

WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

Haarlem, Holland

The Seventh Day Baptist Conference of Holland will convene this year at Haarlem July 19-21, according to a recent letter from Brother G. Zijlstra. He indicates that no conference was held last year because of travel difficulties.

"I hope the contributions to the Second Century Fund," Mr. Zijlstra states, "will enable our brethren to visit us again."

The Holland letter recounts the pleasure and profit experienced on having visits from Leon Lawton of Battle Creek during his military tenure in Europe.

A hint as to conditions in Holland is given when Mr. Zijlstra, who is a wholesaler in domestic china and earthenware, indicates that he has no merchandise to sell.

Schenectady, N. Y.

The Schenectady mission has recently made arrangements to hold meetings in the First Baptist Church. A change in ownership necessitated a move from the hall where meetings have been held for the past ten years.

A correspondent from Schenectady explains that the new meeting room is large and the church is very beautiful.

"We thank our heavenly Father," the writer says, "for leading us to this new church."

North Loup, Neb.

Plans are being completed for the camp to begin Sunday, July 21. While a camp supervisor has not yet been selected, other committee chairmen have been appointed as follows: Vernon Williams, tents; Rev. Clyde Ehret, site; Aubrey Davis, transportation; and George Clement, personnel.

At the annual church meeting held recently the following officers were elected: moderator, Arthur Stillman; clerk, Mrs. R. O. Babcock; treasurer, Aubrey Davis; trustee, Roy Cox; chorister, Dell Barber; pianist, Mrs. W. G. Johnson; organist, Mrs. Chas. Fuller; social chairman, Mrs. George Maxson; historian, Mrs. Jessie T. Babcock; and

correspondent, Mrs. J. A. Barber. Mr. Ehret was called to serve the church as pastor for another year.

Mr. Ehret recently administered baptism to Mrs. Erlo Cox, Delores Cox, Jeneanne Brennick, Carolyn Hamer, Eulala Davis, James Ehret, and Russell Clement. Mrs. Cox and Delores, mother and daughter, entered the water together. — Correspondent.

New Auburn, Wis.

The semiannual meeting of the Minnesota and New Auburn churches was held at New Auburn, Wis., May 31 - June 2. The theme for the meetings was "The Challenge of a New Century." (Continued on page 46)

WHILE TRAVELING . . .

WORSHIP WITH US

Washington, D. C. — Mt. Vernon Place Methodist Church, 900 Massachusetts Ave., N.W., 10:30 a.m.

Chicago, Ill. — De Paul University Building, 64 East Lake St., 2:30 p.m.

Los Angeles, Calif. — Seventh Day Baptist Church, 264 West 42nd St., 11 a.m.

"The seventh day is the sabbath."

THE HOPE OF SURVIVAL

"Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of the spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead." — Woodrow Wilson, August, 1923.

The Sabbath Recorder



The Gothic

Alfred University School of Theology Building

Alfred, N. Y.

(See page 53)

The Sabbath Recorder

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

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ESTABLISHED IN 1844

Editorials

"STRAINING FORWARD TO WHAT LIES AHEAD"

(Concluding the report of the Ministers' Conference held at Alfred, N. Y., in June)

One of the most encouraging aspects of proceedings when the ministers got together was the fact that thought and energy were devoted to planning for the future.

Indicative of that spirit was a symposium held Wednesday morning of the conference. Returned chaplains participated, and out of their recent challenging experiences with the armed forces they discussed the church and its relationship to the modern day.

Rev. Luther W. Crichlow, who reverted to inactive status April 12 and has taken up work with the People's Seventh Day Baptist Church (colored) of Washington, D. C., contemplated the problems of relating the church to present conditions. He began with the claim that if we want to see real evangelism we will have to get out and win men to Christ. He expressed the opinion that the Christian message can be vital if it meets the present situation, but it must accept modern civilization and not try to escape from it. Despite what seem to be contradictions, he believes that Christianity has the answer to present needs both in theory and practice.

Condition of Church

"The church and its people," the former chaplain asserted, "must have a positive conviction that God is not dead!"

Rev. Wayne R. Rood, released from active duty with the Army Chaplain Corps on May 22 and elected to a position on the teaching staff of the School of Theology for next year, considered the present condition of the church. "A spoiled edifice does not make a church," Mr. Rood emphatically contended in defining the church as the community. The church has a part and place in all of the activities of the community and therefore is in reality the community itself, the speaker explained. He listed some of the ways in which the church might serve more adequately than it does.

"The church has just been 'digging in' on ground already won," Mr. Rood declared. "The need now is for the church to move rapidly into many new fields of social service in Christ's name and become the life of the whole community."

Rev. Hurley S. Warren, who returned to his pastorate in Plainfield, N. J., after his release from the Army on April 14, acted as leader of the symposium and completed the discussion by taking up the topic, "The Church and the World." As an outline for expressing his thoughts, he used a catchy bit of alliteration: "Through MEN the MISSION of the Church to carry the MESSAGE can be accomplished for the MASTER."

Elaborating on these points, Mr. Warren indicated that the minister should not be considered to be on a pedestal, for all useful work is Christian. He recommended dispensing with any program in the church which is not in line with the gospel. As for the mission of the Church to carry the message into all the world, he suggested that the major concern should always be to work first where people have the greatest need.

During the discussion period which followed the symposium, thoughts turned to the world at large and its needs, and the question was raised as to how a local church can take a part in the larger Christian service. Telling reference was made, in answer to the query, to an illustration borrowed from military tactics and referred to first by

ex-Chaplain Rood. He explained something about how a group of soldiers is "briefed" on a specific mission. All of the men in the large Army unit are told what the main objective is, but each small unit is assigned a specific task, a certain "three square yards of ground" to take and hold.

That, it was agreed, is what each church must do. Being aware of the needs of humanity the world around and doing what is physically and spiritually possible to help in missionary enterprises and relief projects, the home church has for its paramount concern the doing of a real job of service in the immediate area of its location. The over-all world yard will be accomplished if each "three square yards" of territory is held.

A word of caution was injected into the discussion. While the church needs to move ahead vigorously, it must not be expected that desired results will be realized immediately. One of the chaplains, who has seen much of the world and human nature in recent months, concluded, "The world can't be won in any sense in a short time."

In considering the church in relation to present-day society, such current problems as race tensions were brought up. The church leaders were obviously concerned as to whether Christian people are forming right attitudes and doing all they can to bring about right solutions. The problem of the Negro was mentioned, for example, and Mr. Crichlow hinted at the seriousness of the situation when he said, "The Negro no longer sings at his work."

One of the most stimulating periods during the Ministers' Conference was Wednesday afternoon when Rev. Loyal F. Hurley of Chicago, Ill., made a plea that the Bible be studied more thoroughly and carefully.

"Religious prejudices are the worst in the world," he asserted, and was quick to ask, "Do we love the truth, or do we love our own opinions?"

He forcefully showed how an old and customary practice is for a person to find Bible passages which tend to support his doctrines; the Chicago pastor is convinced, however, that it is more nearly accurate to form doctrines from the Bible.

"Every error you hold," he warned, "darkens the Bible; every new truth opens the way to other truths."

To illustrate his technic of Bible study, the speaker analyzed several subjects such as "soul" and "death," showing how his opinions have been formed. He especially recommended a study of Hebrew and Greek words, emphasizing that it is not necessary to be a language expert to understand the Scriptures in their basic form. He strongly contended that false translations cause most differences of opinions, and a careful analysis of the original words would clear up many doubts and misunderstandings.

The late afternoon worship service on Wednesday was conducted by Rev. Paul Burdick, Rockville, R. I., and many minutes were spent in earnest prayer as God's guidance was sought for the work of the future.

Impressive Close

A very fitting and impressive close for the Ministers' Conference was the Communion-consecration service held Wednesday evening in the First Alfred Seventh Day Baptist church. The worshipful atmosphere of the sanctuary was enhanced by the playing of familiar hymns on the organ. Ray W. Wingate, director of music at Alfred University, was at the console.

The pastors of the two local churches officiated. Rev. Everett T. Harris, Alfred, gave a résumé of the conference proceedings, reminding the delegates of the highlights and moments of special inspiration and encouragement. Rev. Albert N. Rogers, Alfred Station, called the group to renewed devotion to the cause. After the sacrament of the Lord's Supper, there was wide participation in the consecration service, as the

PIN POINT EDITORIALS

"It is not by understanding God, but by trusting him that we have victory over sin."—Selected.

* * *

A Prayer

O Thou Living God, who didst make the heaven, the earth, the sea, and all that in them is, we thank thee that thou dost lead us from futility into life. May we worship thee alone, surrendering to thee full control of our desires. May we find in thee the strength of character to look life's facts in the face. Wilt thou open our eyes that we may ever see thee where thou art; through Jesus Christ our Saviour, who is the Life and the Lord of Life. Amen. — Front Rank.

* * *

The world turns aside to let any man pass who knows where he is going.—David Starr Jordan.

ministers, ministers-to-be, and friends spoke of the goodness of God in caring for his own during the years and the greatness of God in being able to lead on to wider achievement.

One of the outstanding features of the entire conference was the spirit of fellowship. Despite the fact that there were often as many viewpoints expressed as men present, there was a joining of minds and hearts in love for the work of Christ and the Church and a common desire to see the work advance for the redemption of men and to the glory of God.

Mutual Understanding

The feeling of mutual understanding and loyalty was manifest in several ways. For example, after one of the noon meals one of the men started a male chorus number, and before the first phrase was completed, resounding four-part harmony was heard. One after another the favorites from "Towner's" were started, and for many minutes the men were united in thought and spirit by the sentiments expressed in familiar songs.

Speaking of meals, the delegates were royally entertained by the women of the two local churches. One noon meal was held in the social hall of the Alfred Station church; the other noon meal was served in the Parish House of the First Alfred Church. Rumor has it that the ladies' groups from the two churches got together to plan their respective meals, and when they checked with each other (just to make sure that their plans would fit together nicely), it was discovered that both groups had planned identical menus. But some changes were evidently made, for the final products were completely different but equally appetizing.

Recreation was not neglected. Lawn bowling was enjoyed on the grounds of the university president's home, and it would be missing a vital part of the reporting not to say that some of the most important, helpful moments of the conference were spent in informal conversations during periods of recreation or after hours in the rooms at Bartlett Hall, where most of the delegates had rooms.

To have the privilege of attending such a meeting provides ample proof that ministers are not always long-faced and quiet. In fact, many hilarious occasions were not only en-

joyed by but instigated by the ministers. For example, one of the returned chaplains, in addressing the delegation, remarked that one thing he enjoyed most about civilian life was the fact that a variety of color was evident in men's apparel. Noticing that the ex-G. I.'s own tie was somewhat staid and proper, a group of "plotting" associates took up a collection and bought the "loudest" tie to be found. In a mock-serious ceremony the tie was presented to the color-starved ex-chaplain—much to his surprise and consternation, but the delight of all the others.

The conference would have profited if all pastors and workers could have been present. Some were unavoidably kept away; others found it financially impossible to attend even though a scheme was devised to help defray long-distance travel costs. In future years every effort should be made to make the fellowship complete.

Spiritual Seriousness

Through all—the sober or the hilarious—a deep undercurrent of spiritual seriousness could be felt, for the ministers were all dead in earnest about building solidly and progressively for the future prosperity of the denomination. The future looks bright; this conference added brilliance to the outlook.

A willingness was expressed to tackle new problems in new ways, if necessary, despite what course past generations have followed. Any tendency that might once have been to relax and rejoice because of past accomplishments is gone.

We as a people seem ready to say with the Apostle, "Forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal . . ." (Philippians 3: 14 (Revised Standard Version)). But just what that goal is to be, or should be, has not yet definitely appeared. Some objectives are beginning to come into focus, but we need a specific goal, or goals. Any organization needs to have definite aims toward which to strive if real progress is to be made, and how much more lofty our ambitions should be since we are workers together with God! Let us hope that out of the forthcoming General Conference at Milton, Wis., (August 20-25) the upward call of God "will be made known to us."

o "Pray ye . . . that he will send forth labourers into his harvest."

School of Theology Changes Announced

~ RETURNED CHAPLAIN TO BE FULL-TIME TEACHER

By Dean Ahva J. C. Bond

Retirements

Some months ago, because of growing defective eyesight which made sustained reading difficult, Dr. Edgar D. Van Horn, after many years of service as teacher in the School of Theology, presented his resignation which was accepted with expressions of appreciation of his long and useful service. More recently Dr. Walter L. Greene, who has served the school as long perhaps as any other teacher, likewise resigned. Therefore these two men who for years have been regularly employed, although on part time, and who have carried a substantial part of the teaching load, will not be with us next year.

While the board of managers has given appropriate expression of its estimate of these men and their service, I wish here to record my own appreciation of their unfailing devotion to the School of Theology, and their faithful and effective work in the training of Seventh Day Baptist ministers. During the last eleven years it has been my privilege to work with them in this high task. I have leaned heavily upon them and they have given me wise counsel and perfect co-operation. The road ahead would be more lonely except for the fact that I know I can still confer with them and find them sympathetic listeners and wise advisers.

Turning to the Future

All who are interested in the welfare of the denomination as it rests upon the training of our leaders in our own School of Theology will be anxious to learn what our plans are for the immediate future. Teachers here must be loyal Seventh Day Baptists. Students going out from Alfred must not only have Sabbath convictions, but must have a sense of message with respect to Sabbath truth. Also the instruction must be theologically sound and the atmosphere warmly evangelistic. With these high standards to be maintained, how well equipped is our School of Theology to carry on the responsibility of training our young men for the

ministry of Jesus Christ the Saviour of men and the Lord of all life?

Rev. Wayne R. Rood

The board of managers has employed for the next year and on full time, Rev. Wayne R. Rood who seems to us to be well qualified for this service to which he is called.

Mr. Rood was born in Wisconsin of parents who are loyal Seventh Day Baptists, as were his grandparents. At the age of six he went with his parents to California where they have since lived. At the age of thirteen he was baptized and joined the Seventh Day Baptist Church of Riverside. He was ordained there July 6, 1940. His wife is the daughter of a Seventh Day Baptist minister, Rev. C. Burchard Loofbourrow.

Mr. Rood was graduated from the Riverside Polytechnic High School in 1933, and from Riverside Junior College two years later. He received his B.S. degree from Salem College, W. Va., in 1937 and his A.B. in 1938 with his major in English and his minor in political science. He was graduated from Alfred University School of Theology in 1940 with the B.D. degree. In 1943 he was graduated from the Hartford Seminary Foundation with the degree of Master of Religious Education. Later on he plans to continue his studies under the GI Bill of Rights, perhaps taking the school year 1947-1948 for that advanced work.

Mr. Rood spent two summers as student pastor of the Seventh Day Baptist Church at New Auburn, Wis. He was pastor of the Rockville and Second Hopkinton Seventh Day Baptist Churches in Rhode Island, 1940-1942, and for a time was interim pastor of the Calvary Baptist Church in Westerly, R. I. He was commissioned Chaplain, First Lieutenant, July 12, 1943, and attended the Chaplain School at Harvard. He entered upon foreign duty May 8, 1944, and served for nearly two years in the Pacific area. He was promoted successively to Captain and to Major. His terminal leave ends September 5.

For next year Mr. Rood's subjects will be theology, church history, English Bible, comparative religions, Hebrew, psychology of religion, and philosophy of religious education, most of which are one semester subjects. He has expressed his regret that he has not had experience in teaching elsewhere before taking up his heavy schedule in Alfred. He expects to spend much time this summer in specific preparation for the first semester, which begins September 17.

Other Teachers and Courses

The dean will teach for the first semester classes in English Bible, homiletics, Sabbath history, and philosophy, and other subjects as required. There will likely be a wider range of subjects than usual, since besides the candidates for degree there will be two or more students who are not college graduates.

Other instructors for the next two years, teaching for the most part in the year 1947-1948, will be Pastor Everett T. Harris in practical theology including principles and methods of evangelism; Pastor Albert N. Rogers also in practical theology, stressing church music and worship; Secretary Harley Sutton in religious education, especially its practical phases; and Dr. Ben R. Crandall in rural sociology. This gives our students intimate contact with six Seventh Day Baptist ministers and educators.

Also each year some minister of the denomination is brought to the campus for a

series of lectures and for interviews. Three of these guest speakers have given a series of rather formal lectures, which have been published in mimeograph form for wider use. These latter were Rev. William L. Burdick, on missions; Rev. Albert N. Rogers, on music in worship; and Rev. Lester G. Osborn, on evangelism. We plan to continue this service to the students.

Greek is taken in the College of Liberal Arts with Dr. Stewart Nease, and Sociology with Dr. Roland Warren, by a reciprocal arrangement between the two schools. Other classes are open to theological students. Also one course is given in agriculture, which is arranged especially for theological students, in the Agricultural and Technical Institute.

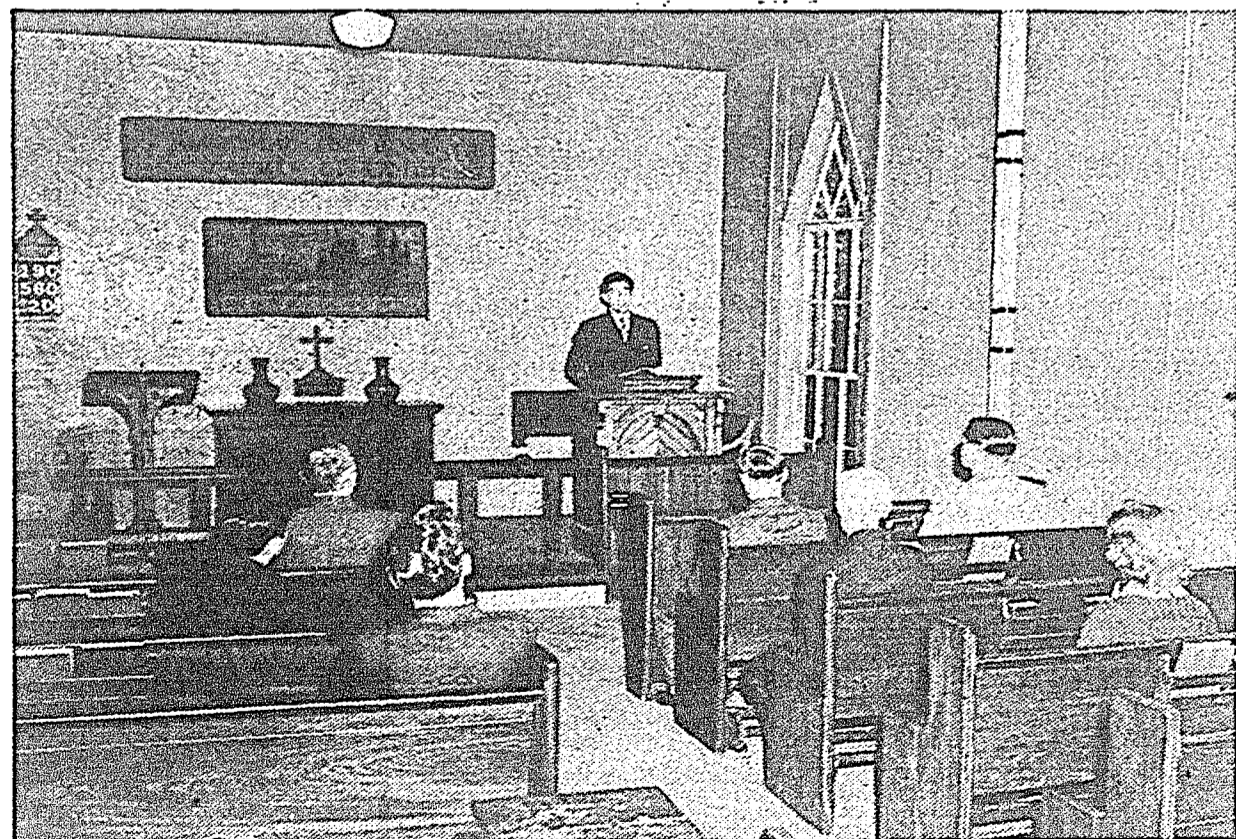
Denominational Endorsement

We can readily understand why the Commission of the General Conference is urging every young man who expects to become a Seventh Day Baptist minister to take at least a major part of his training at Alfred School of Theology. These reasons are so obvious to every loyal and thoughtful Seventh Day Baptist as to need no argument here. Moreover, we are confident that the vast majority of our people, ministers and laymen, agree with the Commission in this matter.

In regard to the effectiveness of the service rendered in the past by our School of Theology we call attention to the successful pastors and active leaders in other fields of Christian service in the denomination who have received their training, or a major part of it, at Alfred. Following the program as outlined above, we believe the school will be able to match if not surpass its high standards and worthy accomplishments of the past. To this end we ask the continued sup-

School of Theology Chapel

Here students of theology preach their first sermons and various campus organizations hold worship services.



port of our people. We ask for your criticism and suggestions. Criticism may be negative or positive; it should be constructive in either case. We ask that it be intelligent, and based upon a fair knowledge of what we are trying to do. We ask the prayers of all our people. Pastors, in leading your people in prayer, sometimes bring to the Throne of Grace the school that is preparing the leaders of the future in the Church of Christ, Seventh Day Baptist.

And "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

FIRST THINGS FIRST

More Churches

Yes, we need more churches, more churches willing to admit they are Seventh Day Baptist churches. Yes, not only admit it but make some noise about it, noise enough at least so those living in the same town may know there are Seventh Day Baptists.

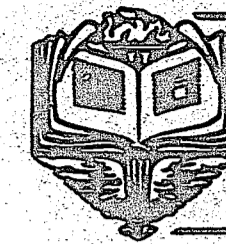


P. B. Hurley

A lad returning from service in the Pacific tells of two instances which illustrate what I wish to express. This sailor was looking for anyone who might even have known someone he knew or been somewhere he knew. When he found this fellow who had been a salesman and lived in one of our college towns he was delighted. He learned, however, that while he knew people with good Seventh Day Baptist names and knew people in other towns where we have Seventh Day Baptist churches, this salesman was still sure they were not Seventh Day Baptists.

At another time this inquiring young man came upon another sailor who had enlisted while a student in one of our colleges. This student knew there were some peculiar people there who went to church on Saturday, but he too was very sure they were other than Seventh Day Baptists.

May I repeat again that I have gone into several of "our towns" and asked many people before I found one who could tell me where the Seventh Day Baptist church was. These things ought not to be.



STUDY to show thyslf approved UNTO GOD

OUR LORD'S PARABLES

The Lost Sheep
Luke 15: 1-10

By Leland E. Davis

THE SETTING

This is a parable of the Father's heart. It is told in answer to the murmuring of the scribes and Pharisees. Our setting is found in the first two verses of this fifteenth chapter of Luke. A large number of publicans and sinners draw near with eagerness to hear the Lord Jesus. Standing off as criticizing and faultfinding observers are the Pharisees and scribes, murmuring that "this man," as they contemptuously refer to our Lord, receives sinners and eats with them. In Matthew 9: 10-13 Jesus directly answers this same inquiry of the Pharisees, "I came not to call the righteous, but sinners." Our Lord's term "righteous" refers to the self-righteous who think they need not repent. The Pharisees prided themselves on being interpreters of God's character. Here they are boldly suggesting that Jesus is not to be trusted as a teacher, and is not doing what God would approve.

THE STORY ITSELF

To catch the flavor of this story we must know something of the heart of the shepherd of those days who called his own sheep by name and tenderly cared for their every need. The shepherd was constantly watching over his flock. Our Lord began the story by saying, "What man of you." Of course every man in the crowd whether a haughty Pharisee or a despised publican understood this story. They were not only familiar with actual shepherd life but also

(Continued on page 67)

Let us make it plain to our neighbors that we are Seventh Day Baptists, then let us tell the world there are Seventh Day Baptists.

P. B. Hurley,
Conference President.

Woman's Work

Frances Davis, Salem, W. Va.

WORSHIP PROGRAM

By Alberta D. Batson

Scripture Reading: Job 6: 24, 25

Teach me, and I will hold my tongue; and cause me to understand wherein I have erred. How forcible are right words! but what doth your arguing reprove?

In a permanent, conspicuous place on a desk in the home where I spent part of my summer vacation were these words: "Fierceness in debate makes error a fault and truth discourtesy." I copied these words then found myself repeating them a number of times. They bear repeating and each time we say or hear them they seem to do something for us. "Fierceness in debate makes error a fault and truth discourtesy." I believe if each one of us would thoughtfully say those words, let's say five times, more good would

be accomplished than two columns of further discussion.

Prayer: Father, we know that it is so often the thing we say or do without a moment's contemplation that brings not only unhappiness to those around us but soon a deep sense of shame and regret to ourselves. If we but keep in mind the golden rule so much of that difficulty will be eliminated. Father, teach us to be sincere, earnest, and honest about the things we say and do. Help us to put ourselves in thy care and keeping and be guided by thine example and words. May the words of our mouths and the meditations of our hearts be acceptable unto thee, O Lord, our strength and our redeemer. Amen.

Scripture Reading: 1 Corinthians 13

Hymn: Take Time to Be Holy

WORLD COMMUNITY DAY SCHEDULED FOR NOVEMBER 1

"The Building of Machinery for Peace" to Be Emphasized

Women throughout America will gather in the nation's churches on November 1, 1946, to celebrate World Community Day, plans for which were announced today by Mrs. Ruth Mougey Worrell, executive secretary of the United Council of Church Women, at the council office at 156 Fifth Avenue, New York, N. Y.

World Community Day originated four years ago at a meeting of the presidents of the women's national denominational groups and has now become an annual event for the women of most Protestant churches, emphasizing the determination of the women of the Church to build a peaceful world.

According to Mrs. Fred E. Luchs, chairman of World Community Day, the program will feature "the building of the machinery for peace," through supporting participation in the United Nations and urging that our own national government's activities be directed toward a lasting peace; "practice of the method" on the local level by substituting good will and co-operation for social, economic, and racial discrimination and intol-

erance; and "motive force" emphasizing religion as the basis of judgment and evaluation of all departments of life.

A special worship service, "We the People," has been prepared for the occasion by Mrs. Bruce H. McDonald, president of the Baltimore, Md., Council of Church Women.

World Community Day this year will have a particular significance in that it will climax a summer project involving the assembling of 500,000 "Kiddy Kits" each containing a complete outfit for boy or girl of from one to four years of age. This project will be a major interest to church women of all major denominations throughout the country all during the summer months. Underwear, dresses, or suits, sleeping garments, coats, houseslippers, mittens, scarfs, and all the things that go to make up a small child's wardrobe are being sewn or knitted. Each complete outfit will be wrapped in a blanket and it is suggested that these bundles be brought to the altar of the church on World Community Day and there dedicated at a

special service to the needy children of the world and "to the Saviour who took them up in his arms and blessed them." At the same time an offering will be taken in each church to be used for food for children of the world and for continuing education for peace through the churches so that children may never again have to suffer as they have during the past years.

Mrs. Harper Sibley, president of the United Council of Church Women, stressed the fact that the present project is only part

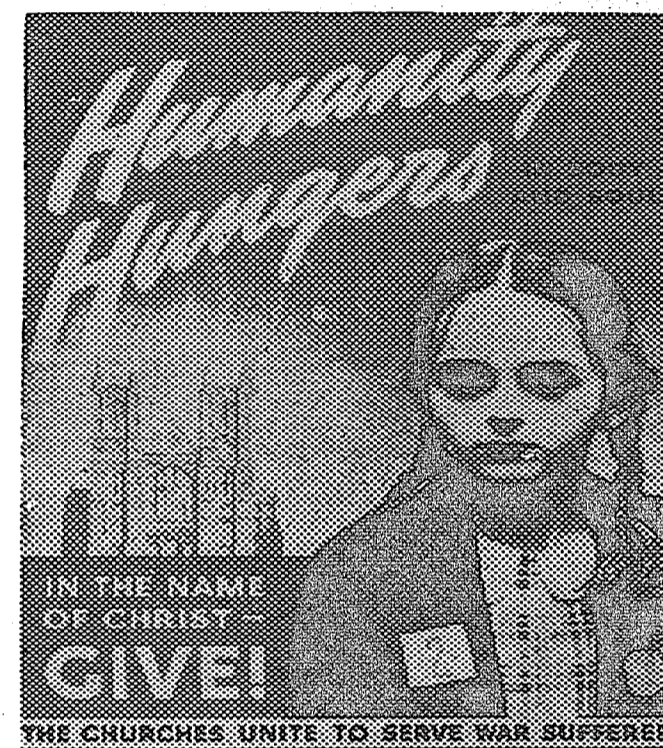
FAMILY GROUPS REQUESTED TO AID STARVING MILLIONS BY DAILY SACRIFICIAL SHARING

An appeal to American families to aid the starving millions throughout the world by setting up in their own homes a program of daily "sacrificial sharing" has been made by the Federal Council of the Churches of Christ in America.

Declaring that "it would be a colossal tragedy and a denial of our faith if through extravagance, waste, or sheer selfishness" we should permit others to starve, the council suggested that each family have a small bank or other receptacle on its table as a symbol of self-sacrifice. Funds accumulated would be taken to the local church and sent to the regularly constituted denominational or interdenominational agencies.

The statement also urged restrictions in the home uses of wheat products, fats, and oils.

"If we are to fulfill our duty as Christian families, and especially if we are to teach the Christian way of life to our children by action as well as by words, we must go far beyond mere token help to those who are starving. We must cut deeply into our resources at a time like this lest the acid of selfishness cut into our own souls."



of an on-going service which the church women of America have rendered all during the war. Last fall they undertook to send 2,000 bundles of bedding to parsonages of Europe which had been depleted of household supplies through being used during the occupation as hostels, kindergartens, and hospitals. Over 3,700 bundles were actually sent. In December the call went out for 1,000,000 diapers for babies for whom it was impossible for mothers in devastated areas to buy clothing. They were apportioned between state and local Councils of Church Women. This project is now nearing completion and the women are turning their attention to the next older group—the children between the ages of one and four.

All such projects concerned with material relief are carried out in co-operation with the Church World Service, which maintains eight interdenominational shipping centers through the country, and which is now ship-

BELL SAVED FROM DESTROYED CHURCH USED IN NEW TOWER

A bell was the only thing the pastor of the church in Ostheim, Alsace, could save when the church was destroyed. A wooden barrack-church was sent the congregation by the World Council of Churches. A little tower had been built onto the barrack for the bell. A German prisoner of war had painted the windows and a birch fence surrounds it. — Robert Root.

FOOD CRISIS UNTIL SEPTEMBER

No improvement in the European food crisis can be expected before September, according to a June survey prepared by the International Red Cross of Geneva, Switzerland, and received by Church World Service, the Protestant interdenominational relief and reconstruction agency.

ping an average of over 1,000,000 pounds of clothing monthly.

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

CHILDREN'S DIVISION

SOUTHEASTERN ASSOCIATION SABBATH SCHOOLS REPORT

Mrs. R. P. Seager, Chairman

Lost Creek, W. Va.

Mrs. O. B. Bond from the Lost Creek Church reports an enrollment of eighteen with three teachers in the children's department. It is interesting to note that their nursery class of seven has the most perfect attendance. They held Vacation Bible School this year jointly with the Methodist Sunday school.

Berea, W. Va.

Mrs. John Randolph from the Berea Church reports an average attendance of six children and two teachers. They use the Judson Press lesson books and find them very helpful. Mrs. Randolph says they have only had to make one substitution in lessons this year, that of our own missionaries instead of first-day Baptist. It was surprising to her that the Sabbath lesson in these books was so nearly like our own.

Middle Island, W. Va.

Miss Greta Randolph from the Middle Island Church reports a regular attendance of six children.

A Bible school was held in this church last year with an attendance of thirty-six. This number included children from other churches and some who attend no church regularly.

The children from this school assisted in putting on a Christmas program. There were three who attended church camp.

Salemville, Pa.

Mrs. Jerome Boyd from the Salemville Church reports twenty children and three teachers in their department. They gave two programs during the year, one on Children's Day and one at Christmas time.

Salem, W. Va.

The Salem children's department superintendent reports an average attendance of twelve with two regular teachers. Plans are under way whereby the attendance may be

CHRISTIAN EDUCATION EVIDENT AT ASSOCIATION MEETINGS

It has been my privilege to attend the Eastern, Western, and Southeastern Association meetings this year, and it would be impossible to say that one was better than another. It is my part to represent Christian education. I would say that there has been good teaching and learning in the fine programs of these associations. It is my plan to say often that we teach through the fellowship that is found in each church and more so in the larger group meetings like associations and General Conference.



Harley Sutton

A report of youth activities in the Southeastern Association will be coming soon.

At the Southeastern Association I spoke of the need of Christian education in the local church. It is important to have every member realize that he is a teacher and should be trained to do better his teaching work as parent, schoolmate, teacher, or business man. Some of the plans and ideas for emphasis which the board is considering were presented.

doubled by providing regular conveyance for children who live out of town. The department will then be reorganized and more teachers added.

The department assisted in putting on a Christmas program. A special feature added to the program was colored slides depicting the life of Jesus.

A successful Vacation Bible School is just closing with an enrollment of forty-two.

ASSOCIATION CAMPS

Southeastern Association Camp—July 29-August 3.

For further information write Rev. Marion Van Horn, Lost Creek, W. Va.

Lewis Camp—July 30-August 8. Rev. Harley Sutton will be the director.

Camp "Potato" (Western Association)—July 14-21.

YOUNG ADULT GROUPS REPORT MANY ACTIVITIES

Tri-C Class Shiloh, N. J.

The class co-operated very well when part of our class meeting was turned into sorting clothes to be sent to Holland. Shoes, canned goods, and rubber sheeting were packed in boxes and sent also. One of the members knew personally the people to whom these things were sent. The fact that we have heard from the people who received the food and clothing makes the class feel that the project was very worth while. Altogether forty boxes were sent and financed by the class.

Another activity for this group is visitation to an institution of shut-ins. Our class planned one program including song service, prayer, Scripture, special music, and a message. This project is carried on by the Sabbath school once a month. Each person in the home is presented candy, oranges, or ice cream. During the summer, baskets of flowers are taken and also individual bouquets. Hymns are sung in the wards and patients are visited in their rooms.

The class held a successful food sale.

At Christmas time several boxes containing food, candy, and nuts were sent to shut-ins.

Martie Hitchner, Secretary.

Pro Con Group Plainfield, N. J.

In the spring of 1938 an effort was made to bring together the young people of the 20 to 30 year age group connected with the Plainfield Seventh Day Baptist Church of Christ. The "Pro Con" was organized and has met since then as a social and discussion gathering.

This group has held ten supper meetings during the year beginning June 1, 1945, and ending May 31, 1946. Each member is responsible for a certain part of the food, as planned by the hostess and her assistant.

The president, secretary, and program committee were chosen by the group to perform the necessary duties and arrangements for the meetings.

Four of the supper hours have been followed with short business meetings and informal or planned social hours. Three meetings have been devoted to a study of the

Old Testament under the capable leadership of Mrs. Hurley S. Warren. Three meetings have been used for the discussion of current problems of national and world-wide interest. At one meeting Church Christmas Package cartons were distributed to be filled by the various members and sent for overseas relief.

There has been an approximate attendance of twenty at each meeting.

Jeanett D. Nida, Secretary.

FIVE BAPTIZED AT COLORADO QUARTERLY MEETING

At the time of the Quarterly Meeting of the Denver and Boulder churches, which was held in May, five of our young people were baptized. These, with three others who united by letter and testimony, brought additions to membership in the church to nine since the first of the year. Three of these had not previously been Sabbath keepers.

Under the leadership of Luther Hansen, superintendent of our Bible school, we started a special fund for missions before the denomination promoted the Second Century Fund. We now call it the Second Century Fund to agree with that of the denomination. Collection is taken in the Bible school the last Sabbath in the quarter. The offering to this fund the last Sabbath in June was over \$82, which we feel was pretty good for our small school.

The young married people's class has recently purchased a mimeograph with which to issue a weekly church bulletin. The class is now raising funds with which to purchase a typewriter with a long carriage to make easier the work of making stencils.

The largest Vacation Bible School in years was held June 10-21. The enrollment was just an even one hundred, and the average attendance sixty-five. Two from the school who did the best all round work, behaved themselves well, and were regular in their attendance, are having their expenses paid by the Blanche Sutton Class to our Teen-age camp which is held in the mountains above Boulder, July 2-10. Thirteen in all are to go from the Denver Church and Vacation Bible School. Although pastors of both the Denver and Boulder Churches have resigned, they are to remain until after camp. E. E. S.

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.

LETTER REVEALS CONDITIONS AND WORK IN CHINA

"If there could be internal peace in China, things might be righted."

Dear Secretary Burdick:

The days go by so rapidly that I hardly realize how fast they have gone until I sit down and reckon how long it has been since I have written you, and then I know that I have neglected to do what I should have done sooner. However, you have undoubtedly heard from us from other sources, for as you know, we have been blessed with a number of visitors from our overseas armed forces.

You, of course, know that Doctor Thorngate and his son, Stephen, have been frequent visitors at our house for some time, and it has been a joy to have them dropping in so frequently. There have been others, as well, whom we have not known before, but with whom we have had great pleasure. Boys have come from our churches in Milton, Alfred Station, Verona, and Farina, and they have brought their friends from the Army or Navy occasionally. It has been very pleasant. Winthrop Davis was here earlier, but he has been gone for some time. Doctor Thorngate and I think all of this group of boys are either at home or on the way now. We miss them greatly, but we are glad they could go back to their loved ones. We have truly had great pleasure in knowing them. They are fine representatives of our people, and we hope they will give a fair report of us to the people at home.

I was downtown the other day and the lack of Army and Navy personnel on the streets was very noticeable. Times before it has seemed as though about two thirds of the vehicles and half of the pedestrians on the crowded streets were of the armed forces; but now they seem quite scattered and many of the buildings occupied by them have been vacated.

Just now there is a great deal of excitement over the cholera menace. The anti-cholera inoculations seem to be going very slowly, and the disease seems to be spreading.

The city is so very badly congested that it will fall an easy prey to a disease like cholera. One thing that has made the condition more dangerous is that we recently had a strike of the garbage coolies, and for days the streets were full of heaps of filth which, of course, gave the flies every chance to increase in numbers. The garbage is now being removed, but the streets still smell like pig pens in hot weather. Our new mayor is a Christian and seems to be trying faithfully to clear up the many bad conditions in the city; but the task is prodigious and there is much opposition, both underground and open.

Many Problems

There are so many problems, such as the enormously abnormal prices of food stuffs with the profiteers and grafters who are promoting it, the closely organized racketeering which is openly sponsored by many high officials both in and out of office, the impossibility of finding honest men who will faithfully work for good government, and the corruption and inefficiency of the police which because of the high cost of living and low wages are more prevalent than usual. Recently there has been much complaint of theft and armed robbery on the wharves while unloading freight, the wharf coolies stealing themselves and co-operating with organized gangs.

It is said that the majority of the old-time reliable business men of China have lost their all during the war, while the new-rich from the lower strata of society and ex-officials of the central government have taken their places. This conglomeration of grafters, gang leaders, and racketeers is working hand in glove and, being powerful both in wealth and politics, they are a terrible force to buck against. This group attacks anyone who tries to better conditions. They care nothing for their country's good, but seek to make their pile; and if things break, sneak out to

America or some other such country with their loot.

If there could be internal peace in China, things might be righted; but the outlook is now very dark. This condition cannot be blamed upon contact with the Japanese, for it is equally bad in the district never entered by the Japanese, and the Chungking crowd are about the worst of these patriotic lovers of self. Still I feel quite sure that there are many honest men still in China, even if the bad ones are now in the saddle. I sincerely pray that the honest men may soon get control.

Childlike Faith

As to conditions with us, they are about the same. The church had baptism recently and, if I remember correctly, there were over forty candidates. The church seems quite alive but, since there are so many illiterate people of the street, one does not know how many really understand and truly believe. However, there seems to be a very strong desire among the common people to enter the church; and it is true that very many show the simple, child-like faith which was characteristic of the early church. There is, however, in some quarters, a tendency to resort to those emotional expressions of their faith reminiscent of the old-fashioned Methodist camp meeting. This has caused a rift in the church between this type of believer and the more scholarly, quieter type of Chinese, a condition which is regrettable. One hardly knows what to do about it. We must not do anything to hurt the spirit of the Lord working in these simple hearts by being too fussy about forms.

I was talking with Mr. Boone of the South Gate Presbyterian Mission the other day. He said that they were finding the same conditions at South Gate. It was in their mission where I had charge of the clinic in the Nantao Institute building for eleven months before I came home for my last furlough, six years ago. He said that the people who worked in their work rooms through the war were so urgent in their desire to become Christians that, before they knew it, almost without any special effort on their part, they had a large church at the institute. Of course, some of this is the reaction of these poverty-stricken people to the gifts and help which they have received so plentifully from the Christian

people during these terrible years of suffering. They feel that where there is such kindness shown, there must be something secure to tie to, as there surely is; but we all hope that they will find the security they seek, not in material gifts, but in true faith in that source of all good things and true peace.

By the way, Mr. Boone was very anxious that I should take over their clinic again, at least for the summer; but I did not feel able to undertake it in addition to the things I need to do here. Although the clinic is small now, if I had the same experience as I had before, it would be very large before the summer is over. I do not seem to have the strength for continued effort for any length of time, either physically or nervously. Besides, I feel that I ought to use all the strength I have in our mission.

As I wrote you before, I have felt anxious about the Liuhoo proposition. The school which has been occupying the church will be out soon and, according to agreements made, it will be vacating the property. I have felt that someone ought to go out there to take over and to live there to see that the place is taken proper care of. The land should be cleared up somewhat, so that it can be returned to a condition in which it can be cultivated with profit to someone. All the land about the church has been trampled down hard and nothing is left growing. The fences, of course, are all down and the hospital land is a mass of broken brick and cement. People have crowded in and sown a little patch here and a little patch there, although the land is so run down that it is of little value. Unless we take over and assume responsibility, our boundary lines will be obliterated and it may become difficult to establish our title. I think I wrote you about opening the canal on two sides of the hospital land. The land dug out of this canal will be lying partly on our land and, if we do it soon, we can utilize this rich muck to help fertilize the land. Doctor Thorngate can tell you more about the conditions than I can write.

I have been rather discouraged, however, about going out there myself because, for one thing, I am sure that I could not handle a clinic in the way it should be handled. I could not make outcalls, I am sure. If I

began it, I could not refuse hard long-distance calls, which would be more than I could do. But more difficult than my lack of strength would be the securing of assistance.

Mr. Dzau Sih-ding, former hospital superintendent, is the logical man to go out with me, and he is willing to do so and to take his family with him. I wish that they could be out there for the summer at least, for he needs the change. He is not at all well, for his old t.b. has asserted itself, and we are fighting to get him back to health. He is able to work moderately, but easily over does. But with the rising cost of living, one does not know how much to risk. Now it would require at least U. S. \$100 per month to keep his family. Then when school opens in the fall if he and his wife remained out there, there would be much added expense to keep his children in school in Shanghai; the eldest is a teacher in the school here and there are four younger. At least three of them would have to come to Shanghai. Mr. Dzau is doing a very good piece of work as an assistant to Mr. Chang in the care of the school. As far as I know, he can continue in that position, and the duties seem to be variable enough so that he can modify them to his strength. His rice bowl would be very much in danger without this job, so it seems to me foolish for him to sever his connection with the school when conditions are so uncertain and transportation so difficult. There is a possibility that I may be able to make an arrangement whereby I can have one whom I trust to take over for a time. I have a plan in consideration, but do not yet know whether it will come to maturity. I must go out and look things over as soon as I can.

Acre in Country

I have been wanting to ask the board if they think it best to sell the acre which we have in the country. It is really too far away for us to use to any advantage and we have received no rent for it for eight years or more. It seems to me that it would save bother to sell it; but if you think it best to do so, I shall have to have power of attorney to enable me to attend to it.

I am still teaching some English, though I have but two pay pupils. I do quite a bit of medical work to people who come

here to see me. They are mostly our own people or people of the church.

The U. S. \$200 for the incidental fund which Mr. Stillman sent me has been spent and more in the digging out of that canal at Liuho and in repair of the church roof. The opening of the canal was assessed upon us by the Liuho people as our portion of the enterprise for the benefit of the farmers in irrigation of their fields. It is a recurring expense that we have to meet. It cost U. S. \$125.27½ and Mr. Dzau's and my fares were U. S. \$11. The repair of the church roof is costing U. S. \$325, \$110 of which the church paid. I have paid into the incidental fund all the funds that have come to me from the medical department, including a gift of U. S. \$50 and some funds which came from sale of medicines in Kiangsi, in all U. S. \$98.05. We still have U. S. \$38.22½ in the fund but we shall need a good deal more for repairs to the houses, both here and at the girls' school, when we repair for the return of the Thorngates.

I hope that you will give me any instructions which may seem good to you and I shall do my best to carry them out.

Hoping that this will find you well,

Yours for the Lord's work,

Grace I. Crandall.

23 Zikawei Road,
Shanghai, China.

RELIGIOUS EDUCATION DIRECTORS HOLD WORKSHOP

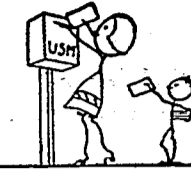
Bringing together local church directors of religious education from twenty-five states, the first National Workshop for Directors of Christian Education is meeting this week at Lake Forest College, Lake Forest, Ill., for the study of Christian education problems under the auspices of the International Council of Religious Education.

ECONOMIC LIFE AND DRINK

What drink means to the economic life of a country is shown by the fact that Great Britain spent for alcoholic beverages in 1943-44 more than the loan by the United States to Great Britain, although that loan has been described, and no doubt correctly, as absolutely essential to British economic survival. — "Clipsheet."

Children's Page

Mizpah S. Greene, Andover, N. Y.



OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am sure this will be a surprise to you to hear from me once again after so many years of silence. Rev. John Fitz Randolph, pastor of the Seventh Day Baptists out here, came to visit me the other day and told me that he saw in the Recorder where you mentioned you used to get letters from me. I wish to assure you that it is not because I have grown up, but you know folks from time to time put off doing things. Meanwhile those things are piling up and then gradually you forget them. I have thought of you quite a lot, and will always remember a poem you sent me, "There's No Book Like the Bible." I have recited it quite a few times in my own church.

Now to tell you about myself. I have grown a lot since I used to write to you. I am now married. I am in a fine job and like it. I haven't heard from Mrs. Coon in a long time and don't know her address. I do hope if my letter goes in the Recorder she will see my address. If not, could you kindly send her my address if you know hers, and I am sure she will write to me. I won't keep you long. I just want you to know I haven't forgotten you. I do hope to write a longer letter next time. Hoping to have your early reply, I remain

Yours,

Lloyd Jonas.

c/o Stanley Motta,
109 Harbour St.,
Kingston, Jamaica, B. W. I.

Dear Lloyd:

No, I wasn't as surprised as you might think, for ever since I mentioned you in the Recorder I have been hoping to hear from you. I have a photo of you and May Hamid, and it is hard to realize that that little boy has grown up and married; but of course the same thing has happened in my own family and now our only children are our grandchildren.

During the time Rev. and Mrs. D. B. Coon were in Jamaica a good friend of ours, Mrs. Eggleston, visited them there. Did you meet her? She was a trained nurse and a very good one. She has retired because of poor health and near blindness, but with all her suffering, she always greets her friends, and they are many, with a cheery smile. When she returned from Jamaica she told us many interesting things about the country and the people. It has made me wish I could visit Jamaica, too.

With best wishes to you and yours, I remain

Your Christian friend,

Mizpah S. Greene.

Dear Recorder Children:

I wonder if there is even one among you who does not enjoy a circus. I did when I was a small girl, and nowadays I like to watch the children's enjoyment of a circus and really enjoy it myself. Pastor Harold R. Crandall of Westerly, R. I., has sent me the description of what I imagine was a home talent circus in Westerly. I'll tell you a little about it today and try to finish it next week. I hope I'll have at least one letter to answer by that time also.

Charles Vars who put on the circus is a cousin of Floyd Vars, our jeweler here in Andover.

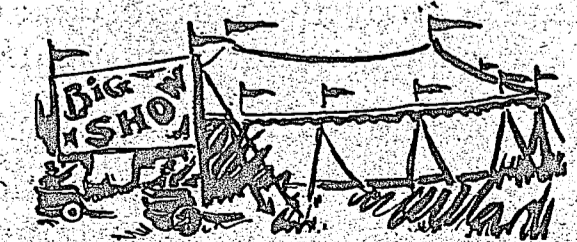
Your Christian friend,

Mizpah S. Greene.

THE CIRCUS HAS COME AND GONE

Circus day in Westerly has come and gone. That is the way it always is with circuses. They come to town early in the morning. The small boy could hardly wait for the day to break.

It was Vars' great show, the biggest affair of the day, right here in Westerly. All the



"Nowadays I like to watch the children's enjoyment of a circus."

morning the neighborhood worked furiously and methodically to get ready for the opening, the opening of the great gala show.

There was one ring. A one ring circus is best anyway. There one can see all that is to be seen. All agreed that one ring was the best, for the talent at hand. It was all on the green, and the ring was a whitewashed circle. Charles Vars was the ring master. He ought to be. It was his show and he above all others knew what he had to show. There was no fence or walls around a tent, so when the throngs of children came in from the neighboring backyards there was no assurance that all admissions were paid.

* * *

But what of the circus? Billy Clark and Marlin Crandall were the fat man and woman. They were worth an extra side show admission. Bobbie Champlin and Ralph Crystie were the clowns. They pedaled bicycles around the ring until the ring looked very small and wobbly. They felt that way.

(Continued next week)

General Conference

August 20-25, 1946

Milton, Wis.

Advance Registration Requested

Information has been mailed to each pastor or clerk of a church concerning transportation, meals, and rooms for the coming Conference. One registration is required for each group on the blank furnished. The committee on registration and entertainment asks those who plan to come to get all necessary information to their pastor, or to the one designated to fill in the blank, by the middle of July that it may be returned soon after that date.

Lone Sabbath keepers should write directly to the chairman of the committee at Milton, giving the method of travel, the time you expect to arrive and to depart, with any other information that will aid the committee.

Marjorie J. Burdick, Chairman,
Committee on Information,
Registration, and Entertainment.

349 High Street,
Milton, Wis.

FROM THE EDITOR'S DESK

Dear Editor:

Much has been said concerning the new Revised Standard Version of the New Testament. It is a splendid piece of work, very readable, and in many cases makes the meaning much clearer than the other versions. However, as is to be expected in anything human, there are mistakes in it. Translations are human, and it seems that in some passages the theological bias of the translators has warped the true sense of the original.

A case in point which is of particular interest to Seventh Day Baptists is Matthew 28: 1. The translators appear to have tried to harmonize the seeming contradiction within the verse itself, and between Matthew and the other Gospels as to the time of the first visit to the tomb. The Greek reads, "Late on (in the end of) the sabbath, toward the dawning (beginning) of the first day of the week." The Revised Standard rendering of the passage is, "After the sabbath, toward the dawn of the first day of the week."

As the verse stands in the King James Bible, there seems to be a contradiction. How could the first day of the week be dawning late on the Sabbath day? This is very simple when one realizes that in New Testament times the day began at sunset, and that the word translated "dawn" can also be translated "drew on" (or "was approaching"), as in Luke 23: 54, which in the Authorized Version reads, "That day was the preparation, and the sabbath drew on." The new version has, "It was the day of preparation and the sabbath was beginning.", giving in a footnote "was dawning."

The Riverside Cambridge New Testament renders this verse, "Late on sabbath as the first day was drawing near." The Englishman's Greek New Testament reads, "Now late on sabbath, as it was getting dusk toward the first day of the week," which is the exact meaning of the passage. The American Standard Version has, "Now late on the sabbath day, as it began to dawn toward the first day of the week."

The most serious mistake of the revision committee is that they are guilty of a mistranslation in rendering the Greek word for

"late" as "after." The former is opse; the latter meta, which is always translated after. All of which goes to show that even the best of scholars are not above a little manipulation of words to sustain their own theological ideas. This passage is an interpretation rather than a translation.

Of course they may have had another thought in mind, for to accept Matthew 28: 1 as the Greek reads is to remove the only possible basis for Sunday observance, for it places the time of the resurrection some time before sunset on the Sabbath, and not early in the morning of the first day of the week.

Lester G. Osborn.

Shiloh, N. J.

? THE QUESTION BOX ?

[The Recorder maintains this column as a helpful service to its readers. Many people do not have theological reference books in which to look for the answers to questions of Christian living or Bible study; if you have such a problem, we will gladly refer it to one of our Bible experts. Send your question in care of the editor, Sabbath Recorder, 510 Watchung Ave., Plainfield, N. J. Please sign your name and give your address. Our purpose in this column is not to enter into theological disputes, but rather to give an answer, an opinion, or food for thought about matters of sincere and heartfelt concern. We hope you will find here a real aid to your Bible study and a help in Christian growth.]

Question: In the Sabbath Recorder of August 6, 1945, I have read and heard read a prayer said to have been given by you, and I hope you will take kindly what I have to say. You are recognized as an instructor in theology, while I am not a preacher. It may be that I am in the wrong, but, after following the prayer through three times, there seems to be no recognition anywhere in it of Christ.

It is euphonious and of nice diction, but the Scriptures teach in so many places that we should petition the Father, God, in the name of Jesus, and that our prayers in that way will be answered

If I am mistaken, please show me.

A Friend.

Answer: My dear Friend:

I have your kind letter of recent date with reference to a prayer which appeared in the Sabbath Recorder, and which you have read three times, and heard read.

You miss in the prayer any recognition of Christ, and say, "The Scriptures teach in so many places that we should petition the Father, God, in the name of Jesus."

I agree with you as to the teaching of the Scriptures on this point. The only point at which we might not see exactly alike would be as to the meaning of the expression, "in the Name of Jesus." In Bible times a "name" carried a richer content than it usually does with us. It was not only definitive, but was descriptive. It represented the character and spirit of the one designated. As I see it, when we pray in the name of Jesus we pray in his spirit. We pray with a deep desire that our desires and purposes shall be in harmony with his divine and righteous will. As a token of this conception I usually say at the end of a prayer, as doubtless you do, "In Jesus' Name," using in some form the name of our Saviour.

While the prayer to which you refer did not end in the usual way, it was addressed to God in the name of Jesus. I am sorry if you missed that fact because of the absence of the words. Please read it again, and try not to let the omission of the words deprive you of the intent and spirit of the prayer.

As I say, I nearly always end a prayer with the words, "In the Name of Jesus," or similar expression. I believe it is good to do so in order to help us, and those who join with us, to remember that we are depending upon Jesus Christ. However, I imagine the matter is settled with God as to whether we are praying in the name of Jesus before we come to these appropriate words at the end. Both our praying and our living must be in Christ if our prayer is to be effectual. I often recall the warning of the Master as found in Matthew 7: 21-23.

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

A. J. C. Bond, Dean,
School of Theology,
Alfred, N. Y.

DENOMINATIONAL "HOOK-UP"

(Continued from back cover)

Paul S. Burdick presented a plan for church work, outlining it as the field with the church as a Community Center among groups favorable or indifferent or opposed to church work. The methods of work used cover all church activities and the requirements of prayer, love, tact, faith, money, and reverence.

Rev. Everett Harris, with Mrs. Harris and their three sons of Alfred, N. Y., are enjoying a vacation at the cottage of Rev. and Mrs. Paul S. Burdick at Waterford, Conn. Local friends are looking forward with anticipation to seeing the Harris family who have not returned since leaving the Ashaway pastorate.

Many called to extend sincere good wishes to Mr. and Mrs. Harold Collins on their silver wedding anniversary recently.

—Westerly Sun.

North Loup, Neb.

Officers elected by the Sabbath school are: superintendent, George Clement; assistant superintendent, Mrs. A. C. Ehret; secretary, Mrs. Victor King; treasurer, Allen Babcock; pianist, Neva Brannon; chorister, Phyllis Babcock; graded department, Mrs. R. O. Babcock; primary department, Mrs. Edgar Davis; home department, Mrs. Arthur Stillman; cradle roll department, Mrs. Cecil Severance.

Gifts have been sent to the Nebraska Children's Home in Omaha from our church for the past forty-four years and more. The gift of almost \$37 received at the Children's Day collection was acknowledged Sabbath morning.

Junior society was organized recently. Jimmie Ehret is the president, Delores Cox, secretary-treasurer, and Jenanne Brennick is pianist. Marcia Rood was elected teacher.

The senior C. E. society had a picnic supper on the parsonage lawn.

New officers of the Missionary Circle are: president, Mrs. W. J. Hemphill; vice-president, Mrs. Jessie T. Babcock; secretary, Mrs. Harlon Brennick; treasurer, Mrs. J. A. Johnson; key worker, Alice Johnson. The yearly report shows an average of 12 attending every meeting. Mrs. Edward Christensen had been present at every meeting. The financial report showed a goodly balance.

Mrs. R. O. Babcock has been present at every meeting of the Sabbath school during the year.

Several were baptized and received into the church by Pastor Ehret.

Correspondent.

DR. CAVERT BECOMES LIAISON
OFFICIAL IN GERMANY

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, left July 5 for Germany, where he will serve as Protestant liaison official between the German churches and the American Military Government under a plan approved by President Truman.

His duties as liaison official will be to confer with the German church leaders concerning their problems and to present them to Army officials.

Expressing his personal interest in the undertaking, President Truman, in a letter to Doctor Cavert, said: "It would seem to me that the revival of German religious life would greatly promote the Allied program for the development of democratic principles in Germany."

Jewish and Catholic representatives have also been appointed under the plan which was devised in response to a recommendation to President Truman made by Bishop G. Bromley Oxnam, President of the Federal Council, after his return from Germany in December.

REPRESENTATION AT VATICAN
DECLARED TEMPORARY

The Executive Committee of the Federal Council of the Churches of Christ in America has expressed "great satisfaction" with a report by the council's president, Bishop G. Bromley Oxnam, that the delegation of Protestant church leaders to President Truman on June 5 had been given assurance that the appointment of Myron C. Taylor as the President's personal representative to the Pope with the rank of ambassador was a "temporary expedient" which would "certainly terminate with the signing of the peace treaties."

"Woe unto him that giveth his neighbour drink." Habakkuk 2: 15.



Principle or Interest?

The Second Century Fund is not a principal fund for obtaining yearly amounts through interest. It is a special two-year fund for a 100 year forward-looking program. (That's one kind of principal and interest.)

Much has been made of giving to foreign relief on the basis of brotherhood and human interest. This is a worthy basis, but it is not enough. Your giving to relief agencies should be on the basis of principle as well. Is not mankind a brotherhood because of Almighty God's Fatherhood? Are we not "our brother's keeper" because the Son of God revealed that necessity? Do we not hold up American democracy as a way of life for all because of the principle of such free government? This is another kind of principle and interest. Give to the body which serves mankind not only with loving interest, but also with the absolute principles of love, faith, and surrender to God—the Church of Jesus Christ!

David S. Clarke, Secretary,
Second Century Fund.

Westerly, R. I.

STUDY UNTO GOD

(Continued from page 55)

with the Old Testament where Jehovah is referred to as the true shepherd of the people. "We are his people, and the sheep of his pasture." Psalm 100: 3. "All we like sheep have gone astray, . . . and Jehovah hath laid on him the iniquity of us all." Isaiah 53: 6. The central point as a story is the attitude of the shepherd that leads him to go to any measure to find the one sheep out of a hundred. The climax of the story is his joy at finding the sheep. First he rejoices in his own heart as he puts the sheep on his shoulders, and then he shares this wonderful joy with his friends and neighbors.

THE SPIRITUAL MESSAGE

The central theme of the story must be also the central theme of the spiritual message. The center of the story is the shepherd's heart attitude toward one lost sheep. The central message, therefore, is the Father's heart of love toward one lost soul that repents. It is an individual love, a heart of love that goes out toward one. It is a personal love, pictured by the sheep upon the shoulders of the shepherd. It is a love that loves to the end and goes to any sacrifice. It is a love for the lost one, for the one who has strayed. Finally it is a love that expresses itself in great joy that the lost has been found, joy because it matters greatly to the loving Father that we should repent, and joy because our happiness is wrapped up in coming back to the fold. This love is set off in vivid contrast to the opposite attitude of the proud Pharisees who are not glad at seeing the publicans and sinners return to the Lord, but who are critically sneering. It seems clear, then, that as the lost sheep represents the publican and sinner, so the ninety and nine represent the Pharisees who thought they needed no repentance.

THE PERSONAL APPLICATION

We have been lost sheep and need to repent. We are assured of God's personal and individual love for us. Then too, we must seek deliverance from a heart which is like a Pharisee. We need to realize that "there is none righteous, no not one." Like God we need to rejoice when a lost soul is brought into his fold. Our chief concern in life is to seek and to find the lost and bring them back into God's fold. Thus we are doing that which brings joy into the heart of our heavenly Father.

Shiloh, N. J.

SABBATH SCHOOL LESSON
FOR AUGUST 3, 1946

Jesus and the Sabbath

Basic Scripture—Exodus 20: 8-11; Nehemiah 13: 15-18; Psalm 92: 1, 2; 118: 24; Matthew 12: 9-13;
Mark 1: 21-34; 2: 23-28; 3: 1-5
Memory Selection—Psalm 118: 24

"WHY STAND YE HERE ALL THE DAY IDLE"—Matt. 20: 6. COME! Enter the vineyard of the Lord. We have the latest style threshing instruments for sale, to lend, or give away. These are efficient working tools, designed to make your gospel calls more enjoyable. We wish to help you where you are. Please write us. DES MOINES BIBLE COLLEGE, 3054 E. Court Ave., Des Moines, Iowa.

What Church People Are Doing the World Around

REDEDICATION OF VOCATIONS DECLARED ESSENTIAL

"The progress of civilization awaits a re-dedication of all vocations to the will of God," says Bishop Charles W. Brashares, of Des Moines, Iowa. "Today we see everywhere people who are individually Christian but they are practicing pagan vocations. The man who is personally Christian goes into pagan politics and then opposes everything for which Christ stands. It has not occurred to him that he is supposed to serve Christ in politics. The doctor who is individually Christian sometimes works in a pagan movement to stop healing of the sick who cannot afford medicine. Many a teacher who is individually Christian will go out of his way to guard lest any Christianity creep into what he teaches. And millions of Christians in every land engage in wars that rape, loot, kill, burn, and starve other Christians who are trying to do the same to them. Multitudes of people have never learned that they have social responsibilities to be fulfilled through their daily labor. . . . Our church colleges must train every Christian student so he can serve God through his daily labors as well as he serves God through teaching a Bible school class."

BIBLE SCHOOL ASSOCIATION MEETS IN LONDON

Meeting for the first time since the war, the board of managers of the British and American sections of the World's Sunday School Association convened in London, England, July 1-3, to plan world strategy of the church in the field of Bible school and other types of religious education, according to Dr. Forrest L. Knapp, general secretary of the association.

CHRONIC ALCOHOLICS

Mr. Robert Prichard, National Chairman of Alcoholics Anonymous, is reported by the New Jersey White Ribbon News as saying that there are now more than 600,000 chronic women alcoholics in the United States and that one of every four confirmed drunks is a woman.

ESTABLISHMENT OF DETENTION HOMES URGED

Pointing out that there are at least 20,000 children in more than 3,000 city and county jails in the United States, "many of whom are awaiting opportunity to have their guilt or innocence proved," the Northern Baptist Convention recently urged its member churches to investigate jails in their communities, and to urge the establishment of detention homes for children to keep them segregated from adult criminals. It also urged pastors to co-operate with all agencies attempting to protect children and to lessen juvenile delinquency.

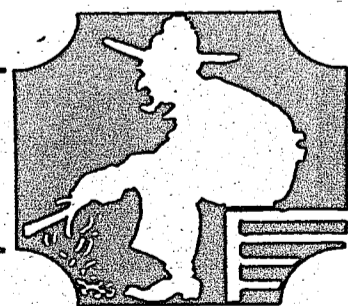
SIGNIFICANT PROGRESS MADE BY CHRISTIAN ENDEAVOR

Postwar progress has been steady and significant, reports Carroll M. Wright for the International Society of Christian Endeavor. Executive Secretary Wright believes that the societies and unions of the United States and Canada are at the threshold of their greatest period of applied ecumenical fellowship and service to the churches and communities.

YOUNG PEOPLE'S FELLOWSHIP

Planned to develop fellowship between Protestant young people of North and South America and to build a sense of unity in common problems facing youth of both continents, a Western Hemisphere Evangelical Christian Youth Conference will convene August 12 for a three-day session in Havana, Cuba, according to Dr. Isaac K. Beckes, executive secretary of the United Christian Youth Movement.

OLD-TIMER
S E Z . . .



"We've had a heap of perty serious sickness in our family lately. Looked like nothin' would save somebody's life. We didn't neglect nothin' like medicine, hospitals, and nurces neither. But the doc said he reckoned prayer had a lot to do with it. I reckon he was right. We ain't clear out of the woods yet, but things is better."

EDWIN FRANK CHAMPLIN

On December 6, 1870, Edwin Frank Champlin was born at Mystic, Conn. His father, for whom he was named, was a shipbuilder associated with the Greenmans in Mystic. His mother, Fidelia Brown Champlin, of Brookfield, N. Y., had served for some years as preceptress at De Ruyter Institute and had taught music there.

Mr. Champlin died soon after Edwin Frank was born and the mother took her family to Leonardsville, N. Y., where Edwin spent his boyhood.

In 1893 E. Frank Champlin and Elva E. Crandall of Leonardsville were united in marriage. To this union were born Theodore, now a dentist in Plainfield, and Katharine, who preceded Mr. Champlin in death.

After finishing his high school training, Mr. Champlin entered New York University Medical School, and after studying there for a time, he attended and was graduated from Albany Pharmaceutical. Thus prepared, he entered into business as a druggist at Leonardsville and a little later, at Little Falls, N. Y. In 1907 he and his family moved to Plainfield where he went into business on the corner of Craig Place. Since that time he has worked in Plainfield as manager of a United Cigar Store, in the Professional Drug Store, and as prescriptionist in Tobin's Drug Store.

As a youth, Mr. Champlin had joined the Seventh Day Baptist Church of Leonardsville. When he came to Plainfield he united with the Plainfield Church. On September 26, 1942, he was ordained to the diaconate. He faithfully carried on the duties of his office until his death.

The following is the minute drawn up on the order of the Seventh Day Baptist Church of Christ of Plainfield. A copy is recorded in the church minutes and one copy has been sent to the family.

The Seventh Day Baptist Church of Christ at Plainfield has suffered a great loss in the passing of Deacon E. Frank Champlin. Although he had not been long a member of the diaconate he had been most active in carrying out the duties of his office. Even while incapacitated by a fall, he was active far beyond the limits of his ordinary strength in his duties as deacon. His pew was always filled at morning worship. His radiant smile brought cheer and fellow feeling to all who knew him. Kindness and patience characterized

his dealings with others. He took for his example the life of his Master and strove daily in prayer and in deed to live the life of a follower of Jesus Christ. We pray that those of us who remain to do the work of this, our church, may continue this noble striving through Christ to achieve his ends.

V. W. S.

CHARLES S. SAYRE

By Edwin Ben Shaw

(An appreciation, being a few lines taken from remarks made at the farewell service.)

It is not often that two men can differ so radically in the policies and philosophy of the work in which both were deeply interested and directly engaged as Charles and I were for over twenty years and yet be real friends and love each other as he and I did. Yet such is truly the case. Each of us knew exactly where the other one stood, and respected and honored him for his outspoken adherence to his opinions. There never was the least bit of bitterness between us. I loved Charley as a true friend, and I think he loved me.

His wife, Mabel Clarke, and his two sons and their wives, Dorothy Babcock and Margaret Brown, have been students here in Milton. The elder of the boys, Maurice, has come all the way from Tucson, Ariz., to be here today. The other son, Walter, said he would have come even from Timbuktu rather than not to be able to be here. They were very fond of their father. Many are the happy memories—not only in the home and in the garage, but also out fishing and hunting and camping together.

Brother Sayre was outspoken, frank, and at times almost blunt—especially in what he wrote and said in public address, in upholding and promoting or defending matters he held important. This was more noted in his younger years. Many of us have observed in these later years a maturing, a ripening, a mellowing of his nature. His views and ideas had changed through careful study and prayerful thought; and he found satisfaction and quiet happiness and contentment in a philosophy of life and divinity which he worked out for himself—as is the case of the rest of us also, if we do any really serious continued thinking.

Milton, Wis.

Marriages

Collings - Barber. — Harold Lewis Collings, Jr., of Hopkinton, R. I., and Dorothy Mae Barber of Westerly, R. I., were united in marriage at Ashaway, R. I., May 5, 1946, in the First Hopkinton Seventh Day Baptist Church. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated. Their address is Ashaway.
H. R. C.

Obituaries

Champlin. — Edwin Frank, son of Edwin F. and Fidelia Brown Champlin, was born December 6, 1870, in Mystic, Conn., and died in his home in Plainfield, N. J., April 6, 1946. An extended obituary appears in this issue.
V. W. S.

Dutoit. — Virginia Jennie Bond, daughter of William and Mary Jane Loomis Bond, was born November 11, 1870, at Lost Creek, W. Va., and passed away in the hospital in Marshalltown, Iowa, June 25, 1946.

She married Charles Emile Dutoit on September 19, 1888, at Dighton, Kan. They, with her parents, came to Garwin, Iowa, where they have made their home the entire fifty-seven years. She joined the Carlton Seventh Day Baptist Church in July, 1892. She led a Christian life and attended church as often as possible. She dearly loved the Sabbath Recorder and read it from cover to cover. She often gave subscriptions to her loved ones.

Besides her 87-year-old husband, she is survived by four sons, one daughter, two brothers, eleven grandchildren, and seven great-grandchildren. Many of her relatives reside in the East. This is the first time in fifty-seven years the family circle was broken.

She was laid to rest in the Garwin Cemetery. The funeral was held at the Miller Funeral Home in Garwin.
Mrs. S. R. D.

Greenman. — Grace Lamphier, daughter of Porter O. and the late Mary M. Lamphier, was born September 28, 1886, and passed away at the House of Mercy Hospital in Pittsfield, Mass., June 28, 1946, following a stroke on June 25.

On June 21, 1905, she was united in marriage with Oscar Greenman of Berlin, N. Y. To them were born two sons: Kenneth E., who is connected with the Port Washington National Bank and Trust Company, Hempstead, Long Island; and Delmar J. at home. She has been a member of the Berlin Seventh Day Baptist Church since 1901 when she was baptized by Rev. Martin Sindall.

Funeral services were held at the Berlin Seventh Day Baptist church on July 1, 1946, conducted by her pastor, Rev. Paul L. Maxson. Burial was made in the Seventh Day Baptist Cemetery at Berlin.
P. L. M.

Johnson. — Mary Maud Stewart, oldest daughter of William and Melvina Mudge Stewart, was born June 3, 1853, in Bolton, Warren Co., N. Y., and died at her home in North Loup, Neb., June 13, 1946.

When she was three months old her parents came by the way of the Erie Canal and the Great Lakes to Chicago and thence by ox team to Maquoketa, Iowa. The family settled near Welton, Iowa, and later came to North Loup.

On May 19, 1880, she was united in marriage to Byron H. Johnson. Mr. Johnson passed away in April, 1923. She was a member of long standing of the Seventh Day Baptist Church and the Women's Missionary Society.

Five children survive: Alice, James, and Glen of North Loup; Herbert of Waterloo; and Mrs. Dora Seiver of Scottsbluff.

Funeral services were held in her home with her pastor, Rev. A. Clyde Ehret, officiating. Edwin Johnson, a grandson, sang "In the Hush of the Twilight." Mrs. W. E. Schmidt, a granddaughter, sang "Some Morning, O Some Morning" and "Sunrise Tomorrow." Both were accompanied by Mrs. Glen Johnson. Burial was in the Hillside Cemetery, North Loup.
A. C. E.

Post. — Mary E. Goodrich, daughter of Ezra and Elizabeth Ensign Goodrich, was born March 23, 1859, in Milton, Wis., and passed away in her Milton home on Sunday, April 7, 1946.

Her grandfather, Joseph Goodrich, a Wisconsin pioneer, was one of the founders of Milton. Mrs. Post spent her early life in Milton, where she was graduated from Milton Academy, and later taught music for several years.

She was married to Doctor George W. Post of Milton in 1883 and moved with him to Chicago, where he was a prominent physician. She was an active member of the Chicago Seventh Day Baptist Church until 1915 when she moved back to Milton with her husband. Mrs. Post was interested and active in church and community enterprises throughout her long life, giving much study to religious and Biblical questions.

Mrs. Post is survived by four daughters: Mrs. W. D. Bliss, Wauwatosa, Wis.; Mrs. W. F. Stewart, Columbus, Ohio; Mrs. Anne Bergh, Chicago, Ill.; and Mrs. M. D. Davis, Milton, Wis.; one son, Charles of Marshfield, Wis.; fourteen grandchildren and seven great-grandchildren. Her husband preceded her in death.

Funeral services were held in the Milton Seventh Day Baptist church with Rev. Elmo Fitz Randolph and Rev. Carroll L. Hill officiating. Burial was in the Milton Cemetery.
E. F. R.

Sayre. — Charles S., youngest son of Louis and Margaret Babcock Sayre, was born February 14, 1868, in Welton, Iowa, and died in a hospital in Rochester, Minn., March 19, 1946.

Charles Sayre was a member of the class of 1899 of Milton College and was the tenor member of the first evangelistic quartet sent out by that school. His interest in singing has been a source of pleasure to him and his friends throughout his life. On December 29, 1900, he was married to Mabel A. Clarke at Dodge Center, Minn., and a few days later was ordained to the gospel ministry. In his years as a Seventh Day Baptist minister

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he served as pastor of churches in Berlin, Coloma, and Marquette, Wis.; Hammond, La.; Alfred Station, N. Y.; Dodge Center, Minn.; and Albion, Wis. Following his retirement from the ministry in 1921 he owned and operated a garage in Albion until 1940 when he moved to Milton with his wife and worked as watch repairman until his death.

Close survivors are his wife; two sons, Maurice of Tucson, Ariz., and Walter of Milton, Wis.; three grandchildren; and a sister, Mrs. E. E. Loof-boro, of Albion, Wis.

Farewell services were conducted in the Milton Seventh Day Baptist church by Rev. Elmo F. Randolph, assisted by Dr. Edwin B. Shaw. Burial was in the Milton Cemetery. An appreciation appears in this issue.
E. F. R.

Woodcock. — James B., son of Walter N. and Henrietta Fanlds Woodcock, was born at Charlotte, Mich., August 21, 1874, and died at his home at 405 Elm St., Rome, N. Y., June 23, 1946.

He came to Rome at the age of 21 and on June 19, 1903, he married Edith Thayer of Higginsville.

Besides his wife, he is survived by two daughters: Mrs. Lola Getman at home and Mrs. Jean Lyng of Webster, N. Y.; a brother Carl of Battle Creek, Mich.; three grandchildren: Scott and Mary Edith Lyng, and James J. Getman; and several nieces and nephews, and a cousin, Leslie Fanlds.

Funeral services were held at the Waldo Higgins Prince Home for Funerals at Rome conducted by Rev. Herbert L. Polan, pastor of the Verona Seventh Day Baptist Church, and assisted by Rev. David N. Boswell, pastor of the Rome First Baptist Church. Burial was in the New Union Cemetery of Verona Mills, N. Y.
H. L. P.

RESOLUTION

The women of the Seventh Day Baptist Church of North Loup, Neb., lost their oldest sister, Mrs. Maud Johnson. We will miss her because she was so dependable. As a member of the church and Women's Missionary Society, she never lost her interest even after she was unable to attend the meetings. In spite of almost total blindness and her ninety-three years, she never lost her cheery laugh nor gave up the little household tasks she could still perform. Her life was an inspiration to us all. We extend our sympathy to her daughter Alice, who cared for her so long, and to her other children.

Mrs. E. J. Babcock,

Mrs. W. J. Hemphill,

Mrs. G. L. Hutchins,

Committee.

The country in which alcoholic drink consumption is increasing and milk consumption is decreasing is definitely on the road to disaster. The country in which milk consumption is increasing and alcohol consumption is decreasing is on the way upward to better things. — "Clipsheet."

WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

Milton, Wis.

Plans are well under way for the entertaining of Conference in August, and Milton is hoping for a good attendance and a good Conference.

Interest in the services of the church is well sustained. Just at present we are in the midst of a series of sacrifice meals, an idea of Pastor Randolph which is working out so well that last Sabbath we voted to continue them another four weeks.

Briefly the idea is this: In order to create more interest in the plight of the hungry ones across the ocean and to help supply means for their relief, a volunteer committee, each Sabbath after church service, serves to as many of the congregation who participate a sacrifice dinner. This is a light but well balanced meal. Each person gives into a common fund whatever he wishes, supposedly as much as a good meal at home would cost. The first three dinners netted

\$150 above the cost of the meals which had ranged from 7 to 14 cents per plate. Service is very simple: paper plates are used and dish washing is kept at a minimum. The attendance has been very good. A sample menu is creamed potato with egg, lettuce, one slice of bread, coffee or milk, and dish of sauce. A song service is enjoyed after each meal.

Six people were recently baptized and joined the church. Three joined by letter.
Correspondent.

Alfred, N. Y.

Plans are under consideration for the Alfred Daily Vacation Bible School to be held in the Village Church and Parish House from July 15-26. A competent staff has been secured and rich blessings are promised for all those who attend. The program will include a group worship in the church at 9:30, and class instruction, hand work, music drill, and recreation in each of the departments. Departments are organized to include the boys and girls of from four to thirteen years of age. We hope to enroll every boy and girl in Alfred in some department of this school.

Due to increase in the cost of supplies it was decided to increase the enrollment fee to 35 cents. Remember Vacation Bible School, July 15-26. Keep those dates free!
—Alfred Sun.

Ashaway, R. I.

Rev. C. Harmon Dickinson is preaching a series of sermons under the title of "This Is Our Faith" at the Sabbath morning-worship services. This series emphasizes the basic beliefs of the local church and those held by Christian people in general. An earnest invitation is extended to all to attend services each Sabbath morning that the faith of all may be strengthened. The subjects being discussed in the series of sermons include "He Is Our God," "This Is the Christ," "God Sends His Spirit," "We Are the Image of God," and "There Is Hope."

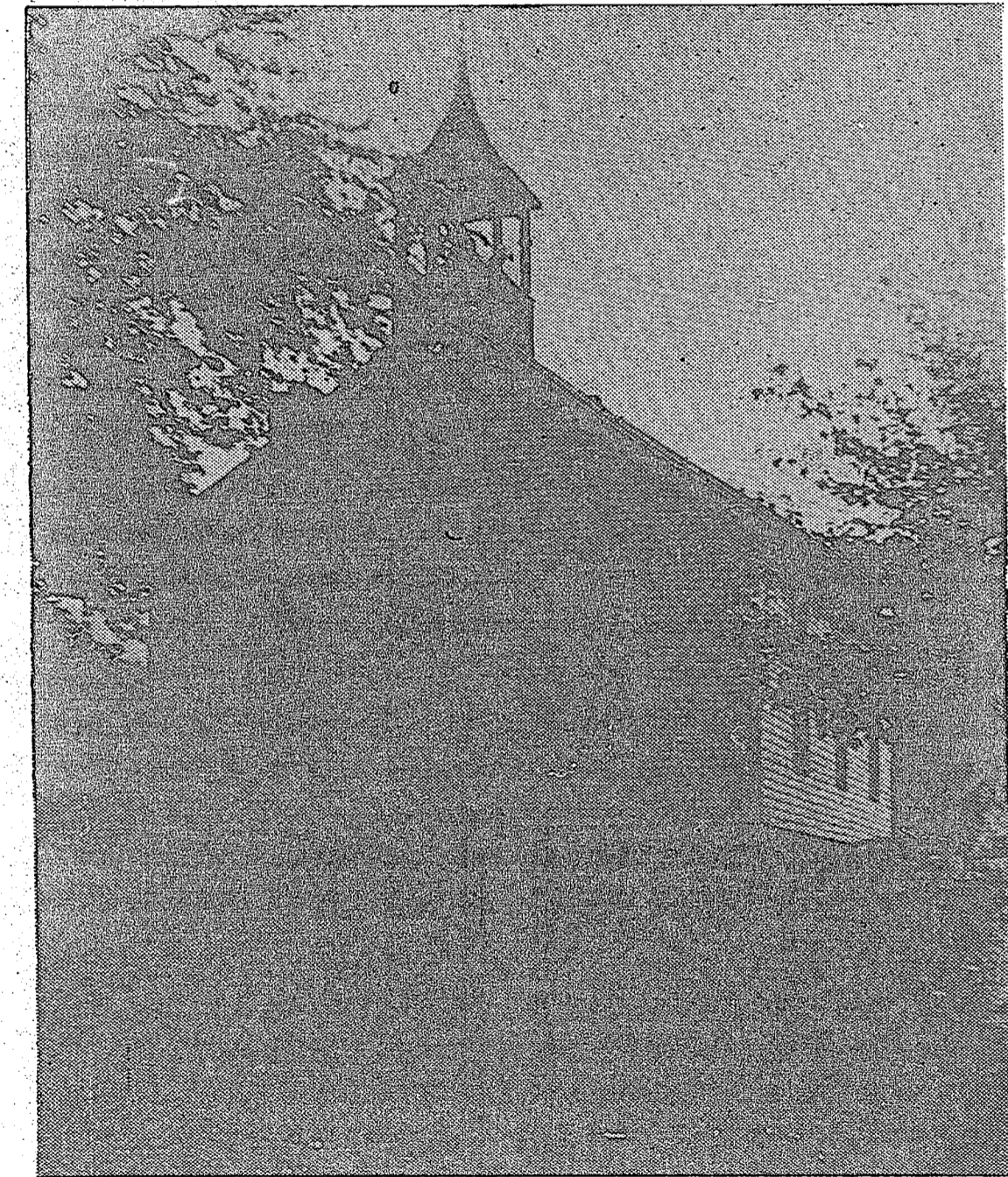
—Westerly Sun.

Rockville, R. I.

At a recent afternoon service at the First Hopkinton Seventh Day Baptist church, Rev.

(Continued inside on page 66)

The Sabbath Recorder



Salemville, Pa., Seventh Day Baptist Church

The seventy-first session of the Southeastern Association was held here. (See page 77.)

Denominational Budget

\$24,000 Minimum

\$18,310
Raised to
July 13

FOR YEAR 1945-46

Will the mercury reach the top by Conference time?