SABBATH RECORDEK

July 9, 1952

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

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

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

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

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

TWO YEARS HAVE PASSED

Father's Bibles

By Miss Ethel C. Rogers

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

When my father passed away in 1946, he left a number of unusually interesting Bibles. Among them is a large family volume like those which often graced the family. Its pages are old and crisp. They are the books of the Apocrypha.

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

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

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

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


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

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

220 Prospect Avenue, Dunellen, N. J.


**The Sabbath Recorder**

**First Issue June 13, 1844**

A Magazine for Christian Enlightenment and Inspiration

Member of the Associated Church Press

**HURLEY S. WARREN, D.D., Editor**

L. H. NORTH, Manager of the Publishing House

Contributing Editors:

HAROLD R. CROWELL, Missionary

A. RUSSELL MAXSON, Women's Work

RICHARD CARR, Education

HARLEY SUTTON, Editor

**MRS. ZEPHIA S. ALGARD, Children's Pages**

Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist policy and beliefs write the American Sabbath Union Society, Plainfield, N. J.

**Lay Interest and Responsibility**

 Favorable comments have been quite pronounced in the message entitled "The Christian and His Daily Work," which appeared in the Sabbath Recorder for May 26. These comments have been coming largely from laymen. Some of our readers may want to refer again to the message which appeared on page 248 in that issue. For Thoroughly, children in our Churches, what would the ministers do? In fact, much of our work in evangelism and Christian education is manned by laymen. When we begin to canvass the situation, what phase of the Church's life is not touched by laymen?

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

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

**Conference Publicity**

A Place to Stay during Conference

Housing at Conference time this year will be an individual matter. That is, each person should write in for accommodations for himself or his family instead of relying on the complete block as in the past. Requests for lodging reservations should be sent in early and addressed to the Housing Committee, Mr. and Mrs. Paul Thornton, 1637 Jewel Place, Denver, Colo. Please state the type of place desired, such as hotel, motel, or tourist home, and other details which will help the committee in making the reservations according to your wishes.

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

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

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

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

**Seventh Day Baptist General Conference Denver, Colo. August 19-24, 1952**

**ENTERTAINMENT PLANS FOR GENERAL CONFERENCE**

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

When the invitation of the Denver Church to hold General Conference with them in 1952 was accepted at Alfred last August, it was understood that the majority of the delegates from within easy walking distance of Conference headquarters, as readers know, General Conference will be held at the Broadway Baptist Church, 2nd Avenue and Lincoln Street. According to Mrs. Dickinson's article, "Only light lunches will be served at headquarters." The serving of light lunches will be a great accommodation. It is rather difficult for Seventh Day Baptists to refrain from going all out in extending hospitality to Conference delegates and visitors. Nevertheless, the number of those who attend has grown to be so large that our smaller Churches could not possibly provide lodging in their homes for all. Denver should feel no embarrassment whatever in not being in a position to offer accommodations in the homes of Church members. Their spirit of good will and welcome is becoming more evident as their plans become more widely known.

As you will notice by the article men-
American Association of Theological Schools to Meet

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

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

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

OUR SERVICEMEN Where They Are

Riverside, Calif.
Capt. Alfred E. Lewis, 0-545422
Co. F, 224th Inf.
APO 6, c-o Postmaster
San Francisco, Calif.
Lt. Murray M. Lewis, 0-66036
Hq. Bat. 1st F.A. Bn.
Fort Ord, Calif.
Rockville, R. I.
Chaplain (1st Lt.) Kenneth A. Stickney
Chaplain School
Fort Slocum, N. Y.

American Association of Theological Schools to Meet

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

By Rev. Albert N. Rogers

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

Mr. Mills and his wife will complete a period of five years in Jamaica next summer and asked for a release at that time so that their daughter Miriam might continue her education in this country. He has been principal of the Crandall High School in Kingston since its establishment by the Missionary Board. He has also served as co-operating with the American Association of Theological Societies to meet.

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

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

We need men today who know how to pray, to pray the kind of prayer that moves the hand of God and also the kind of prayer that moves men to God. We need revival. Yes, if our present Church body is to survive we must have a God-given revival, the kind of revival that shakes men loose from their pretensions of Christianity and causes them to become a soul-winning instrument in the hands of God. I believe that it is sinful for any Christian not to consciously endeavor to win souls. The psalmist said, "He that winneth souls is wise." In fact, it seems rather obvious that many Scriptures along with this one, point out the fact that you shall not live by bread alone, but by every word that proceedeth out of the mouth of God. "Ye are the salt of the earth. We need the sunshine of thy face forever, and the fresh dew of thy comfort. Amen." 2 Chronicles 1: 9.
too religious, too demonstrative to the outside world. Should we be ashamed and apologetic for the principles of Christ upon which the Church is founded? We must not rather embrace them? We need to throw off the blinding and deadening influences of the modernistic tendency that is permeating our churches.

Again, let me say that we desperately need personal revival that will bring again the "heavenly vision," spiritual union, and the dynamic power of the Holy Spirit to again make the Church a sensitive instrument of the will of God. Upon which the Church is founded? The "heavenly vision," spiritual union, and the dynamic power of the Holy Spirit to again make the Church a sensitive instrument of the will of God.

...the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever," 1 John 2:17; and again the apostle after the Resurrection of Christ: "...he gave power to become the sons of God, even to them that believe on his name." John 1:12.

...the world passeth away, and there is yet golden opportunity — our opportunity and privilege to tell the lost of this world that there is hope; and for the lost, it is their privilege to accept the opportunity granted by God's great love to pass from death to life, from darkness into His marvelous light — our opportunity to tell the lost that the living Christ is the proof of that good and perfect gift of God — the knowledge of God and of His salvation; of the assurance of things hoped for, of the things not seen. Romans 8:29-38.

...fear that the living and the dead are met at the foot of the cross. The message of God's Holy Spirit is that the living and the dead are met at the foot of the cross. The message of the early Church was vibrant with the announcement of a living, resurrected Christ! They knew Him, had talked to Him; His death and resurrection were realities, and so today this same Christianity of the Bible should be a realism, without any doubt. He becomes vital in our soul because He has done something in our lives in a personal way. No longer do the opinions of men frighten us; no longer are we troubled at the restless sea of humanity. HE LIVES IN OUR HEARTS. The eye of faith has seen Him; we have talked to Him. Oh, it is wonderful to know Jesus in a personal way! That is what makes the Church vital in a community.

...He brings a new perspective to the life of the Church. The living Christ is the proof of that good and perfect gift of God — the knowledge of God and of His salvation; of the assurance of things hoped for, of the things not seen. Romans 8:29-38.

...the eye of faith has seen Him; we have talked to Him. Oh, it is wonderful to know Jesus in a personal way! That is what makes the Church vital in a community.
At the Alfred Conference in 1875, the Commission was given a challenging slogan, "Let's sell it to the people," and that slogan was to be developed in terms of historical facts. However, we refer questions of exact history to available sources.

In some early colonial days, the first thing for them to do was to change their manner unorganized to organized worship. They associated themselves into a Church, with others at Conference time or write a letter of withdrawal. They withdrew to Commission. The denomination would be what the people presented these facts to others in some points during our history.

Then there might be several Baptist Churches in a smaller radius. The next thing for them to do was to call a home of worship, which continued for several years. The pioneer individualists were our parents. They were not change it if we were to develop our structure. That is the fact that a few individuals associated themselves into a Church, and in doing so they did not lose their individuality.

The next event for them to do was to download the forming of the Churches into the Constitution or new organization. That was the fact that the Individual Church of the week was the Christian Church, the New Testament. Probably a chapel was erected in a suburbally for the churches to adopt the New Testament. From time to time those people presented these facts to others in the First Baptist Church. Probably those who were adhering truly in Baptist Churches, for obviously they were not adopted by that Church as a whole. Later it may be inferred that warmth developed over the controversy, for eventually the pioneers felt compelled to withdraw from the parent organization and establish there the Seventh Day Baptist Church of New York on December 23, 1671. Here I wish to make a point that I would like to keep in mind because it is fundamental. That is the fact that a few individuals associated themselves into a Church, and in doing so they did not lose their individuality.

The Origin of Seventh Day Baptists

As far as I am able to determine, Seventh Day Baptists had their origin in America in Newport, R. I. In the First Baptist Church in that city, which was a first day group, there were some individuals who, through studying the Bible, became convinced that the seventh day of the week was the Christian Sabbath, and that new commandment. Let me hasten to reassure you that, as far as I know, neither is the case. If you would pause to consider these points for a moment, I am sure you will recall that Seventh Day Baptists always arrive at any change through a very slow, tedious, democratic process, and that we are very slow to consider changes. As for a master plan, again I know of none; Commission has none, and there has been none submitted to us for study.

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

Declarative of the Week...

In those early colonial days transportation was slow and membership of a Church must be decided. Commission has studied these carefully and has attempted to organize the suggestions in an orderly fashion for study. Out of all the proposals Commission has studied to date, there has developed only one recommendation to be invite to be at this Pacific Coast Association today to present other suggestions for study. I would like to offer you one more detail about this: During the next two days some of the proposals which are floating through the air at the moment, and ask those be considered by you. After you have done this, share your ideas with others at Conference time or write them to Commission. The denomination is you, and you are the denomination; they are but the employment of an executive secretary.

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Denominational-Associational Relationship

By Dr. E. Keith Davis

Member of the Commission

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

(Edward's note: The following article by Dr. E. Keith Davis is intended for a popular review of Seventh Day Baptists' consideration of reorganization and at some points during our history. As we understand Dr. Davis, he is pointing out that the Commission of the General Conference has not yet been called upon to present a plan for reorganization, being developed by the Commission and presented to the General Conference and to the Churches for study, has its origin primarily in the Churches themselves. In the matter of reorganization, the writer shows that "we make haste slowly." Also, Dr. Davis stresses the fact that "the individual in the pew is the most important unit in the structure," thus pointing up his challenging slogan, "Let's sell it to the people." The author discusses some present-day problems of denominational reorganization and emphasizes the importance of developing the home field. He then moves on to the phase of the reorganization program which is that aspect of the present, that of associational representation on the Commission.

Dr. Keith Davis does not write as an exact historian; rather he would be regarded as exact history. Those in close touch with more exhaustive material than is available in the two volumes of Seventh Day Baptists in Europe and America will doubtless discover places at which Dr. Davis' article might well be strengthened in terms of historical facts. However, we would stress again the purpose of the writer in presenting his research and thinking on "Denominational-Associational Relationship," and refer questions of exact history to available sources.

Before attacking the topic at hand I would like to make a few prefacing remarks. Throughout the denomination we keep hearing the word "reorganization," and it has become a frightening word to many. In some quarters there is fear that proposals for casting our whole structure into the fire are being offered, and that a new one is to be built. In other quarters there is fear that some master plan has been conceived by a few who are trying to sell it to the people, and that after the sale we will awaken to a realization that we have been duped into buying something like the Christian Sabbath, and are thus being duped into a false religion. Let me hasten to reassure you that, as far as I know, neither is the case. If you would pause to consider these points for a moment, I am sure you will recall that Seventh Day Baptists always arrive at any change through a very slow, tedious, democratic process, and that we are very slow to consider changes. As for a master plan, again I know of none; Commission has none, and there has been none submitted to us for study.

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

Our other recommendations have been for a more specific purpose in your invitation to be at this Pacific Coast Association today to present other suggestions for study. I would like to offer you one more detail about this: During the next two days some of the proposals which are floating through the air at the moment, and ask those be considered by you. After you have done this, share your ideas with others at Conference time or write them to Commission. The denomination is you, and you are the denomination; they are but the employment of an executive secretary.

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

The Sabbath Recorder

The Sabbath Recorder

THE SABBATH RECORDER

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September 26, 1938, "the immediate purpose of incorporating in New Jersey was to establish the Seventh Day Baptist Building, frequently designated 'Denominational Building.'" — Seventh Day Baptist Year Book, 1939, page 28. We make haste slowly.

Our Agencies and Their Support

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

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

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

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

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

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

(To be continued)

RURAL CHURCH NOTES

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

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

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

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

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

THE SABBATH RECORDER

INDO-CHINA

Dr. and Mrs. George Thorngate, true missionaries at heart, "are having a good time in Indo-China and it seems as if some things are being accomplished." Dr. Thorngate writes that the project in which he is especially interested is that of introducing small dispensaries in villages remote from towns and hospitals. More than a thousand of these are operating now. One or two persons from each village are taught to recognize and treat certain common ailments themselves, using simple and harmless methods and medicines. They provide the medicines and the village community takes care of everything else.

He says, "Already a lot of suffering has been relieved and serious sickness probably prevented. Besides, the little communities have gained some measure of pride. I am strong for the program."

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

Ritchie Pastor Retires

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

H. R. C.

THE MILLSES' LOSS

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

They had a "bigger worry." A repairman had taken their electric refrigerator several months before, promising to repair and return it soon. The man had disappeared and they are minus their refrigerator. Possibly the refrigerator can be recovered in time, but not, the loss of that and items mentioned above would add up to a considerable amount, certainly more than these friends could well afford to lose.

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

H. R. C.

LETTER FROM WESTERN

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

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

Dear Brother Crandall:

By an act of God your missionary Board decided to send Pastor and Mrs. Emmett H. Bottoms to Australia. Because of that decision it has been our privilege to meet them, and during their stay thence they have shown us that only people of like faith can experience.

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

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

In all humility and Christian love may I point out that we (the Seventh Day Baptists and the Remnant) have a heritage
of truth "sharper than any twoedged sword, piercing even to the dividing of soul and spirit" — the pure, undefiled Word of God. This indeed is no idle boast, but an indestructible truth. Therefore, let us not hide our light under a bushel,” but “cry aloud, spare not,” lift our voices like trumpets, and show God’s people their transgressions, for it is not we that speak but Christ which dwelleth in us, “He doeth the works.”

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

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

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

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

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

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

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

Pastor Bottoms obliged us with two very fine addresses in our Perth Church and an introductory talk in the Victoria Park Church. Our Churches are rented by us but we do hope soon to have our own buildings.

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

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

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

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

Yours in the Master’s service,

Gordon B. Gibbs,

H. R. C.

WOMEN MEET AT NORTHERN ASSOCIATION

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

Mrs. LeRoy DeLand, chairman of the Christian Culture Committee, reviewed the work of her committee and gave some of the plans under way for the women’s meetings at Conference. The editor of the Woman’s Work department asked for suggestions as to what women would like to read in our page of the Sabbath Recorder.

In an interview privileged to have Mrs. O. B. Bond present, who gave us the benefit of her experience as a member of the Women’s Board at Salem.

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

GETTING AND GIVING IN 1951

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

Gifts from living donors to general benevolent organizations in 1951 totaled $524,155,418, an increase of 12% over such gifts in 1950. Gifts from living donors to other religious groups were $38,170,000, or 12% over 1950.

A unique table may be had from the Golden Rule Foundation, 60 East 42nd Street, New York 17, N. Y., which lists the contributions made in 1951 and shows which are still unclaimed.

Music Information Wanted

The director of the Conference choir, Roger H. Johnson, would like to know who will be available to sing in the choir. So pastors and choristers, if you know of those with vocal talent who will be attending Conference, please drop Roger a line right away, giving if possible information as to training, experience, and the part they sing. His address is 2712 Clark Street, Parsons, Kan. This information will help him in selecting the numbers for Conference. — Publicity Committee.
Lois F. Robin that dares live here, around our earliest birds to come after snowbanks come, following their favorite streams of stand too well: that was, why Jesus used
ing the water”

birds showed me that they, too, follow water lines in their travels.

we forget to notice it enough. In the call it.

This news was good news, that they had

These birds have taught me valuable

Even though I noticed that water is

I am fond of the robins but the

Robins and pigeons

I was ever so pleased to receive your interesting letter but have had to be rather

for your letters. -

And now birds in their travels remind us of the same things, as they come and go. Our friend Nellie Longfellow often mentions the different beautiful birds that come to the pond near where we live. Praise to Thee, O God above,

For Thy daily gifts of love;

May they every speak to me;

Lead my life more close to Thee...

Lois F. Powell.

Box 56, Princeton, Mass.

Dear Mrs. Powell:

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

Lovingly yours,

Mizpah S. Greene.
The Sabbath Recorder

Rutgers Workshops in Human Relations

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

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

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

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

All persons interested in scholarships for either the six-weeks workshop or the one-week experience, may write to Daniel S. Anthony, director, National Conference of Christians and Jews, 700 Broad Street, Room 910, Newark 2, N. J.

BUFFALO FELLOWSHIP

The Buffalo Fellowship wishes to give an invitation to anyone interested in Sabbathkeeping and in seeking better financial opportunities in a metropolitan area to consider Buffalo. We are a small group meeting every third Sabbath of the month but very interested in growth. Visitors are always welcome.

Letter:

Rev. Verney A. Wilson, and
Rev. Verney A. Wilson, both of New Lebanon, Ohio, from the Nortonville, Kan., Church.

Accessions

Jackson Center, Ohio

 admitting

Mrs. A. Wilson, and

Obituaries

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

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

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

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

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

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

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

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

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

Pertinent Paragraphs on Temperance

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

When Temperance Education, Inc., offered the first set to 470 ministers, more than 25 per cent responded with orders totaling more than 50,000. The second set will be ready for use before World Temperance Day.

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