IV
REMEMBER THE SABBATH DAY TO KEEP IT HOLY (A Duty to Both God and Man)

DUTIES TO GOD

DUTIES TO MAN

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

GOD'S SIGNAL TO GO AHEAD

Six days shalt thou labor and do all thy work.

Sixth Day: 9:10 and Rom. 12:11

GOD'S SIGNAL TO STOP AND REST

But the SEVENTH DAY is the SABBATH OF THE LORD THY GOD.

In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy maidservant, nor thy bondservant, nor thy cattle, nor thy stranger that is within thy gates:

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

Wherefore

The Lord blessed the SABBATH DAY, and HALLOWED IT.

Exodus 20:8-11

Our GOD-GIVEN GUIDES

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

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

—Elizabeth Fisher Davis.

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

Scenes from British Guiana

Center: Rev. and Mrs. Alex. B. Trostman.
Lower left: Deacon Joseph Tyrrell setting out on field for work.
Lower right: Bona Ventura, Pomeroon.

See article on British Guiana in Mission section.
NOTES FROM CONFERENCE COMMITTEES

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

Stanley Allen, Chairman.

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

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

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

Albarta D. Batson, Publicity Chairman.

1612 Lawrence Street, Parkersburg, W. Va.

EDITORIAL COMMENT

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

This is the last regular issue of the Sabbath Recorder before Conference since the next one will be dated August 28, 1950. Therefore, the Sabbath Recorder normally closes the discussion of topics mentioned with this issue. After Conference it will be concerned with reporting developments and proceedings.

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

THE SABBATH RECORDER

PRE-CONFERENCE RETREAT - 1950

On August 17, 1950, a large group, perhaps larger than ever before, of Seventh Day Baptist young people will gather at Camp Caesar, Webster Springs, W. Va., and other sports as equipment is provided. The evening program of Retreat will be called "Campfire." It will include both secular and sacred activities. Here there will be an opportunity to practice our shop lectures. In this part of the program there will be an opportunity to hear from interesting speakers from the outside. Here there will be group singing and worship.

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

Perhaps you would like to know who is going to be there. Pastor Rex L. Zornik will be the director. Others of whom will be Herbert L. Polan, Edward J. Bond, Luther W. Girchow, Albert N. Roper. Altar Work will include, in addition to table waiting, dish washing, vegetable paring etc. Mr. Hulin plans to allow forty cents an hour on meals for any of this type of work.

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

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

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THE SABBATH RECORDER

We Have Been Informed That —

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

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

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

Brother Vane served as secretary for nearly 47 years.

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

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

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

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

• The Commission of the General Conference will hold its Pre-Conference meeting at the Salem, W. Va., Seventh Day Baptist Church, beginning on Tuesday, August 15, 1950. Let us be much in prayer for the spiritual success of this meeting.

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

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

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

LETT US SEE GOD’S WILL

Fellow Seventh Day Baptists:

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

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

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

Sincerely,
Mary H. Wells.

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

THE SABBATH RECORDER

THE CHURCHES SUPPORTING THE SCHOOL OF THEOLOGY

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

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

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

On the occasion, often, of a dinner for our ministers and church leaders, a group suddenly start up with, “We’ll see table number one, number one, number one; who’ll be number two.” Quickly another group takes up the challenge, “We’ll be table number two; who’ll be number three.” And on it goes until all are involved.

WHO’LL BE NUMBER THREE.

Ahva J. C. Bond, Dean.

Seventh Day Baptist Graded Lessons

Seventh Day Baptist Graded Lesson in the Junior Series, modified, by Mr. T. J. Van Horn are available in parts 1, 2, 3, and 4 of the 1st, 2nd, 3rd, and 4th years. Also, the Intermediate Series by Rev. Edward M. Holton, Seventh Day Baptist Graded Lessons are available in parts 2 limited quantity, parts 3, and 4 of the 2nd year, and parts 1, 2, 3, and 4 of the 3rd year, and part 4 of the 4th year.

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

How to Use Used Recorders

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

The best answer we know is to subscribers to pass on their copies to friends and neighbors. If friends and neighbors are unable to get the Sabbath Recorder they could furnish the names of a few people who have requested that the paper be discontinued for financial reasons. However, it would be expected that the donors of used Recorders would determine whether or not such persons would like to receive the paper as well. We regret to say that the Sabbath Recorder office does not have the facility for getting used and recepients of used Recorders together, nor will it pay postage on used Recorders sent.

We do, however, commend this laudable missionary project.

COVER DESIGNS FOR TRACTS

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

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

The Young Epistles of Our Churches:

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

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

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

Next November there will be a national emphasis known as Religion in American Life. It is a united effort through all kinds of mass communication media — network radio, television, the press, magazines, films, etc. — to remind people that this is a long, can tie in with this national emphasis. The subject some time during October or November might be left unchanged, and that salvation from sin and death unto eternal life, the gift of God, is through repentance and faith in Christ our Saviour, by the redeeming love, and grace of God, centered in the atoning death of Christ, who bore our sins in His own body on the cross.

Avenue and 5th Street, from 10:45 A.M., on Sunday, August 5 through August 23, 1950, in the Salem College Administration Building auditorium.

CRITICISM IN THE CHURCH

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

Only two honorable methods are open to any who think the decision unwise. One is to request that the matter be reconsidered. And sufficient care was taken to find the mind of the Spirit and of the Church; the other is to accept the decision as wise, and to cease criticism.

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

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

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

GENERAL CONFERENCE — Time, Date, and Place

President Lloyd D. Seager announces that General Conference at Salem, W. Va., will open at 10 A.M., EST, Tuesday, August 23, 1950, in the Salem College Administration Building auditorium.

CRITICISM IN THE CHURCH

Revision of the

STATEMENT OF BELIEF

of Seventh Day Baptists

Introduction

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

Article VI. Sin and Salvation.

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

Article VII. Resurrection.

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

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

Article VII. The Future Life.

We believe that Jesus Christ rose from the dead and lives eternally with the Father, and that He will come in heavenly glory; and that because He lives, immortal life, with spiritual and glorified bodies, will be the reward of the redeemed, not as in the present form. Article VII reads thus:

Article VII. Eternal Life.

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

With no purpose of influencing the decision in any direction, may I suggest that there are four issues of importance raised by proposed revision:

1. The validity of the technical question: may there be any difference between the words "eternal" and "immortal" in (1) etymology, (2) theological usage, and (3) generalize the statement into rigid and unchangeable form, or tend rather to protect a sufficient breadth of statement so as not to inhibit growth in Christian life?

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

Wayne R. Reed

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

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

INFORMAL GOSPEL SERVICES

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

STATEMENT OF BELIEF

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

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

Most serious, however, in the suggested change is that it leaves "eternal life" out of our Statement of Belief. Do we work towards this in the Articles of Faith? Here is one of the most cherished truths of the Christian faith. How are we to clear the matter up? It seems to me that the matter of "eternal life" should come in Article VI concerning "Sin and Salvation." We humbly suggest the following, with proposed changes in bold type:

Article VI. Sin and Salvation.

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

Article VII. Resurrection.

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

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

Loyal F. Hurley.

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

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

Second: Regardless of original meanings, we must, in such a public statement as this, use words in their present-day, commonly accepted meanings. And we shall not be understood by others. In addition, since our statement is used widely in presenting what we believe to other Christians, our words must be understood by people at large. Webster's Dictionary, which is a common guide to useful definitions, equates the term "eternal" with "immortal". Its use is established, and so it reflects the common usage of our times.

Apposite of this situation is the usual reply to a question regarding the difference between "eternal" and "mortal life." Almost without exception the answer is that they are the same thing.

Third: Since the Statement of Belief of Seventh Day Baptists "is simply an exhibition of the various beliefs held by our denomination," it seems to me that it would be quite unnecessary, to say the least, to make a change in little comprehended not only by our laymen and ministers, but also by the Christian Church at large, and by some of her finest and noblest members.

It is in harmony with our using the generally accepted sense of the phrases in question — that is, their synonymy.

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

An "Exposé of Faith and Practice," as it was then called, was adopted by General Conference at its session in 1880. This was confirmed, with change, by what is known as "The Chicago Council," in 1890. This council was authorized by the denomination, and met in Chicago, Ill., October 22, 1890. It was made up of ninety-eight delegates, representing seventy-eight Churches. There were also many visitors from our Churches present.

The council worked on denominational matters for eight days, and it is stated that "the business sessions were uniformly harmonious, and the conclusions reached gave very great satisfaction, and that the meetings for religious services were deeply spiritual."

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

This was very painstakingly done, the committee making extended research by means of tracts and other material by our missionaries throughout the year. The committee was not able to complete the work between sessions of General Conference, but reported progress. Having at last formulated what it felt to be a fairly representative statement of our historical beliefs, copies were mailed to our active ministers for comment and criticism. After much final study and hearings at the session of General Conference at Shiloh, 1937, they were adopted by a large vote as acceptable to the delegates present.

Erlo E. Sutton.

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

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

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

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

Loyal F. Hurley.

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

Victor W. Skaggs.

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

In Statement VI, “the atoning death of Christ on the cross” is capable of containing all the richness and depth of meaning the most profound thinker or the most devout saint can think or feel. In my judgment it ought not to be tampered with. In attempting to add something to it one is in great danger of taking something from it. It is not written that we can reason for any change in the entire statement as it stands, voted by Conference.

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

Ahva J. C. Bond.

In the present state of my knowledge the difference has been “eternal life” and “immortality,” but I believe there is another form of life, a life that is eternal. Its possession depends on knowing the only true God, and Jesus Christ whom He sent.

This life has two phases: the first is described as incorruption, a spiritual body, Heavenly, immortal. Immortality is not compared or contrasted with eternal life. It is contrasted with mortal life. The terms “mortal” and “immortality” are used in answer to the question: How are the dead raised up? And with what body do they come? Immortality describes the body or form, not the duration or quality, of life. It is not eternal life. Eternal life describes the final form or body of the resurrected life.

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

John F. Randolph.

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

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

2. It is a statement of belief of the Seventh Day Baptist people as a whole. Therefore, if there are to be changes in our statement we should remember:

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

Second, the wording of any statement, even to express an old belief, must be according to present-day usage of the words. To illustrate: someone has raised the thought that “eternal life” applies to what a Christian has in this life and “immortal life” to what a Christian will have in the next. Neither of these theologies makes that distinction (which most of us do not make), it remains that present usage of the words give the same thought. Webster’s Collegiate Dictionary says: “Eternal of infinite duration, everlasting”; “Immortal: not mortal, undying, everlasting.” Eternal life, by present usage, seems to cover all views including present and future existence. Resurrection with broad interpretations could denote a common view but gives impression of the future as does the word “future.”

Third, in a denomination like ours which cherishes freedom of thought, we must always guard against detailed statements of belief lest we deny to someone the freedom we desire ourselves. It is foolish to adopt statements where people must say “I believe” with their fingers crossed. Enforced beliefs destroy freedom. It might be wise to let well enough alone lest we make our present Statement of Belief less representative of all the people.

Trevah R. Sutton.

Gifts to the Recorder Fund

Dear Sir:

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

Milo D. Green.

Dear Sirs:

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

An unknown friend.

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


Ten Reasons for the Council

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

2. Because the council gives a channel for more than 27,000,000 (Church) no longer to work together to meet that challenge.

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

4. Because cooperation provides maximum mutual encouragement and support in the pursuit of common objectives.

5. Because a central cooperative agency facilitates the best use of personal, time, and energy for strategic consultation.

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

7. Because effective integration accomplishes far more than uncoordinated actions.

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

9. Because it will encourage more effective cooperation of Christian forces in local community life.

10. Because it is a significant step toward the fulfillment of Christ’s prayer for His followers: “That they all may be one” — (From the Planning Committee Brochure.)
Advantages of Denominational Membership in an Organization of Christian Faith

1. For any denomination, advantages analogous to those which any Christian has in becoming a member of a Church.

2. For the denomination's members, advantages analogous to those which a teacher has in being a member of the National Association.

3. For the national or world community, the advantages of the psychological impact of joint effort.

4. For Seventh Day Baptists as a Committee for the Propagation of the Sabbath Truth, frequent and favorable opportunities for witnessing to that truth.

(Prepared by Courtland V. Davis at our request.)

The Threat Evangelicals See in the Proposed National Council

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

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

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

They see it vitiates with liberalism and so emasculated of evangelicalism that it cannot give an adequate and compelling testimony "for the faith once for all delivered unto the saints" nor wage an aggressive warfare against the arch enemies of Protestantism—atheism, liberalism, paganism, Communist, statism, and Roman Catholicism.

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

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

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

Lester G. Osborn.

The National Council

One problem which seems to be coming before the General Conference is the Seventh Day Baptists and the National Council of Churches of Christ in the U.S.A. — a merger of several interdenominational co-operative agencies, to which we already belong. (The merger of denominations.)

The Federal Council of Churches of Christ (often debated in Conference) is one of these merging agencies.

Some seem to feel that, since there is a minority who cannot with clear conscience accept the judgment of the majority, we should not co-operate. If that policy were true, this Council would disband, for the most important actions could not be done due to the conscience of someone. It almost becomes a question of the majority sacrificing in favor of a closed spirit of conciliation, let alone the conscience. There may be those of the majority who are considering casting their vote in the minority's favor for the sake of peace, after years of debate on a similar issue, in order that this thing may have any real meaning. Doubtful! The majority may then ask for other concessions, and our denominational form of democracy (autonomy) would be weakened. As it is, Conference does not rule the Churches, nor does any one Church have power over the Conference.

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

1. We are the only co-operative denomination in the council which has the Sabbath witness. Co-operative Protestantism needs this witness.

2. We need the humbling influence of cooperation in such a body lest we become self-righteous.

3. In face of atheistic Communism we need a strong united voice of Protestantism. We dare not be separatists today. Co-operation with organic union, yet it gives us a united front.

4. The Federal Council is not Communist as falsely accused. Neither is the United Evangelical Action. These agencies serve a desperate human social need and seek redemption through God's power in Christ — evangelism plus social action.

5. No denomination need join to subscribe to any ideology of belief established by the council, as seems to be so in the case of another council. Trevor R. Sutton, in Jackson Center, Ohio, Church Bulletin.

The Small Denomination and the Federal Council

By Dean Albert C. Bond

(Reprint from Federal Council Bulletin, March, 1932)

At the meeting of the Executive Committee of the Federal Council of Churches of Christ in America, held in Philadelphia last December, there was some discussion of the relation of one of the smaller denominations to the work of the council. The present writer took no part in that formal discussion, but as a representative of the smallest denomination in the council — the Seventh Day Baptists, who have been in the council from the beginning — he was especially interested in what was said.

This is not written in any sense as a defense of the smaller denomination or its right to a place in the Federal Council. For instance, it is not the purpose of this article to indicate that the larger denominations must carry a much larger share of the work, but here in the council the small denomination may assume its full measure of responsibility.

To be sure, there have been occasions when some member of the council has introduced remarks by calling attention to the "great denomination" to which I belong, and the one compelled to think of "numbers" right away. However, there are more important standards by which to measure the greatness of a religious body, and, of course, each member has the privilege of asking himself that he present a great denomination from a standpoint more important than that of "numbers.

For instance, the smaller councils have sufficient modesty to make them comfortable to work with, and they are concerned not with exploiting denominationalism, but in promoting kindred interests, which can properly be through the cooperation of all Christian denominations.

Advantages to the Denomination

There is a healthy reaction which comes to a small denomination as a follow-up of the spirit in which its work is used in the work of Christ's kingdom. Thus the smaller denomination needs more than ever the larger. The latter may be heard when it sounds clear as it expresses its position, with reference to the great issues upon which the Church should speak, whereas the smaller denomination is but a voice in the wilderness.

Perhaps it is for this reason that the small denomination appreciates the prophetic function of the council, and resists in the prophetic spirit. I shall not say that the present writer is ready to applaud when in Philadelphia Bishop McConnell, the president of the council,
asked that at least "a small window be left open through which the prophetic voice might be heard." When a good brother admonished the bishop and suggested that he "prophecy to the Methodists instead of setting fire to the Federal Council," I called to mind the admonition which is recorded in a certain ancient book with which all members of the council are more or less familiar. A prophet has strayed beyond the confines of his own particular nation when he was told to go back to his own country, there to prophecy and eat bread. The small denomination feels that it can be heard through its membership in the council, whose officers and commissions sometimes speak with a prophetic voice. Membership in the council gives the small communion the opportunity to work with other Christian bodies to accomplish what no denomination can do alone. Its contribution may not be large, but it is good for its own soul to be thus engaged with others in fulfilling the Church's mission in the world. By membership in the council, the denomination has its own vision enlarged and its own spirit refined.

Advantages to the Federal Council

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

There is the advantage which comes from increased cooperation in denominations that thus co-operate. If divisions are a weakness, and if co-operation strengthens the impact of Christianity upon the problems of the modern world, then this unifying this co-operation can be made, the more effectively will the work be done.

Membership in the council on the part of a given denomination adds to the personnel of the council, and increases the number of Christian leaders who are working out in prayer and fellowship, and in earnest co-operative endeavor, the great problems that will demand his cooperation. A denomination that has a historical background and that has lived through the centuries because it has held to some truth which it believes to be vital to itself, and which is valuable, has something to contribute to the enrichment of the whole body of Christ. I am not thinking of the Federal Council as affording an opportunity for sectarian propaganda, either directly or indirectly. I am thinking of the particular spirit and viewpoint which representatives of such a denomination may be able to contribute to the consideration of matters of common interest and concern to the whole brotherhood. Doubtless every denomination has enjoyed at some point in its history an intake of Christian truth or grace which somehow others have missed. Membership in the Federal Council of the Churches of Christ in America affords the opportunity to the constituent communions for that outflow of Christian grace and power which will hearten the entire fellowship and strengthen it for its manifold co-operative task.

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

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

To realize this oneness of the Christian community, in both its geographical and its historical aspects, is to do the denomination a great service. The great handicap of our denominational divisions is that they make it difficult for the average church member to be conscious of more than a part of the body of Christ. He often relates only to a single sector. He does not see the meaning of the Church in its wholeness as one family of Christ.

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

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

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

For one thing, they consult together. They do not ignore other branches of the Christian family. They share in the "great common front. The last year has witnessed some especially difficult issues in which great Protestant principles have been at stake and in which the Federal Council has been a center for the devout practice of strategy. Two examples are the Federal Council's efforts in opposing diplomatic relations with the Vatican and in defending the principle of separation of Church and State in relation to education.

In the third place, the Councilcoordinate their efforts in the Federal Council.

An outstanding characteristic of the Federal Council's Advance, which was launched at the World Communion Service on October 1 and 2, 1946, is its continuing throughout 1947. This will not be a "voting but a program of concerted planning by the agencies of the denominations in the denominations, with a special emphasis on evangelism by lay persons through educational work. Another illustration is the National Christian Teacher Motion, which came out of a plan for the winning of the unchurched adult and is now being carried out by means of a community-wide center block by block, taken in a single day by representatives of a group of Churches of different denominations.

Fourth, the Churches through the Federal Council combine their influences in affecting public opinion on current issues. Two national study conferences are typical of the way in which they have done this. They were the study of the relation of the Churches to international affairs, held in Cleveland in March, the
other, the conference on the relation of the Churches to economic life, held in February, 1930, in Detroit. In both cases about 400 delegates, designated by the various denominations, met together for several days for exchange of views and for finding as much common ground as is possible. The findings, arrived at by this democratic process, are a basis for subsequent educational work.

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

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

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

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

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

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

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

(f) The General Commission on Chaplains, which was brought into being in 1933 by the Federal Council as an inter-denominational agency for the moral and spiritual support of the chaplains in the Army and Navy and which now has a fine headquarters in Washington.

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

In 1949, the denominations contributed to the Federal Council $262,611, the largest amount which they have ever contributed in a single year to the council's regular budget. The total expenditures for the year were $60,000.

It is not surprising that a movement of the pioneering and prophetic quality of the Federal Council should be the target of criticism. Such has been the case in many periods of the council's history, including the past year. We need to remember that even George Washington in his own day was not immune from attack; Thomas Paine even called him "a hypocrite in public life." Happily, there has been a great rallying to the support of the council. The representatives of the denominations in the Executive Committee of the council, 155 members and alternates, unanimously and unqualifiedly declared out of their knowledge that the attacks on the council as socialistic or communistic "are false," and that the council "has no 'ism' to defend" - it has "a certain idea." According to present prospects, the coming year will see the uniting of the Federal Council and seven other interdenominational agencies to create the "National Council of Churches of Christ in the United States of America." The other agencies which with the Federal Council are to find a wider and deeper Christian fellowship in new institutions are the Home Missions Council, International Council of Religious Education, Missionary Education Movement, National Protestant Council on Higher Education, United Council of Church Women, United Stewardship Council, and the Foreign Missions Conference.

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

**John S. Stamps**, President
**Mildred McAfee Horton**, Vice-President
**Samuel McGrath**, Conv., General Secretary
**Roswell P. Barnes**, Assoc. General Secretary
**Ass't General Secretary**

John S. Stamps, President
Mildred McAfee Horton, Vice-President
Samuel McGrath, Conv., General Secretary
Roswell P. Barnes, Assoc. General Secretary
J. Quinter Miller, Assoc. General Secretary

### News from British Guiana

Roel and Mrs. Verena Breyer, of Paramaribo, South America, have been welcomed by the American Legion Auxiliary in Trinidad, West Indies, for an extended visit. A visit to the British Guiana was planned, but owing to illness, Mr. Breyer was unable to go. He has been the chief medical officer of the British Guiana Army and Navy and was the last Breyer to leave Paramaribo, South America. This visit was quite unexpected, but has been a pleasure to the American Legion Auxiliary in Trinidad. They were accompanied by Brother Breyer, during the visit to the British Guiana.

Brother Breyer was the chief medical officer of the British Guiana Army and Navy and was the last Breyer to leave Paramaribo, South America. This visit was quite unexpected, but has been a pleasure to the American Legion Auxiliary in Trinidad. They were accompanied by Brother Breyer, during the visit to the British Guiana.

In the quarterly report of Donborough Terrace, Port-of-Spain, Trinidad, to the Board of Governors, dated March 1, 1950, the members list for the year ending March 1st, 1950, and for the following year, 1951-1952, show that the school, which has a capacity of 200, is not overcrowded. The school is for children of all ages and both sexes.

The St. John's Church was held on Wednesday, May 11, 1950, and the Rev. Mr. Bredt, the Vicar, conducted the service. The service was attended by a large congregation.

The Church was vacant on Sunday, May 15, 1950, and the Rev. Mr. Bredt, the Vicar, conducted the service. The service was attended by a large congregation.

### Church World Service Centers

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  - **214 East 21st Street**
  - **New York 10, N. Y.**
  - **C-Pacific Ports Industries, Inc.**
  - **103 Brannan Street**
  - **San Francisco 7, Calif.**
  - **New Windsor, Md.**
  - **510 South Elm Avenue**
  - **Webster Groves 19, Mo.**

**Send clothing and bedding prepaid to your nearest Church World Service center together with 8 cents per pound for overseas transportation costs.**

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where we kept an open-air meeting. The next day we left for Queenstown, eight miles from Adventure. The group was glad to welcome us, especially Pastor Randolph, who was nicely attended by the Dartmouth brethren and many interested friends of Devonshire-Castle.

"On Sabbath morning we left very early for the Pomerono Seventh Day Baptist Church traveling thirteen and a quarter miles by car to Charity, then taking launch we traveled fourteen miles to meet the Church. When we reached there, the little building was thronged with brethren and visitors. All were glad to see Pastor Randolph who took part in the service. (Dr. Ben Gradwell did not visit this area in his survey because of travel difficulties at the season of year.) He also blessed two babies, which was his delight also, and Pastor Randolph discussed many things with the brethren.

After service we returned to Danielstown. On Sunday night, we had a large attendance at the open-air meeting at Danielstown.

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

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

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

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

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

WOMEN'S BOARD MEETING

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met at the home of Mrs. L. A. T. Brown, on July 5th, where Mrs. Mildred F. Harris, Mrs. Mary L. Shanks, Mrs. L. F. Harris, Mrs. G. H. Otten, Mrs. O. B. Brown, Mrs. A. Van Harm, Mrs. L. L. Board, Mrs. J. E. Cole, and Mrs. C. J. B. Randolph were in attendance.

The board elected the following officers: 1. Mrs. L. A. T. Brown, President, at the request of the members in absentia. Mrs. O. B. Brown was re-appointed Secretary, and Miss M. L. Board as the new Assistant Secretary.

The report of the treasurer shows the following balances General Fund: $50.51. Evangelistic Fund: $8.25 and placed on the school.
THE SABBATH RECORDER

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

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

Parents' Partnership Covenant in the Church School

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

For the Christian Nurture of Your Child

I. The Church agrees:

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

Signature of Church school superintendent.

Signature of teacher.

Signature of pastor.

II. We parents agree:

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

Children's names and ages:

Signature (both if possible)

Date

CHRISTIAN EDUCATION NEWS NOTES

By Rev. Ronald I. Hargis
Executive Secretary, Seventh-day Baptists Board of Christian Education

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

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

Pre-Conference Retreat, August 17-20.

This will be of vital interest to all young people, for it is planned as a training program for leadership. Come — learn — grow.

Our Children's Letter Exchange

Dear Mrs. Green,

We went to the camp and rode on the merry-go-round. Our baby brother was the youngest child in the band but he was six weeks old for Mother. He was in the baby seat and was the cutest ride in the parade. I will be in the first grade next fall. This is my first trip in a letter. Your friend,

Linda D. Lind

117 E. Van Buren
Bellevue, Mo.

Dear Linda,

And we had a ball to-night! We met on June 28, and rode on all the rides in the parade. I couldn't eat it at the same Sabbath afternoon. I took the train parade Friday afternoon in which fifteen churches paraded. We took part and went to the national grand parade. Of course the parade sound was the favor I am writing for the children. I like it but didn't have time to write in this. You first typewritten letter was pretty good much better than my first one. I do believe you are wondering if you are a male daughter or princeton daughter or President Dandar whom I liked and admitted to much. Perhaps you'll tell me in your next letter. Do not write as much.

Yours in Christian love,

Magie S. Green

Dear Mr. Green,

I enjoy the letters and stories in the Children's Page. The Professor's "Mommy" was one of your children when he was younger.

Training Workshop at Conference

Every afternoon except Sabbath, there will be held workshops in religious education for young people and teachers in the Church school. Parents and ministers.

Vital issues will be brought forward for thought and discussion on such topics as "An Winging: Children's Religious Questions," "Workshop in the Church School," and "Visual Education and Protestantism."
Dear Recorder Children:
Do you like a joke? If you do here is one for you.
A school boy was given a sum to do. When it was done he took it to the
teacher who looked at it and said: "This
answer is wrong by two cents. Go back
to your seat and do it correctly."
"If you please, ma'am," said the young
ster fishing in his pocket, "I'd rather pay
the difference."

Sent by your Christian friend,
Mizpah S. Greene.

GEORGE H. VANE

George H. Vane, the last link between
the "Mill Yard" Congregation of London,
Eng., and the old "Mill Yard" Chapel,
from which the congregation gets its name,
passed away on May 4, 1950, at 73 years of age. Meningitis was the cause of his
death.
Brother Vane was baptized in 1897, at
20 years of age, by Rev. William C. Da-
land at the meeting place in Eldon Street.
He was elected secretary of the "Mill
Yard" Church in August, 1903, and was
appointed a trustee of the Joseph Davis
Charity in 1927.
There survive two brothers, Frank and
Arthur, a sister, Ada, who is 80 years of age,
and several nieces.
We will greatly miss his presence at our
Sabbath services and Church meetings.
He had hoped to attend General Conference
at Salem, W. Va., U.S.A., this year.

THE SABBATH RECORDER

Members and friends of the family and
the Church attended the funeral service held
in the Andover Meeting House.
Burial took place on May 12, 1950, in
the East London Cemetery, 239A Grange
Road, Plaistow, London, E. 15.

Accessions

Old Stone Fort. III.

Baptism:
Alice Joan McSparrin, a vacuum of R. E. Leach,
Kathleen Sue Lewis,
Rennie Kent Roe, and
Emery Glenn Roe were baptized by Rev. Claude
L. Hill, Farina, Ill., and joined the Church
May 26, 1950.

Edith E. Lewis, Clerk.
Farina, Ill.

Baptism:
Mr. and Mrs. Carroll Cooley were baptized by Rev.
Claude L. Hill and received into the Church
July 6, 1950.

C. L. H. Potter.

Marriages

Drake - Loebro, - Donald Roe Drake of
New London, Conn., and Virginia Marie
Loebro of Welsey, R. I., were united in
marriage in the home of Mr. and Mrs. Lewis
in Welsey, R. I., on May 4, 1950. The couple
was the parents of one child, one daughter,
Mrs. Carole Lee, a teacher in the school of
Welsey, R. I., and of two brothers, two
sisters, and two grandsons. The couple spent
many years of travel in the Eastern States,
visiting relatives and friends.

Obituaries

J. H. Vane, - George H. Vane passed away on May 4,
1950, a more extended obituary appears
elsewhere in this issue.

Johnson, - With the death of George H. "Bill" Vane
of North London, N. B., on May 12, 1950,
the congregation's link with the old "Mill Yard"
Church at London, England, is broken.

J. H. Vane, who lived at "Mill Yard" for many
years, was a valued member of the Church and
will be sorely missed.

IN MEMORIAM

Harriet Brown Van Horn (Mrs. Edgar De.)
July 22, 1875 — July 11, 1950

Mildred Ward Employer (Mrs. A. O. Sev.)
January 11, 1902 — July 20, 1950

More extended sketch will appear in a later issue of the Sabbath Recorder.
**DENOMINATIONAL BUDGET**

*Statement of Treasurer, July 31, 1949*

<table>
<thead>
<tr>
<th>Location</th>
<th>Receipts</th>
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<td>Alton</td>
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<tr>
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<td>Alfred, Second</td>
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<td>Associations and groups</td>
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<tr>
<td>Berlin</td>
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<tr>
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<tr>
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<tr>
<td>Chicago</td>
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<tr>
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<td>De Ruyter</td>
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<td>Dinuba</td>
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<td>Dodge Center</td>
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<td>287.12</td>
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<td>Edinburgh</td>
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<td>Fairview</td>
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<td>Fowke</td>
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<td>Friendship</td>
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<td>Genesee</td>
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<td>North Loup</td>
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**Receipts for January**

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<tr>
<th>Location</th>
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<tr>
<td>Nortonville</td>
<td>500.00</td>
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<tr>
<td>Pawcatuck</td>
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<tr>
<td>Picataway</td>
<td>167.37</td>
</tr>
<tr>
<td>Pineland</td>
<td>1,891.18</td>
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<tr>
<td>Richburg</td>
<td>227.00</td>
</tr>
<tr>
<td>Richmond</td>
<td>500.00</td>
</tr>
<tr>
<td>Roanoke</td>
<td>26.00</td>
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<tr>
<td>Rochester</td>
<td>30.00</td>
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<tr>
<td>Rockville</td>
<td>83.91</td>
</tr>
<tr>
<td>Salem</td>
<td>702.46</td>
</tr>
<tr>
<td>Salemville</td>
<td>85.36</td>
</tr>
<tr>
<td>Shiloh</td>
<td>1,625.47</td>
</tr>
<tr>
<td>Stone Fort</td>
<td>25.00</td>
</tr>
<tr>
<td>Syracuse</td>
<td>50.00</td>
</tr>
<tr>
<td>Verona</td>
<td>476.55</td>
</tr>
<tr>
<td>Walworth</td>
<td>73.30</td>
</tr>
<tr>
<td>Washington, People's</td>
<td>198.85</td>
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<tr>
<td>Waterford</td>
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**Comparative Figures**

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<td>Richburg</td>
<td>227.00</td>
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<tr>
<td>Richmond</td>
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<td>Roanoke</td>
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<tr>
<td>Rochester</td>
<td>30.00</td>
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<tr>
<td>Rockville</td>
<td>83.91</td>
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<tr>
<td>Salem</td>
<td>702.46</td>
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<tr>
<td>Salemville</td>
<td>85.36</td>
</tr>
<tr>
<td>Shiloh</td>
<td>1,625.47</td>
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<tr>
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<td>50.00</td>
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<tr>
<td>Washington, People's</td>
<td>198.85</td>
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<tr>
<td>Waterford</td>
<td>37.24</td>
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**Total**

<table>
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<tr>
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<tbody>
<tr>
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<td>$37,250.00</td>
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**Receipts for October**

<table>
<thead>
<tr>
<th>Location</th>
<th>Receipts $1.489.99</th>
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<tr>
<td></td>
<td>4.00%</td>
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<tr>
<td></td>
<td>$3,104.16</td>
</tr>
<tr>
<td></td>
<td>83.3%</td>
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**Receipts for November**

<table>
<thead>
<tr>
<th>Location</th>
<th>Receipts $1.508.67</th>
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<tbody>
<tr>
<td></td>
<td>4.00%</td>
</tr>
<tr>
<td></td>
<td>$3,104.16</td>
</tr>
<tr>
<td></td>
<td>83.3%</td>
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**Receipts for December**

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<thead>
<tr>
<th>Location</th>
<th>Receipts $3,841.75</th>
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<tr>
<td></td>
<td>10.30%</td>
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<tr>
<td></td>
<td>$3,104.16</td>
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**Receipts for January**

<table>
<thead>
<tr>
<th>Location</th>
<th>Receipts $2,069.41</th>
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<tbody>
<tr>
<td></td>
<td>5.30%</td>
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<tr>
<td></td>
<td>$3,104.16</td>
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<tr>
<td></td>
<td>83.3%</td>
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**Receipts for February**

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<thead>
<tr>
<th>Location</th>
<th>Receipts $2,049.91</th>
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<tbody>
<tr>
<td></td>
<td>5.20%</td>
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<tr>
<td></td>
<td>$3,104.16</td>
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**Receipts for March**

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<tr>
<th>Location</th>
<th>Receipts $3,284.59</th>
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<tr>
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<td>8.80%</td>
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<td></td>
<td>$3,104.16</td>
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**Receipts for April**

<table>
<thead>
<tr>
<th>Location</th>
<th>Receipts $2,358.11</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>7.67%</td>
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<td></td>
<td>$3,104.16</td>
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<td></td>
<td>83.3%</td>
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**Receipts for May**

<table>
<thead>
<tr>
<th>Location</th>
<th>Receipts $2,222.87</th>
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<tbody>
<tr>
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<td>6.00%</td>
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<tr>
<td></td>
<td>$3,104.16</td>
</tr>
<tr>
<td></td>
<td>83.3%</td>
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**Receipts for June**

<table>
<thead>
<tr>
<th>Location</th>
<th>Receipts $2,259.33</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>6.87%</td>
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<tr>
<td></td>
<td>$3,104.16</td>
</tr>
<tr>
<td></td>
<td>83.3%</td>
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**Receipts for July**

<table>
<thead>
<tr>
<th>Location</th>
<th>Receipts $2,297.05</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>6.11%</td>
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<tr>
<td></td>
<td>$3,104.16</td>
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<td></td>
<td>83.3%</td>
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**Total**

<table>
<thead>
<tr>
<th>Location</th>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>64.62%</td>
</tr>
<tr>
<td></td>
<td>$3,014,610</td>
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<td></td>
<td>83.3%</td>
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**Special Gifts Designated**

<table>
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<th>Amount</th>
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<td>May</td>
<td>77.35</td>
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<td>June</td>
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<td>July</td>
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**Totals**

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<tr>
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<td>$3,014,610</td>
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<tr>
<td></td>
<td>83.3%</td>
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</tbody>
</table>

D. N. Inglis,
Acting Treasurer.

Milton, Wis.

*Let us bring our tithes and offerings.*