have our own buildings.

You indeed chose two spiritual and able representatives in Mr. and Mrs. Bottoms. Our experience with them has been one of those spiritual pearls rarely experienced and forever cherished.

I realize now that we subjected them to an extremely strenuous itinerary, but it was always with such willingness of heart in serving the Lord that the request was received, that we were in our own zeal also inclined to overstep the mark, nevertheless this zealousness for Christ endeared them to our hearts.

My wife and I considered it a great honor and privilege to have them with us for the short stay.

May God bless you abundantly in all things spiritual and temporal in accordance with His divine will.

Yours in the Master's service,  
Gordon B. Gibbs.

H. R. C.

### WOMEN MEET AT NORTHERN ASSOCIATION

Your contributing editor has just been enjoying the privilege of attending the semiannual sessions of the Northern Association at Jackson Center, Ohio, May 23-25, during which time the women gathered at the parsonage, following the forum on Sabbath afternoon, for an informal discussion of women's activities. Mrs. Ruby Clarke Polan, vice-president of the Women's Board, presided, introducing the president, Mrs. R. T. Fetherston, who spoke informally concerning the object and membership of the Women's Society as set forth in the Year Book, and expressing the hope that all of us as women of the denomination may feel that we are united in purpose and prayer to further not only the projects of the Women's Board, but also the objectives of the denomination as a whole.

Mrs. LeRoy DeLand, chairman of the Christian Culture Committee, reviewed the work of her committee and gave some of the plans under way for the women's meetings at Conference.

The editor of the Woman's Work department asked for suggestions as to what

women would like to read in our page of the Sabbath Recorder.

We were especially privileged to have Mrs. O. B. Bond present, who gave us the benefit of her experience as a member of the Women's Board at Salem.

Looking back over the experiences of the association meeting, we are wondering if other wives and mothers have not had much the same feeling — reluctance to leave responsibilities at home, but grateful to those who made it possible for them to be in attendance, and cherishing the blessings received. Would it not be possible in our women's groups to make special effort for one or more to attend such meetings to bring back the enthusiasm of the experience to us at home? The co-operative effort would be very much worth while. It would be worth thinking about. — M. M.

### GETTING AND GIVING IN 1951

The United States Department of Commerce has just announced that the total personal income of Americans in 1951 was \$251 billion. This is an increase of \$26 billion, or 11.5%, over such income in 1950.

Gifts from living donors to general benevolent organizations in 1951 totaled \$524,155,418, an increase of 12% over such gifts in 1950. The contributions made to local Churches, including those by Protestants, Roman Catholics, and Jews, in 1951 amounted to \$1,992,576,688, an increase of 5.2% over 1950.

A unique table may be had from the Golden Rule Foundation, 60 East 42nd Street, New York 17, N. Y., which lists these contributions made in 1951 and also shows the askings sought in 1952. The table gives also the purposes which such askings will seek to achieve.

On the basis of tabulated reports, with estimates where such reports have not been available, it is evident that the American public gave almost \$4 billion in 1951 for benevolences. While this is the highest figure that has thus been reported, it should be noted that \$4 billion is only 1.5% of the \$251 billion received as personal income. — Robert M. Hopkins, President, The Golden Rule Foundation.

### CHRISTIAN EDUCATION NOTES

By Rev. Albert N. Rogers  
President, Seventh Day Baptist  
Board of Christian Education

• The annual meeting of the Board of Managers of the Alfred University School of Theology will be held Thursday, June 5, in the office of the chairman, Dr. J. Nelson Norwood, Greene Hall, Alfred, N. Y.

• Dean A. J. C. Bond was honored by Alfred University at a reception held on the campus Sunday evening, June 1, in recognition of his retirement as head of the School of Theology. Dr. S. R. Scholes of the Ceramics College was also honored. Dean Bond will continue as acting dean at The Gothic pending the appointment of his successor.

• Camp Harley, established on the farm of H. O. and Hannah Burdick near Alfred Station, will be used for the first time in a work camp period being planned in connection with the annual session of the Western Association at Alfred on June 21 and 22. Teen-agers and young adults will gather for a campfire program as the Sabbath ends and bright and early the next morning will start leveling the playfield and other construction projects.

• Rev. Melvin G. Nida, editor of the Helping Hand, leaves Richburg, N. Y., this week for Denver, Colo., where he is to take graduate work at the Iliff School of Theology. Mr. Nida has served as pastor of the Richburg Church and is a member of the faculty of the Alfred University School of Theology in absentia.

### MUSIC INFORMATION WANTED

The director of the Conference choir, Roger H. Johnson, would like to know who will be available to sing in the choir. So pastors and choristers, if you know of those with vocal talent who will be attending Conference, please drop Roger a line right away, giving if possible information as to training, experience, and the part they sing. His address is 2712 Clark Street, Parsons, Kan. This information will help him in selecting the numbers for Conference. — Publicity Committee.

## Children's Page

Dear Mrs. Greene and the Children:

Here it is April — and a nice time it is to be alive, because it is the resurrection season, which comes full of promise of happy birds — the hopeful month, I call it.

Our robin has arrived from the South, and sings every morning at dawn, saying, "Cheerio," over and over. This is the robin that dares live here, around our yard, winning its right to life in the face of neighbors' cats and pestering sparrows and pigeons. We hope for an interesting summer watching what happens to this brave robin redbreast and his wife.

These birds have taught me valuable lessons. Before they arrived here a week ago, I heard how a flock of robins had been seen around our nearest lake, the earliest birds to come after snowbanks had melted.

This news was good news, that they had come, following their favorite streams of water in their journey north. Their choosing the waterways to guide them, explained something I did not always understand too well: that was, why Jesus used the words "water of life" and "living water" in His teaching.

Even though I noticed that water is something people are using every day, I did not get full knowledge of it, till the birds showed me that they, too, follow water lines in their travels.

Though we never see birds reading books, I believe they must know in their little heads a few of the things written by the Apostle John, Jesus' closest disciple, about "living water" in John 4: 10, Revelations 7: 17 and 22: 17. For the birds always follow the water.

The Old Testament, too, taught the same truth John wrote about water, and we forget to notice it enough. In the beginning God used water for His creation of life on earth, Genesis 1: 2, 20. Later the prophets, Isaiah 12: 3, Jeremiah 2: 13, and Ezekiel 47, wrote about it. Perhaps that is why Jesus loved John so much, because he understood how Jesus

fulfilled the Old Testament law and prophets.

And now birds in their travels remind us of the same things, as they come and go. Our friend Nellie Longfellow often mentions the different beautiful birds that come to the pond near where she lives.

Praise to Thee, O God above,  
For Thy daily gifts of love;  
May they every speak to me,  
Lead my life more close to Thee.

Lois F. Powell.

Box 56, Princeton, Mass.

Dear Mrs. Powell:

I was ever so pleased to receive your interesting letter but have had to be rather late in using it as I have received an unusual number of children's letters, and of course I have to give them first attention. This week I have no children's letters.

Robins and pigeons seem to be our leading birds around here though there are many other kinds of birds. Usually the first robin I notice in the spring is the one which perches on my dining room window sill. He looks in at me and plainly hints, "Haven't you any food ready for me?"

I am fond of the robins but the pigeons are quite a nuisance around here, especially those in our Church belfry. Not long after we came to live in the parsonage, Dr. Greene and our son Claire added wire netting to the belfry and repaired the shutters, and we thought we were really free of them.

Years went by. Now we have discovered that the pigeons are creeping into the very top of the belfry. Do you suppose they feel it was especially built for them?

Pigeons are surely beautiful, but as the old saying goes, "Beauty is as beauty does."

Sincerely, with love,  
Mizpah S. Greene.

Dear Recorder Children:

How happy I was to receive letters from so many of you, but disappointed that none have come in several weeks. Please begin to write, one and all. I'll be looking for your letters.

Lovingly yours,  
Mizpah S. Greene.

## CHURCH NEWS

VERONA, N. Y. — The Mother-Daughter Banquet was held in the dining room of our Church on the eve of Mother's Day, May 11, with about 75 in attendance. Mrs. Stanley Warner was toastmistress, and Miss Joyce Sholtz, song leader, with Twila Sholtz at the piano. Janice Sholtz gave the toast to mothers, Mrs. Claude Sholtz, the toast to daughters. A corsage was presented to Mrs. Myrtie Williams, the oldest mother present. The youngest daughter present was little five-week-old Nora Lee Catlin. Mrs. Victor W. Skaggs gave a tribute to Mrs. Vie Warner, who had been chosen as the Mother of the Year, who also was presented with a corsage. The guest speaker was Mrs. Eric Jackson, wife of Captain Jackson of the Rome Salvation Army. She related many interesting incidents from her experiences as a mother and Salvation Army worker.

The Pearl Seekers Sabbath School Class met recently with Mr. and Mrs. Orlo Perry in Oneida. Nine members were present including the teacher, Mrs. Stanley Warner. Following the cafeteria dinner the business meeting was conducted by the president, Mrs. Leila Franklin. Mrs. Emily Thorngate led devotions and selections were read by those in attendance. They voted to pay \$10 to the Ministerial Retirement Fund.

A special Church meeting was held Sunday night to consider plans for redecorating the auditorium of the Church and remodeling the basement.

Rev. and Mrs. James L. Skaggs of Salem, W. Va., have been visiting their son, Pastor V. W. Skaggs, and family.

Pastor Skaggs and several from the Church attended the service for the ordination of deacons in Adams Center, May 17. Rev. Roger Bates, pastor of a Baptist Church near Vernon, delivered the sermon in our Church. His subject was Salvation and he portrayed the story of Nicodemus in a very interesting and impressive way.

Several men met at the parsonage Sunday to get it ready for a new coat of paint. — Correspondent.

ADAMS CENTER, N. Y. — On Sabbath day, May 17, an ordination of deacons and deaconesses was held. The morning worship was conducted by Rev. Earl Cruzan, pastor of the Church, to the point of calling the ordination council at which time the service was turned over to the Ordination Committee of the Central Association, Rev. A. Clyde Ehret, chairman.

Rev. Mr. Ehret, pastor of the Seventh Day Baptist Church at De Ruyter, was made chairman of the ordination council and Mrs. Margaret Stoodley, who has furnished the information for this account, was made clerk. The chairman called for the statement of the action of the Church which was read by the Church clerk. The candidates, Paul Greene, Gerald Greene, Mildred Scriven, and Mildred Greene, then presented their statements which were most impressive and found to be satisfactory. The council voted to proceed with the ordination of the candidates.

Pastor Ehret delivered the ordination sermon based on the Scripture lesson from Acts 6. Mrs. Stoodley reports a quotation or two from the sermon, as follows: "Responsibility is often thrust upon us; these offices we do not seek — they seek us. Although we feel very humble, we should not question the judgment of the Church in choosing us but make our lives worthy of their judgment."

Immediately following the morning service, dinner was served in the Church dining room to 125 people.

The service of ordination was held on Sabbath afternoon with Nathan Whitford joining the candidates as one of the deacons. Because of the death of his father, Nathan was not able to be present at the morning service. The charge to the Church was delivered by Rev. Victor W. Skaggs, pastor of the Seventh Day Baptist Church at Verona and the charge to the candidates by Rev. Marion C. Van Horn, pastor of the First and Second Brookfield Churches. The welcome to the diaconate was extended by Deacon Gilbert Horton of the Adams Center Church. The consecrating prayer was offered by Rev. Earl Cruzan.

The hymns and the special music of the day were selected with the ordination service in mind, there being an anthem,



**Rutgers Workshops  
in Human Relations**

Paul L. Troast, general chairman of the National Conference of Christians and Jews, announced recently that the Brotherhood organization will grant a number of scholarships to the Rutgers Workshops in Human Relations this summer.

Mr. Troast said that the National Conference is co-operating with the State University and the Division Against Discrimination so that educators, nurses, policemen, social workers, and community leaders may learn the most recent methods of making our schools and communities better places in which all people may live in harmony.

The Rutgers Workshop in Human Relations is a six-week, live-in course, giving 8 credits toward graduate degrees. It is the only one of its kind in the United States.

The one-week Workshop on Civil Rights for community leaders is the first course in the United States designed primarily for municipal commissioners and all other persons interested in community action toward democratic living.

All persons interested in scholarships for either the six-weeks workshop or the one-week experience, may write to Daniel S. Anthony, director, National Conference of Christians and Jews, 790 Broad Street, Room 910, Newark 2, N. J.

**BUFFALO FELLOWSHIP**

The Buffalo Fellowship wishes to give an invitation to anyone interested in Sabbathkeeping and in seeking better financial opportunities in a metropolitan area to consider Buffalo. We are a small group meeting every third Sabbath of the month but very interested in growth. Visitors are always welcome. Our secretary and treasurer is Graydon Monroe at 159 Potomac Avenue, Buffalo 13, N. Y. His phone is Grant 8359. He would be glad to receive any requests for further information.

"My Task," by the choir at the morning service and two duets, "My Cathedral" and "Thy Will," by Delberta Greene and Mary Emma Williams in the afternoon. The service of ordination closed with the hymn, "Spirit of God, Descend Upon My Heart," followed by the benediction.

**Pertinent Paragraphs  
on Temperance**

Temperance Education, Inc., an organization that is committed exclusively to education against the use of beverage alcohol, has produced a set of brief, readable, meaningful paragraphs on temperance. They are available, without cost, to ministers who will use them in Church bulletins. The single sheet on which they are printed is intended for such insertion.

When Temperance Education, Inc., offered the first set to 470 ministers, more than 25 per cent responded with orders totaling more than 30,000. The second set will be ready for use before World Temperance Day.

Pastors who are interested may write to Rev. Herbert H. Parish, Temperance Education, Inc., 77 W. Washington Street, Chicago 2, Ill.

*Accessions*

Jackson Center, Ohio

Letter:

Rev. Verney A. Wilson, and  
Mrs. Verney A. Wilson, both of New Lebanon, Ohio, from the Nortonville, Kan., Church.  
T. R. S., Pastor.

*Obituaries*

**Clarke.** — Gertrude Davis was born February 3, 1870, in Welton, Iowa, to Albert and Belva Terry Davis.

When two years old, she moved with her parents and older brother, Allie, by covered wagon, to Valley County, Neb., where her father plowed the first furrow in that county.

At an early age she joined the newly organized Seventh Day Baptist Church at North Loup, Neb.

She lived a useful, Christian life, serving as teacher, deaconess, choir director, and Bible study leader in the various Churches of which she was a member.

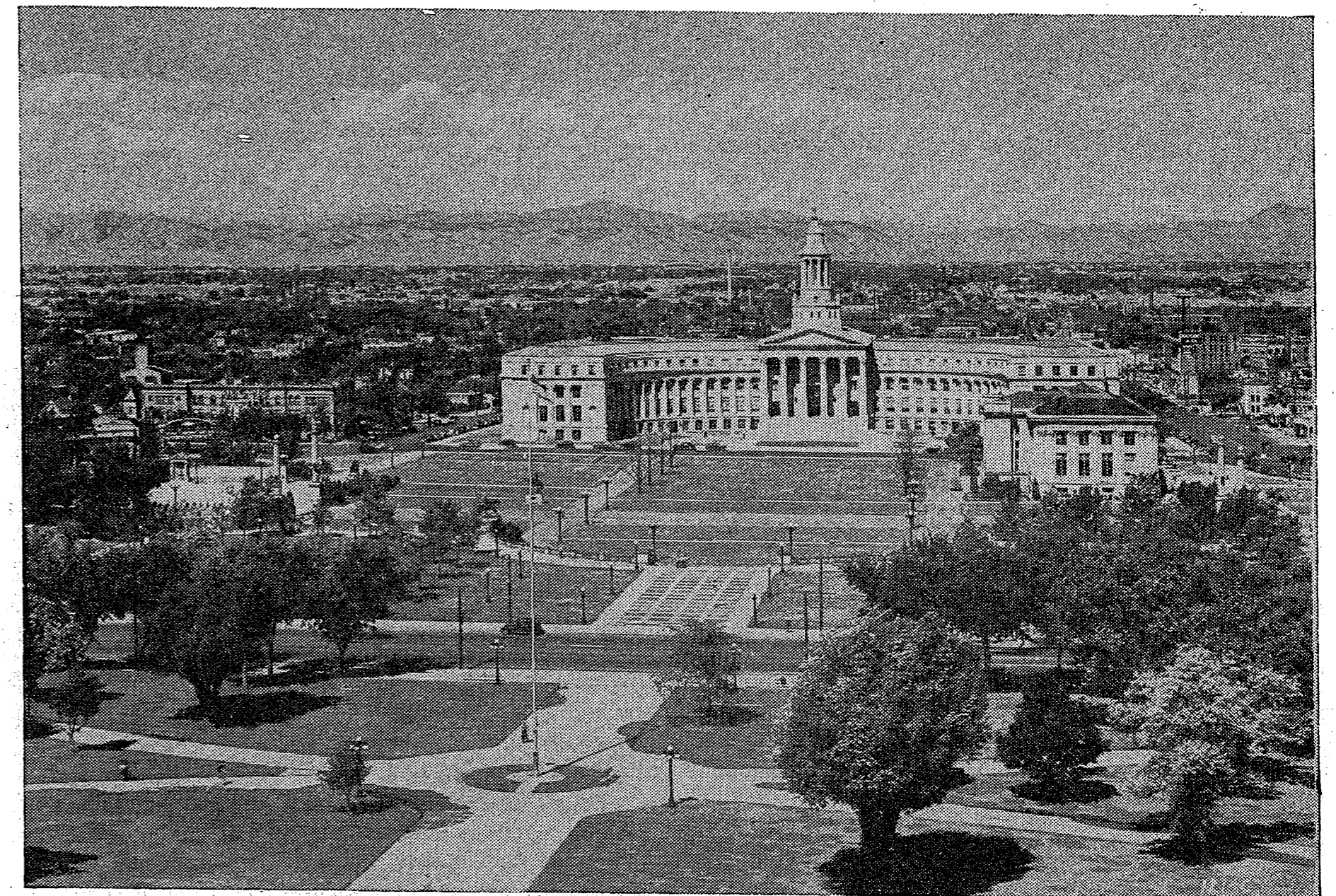
She was married to John A. Clarke in Hewitt Springs, Miss., December 25, 1890. To them were born three children: Mildred, Paul, and Marian. Paul died in early childhood.

Mrs. Clarke passed away February 9, 1952, at Denver, Colo., where she had lived for the past several years, making her home with her daughter, Mrs. Mildred Cole.

Surviving are the two daughters, Mrs. Marian Christensen of Scottsbluff, Neb., and Mrs. Mildred Cole of Denver; two grandsons, Clarke Christensen and Geoffrey Cole; two sisters, Mrs. Esther Babcock of Burbank, Calif., and Mrs. Myrle Saunders of Boulder, Colo.

Funeral services were conducted in Denver by her pastor, Dr. Henry G. Smith of Calvary Baptist Church. She was laid to rest in Crown Hill Cemetery.  
Mrs. H. C. C.

# The Sabbath Recorder



**CIVIC CENTER, DENVER, COLO.**

Denver is famous for its beautiful Civic Center featuring important State and Municipal Buildings in an impressive setting, immediately adjoining the city's principal shopping district.