WORLDWIDE BIBLE READING
THANKSGIVING TO CHRISTMAS
November 24 - December 25, 1949
THEME: "THE BOOK TO LIVE BY"

Thanksgiving, Nov. 24 — Psalm 23
Friday — Psalm 27
Sabbath, Nov. 26 — Psalm 103
Sunday — Isaiah 35
Monday — Romans 12
Tuesday — Isaiah 55
Wednesday — 1 Corinthians 13
Thursday, Dec. 1 — John 14
Friday — Psalm 8
Sabbath, Dec. 3 — Revelation 21:1-7
Sunday — 2 Timothy 2
Monday — Micah 6:1-8
Tuesday — Acts 17:16-18
Wednesday — Revelation 22:1-7
Thursday — John 3:1-17
Friday — 1 Thessalonians 5:12-28

Bible Sabbath, Dec. 10 — Mark 4:1-20
Sunday — 2 Chronicles 7:11-18
Monday — John 4:1-14
Tuesday — Luke 10:25-37
Wednesday — Matthew 25:31-46
Thursday — Exodus 20:1-17
Friday — Matthew 6:5-15
Sabbath, Dec. 17 — Psalm 119:33-40
Sunday — John 1:1-14
Monday — Matthew 5:1-12
Tuesday — Isaiah 9:2-7
Wednesday — Romans 8:12-39
Thursday — 1 Corinthians 15:35-58
Friday — Isaiah 40
Sabbath, Dec. 24 — Isaiah 53

—American Bible Society, Adapted.

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FOR CHRISTMAS

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THE SABBATH RECORDER, 510 WATCHUNG AVE., PLAINFIELD, N. J.

NOVEMBER 14, 1949
NEWS FROM ALFRED UNIVERSITY

"A continuing Reformation is needed in the life of the world," Dr. Wayne R. Rood, Professor of Historical Theology at the School of Theology, Alfred University, Alfred, N. Y., asserted in a special Reformation Day service at the village Church.

Dr. Rood delivered his address on "The Continuing Reformation," more townspeople and the members of the Allegany County Ministers' Association and the Ministers' Association of Hornell and Viola.

The service, in commemoration of the posting of Martin Luther's theses more than 400 years ago, was under the direction of the School of Theology. Dean Ahva J. C. Bond served as host, assisted by Rev. Edward Gunther, minister of the First Baptist Church, Bath, and Rev. S. Macon Cowles, minister of the First Congregational Church, Wellsville.

"If the Reformation is to continue," Professor Rood said, "it will mean the recognition of two principal things: first, the rediscovery in our Churches of the profound fact that Christian experience is a personal meeting of the individual soul with God, and second, the singular mediation of Jesus Christ."

The second principle recommended by the speaker as necessary for a continuing Reformation was an application of the life and form of Protestantism. This process of recovering liberty and reality in religion, of thawing out its colored forms, of restoring spontaneity and creativeness, is the clear lesson of the historic Protestant Reformation," he said.

Dr. Rood concluded saying, "The process is always disturbing, but a religion which lacks the vitality to attempt it, cannot expect to continue. It is, however, as near as possible, to the original sources on which the whole Christian religion is based and from which it was derived."

The service was provided by an increase of $2,900. When that figure was read the man on my left exclaimed, "I think that is ridiculous! Imagine asking professional people to work for $2,900 per year!" Then, as though he assumed everyone would agree, he turned to me and asked, "Don't you think so, too?" Frankly, my face was red. I thought to myself, "Good God! I wear the same clothes as most ministers, though it is used principally for Church work."

We voted an increase for our school teachers and ministers. A number of them earn extra income during the summer months. EDINBURG, TEX., INVITATION

Rent is rather cheap. Some have wives and children, but some have worn made over clothes. In an age when bricklayers and carpenters are paid upwards of two dollars an hour it is necessary for ministers to be kept on a starvation wage.

The extra salary for the school teachers was provided by an increase in the tax rate. Increases in ministers' salaries must be provided for by an increase in the gift rate. All of us need to adjust our giving to the cost of living. No one can tax us for the money to run our Churches, so it follows we must tax ourselves.


EDINBURG, TEX., INVITATION

We of Edinburg are again inviting you to try Edinburg, Texas. We want you to be a part of our little family. Several have husbands who earn substantial salaries. Some have wives who are gainfully employed. By contrast, most ministers have no other source of income and their wives give much time to Church work. The pastor's car is often an added burden to the family income and sometimes it is used principally for Church work. In call twenty-four hours a day, many pastors are working faithfully for much less than $2,900 a year.

As director of town and country work, I visit parsonages where the purchasing of a new tire for the car disconnects the family budget for weeks. I know ministers' children who have worn made-over clothes for a major portion of their lives. Needed dental and medical care are often deferred because of lack of funds. Steak has not been on some ministers' tables for years and even the cheapest cuts of meat are stretched over many meals.

These servants of Christ do not often complain. They did not enter the ministry with any expectation of affluence or ease. If need be, they stand ready to sacrifice life itself for the cause of Christ. The question which occurs to me is, "Are the sacrifices of poorly paid ministers dictated by necessity, or are they the result of careless neglect?"

In an age when bricklayers and carpenters are paid upwards of two dollars an hour is it necessary for ministers to be kept on a starvation wage? The extra salary for the school teachers was provided by an increase in the tax rate. Increases in ministers' salaries must be provided for by an increase in the gift rate. All of us need to adjust our giving to the cost of living. No one can tax us for the money to run our Churches, so it follows we must tax ourselves.
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The service, in commemoration of the posting of Martin Luther's theses more than 400 years ago, was under the direction of the School of Theology. Dean Alva J. C. Bond, assisted by Rev. Edward Gunther, minister of the First Baptist Church, Bath, and Rev. S. Macow, minister of the First Congregational Church, Wellsville.

"If the Reformation is to continue," Professor Rood said, "it will mean the reassertion of two principles. It will mean that we, the Church, the individual, the nation, must be what we are now. It brings about a profound fact that Christian experience is a personal meeting of the individual with God through the singular mediation of Jesus Christ."

The second principle recommended by the speaker as necessary for a continuing Reformation was "self-criticism and readiness to cast the old forms, of僵硬ness and dogmatism, of the historic Protestant Reformation, into the rubbish heap of history."

"This process of recovering liberty and reality in religion, of thawing out its frozen forms, is really the work of one generation and the work of a lifetime."

"The second generation to which the Reformation is to belong has been growing into understanding and accepting and applying the historic Protestant Reformation, in whatever form it may take."

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The Sabbath Recorder
FROM THE EDITOR'S MAILBOX

The article, "New Frontiers for Seventh Day Baptist Workmen," in the Sabbath Recorder of October 3, I feel, is something we have needed to hear and think about in view of the recent conservative controversy in all denominations. I think a controversy is a stimulating thing and the fact that it is actively breaking up a good sign that the people are thinking and searching for a reason for the terrible world conditions and for a spiritual, which to many seems also the only practical, way out.

Isn't it a good thing to bring this discussion into the open the way Dr. Wayne R. Rood has? It seems as though we should be able to do this if we realize that we are all brothers anxious to fulfill the will of God. In a recent sermon, the minister said that only in the family of God can we be brothers; inferring, I thought, that there are those, not having accepted the will of God. In a recent sermon, the minister said that only in the family of God can we be brothers, inferring, I thought, that there are those, not having accepted the will of God. In a recent sermon, the minister said that only in the family of God can we be brothers, inferring, I thought, that there are those, not having accepted the will of God. In a recent sermon, the minister said that only in the family of God can we be brothers, inferring, I thought, that there are those, not having accepted the will of God.

After attending Baptist Temple here in Philadelphia, we were visited by four or five good members at different times whose purpose was to persuade us to return. The Baptist Temple, evidence shows, has an active evangelistic program which is commendable, but I felt our callers would have been more successful had they been able to keep on as we are concerned about our religious life even though we had attended Baptist Temple only twice.

When I said we were Seventh Day Baptists, they immediately thought we were Adventists which is understandable. But then they made a thoughtless statement that "You good it is to live by the New." In their talk, they referred to the many wonderful organizational activities of the Church of which we were full of praise for it. If they had not given the impression too that the Church needed us, not entirely that we needed their Church. Incidentally, we are happily active in the Seventh Day Baptist Philadelphia Fellowship.

Could it be that some of these ex Seventh Day Baptists feel there has been too much stress on external things? If you put aside so-called "vices," is it inevitable that the "inspired passion" Rev. Wayne Rood speaks of will be the result? Perhaps if we decided that we have to do more with one's actual everyday thinking, his relations with his family and neighbors, the "vices" will take care of themselves. I'm not sure.

VOCATIONAL INTERESTS

Report of the Vocational Committee (1948-1949)

During the past year, the committee has had few calls concerning employment. Why have we correspondence with those who wished to change location for considerations of health or business, and feel we have been of some small service. The activity of the committee this year has been correspondence. Some feel that a library of vocational pictures to be used on appropriate occasions is worth while. This project is only in its infancy, and if deemed worth while should be greatly expanded.

The committee has had no chargeable expense this year, and is glad to release any claim we may have on the $50 allotment, preferably toward the expenses for vocational counselor at the Pre-Conference Retreat, if needed.

At the moment, three matters seem of pressing importance in connection with the work of this committee, either directly or indirectly:

First, The development of a troublesome conscience regarding the Sabbath day.

Second, Vocational counseling and training.

Third, A movement looking toward a revival of business within our denomination, that spiritual efforts may have more adequate support.

As concerning a troublesome conscience, of course this committee must "let George do it."

In the matter of vocational counseling, we have tried to have some part, and are at least giving our "moral" support. Dr. John Crandall, was ready to assist in the matter of aptitude tests. At present, training is largely a personal matter, with little influence seemingly brought to bear regarding the Sabbath, though a number of avenues are open within denominational environment.

Regarding revival of business concerns among our people, the seeming rapid lessening of manufacturing and other sub- stantial employment deep concern. Many former outstanding business establishments have gradually gone to the fcwall first day or "no day" people. No one could be found to keep them in Seventh Day Baptist hands. Does this show growth or retrogression? Our Adventist brethren appear to be very successful in their efforts to combine business and religion. As a denomination, we are much older than they. "Are we wiser?"

In this connection, may we suggest the thought of the appointment of a business committee to consider the business needs and possibilities, to report at the next session of Conference.

In conclusion, believing it is wise to pass on to other committees various activities of our denomination, we herewith suggest the relocation of the Vocational Committee at this time.

Respectfully submitted,
Clamp M. Todd, Chairman.

Report of the Special Vocational Committee (Appointed at Conference to consider the foregoing report)

Your Special Conference Vocational Committee would report to the General Conference as follows:

1. We wish to commend the standing Vocational Committee under the direction of its chairman, Clark M. Todd, for the success of the committee in the total work of its six-point program of the past year.

2. We have studied the report of the standing Vocational Committee and would recommend as follows:

- That the committee be continued in its present location, and that other areas be served more directly by local vocational counselors working in direct and immediate conjunction with the committee.

Further, it is felt that a revitalization of the local programs is very essential, and that, if necessary, the individual

Nelle Bond Parr.
713 North 25th Street,
Philadelphia 30, Pa.
Church programs be reorganized so that interested and capable men be placed as local vocational counselors (for example, teachers or businessmen trained in vocational guidance).

b. That the Vocational Committee continue its use of the Sabbath Recorder in matters pertaining to vocational guidance. Such space, it is suggested, should include information regarding available work or opportunities for the location of interested and capable men national guidance).

opportunities for the location of information regardingSuch space, it is
organization and the Committee on Aids, among Seventh
licize their findings and recommendations. 5. That the Churches give prayerful consideration to more adequate salaries for their pastors.

6. That the Churches make a careful survey of their young men and women for Christian service and a careful study of how to aid in their progressive education.

Your committee would express their sincere appreciation for the service and evident Christian faith of the retiring executive secretary. We look with admiration and love to him who has led us in this phase of Christian work for the past five years and desire for him the blessings of God.

Respectfully submitted,
O. B. Bond, Chairman,
George Maxson,
Don Watkins,
Mrs. Georgia Howard,
Mr. and Mrs. Ovville Hyde,
Kirk Clapper,
Reva S. Bond,
Oris O. Stutter,
Doris Baber,
Richard R. Bond, Secretary.

(Note: The above report was presented by the chairman of the committee on Friday morning, August 19, and upon motion was adopted.)

REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION
(Adopted by General Conference at Riverside, Calif., Friday morning, August 19.)

The committee wishes to consider the report of the Seventh Day Baptist Board of Christian Education, having studied the report item by item, recommends that the report be accepted and be made a part of the permanent record of this Conference.

Your committee would commend:
1. The Board of Christian Education and the Committee on Young People's Work for their excellent work in planning the Pre-Conference Retreat and further commend Rev. Rex E. Zwiwelb for his services as chairman of the committee.

2. The untiring work of the Committee on Church Schools.

Your committee would recommend the following:
1. That the chairman of the Committee on Young People's Work be made responsible for the quality of work and legibility of the Beacon. Such work has been done and we hope for greater uniformity.

2. That the Committee urge diligent and non-supporting Sabbath schools to support the work of the Committee on Church Schools by using the Sabbath Visitor for their children.

3. A continuation of the Ministers' Conference as a means of fellowship, inspiration, and study among our ministers.

4. An active continuation of the Committee on Recruiting, and that they publicize their findings and recommendations.

5. That the Churches give prayerful consideration to more adequate salaries for their pastors.

6. That the Churches make a careful survey of their young men and women for Christian service and a careful study of how to aid in their progressive education.

Your committee would express their sincere appreciation for the service and evident Christian faith of the retiring executive secretary. We look with admiration and love to him who has led us in this phase of Christian work for the past five years and desire for him the blessings of God.
This is the work of the pastor. The Church exists to bring personal salvation in the lives of men. The Church must continue to build on the Rock of Ages, Jesus Christ.

Charge to the Candidate
Rev. Victor W. Skaggs in his charge to the candidate introduced the observation that the work of the pastor is so varied that it should not be covered by fellowship with other Christian ministers. The pastor should gain a firmer knowledge of sacred truth. He should develop his prayer life. He should devote himself unreservedly to the task of the Christian ministry.

The people of the Plainfield Church have high hopes. They will look to the pastor to be an unserving follower of Jesus Christ. The pastor must be a good administrator and accept leadership. He must be calm in emergencies. He must have a mind that cannot be shocked. He must have an unshakable faith. God calls the pastor to do good works, so that he may be as nearly as possible as perfect as God is perfect. He must be humble. He must live, think, and act daily as being called of God.

There are many fields of knowledge of the spirit which must yet be explored. There will be experiences and conditions in human life which are inexplicable.

The pastor must continue to study the Word of God. He must develop his daily devotional life. He must guide men in the knowledge of the saving power of Jesus Christ. The pastor’s primary responsibility is to Jesus Christ and His Church. He must preach the gospel and guide the flock as the head of the Church.

Welcome
Rev. C. Harmon Dickinson welcomed Pastor Stephan to the Christian ministry. He pointed out that the minister must walk as Christ’s minister in as perfect a way as he can. He must witness to God. He must strengthen the members of the Church. He must fellowship and develop fellowships with all the people of Jesus Christ.

The speaker ended his remarks with Paul’s words to Timothy, 1 Timothy 1: 12, “And I thank Christ Jesus our Lord, who hath made me faithful, putting me into the ministry.”

Benediction
The memorable sessions were closed with the benediction pronounced by Rev. E. Wendell Stephan.

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Charge to the Church
Dean Alva J. C. Bond in his remarks on the charge to the Church pointed out that the Plainfield Church is surrounded by a cloud of witnesses similar to that enunciated in Hebrews the eleventh chapter. We are the extension of past generations and racials. The Christian men of yesterday and today look to us to carry on the work of Jesus Christ. We will find guidance from their labors and prayers. We should strengthen the link between the past and the present. If the work of those who went before is left uncompleted, it is our duty to continue with that task. Redemption of men to Jesus Christ is the high duty of the Church. The Church should follow the lead of the pastor. Our beliefs are not to quarrel about but to use and apply. We should help to perfect the plans of the Church.

Times are difficult, and the way is not clear. We, who are Church members, must know the way of salvation. No other way is needed. The Church of Jesus Christ knows the answers. We should remember the lives of Jesus Christ, who is the head of the Church.

Consecrating Prayer
Rev. James L. Skaggs offered the consecrating prayer. Hands were laid on the candidate by the delegate ministers and the deacons of the Plainfield Church.

Statement of CHRISTIAN EXPERIENCE and BELIEF
By Rev. E. Wendell Stephan
Pastor, Seventh Day Baptist Church of Christ, Plainfield, N. J.

(Given at his ordination to the Christian ministry on Sabbath, July 9, 1949.)

"Give me Thy voice to speak, Thine ear to listen;
 Give me Thy mind to grasp the mystery;
 So shall my heart throb, and my glad eyes glisten,
 Rapt with the wonder Thou dost show to me."

—J. H. Moulton.

Christian Experience
I believe in God; yet I cannot declare my belief in Him until I have first confessed Him saying, in love and deep devotion, "Thou art my God. To Thee, who hast created me and through Jesus Christ redeemed me, I give my heart, my life, my all; in Thy service I will serve Thee."

I believe in God. I think I always have. At first I thought He was just like my father who, I thought, was something of a tyrant when I was young. God, to me, was a tyrant — a large man sitting in the heavens watching me, seeing all the bad things I did, hearing all the naughty things I said, and promising to punish me sometime in the future. It’s strange, but God never said: "I’ll do that in a thousand years, perhaps because at my house Mother always did the scolding and Dad always just promised he would punish me." But he finally made good at least two of those promises, experience and memory. Incidentally, the day of judgment seemed very real for a while.

Then I began to grow stronger during the depression, part of the reason for my father’s sternness. I began to glimpse the heroic efforts of both Father and Mother as they cared for their “flock” of children during those heartbreaking years. We ate plain fare, but we had enough and were philosophically grateful. We wore old clothes but they weren’t ragged; they were patched and clean. And we went to school — to high school. We boys felt the need to quit school after the eighth grade and help out at home, but the folks would have none of it. Such as the going was rough, but their “kids” would have none of it. They would have and they’d get along; they always had.

Then I began to work with my father, and saw him not as the stern, tired man who came home from ten or twelve hours of heavy labor to milk the cows, hoe in the garden, help split the wood, and eventually, read the paper, but as a superman, skilled and versatile, both exacting in his work and honest — and a delightful companion. No happier days than do I have spent during my entire life than those spent working at his side.

Then there is Mother. From her I learned the strengthening power of work, which were dishwashing, bedmaking, and house cleaning, for “a boy ought to know all that a woman knows about the housework.” It makes him understand the problems better. It teaches him to hang up his clothes, and it may come in handy when his wife has the flu.

What I’m trying to tell you is how I learned about God from my home. Perhaps I have talked too much of the practical in this description. But one does learn about God from saving a board straight, from sweeping a floor clean, from...
the disciplines of honest work and responsibility. My parents had their feet on the sure foundation of faith in Christ and this they demonstrated to me day by day. I learned about that foundation on the job from the kind of foundations my father built for his houses. I learned it from my parents as an example in the home, from their expressions of faith while at the routine task of living, from their attitude of faith in time of crisis. I thank God for a Christian home. I may add my gratitude for brothers and sisters, most of them older, to whom I looked for companionship, from whom I learned, in not always gentle fashion, how to get along in this world of people. They helped me to see life at its glorious best, and fellowship was wholesome and precious.

I am grateful to the Nortonville Church, to Rev. Lester Osborn, my pastor and friend for many years, and to Rev. Varner Wilson, now pastor of that Church. I believe it was Rev. Mr. Wilson through whom the Lord first spoke to me about the Christian ministry. Many of my other friends have contributed to my life and my faith, just as many have contributed to the faith of you who sit here this morning. But time does not permit me to mention friends at Salem, at Battle Creek, at Alfred, at Waterford, at Plainfield, who have made this day possible. Finally I would mention among those many human influences which have helped to shape my living who is not last but first, my wife, Audrey, without whose love, loyalty, understanding, courage, and more than occasional prodding, my education and entrance into the ministry could not have been accomplished.

Throughout my life I have felt the presence of God. I accepted Christ and was baptized at the age of thirteen. But I'm afraid I did not realize the significance of that experience. I know I did not live as though I had. I felt the need to try my wings and find the meaning of sin and evil for myself. I found it, but thanks be to God who brought me to my senses and to doing knelt before, I had completely repudiated my Lord.

And now the reason I am in the ministry. As I told you Rev. Mr. Wilson asked me one day why I did not consider the ministry as a lifework, I answered that I had a feeling the Father held on my heart and I like it, and hope he hang on tight. I have had reason to regret that remark. I had no way of knowing it was the living hand of God that was there. I went my own way, did my own pleasure, and, I thought, minded my own business. My parents helped me in their expressions of faith while at the Nortonville Church. Many, many other friends have contributed to my life and my gratitude for brothers and sisters, Miss Nannie Greeley, is personal and a Person, but I have not turn away from me. He confronted me on every hand, He made me unhappy, He made me hurt inside.

Then my job was given to another. The way opened that I might go to college, and all the time the question pressed me, "Is the ministry your livelihood?" I told my heart it was not for God and He charged it away. I talked with my pastor. I talked with a very dear and wise friend, Miss Nannie Greetley. I talked with the girl who had promised to marry me. I determined to put the thought completely out of my mind, and for many months succeeded. Then one day while digging a footing for a post in the basement of a house we were building I could stand it no longer. I knelt on the dand earth and said, "All right, Lord, if you'll only stop bothering me." Does it sound all too foolish and sacrilegious? But He did. He gave me a new life a day and from that moment when I chose to do rather than to oppose His will I have known what I had never known before, joy and peace and purpose, as was there no theologian. I did not see a being nor hear a voice, but what I am confident was the call of God is my reason for being in the Christian ministry.

Statement of Belief

God

I believe in God, whose nature is love, whose name is holy. I believe that He is Creator and Preserver of all that is, and Father of all who call upon Him through Jesus Christ. I believe that He is personal and a Person, and I have trouble understanding the early Church theory of the Trinity or the later theory of the Triunity. I may try for explanation of the Godhead is, to my mind, the theory, advanced by Emil Brunner, of the family of the Godhead. God is Love. It is His nature to love and love must have an object. The Father loves the Son and the Spirit. The Spirit is that love through which the Father loves the Son and by which He inwardly reveals Him to the world. To me, there is one God, who is in each revelation no other than Himself. In Him I believe, but the mystery of God remains, To me it was true again that "now we know in part, and look to that day when we shall know even as we are fully known.

Jesus Christ

I believe in Jesus Christ, the open and historic revelation by God of Himself to the world. I believe Him to be truly God and truly man. I think it is the tendency today, however, to overemphasize His divinity to the point of concealing or misunderstanding His true humanity. I believe He was and is divine, and because of His life, teaching, and sacrifice, because He was a man, I believe Him to be truly God and truly man. I think it is the tendency today, however, to overemphasize His divinity to the point of concealing or misunderstanding His true humanity. I believe He was and is divine, and because of His life, teaching, and sacrifice, because He was a man, I believe Him to be truly God and truly man.

The Holy Spirit

I believe in the Holy Spirit, I believe He is the inward and secret revelation of God, that is, none other than God Himself, who revives the conversion of God to man. I believe that the Holy Spirit is the same, the active power of God, whether in the world, in Christ, or in the Church. I believe that we today as Christians must be more consciously aware of the Holy Spirit within our lives and in the Church, and that we must learn each day to depend more on the Spirit for life, for faith, and for the advancement of the kingdom of God.

The Bible

I believe in the Bible as the Word of God. I believe it is the written revelation of God to man. I believe that it is inspired by God. I believe it is a book of discipline and reproof, for correction, instruction in righteousness." 2 Timothy 3: 16. And
Man

I believe in man. I believe in his goodness, despite what I see of his badness. God created him in His own image, and God has not changed His creation. I believe that babies are born into the world good, that each is a new creation without sin at all, that each is born pure and sweet, and that those acts which we often misturn selfish and see as part of our nature are nothing more or less than expressions of our God-given drives: self-preservation and self-realization. I believe this is confirmed by Jesus when He said of the little children, "of such is the kingdom of heaven."

But that man is sinful is all too apparent. I have pondered long the story in Genesis and it seems to me now that the essence of the goodness of man is the goodness of every man. Adam was created good. He was created by love for love. But in order to love he had to love from his own being, from himself, to the core of his being. And in order to choose good he must have the alternative, evil. Do I make God the author of evil? I say He gave to Adam the alternative.

I believe that evil is implicit in the question of good. I must confess to a feeling of uneasiness concerning the origin of evil, but even the great theologians can, to my mind, do no better than to bring evil in by the side door. Perhaps the wise course is to leave the problem of the origin of evil itself, and seek its end as quickly as possible!

Adam, created good, had a choice and he turned his back on God. Every man is created good. Every man is confronted by this choice, and to every man the serpent whispers, "Ye shall not surely die." Of a truth "all have sinned, and come short of the glory of God," Romans 3:23, and I think for this reason. God's place at the center of life is too great. The temptation to honor and glory is too strong and every man has given himself over to it. And then the back steering, the back steering his Creator. And man is lost in sin, facing the punishment of Adam which is eternal separation from God. He would like to say, "The woman whom thou gavest to be with me," but he knows too well the shame of his own heart and is forlorn and afraid.

This would be the close of the story of man were it not for the love of God in Christ Jesus. For God cares and His love is so strong that no sacrifice is too great for those He loves. The man is helpless before the onslaught of his own vicious pride, but He knows the power of suffering love and through His Son redeems man back into fellowship with Himself. Thus sin is banished and man in Christ is once again in his rightful place — a child of God.

The Church

I believe in the Church, that it was founded by our Lord upon the rock of faith as expressed by Peter, "Thou art the Christ, the Son of the living God." Matthew 16:16. I believe the Church is truly His body, made up of those who believe in Him, who confess Him before men, and are buried with Him in baptism. I believe it is the perfect family, the true community. I believe its work is to demonstrate the presence of God in the life of man, to preach Christ crucified, risen, ascended, and coming again, to proclaim the power of suffering love and through His Son redeems man back into fellowship with Himself. Thus sin is banished and man in Christ is once again in his rightful place — a child of God.

I believe that the Seventh Day Baptists are we responsible for correcting this error in the Christian Church and for honoring God by keeping holy this day of days.

The Sacraments

I believe in the two sacraments of the Christian Church, baptism and the Lord's Supper. I believe in baptism by immersion, holding this to be the only view supported by Scripture, and for me the only valid baptism. However, I believe that Christian faith and expression is primarily a matter between an individual and his own, Son redeeming Saviour. I respect the views of those who subscribe to forms of baptism other than immersion.

I hold the common Protestant view of the Lord's Supper that the elements are representative and that Christ is near and precious to the hearts of all who gather around the Communion table.

Eternal Life

I believe in the love everlasting, for God who cares enough to create us, who cares enough to redeem us, cares enough to take us unto Himself in love through all eternity. But I believe also in the reality of hell, of death as eternal separation from God as the final reward of the wicked. This I believe the Church must teach for the final consequences of sin must be ignored. But how much more joyous is the hope of promise that God is not afraid to come to the earth, being filled with righteousness, seeing God, and being called sons of God. And Paul looks forward to the death that is gain, and to the life to be spent with the people of God. Eternal life is thus the glorious hope of the Christian, but he need not wait until death for the beginning of that life, for eternal life begins here and now — "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. And it goes on as day by day we grow in grace and in the knowledge of the Lord's love and the service of God, as we carry the gospel into all the world, until we reach the highest plane of human achievement, when the voice say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.
THE SABBATH RECORDER

"THE BOOK TO LIVE BY"

By Rev. C. Burchard Loofbourrow
Pastor, First Seventh Day Baptist Church, Twin Falls, Idaho.

There can be little doubt in the mind of any reasonably intelligent person of the book that is meant in the above caption. The Book in its present form probably cannot be called the Bible until at least the fifth century of our era. Yet it has the distinction of being the most widely read of any book ever published. Its sales have far surpassed the sales of any other book ever written.

But why the popularity of this Book? We recognize this Book as containing God's revealed word to man. In it is the story of redemption, the great plan of salvation that God formulated in order to think properly concerning God and what He is, and what He expects of believers today. Its sales have far surpassed the sales of any other book ever published.

Now, if we accept the Bible as the Scriptures as many men teach, and if the Apostle Paul meant what he said in his message to Timothy, it becomes necessary for many of us to revise our interpretation, our manner of thinking.

I once talked with a man about the Books and its contents concerning God, and what He expects of believers today. He told me that the Church to which he belonged could trace its priesthood back to John the Baptist. This man was to the conception of God was that He was a marvelously broad-minded Being; that He was not concerned about man's being obedient to the teachings of His Word. He recognized the continuity of the moral law as given on Mount Sinai, but seemed to think, as many do, that so long as people carried out the law in that part of the law that governs our civil and social relations with one another, the rest is open to all interpretation, abrogation, or modification. Hence, it was not important that he should obey the third one of those ten precepts (this man was rather profane). In fact his method of thinking permitted him to abrogate, or modify all of the first four of those immortal laws.

Now it was exactly this method of reasoning that prevented Solomon to say in Matthew 15: 9, "It is vain they do wor-
pressed in earnest discussion and recorded in a strong resolution.

Emphasis on the power of modern media and television, and films was highlighted by a luncheon at the Paramount Studios, given by Cecil B. DeMille who was present as host, and to which lunch was served to the entire board of more than a hundred members was invited. A special showing of the recently completed film, "Samson and Delilah," prefaced the luncheon and exemplified the great drama within the Bible and how the divine spark in mortal heart can change the course of events.

A luncheon at the observance, the liaison with the United States Army, its music, and the Negro students was a highlight of the day.

One of the more than a hundred in attendance was invited.

We then discussed high school relations, and various social problems which were highlighted by a luncheon at the lunchroom where the children had their assembly and classes. The fewer disturbances, the better chance the teacher has to get the thought of the lesson across to the pupil.

The Church's Responsibility in My Community, an original analysis which would indicate the author's "understanding of Christian faith and its application in a definite situation."

The national award means $400 a year for four years, while the regional awards give the winner $250 a year applied on college expenses. Don Sanford, a theological student from Little Genesee, N. Y., won a regional award in 1947.

Entry blanks may be obtained from the Seventh Day Baptist Board of Christian Education by writing to Rev. Albert N. Rogers, Alfred Station, N. Y.

FROM THE CHRISTIAN CULTURE COMMITTEE

Dear Mrs. Trainer:

Thank you so much for your help regarding the study guide and book. (Mission Study Book For 1950.)

We ordered them, and last night our committee met. This year we are trying something different for us.

Miriam Shaw and I are the committee appointed by the supervising chairman of the Evangelical Society of the First Alfred Church. We have asked eight women to be responsible for our meeting each. They are to ask four others to help them plan and execute their program. This way there are forty-two women thinking of the program, instead of two. We hope this will create more interest, and I'm sure it will.

Last night the eight met, or as many as could meet. We discussed the general plan of a meeting. We then discussed the study book and viewed as much of the material as we could.

Our idea was to create a keen interest that would carry on through the individual committee meetings. I think we are off to a good start.

Sincerely yours,

Clara S. Harris.

Alfred, N. Y.

(Mrs. George Trainer is chairman of the Christian Culture Committee of the Woman's Board.)

PARSHAD AWARDS

Seventh Day Baptist young people of high school age have an opportunity to win college scholarships through the United Christian Youth Movement, and its annual Parshad Awards. Awards are made following state, regional, and national judging from January 29 through February 3. Following are the entry requirements:

1. A statement of life purpose as a Christian citizen and of plans for college education.
2. Record of high school scholastic work, extracurricular activities, and study interest.
3. Listing of local Church and denominational activities.
4. Review of work and interest in inter-church co-operation.
5. An essay not to exceed 1,500 words on "The Church's Responsibility in My Community," an original analysis which would indicate the author's "understanding of Christian faith and its application in a definite situation."

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A. N. R.

THOUGHTS ON TEACHING

By Mrs. W. B. Lewis

Battle Creek, Mich.

(Mrs. Lewis has a second certificate of progress, and has been a faithful Sabbath school worker for many years.)

Disturbances — It was not long ago that I visited another Bible school and was surprised to note that Jesus, the Great Teacher, looked squarely into the eyes of His listeners, and the things He taught came from the heart and not from a prepared text.

Method — Make teaching personal, talk directly to the pupils and do not read the lessons. Don't make the children do their work too quickly. Give them time to think and to remember. You can't teach through bell ringing.

Materials — Choose graded materials. Some of the uniform lessons have to be stretched almost to the breaking point in order to make them fit the various age groups. Materials carefully selected with a plan for continuous Christian development should meet the needs of growing folks rather than to use topics chosen for adults. Let us not be lazy in our task. It does take more time and effort to present the graded material but it is worth it.

Each school group should have a separate worship service, if possible. A service within the comprehension of the youngest will have no appeal to the older child. They have not most of us been in such a situation and have we not said, "The little ones will have to get what they can'? One thing they may get is restlessness from them if one gets a new vision of the power of God, as when a worm comes from a cocoon as a butterfly, of the beauty and fragrance of a flower, of the awesomeness of the stary heavens, there is an opportunity for a genuine worship experience. A good leader utilizes every avenue and ability.

Discipline — A group of noisy children, when asked what they liked best, voted for order and quiet. If it is necessary to make rules, most of the children will recognize the justice of them. Keeping lessons varied and interesting will prevent many problems of discipline. Calling in the homes has brought to light many things of interest unknown before. In the home you may discover why a certain one wants to talk all the time. An understanding and comradeship will win the cooperation of parents.

Handwork — Drawing and coloring are of no value just to keep the hands busy. Something correlated with the day's lesson by way of expressional activity will make one more avenue by which to impress the thought on the mind. You would not cut paper dolls on the day you were telling how God sends His sun and rain to make the plants and flowers grow, but you could well use them with a lesson about the family and the part each one takes.

Projects — Let projects, like handwork, tie in with the lessons being taught. If the pupils study about Jesus curing the lepers, it would be a good time to offer for lepers and perhaps see a film on a leper colony. The story of Dorcas could be combined with the gathering of garments for a needy family. With missionary lessons, the story of Jesus to others, a Bible might be given to some child or family who does not have one. They will see situations in which the pupils participate.

Memory Work — In these days when we no longer catechize, memory work has seemed to grow out of date; neither do pupils handwrite syllables as they should. To learn a verse it is necessary to do more than repeat it twice during the session and then not refer to it again. Cards or ribbons with words written on them become an incentive for learning. Review of memory work conducted as a "spell down" adds interest.

Teacher Training — The old adage of, "There is always room for improvement," fits a teacher of religion. We can grow by means of study, observation in other Church schools, attendance at leadership training school, and particularly, attend- ance at a laboratory school where expert teachers deal with actual class groups. We cannot neglect these sources of help if we are trying to do our best.
In Memoriam

The sudden passing of Mrs. Esther Loofbora on October 2, 1949, was a great shock to her family and community. Esther was an active and conscientious member of the Ladies' Aid Society of the Seventh Day Baptist Church of Milton Junction, Wis., and we shall miss her cheerful presence and the gentle influence of her faithful and consecrated life.

We express our deepest sympathy to the members of her family and many devoted relatives and friends.

For the Society,
N. Mignon Vincent, President.

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Word from Dr. and Mrs. George Thorngate

Mrs. Myra T. Barber has heard from her mother, Mrs. C. W. Thorngate of Dodge Center, Minn., that a letter from Dr. George had been received October 18, in his own handwriting. He says that they are all right, have been out to Lihue, and the hospital seems to be operating very well. The last heard from George and Helen was the middle of July.

North Loup, Neb., Church Bulletin.

Accessions

By Rev. Elmo Fitch. Mr. and Mrs. Coon will make their home in Milton.

Obituaries

Stillman. — Harriette Edith, the daughter of Clarice and Harriette Almy Greenman, was born January 10, 1926, in Milton Junction, Wis., and was united in marriage with Mr. and Mrs. Coon will make their home in Milton.

In the obituary of Dr. Harry M. John- son, published in the Sabbath Recorder on October 24, 1949, the following correction should be made:

Dr. Johnson is survived by a sister, Mrs. Nannie Bramlet, Eldorado, Ill.

—Mrs. Paul Green.

Milton, Wis.

Marriages

Farmer. — Scholl. — Lona Jean Scholl, daughter of Mr. and Mrs. Lee Stephen of Nortonville, Kan., were united in marriage September 17, 1949, in the Seventh Day Baptist parsonage in Nortonville, with the bride's parents, Rev. Verney A. Wilson officiating. Mr. and Mrs. Young are at home at R.F.D., McLouth, Kan.

Coon - Clarko. — James Henry Coon, treasurer of General Conference, of Milton, Wis., and Leta Harriett Clarke, of Denver, Colo., were united in the seventh day Baptist Church, with the ceremony read by Rev. Elmo Fitch. Mr. and Mrs. Coon will make their home in Milton.

Stillman. — Harriette Edith, the daughter of Clarice and Harriette Almy Greenman, was born January 10, 1926, in Milton Junction, Wis., and was united in marriage with Mr. and Mrs. Coon will make their home in Milton.

The following marriages were of interest to the Milton Junction people,

Mr. and Mrs. Lyle Scholl, of Milton Junction, Wis., and passed away at Mercy Hospital in Westerly, R.I.. She was of the Seventh Day Baptist Church and burial was at Cedar Hill Cemetery in that city.

Mrs. Stillman was vitally interested in the growth of the marine museum, which is gaining wide reputation. and made many contributions including the land known as Shipyard Point, on which is constructed the water-front houses of the Mystic Historical Association from the time it was founded.

In 1949, while traveling with his brothers George and Thomas, founded the shipbuilding business in Mystic more than a hundred years ago. He was vitally interested in the growth of the marine museum, which is gaining wide reputation. and made many contributions including the land known as Shipyard Point, on which is constructed the water-front houses of the Mystic Historical Association from the time it was founded.

Mr. Stillman was a member of the Plainfield Seventh Day Baptist Church and of a number of cultural and benevolent organizations.

Dr. George had been received into the Church on August 5, 1948; and Mrs. Elba Slaggy, Deanna Slaggy, John Slaggy, Mrs. Clair Slaggy.

The burial services were conducted at her late residence, August 7, and interment was in Elm Grove Cemetery. Rev. Harold R. Crandall officiated.

Sarah Saunders. — Frank E., son of Eliza C. and Mary Saunders, was born January 30, 1873, and died in Westerly, R.I., August 12, 1949.

Sarah was united in marriage with Dr. Charles F. Stillman, and to them was born a son, Dr. George K. Stillman. The three founders were a member of the Seventh Day Baptist Woman's Board, and an active member of the church. In the denomination from 1914 to 1920 was the editorship of the Junior Quarterly for Sabbath school workers in the region and tracts.

Survivors include her only child, Mrs. Amy Hoag of Melbourne, Fla., who has had the care of her mother during the last two years of her life, two grandchildren, one great-grandchild; also two sisters, Mrs. Curtis F. Randall of Mystic, and Miss Marion Carpenter, both of Alfred, N. Y.

Funeral services were conducted at her late residence, August 22, and interment was in Elm Grove Cemetery. Rev. Harold R. Crandall officiated.

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Dear Mrs. Greene:

Mother just read me the Children's Page. Maybe you would like to hear about my pets.

We have two dogs — a mother and her baby. Their names are Queenie and Nellie. I have fun playing with them. I have fun with my kitty, too. I call her Honey because she's so sweet and nice. Best of all is my horse named King. He likes corn, grass, hay, and ground meal. He is fun to ride. Sometimes he goes fast. I like to ride King after the cows with my daddy.

I will be five years old next March. Some day I'll be big enough to write you a letter all by myself.

Your new friend,

Jimmy Todd.

Milton Junction, Wis.

Dear Mrs. Greene:

How glad I am to have received your fine letter and to learn about your pets. Our neighbors have a dear little white dog named Queenie. She never has had a baby dog though she is about seven years old, which, they tell me, is old for a dog. This Queenie was sick a few weeks ago and could not walk for some time, but is all right now. Your kitty must be fun and she surely has a very sweet name.

A little girl I knew liked to ride her father's old grey mare named Topsy. One day she and a little friend went riding on the horse together. She faced toward the horse's tail and her little friend toward the head. Topsy didn't like having two children on her. She gave a sudden jump and the little girl slipped off over her tail and landed in the dusty road. Good enough for her, wasn't it, since she wasn't hurt?

Perhaps you know that I have a little grandson whose name is Kristie Greene. He was five years old last January. He has a sister Karen who is six years old, and what do you think? He gained a dear little sister just a few days ago. They have named her Kathie. The KKK's, you see.

I hope to hear from you often. You see, if you are who I think you are, your grandpa and grandma and daddy are good friends of mine. Lovingly yours,

Mizpah S. Greene.

Dear Mrs. Greene:

My name is Katherine Davis. I am eight years old. My address is 137 Hamilton Avenue, Hasbrouck Heights, N. J. I always read the Sabbath Recorder.

My grandmother is Mrs. Luther S. Davis. I have a brother and a sister. They are both older than I. My brother is staying at my grandma's to go to school all year. He has a little dog named Jet. He is all black, Jet I mean. I am home from school with a cold. I go to Brownies and this is my Brownie paper.

We once had two white cats, but we had to give them away because they ate birds. Do you have any pets?

Please write to me soon. I will try not to stop now, but I am thinking what to write. I stay down at the farm every summer. Last summer I stayed at Bivins' farm.

I know Leona and Joanne Godish and I read their stories. I thought they were good. I just can't think up a story, but I will have one ready next week. I will have to stop now. Sincerely yours,

Katherine Davis.

Dear Katherine:

Isn't it nice that I have two nice letters to answer this week, and that I have two new Recorder children? I was so glad to receive your letter. I feel as if I really knew you since I know and greatly admire your Grandma Davis.

For nearly fifteen years we had a pet kitty. One night he curled up in front of the stove for a nap. He must have died in his sleep for he was still curled up in front of the stove in the morning. Now I depend on children to pet. A dear little boy a little over three years old calls on me nearly every day, and I pet him. Besides, now I have five grandchildren to pet. However, I had all kinds of pets when I was a girl about your age and older, among others a pet woodchuck and even white rats. The last increased so fast that we had to get rid of them.

I'll be looking for that story of yours next week. Lovingly your friend,

Mizpah S. Greene.