

CHRISTIAN MISSIONS AND THE CHRISTIAN CHURCH

(Continued from page 10)

dained ministry or as special-missionary workers—appropriate services of “licensing” or consecration should be performed by the church of which the person is a member. More use could be made of consecration services for those who decide on Christian vocations other than the ministry. Your missionary society will have more to go on in seeking out leadership. Your church and the candidate will benefit in preparing yourselves for service.

With regard to church membership, Elmer G. Homrighausen has recently said: “The worst enemy of Christianity in America is not its outspoken secularism but the subtle spiritual sterility in American churches. Today we have the largest church membership and the worst record of delinquency, insanity, divorce, gambling, drinking, and social disorder in American history. Here is evidence of a deep derangement in American spiritual life.”

Is our denomination seeking to collect all the nice folks in the world and give them the

FIRST THINGS FIRST

Yes, I am making an earnest appeal right now for our own denominational work. Did you see the pictures of our China buildings in a recent Recorder? Do you want them rebuilt? Do you wish to extend our missionary work? Would you like more evangelists on the field in the U.S.A.? If “yes” is the answer, by all means support your budget, support it as never before.

Never has the budget been raised in full. Why not raise it in full for once, and do it this year? Your church treasurer is giving much time and effort to the work. He sends a check to Milton Van Horn, budget treasurer. Your treasurer spends much time; Milton spends many times as much after he has worked hard all day earning a living. He divides and sends the money on to the Missionary, Tract, Christian Education, Women’s, and other boards. And these groups give of their time and in some cases travel many miles to attend meetings to consider their work and get nothing for it, except, perhaps, our criticisms. Our money, all our money, goes through all these hands to the work for which we give. These groups have committees which see to getting help to these other fields without any loss through overhead.

Give. Give much more liberally. Give to our own causes.

P. B. Hurley,
Conference President.

name “Seventh Day Baptist” or are we as individuals, local churches, and a united missionary agency endeavoring to bring men into that newness of life found only in Christ? Such “new men” as Christ may create through preaching the gospel must be assimilated as Seventh Day Baptists. Our preconceptions must not exclude them from social fellowship nor from places of leadership. We at-home cannot let down the missionaries and ministers (whom God and we have sent out to preach Christ) by refusing our friendship and support to these new converts—whether they be from the wrong side of the tracks or from Jamaica or Java.

Is our human institution into which we draw all men going to be democratic in the highest sense—in the Christian sense of developing the individuality of everyone who seeks Christlikeness?

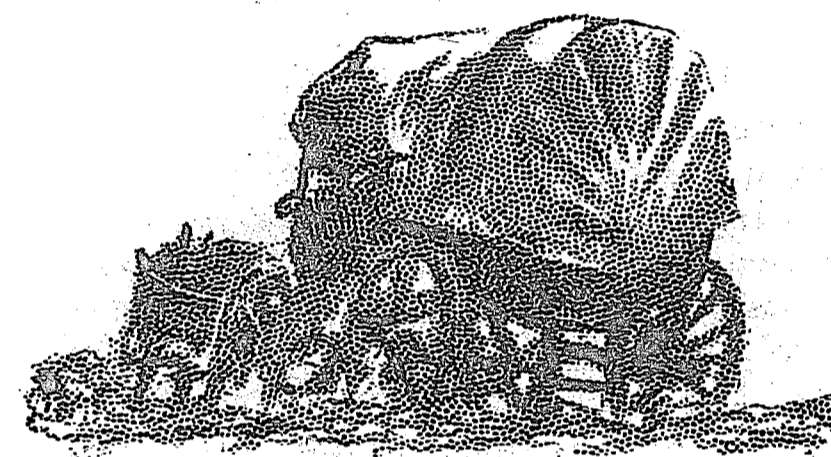
We have taken the whole Bible as our supreme source of authority in matters of faith and conduct. Interpreting the morality of the Old Testament in terms of the spiritual power of Christ, we call upon the world to accept the covenant revealed in this Bible. The way in which Seventh Day Baptists teach this Scripture is unique among Protestants. The Bible, and not any institution or precept of men, is the sole and final authority.

Having such a message, dare we lower our standards of Bible interpretation or dare we go backward in denominationalism for the sake of increasing the numbers who might join us?

We dare not lower our standards in calling to the world to live the Christ life, else we give over our hope of warmth and protection in the hand of God to suffering the results of rebellion against that almighty hand.

“This world will never be made Christian except by Christians.”

The Sabbath Recorder



Is

The Church

A Creaking Ox Cart on the

Twentieth Century Highway?

(See the account of the
Central Association meeting, page 22)

The Sabbath Recorder

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

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

ESTABLISHED IN 1844

Editorials

WITH CONFIDENCE IN THE FUTURE

(A report of the Ministers' Conference, June 17-19)

Glowing promise for the future of Seventh Day Baptists was evident in the meetings of the Ministers' Conference held at Alfred, N. Y., June 17-19. There was a willingness to grapple realistically with basic problems, and at the same time there was a very real evidence of confidence in the future. All of the men and women present displayed an eager determination to discover God's will in helping to make the work of the Church move forward.

Thirty ministers—some traveling hundreds of miles to attend—were present. The meetings were also attended by wives of pastors, ministerial students, and interested laymen. Almost every field of Seventh Day Baptist work was represented, including the various denominational boards. It was particularly interesting to note the wide difference in ages among the delegates, ranging all the way from the older retired pastors to the very young men contemplating seminary work or just entered upon theological training. Despite the wide divergence in years of service and locality of their work, the ministers showed an amazing unanimity of spirit.

While no hard and fast agenda had been determined in advance, the conference followed a well-defined routine. The spiritual atmosphere of the whole gathering was heightened by short, but regular worship periods in the School of Theology's picturesque chapel. All discussion meetings were held in one of the classrooms of the Gothic, as the theological building is known. Rev. A. J. C. Bond, dean of the school, acted as chairman for the proceedings, the program having been determined by the dean and a committee.

Included in the topics for consideration were the following: Seventh Day Baptists and the Ecumenical Church, the Plans and Program of Denominational Boards, Recruiting the Ministry, the Church in the Present Day (as viewed by our recently returned chaplains), and Methods of Bible Study. There was ready and wholehearted participation by everyone present in all the important discussions.

On Monday evening the conference began with a deep feeling of inspiration and consecration. Rev. Herbert L. Polan, pastor at Verona, N. Y., led a devotional period using Psalm 23 as the background material for his thoughts. In a quiet, reverent sort of way he pointed out that a pastor has no earthly pastor to whom to turn for his help, but he can confidentially say, "The Lord is my shepherd." He pointed out what a glorious and important task the pastors of today have in leading Christians in building the Church of Christ in the world. "The most wonderful gospel in the world," he described Christ's message, in calling the ministers to greater devotion in making the Church go forward.

Dean Bond, in an introductory explanation about the conference, expressed his conviction that there is no hope for the world apart from the Church and its message, and he particularly emphasized the significant part our denomination must play in the work of the Church.

Rev. Charles H. Bond of Little Genesee, N. Y., preached the opening sermon for the gathering, and appropriately chose the topic, "The Fisherman's Failure and Success."

"If we are to be fishers of men," the youthful minister declared, "we should know

the technics of our business." Practical applications were easily drawn when he pointed out such truths as these: the primary task of fishermen is to catch fish; fishermen have to go to the water, and let down their nets; you can't catch fish without bait on your hook; too many fishermen won't fish; you have to continue fishing even when you become discouraged if you expect to be successful; and, there is too much "surface" fishing these days.

Rev. Harold R. Crandall of Westerly, R. I., led in devotional thought on Tuesday morning. "Although we often wonder if we have accomplished all we should," he significantly stated, "the time will come when we will realize that we have done more than we know." He emphasized the importance of always staying within divine leadership. He concluded by saying, "We need the spirit, courage, and power that comes from feeling that God has visited us."

Vital Problems Discussed

In the first discussion period, devoted to consideration of the ecumenical church and our relation to it, it was strongly concluded that all Christians are members of the Church of Christ, and therefore are brothers in Christ. Someone summed up the matter by stating, "It is a strength, not a weakness, to hold a helpful attitude toward those of other persuasions."

The inevitable question arose, of course: How can we hold this position and still make converts to the Sabbath? Out of the lively discussion grew the feeling that the best contribution we can make to the larger Christian fellowship is to stand staunchly by our own convictions. That means that all members must not only promote the spread of Bible truth, but be a part of the ecumenical spirit—willing to share the portion of truth entrusted to us in such a way that people will realize that we have something they need and want!

Various Boards Represented

The afternoon session on Tuesday was conducted by Rev. Harley Sutton, executive secretary of the Board of Christian Education. Emphasizing the spiritual content of duty and service, he introduced representatives of the various denominational boards.

Corresponding Secretary H. C. Van Horn elaborated on the purpose of the Tract Society to promote the Sabbath and Godliness. He introduced Editor K. D. Hurley, who spoke of the urgent need of wider denominational publicity, and Secretary-elect Victor W. Skaggs, who emphasized the importance of evangelistic work, especially to the end of cultivating "warmth within our own group."

President Crandall of the Missionary Board reported on the progress of the Second Century Fund, and optimistically declared, "Our people are learning to give." Dr. W. L. Burdick, corresponding secretary of the board, spoke of the immediate need for trained, strong ministers.

Speaking on behalf of the Christian Rural Fellowship movement, which is sponsored by the Board of Christian Education, Rev. Marion C. Van Horn, Lost Creek, W. Va., explained how the new rural emphasis is designed to set a pattern for fellowship and help pastors and churches to carry on effective Seventh Day Baptist activities in their areas of influence. Concluding the report from that board, Secretary Sutton urged that we learn to do every church job better. He visualizes the work of the education board as largely a ministry of education.

In the discussion which followed this panel presentation the apparent need for co-ordinating the multiplicity of denominational undertakings was vividly revealed. While everyone agreed that all the various undertakings have value, it is often impossible for the local pastor to carry out all of the plans at the times suggested. As one solution to the difficulty, a denominational calendar was proposed. Boards, then, could make and correlate their plans for each year and release the schedule of activities in advance to the church leaders. Such an undertaking would not only help to unify the work of the boards, but make possible more concerted action throughout the denomination.

The closing minutes of Tuesday afternoon were given over to meditation and prayer. Rev. Ralph H. Coon, Richburg, N. Y., was the leader and by Scripture and admonition, illustrated the value of doing "everything by prayer."

(Additional information about the Ministers' Conference will be given in another issue.)

GUEST EDITORIAL

THE CHURCH AND A CONGREGATION.

I should go to church on account of the help I may be to the church and to the things for which the church stands. Most of us want to live and rear our families in a community where there is a church. But a church cannot function properly without a congregation. If I stay away, others have the same right, and the logical outcome would be for the church to close its doors. Furthermore, if I want a church for my community, I want a strong one, and my presence and support will help to make it strong, while my absence will help to make it weak. — Rev. D. Carl Yoder, in "Religious Telescope."

FIRST THINGS FIRST

More Reverence

In the early days of the West there was established along the coast a chain of missions. These were havens for the traveler and those in need. Some went into decay as the country built up. A few continued in use as show places and worship centers. Some of those which crumbled because of neglect were restored in recent years because of their historic worth.



P. B. Hurley

If you have been privileged to visit any of these missions, you were doubtless impressed with the effort made in preparing you for entry. A woman in man's attire is not permitted to go in. At the door you are given an introductory talk asking that there be no loud talk or laughter. You are about to enter a sacred place and are expected to show reverence in quiet at least. These are Catholic institutions.

I have attended a large funeral, a large wedding, and a priest dedication in a Catholic church. At all these I was much impressed with the quiet always evidenced. At the wedding there was no hilarity until the company was outside. At all services they

bend the knee before entering the pew. Possibly they go to "the extreme."

I wonder if we do not go too far in the other extreme?

P. B. Hurley,
Conference President.



At the close of World War I, American churches along with other Christian agencies, were engaged in many efforts to gather up what fragments of life war had not utterly crushed. There were many occasions where we saw a beaten and wounded humanity, and we could not "pass by on the other side" in aloof security. We had fought a "war to make the world safe for democracy," and, not being too sure that modern war settles anything, we struggled to make up for lost time.

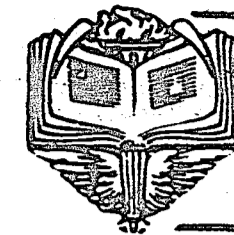
In that postwar era, Seventh Day Baptists had not as many opportunities as in this era of reconstruction to reach out a united hand in helpfulness.

In 1919 several of our present churches had not been organized in American towns and cities. In 1919 we had no churches in Germany. In 1919 Jamaica had no Seventh Day Baptist Churches which would need help in educational and evangelistic progress. In 1919 New Zealand and Australia had not felt the message Seventh Day Baptists have to give. Global war did not devastate our medical work in China. Work began in Germany in 1932-33, in Jamaica in 1921-22, in New Zealand and Australia around 1940.

Here are your enlarged opportunities to exert (especially through the Second Century Fund) Christian pressure on the new world being born. Uniting hands with other Seventh Day Baptists, you can give only a little (if that be your share) and help a lot in Christ's kingdom.

David S. Clarke, Secretary,
Second Century Fund.

Westerly, R. I.

STUDY to show
thyself approved
UNTO GOD

OUR LORD'S PARABLES

The Pharisee and the Publican
Luke 18: 9-14

By Leland E. Davis

THE SETTING

The story of the two men, a Pharisee and a publican, who went up into the temple to pray, is often classed as a prayer parable. But the central truth is not "the way to pray" but "the matter of self-righteousness." The setting gives us a clue. "And he spake also this parable unto certain who trusted in themselves, that they were righteous, and set all others (the rest, TOUS EAUTOIS) at nought." (A. S. V. Luke 18: 9.) To whose attitude was our Lord referring? The Pharisees were members of the orthodox party of high social standing. It was a daring thing for our Lord to contrast a high-classed Pharisee with a publican (a tax collector, TELONAS). A tax collector was the symbol of the outcast. Especially was it a bold thing for Christ when we realize that it was a Pharisee whom God rejected and a collector of taxes whom God accepted!

THE STORY

The Pharisee went regularly to God's house of worship. He prayed often and long. He was honest and fair in his dealings with other men. So zealously did he seek God that he fasted twice a week. This Pharisee was a scrupulous tither. But his heart toward God was entirely wrong. He trusted in his own righteousness.

The collector of taxes had a humble and broken spirit. Counting himself utterly unworthy to come into the presence of God, he recognized his own sin as he pounded upon his own breast. There were no flashing thoughts in his mind of the faults of others. "God be merciful to me a sinner." Luke 18: 13.

THE SPIRITUAL MESSAGE

We have a particular application of humility: the attitude of the sinner's heart to-

ward God. The Pharisee said, "I am all right," but God said, "You are all wrong." The Pharisee justified himself; God condemned him. Because the publican said, "I am all wrong," God said, "You are all right now in my sight." The Pharisee was not justified at all in the eyes of our Lord, but condemned. This tax collector "went down to his house justified rather than (contrary to) the other." A Christian life of faith does not permit boasting, because only Christ is perfect. We are declared righteous by our belief in him. See Romans 3: 26, 27.

THE PERSONAL APPLICATION

Which are you? A publican or a Pharisee? If you see the faults in others before you see your own, then you have the self-righteous heart of a Pharisee. To know the joy of being saved, you must first know that you are a lost sinner. This we are too likely to take for granted. Too many times we only accept it in theory, and seldom face our sinfulness as a real fact. Real repentance makes for real belief in the Lord Jesus Christ.

Shiloh, N. J.

PIN POINT EDITORIALS

"Come to Christ as you are, but desiring to be made what you ought to be."

* * *

In Wife's Name

A large number of men are sympathetic toward the church, but they exercise a proxy loyalty.

These men might exercise their sympathy by singing the familiar hymn as follows:

"Take my wife and let her be
Consecrated, Lord, to thee."

The men have insisted on holding their property in their own names, but have been quite willing to hold their religion in their wives' names.

—Exchange.

* * *

"The torch of religion may be lit in the church, but it does its burning in the shop and on the street."

SABBATH SCHOOL LESSON

FOR JULY 20, 1946

Jesus and True Worship

Basic Scripture—Exodus 20: 3-6; Deuteronomy 4: 15-19; 8: 11-14, 18-20; Isaiah 40: 18-26, 30, 31; Mark 12: 28-34; Luke 4: 8, 16-27; John 4: 7-24

Memory Selection—John 4: 24

o "The Sabbath eventually will prove to be the uplifting force that will bring men together."

Central Association Meets at Leonardsville

—Co-operation Between Churches an Outstanding Feature

"Is the Christian Church like a creaking ox cart on the twentieth century highway?" That was the striking question raised by Pastor Francis D. Saunders of the Marlboro, N. J., Church in the opening sermon of the one hundred seventh session of the Central Association of the Seventh Day Baptist Churches. The meetings were held at Leonardsville, N. Y., June 14-16.

Mr. Saunders, bringing the Sabbath eve message, set a pattern of thought that was carried through the entire weekend. "What would God have us to do?" he asked, discussing the theme, "Spiritual Obedience, or Heart Service." Delegate from the Eastern Association, the speaker challenged each church member to try to sense God's presence and yield himself to him, that the work of God's kingdom may progress with strides equal to those made in science, industry, medicine, and the art of war. "The pace of the world is so tremendous," Mr. Saunders warned, "that we are often made to forget God."

Rev. H. L. Polan, pastor of the Verona, N. Y., Church, was moderator for the association session, and responded on Sabbath eve to the address of welcome made by the pastor of the host church, Rev. E. H. Bottoms. Mr. Polan also led in the conference meeting at the close of the Sabbath eve meeting. A warm spirit of broad fellowship with men and a close fellowship with Christ was evident in the testimonies given. Mr. Edgar Wheeler, theological student serving the De Ruyter, N. Y., Church during the summer months, conducted the evening vespers.

Sabbath Day Services

Sabbath morning worship featured a sermon by the delegate from the Southeastern Association, Rev. Marion C. Van Horn. Rev. Jay W. Crofoot, pastor of the Brookfield, N. Y., Church, led in Scripture reading and prayer, and Mr. Bottoms brought the children's sermonette.

"The Church of God Goes Forward" was the sermon topic for the morning, and Mr. Van Horn pointed out that Christians should make it a declaration that the church is going forward, and not question it. As means of progress the speaker suggested that these roads be followed: the road of knowledge ("Find the truth—relating all things to God's will"); the road of spiritual life ("To go forward is a divine call"); and the road of fuller, devoted, consecrated service ("The initiative is ours to go out with the Saviour and do").

Mr. Bottoms asked the children to think about door hinges. "Nobody pays any attention to hinges," the pastor pointed out, "but how important they are!" He indicated that some people, both young and old, feel like hinges. "Matter not how small they are," he concluded, "they are of tremendous importance."

An outstanding feature of the entire association was the spirit of co-operation and fellowship shown between the churches and church people of Leonardsville. The choirs of the Methodist Church and the Seventh Day Baptist Church regularly combine, singing each week for both the seventh day and the first day services. The combined choirs, robed in maroon gowns, provided the music for association meetings. Sarah Bottoms was choir director.

On Sabbath day the Methodist women took complete charge of dinner preparations, serving the delegation the noon and evening meals in the Leonardsville school house. On Sunday the Seventh Day Baptist women assumed responsibility for serving the noon meal, which was enjoyed by members of both congregations, delegates, and visitors.

Two meetings were held on Sabbath afternoon: one for children in charge of Mrs. Herman Palmer and Muriel Sholtz, and one conducted by the young people of the Central Association.

The young people formed a panel to discuss denominational matters. Many vital

questions were posed. How many people in the denomination would go into mission service, if called? Which is more important, home or foreign missions? What are we living for spiritually? Is it possible to live Christ on any job? Should financial provision be made in advance for one going into gospel work or should he go on faith? Which comes first — spiritual or physical needs? The young people gave their answers to these and other thought-provoking questions. Several members of the audience participated in the discussion.

Alva Warner was leader. Panel members were William Arthur, Eloise Parker, Leslie Welch, Francis Palmer, Olin Davis, and Edgar Wheeler. Mayola Williams was organist, with Jean Sholtz as song leader. Scripture was read by Duane Davis, and Mrs. Alva Warner led in the responsive reading.

The remainder of the Sabbath afternoon meeting was devoted directly to missionary interest. Rev. Harold R. Crandall, president of the Missionary Society and pastor of the Pawcatuck Church at Westerly, R. I., reported on the current work of the society and especially the Second Century Fund, which is being raised for rehabilitation and mission interests.

"Did I not believe," the missionary president stated, "that the distinguishing belief which we hold—i.e., the Sabbath—eventually will prove to be the unifying and uplifting

force that will bring men together across the climbing centuries to the throne of God and into a new heaven and a new earth, then I would not appeal for rehabilitation and reconstruction of Seventh Day Baptist missions and interests, but would plead that we contribute all to world organizations instead of a just portion, as I do now."

Adding additional variety to the types of programs presented, the Sabbath night service was taken over by the women. The address was given by Mrs. Clark Stoodley, who is the Central Association correspondent to the Women's Board. Mrs. Chris Schrag and Mrs. Elsie Croop were heard in vocal duet, and feature of the evening was a pageant, "The Challenge of the Cross."

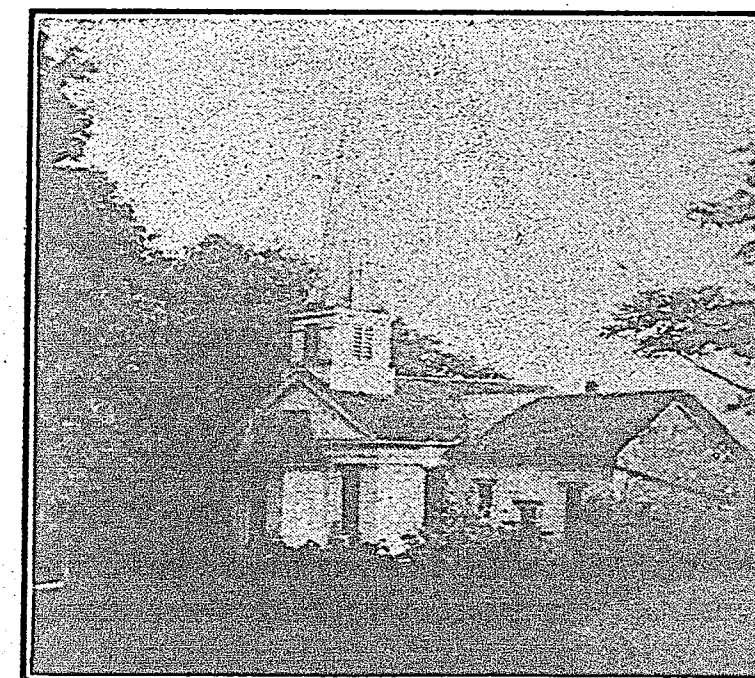
Sunday Services

A young people's fellowship breakfast was held early Sunday morning in West Winfield Park.

After a business session for the association, the Methodist congregation joined the delegates and church members in a Sunday morning worship service at 11 o'clock. Scripture and prayer were given by Rev. Merle O. Brown, pastor of the Methodist Church. The sermon was brought by Pastor Crandall of the Pawcatuck Church. He spoke from what he called a comfortable text, "Don't be overgood." He forcefully demonstrated that, despite modern day tendencies of church people to close their eyes to certain conditions and take lightly their responsibilities, today's world needs the example of strict Christian conduct.

Sunday afternoon was devoted to the interests of the Tract Society, and four representatives of that board had a part in presenting the work. Mrs. H. C. Van Horn read the Scripture; Mr. Saunders led in prayer. Rev. H. C. Van Horn, corresponding secretary of the society, took charge of the meeting. K. Duane Hurley, editor of the Sabbath Recorder, brought the message, urging that each individual in the denomination "go into the publishing business" to help let the world know the part Seventh Day Baptists are playing in the work of God's kingdom.

The 1947 Central Association meetings will be held at De Ruyter, N. Y., and the moderator chosen is Mrs. E. H. Bottoms.



Leonardsville Church
Host church to the 107th session
of Central Association.

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.

MISSIONS AND THE SECOND CENTURY FUND

By Karl G. Stillman

Treasurer of the Seventh Day Baptist Missionary Society

(Address delivered Sabbath day, June 22, 1946, at Western Association, Little Genesee, N. Y.)

THE FUTURE of Seventh Day Baptist Missions and, in fact, of our denomination, is a critical problem. I am fully aware of the gravity of our situation and as I speak about the Second Century Fund, I feel as if I am about to conduct a roll call, not of Seventh Day Baptist churches but of Seventh Day Baptist individuals. I shall be very happy if my remarks today encourage an ever increasing number of Seventh Day Baptists to answer this roll call by saying with a veritable barrage of gifts—Here I am! Count me in! I am a loyal Seventh Day Baptist!

The Second Century Fund being currently raised by the Seventh Day Baptist Missionary Society was brought into being at a meeting of the Commission held at Williams Bay, Wis., August 14-20, 1945, upon specific recommendation of the society. This fund has for its goal the raising of the sum of \$25,000 before the one hundredth anniversary of the arrival at their place of work in April, 1847, of the first foreign missionaries sent out by Seventh Day Baptists. This fund, according to action of the Commission, shall be allocated to the following uses:

1. Reconstruction of the Seventh Day Baptist churches in China, of the Grace Schools, of Liuho Hospital, and of other mission properties in China and elsewhere.
2. Visitation of Seventh Day Baptists in England, the Netherlands, Germany, China, Java, and New Zealand.
3. Selection and training of replacements for the mission staffs.
4. Bringing representatives of foreign churches to America.

In all probability, the Second Century Fund is the most outstanding effort of the society in all its years of existence. Its importance lies not in the nature of the objects for which the money is to be raised, but in the effort itself. It is not a fund for the benefit of China alone, although that field will probably receive the largest share of the amount raised; neither is it solely for Jamaica, or for British Guiana, or for Germany, Java, Australia, or other foreign field or for strengthening our home churches and establishing new church organizations in the

United States. It is for all these things, and in a sense it may be considered to be a Seventh Day Baptist community fund.

Some of our people may feel that our China Mission is our one real mission, others perhaps favor Jamaica to the exclusion of China and all other phases of our work, and still others feel we must concentrate on our home churches to be able to support foreign work in an adequate manner. The Second Century Fund embraces all our missionary work and therefore can be opposed by no one. If any one strongly disapproves of any phase of our missionary work and I'm sure such individuals are few in number, such a person can specify that his or her gift to the Second Century Fund shall be used only for whatever object in the fund appeals most.

Our conception of the best methods to follow in reaching our quota is based on ideas which on the surface may appear extravagant. First of all it was decided to prepare an attractive mailing piece describing our missionary efforts through the years, and this was to be the chief feature of our solicitation. Probably all of you have received the four color circular which on its cover reproduces groups of persons entering the Pawcatuck church for an evening service and the arrival in China of our first missionaries sent to that land. This artistic conception is most appropriate in view of the fact that members of the Board of Managers of this society meet in the Pawcatuck Church for their regular sessions and Rev. Solomon Carpenter and

wife were members of that church up to a short time before they offered themselves as missionaries to China.

These circulars were mailed to each individual member of our denomination based on address lists supplied by our various churches. Perhaps we could have saved some money by mailing only one to a family but it was decided that all church members, at least, were equal and that among their recognized privileges as such members, they should not be grouped in family units but should each receive as an individual our descriptive material. One purpose was to emphasize each individual's personal responsibility in matters affecting the welfare of our denomination, not allowing it to be submerged in group giving. It is our belief that this constitutes one phase of good practical missionary work and should do much to weld our membership together more closely.

It has been most interesting to tabulate the returns which have come in daily since the first mailing. One very noteworthy fact is that not one single protest has come in as to the total minimum goal which we have set amounting to \$25,000. On the contrary, one pledge card came in with the \$25,000 crossed out and an amount of \$50,000 substituted. In a separate letter, another donor said, "Seventh Day Baptists should raise \$100,000 for their Second Century Fund."

Many evidences of sacrificial giving have been apparent, including \$2 from an inmate of a home for elderly persons who wrote that she wanted "to give all I have on hand as I may not ever be able to give anything again." Then there is the case of another elderly person with uncertain and limited income who though almost totally blind had her pastor send a gift so substantial that it must make self-denial a real necessity in her case. These and other generous gifts cause us to look beyond a total of \$25,000 to a substantial oversubscription. We have faith in our people that they will bring this about.

One of the results of the circularization of our people has been to develop the fact that our churches are not keeping in as close touch with their nonresident members as they should. Over 2 per cent of the number mailed out have been returned for better addresses, and in one case a letter was sent

back to us with the notation that the addressee was deceased. We are tabulating these returns and advising the churches involved to bring their address lists up to date. Here again is some practical missionary work which the Second Century Fund effort is making possible.

Although a few churches failed to supply us with an address list, many which did send us the names of their members have omitted some, for totals have not equaled the numbers reported in our denominational statistics. In business affairs, a balance sheet shows assets or what is owned and liabilities or what is owed with the difference between the two being a net worth or net deficit depending upon which is the larger. Included in assets are accounts receivable which represent amounts owed the business for services rendered or material supplied by it. Occasionally some of these accounts become worthless because of the bankruptcy of the debtor. Then it becomes necessary for the business to charge off such accounts as a loss. By so doing, the balance sheet honestly reflects an actual financial condition. It is my opinion that our church membership lists should be equally carefully scrutinized and if an incorrect total has been reported in our denominational statistics, we should charge off as "bad debts" the required number to correct the error. This is another tangible benefit produced by our Second Century Fund effort and demonstrates how closely allied to missionary work this special program is.

Today approximately \$12,500 of pledges and cash subscriptions have been received and when it is considered that the circulars were mailed out just eight weeks ago tomorrow the results are unbelievably good. We believe that this flow of money is going to continue until our goal is exceeded, but it may be well to talk a bit about universal giving to our denomination and its work.

(To be continued)

Judge John R. King, of Franklin County, Ohio, speaking of the terrible crime wave among young people, says that 80 per cent of these young men and women who come before him have committed their crimes while drinking.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

WESTERN ASSOCIATION Sabbath Schools

The Little Genesee Church did a fine job of entertaining the 1946 sessions of the Western Association June 22, 23.



Harley Sutton

Over twenty teachers and workers met after supper on Sabbath day to discuss Sabbath school problems. Miss Rubie Clarke, chairman of children's work for the association reported on special activities of the schools in this department.

During the business session on Sunday the chairman of departments gave summaries from the schools. The following people were elected for next year: chairman of children's division, Miss Rubie Clarke, Alfred Station; of youth division, Gordon Sanford, Little Genesee; of the young adult division, Mrs. Nellie Parry, Alfred; of the adult division, Ben R. Crandall, Alfred.

Youth Activities

Pastor Rex Zwiebel, chairman of the committee on young people's work of the Board of Christian Education, was in charge of a fun and fellowship time on the night after the Sabbath. There was fun in singing led by Rev. Albert N. Rogers and Mrs. Kenneth Burdick. Then a group of men sang the old Towner selections.

Harley Sutton showed slides of youth camps, some of the church buildings, and the colleges, closing with a set of slides entitled "A Child Goes Forth."

Games were conducted by Rex Zwiebel.

At 8 a.m. Sunday morning there was breakfast at the Community Center. We enjoyed pancakes and maple syrup, bacon and scrambled eggs, and milk or coffee.

Pastor Ralph H. Coon led the devotions. Don Sanford was in charge of the program.

Officers for the coming year are: president and chairman of program plans, Miss Marion Coon, Richburg; chairman of evangelism, Willard Sutton, Alfred; chairman of social

and recreation plans, Miss Wanda Madison, Independence.

These officers were challenged to make the Association Youth Fellowship more effective than it had been during the past year. Those elected are real leaders, and there will be much accomplished. Gordon Sanford, who is to be counselor, will be a good leader to help carry on a live program.

Rural Life Emphasis

Rev. Marion C. Van Horn, who has been appointed by the Board of Christian Education to head up the Seventh Day Baptist Christian Rural Fellowship, was asked by the association to present the interests of this movement. On Sunday morning he gave a talk on the meaning and program proposed for this fellowship.

That afternoon there was a panel led by Pastor Albert N. Rogers. Wayne Crandall of Independence, Mrs. Earl Burdick of Alfred Station, Don Sanford of Little Genesee, and Marion Van Horn spoke. Then there was a period of discussion.

It was evident that there is a real interest in a wholesome kind of emphasis on the need for building a more forward looking program for the rural church. It is also evident that Mr. Van Horn and his helpers of West Virginia, Pennsylvania, and Ohio are doing a splendid job of leading us in this direction.

Don't forget that all those who are interested in backing up these men in a very material way should send to Mr. O. B. Bond at Lost Creek, W. Va., \$1 for membership for one year. The sender will receive bulletins sent out by the Fellowship and national rural interests as well.

COLLEGE GRADUATES

Graduating from Alfred University, Alfred, N. Y., were the following Seventh Day Baptist young people: Miss Genevieve Polan of Alfred; Miss Wilma White of White Plains, N. Y.; Miss Dorothy Jean Burdick of Little Genesee, N. Y. Those graduating from Salem College, Salem, W. Va., were: Miss Sophia Ayars of Marlboro, N. J.; Miss Katherine Lawrence of Marlboro, N. J.; Mrs.

YOUTH AND EVANGELISM

By Edgar Wheeler

(Acting pastor of the De Ruyter, N. Y., Church for this summer, and a student for the ministry.)

The world looks expectantly to youth for accomplishment. Older people have their place, certainly, but the vitality of youth is essential to formulate new ideas and to execute them.

In the field of science we have an excellent example of youth's potentialities. Modern inventions—the electric light, the automobile, the airplane—are all the result of youth's keen vision, vitality, and courage.

During the recent years of bloodshed we have seen demonstrated the power of youth in war. More aged men would not have the endurance needed to withstand the rigors of warfare, the lightning-like impulses necessary to pilot a rocketing aircraft, or the ingenuity and daring to operate and maintain various other mechanical vehicles. These tasks required the stamina and skill of youth.

Christ needs youth today, not to destroy life—but to save lives for eternity. What a blessing it would be if the youth of the United States, and indeed the whole world, were to direct its entire strength toward preaching salvation through Christ! Christianity would make itself felt over the entire earth.

Young Seventh Day Baptists, we have a story to tell to the nations, but it must begin right here at home with each individual Christian. We must tell others that Christ died for their sins, too, and persuade them to give their lives to him. Thus will the message of salvation through Christ ultimately reach the uttermost bounds of the earth. An eternal reward awaits those who faithfully serve our Lord.

In Ecclesiastes 12: 1 we read, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Now is the time to witness for Christ while we have the enthusiasm of youth. After we have grown past youth we will still have duties to perform for Christ. Our greatest contributions, however, may be made while we are young.

Youth, let us accept the challenge and "carry the gospel to every living creature."

Flora Jean Lennon, Clarksburg, W. Va.; and Mr. Ottis Ford Swiger of Salem. Those from Milton College, Milton, Wis., were: Miss Mary Babcock now of Long Beach, Calif.; and Mrs. Helen Pearson Burdick of Milton. We wish these graduates the best of success in their future.

PRE-CONFERENCE RETREAT

It is definite that the youth retreat will be held at Milton, Wis., August 16-20 and the college buildings will be headquarters.

The cost will be announced soon, but will be only enough to cover cost of food and use of the buildings.

Those coming will need to bring sheets, Bible, notebook, special poems, and materials to use in worship services, a spirit of work and co-operation, and a readiness to have fun.

Plan to be there for supper Friday. If you do get there earlier, you will be well cared for. Report to Rev. Orville W. Babcock, or Rev. Elmo F. Randolph.

SEND IN YOUR REGISTRATION!

If you can attend, be sure to send a card to Rev. Orville Babcock, Milton Junction, Wis., just as soon as possible, so plans for food can be made.

Rev. David Clarke will teach a class on missions, Harley Sutton a course on training for leadership. There will also be a period of learning new hymns and hymn appreciation led by Rev. Orville Babcock.

It is suggested that every church see that at least one young person be sent to the retreat. The Adams Center, N. Y., Church is doing this, and every church should follow their fine example. Much inspiration and help can be given for leadership in the local youth group for all those who will attend the retreat.

The Board of Christian Education has a fund of \$100 to be divided among those who attend the retreat and General Conference.

Come to the Retreat

Ralph Allen, a member of the Alfred Station Church, was awarded \$5 as a special award made by The American Agriculturist, for the most outstanding work done in the Alfred Almond Central School in Agriculture. We congratulate Ralph. H. S.

Woman's Work

Frances Davis, Salem, W. Va.

Reaching Across the Miles

They came from the East and the West, the three hundred men and women who attended the fifty-second annual meeting of the Foreign Missions Conference of North America at Buck Hill Falls, Pa., March 27-29, to take counsel together on the world-wide responsibility of Christians in North America. Nationals and missionaries from the churches of Europe, Latin America, and the Near and the Far East brought the needs of their countries close home to the delegates from the United States and Canada; particularly poignant were the stories related by the visitors from Europe and Asia of the physical and spiritual suffering engendered by the war.

Primary Tasks Stressed

It is not surprising that the Conference stressed rehabilitation, relief, and reconstruction, as one of the primary tasks of the Christian Church at this moment, urging representations to the government to resume rationing and generous, prompt giving of funds and material aid through the accredited church channels. Clearly, assistance to the deprived and distressed of other lands was considered a priority among the "world-wide responsibilities" of North American Christians, whether it take the form of concentrated foods and powdered milk for famine-stricken India, heifers for Poland, clothing, Bibles, ministers' libraries and a Christian university for Japan, insistence on legislation designed to help the Philippines economically, or character-building literature for children of occupied lands whose moral standards have been warped by the abnormal conditions of war-time life. Whatever the ultimate errand of the Good Samaritan, he must ever pause in his journey to minister to human needs encountered along the road.

Accent was laid also on the values to be obtained by an interchange between East and West through visits to and from other lands—values plainly illustrated by the presence of the nationals at the conference—and through the coming to the United States in

unprecedented numbers of graduate students and industrial trainees from India, Turkey, China, Egypt, and Latin America. Much interest was shown in the film, "We Bear Witness," carrying the story of the Christian deputation of four to Japan last fall, and in the panel presentation of the work of the Committee on Friendly Relations Among Foreign Students, which seeks to orient all incoming students and give them an opportunity to draw the best gains from their stay in America. For over a hundred years American Christians have sponsored educational institutions in overseas lands and now they are seeing at first hand some of the graduates of those institutions, high-ranking students chosen by their governments in many cases to pursue their studies here. They will return to their home lands as leaders in many types of work. As one remarked, "on the building of international understanding with these potential leaders lies the hope of lasting peace."

World Missions Discussed

Dr. E. K. Higdon presented the topic, "The World Mission of Today," describing the three-fold task of the Church, to change individual lives, to transform whole communities, and to provide the ethic and common culture and proper atmosphere for a new world order. Dr. R. E. D'ffendorfer developed the subject, with a symposium on "The World Mission of the Church Tomorrow." Dr. Helen Kim asked the friends of the Foreign Missions Conference to help Korea attain a union church and to assist that church to make Korea a democratic Christian state. Dr. Irma Highbaugh called for the Christianizing of the family around the world as the main task of the Christian Church. Rev. Joseph M. Smith asked the Church to aid the common people of all lands to secure a larger life for themselves and their children. Dr. Glora Wysner, recently returned from a visit to the Near and Middle East, pointed out the necessity for the Church

(Continued on page 30)

Children's Page

Mizpah S. Greene, Andover, N. Y.

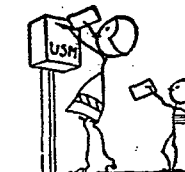
THE DOG WHO WENT TO CHURCH

A dear old lady had a faithful dog who always went to church with her. He would sit quietly on the seat beside her. When she rose to sing, he would stand on his hind legs beside her but would not make a sound; and when she knelt in prayer he would kneel beside her. While going to church and coming home, he would wave his tail in the air.

But one day his mistress was sick and sent him off to church alone. This time he went with his tail between his legs. A man who never went to church saw him and followed him to learn what was the matter and where he was going. He even followed the dog into church and sat down on the seat beside him. After listening to the pastor's inspiring message, he was led to accept Jesus as his Saviour. He became a regular attendant at church. The dog accompanied him home, again waving his tail happily in the air.

We often hear it said, "A little child shall lead them," but this time it was a little dog who led a man to Jesus. I can imagine how happy the dog's mistress was when she learned the good news, for she had been praying for this man who—though good, kind, and honest—had never before accepted Jesus as his Saviour.

M. S. G.



OUR LETTER EXCHANGE

Dear Mrs. Greene:

We have asked Mommy to write to tell you about our new little sister, born on Mother's Day, May 12; she is so sweet. We also have a new little cousin, Corlene Rae Johnson, born May 3. Our little sister's name is Marcia Lynn, and she is a good baby.

Grandma Nelson took us up to Luck, Wis., to visit Aunt Virgie and Uncle Ray, Leanne, and Corlene. We stayed a week and came home June 13. Skippy (Walter) was too small to go along. It was a long train ride as we had to go to St. Paul, Minn., then change trains there for Luck. We had lots

of fun playing with Leanne. Uncle Ray has about 1,900 chickens which will soon be laying.

Daddy, Mommy, Skippy, and Baby Marcia went to Milton, Wis., one day while we were away.

Daddy has been all alone while we were gone up to Grandma and Grandpa Nelson's and at Luck, as Mommy has been at Grandma's since leaving the hospital. We came home yesterday.

Your little friends,
Ginger (Virginia) and
Maxine Basler.

Barrington, Ill.

Dear Ginger and Maxine:

I was pleased to hear about your dear little new sister; yes, and the dear little cousin. Congratulations to the two mommies and to you all. Your mommy had the best kind of a Mother's Day present. I had a pretty nice one, too—a photo of our doctor son in uniform, which we are glad to say he no longer has to wear.



Mizpah Greene

I'm glad for you that you could have such a nice trip and a pleasant time playing with Leanne. I like to go to

Wisconsin, too, for I was born in Walworth and lived there until I was a big girl of fifteen years. I wish you could be in Milton when I attend Conference there this summer.

Before I end this letter I must tell you about a dear little young robin and its mommy robin. Baby robin fell out of its nest before its wings were strong enough for it to fly more than a foot or so from the ground. So a kind lady across the street from us took it in the house to keep any stray cat from catching it; but several times a day she put it on the grass back of the house and the mother bird would come and feed it. At last its wings became strong enough so that it could fly up in the tree with its mother. But they are both very

tame and our neighbor often finds them flying close to the house, as if to say, "Thank you, dear lady."

Yours in Christian love,
Mizpah S. Greene.

Dear Recorder Children:

Last Sabbath morning I met with a fine group of boys and girls at the Little Genesee Community Hall during the sermon period at the church. The time was spent in lesson and story. I hope the children enjoyed it as much as I did. Some of them are already among my Recorder children and I hope the others will follow their example.

Sincerely yours,
Mizpah S. Greene.

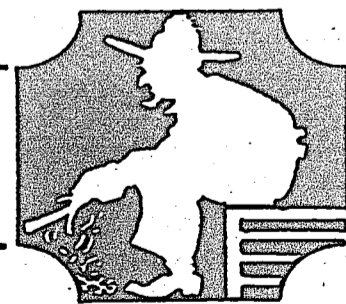
RELIEF SHIPMENTS ARRIVE

Urgent Need for More Aid

The first direct shipments of relief aid sent by Church World Service to Austria, Hungary, and India are arriving at their destinations this month. This was disclosed today in the May report of supplies shipped by Church World Service, the agency which embraces the concerted relief and reconstruction efforts of all major United States Protestant churches.

The entire May relief shipments to all countries outdistanced those for April by half a million pounds and \$170,000 in value, the report showed. Since October of last year the material aid department has shipped abroad six and a half million pounds of food, clothing, and other goods, valued at nearly \$3,500,000.

OLD-TIMER
S E Z . . .



"I had a heap of different plans for my life when I was about 19 or 20 years old than the way it turned out. I didn't plan on bein' a old cow puncher. The Lord had to slam a lot of doors smack in my face to put me where I reckon he wanted me. I didn't like it then neither. I see now if he hadn't a done that, I wouldn't a bin no S. D. B. now."

REACHING ACROSS THE MILES

(Continued from page 28)

to make Christian democracy work here at home if it is to have an impact overseas. Rev. S. Franklin Mack urged the Church to use modern tools in its missionary enterprise, the airplane for missionary travel, the radio and every type of audio-visual aid.

In addition to studying the world-wide responsibilities of North American Christians, the conference called into consultation the promotional secretaries of the denominations, to see how an awareness of these responsibilities might be brought into the local church. Dr. Charles T. Leber led the consideration of how the Foreign Missions Conference can contribute to interdenominational promotion of missions. A promotional workshop conducted by Dr. Winburn T. Thomas made specific proposals of co-operative literature, meetings, and approaches. Especially was it felt imperative that the boards use at once the experiences of servicemen and women who had had first-hand contacts with missions, both to conserve their interest and to win the interest of others.

Program and business sessions were woven together daily by worship periods led by Dr. Douglas Horton, and brought to a climax in an address by Dr. Frederick E. Reinartz, "The Mandate of the Master." The Master, said Dr. Reinartz, today bids us **hold on to hope**. There are many considerations that might make us let go. But the Christian has in his vocabulary a marvellously resilient word, "nevertheless." Churchill used it in the darkest days of the war, saying "France is bleeding, the Netherlands overrun and now we stand alone. Nevertheless—" It is exhilarating, that mandate of the Master to hold on. Tribulation works patience and patience experience and experience hope and hope maketh us not ashamed. F. G.

—"The Church Woman,"

June, 1946.

Note: The editor of the Woman's Page was unable to attend the Foreign Missions Conference as planned by the board of the Women's Society. She is submitting this report, presumably written by Florence Gordon. F. D.

DENOMINATIONAL "HOOK-UP"

(Continued from back cover)

British Guiana, South America

On the night of April 14, 1946, the various assemblies of our colony met at the Seventh Day Baptist church building in Noitgedacht, Wakenaam, for the commemoration of the Lord's Supper. A solemn yet happy season was spent.

Many other denominations were represented and the hall was filled to capacity. As the Lord's Table was open to all those who love him, quite a few brethren of good standing of other denominations partook of the supper of the Holy Communion.

Sabbath, April 13, recorded the baptism of five candidates. These, after having repeated the Covenant, were given the hand of fellowship of the church by Pastor Trotman and the deacons and were also admitted to the Lord's Table. Brother Charles Nathan, who was an old member of the church in Wakenaam but left and became a member of the Scottish Presbyterian Body, returned and re-covenanted.

Church conference was convened Monday, April 15, 1946. After a prayer by Pastor Trotman, the conference proceeded with its business. The first point on the agenda settled was that of who should lead the work. This of course was occasioned by the home call of Pastor William A. Berry who died January 16, 1946, and who gallantly led this work in British Guiana for many a year. Elder J. A. B. Trotman was elected. Sister Martha Peters, deaconess of the church at Parika, was elected to the office of church clerk. Among other things was also the readjusting of certain practices of once resolute observance—such as the wearing of clericals, vestments, and the taking off of the shoe, etc. These were made to be regarded matters of conscience, rather than of binding obligation.

Under the present conditions—with Jesus still leading on—the church year 1946-47 promises glowing prospects of improvements. We beseech the help and prayers of our brethren both far and nigh. J. A. B. T.

The Sabbath Recorder

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L. H. NORTH, Manager of the Publishing House
K. DUANE HURLEY, Editor

Jeanett D. Nida, Assistant to the Editor

CONTRIBUTING EDITORS

William L. Burdick, D.D. Harley Sutton
Mizpah S. Greene Frances Davis

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WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

Verona, N. Y.

The young adult class recently sponsored a chicken pie supper from which they realized \$90, and later a baked ham supper which netted them \$188. This class, assisted by the young people, gave a minstrel entertainment in the Verona high school auditorium from which they cleared \$75.

The Youth Council held part of the meetings of their county convention at our church on May 11. Olin Davis was elected county president.

Our church has suffered a loss in the passing of Howard Davis. He was always very faithful in church attendance and ready to help in any way he could in all church and society activities.

WHICH SHALL I DO?

I helped to kill my Church! I stayed away. Had I stayed away from my home, I had killed that; had I neglected my business as thoroughly, I had no business. My lack of interest made other people uninterested. I helped to kill my Church; I stayed away.

I helped to kill my Church! I starved it. I was a poor provider. Time was when I contributed a little to it; but when I quit attending I quit paying. I helped to kill my Church; I starved it.

I helped to kill my Church! I quit praying for it. At some time or other I quit praying, and quit praying for my Church. By slow degrees something was dying within me. I became an ecclesiasticide through spiritual suicide. I helped to kill my Church. I quit praying for it.

OR

I helped my Church to live! I was there! My presence helped. I was one more. When I joined the Church, I promised to be there. I didn't join the Church to stay away from it. I was there!

I helped my Church! I paid my way. I did not let others pay my way any more than I permit them to buy my hat, feed my children, or pay my taxes. An ample, competent sum must be my investment in my Church. I paid my way.

I helped my Church! I prayed for my Church! I want every blessing and grace and health and power for my Church. "For her my prayers ascend." I pray for her as naturally, as normally, as I do for my other dearest ones. I helped my Church, for I prayed for it. — "Monday Morning."

The mother and daughter banquet was served by the men of the church on the evening of May 18. Mrs. George Davis was toastmaster and Lucile Maltby was song leader.

Pastor and Mrs. Polan attended the farewell gathering for Rev. and Mrs. Harmon Dickinson of De Ruyter held at the home of Rev. and Mrs. Jay Crofoot of Brookfield, N. Y.

Howard Nadean recently received his discharge. He and his family have been spending some time in Florida and Texas.

The Ladies' Benevolent Society held their annual meeting at the home of Mr. and Mrs. Craig Sholtz on June 5. Mrs. Orville Williams conducted the worship program and Mrs. George Davis the denominational interests. The following officers were elected: president, Mrs. Leon Maltby; vice-president, Mrs. George Davis; secretary, Mrs. LaVerne Davis; treasurer, Mrs. Chester Stone; and key worker, Mrs. Howard Davis.

Correspondent.

Dodge Center, Minn.

Pastor Charles Thorngate having resigned as pastor of the Seventh Day Baptist Church at Dodge Center, Rev. Earl Cruzan (formerly of Boulder, Colo.) has accepted the call to become our pastor.

Pastor and Mrs. Thorngate and Mary and a number of young people from Dodge Center attended the semiannual meetings at New Auburn, Wis., June 1 and 2.

Miss Dorothea Payne came from her school work in White Cloud, Mich., for a short visit before entering the Teachers College in Winona for the summer session.

Mrs. Liniel Lewis from Chicago is visiting friends and relatives in Dodge Center.

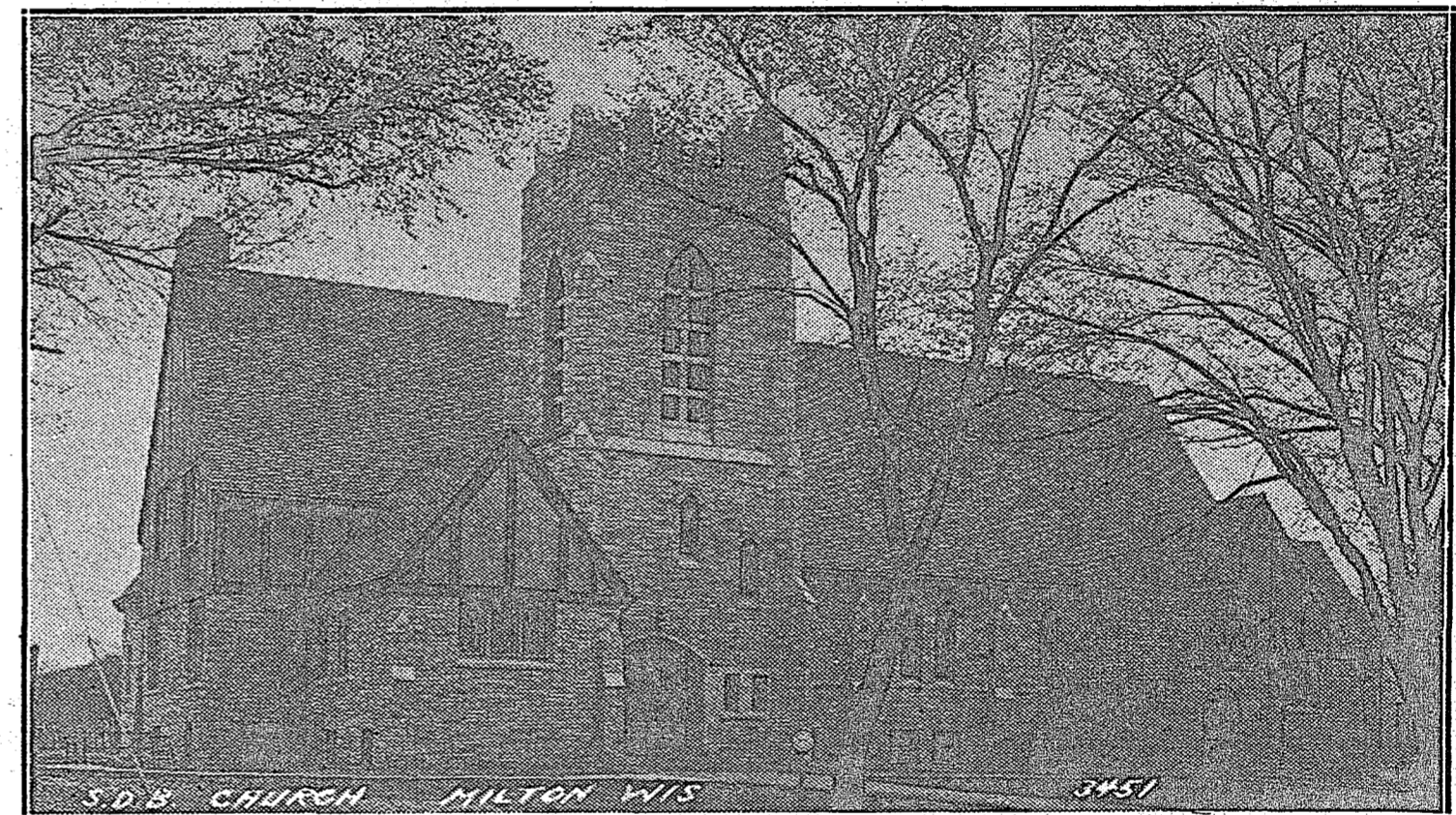
Mr. and Mrs. Herbert Bennett left last week for his home in Alma, Mich., after spending a part of his furlough with her parents, Mr. and Mrs. Harry Bird.

We were all very happy to have Mr. and Mrs. Harry Bird and daughter, Mrs. Ruth Bennett, offer themselves for membership to the church. Pastor Thorngate welcomed them and extended the right hand of fellowship.

Correspondent.

(Continued on page 31)

The Sabbath Recorder



Meeting Place of General Conference — August 20-25

"I hope you will expect much and receive it because you attend with a spirit of making Conference a success. I have great hopes for Conference of 1946." — Conference President.

(See page 36)