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SEVENTH DAY BAPTIST GENERAL CONFERENCE

JULY 24, 1950

The Sabbath Recorder

SALEM, WEST VIRGINIA
AUGUST 22-27, 1950
THE SABBATH RECORDER

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A Magazine for Christian Enlightenment and Inspiration

L. H. NORTH, Editor and Publisher

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The Sabbath Recorder does not necessarily endorse
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MIZPAH S. CLARKE
Missions

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THE FEDERAL COUNCIL
Pro and Con
By Rev. Loyal F. Hurley

It is a difficult task to be strictly objec-
tive and neutral. And it seems to be a
thankless job to try to be so today. If
one attempts an honest appraisal of almost
anything, he is in danger of being a pa-

reciprocating or a partisan. After I urged
the 1950 Salem College graduates to read
Fulton Oursler’s article “Twilight of Honor” I
received an anonymous letter informing me
that his article was “political dope.” If
you criticize the Democrats it is because
you are a Republican, of course! And if
you criticize the Republicans it is because
you are a Democrat, of course! And then
one is so foolish as to criticize both, then he
is a Communist, of course! We live in an
time of partisanship rather than state-

ship.
To discuss the question of the Federal
Council of Churches with the Salem
Church was not altogether easy, but
to be asked by vote of the same Church to
write out the reasons why the Sabbath Re-
corder does not make such task any easier.
The Federal Council is a human organi-

zation, and hence is faulty. But any criti-

cism of it is “propaganda” in the eyes of
those who favor it. And any commenda-
tion of it is “propaganda” in the eyes of
those who oppose it. Because I was en-

couraged to write, for grow, for the eyes
of those who support it, and because
there have been a few voices of those who
are Communists, I shall talk about what
we believe is in our book “The Life of
Christ Jesus.”

We believe implicitly that as a people
have been a

struggle must be made to make the
Church socialize politically, eco-

nomicly, and industrially
Seventh Day Baptists have three dele-
gates present. There is a rather wide
difference of opinion as to whether the
position of Seventh Day Baptists was
fairly presented, or whether they were
represented in a proper and a des-


dent meeting. One friend, still living, who
was present at that meeting, says we were
very fair and sympathetic. Another friend,
now dead, after careful documentary
study, says we were compromised. Others
say we were fairly represented. Some insist
that our delegates held a clear view of
the fact that we could have more influence
inside the organization than we could have
outside it. One fact, not widely known among
Seventh Day Baptists I fear, may be cited
in support of their position.

EDITORIAL SPACE

The editorial space of this issue of the Sab-

bath Recorder is devoted to a further dis-

cussion of the Federal Council question.
Your denomina-
tional paper has sought to allow
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Not too long after the organization of the Federal Council some members who held the general attitudes of the Lord’s Day Alliance, that organization which stresses stringent Sunday laws, attempted to get the Federal Council to support Sunday legislation. There was widespread feeling in the mind of the Federal council until Dean Arthur E. Main made a clear statement of the position of Seventh Day Baptists. Some of the influential members of the council changed their attitude and declared that if a member denomination of the council held such a position regarding Sabbath and Sunday it would not be fair for the council to take the contemplated action. The Federal Council has never stressed Sunday legislation from that day to this. So much for one Seventh Day Baptist speech inside the council, not outside of it.

Criticisms of the Federal Council

There are three principal objections to the Federal Council. One is that it is theologically radical; another is that it is politically communist; and the third is that it is a professional body rather than personal, that it preaches sociology rather than evangelism. Let us look at these three criticisms carefully. We should remind ourselves that the Federal Council is made up of delegates elected by the various denominations composing the council. Hence the opposition of the denominations elect only their most radical and conservative members to represent them in the Federal Council. If they do, who is to blame?

I. Is the Federal Council Theologically Radical?

As a background to the study of this question one needs a general knowledge of the theological movements of the last two centuries. The origin of what is variously termed “modernism” and “higher criticism” and “liberalism” and “German rationalism” can be dated roughly around the middle of the eighteenth century. It began to have the effect of an uncontrolled estranged influence in Germany especially around the middle of the nineteenth century, and in America during the last decades of that century. The clash of liberalism and conservatism in our country came to a head in the 1920’s in what is known as the Fundamentalist-Modernist controversy. Since that time the matter has been written of the inadequacy of the Modernist position, Fosdick for example. And during the last two decades theology has swung back toward the main trend of the council — not to Fundamentalism. The tragedy of two wars shook theology out of its complacent optimism. Theology, both in Europe and America, is much more conservative today than it was fifty years ago.

The Federal Council was organized in 1908, right in the midst of the swing toward German rationalism. It was organized by the Fundamentalist wing of the Church, not by the Fundamentalist wing. And of course it was quite right, not conservative. Its date of origin and its leadership made it so. It is nothing but honest to state the facts. Many leaders in the council made statements regarding theology and the Bible that were most unfortunate in their effects on wide co-operation within the Church. The first president of the council, incidentally, was Dr. S. Parkes Cadman, and he was liberal enough. And I have heard, and read, statements from many more outstanding Federal Council leaders. Most of them have been liberal rather than conservative.

I think two things need to be said. The first is that the Federal Council has no direct theological basis, fortunately. Its only doctrinal foundation is that each cooperating denomination shall continue its own local organization. All other doctrines are left for each of the co-operating denominations to formulate for themselves. Seventh Day Baptists could not with any assurance write their creed; nor would the Episcopalians want the Quakers to write theirs; nor would the Quakers want the Methodists to write theirs, etc. Since the council is an organization for Church co-operation, and not for Church union, it is fortunate that it lays down no definite creed which all must accept.

The second thing to be said is that the theological belief of the different members is not necessarily the theology of the Federal Council. The theology of Harry Emerson Fosdick did not determine the theology of the Federal Council any more than did the theology of Dean Main. It may have had more influence. It may have been more widely publicized. It did not, and does not determine the theology of the council. Dean Main’s belief in the Sabbath influenced the council, but did not necessarily influence the council to the extent that part which he quotes. His criticism of the Federal Council was condemned in the official view of the Federal Council at the National Catholic Welfare Conference in its issue of November 14, 1949. This Catholic bulletin said, in part: “This is the most emotional, illogical, insecure, and probably even libelous book which we have ever been foolish enough to purchase.”

The pamphlet, “How Red Is The Federal Council?” lists forty-nine names of Federal Council members, and forty-six different organizations (all classed as “communist” or “subversive”) to one or more of which each of these members belongs. In certain cases some of these men, joined organizations which were later infiltrated by Reds and gradually turned toward the communist cause. When that became apparent the men withdrew. Rev. Samuel McCrea Caver was listed as belonging to four subversive groups. His own statement reply is as follows:

“I. Fellowship of Reconciliation. I belonged to it for a brief period, at the time when our government was convening an international conference for reduction of armaments and pressing for the Demand for the Kellogg Pact for the Outlawing of War. I resigned when it became clear to me that conditions in the world required pre-liminary steps. I have never been a member for more than two decades.

“II. North American Committee to Aid Spanish Democracy. I was never a member. I did (I am happy to say) make a public statement in 1937 about the way in which Franco overthrew the Spanish Republic and I criticized the Franco regime. Surely no apology is necessary for that!”

“I. The magazine, The Protestant. I was never affiliated with it, never served...”

John T. Flynn, writing as a Catholic, is unacquainted with the facts about Protestantism. He quotes largely from Carl McInn and from Federal Council publications of around twenty years ago. He makes out his case by quoting parts of paragraphs or parts of sentences, when the rest of the paragraph or sentence would have cleared up what he wanted. It is unfair to misquote a person as much as he has quoted me.
THE SABBATH RECORDER

on either its editorial board or its advisory committee, never contributed to its columns. With a large group of public figures (including the Secretary of the Navy, Frank Knox, and several honored members of the U. S. Senate), let's make an appeal against anti-Semitism entitled "Protestantism Answers Hate," which was published by The Protestant, but to assert that this magazine is not affiliated with the magazine is wholly untrue.

"4. War Resisters League. I never belonged to it at any time."

The score on Mr. Cavert's record is over 75% false. The wonder is as to the accuracy and honesty of the other criticisms.

William H. Leach, editor of Church Management writes: "The editor of Church Management knows hundreds, perhaps thousands, of churchmen. They are of differing theological and social backgrounds. We do not know a single one who is a Communist. Nor do we have evidence of a single American churchman who is a Communist. Mr. Leach likes Flynn's book; he has read it, but he did not attend the hearing on the Federal Council. Lots of us are afraid of Socialism. There is no record of a successful socialistic group or organization from the days of the early Church down to England today. It looks like a slow drift toward Communism. There have been plenty of socialistic movements of which the Federal Council that condemn personal initiative and profit in business, statements that many of us condemn, possibly more of the Federal Council than we did before. We do not care to replace the system that has produced the highest average welfare ever known in the world by some scheme that never has worked. But to say that the Federal Council is communist is just not true.

III. Is the Council's Religion Merely Social, Not Evangelistic?

There seems little question that it began with that as its major emphasis. The date of its origin, and the spirit of its originators, should be evidence of that fact. The Federal Council was formed by the logically minded group of the Church right in the heyday of the "social gospel" movement. They did not ignore evangelism, but the Department of Evangelism was the smallest of all the various departments, and had the smallest budget. I attended some meetings of the Department of Evangelism with Charles L. Goodell was at its head, and when Jesse M. Bader was just beginning as an understudy of Goodell. There was no doubt in my mind that the evangelism we talked about was real evangelism. It's true! Anyway, it was concerned about saving men and women from sin, and through faith in a crucified and risen Saviour. It was the kind of evangelism I was trying to preach.

For the past eighteen years Jesse M. Bader has headed the Department of Evangelism. In that time he has made it the largest department in the council, with a budget twice as large as any other. Read "Evangelism's Quarterback" in Christian Herald for October, 1949. Of course, many criticize some of the leading speakers that the Department of Evangelism sends out over the land, especially E. Stanley Jones. But when one listens to the radio work of the council, and some of it seems warranted. But the greatest work of the Department of Evangelism is the denominations which constitute the council. In my judgment the Department of Evangelism under Jesse M. Bader has inspired and inspired work within the denominations that the Department of Evangelism than any other man, or group, or organization in America. And some of it, at least, must be real evangelism! If not, who is to blame it?

Some thirty-eight or forty denominations are now in the midst of the United Evangelistic Advance, a concerted move of seven denominations to organize in England at the time of evangelism than any other man, or group, or organization in America. And some of it, at least, must be real evangelism! If not, who is to blame it?

The Salem Seventh Day Baptist Church had a few small preaching services in January in addition to our regular services. It seemed wise to the officers of the Church to ask the pastor to preach on the subject of the department. This was the very small part, of the United Evangelistic Advance planned and urged on by Jesse Bader of the Department of Evangelism. Was it evangelistic? Or was it only "social gospel" preaching? Well, nobody told the pastor of the Salem Church what to say! He planned the messages himself, and if they were not evangelistic the Federal Council was not to blame.

Seventh Day Baptists ought to judge every human institution on facts. Let's admit that we know what evangelism is! Anyway, it was concerned about saving men and women from sin, and through faith in a crucified and risen Saviour. It was the kind of evangelism I was trying to preach.

FROM THE EDITOR'S MAILBOX

Dear Brother Warren:

In the last few Recorders I see the question of the Federal Council of Churches discussed, and would like to say I believe we should as Seventh Day Baptists think very seriously on the things which the Lord says. And that is why I am afraid the Federal Council is communistic is just not true. We must get down on our knees before God and seek His help until we are free. Unless this is done I believe God will not permit Seventh Day Baptists to see another fifty years. Who are we going to serve today? We must choose. Shall it be with each of us, "That as for me and my house, we will serve the Lord"? I believe if the old prophet were living today he would have the same message as he did in his day. Remember, united we shall stand but divided we shall fall. May God help us and abide with us.

Yours in the Master's service,

Jerome Boyd

Dr. and Mrs. Randolph sail for the British Isles

At 3 AM, Thursday, Dr. Charles Randolph, president of the Seventh Day Baptist Historical Society, and Mrs. Randolph are on the high seas bound for The British Isles.

Over the telephone the other morning, Dr. Randolph stated that his visit to Great Britain is in the interest of the Historical Society for the purpose of research and study concerning the early history of Seventh Day Baptists in The British Isles. He and Mrs. Randolph will be away about two months.

The Sabbath Recorder joins Dr. and Mrs. Randolph's many friends in wishing them a pleasant and safe journey and a satisfactory stay in Great Britain.
Many see in the Federal Council, the World Council, and the newly proposed National Council, denial of these basic truths, and the breaking down of historic Christianity. Some people have honest, deep convictions on the matter of membership in such organizations. Their conscience is troubled by having the Federal Council speak for them officially, whether they approve the actions or not. They are placed in an almost intolerable situation of feeling that the Baptist Churches, which belong to the Federal Council. Thus, they, as individuals, are members of the Federal Council (or other organization). The only way to withdraw from that membership is to withdraw from the denomination. Such action would cause them deep sorrow, break precious fellowships, leave them without a Church home, and bring upon them severe denunciation by denominational leaders and others. Still, "how can two walk together unless they are agreed?" Agreed, that is, on the great basic tenets of the historic Christian faith, and not, necessarily, on what someone has called the "denominational distinctives."

True Christian unity comes not by lowering standards and ignoring or denying fundamental truths, but by accepting and holding to them without compromise. Paul had done that, so that at the end of life he could say, "I have fought a good fight, I have finished my course, I have kept the faith." (Much of the above, like the former article, is taken from a symposium in the Moody Monthly for April, 1950. Some of it is quoted verbatim. The authors of the statements in the symposium are E. J. Swanson, Rev. O. O. Geiseman, Rev. Harold S. Laird, Rev. H. H. Savage, and Rev. Chase J. Woodbridge.)

Lost Creek Hospitality
Paul V. Bond has written that the "Lost Creek, W. Va., Church voted at their last business meeting to entertain the people who might come to Conference earlier in the year to bring young folks to Pre-Conference Retreat."

Those wishing entertainment should send their names to Paul V. Bond, R. D., Lost Creek, W. Va., "as soon as possible and places will be provided for them."

FEDERAL COUNCIL OF CHURCHES Reasons Why Seventh Day Baptist Churches Should Not Be Members

By Deacon Mark Wiley

The great majority of the federated Churches are not what they profess to be, namely Protestant Churches of Christ. This fact can be proved by the accepted definitions of the Baptist Churches.

In substance a Protestant Church is one that accepts as its authority for Christian faith and practice the Bible and the Bible only, rejecting tradition when it is contrary to the Scriptures. Once they accept tradition as their authority, instead of the Scriptures, they are outside of the Bible and True Protestant Churches. Therefore they are not true Protestant Churches, even if they profess to be, because they stand on the same ground and foundation as the Roman Catholic Church which rejects the authority of the Bible by substituting their own Church traditions in place of the Holy Scripture.

The majority of the so-called Protestant member Churches follow their Mother Church in accepting the sun day as the Sabbath and rejecting the Sabbath of God, of Christian origin, the true Sabbath Church. Many of them came out of the Roman Church. As far as tradition is concerned, they left it, for they still observe the Sunday tradition of their Mother Church in Rome. Many of these so-called Protestant Churches are governed by a hierarchy, a thing foreign to Seventh Day Baptists, and they therefore speak in the council for a hierarchy and not for the people whom they profess to be. There is no unity of the Christian faith among them, nor can there ever be as long as they reject the commandment of God and substitute in its place their own vain traditions.

There was only one Church in the beginning; one authority, the Holy Scriptures; one Lord, one faith, one baptism. The Churches of tradition came out of the true Church but were not of it or they would have continued with it. "They went out from us, that they might be made manifest that they were not of us." 1 John 2: 19. Shall Seventh Day
OBJECTIONS TO THE FEDERAL COUNCIL
As They Appear to Me
By Rev. John Fitz Randolph

1. The Federal Council is a Church union.
   To me: The Federal Council is only an association of self-governing denominations, much as our Conference is an association of self-governing Churches. In either case autonomy is not given up.

2. The Federal Council speaks for all its constituents, down to the individual.
   To me: The authority of Federal Council membership is limited by court action to the effect that an association of individually governed Churches is without authority to speak for the individual Churches in the association unless specifically authorized to do so by the same. Are you or I always pleased with the action of our Conference? Yet we find it worth while to cooperate together by means of the publication of Seventh Day Baptist Churches.

3. The Federal Council deprives one of religious freedom.
   To me: As long as it is not a Church union but an association of independent denominations, and as long as our denomination grants the greatest liberty of them all, a Seventh Day Baptist has the greatest religious liberty to be found, within or without the Federal Council.

   To me: That is impossible. The Radio Corporation allotits own time, not the Federal Council.

5. The Federal Council allottment of territory harms us in some cases.
   To me: The plan has been followed in foreign fields for a long time, often by common consent, to better cover the field and avoid duplication. If we consider that other denominations have no right on the world field, we should oppose the plan. If we believe in co-operation, we must give and take.

6. The Federal Council is infiltrated with Russian Communism.

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To me: We need to be careful not to be misled on this point. Let anyone shout "Red," and we are all on the defensive. It is the best tool for the propagandist today. A fine example is the chart entitled "How Red in the Federal Council?" The chief contention of that publication is based on statements of individuals, some of whom have no connection with the Federal Council. These statements are laid to the charge of the council. Individuals should beanswerable for their own statements, and the council for its own actions as a majority of the body. Some statements quoted are definitely pro-Russian and action should be taken against such individually.

Some statements quoted express Christian good will, unselfishness, and love, but are given a political twist. All may have been taken out of their proper setting to give the impression desired.

It has been admitted to me that the publication may be "extreme and over-dramatic," but that is the plan the council is trying to enforce, "possibly some are actually false."

Those apparent facts cause me to doubt the whole implication, even if the isolated statements are correctly quoted. In either case it was not the Federal Council that made those statements. I object to such misleading tactics.

I believe such a statement as is made in said publication, "Be Alert for Federal Council's Dishonest Denials." Can one justly call another's defense false before it is heard by a hearing? I see Russia-like tactics at work in the statement. "This is an atomic age! Start 'chain reactions' by circulating this chart. This Russian technique is familiar — stir up discontent and strife, ripen the situation for revolution, then Communism can come in.

Is the Church, in its zeal against Communism of the Russian type, being led into contention and strife within its own borders in order to help rather than hinder Communism? It has been said in my hearing that, intentionally or otherwise, that will be the tendency of this contention in our midst.

Just what is this propaganda doing to our people in our Seventh Day Baptist Churches?

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"The Changeless Christ for a Changing World"


World peace and evangelism will be among the subjects discussed as young people from many countries consider the convention theme, "The Changeless Christ for a Changing World.

Dr. Daniel A. Poling, president of the World's C. E. Union, will preside and give the keynote address. Dr. Poling became head of the global youth organization at the time of its organization held in London, Eng., in 1926. Since that time conventions have been expounded in Berlin, 1930; Budapest, 1935; and Ashfield, Australia, 1938. World War II prevented the holding of gatherings since the close of the convention in Australia.

Dr. Frank F. Warren, president of Whitworth College, Spokane, Wash., will give two addresses. Dr. Ernest R. Bryan, of Washington, D. C., president of the International Society of Christian Endeavor; Dr. George Stone, of Columbus, Ohio, general secretary of the International Society; and Rev. Charles E. F. Howe, of Columbus, Ohio, treasurer of the World's Union, will be among the leaders taking part on the program.

Paul Benjamin, twenty-one-year-old youth of Medaryville, Ind., who won a trip to London, will give an address on the convention theme. His success brought with it the title of "Mr. Christian Endeavor of 1956.""A Student of the World's Christian Endeavor Union and the International Society of Christian Endeavor are at 921 East Broad Street, Columbus, Ohio. Release.

ATTENTION, YOUNG PEOPLE!

If you plan to be at General Conference in Salem, W. Va., next August, and are interested in helping to serve the meals at the college center, be sure to contact Kenneth V. H. Huntz, Salem, W. Va., at your earliest convenience.

THIRTEENTH QUADRENNIAL WORLD CONVENTION

CHRISTIAN EDUCATION
TORONTO, CANADA
AUGUST 10-16, 1950
Glimpses of Mission Fields

There were 26 campers at Camp Mena, Miles near Nyaaland, South Africa, June 5-9. We enjoyed a beautiful camp site, and excellent quarters — a U.S. Government Forestry Station where the Christian Church in Mena had rented. The recordings were made and sent to Uncle Harley who organized the first camp in the Southwest. These are some of the Hoyd Seager's comments on the Southwestern Association Camp conducted by pastors and laymen of several of the far-flung areas.

The Southwestern Evangelistic Team participated in the camp. Our sympathy goes to the family of Inez Hughes Mitchell of the team. Inez' brother, John, was drowned at camps. We are not blessed with circumstances for which no one could be blamed. The evangelistic work continues, as did the camp, after "prayerful consideration.

Recently I contacted a family of Sabbathkeepers at a little place called Corglen, writes Rev Francis Johnson, pastor of our Church at Auckland on the north island of New Zealand. "We are hoping they will join our Church." Earlier (April 29) Pastor Johnson had written: "At present we are continuing our two Sunday mission meetings while we are not blessed with crowds, people have shown an interest in the message given. This past week we received a request from a family of five (one adult and three children) for membership in our Church. As winter is coming on, our evening sessions should improve." "Australia has been in our minds considerably of late," he wrote, June 14. "We have no Church here, but there are a considerable number of Sabbathkeepers who are moving to a new church." Since that letter, Brother Johnson has furnished us with more information regarding the people who are in contact in Valley Heights, Blue Mountains, Australia. This group in New South Wales has been instrumental in finding homes and employment for European refugees, and a new comer is at present visiting our English and Dutch Seventh Day Baptist friends before going to Australia.

From New Zealand's mission in Nyasaland, British East Africa, Rev. Ronald Bar-}

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It becomes necessary at times for all housewives to clean house. We discard many things of small, if any, value, which we have allowed to accumulate and fill space that is needed for things of more importance. This is especially true when one is moving a great distance to smaller quarters, for one must choose what to keep and what to discard. This has been true in my life, as in the case of most ministers' wives, as we move from place to place, which is no easy task.

We have some mementos we cherish, for they bring to mind many old friends and happy occasions. These we feel we must keep to cheer us when dark days come and we need help from earthy friends. One thing brings us pleasant memories, which would be a hindrance to us. Therefore, we should discard them to give room for things helpful.

Why not have a mental and spiritual house cleaning? Clear out the cobwebs and rubbish that have accumulated in our hearts and minds worst and most harm in our Christian life, and fill the space with loving thoughts and noble deeds. We should store only the good things that will be of value, and not hindrances.

Worship Program

By Mrs. Blanchette Sutton


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A complete program of Christian education

The following is a plan for complete Church and home program which may enable Churches to do a better job of Christian education.

The Church which carries on a complete program of Christian education uses the entire program. Some Churches have been content with only a fourth or a half of the program.

One Fourth

A Church that provides a well-rounded curriculum;

That furnishes its teachers, officers, and pupils with the necessary courses and magazines;

That orders these materials on the dates that orders are placed in the Church;

That each teacher is present at the meetings and is efficient in its work in the Church;

That the work is done in a spirit of cooperation and

The second half of the program plans to help parents become wise teachers of religion. Can anyone believe that an adequate Christian nurture is possible through a one- or two-hour-a-week session of the Church school. Can parents properly expect volunteer teachers to assume full responsibility for the religious development of their children? Does not a Church fail in one of the basic aspects of its program unless it helps the homes to do their share?

There are four ways in which parents can cooperate with Church school workers in a comprehensive educational plan:

First, a "Home Book" is suggested as part of the week-by-week activities of the Sabbath school session.
Dear Mrs. Greene:

I am six years old and like to come to Church and Sabbath school. I know lots of Bible stories and I like to pray. I like to go to Church and Sabbath school. I also like Bible stories. My grandma used to go miles from my home on the farm to Church and Sabbath school. I also like to hear about God in Sabbath school.

Love,
Barbara Cruzan.

Riverside, Calif.
Jackie Parker.

Dear Jackie:

I, too, liked to attend Church and Sabbath school when I was a little girl as young as you. I often walked the 1/2 mile from my home on the farm to Walworth, Wis., to get there. I still like to go to Church and Sabbath school. I also like Bible stories. My grandma used to tell me them every week when I was about your age.

I liked your letter and hope you will write often now that you are big enough.
Your true friend,
Mizpah S. Greene.

Mizpah S. Greene.

Dear Mrs. Greene:

My name is Diane Watkins and I am five years old. I will be happy when I can go to school.

Your friend,
Diane Watkins.

Riverside, Calif.

Dear Diane:

Since you are eagerly looking forward to going to school I'm sure you will enjoy it. Of course you'll have to study, but you'll have fun with the other children. You may even find that it is fun to learn to read and write and learn number work. As you grow older other studies may be fun if you try to make them so.

Mousie and Frisky are fine names for kittens. Your brother and I had kittens one time and we called them Dickie and Nellie. Weren't those funny names for kittens? I hope to receive many letters from you as you grow older.

Your sincere friend,
Mizpah S. Greene.

The Lonely Flower

There was once a flower who was very lonely. It lived with the onions and the onions crowded the flower out. The flower didn't know what kind of a flower she was.

One day a little girl saw the flower. She picked it up and planted it in her flower garden. Now the little flower was happy.

Barbara Cruzan.

THE SABBATH RECORDER

Marriages

Burdick - Swing. — Wayne Burdick, son of Mr. and Mrs. Carroll Burdick of DeRuyter, N. Y., and Frances Swing, daughter of Mr. and Mrs. Charles Swing of Shiloh, N. J., were united in marriage at the Shiloh Seventh Day Baptist Church on June 16, 1950. Rev. Rex Burdick, brother of the groom, presided. The couple was assisted by Rev. Elton R. Lewis. The bride was given in marriage by Rev. Harmon Dickens, uncle of the bride. The bride and groom will make their home at De Ruyter, N. Y.

Obituaries

Lewis. — Ellis Raymond, youngest son of Robert L. and Menerva Othel Lewis, was born on October 10, 1882, and died at the Veterans' Hospital at Fayetteville, Ark., June 29, 1950, as a result of injuries sustained in a fall from his house roof.

He served two enlistments in the United States Army, the first in 1902, re-enlisting in 1918.

He was married June 25, 1905, to Nellie Grace Mulvey; to them were born six children, J. R., Besse, Harold, Dorothy, Nellie Grace, and William B. Lewis. Of these three survive: Besse (Mrs. Robert Burns) of Dallas, Tex.; Dorothy (Mrs. John Carrel) of Riverside, Calif.; and William B. of Riverside, Calif. On April 28, 1945, he was married to Mrs. Grace Maxson Rail duplication.

In May, 1932, Ellis Lewis was licensed to preach the gospel, and became pastor of the Stone Fort Church. He ordained to the gospel ministry in March, 1936, and in January, 1926, took up work as general missionary in the Southwest, and pastor of the Gentry Church, a position in which he served for 17 years.

Funeral services were held by his pastor, Rev. C. A. Beebe, assisted by Rev. Ralph M. Soper, pastor of the Fouke Church, at the Gentry Seventh Day Baptist Church on Sunday afternoon, July 22, 1950. Ministerial students present at the association meeting were among the pallbearers.

Husband of the late Phineas C. Burrell, Jr., of Fairmount, Mass., was born in Connecticut and died in the home of his parents. Cemetery.

Clark. — Virginia Mary Maxson, was born in Greenbrier, Doddridge County, W. Va., September 7, 1873; she married Emery S. Rizer; and Catherine Davis Maxson, and died at the home of her daughter in Clarkesburg June 12, 1950.

Mrs. Clark was the widow of the late Phineas R. Clark, and leaves to mourn her passing one daughter, Mrs. Cora Burns, of Clarksburg, W. Va.; one son, Royce, of Fayetteville, N. C.; two brothers, Barker Maxson of Salubr, and Ed Maxson of Fairmont, W. Va.; and six grandchildren.

Mr. Clark was a member of the Salvation Army. His death was a great loss to the Army in the State of West Virginia, and the surrounding communities.

Memorial services were held at the Salvation Army on July 15, 1950, by Capt. Forrest E. Hurley and Pastor Rev. James L. Skeats, at the conclusion of the meeting. The Army was in the Congregational Church.

L. F. H.

Seventh Day Baptist General Conference

SALEM, W. Va., AUGUST 22-27, 1950

Seventh Day Baptist General Conference
PRE-CONFERENCE RETREAT
Camp Caesar, W. Va.
August 17-20, 1950

From Conference
Transportation Committee

Bond Davis, chairman of the Conference Transportation Committee, recently has expressed "the committee's continued interest" in providing information as to the best ways of reaching Salem, W. Va., for Conference on August 22-27.

He mentions that the larger gas and oil companies have travel folders, "especially Esso and Conoco."

Mr. Davis requests that any young people who plan to attend Pre-Conference Retreat and who wish transportation from Salem to Camp Caesar, W. Va., should let him know. Bond Davis, Salem, W. Va., will reach him.