

church and the right hand of fellowship will be extended to them in the near future.) An appetizing covered dish dinner was served in the church basement immediately after the baptism. Those who had been at camp were in Boulder for the Sabbath services and provided the afternoon program of music and camp reports. In the evening the Women's Missionary Society entertained at a social for all who were able to attend.

Correspondent.

Brookfield, N. Y.

On Sabbath morning, July 29, was held a special service, largely musical, under the direction of Mr. and Mrs. Raymond Prati of Schenectady, who are members of our church in Berlin, N. Y. The First Brookfield Seventh Day Baptist Church joined us in this service, and we were invited to join them in a meeting at Leonardsville on Sunday night, when Mr. and Mrs. Prati plan to show lantern slides as well as give a short musical program.—Brookfield Courier.

Shiloh, N. J.

Our Gospel Team is five months old now. Eight young men, with Charles Swing as director, are banded together to hold forth the word of life in any way that the Lord leads. The other members of the team are Charles Harris, Oscar Newkirk, Oliver and Everett Dickinson, Francis Saunders, David Davis, and Paul Osborn. A quartet has been organized which gives good music. Others have assisted in the work, both men and women.

The main project has been gospel meetings at the migrant camp at Seabrooks Farms, which began February 26, and have continued every Sunday night since. Usually the message is brought by the pastor, with members of the team substituting when he is unable to attend. Harmon Dickinson, Francis Saunders, and Charles Harris have assisted in this way.

The meetings consist of congregational singing, testimonies, special musical numbers, Bible reading and prayer, and a gospel message. There have been several conversions. During the service, members of the team do personal work in the lobby and game rooms and distribute tracts.

We have passed out several hundred tracts and several hundred Gospels of John, besides a number of New Testaments. We aim to

get a copy of the Gospel of John into the hands of each person at the dormitories.

Attendance of migrants has run as high as one hundred sixty; Jamaicans, Bahamans, southern negroes, Japanese, besides many southern whites from different sections attend. Usually there are from twelve to twenty of our own church people who attend.

Pray for this ministry at the migrant camp. It is a wonderful opportunity the Lord has given us, and a fertile field of service. Naturally we cannot be there to follow up the contacts during the week.

Our monthly meeting at the county home continues.

Shiloh entertained the Eastern Association June 9-11. There were some forty-five delegates besides those from Marlboro. Meals were served at cost by the ladies. The meetings were well attended, around three hundred being present Sabbath morning.

Rev. Judson H. Stafford of Boston, a minister who has recently joined our church at Plainfield, was at Shiloh on Sabbath, July 1. He brought stirring sermons in the morning and evening. Brother Stafford is a fine addition to our ministry, being an evangelist of twenty years experience.

Nine new members have been welcomed into our fellowship during this last quarter: Mrs. Charles Wendell and Mrs. John Smith by testimony; Mr. and Mrs. Francis Saunders, Mrs. Lona Rankin, and Miss Isabel Prati by letter; and Marvin Davis, Richard Rankin, and James Burlingame by baptism.

The Joint Communion service was held at Marlboro June 24 with a record attendance. This was Pastor Cottrell's last service with us.

There have been special services on Friday nights, too. The Navajo Trio, from Faith Theological Seminary who are now working in Arizona with the Navajo Indians, conducted one service. The Dickinson-Saunders Theological quartet conducted another service for us. One Sabbath eve we went to Rhoda Lake for a baptismal service.

—The Shiloh Bulletin Extra.

SABBATH SCHOOL LESSON FOR AUGUST 26, 1944

Israel's First King

Scripture—1 Samuel, Chapters 9-11.

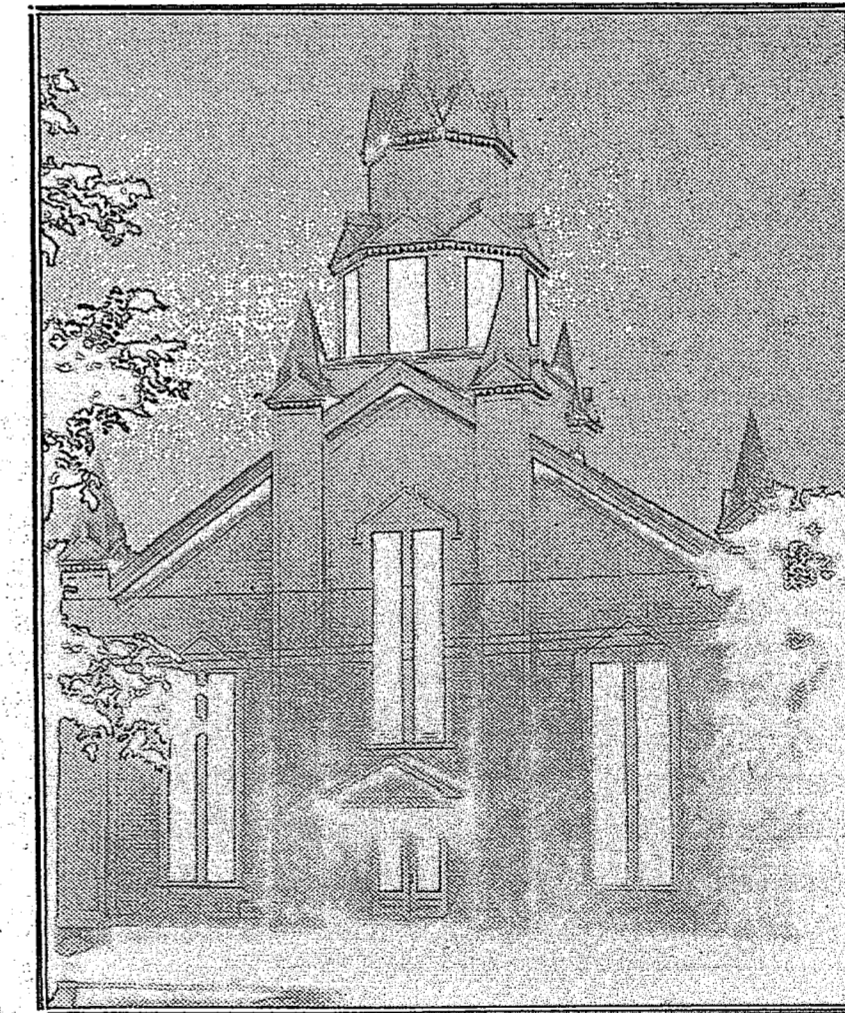
Golden Text—1 Peter 2: 17.

The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., AUGUST 21, 1944

No. 8



Seventh Day Baptist Church, Alfred, N. Y.

Rev. Everett T. Harris, M.A., Pastor

The Conference Entertaining Church

August 22-27, 1944

Rev. Albert N. Rogers, President

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

William L. Burdick, D.D.
Mrs. Walter L. Greene

CONTRIBUTING EDITORS

Mrs. Okey W. Davis
Jeanett B. Dickinson

Per Year\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 137, No. 8

Established in 1844

Whole No. 5,099

Editorials

OUR CONFERENCE MEETS

When this Recorder is read by most of our subscribers the General Conference of 1944 will be begun or well along its course.

It is being held at Alfred, N. Y., a sort of mecca for many Seventh Day Baptists. It used—a bit lightly—to be said that heaven for Seventh Day Baptists must be via Alfred. Viewed in whatever way it may, Alfred is a lovely place to go—and an ideal location for a large religious gathering. This cool, commodious, and stately church edifice (see cover) invites us to meditation and worship. Its members and fellowship are earnest and congenial. They leave nothing to be desired in their extension of cordial hospitality.

Alfred is the home of the university that has a large place in the hearts and program of our people. Its presidents and teachers have always been leaders among us. Among its present teaching staff there are at least three former Conference presidents. University President Norwood is personally known and popular in practically all our church communities. As a challenging, convincing speaker he is in demand throughout the state and elsewhere. Here also is located our school for training young ministers: it has furnished the great majority of our pastors since 1901.

Alfred's fine pastor, Rev. Everett T. Harris—one of the seminary's products—is well known, especially throughout the East; his clear-cut gospel messages appeal to old and young.

For two years Alfred has prepared for Conference. Due to war restrictions, the

meeting was omitted last year when Rev. Hurley S. Warren was president. Our gathering this year should contain a double blessing for us. President Albert N. Rogers has prepared a careful and constructive program, and with the prayers of the people and co-operation of the many, under God a splendid Conference is possible. "I was glad when they said unto me, Let us go into the house of the Lord."

OUR COMMITTEE TO PROMOTE DENOMINATIONAL FINANCE

Month by month in our columns appears the statement of the treasurer of the United Budget; it consists of monthly receipts and apportionments to the various stated interests. To promote interest and support in and of the budget and the work the items represent, a committee of Conference is appointed and directs its best thought and activity.

It functions by occasional articles in the Sabbath Recorder, by letters sent to pastors and clerks of the churches, and by other published matter and appeals.

Because of lack of co-operation oftentimes and the failures of the people to respond—even in times of all out employment and high wages—by increased giving, the committee might well be discouraged and led to wonder if such a committee is essential and should longer continue. This committee speaks in another part of this issue in a letter addressed to pastors and other church leaders. Our committee has done fine work during the years, and any lack of response is not due to any fault of theirs.

Rightly, they should expect co-operation of church officers in instructing the people relative to the work of the denomination and the needs of its support through the United Budget. Equally true is it the obligation of societies and boards through their officials or appointed agents to foster the work of the committee by giving facts, items of interest, plans, and programs. If we all work together, are thoughtful of the interests of others and sympathetically attack our special and common problems, all will succeed.

This editor is sure that we all feel that way and that if any have failed it is through procrastination, due to worries and work locally, rather than through willful neglect or careless indifference.

The subjects suggested in the letter are of vital importance. Their sympathetic discussion at Conference should be revealing and far-reaching in ultimate effects.

WHAT VALUE THE BIBLE?

Just how do you value the Bible? Someone says, "My Bible cost me \$12." Yes, a valuable book—clearly printed, durable morocco cover, silk stitched, and leather lined. Truly, a beautiful, a valuable Book. But, is that all it means? For that only is it valued?

The Bible Society Record quotes, "We do know that the real value of the Bible exists only in the extent to which it is used." We believe that such value is felt by personal soul winners who have memorized helpful, inspiring portions of the Scripture by the use of which the unsaved are pointed to Christ and led to confess their sins. One often is surprised to find how ready unbelievers are to listen to definite Scripture portions quoted by one. "For the word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (Hebrews 4: 12).

Great strains and stresses drive men to realize as never before the Bible's value. Hear one speak from an open storm-tossed raft, "Is there a Bible among us?" or on a burning desert a voice reads quietly, "He leadeth me beside the still waters. He restoreth my soul," and hundreds of heads

bow reverently. In the silence of the night, far removed from the city, a mother finds solace and courage to carry on. "Always, the Bible has inspired the noblest courage and the most sublime actions of man. Heroes have dedicated their lives to its principles. Martyrs have died with its words on their lips."

In these days it would be well for people to turn to the Bible with a new sense of appreciation and learn from its records of the need to obey God. "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6: 8.)

The American Bible Society for a century and more has realized the value of the Bible and has not only devoted itself to its printing but has labored to distribute it and encourage its reading. A nationwide reading of the Bible will be sponsored by this society during the period from Thanksgiving to Christmas. Members of the armed forces as well as the people at home will all be invited to join in the reading.

CHURCH SELF-CRITICISM

The Protestant Voice quotes a contemporary editorial warning against the danger of Protestant church self-criticism. It seems to be quite common for churches to indulge in going all out or at length in criticizing its own work. Confession of the sins and failures of the church and its people is surely in order—if sincere. But the editorial thinks that "Self-criticism may become so common as to give others the impression that we have lost confidence in the Protestant churches. It may be carried to the point where it undermines our own morale."

The editorial advises stressing more the fine work done by the churches: the aspects of the churches' life and works "about which they can be sincerely enthusiastic."

This is a sane evaluation of the situation in many instances. Without any "holier than thou" attitude, the people of the communion might well cry up the church instead of disparaging it. After all, it is Christ's body of which he declared "the gates of hell shall not prevail against it." Why not, then, extol the church and the prodigious work it has accomplished—work without which the world would be vastly poorer. Not only

extol it but work and pray that the church, in the words of Scripture, shall at last be found "not having spot, or wrinkle."

Let us use a well-balanced judgment in self-evaluation "rather than blindness either to failure or achievement."

DENOMINATIONAL BUDGET
Statement of Treasurer, July 31, 1944

Receipts	
	July
Alfred, First	\$ 168.70
Battle Creek	255.55
Boulder	44.83
Brookfield, First	36.00
Chicago	32.50
Denver	19.25
De Ruyter	13.00
Edinburg	9.50
Farina	15.00
Fouke	15.31
Gentry	5.40
Hopkinton, First	110.00
Hopkinton, Second	2.00
Independence	12.00
Individuals	50.00
Little Genesee	42.80
Lost Creek	37.18
Marlboro	61.00
Middle Island	7.33
Milton	100.00
Milton Junction	113.17
North Loup	45.20
Pawcatuck	253.66
Piscataway	15.00
Plainfield	159.04
Rockville	9.00

Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

ANNUAL REPORT

(Continued)

Holland and Java

In the annual report Holland and Java are combined because the Seventh Day Baptist General Conference in Holland has been supporting for many years a mission in Java, and has used part of the funds sent to Holland from this country to aid mission work in Java, a colony of Holland.

The Missionary Board has received no word direct from Holland during the year; but from reports which relatives receive and statements made by officials of national organizations, we learn that the situation of our churches and their members may not

Salem	27.00
Shanghai	4.00
Shiloh	120.00
Verona	83.10
Waterford	26.00

Disbursements

	Budget	Specials
Missionary Society	\$ 282.55	\$169.15
Tract Society	309.21	6.00
Women's Society	5.47	30.50
Ministerial Retirement		70.19
Historical Society	246.80	
General Conference	310.47	5.00
Board of Christian Education	414.68	2.50
China Relief		27.50
Overseas Relief		2.50
Institution for Chinese Blind		5.00
Federal Council of Churches		5.00

Now and Then

	1944	1943
Budget receipts for July	\$1,569.18	\$ 951.32
Special receipts for July	323.34	739.36
Total receipts for July	1,892.52	1,690.68

Due to an unfortunate oversight, budget receipts have been distributed from October, 1943, through June, 1944, on the percentage basis which prevailed in the budget year 1942-43. In order to correct this mistake, disbursements this month are a radical departure from any percentage scale. Two accounts which ordinarily receive money from the budget are this month asked to refund monies which they have been overpaid to two societies which have been underpaid. Complete explanation will be made by the treasurer upon request. (See page 127 of this Recorder.)

L. M. Van Horn,
Treasurer.

Milton, Wis.

that they are holding steadfast, and that the work may be built up when the conflict ceases. The board of managers is establishing a fund to help rehabilitate when opportunity offers.

British Guiana, South America

Seventh Day Baptists in British Guiana, under the leadership of Pastor William A. Berry, carried on without financial help for a number of years, and churches were organized.

For a time our Seventh Day Baptist Church in London, England, gave substantial aid to the workers in British Guiana. Owing to the war, the church in London has not been able to help as it did, and at the July meeting last year, the board made an appropriation of \$50 per quarter to aid Pastor Berry in leading the work.

The statistics last year gave nine churches with a total membership of about two hundred. The workers in British Guiana have many problems, and Pastor Berry has often asked for a foreign missionary to advise and help.

Jamaica, British West Indies

Some changes have taken place during the past year in Jamaica, but the work continues to prosper. Last autumn Rev. Luther W. Crichlow completed five years as representative of the board on that field and, having resigned, returned to America in December. Since coming home he has enlisted as chaplain in the United States army, and at last report was serving somewhere in the Pacific.

The Missionary Board, not having found a minister in America to take up the work left by Brother Crichlow, asked Rev. Charles L. Smellie, one of the leading native ministers, to represent it and to lead the work until December 1, 1944, unless a missionary was sent before that date. He consented to accept the call and is doing splendid work.

During the year two native leaders, N. H. Grant, pastor of the Waterford Church, and C. S. Lyons, pastor of the Wakefield Church, have been ordained to the gospel ministry. Every church in the colony has an appointed leader, ordained or unordained. Notwithstanding the limitations caused by the war, they held their conference last autumn.

There are thirty Seventh Day Baptist churches and groups in Jamaica with a total membership of about six hundred, and one of the great needs of the work is the estab-

lishment of some plan for training ministers. At present the most feasible plan is to bring to America for study in our schools young men who have committed their lives to the gospel ministry. This will take increased funds, and great care should be used in selecting candidates.

The Home Field

The Seventh Day Baptist Missionary Society is organized to conduct both home and foreign missions, and about one half of its funds are used for the home field.

For a number of years the salaries paid the workers have been painfully small, and one year past the board increased the salary of all its employees ten per cent. This was made necessary by the increased cost of living; it included the home field as well as the foreign.

Home work as usually conducted by the board includes organization of churches, helping small churches support their pastors, assigning ministers as general missionaries over certain sections, employing evangelists, sending out evangelistic literature, conducting the Missions department of the Sabbath Recorder, and using every means possible to advance the kingdom of Christ on the home field.

About one fourth of the churches are aided by the board in support of their pastors, and all receive the help of the Missions department of the Sabbath Recorder and evangelistic literature sent to the pastors.

The churches of the home field are organized into seven associations. This arrangement was determined by geographical location, and for convenience this report considers the home mission work by associations.

(To be continued)

ANNUAL REPORT

July 1, 1943, to June 30, 1944

Karl G. Stillman, Treasurer

GENERAL FUND

Dr.	
Cash on hand July 1, 1943	\$ 4,454.17
Received for General Fund	1,917.69
China	1,245.84
Jamaica	23.57
Foreign Missions	23.62
Home Field	157.20
Special purposes	3,236.93
Received from Permanent Fund income	3,669.28
Denominational Budget	8,164.91
Seventh Day Baptist Memorial Fund	2,075.77
Sale Debt Fund investments	250.00
Loans	7,000.00

\$ 32,218.98

Cr.		
Cor. sec. and general missionaries	\$ 2,693.49	
Churches and pastors	2,805.47	
China	2,299.97	
Jamaica	2,566.98	
South America	340.00	
Foreign Missions Conference dues	77.00	
Printing	122.95	
Taxes and corporate fees	36.95	
Accounts payable - 1943 Victory tax	11.70	
Treasurer's expense	569.64	
Loans	7,250.00	
Interest	223.59	
Debt Fund investment	1,225.44	
Reconstruction and Rehabilitation Fund investment	364.77	
Return of Missionaries Travel Fund investment	438.56	
General Fund temporary investment	5,999.70	
Special Gifts	2,805.67	
Cash on hand June 30, 1944	2,587.10	
		<u>\$ 32,218.98</u>

Statement of Condition June 30, 1944

The Society Owns:

Cash—in checking accounts:	
The Washington Trust Company, Westerly, R. I.	\$ 99.95
Industrial Trust Company, Westerly, R. I.	2,587.10
	<u>\$ 2,687.05</u>

Cash—in savings account:

The Washington Trust Company, Westerly, R. I.	1,672.94
--	----------

Investments:

Stocks, bonds, and mortgages	109,149.55
Real estate—in China	\$ 55,829.86
In Kingston, Jamaica	6,000.00
In Bath, Jamaica	125.00
In Polk County, Minn.	2,088.94
	<u>64,043.80</u>

Total Assets \$177,553.34

The Society Owes:

Accounts payable	\$ 7,622.86
Notes payable: Jennie Crandall	500.00
Industrial Trust Company	5,250.00
S. D. B. Memorial Fund	3,097.00
	<u>16,469.86</u>

Excess of assets over amounts owed \$161,083.48

The above excess is applicable as follows:

Funds—Principal amounts:	
Permanent Fund	\$ 84,308.96
Debt Reduction Fund	10,988.91
Alice Fisher Ministerial Relief Fund	3,914.07
H. C. Woodmansee Ministerial Relief Fund	449.22
A. J. Potter Ministerial Relief Fund	1,124.45
F. F. Randolph Memorial Fund	70.68
Amanda M. Burdick Scholarship Fund	1,213.75
Ministerial Education Fund	271.67
Ministerial Retirement Fund	53.62
Return of Missionaries Travel Fund	904.62
Reconstruction and Rehabilitation Fund	364.77
	<u>\$103,664.72</u>

Funds—Unexpended income:

Permanent Fund	\$ 121.47
Amanda M. Burdick Scholarship Fund	44.16
Alice Fisher Ministerial Relief Fund	5.49
H. C. Woodmansee Ministerial Relief Fund	.63
A. J. Potter Ministerial Relief Fund	1.58
	<u>173.33</u>

Gifts for special purposes:
Sundry 267.42

Real estate equities not allocated to specific funds:	
In China	\$ 55,829.86
In Jamaica	4,125.00
	<u>59,954.86</u>
Deficit in General Fund	\$ 3,171.70
Less Debt Fund Cash	194.85
	<u>2,976.85</u>
	<u>\$161,083.48</u>

IN SIGHT OF THE DOME

By H. N. Wheeler

Here in Washington much is being done to aid the men and women in the war activities to relax and get a bit of respite from the grind and routine of camp and army life. It is a great hardship with some young people to be routed out of their peaceful, happy home surroundings and thrown onto their own responsibilities and resources with no one near by interested in them except to see that they do their work and report on time for duty regularly. To be sure there is entertainment in the camps, but that is not sufficient.

Washington is the most interesting city in the U.S.A., and hundreds of thousands come here on detail or on furlough to spend a few days. On July 1, two hundred thousand people passed through the railroad station here. Near the Union Station is the United Nations Service Center. In three days not long ago sixteen thousand boys and girls in service were in the place. Several foreign countries were represented. Some of the beds are \$1.00. Most of the service rendered is free—for shower baths, a chance to shine one's shoes or press his clothes, or just to sit and write letters or relax. In June one hundred two thousand service men used the facilities of this one center, and 576 babies belonging to wives of men in the armed forces were cared for in the center nursery. At this place one Sabbath night, seventeen hundred men asked for lodgings between midnight and 4 a.m.

About the District of Columbia and its environs are twelve or more free service centers. During June eighteen thousand service men were lodged. At the Lutheran Center on Jackson Square near the White house thirty-five hundred men used the facilities of the place in June. This center has forty-three beds free to service people. The building is owned by the United Lutheran

Synod and maintained by the thirty Lutheran churches in the district. The women of each one of these churches furnish cakes and pies and serve free lunches one day in each month. This is a quiet place where the boys read, write, or visit undisturbed. The beds are all full over each weekend and men are turned away. Two ministers alternate in supervising the institution. There are fifteen U.S.O.'s in the district area so

there is no reason that any service young people should feel lost or try to find relaxation and amusement in any but decent and congenial surroundings. Similar opportunities though on a smaller scale are available in the other large cities of the country. Most of the boys are true to their home training and enjoy clean entertainment and decent surroundings.

Woman's Work

Mrs. Okey W. Davis, Salem, W. Va.

PRAY NOW -- IN PREPARATION

By Margaret T. Applegarth

Each year lately, we have been saying as the Day of Prayer approached, that it was "THE most significant day of all, coming as it did in the midst of such utter upheaval and universal peril." Yet now that we are facing Friday, February 16, 1945, who dares say that our national question mark does not loom even taller? Or that our exclamation point is not evidence of still more piercing suspense! Nobody can foretell what a day will bring forth; and it is all the more symbolic, therefore, that our next worship service program has been created for us in a country which has already borne peril without panic and tragedy without hatred. The text will be: "That ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Four members of the British World Day of Prayer Central Committee (for England, Ireland, and Wales) have prepared the 1945 service, prepared it in a room whose windows overlook the vast bombed area now laid flat around St. Paul's Cathedral, a reminder of a "terror that walketh by day"; prepared it in a room whose windows by night can only be lighted by the shifting searchlights on the watch for enemy planes—each shifting bar forming a new cross in their London sky. In such a setting free to choose any theme and any Bible passage, what did this British committee decide was the most vital subject to stress in 1945? (Remember: their land uncomfortably crowded by soldiers of all nations, the word "invasion" active in every mind, rationing and shortages cramping every household.) It speaks for England's large understanding of tomorrow that they choose

the Church Universal as mankind's hope, under God. This is important and even dramatic news for those of us in a safer nation, more remote from storm and stress.

Sentences from the British letter accompanying the program will bear quoting in every Council of Church Women across the entire U. S. A.:

"We British Christian women feel strongly that our Christian living needs overhauling—that something in the nature of spiritual education is essential if we are to take up the task ahead to which we are called as part of the World Church. We of the older churches have lost some of the freshness and zeal apparent in the earlier years of our history. The younger churches (i.e., in the Orient—M.T.A.) which have been born of the last one hundred fifty years of world-wide witness, in their keenness are ready for teaching and study in a rather different way. We would therefore . . . earnestly entreat our sisters in every land to take time for preparation prior to the Day of Prayer in the study of 1 Peter. . . . In the First Epistle the task of the Church is seen to be worship; in the proclamation of the word, in the sufferings of the church, in its spirit of fraternal love, in all the service which God enables Christians to offer to the Church and the world for him, all these are worship because they are offered to the glory of God."

The program sent from England is much shorter than our recent ones. It opens with a Call to Prayer (verses from Psalm 50); then develops five brief sections on (1) Worship (1 Peter 1: 3-9). (2) Thanksgiving for the church—for its being placed in the world to speak of God in a moment like this; for its great inheritance from the past, its present expansion, its courage under suffering, its glorious renewal of life in spite of trouble, often because of it. (3) Confession—"Judgment must begin at the house of God" (1 Peter 4: 17) with a searching of our souls for our specific shortcomings (indifference,

prejudice, ignorance, pride; thinking of the Church as "ours"; failure in brotherly love, human distinctions over class, color, race; forgetting the actual purpose of the Church.)

(4) Intercession—that we may bear the marks of the true Church of God—brotherly love, spiritual growth, endurance of suffering. Here there occurs a short but highly significant petition:

"We pray that persecution may never surprise us but that we may be willing to pay the same tax of suffering as the rest of the brotherhood throughout the world—that we may never give way to panic."

In order that all our constituency may reach this nobility of spiritual thinking, the World Day of Prayer committee urges that we pay especial attention to the request of the four British women that we read 1 Peter frequently.

Suppose your council did the unusual thing of asking spiritual life leaders, pastors, and your Day of Prayer "Continuing Prayer Groups" to study 1 Peter between now and February! Suppose all your publicity, and even various church calendars in town, should bear the simple suggestion: "Read 1 Peter through once a week!" True, you have never done such a thing before. But England has suggested it, and it would be wonderful to see what might happen to the depths of our spirits. For the frequent rereading of the same book will bring out new lovelinesses, with all the joy of rediscovery haunting phrases. Suppose a Church Woman found herself in a spiritual soliloquy of this kind: "Here's that beautiful sentence again—'whom not having seen, ye love.' (1: 8.) This one intrigues me—'which things the angels desire to look into.' (1: 12.) And isn't this good modern psychology for a grasshopper mentality?—'gird up the loins of your mind.' (1: 13.) Now here is where I fail, I fear—'unfeigned love of the brethren.' (1: 22.) This is an exciting sort of dignity—'ye also, as lively stones, are built up a spiritual house.' (2: 5.) It would be tragic to miss out on this blessing—'unto you therefore which believe he is precious.' (2: 7.) So this town is crammed with heiresses, is it?—'Heirs together of the grace of life.' (3: 7.) The postwar Christian can't be passive—'seek peace, and ensue it.' (3: 11.) This is what I truly need most—'quickened by the Spirit.' (3: 18.) If only I could sense this—the

spirit of glory and of God resteth upon you.' (4: 14.) Thank goodness I am not alone—'casting all your care upon him; for he careth for you.' (5: 7.)"

Even in a superficial first reading these memorable words stand out to haunt the Church Woman. Then, reread, they cease to be isolated phrases of strange beauty, but become glowing parts of a letter from a man who once denied his Lord, and then delighted in difficulties. We shall all be richer if we adopt this nation-wide reading between now and February 16. Perhaps a charter for church women will emerge to show us that "Ye are a chosen generation . . . ye should shew forth the praises of him who hath called you out of the darkness into his marvelous light." (2: 9.)

—The Church Woman.

FINANCE COMMITTEE SPEAKS

Dear Seventh Day Baptist pastors and leaders:

The Conference year is at end, and the books have been closed for 1943-44. The new period has begun; bills are accumulating and must be met. The Committee to Promote the Financial Program is suggesting that every effort be made to keep our people budget-minded. These are the months when our treasurers find it difficult indeed to meet the regular demands. So, will you please stress the need for regular and sustained support of the denominational work?

The Committee to Promote the Financial Program has been asked to present the program for the afternoon of the Sabbath at the meeting of the General Conference, which will begin Tuesday, August 22. The last part of the program which has been prepared is to be an open forum in which all delegates are invited to participate. The committee is taking this opportunity to place before you some of the topics that will be offered for discussion, thinking that more mature thought might be secured if some had the matter under consideration before the hour of the program.

1. Is the Committee to Promote the Financial Program really essential or has it outlived its usefulness and need? If essential, then why is closer co-operation not forthcoming from boards, pastors, and churches?

2. What other means has this committee to present its program and get information to

Seventh Day Baptists, except to ask for information from the participating agencies and pass this on through the medium of the pastors and leaders?

3. Should each field worker be expected and asked to present the claims of the United Budget quite impartially as he visits the churches, or would it be better to limit the campaigning to the committee?

4. How may generosity be taught and inculcated? When may one be said to be generous?

5. Have we stressed sufficiently the inference in the statement of Christ, "Where your treasure is, there will your heart be also"? Is it not true that the greater the financial support the larger the interest in the cause which is supported?

6. Do you think that our congregations, in general, are sufficiently enlightened on the needs and the activities of the various boards and societies?

7. "How shall they hear without a preacher," etc., and how can they be sent if

we do not furnish the means by which to send them?

8. Is the mentioning of "giving" at a worship service to be construed as the introduction of the secular into the religious?

9. Compare the value of the following agencies as a means of effective promotion for this committee: pastor's announcement, presentation by a layman, bulletin boards, printed page for distribution, personal letter, and Sabbath Recorder.

10. How may our future denominational work be stabilized except through the formation or increase of endowments?

11. What suggestions or recommendations do you have for the coming year?

Milton, Wis.,

August 4, 1944.

"We confuse the number of appeals we hear with the number of times we give until the very mention of an appeal makes us sweat with the sense of our own generosity."

—Rev. J. H. Jowett.

Christian Education

Rev. Harley Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

VACATION CHURCH SCHOOL NEWS

(Continued)

Our church at Abion, Wis., invited all children of the community for a school held June 26 - July 14. Thirty-four children were enrolled. Kenneth Van Horn, the pastor, was in charge.

Nettie Fowler was director of the White Cloud school held June 26 - July 7 with forty-five enrolled. The Sabbath school and church in co-operation promoted the school. Teachers were volunteers and all had had former experience in teaching. Money for the school was raised by gifts and an offering at the closing program.

A committee of laymen and pastors planned the community school at Milton which was held June 12-30. There were seventy-eight children enrolled. Worship services were held the last fifteen minutes of each day for all the school. These services were held in the church auditorium, and the children were taught how to worship as they do in the regular church service. At

the opening of each morning session short services were conducted for the school which was divided into two groups by age.

Rev. David Clarke reports that ninety-nine children attended the community school at Jackson Center, Ohio. The churches sponsored the school. Offerings were received each day to help defray expense of the school. Worship services were conducted by the pastors of the co-operating churches on the theme of Christ's life; the flannelgraph was used. At the close of each session there was memorization, and again the flannelgraph was used.

At Berlin, N. Y., the Methodist and Baptist churches co-operated with the Seventh Day Baptist Church for a school held July 24 - August 4. Over seventy children were enrolled. Pastors of the co-operating churches made the plans. Worship services were conducted by the pastors in similar style to a church service in order to train the children for church worship. Offerings were received and used to help defray expenses of the school. Useful articles were made in the activity periods by the two older groups.

Rev. Victor Skaggs was the supervisor of the school held by the churches of Plainfield and New Market, N. J., July 5-21. There were thirty-two enrolled. Teachers and supervisor were paid. The money was raised by private solicitation and from the Sabbath schools. There were three classes.

Young People's Work

Please send all material and suggestions to 510 Watchung Ave., Plainfield, N. J.

BIBLE CAMP AT COTTON LAKE

By Alma Bond

The Battle Creek Seventh Day Baptist Church sponsored two weeks of Bible camp this summer. Mrs. W. B. Lewis and her committee worked faithfully to promote plans for the camp; Rev. Mr. Holston located a suitable cottage on Cotton Lake about eight miles from Battle Creek.

The first week, July 16-23, there were fifteen girls, four attending only part time. It would be impossible to tell what the camp meant to each girl and teacher who was privileged to attend; but at the end of the week there was an indescribable feeling of closeness to one another and to the Lord Jesus Christ and a deeper understanding of God's will and plan. Thursday night as we sat on the floor in front of the fireplace, opportunity was given for the girls to tell what the camp had meant to them or of new decisions. Three girls were on their feet instantly to witness to their love for the Saviour; most of the girls followed, giving testimony that Jesus was more real to them than ever before. Many voiced decisions to spend more time in private devotions. Several had just recently accepted the Saviour and plan to be baptized soon.

Besides teaching her class, Mrs. Hargis was swimming instructor, a leader in music, and a gracious counsellor. Many new choruses were learned, and old favorite songs were resung. "Mom" Wilkinson endeared herself to the entire camp by her own love of nature, God's handiwork, and by her calm good humor and cheerful mothering. Not only did she prove to be a grand cook, but she was always on hand to doctor a scratch or a sore throat.

The girls' daily schedule included four classes and teachers: Life of Christ, Mrs. Hargis; Nature Study, Mrs. Walter Wilkin-

SABBATH SCHOOL LESSON FOR SEPTEMBER 2, 1944

Saul Rejected

Scripture—1 Samuel, Chapters 13, 15, 31.

Golden Text—1 Samuel 15: 23.

Jeanett B. Dickinson, Editor

son; Sabbath Study, Pastor Hargis; and Joy in Jesus, Alma Bond.

Seventeen boys came out July 23 with Wendell Stephan as their supervisor. The low age limit set for both boys and girls was nine years.

The boys' classes and teachers were as follows: Teachings of Jesus, Wendell Stephan; Nature Study, Wendell Stephan; Sabbath Study, Pastor Hargis; and Joyous Living, Alma Bond. Private devotions, problem discussion, swimming, hiking, camp choruses, and stunts all had a place in the day's activities.

As well as Christian instruction, the camp furnished experience in fair play, sportsmanship, and living harmoniously with others. The boys planned and conducted chapel and vesper services using suitable songs, Scripture, poems, and stories. Several times when the boys had their discussion period, the time slipped away before they realized it. Some decisions were made known, but only eternity will reveal the far-reaching results of such camps.

Mrs. John Langworthy was the efficient cook and nurse for the boys; the first half of the week she was assisted by Mrs. Ted Fetherston who also led in our morning praise period. On Wednesday, Mrs. Langworthy's sister, Miss Edith Tenney, came out and remained until the close of camp helping with the meals and other duties.

It is with humility that I thank God for the privilege of having a part in his vital work of bringing boys and girls and young people to a personal experience with the Lord Jesus Christ and in learning along with them to understand the meaning of his Word.

The success of these camps has been through God's Holy Spirit—the only power able to change the hearts and lives of boys and girls or men and women.

SHIPS IN THE NIGHT

By Alice Annette Larkin

The Story Thus Far

Linda Sherman, a consecrated Christian, is now at Hilltop Farm helping to care for her Aunt Penny who is seriously ill. Living with Aunt Penny are two young children, Lucy and Peter, who are grateful to her for taking them into her home. Her son, Donald, left home several years ago when his mother spoke unkind words about his bride-to-be. No one in the family has heard from him since, but he and Frances are happily married and living on a tenant farm. Frances has been earnestly praying that Donald would accept Christ as his personal Saviour; he has recently done so and is extremely happy.

Chapter XIV

Hour after hour it had rained, and at nine o'clock this morning there was no sign of a break in the heavy clouds. Hour after hour Linda had lain awake listening to the rain drops falling noisily on the tin roof and wondering what was happening down in the valley. Lucy had said, when she made a final trip to the hen houses last night, that it looked as if the river had risen a little since noon. It was a small river, but it had overflowed its banks a few times since Aunt Penny came to the farm. For several months there had been much less precipitation than usual. Now the drought was broken and the snow, that had covered the ground so long, was melting fast. This added to the rain might make conditions serious in the low places.

"It looks almost like a real spring freshet," Aunt Penny remarked while eating her breakfast. "But I don't see how it can do any serious damage here. We are on such high ground and the hen houses are in fair condition. The hay in the barn may suffer a little unless the man who put it there has patched the roof. I cautioned him about that."

"We haven't seen him around here," said Lucy. "You remember he told us he wasn't going to use that hay till he'd fed what he had at home."

"Well, we can't help it if it does get wet. I believe the storm is increasing, if that's possible."

"The radio says the rain isn't going to stop before night," Lucy announced. She had

been turning the dial, but had kept the radio tuned low so no one would be disturbed. "Miss Linda, would it be all right to have it louder while we're doing the dishes?" she asked. "There isn't very much static."

"Yes, we'll see if we can get some good music," Linda replied. "Aren't some of the hymns we like to hear on at this time?"

Lucy continued to turn the dial slowly, stopping at a station here, a station there. Presently the strains of a well loved song came into the room and Peter exclaimed, "Keep it there, Lucy. I like that better 'n chasin' all over the place."

"What station is it?" Aunt Penny inquired. "You'd better write it down so we can get it again."

"I think the man said, 'Connecticut,' but I don't remember the letters," replied Lucy. "Listen, he's talking now."

"Our choir is very small this morning," the man was saying, "because of the severe storm that seems to be reaching all New England. But we are grateful to our violinist who has bravely driven in from her home outside the city. Mrs. Frances Barnes will play for us and our radio audience, by special request, the selection she played a few weeks ago, 'The Holy City.'"

Aunt Penny started to her feet but suddenly sank back in her chair. For a moment she had forgotten that it still hurt her to stand and she stifled a groan. "Linda, oh, Linda, did you hear what that man said?" she asked. "Frances Barnes—Mrs. Frances Barnes! Do you suppose it could be—"

"Could be what, Aunt Penny?"

"Do you suppose that violinist could be Donald's wife? That is her name—Frances Blake Barnes—oh, Linda, I must know."

"Why, she might be Don's wife. I hope she is. Listen! How beautifully she plays!"

Tears ran unheeded down Aunt Penny's cheeks as she listened. Was this Frances Barnes, who was playing "The Holy City" with such deep feeling, the girl she had refused to welcome to her home and heart? What had she done? Oh, she must do something to right this great injustice she had inflicted on two young people, if it wasn't too late. "Dear God, don't let it be too late," she prayed as she wiped away the tears.

The violin was hushed now and Linda shut off the radio, but immediately turned it on

again. "We still have to learn what station that is," she said. "We mustn't count on this too much, Aunt Penny, for there might be more than one Frances Barnes. But I think we'll be able to learn something about her soon. Did Don's wife play the violin?"

"Oh, I don't know, Linda. I wish I did."

"If it didn't storm so terribly, I'd go down to the Herbert farm and phone the studio, though I try not to call long distance Sundays and holidays while the war is on," Linda said. "And this is Sunday. I'm afraid I'd find the telephone service cut off, too."

"I wouldn't hear of your going to the Herberts in this storm, Linda. I suppose I might send a letter in care of the studio."

"That's the best thing to do, Aunt Penny, if you feel equal to writing it. You mustn't get upset, you know."

"I must write it, Linda. Breathe a little prayer for me, please, that I may say the right thing."

Many tasks were awaiting Linda so she hurried into the kitchen after supplying Aunt Penny with stationery and fountain pen.

Children's Page

Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Wilfred:

Your letter came right to the very bottom of my page so I had to wait a week to answer. I always say to myself, "I'll make my answers brief this time so as to have room for all the children's letters I have received this week," but I always seem to run over. Ever since we lost our kitty, "Skeezics," various people have offered to give us little yellow and white kittens like him. But much as I like cats, I guess I'll let boys and girls your age raise the kittens since I'm so much away from home. Don't you think I'm right?

I'm puzzled to know just how that man lost fifty dollars when your wheat was combined. I think you'll have to tell me more about it, don't you? Yes, I would think it was a large sum to lose if it were mine, but it might not be to a millionaire.

Your sincere friend,
Mizpah S. Greene.

My dear Mrs. Greene:

I would like to be one of the Sabbath Recorder writers. My grandfather has cows,

Lucy was washing dishes and Linda picked up a dish towel and began drying them for her. Suddenly from some distance away, came a loud noise that startled them both, and a plate fell from Linda's hand to the floor, breaking in a dozen pieces.

"Oh, Miss Linda, what is it?" cried Lucy.

A moment later Aunt Penny called, "Linda, something serious must have happened. Do you see anyone down in the valley? I'm afraid that noise means that the Glen Falls dam three miles from here has gone out. The valley will be flooded and what will the Herberts and La Pietras and all the other folks do?"

Peter had been pressing his face against the windowpane to look out into the driving storm.

"Someone's tryin' to climb the hill," he announced excitedly. "Oh, it's Mrs. Herbert 'n' Billy, her little grandson, that's stayin' with her while his mother works in a war plant. She's trying to carry him. I've got to go help her. She can't do it alone."

(To be continued)

dogs, chickens, geese, a cat, and a horse. The horse's name is Peter. The cows' names are Betty, Daisy, Maud, Buttercup, and Butterfly. The dogs' names are Prince and Peggy. Peggy eats off a fork. She jumps up on people. She is a playful dog. I have a dog, too. His name is Pochie. I have two cats, named Sam the Tramp and Snowball. We named one Sam the Tramp because we found him. I have lots of fun with my friends.

I had better say something about myself. I am eight years old and I am in the third grade. I like school. I have lots of fun.

Jessie Louise Buton.

Box 36,

Rockville, R. I.

Dear Jessie:

I am glad you decided to join my large Recorder family and give you a hearty welcome. They are a very fine company of boys and girls I think. Don't you agree with me?

I used to think all the animals and poultry on my father's farm were my pets, even the pigs. Don't you feel much the same? One

time I tried to ride a pig, but he wasn't good to me; he dumped me into a mud puddle.

You must be doing good work in school since you like it so well. I usually find that the boys and girls who try to do their best during school hours have the best fun at intermission. What do you think about it? A twelve-year-old girl told me one time that she just loved to do hard things because she hated them so. She was ironing her father's shirt at the time. Do you think she was a funny girl?

Very truly your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have just been riding my bicycle. My Christian Endeavor teacher is going to Conference. Maybe you will see her. We had a contest in Christian Endeavor. There were two sides. We tried to see which side could say the most Bible verses. My side won. We each were given a pretty picture with a Bible verse written on it.

Good-by,
Arah Mae Davis.

R.F.D. 3, Bridgeton, N. J.

Dear Arah Mae:

I was just wishing I could have one more letter for this week when there your letter was waiting for me in the post office.

I have always thought contests were fun even when my side didn't win. But there

Our Pulpit

THE CHURCH OF CHRIST IN THE WORLD CRISIS

By Rev. Albert N. Rogers

Foreword

The Conference president has believed a discussion of the life and work of the Church in these war years from several points of view to be more in keeping with the demands of the hour than a traditional president's address. To aid in this discussion he has invited five men to speak on phases of the subject, but the pre-Conference deadline of this number of the Recorder makes it necessary that the chairman of the panel suggest the areas to be discussed.

is one contest in which we can all win if we try hard enough, that is in the game of life. If we practice self control in all things and try each day to be more like Jesus we are on the right road for success in the contest. Do you remember our golden text for August 5? "And every man (or woman or boy or girl) that striveth for the mastery is temperate in all things." And temperate we know means self control in all things. Your contest to see who can learn the most Bible verses is a fine one. If we follow what the Bible teaches us we may count on sure victory. I'm pretty sure the Bible verse on the pretty picture you earned in the contest will be one you will not forget. How about it?

This morning when I happened to step out on the back porch I heard a great splashing, and looking toward the bird bath what did I see but a fat robin taking a bath. Such a splashing time he did have! Then he lighted on the rim, shook himself well, and ended by taking a good drink of his bath water. Not very sanitary, was he?

Sincerely your friend,
Mizpah S. Greene.

Reports out of Rome say stocks of Bibles have long been exhausted. The 6,800 Italian Bibles and 12,000 New Testaments, recently off the press in Geneva, will be sent in just as soon as the way is opened.

What Are the Churches Doing?

The Church of Christ is more than the sum of its activities; it is the Body of Christ and perhaps the most outstanding fact we should recognize is that his Body is not divided even though it is wounded. World-wide Christian fellowship has been more of a reality these last three or four years than it ever was before. One of our friends waiting in line under a beating sun to be questioned by an enemy officer is helped to a place less uncomfortable and vouched for by a Japanese Christian brother. How many times this sort of thing has been done. "We are not divided."

Courtland V. Davis of Plainfield has had an opportunity to observe some of the

work of the churches in providing chaplains for the armed forces, in assisting them and the ministers in defense and camp communities in evangelistic and social service work, and in acting the part of the Good Samaritan to some of the victims of the war. He is to speak of this on our panel the opening night of Conference and I think he will not fail to mention the less spectacular but more specific work of regular services of worship, local church fellowship, and pastoral ministry which are the bedrock of the morale of Christian patriots.

Thinking It Through

There are more than two hundred published postwar plans in the Woodrow Wilson Library in New York alone. What may be sensible and attainable, much less desirable from the Christian's point of view, calls for lucid thinking and a feel for history. We shall be helped at this point by the analyses of J. Nelson Norwood, president of Alfred University. As one of our delegates to the Delaware Conference set up by the Federal Council of Churches Commission on a Just and Durable Peace, Doctor Norwood will be able to tell us where other Christians stand.

Christian Leadership

One of the most critical problems facing the Church is that of leadership now that thousands of ministers are in the chaplaincy and the opportunities and necessities for service are multiplied. Rev. A. J. C. Bond, dean of our School of Theology, has of course been thinking a good deal about how to meet this problem and he will make some concrete proposals at Conference. He intends, if I am not mistaken, to embrace the needs of our Jamaican churches, and the need for postwar leadership in our China missions is apparent.

I have just returned from a visit to our church in North Loup, Neb. Pastor Clyde Ehret of that church is rendering a service of interdenominational scope by preaching in two Methodist churches some distance from his home and I was told that nearly one third of the churches in that Methodist conference cannot be manned by Methodist ministers. We have commended those of our men who have volunteered to do duty with the Army but unless others take their places at home we will lose.

Another Side

As Seventh Day Baptists we should honor the right of the individual to follow his own conscience in objecting to war as much as in participating in it. I do not know if any of our young men are in Civilian Public Service camps but many unquestionably believe in the role of non-violence as opposed to the national war effort. I have felt that this group should be heard from and Rev. Paul Burdick of Adams Center is to be their spokesman. For conscience sake we ought to listen to the story of the men who serve without weapons.

Education in These Times

Milton College is my alma mater but I invited her new president, Rev. Carroll L. Hill, to speak for his own sake. He has something to say which will be revealing to us all as regards the future of the present generation. He speaks for the present generation more ably than many of us can and it will be good for us to hear what they say.

Our Contribution

It has been suggested that the Conference president should outline the contribution we may make as a denomination in meeting the world crisis. I can only attempt this but I feel deeply that our close-knit fellowship, our adherence to a fixed religious principle, and—strange to some—our smallness of numbers are gifts we have to offer. Few other denominations, I venture to say, can offer the many rich transcontinental friendships we enjoy. Fewer still, I think, have as enduring and beautiful a rallying point as the Sabbath. No other religious body of our size has taken part in the significant Christian movements of our time.

Rev. Leslie D. Weatherhead tells of marvelling as an Italian conductor proceeded to conduct German music before an English audience containing Jews. But here we are, about one hundred thirty-five churches on four continents and the islands of the eastern and western seas, and among us only God knows how many different opinions there may be. We have sophisticated New Yorkers, conservative down-easterners, ultra-progressive midwesterners, defeated Californians (I list these smiling) and yet mostly we have but one spirit.

I predict that we shall be able to love our German Seventh Day Baptist brothers as

much as ever when again we may. God grant that some of them may be spared to help in the reconstruction of Europe. I pray that this and greater things may be so because we have been true to our Lord Christ in this world crisis.

mer. He very kindly took charge of the church service twice during the absence of the pastor.

Correspondent.

North Loup, Neb.

One young man, Donald Clement, son of Deacon and Mrs. George Clement, of Mira Valley, went to Boulder in July where he attended the youth camp of Seventh Day Baptist young people. Five young ladies attended: Bonnie, Phyllis, and Belva Babcock, Marjorie Hamer, and Kathleen Clement. Donald and Kathleen are brother and sister. The party was in charge of Vesta Thorngate, who teaches in Diller, Neb., during the school year and spends her vacation with her father, Deacon H. H. Thorngate. On Sabbath day, July 29, a very nice program of camp impressions was given by those who attended.

On Sabbath day, August 5, baptism was administered to five young people: Bonnie and Donna Babcock, Merna and Leland Van Horn, and Evelyn Hamer. Mr. and Mrs. Gould of Pierre, S. Dak., were admitted to church membership by request made by letter.

The men's chorus has been revived and has given several appreciated selections. The chorus had charge of the vesper service Sabbath evening, August 5.

Correspondent.

DENOMINATIONAL "HOOK-UP"

Battle Creek, Mich.

Sunday afternoon at the close of the Bible camp at Cotton Lake, about eighty of the church people gathered at the lake for a picnic. After a bountiful supper the older folks spent the time visiting; and the younger ones went swimming, boating, or played games.

We greatly miss our boys who are in service. There are about forty on the roster. Those who have more recently been called are George Parrish, Wade Crandall, Harold Aurand, and Keith Thorngate.

The Christian Endeavor again sponsored a building fund drive to wipe out our indebtedness to the bank this time. The \$2,500 was raised in a few weeks. We are looking forward to burning the mortgage.

Pastor Hargis spent Sabbath, August 5, in Walworth—his first pastorate. The church voted the pastor three weeks' vacation and his expenses paid to Conference.

We are happy to have Mr. and Mrs. Wendell Stephan with us during the sum-

Adjustment for Mistake Made in Percentage Distribution of Budget Receipts

Budget receipts October 1, 1943, through June 30, 1944	\$16,908.10
Budget receipts for July, 1944	1,569.18
Total receipts October 1, 1943, through July 31, 1944	\$18,477.28

	Received 9/43 - 6/44	Should have received 9/43 - 7/44	Difference due
Missionary Society	40.82% or \$6,899.49	41.75% or \$7,711.81	+\$812.32
Tract Society	12.76% or 2,156.72	13.35% or 2,465.93	+ 309.21
S. D. B. Building	7.91% or 1,336.97	4.37% or 807.20	— 529.77
Women's Society	0.82% or 138.61	0.78% or 144.08	+ 5.47
Ministerial Retirement	10.71% or 1,810.23	7.76% or 1,433.38	— 376.85
Historical Society	0.66% or 111.55	1.94% or 358.35	+ 246.80
General Conference	8.72% or 1,473.87	9.66% or 1,784.34	+ 310.47
Board of Christian Education	17.60% or 2,974.79	20.39% or 3,766.32	+ 791.53
Bank of Milton, service	5.87	5.87	
Totals	100.00% \$16,908.10	100.00% \$18,477.28	\$1,569.18

Adjustment Procedure 7/31/44

	Budget check 7/31/44	Amount	Refund By	Total
Missionary Society	\$282.55	\$529.77	S.D.B. Bldg.	\$812.32
Tract Society	309.21			309.21
S. D. B. Building	Overpaid, refunding to Miss. Society			
Women's Society	5.47			5.47
Ministerial Retirement	Overpaid, refunding to Board of C. E.			
Historical Society	246.80			246.80
General Conference	310.47			310.47
Board of Christian Education	414.68	376.85	Min. Ret.	791.53

Respectfully,

L. M. Van Horn,
Treasurer.

Marriages

Sailor - Snyder. — Sgt. Robert W. Sailor and Miss Janet I. Snyder, both of Jackson Center, Ohio, were united in marriage at the home of the bride's parents, Sunday, July 30, 1944, by Rev. David S. Clarke.

Taylor - Ladd. — Mr. William J. Taylor and Miss Precilla Ladd, both of Black River, N. Y., were united in marriage at Adams Center, May 31, 1944. The grandfather officiated.

Whitford - Berger. — Mr. Clyde Whitford and Miss Helen Berger, both of Rodman, N. Y., were united in marriage in the Seventh Day Baptist parsonage at Adams Center, June 28, 1944. Rev. Paul Burdick officiated.

Obituary

Hemphill. — Etta Stillman, daughter of Charles A. and Eliza Content Stillman, passed away in Hartford, Conn., on July 20, 1944.

At the age of eleven she was baptized and united with the Pawcatuck Seventh Day Baptist Church, being a devoted and faithful member for seventy-two years.

She was united in marriage with James C. Hemphill; he died in 1918. Most of Mrs. Hemphill's life was spent in Westerly. She was devoted to her home, family, and church; she was a true friend. Four children survive: Mrs. Donald D. Parry, Mrs. Elizabeth Reece, and James Alfred and Russell Hemphill. Five grandsons also survive.

Funeral services were conducted by her pastor, Rev. Harold R. Crandall. Interment was in River Bend Cemetery. H. R. C.

Oatman. — Berta Whitford, daughter of Albert and Rose Greene Whitford, was born November 8, 1875, and died at Adams Center, June 10, 1944.

In January, 1888, she joined the Adams Center Seventh Day Baptist Church and remained a faithful member all her life. She was married to William F. Oatman, December 22, 1900. She leaves her husband; a brother, Edward; and a sister, Mrs. Mary Williams.

The funeral was conducted at the home; burial took place in the local cemetery. P. S. B.

Thomas. — Ella Greene, daughter of Porter and Eliza Greene, passed away at the home of her niece, Mrs. Ellie S. Greene, at Adams Center, N. Y., on April 18, 1944, at the age of seventy-eight.

She was born December 25, 1865, at Farina, Ill. She was married to Lewis Greene of Watertown; he died in 1898. Later she was married to Clark Thomas of Harrisville; he died in 1929. She became a member of the Adams Center Seventh Day Baptist Church in 1882. Those who survive her are a son, Carl Greene; three sisters: Mrs. Eunice Maxson, Mrs. Litha Babcock, and Mrs. Samuel Dibble; and four grandchildren.

Funeral services were conducted by her pastor. Burial was in the Union Cemetery. P. S. B.

Threlkeld. — Ruth Pope was born March 17, 1865, at Hartsville, N. Y., and died at her home in Memphis, Tenn., July 24, 1944.

When a young girl she joined the Hartsville, N. Y., Seventh Day Baptist Church and never removed her membership, though a resident many years of Memphis, Tenn., where she went as a young bride. Her home and family were Christian. She was the daughter-in-law of Rev. C. W. Threlkeld, many years a Seventh Day Baptist minister, and a sister-in-law of Rev. M. B. Kelley, many years a Seventh Day Baptist pastor and evangelist. Her home was always open to visiting ministers and missionaries, and her heart was always open to the needs of others and to the support of her church, the denomination, and the promotion of the Sabbath truth through the Recorder.

She leaves to remember her beautiful life a son, three daughters, and six grandchildren.

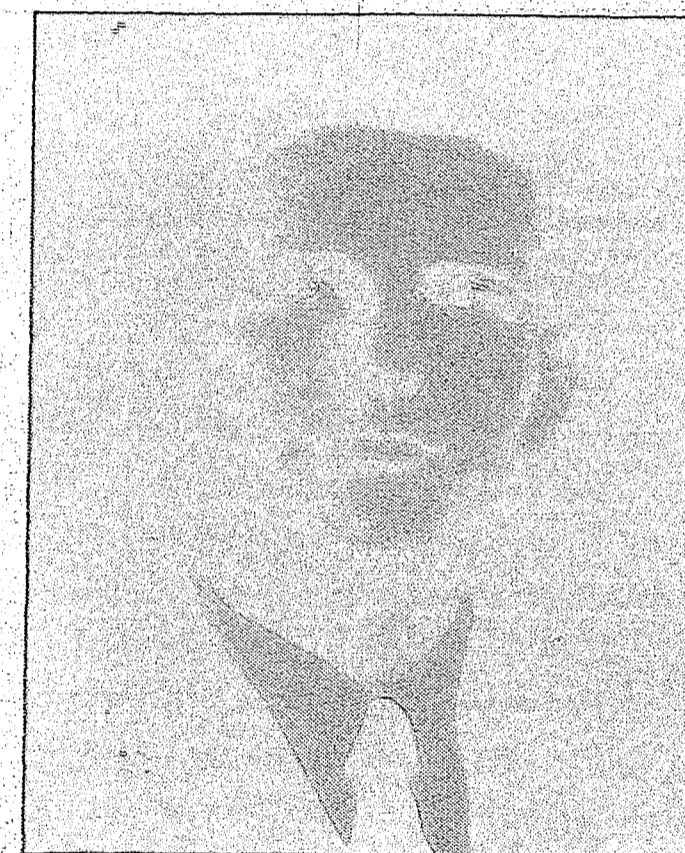
H. C. V. H.

The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., AUGUST 28, 1944

No. 9



REV. ALBERT N. ROGERS

President of the Seventh Day Baptist
General Conference, August 22-27, 1944
Alfred, N. Y.

Contents

Editorials.—Revivals Out?—Let Us Beware.—Narcotic Education.—Notices.....	130-132
Labor Day	132
Concerning Federal Council	132
Missions.—Annual Report	134-136
Eighty-ninth Birthday	136
Woman's Work.—Worship Program.—Annual Reports.....	137
Young People's Work.—Rocky Mountain Teen-Age Camp.—Ships in the Night.....	138-140
A Letter to President Roosevelt	140
Children's Page.—Our Letter Exchange	141
Our Pulpit.—Statement of Belief	142
Letter from a Soldier	143
Marriages.—Obituary	144