

GENERAL CONFERENCE

WESTERLY, R. I., AUGUST 19-24, 1947

PRE-CONFERENCE RETREAT (Leadership Training)

Lewis Camp, Ashaway, R. I., August 14-18, 1947

WILL YOU BE THERE?

DENOMINATIONAL BUDGET Statement of Treasurer, June 30, 1947

	Receipts	
	June	12 months
Adams Center		\$ 114.00
Albion	35.60	338.19
Alfred, First	358.70	2,651.53
Alfred, Second	137.45	810.36
Associations and groups	294.62	2,026.31
Battle Creek	206.75	2,859.05
Berlin	9.50	115.35
Boulder		274.05
Brookfield, First	44.50	190.30
Brookfield, Second	15.75	205.15
Chicago	59.50	306.40
Daytona Beach	10.00	316.00
Denver	45.12	874.79
De Ruyter		383.35
Des Moines		15.00
Dinuba		106.11
Dodge Center	28.50	99.20
Edinburg	12.25	97.56
Farina	75.00	516.96
Fouke	16.75	52.69
Friendship		105.90
Gentry	5.81	41.63
Hammond	75.00	160.05
Healdsburg-Ukiah		24.40
Hebron Center		10.00
Hebron, First	6.90	90.58
Hopkinton, First	316.80	521.95
Hopkinton, Second		10.00
Independence	18.00	291.00
Individuals	2,021.91	4,713.58
Irvington		150.00
Jackson Center		60.00
Little Genesee		485.95
Little Prairie	1.00	56.50
Los Angeles		313.00
Los Angeles, Christ's		30.00
Lost Creek	15.40	511.71
Marlboro	80.00	880.70
Middle Island		110.84
Milton		4,019.30
Milton Junction	60.00	777.91
New Auburn	110.17	315.25
New York		610.16
North Loup	187.00	747.27
Nortonville	31.84	207.92
Pawcatuck		2,506.58
Piscataway	12.00	175.75

Plainfield	176.65	2,287.63
Richburg	43.25	251.00
Ritchie		70.95
Riverside	88.00	2,576.24
Roanoke	27.00	48.00
Rockville	11.15	240.13
Salem	138.65	600.20
Salemville		20.16
Schenectady		20.00
Shiloh	108.50	1,863.60
Stone Fort	15.00	20.00
Syracuse		65.00
Verona	89.50	540.61
Walworth		76.50
Washington, Evangelical		100.00
Washington, People's		23.00
Waterford	23.00	165.00
White Cloud	55.64	258.84

Disbursements		Budget	Specials
Missionary Society	\$1,221.64	\$ 400.03	
Tract Society	671.75	14.15	
Board of Christian Education	732.85		
Woman's Society	24.37	82.60	
Historical Society	54.92	994.31	
Ministerial Retirement	305.49	129.54	
S. D. B. Building	91.65	1.00	
General Conference	274.95		
World Fellowship and Service	54.92		
Committee on Relief Appeals		25.50	
Bank of Milton, service charge	1.21		

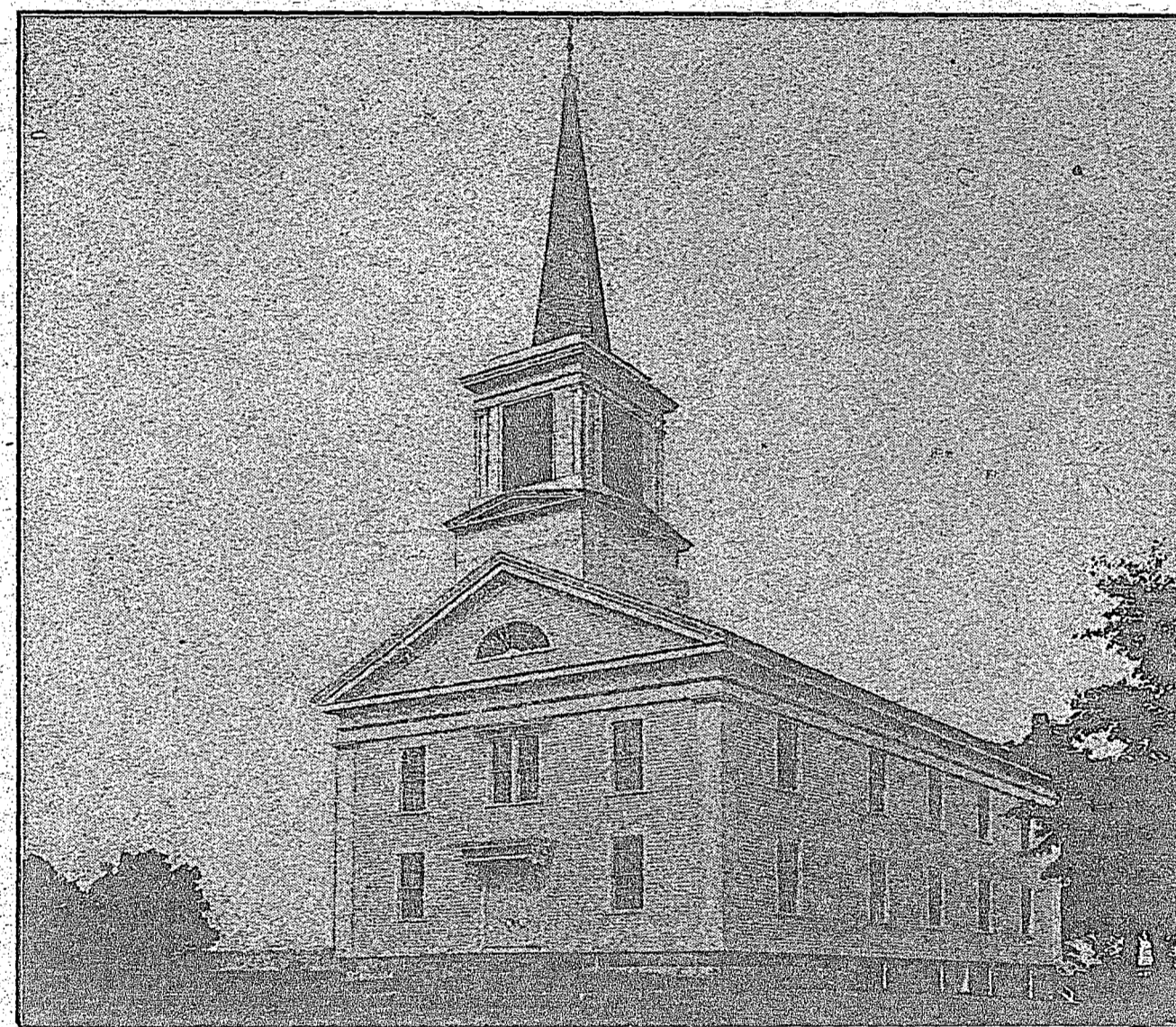
Comparative Figures		
	1947	1946
Receipts in June:		
Budget	\$3,421.03	\$3,094.33
Specials	1,647.13	2,723.85
Receipts in 12 months:		
Budget	25,735.74	22,169.56
Specials	13,771.40	14,148.33

Receipts in nine months on the current budget have totaled \$17,445.08, which amounts to 62.3 per cent of the total budget. A year ago \$17,890.58 had been raised in nine months, but that amounted to 74.5 per cent of last year's smaller budget.

L. M. Van Horn,
Treasurer.

Milton, Wis.

The Sabbath Recorder



Seventh Day Baptist Church, Ashaway, R. I.

On Sabbath morning of General Conference, one of the services of worship will be held in this Church.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, Editor
L. H. NORTH, Manager of the Publishing House

Contributing Editors
WILLIAM L. BURDICK, D.D., Missions
FRANCES DAVIS, Woman's Work
HARLEY SUTTON, Christian Education
MIZPAH S. GREENE, Children's Page

Our Policy

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WHAT WHERE

TOWARD A MORE CHRISTIAN WORLD

Editor's Note: It is highly important for Seventh Day Baptists to be correctly informed concerning conditions throughout the world. The Far East comes alive as we read the articles from Dr. Leslie B. Moss to the Churches of America which he represents. Dr. Moss is one of the few men from whom we can get firsthand information interpreted in terms of the privilege and responsibility of the Churches.

STRUGGLE FOR NEW LIFE

By Dr. Leslie B. Moss
Executive Director,
Church World Service

(This is the first of a series of articles Dr. Moss is writing during his journey through the Orient.)

All over the world today people are struggling to bring to birth a new way of life. The old way ended in near annihilation. Unless we change we know that the next step in the old order will take us over the edge of the chasm terminating all civilization. Part of my tour in the Far East is to find out how different peoples are seizing upon this emergency, and how and where the Church can lend a hand in making the outcome more surely lasting and Christian.

My plane from San Francisco brought me first to the Philippine Islands. I have taken more than two weeks to see with my own eyes, and hear with my own ears some of the things being done here in the islands which when added to the things being done elsewhere should help to swell a crescendo of human effort toward irreversible peace.

To one who is not hardened to the evidences of destruction resulting from war it is not easy to take what you see here. You keep saying to yourself, subconsciously almost, if only the bombs had leveled these buildings so that they would be quickly covered up. But man has learned how to build indestructibly against earthquakes, and against the quiet-plucking fingers of natural disintegration. That science of reinforced concrete has defied complete dissolution by the bombs even though they tore the heart out of what was there. These tall gaunt specters of wide-eyed concrete walls are a mute but terrifying witness that death of a civilization may not mean disappearance of its skeletons. These skeletons have not yet been put in the closet—and if present indications are of any merit—it will be long before they are.

The story is not confined to Manila. In far corners of these 7,000 beautiful islands, 2,200 of which are large enough to have a name, come reports that mission buildings were wiped out, business buildings demolished, roofs gone, and native huts by untold thousands burned to earth.

Against this backdrop that would seem to induce despair—one finds an astonishing and inspiring phenomenon. You walk up six flights in a battered business building to find the top story re-furnished as the home for an embassy, or a business

(Concluded on page 63)

EDITORIALS

THE SPIRITUAL STRUGGLE

III.

The decisiveness of the Spiritual Struggle is apparent. The urgency of the present hour presses in upon us. It is now or never with many of us. It is ours to act.

Yet, how insidious and insistent inertia is!

When Christ commands, "Go," "Make disciples," "Baptize them," "Teach them," He means business. Although it was nearly two thousand years ago that He said, "Go," His command becomes increasingly clear, insistent, and impelling.

Going May Mean Staying

The new makes an appeal. Yet, it may be a new attitude and a new application that are needed. It may be the same tasks that Christ expects us to perform but with a fresh insight and a different spirit. Whatever our work may be—and "any helpful work is honorable"—with the help of God we can make it a more effectual contribution to the uplift and welfare of our fellow men.

Yes, going may mean staying right where we are. However, in the light of Christ's command and commission, we must win younger and older to Him where we are.

The time is at hand! The struggle is upon us! Let us evangelize!

By all means, going through staying means: going to the finish. "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2: 10.

Going May Mean Going

It may mean new places, new faces, new friends, new tasks. Going has meant just this, generation after generation. And, however dear former places, faces, friends, and

tasks have become, if Christ commands, "Go," we must obey. Wherever He sends and whatever the work, what does it matter? The true test is: "Are we going willingly and are we doing our best?" Only as we are wholly yielded to His will will our lives witness to His salvation and win others to Him.

Surely, going through going means, also: going to the finish. For His "Well done, thou good and faithful servant," will crown the work of those who are faithful to the end.

Going Means Christ's Cross Incarnated

We may have plans of our own. But what about His plans? Is it consistent to sing:

This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet.

This is my Father's world:
The battle is not done;
Jesus who died shall be satisfied,
And earth and heaven be one.

—Maltbie D. Babcock.

Then, turn to our own ways?

When this war-weary, tottering, suffering, sinning world sees the Cross of Jesus Christ incarnated in our lives as individuals and groups, His kingdom will come on earth with surprising swiftness.

Some years ago we heard Dr. George W. Truett of Texas relate the way a certain young student responded to Christ's call. "This student had plans of his own. He had his own program mapped out, but Christ crossed his path. Do something with Christ he must. Christ crossed his path, the unescapable Christ, and the young man yielded,

yielded life, yielded will, yielded all, and then in a quiet place he wrote:

"I had walked life's way with an easy tread,
Had followed where comforts and pleasures led
Until one day in a quiet place
I met the Master face to face.

"With station, and rank, and wealth for my goal,
Much thought for my body, but none for my soul.
I had entered to win in life's big race,
When I met the Master face to face.

"I had built my castles and reared them high,
With their towers had pierced the blue of the sky.
I had sworn to rule with an iron mace,
When I met the Master face to face.

"I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me.
I faltered and fell at His feet that day,
While my castles melted and vanished away.
Melted and vanished and in their place
Naught else did I see but the Master's face.

"And I cried aloud, 'O make me meet
To follow the steps of Thy wounded feet,
My thought is now for the souls of men.
I have lost my life to find it again.
Ere since one day in a quiet place
I met the Master face to face.'"

—North American Students
and World Advance.

The success of the Spiritual Struggle depends upon our choosing and living the Cross of Christ. Otherwise, how can we know the meaning of the Resurrection and inherit Life Eternal? This was His way to victory. The choice is before us, today. Victory or defeat, which will it be?

GET THE JOB DONE

This is the main matter, the important issue, the program with the highest priority.

Who cares who gets the credit for spiritual achievement and success? Yet, right here is one of the corrosive agents that is eating away the life of the Christian Church and destroying the delicate texture of Christian co-operation. Whatever the spiritual gain, it is to Christ's credit, not ours. Yet, it is to our good. Whatever the spiritual loss, it checks the advance of Christ's kingdom on earth, and is to our ill.

So, let him who seeks it have the credit. Our task is to get the job done.

His "Well done," is sufficient for the most of us.

THE NORTH AMERICAN INTERSEMINARY CONFERENCE

The Ecumenical Reformation

During the days of June 11 to 18, 654 delegates and leaders met at Miami University in Oxford, Ohio, to devote all their waking hours and combined wisdom to the future of the "Ecumenical Reformation." It was an important conference because theological students from 116 seminaries of the entire North American Continent, representing 47 different American denominations, were there. It was important because many of the leading seminary professors of the country, and some of the greatest Christian thinkers of America were there to give of their talents. It was important, too, because of the earnest and consecrated spirit with which they all attacked the central problem of the conference: the need among Protestant denominations of understanding each other and their common task.

Four Seventh Day Baptists from the Alfred University School of Theology attended the conference: Ronald I. Hargis, Theodore J. Hibbard, Carl R. Maxson, and Wayne R. Rood. The expenses of these delegates were met by the churches of which the men are members, and the School of Theology. The conference has made a profound and lasting impression on each of these four, who hope that they have caught for themselves a glimpse of the mission of the Church Universal, and the important part that Seventh Day Baptists may have in its achievement. In addition to learning a great deal about other Christians and their thought patterns, each man had many opportunities in the scheduled and informal discussion groups to represent Seventh Day Baptist thought. — Wayne R. Rood.

The Platform Speakers

The effectiveness of any conference depends entirely upon the personalities of those who are to carry the responsibility of leadership. Therefore the speakers who were to share the platform hours were chosen because, either by experience or by thought, they represented contrasting convictions, thus enabling us to see a complete picture of the conference outline: "The Predicament of Modern Civilization," "The Sickness of So-

ciety," "The Effect of Cultural Forces Upon the Churches." These pictures were capably presented to us by such thinkers as D. Elton Trueblood, Samuel McCrea Cavert, Liston Pope, Charles P. Taft, Georgia Harkness, John C. Bennett, Theodore M. Greene, Mordecai W. Johnson, Roswell P. Barnes, and Buell G. Gallagher.

After consideration of these true-to-life problems, we were lead by other international Christian leaders into the reassurance that the "Gospel," and "Evangelism" were the only "way out." Speakers in these areas were T. C. Chao (a Chinese), John A. MacKay (of Princeton Theological Seminary), A. T. Mollegen (an Episcopalian evangelist), and John Subhan (an Indian).

The techniques were explained to us by Latourette, Van Dusen, Muelder, Nolde, Heath, and others, who told of ways to improve our personal lives through meditation, prayer, and earnest trust in Him who is able to give strength to all who ask. — Carl R. Maxson.

The Discussion Groups

All through the conference we felt a deep spiritual experience that brought the Bible and the Spirit of Christ into a practical relation and application to the problems that beset man and the Church on every side.

The conference was divided into units beginning Wednesday evening and ending at noon the following Wednesday. These units were so arranged that the day started with a worship service and ended with a prayer service.

We were divided into small groups of about twenty-five or thirty members in such a manner that there would be as many different denominations represented as possible and also with people from as many locations as possible. Every evening after the discussion period we had a prayer service conducted by members of the group which closed the day's session.

The first thing every morning there was a worship period. It was a wonderful experience to realize that here were people from many denominations worshipping together. Each morning the subject of the message was a part of the Lord's Prayer, a topic common to all denominations, which gave us a further sense of unity and Christian fellowship.

After the service we had two platform speakers followed by a period of Bible study. Again we were divided into our discussion groups so that the studies would be all related. It was our purpose to find the answers in Bible study to the problems that were presented. Through the study of "Man's Disorder" and "God's Design" we felt again a close union among all the denominations, for we were using the same standard of measurement, the Scriptures, to solve our problems.

The last session of the conference was a dedication service in which each of us re-dedicated our life to the task which lies ahead. — Theodore J. Hibbard.

The Fellowship

Three voices blended in an old familiar hymn: "Abide With Me, Fast Falls the Eventide." As it ended in impromptu harmony, I had the desire of the curious to ask what denominations they represented. They belonged to a Greek Orthodox, a United Brethren, and a Seventh Day Baptist. "And yet," one of them said, "it make no difference—we're all Christian."

"Now therefore we are all one body in Christ Jesus." This feeling permeated every aspect of the conference. The fraternity and brotherhood of us all was evident as we fellowshiped with black, Indian with Chinese, and Episcopalian with Baptist. This was a fellowship in Christian love, but more than that was the common bond created by the recognition of a job to do and the resources with which to do it. Never was more closely felt the singleness of purpose or goal toward which we were all striving and the knowledge that only in union is there strength. What more can be said than that God was present and was felt as a moving force in a unique sense of fellowship never before experienced. — Ronald I. Hargis.

DON SANFORD WINS PRIZE

Don A. Sanford of Little Genesee, N. Y., and a student at Milton College, Milton, Wis., was one of six regional winners in the nation-wide "Youth Week" contest held this past January and February. Besides the \$1,000 prize to be used as a scholarship, Don will also have all expenses paid to attend one of the regional Youth Conferences sponsored by the United Christian Youth Movement.

Don is the first member of the Seventh Day Baptist Youth Fellowship to win a prize in this contest and this should be a challenge to all young people to enter this contest this coming year.

Congratulations are hereby extended to Don and his joy is the joy of all Seventh Day Baptist young people as they rejoice in his good fortune which recognizes his leadership ability. H. S.

YOUNG PEOPLE'S PROGRAM WESTERN ASSOCIATION

This program was used by the young people at Western Association, Alfred, N. Y., at 8 p.m., Sabbath day, June 27, 1947:

Prelude (Marion Coon at the piano)

Hymn, More Like the Master

Scripture, Matt. 5: 38-48, Rogers Baker, Nile

Prayer, Lloyd Coon, Richburg

Meditation, The Second Mile, Rev. Rex

Zwiebel, Hebron

Piano Solo, Lola Sutton, Alfred Station

Scripture, James 2, Robert Burdick, Alfred

Recorder Article, "The Meaning of Faith" by

Jean Davis, Doyle Zwiebel, Jackson Center

Vocal Trio, Jeanne, Marion, and Ruth Coon,

Richburg

Camp Potato, First Week, Rev. Charles

Bond, Little Genesee

Camp Potato, Second Week, Rev. Albert

Rogers, Alfred Station

Hymn, Take My Life, and Let It Be

After sundown about thirty of us enjoyed

two hours of games at South Hall, Alfred

University campus. Those leading the fun

were Mrs. Wayne Crandall, Rev. Albert

Rogers, and Rev. Rex Zwiebel.

On Sunday, June 28, twenty-six young

people hiked to the top of the hill opposite

Pine Hill and enjoyed the fine breakfast

prepared by the Alfred Christian Endeavor.

The program which followed was prepared

by Miss Marion Coon, president of the

Western Association Young People's Fel-

lowship. Included in the program were

Scripture, prayers, singing, a meditation, and

WOMEN'S SOCIETY ITEMS

The Board of Directors of the Women's Society of the Seventh Day Baptist denomination met in regular session July 13, 1947, in the home of Mrs. Ottis Swiger with the following members present: Mrs. J. L. Skaggs, Mrs. Okey W. Davis, Mrs. Edward Davis, Mrs. S. O. Bond, Mrs. Ottis Swiger, Mrs. R. P. Seager, Miss Lotta Bond, Miss Alta Van Horn, and Miss Greta F. Randolph.

Mrs. Seager led the devotions, reading an article on "Worship and Bearing Burdens" based on Galatians 6: 5. Mrs. Seager led in prayer.

Mrs. S. O. Bond read the treasurer's report showing the following balances on June 30, 1947: General Fund, \$118.78; Special Project, \$175.58; Helpers' Fund, \$137.65; Booklet Fund, \$40. Total, \$472.01.

Miss Lotta Bond read a letter from Miss Evalois St. John making some suggestions regarding the work of the associational secretary.

Mrs. S. O. Bond gave the treasurer's annual report. This report was accepted.

Miss Lotta Bond gave the annual report of the corresponding secretary. This report was accepted and with the treasurer's report made the report to Conference. Voted that Mrs. S. O. Bond and Miss Lotta Bond have this report printed.

Reports from Rev. L. O. Greene and Rev. Elizabeth F. Randolph were read for May and June.

Mrs. Skaggs read the report of the Ways and Means Committee. This report was accepted and placed on file as follows:

Ways and Means Committee

To the Board of Directors:

Your Ways and Means Committee would report work done mostly by telephone, correspondence, and telegram since the May board meeting.

Rev. Elizabeth F. Randolph accepted the call of the board to become Promoter of Evangelism upon the retirement of Rev. L. O. Greene next September 1.

It having been decided that the house trailer would be used in the South this summer, it became necessary to have the legal

(Concluded on page 62)

WORSHIP PROGRAM

By Alberta D. Batson

OUR NEED OF GOD

Scripture Reading: Psalm 116.

Someone has said, "In a world where everything goes, soon everything will be gone." Yes, we need God—we need Him now more than ever before. We are too prone to confuse in our minds these days just what should be first and what should come second. When our trust is in God, when we let Him be our guide, when we give Him first place in our lives, then and only then will the world see great spiritual advancement.

Hymn: I Need Thee Every Hour.

Prayer: Dear God and Father of us all, forgive our feverish ways. Teach us in all things that we do to put first things first. Guide our steps and open our eyes that we may see Thy will for us. Amen.

Bishop Cushman shows us in his poem just what it means to us if we keep God with us always. He says:

I met God in the morning
When my day was at its best,
And His presence came like sunrise
Like the glory in my breast.

All day long the Presence lingered
All day long He stayed with me
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered
Other ships were sore distressed;
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings
With a keen remorse of mind
When I, too, had loosed the moorings
With the Presence left behind.

So I think I know the secret
Learned from many a troubled way;
You must meet Him in the morning
If you want Him through the day.

Hymn: Guide Me, O Thou Great Jehovah.

Prayer: Our God, our Guide in ages past, be Thou our Guide today. May we learn to feel Thee near us and feel the need of Thee near us always. We so often become careless and perhaps indifferent to the things that

mean the most to us. We ask Thy forgiveness for our many sins and humbly pray that Thou wilt strengthen each vow we make and desire we have to follow Thee always. May we find Thee in the morning that we may have Thee all the day. We ask it in Thy dear name and for our sakes. Amen.

UNITED NATIONS HYMN

By Angela Morgan

(May be sung to tune: Love Divine,
All Loves Excelling)

Thou whose breathing fills our bodies,
Thou whose pulse the worlds obey,
Tune our minds to heed Thy rhythm
Known along the starry way.
Swing the nations to Thy measure,
Bid men's hatreds turn to song;
Fill us, thrill us, with Thy music,
End earth's bitterness and wrong.

Thou whose order rules the atom,
Thou whose law propels the sea,
Bring, O bring Thy warring peoples
Close within Thy harmony.
God of beauty, heal our madness!
God of love, our battles end!
Show the unity that binds us,
Foe to foe, or friend to friend.

Thou who lightest with Thy glory
Leaf and lake and cloud and star,
Light the hearts of men to justice,
Show us kindred, as we are.
Pour Thy mighty joy upon us,
Thou whose grandeur filleth space,
Claim Thy cosmic sons and daughters—
Unify the human race!

—Christian Herald, July, 1947.

Every great saint and hero of the Cross is one who has ventured valiantly and dared dangerously. But, in our venturing and daring, we must be careful to dare for God, rather than for ourselves, and venture for the sake of the kingdom rather than for the sake of the headlines. — Roy L. Smith, in The Chaplain.

"This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."
—John 15: 12-14.

SOUTHEASTERN ASSOCIATION

By Trevah R. Sutton

New Enterprise, Pa.,

Pastor of Salemville, Pa., Church

After a pleasant trip over the Allegheny Mountains those of us from the most northern part of the Southeastern Association turned south at Clarksburg, W. Va., and drove to within a mile of the village of Lost Creek. There, located among beautiful trees, is the brick church building of the Lost Creek Seventh Day Baptist congregation. Here at the eve of the Sabbath on June 27 began the 1947 session of the Southeastern Association of Seventh Day Baptist churches, continuing until Sunday night, June 29.

Making use of the General Conference theme, "Saved to Serve," the association program directed our thoughts to ways wherein we who have been saved by the Lord Jesus Christ have responsibilities as Christians. The moderator, Deacon Roy F. Randolph of the Middle Island Church, found an old hymn by the same theme, sung to the tune used for "Jesus Saves," which became our theme song.

Worship

The worship portions of the program were of varied natures. An informal praise service opened the association conducted by Ernest Bond of Lost Creek and participation was by the local choir and the congregation. The Sabbath morning worship of a more formal nature enabled us to experience the order of worship of the Lost Creek congregation under leadership of Pastor Marion Van Horn. Under the leadership of Mrs. Reva Bond, the young people of the Salem Church led us in a candlelight vesper on the night after the Sabbath with audible participation by the young people and the congregation in silent participation. In addition to these three types of worship there were devotional periods conducted Sabbath afternoon at the Women's Hour by Mrs. Mary B. Sutton of Salemville, Pa., and on Sunday by Pastor Harold Snide of Washington, D. C., Pastor Trevah Sutton of Salemville, and Mr. Orville Bond of Lost Creek.

Messages

The first sermon was preached by Pastor John F. Randolph of Berea, W. Va., (Ritchie

Church) on the theme "Points of View." After reviewing a number of fields in which we would have a point of view he brought us to our Christian views. We need Christ's point of view and not the world's. That of Jesus was to repent—He pushed deed back to motive while we look forward to results.

Secretary Harley Sutton of the Board of Christian Education, Alfred, N. Y., preached the Sabbath morning sermon on the theme of the association. He inspired us with these thoughts: we need to have a clear channel to God—to be a connecting link between God and man—those who have gone out to carry Christ to others have found an experience for themselves—we take Christ only when we have Christ.

During the Women's Hour Sabbath afternoon, Mrs. James L. Skaggs of Salem gave a report of the work done by the Board of Directors of the Women's Society, giving items of interest concerning the workers, fields, and the trailer. This was followed by short talks on the theme "Service." The first was presented by Mrs. Joseph Vincent of Salem, who laid stress on the importance of Christian attitudes towards others, even those with whom we may differ. The second was presented by Miss Greta Randolph of the Middle Island Church, with the thought "Think on these things" — the things of Christ.

The delegate from the Eastern Association, Pastor Rex Burdick of the Marlboro, N. J., Church, delivered the Sabbath afternoon sermon based on John 21: 1-17. He challenged us with the thought that it was the power of Christ which enabled the disciples to catch fish on the side of the boat directed when they had failed on the other side—we, like the disciples, so often overlook eternal values—do we love worldly things more than Christ? Christ is challenging us to go out to serve, being first of all saved ourselves.

Speaking at the Fellowship Breakfast Sunday morning, Secretary Harley Sutton challenged those present with the importance of being Christian laymen—God calls laymen as well as ministers and missionaries. He urged us to (1) Be Christian, (2) Be Christian Seventh Day Baptists, (3) Answer the calls of God.

Pastor Emmett H. Bottoms of Adams Center, N. Y., delegate from the Central Association, gave the Sunday morning sermon on the general theme. He impressed us with the thought that God has given no short cuts—His laws cannot be broken—we only break our lives by trying.

Young People

The Lost Creek young people sponsored two programs. The first of these was a social for the young people in attendance at association. Due to weather conditions this was held in the church social rooms instead of outside as planned for this event which followed the Sabbath night's vesper. Your reporter was able to "crash the gates" on virtue of transporting some young people to the home in which he was staying, and thereby witnessed a very pleasant time. The other program was the Fellowship Breakfast for all ages Sunday morning at Jackson Mills 4-H camp. Meeting around a pool in the flower gardens on the more park-like than camp-like grounds we were led in an inspiring worship in the midst of glorious beauties. This worship was followed by a bountiful breakfast served in the wooded picnic area.

Business

The business of the association was transacted in two sessions on Sunday, one in the forenoon and the other in the afternoon. There were the usual reports and letters from the churches, associations, and various officers and committees. In addition there were several special reports at the request of the Board of Christian Education along Sabbath school and youth interests. Due to increased needs and interest in the youth camp the budget was increased and churches are requested to increase contributions from ten cents to fifteen cents per member. The Evangelical Seventh Day Baptist Church of Washington, D. C., was welcomed into the association, and the invitation of the Salem Church for the 1948 session was accepted.

Miscellaneous

Two important features, because of their natures, are more difficult to report but mention should be made. One was the forum on Sunday afternoon conducted by Secretary Sutton of the Board of Christian Education,

at which he asked for opinions and discussion on several matters. The other was the presenting of moving pictures at the Rural Fellowship program by Mr. Carol Bond of Lost Creek—one a conservation film, and the other a religious film, "The Blind Beggar of Jerusalem," which was the closing message of the association.

A number of details cannot be included, yet a word should be said about the two short addresses at the opening session. The welcome was given us by Mr. S. Erlow Davis of Lost Creek, and the response made by Mr. Sherman Kagarise of Salemville.

Meals were served in the social room in the church basement. Supper on Friday, dinner and supper Sunday, were served by the Lost Creek ladies. Dinner and supper on Sabbath were served by another group, relieving our ladies of Sabbath duties.

COMMON SENSE CALCULATIONS

The dollar which we contributed to the church in 1939 is now worth sixty-five cents. If we have increased our weekly pledge from \$1 to \$1.25 we are still giving only eighty-one cents because of the lesser purchasing power of the dollar. To make our contribution have the same purchasing power as the dollar had in 1939 we shall have to increase it to \$1.54. And this will just enable the church to stand still, with no expansion.

In the same proportion as above the value of salaries paid to ministers and other church workers has shrunk. Let us be fair about it and deal with the cold mathematics of the situation. All salaries should be increased to the extent indicated by the above figures. Is your minister's salary now 54 per cent greater than it was in 1939? If not, his salary has been reduced. — Wilbur La Roe, Jr.

GENERAL CONFERENCE

WESTERLY, R. I. AUGUST 19-24, 1947

PRE-CONFERENCE RETREAT

(Leadership Training)

Lewis Camp, Ashaway, R. I.

August 14-18, 1947

WILL YOU BE THERE?

WOMEN'S SOCIETY ITEMS

(Continued from page 58)

custody transferred to Miss Randolph. This transfer was completed before the workers in Columbus, Miss., separated to work in other fields.

Miss Randolph took our house trailer to Daytona Beach, Fla., with some delays for expensive repairs. Here she had the trailer inspected as to further repairs and upkeep by men who have been specialists in the house trailer business for many years. The result of this careful inspection seemed to indicate that the better plan would be to trade it in on a new trailer unless we could advertise it and sell for more cash. It was advertised and examined by a dozen or more parties but the trade-in offer was better. Through correspondence and telegrams, and with the approval of the Executive Committee, Miss Randolph was instructed to complete the transaction.

This she did on June 13 trading in our Alma Silver Moon house trailer, 1937, as down payment of \$750 for a new house trailer, Star, S-46-92. The agreement accepts the sale price of the Star at \$1,500 with two years, if needed, to pay the balance, with insurance and interest, at \$38.50 per month.

In this transaction we hope to cut out the expensive upkeep necessary on the old trailer since the "Star" is somewhat lighter and less expensive for travel. The legal papers of this transaction and the transfer of custody, also the contract with Miss Randolph, are in the hands of the chairman. Miss Randolph and her helpers, Mr. and Mrs. Edgar Wheeler, are now conducting Vacation Bible Schools in Putnam County, Fla. The Wheelers are living in our house trailer. Miss Randolph writes that she is much pleased with the trailer and will take very good care of it. It is our ambition to make full payment for our new house trailer in much less than two years. We shall save expense on repairs and upkeep and indications are that transportation of trailer will be cut in half.

Promoter and Mrs. Greene are working with the Seventh Day Baptist Fellowship in Indianapolis, Ind., until about the middle of August. This work is undertaken in co-operation with the Tract Society. Our responsibility is salary and transportation.

We must report that our Evangelistic Fund and the Helpers' Fund will be heavily taxed with salaries, transportation expenses, our obligation on house trailer, and with the Conference transportation for our workers coming soon. We realize we must plan carefully in order to meet these assumed obligations. It has all seemed the part of wisdom to us and we trust it meets the approval of the Board and of the Women's Society. Your committee is even now called upon to help plan the schedule of evangelistic efforts to be undertaken after Conference. Any suggestions will be very acceptable.

Our bill for telegrams and telephone amounts to \$2.85.

Respectfully submitted,
Mrs. J. L. Skaggs,
Chairman.

Conference Program Committee

The Conference Program Committee reported as follows:

The Conference Program Committee can report the items of the program for Thursday afternoon, August 21, are well under way. All parts are accepted as requested. The program outline has been sent to the president as requested for publication in the Sabbath Recorder before Conference convenes.

This report was accepted.

Voted, that \$2.85 be paid Mrs. Skaggs for telegrams sent and telephone calls made.

These minutes were read and approved.

Adjourned to meet in September, for the annual meeting.

Mrs. J. L. Skaggs,
President,
Greta F. Randolph,
Secretary.

CONFERENCE DELEGATES, PLEASE—

In order to make certain that all delegates to General Conference at Westerly, August 19 to 24, will be assigned adequate accommodations, the Entertainment Committee would like to have the names of all attending by August 1. If you have not already done so, please forward your names immediately to Elston H. Van Horn, 31 Greenman Ave., Westerly, R. I. Please indicate the number in your group, names and ages of children, time and date of expected arrival.

STRUGGLE FOR NEW LIFE

(Continued from page 54)

office, but you find workmen engaged on all the intervening levels, putting down floors, finishing around doors and windows, painting, and getting ready for more business. In far southern Davao on the island of Mindanao, the mission hospital, badly looted by the Japanese of its wooden ceiling and some of its side walls, has now pieced the walls out with boxes and old boards, and is actively at work with operating room, and sixty beds demonstrating that the healing ministry of Christ was ideally fitted to go far to meet the needs of men, women, and children everywhere. It interested me to know that the major disease with which they have to cope is malaria, and that the average tenancy of their beds is one week. To Americans it would be interesting to know that their charge per bed is \$1.25 per day!

But wherever I have gone I hear the cheerful sound of the hammer and the saw. The people of the Philippines are hard at work rebuilding as fast as they may the material shell of civilized living together. Tiny little shacks at the edge of the sidewalk selling cigarettes or soft drinks, or fruits, or ice cream, or canned goods of one kind or another, all indicate a determination to get the business of living under way again. The Filipinos were undoubtedly shocked like the rest of the world, but they are not taking the destruction lying down. They are up and at it with cheerfulness and industry. One feels like taking off his hat and standing at salute in reverence before such a spirit.

One must not allow himself to be diverted by surface impressions. The spiritual eye should penetrate to the hearts of humanity. It must look behind the city into the country, into the mountain barrios. It must try to fathom what are those needs to which a Christian with sympathetic heart would try to minister. One knows that tens of thousands of barrio children and their parents have slight, undernourished, often diseased bodies. A balanced diet is a thing unknown. If in some places 80 per cent of the children have some form of tuberculosis as is claimed, it serves to explain the slender if not emaciated bodies of the large proportion of the people who have never had the advantages of scientifically correct feeding. To have this happen in a country where food grows so easily as here is surely one of the anomalies of our world.

It is reported to me that there are children who have no clothes, and grown women who never have had a real dress. For them the clothes sent by American churches are a godsend. When I inquired how much longer we should continue to send such clothes one active missionary relief worker who has done much to organize the Church World Service program in her province said judiciously, "I should say another year at least."

Malaria needs atabrine and mosquito nets. Undernourishment needs milk and vitamins. Ulcers and sores need iodine and sulphur ointment. These and other things Church World Service is sending with the aid of Churches in America. And every such gift brings a surge of gratitude from

those who are helped. The other day at a camp for girls at Baguio conducted by the Y.W.C.A. where 300 girls were being given an opportunity to discover some of the deeper things of life, I found a radiance spreading from the group when they knew I was from Church World Service and was representing the Churches of America which had made this experience possible.

It is not easy to break the bread of the spirit to those who starve without it. But it is terribly important in these years through which we live. In our dogmatic American way we would like to tell people just what they need and how they should use it and how good it will be for them. We do not give them credit for enough spiritual discernment to wish to search out the things that seem important to them. Our Church help to Churches abroad has from the beginning centered around the idea that we should help them to help themselves—not to try to engineer a program of good works on their behalf.

The world is deep in a revolution of thinking. Insofar as it is inspired by the eternally questing spirit of man for the good which many men call God, it has the deepest of spiritual consequences. Insofar as it is the blind leading the blind for selfish ends or for political power it bodes little benefit ultimately to the human race. It is, I think, important that the Church conceive its task to try to reveal to mankind, whether they be educated and intelligent, or uneducated and ignorant, that the supreme benefits of religion are available to all. They are mediated through such revelation as Christians may be able to make by their actions and their services to the deep needs of man. Words, whether spoken or written, are of less consequence than deeds. It is these Christian deeds which the churches are trying to gather up into a significant stream through the channel of Church World Service.

In the end I believe we shall need to pioneer some new united ministries to clearly demonstrate that a new life can be achieved. The struggle of humanity for new life is not an isolated experience. It is a quest that is vibrating through the minds of men in all lands. Why have not Christians more quickly realized the potency of this opportunity? To show to thirsty beings the fountain of water of new life is an inestimable experience for us all—one we could well grasp after—in the Master's Name.

As I go on to other countries I shall try to show what contributions each may have to make to this world-wide Christian struggle. In the Philippines I believe Christians have rendered a good but indecisive testimony thus far. We need to open our hearts to a more varied and united ministry and, with a deeper appreciation of the freedom-loving and industrious Filipinos, help the Christian Church at least to achieve more physical vigor, and an economic release so that they may attain the spiritual insight they crave.

**"Have you notified the Entertainment
Committee of your plans to attend
CONFERENCE?"**

REPORT OF GRACE HIGH SCHOOL FOR THE YEAR OF 1946-47

In reviewing the work of the passing year, I think we should first of all give thanks to our Lord for the divine providence and loving care He has taken over us throughout the year. It has been a year of peace, generally speaking, but it has been a year of hardship and increasing difficulties, as far as economic conditions are concerned. Under the prevailing conditions as they now exist, however, we are more abundantly provided for and better taken care of than we could have reasonably expected, and for this we are very grateful. My report of Grace High School for the year 1946-47 follows:

1. Administration. The school opened September 2, for the first term, and closed January 21. After a winter vacation of a little over three weeks, the school opened again for the second term February 14, and closed on the first of July. In both terms, the required amount of instruction as specified by the Ministry of Education was given in the different departments.

2. Enrollment. The total enrollment for the first term was 1,356, while that for the second term was 1,324, with an average of 1,340 for the whole year. The average for the year in the high school was 505.5 and the average in the primary including the kindergarten was 834.5. There were about 60 per cent boys and 40 per cent girls in the student population of the school. Altogether there were thirty classes distributed as follows: four in senior high, nine in junior high, fourteen in primary grades, and three in kindergarten.

3. Faculty. There were fifty-three members on the faculty during the first term, and sixty-two during the second. The greater number in the second term is due to the fact that we had more part-time teachers during the second term than we had during the first one. Most of the faculty members were old timers who have been here for quite a number of years. Mr. Yang, Mr. B. U. Chang, and Mr. Samual Dzau were our dean, proctor, and business manager respectively. Miss Mabel West has been our treasurer, in addition to her usual teaching work in the school. And since the arrival of the Thorngates, both

Mrs. Thorngates have been helping in teaching English classes.

4. Curriculum. All the usual subjects as prescribed by government regulations were given in the different departments. Beginning with the second term, Bible study was made a part of the curriculum for all students in the high school. Owing to the difficulty of getting one person to teach all the thirteen Bible classes, they were divided among six persons including Pastor Tshang and Mrs. Koo of our church, Pastor Wang and Pastor Koo of two other churches, and two of our regular teachers.

5. Scholarships. Ever since the last war, the school has been giving out scholarships in the form of free or reduced tuition to needy students who would have to drop out from the school because of financial reasons, if no provisions were made for them. The Bureau of Education also urged all schools to give as much relief to students as possible. Since these scholarships were not paid by any individual or organization, they meant simply so much less income to the school. During the past year there were more than 500 pupils who were thus aided with these scholarships. In terms of dollars and cents, it has cost the school \$14,869,000 in Chinese national currency for the first term, and \$34,371,000 for the second term. It was quite a burden to the school financially, but it was borne with a gratifying sense of love and service by all the workers of the school. I believe that surely more good has been done than mere figures as given above may indicate.

6. Repairs. During the year extensive repair work has been undertaken on all the buildings of the school. All the outside woodwork has been repainted with Ningpo varnish, and all the eaves pipes have either been replaced with new ones or repaired. Internally, all the walls have been recalcimined or repainted, and all other necessary repairs done. For these repairs the school spent \$18,598,264 (roughly equivalent to U. S. \$5,550 according to the official rate at that time) for the first term, and \$25,897,000 (equivalent to U. S. \$2,136 at the present official rate) for the second term. Because of inflation and the consequent rise of prices, we got the paradoxical result that we spent more money on repairs but had less work done during the second term. This is only

one index of the increasing gravity of the economic situation now prevailing in this country.

7. Finance. Miss Mabel West, our treasurer, will report on finance separately. Here I only wish to mention a few facts. When the school opened last fall, the rate of tuition and incidental fees charged was as follows: senior high, \$200,000; junior high, \$160,000; high primary, \$120,000; low primary, \$100,000; and kindergarten, \$120,000. The official rate last fall was \$2,020 to one U. S. dollar. Therefore, if converted into U. S. currency, the above figures would mean approximately 100, 80, 60, 50, and 60 dollars respectively. The official rate was later changed to 3,350-1. For the second term, our rate of tuition was increased to \$300,000 for senior high; \$240,000 for junior high; \$160,000 for high primary; \$140,000 for low primary; and \$160,000 for kindergarten. And the rate of exchange was again readjusted to 12,000-1 in February. If converted by that exchange rate, our tuition rates for the second term would be \$25, \$20, \$13.34, \$11.67, and \$13.34 respectively. By getting more, one actually has less; paradoxical as it may seem, but that is the situation prevailing here at the present time. I wish to add that during the first term we received \$1,020,000 from the Bureau of Education to help repay toward scholarships, and during the second term we received from the same source \$5,050,000 for teachers' relief. I also want to add that Dr. Grace Crandall paid from the incidental fund of the Mission all the bills for repairs done in the three rooms now used as living quarters by missionary workers.

8. Equipment. Limited as we were in funds available for equipment, we have done very little along this line during the past year. But we did get a band of nine pieces for our Boy Scouts, some sixty pieces of good furniture for one classroom, one teachers' rest room, and office rooms. The boys surely have been getting all the money's worth and more out of the band by beating it every morning when the flag is hoisted.

Concluding this report, I wish to take this opportunity to thank the board and all our friends in America for their support and prayers for the work here in China.

Respectfully submitted,
T. M. Chang.

DENOMINATIONAL "HOOK-UP"

ADAMS CENTER, N. Y. — Pastor E. H. Bottoms attended the Southeastern Association as delegate from the Central Association the weekend of June 28. On that date the Harold Pearson family conducted the morning services in this church. Mr. Pearson brought an original and inspiring message, and the family rendered appropriate vocal and instrumental selections; Mrs. Pearson read Scripture and offered prayer. Mr. Louis Fatato was present and sang a solo for Sabbath school.

This Church joined with the Baptist Churches of Adams Center and Honeyville in holding a two-week Vacation Bible School, beginning June 30 and ending July 11. Sessions were held in this church and in the first day Baptist church. Miss Luella Collimar, of East Penbroke, N. Y., was the trained supervisor in charge of the work, and was assisted by four teachers and three helpers; eighty-four children were enrolled. Attendance was good, and it is felt that much was accomplished at this annual session of these Churches in the community.

The Central Association has been fortunate in securing the Salvation Army Children's Camp on Lake Ontario, a few miles from here, for the young people's camping project this summer. Use of the camp has been granted for August 1, 2, 3, and 4 at a very low cost per person. — Correspondent.

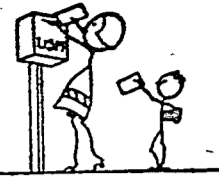
Brookfield, N. Y.

The Woman's Missionary Aid Society of the Second Brookfield Seventh Day Baptist Church held its annual meeting July 3, 1947. It was decided to send the following report of our year's work for publication in the Sabbath Recorder:

Our society consists of twenty-eight members including nonresident members and shut-ins. We held nine regular business meetings this past year with an average attendance of nine members.

Officers this past year were: president, Meabeta Frair; first vice-president, Florence Camenga; second vice-president, Alice Bacon; secretary, Ruth Palmer; treasurer, Frances Palmer; key worker, Mabel Fitch; Sunshine Committee, Nellie Davis and Alice Curtis.

(Concluded on page 67)



**OUR CHILDREN'S
LETTER EXCHANGE**

Address: Mizpah S. Greene
Andover, N. Y.

Dear Mrs. Greene and the Children:

It is so long since I have written you I wouldn't be surprised if you would be saying you do not know me! It must be more than a year ago, before we went North for a busy summer, that my last letter went to you. I have not forgotten you all this time, but so many pushing duties have arisen, I just couldn't find the time to set my pen to addressing the good friends among the readers of your interesting column.

When we came southward to Daytona again last fall, as I was busy getting settled for the winter season, there was one mockingbird that sang around the neighborhood till nearly the first of November; and I was curious if it could be nesting so late in the season. One day, on my way to the post office, there was a brief burst of song and a whir-r-r of wings in a neighbor's hedge that has grown and been trimmed to form an arched entrance. The mockingbird flew out high up in that hedge arch. The lady who owned the place was close by and I asked her, "Is that the mockingbird that has been singing so beautifully all the month, and has it been nesting there?"

She smiled happily and nodded "Yes," pointing to the hidden nest high up in the closely interlocked branches that formed the arch. I was greatly pleased to see that nest, after the weeks of wondering where that happy bird's home might be; pleased, too, because the bird showed wisdom in choosing such a shady and safe place for its nest.

You have probably read in the papers about Florida's freeze in February after a very warm December and January, and how one man happened to leave his lawn sprinkler going all one night, when it turned cold filling his shrubbery full of icicles, rare in this part of the country.

It will be summer by the time you read this, and I want to tell you about the little resurrection ferns that grow on the boughs of a majestic oak across the street from our windows. The boughs of that oak stretch out and furnish shade in front of four houses.

On the upper surface of those boughs grow long rows of small ferns. In hot, dry weather those ferns are so brown and dead-looking you would not guess they would turn green again. But after a few hours' rain, how green they suddenly grow. They were not dead though they looked so. They were just asleep till the rain awoke them.

They remind me how Jesus spoke of people others called "dead." He said they were asleep. There are beautiful stories how Jesus awoke them out of sleep, or raised them from the dead, as people generally say. In the Bible, Matthew 9: 18-26, Mark 5: 22-43, Luke, chapter 8, and John, chapter 11, all tell about Jesus' power to awaken the twelve-year-old girl and the man Lazarus from the sleep other people call death.

To think about them in the springtime helps to strengthen our faith. We read about God's power in the Bible, and we see it in nature in the beautiful outdoors around us.

My husband was ill the Sabbath that was Washington's birthday and we could not go to Church. As I sat looking out the window and saw those ferns all green from the previous rain, I made up my mind to write about it in my long-delayed letter to you. That was the Sabbath Mr. and Mrs. Ben Crandall were at Church on their way home after his trip to Jamaica. What we missed in not hearing from a guest speaker was compensated in having more time for observing the object lessons of those ferns across the street awakened from their sleep.

The mockingbird is beginning to trill again on sunny, warm days, and I saw a flock of robins going north, so we look joyfully for our heavenly Father's promise in the springtime, thanking Him and taking courage.

Signing off for this time.

Lois F. Powell.

147 First Avenue,
Daytona Beach, Fla.

Dear Mrs. Powell:

You will think I have been a long time getting your interesting letter into the Recorder. I enjoyed reading it very much but since many other letters reached me before yours, since the children's letters have to take first place, and because of the monthly evangelistic number I have to prepare my-

self, I have had to wait until this late date to let the children and other readers enjoy it.

No doubt you have returned North long before this time and like us have had considerable rain, and a good bit of cool weather with some pleasant, warm days. The birds I have been enjoying most are a pair of robins and their four baby robins on our lawn. They love to bathe and quench their thirst in our bird bath, and what a splashing time they do have. I also enjoy a tiny hummingbird which flutters over our snowberry bush.

Sincerely,
Mizpah S. Greene.

Obituaries

Curtis. — Leslie Porter Curtis, son of Ephraim G. and Julia Williams Curtis, was born in the town of Brookfield, N. Y., November 12, 1871, and died in Brookfield, July 11, 1947.

After graduating from Brookfield High School in 1889 he taught school for a time and he attended Alfred University, Alfred, N. Y., for two terms.

November 24, 1892, he was married to Alice E. Frair, by Rev. Clayton A. Burdick. In 1893 they moved to Oneonta, N. Y., where he graduated from the Normal School in 1897. After serving one year as principal of Hartwick Union School they returned to Brookfield and Mr. Curtis became agent of the Phoenix Mutual Life Insurance Company, a connection which he continued till his death.

He also managed different farms in the vicinity till 1923 when with his wife and two younger sons he moved to Riverside, Calif., but in 1929 Mr. and Mrs. Curtis and Arthur returned to Brookfield.

He joined the Second Seventh Day Baptist Church of Brookfield by baptism in 1887, but when living at Leonardsville and at Riverside he transferred his membership there, later returning it to the old home church. In 1928 he was ordained deacon by the Riverside Church and he served the Brookfield Church in that capacity since his return.

He has been a member of Western Star Lodge, F. & A. M., since 1902. He served the town of Brookfield as Justice of the Peace for twelve years.

He is survived by his widow and three sons, two of whom are deacons in our churches. They are Clifton L. of Brookfield, Gleason of Riverside, Calif., and Arthur of Rome, N. Y. There are nine grandchildren and several nieces and nephews.

A Masonic service was held in the Johnston Funeral Home Sunday night, July 13, and Monday afternoon at two o'clock a religious service was held at the same place, Pastor J. W. Crofoot being in charge. Burial was in the family plot in the Brookfield Cemetery.
J. W. C.

DENOMINATIONAL "HOOK-UP"

(Continued from page 65)

The report of the treasurer showed that we raised from 1946 and 1947 Thank Offerings the sum of\$ 86.47
Christmas bazaar and supper 77.08
Silver teas 29.62
Gifts (misc.) 4.00

Making a total of\$197.17

Out of this money we gave to the following:

Denominational Budget\$ 50.00
Trailer Fund 25.00
Evangelistic Retirement Fund 10.00
Red Cross 5.00
German Relief 30.00
Young People's Camp 5.00
Sabbath Recorder subscriptions 7.50
Miscellaneous expenses 54.67

Totalling\$187.17

This past year our society took up the study of our missionary churches in this country and churches in the foreign field and the keeping of a scrapbook on this study. Our regular monthly meetings included a devotional service, study of the topic of the day, and a business meeting. Each meeting is followed by a silver tea.

(Mrs.) Francis Palmer,
Secretary.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at ten cents per line for each insertion, minimum charge 50c.
Cash must accompany each advertisement.

Wanted to Sell—to some energetic Seventh Day Baptist, a store, in a college community, that specializes in stationery, school supplies, and gifts. The business has good will, good trade, and is well established. Present owners wish to make a change. For more complete details write Box "E," c-o Seventh Day Baptist Vocational Committee, Don Gray, Secretary, Milton, Wis.

This committee also has listed the following business and employment openings:

Wisconsin—Two watch repair men, single and married men for farm work, grocery and meat clerks, barber, garage mechanic.

New York—Farm help, watch maker, dairy herdsman.
Rhode Island—Grocery store, physician, optometrist, watch repair man, blacksmithing and repair shop might be purchased, employment may be had in several factories.

For further information please contact your church representative or write direct to the Vocational Committee.

THE SEVENTH DAY BAPTIST YOUTH FELLOWSHIP PRE-CONFERENCE RETREAT

August 14-18, 1947, Lewis Camp, R. I.

Director: Rev. Rex Zwiebel Camp Manager: Rev. Harmon Dickinson
Teachers: Miss Lois Wells, Rev. Charles Bond, Don Hargis, Carl Maxson,
Rev. Victor Skaggs, Rev. Paul Maxson, Wendell Stephan.

PROGRAM THURSDAY, AUGUST 14

Supper	6:00 p.m.
Vesper	7:00 p.m.
Let's Get Acquainted	8:00 p.m.
Bedtime	9:30 p.m.

FRIDAY, SUNDAY, MONDAY

All up	7:00 a.m.
Breakfast	8:00 a.m.
Alone Hour (Directed Bible Study)	9:00 a.m.
Class—A Faith for Today (Rev. Charles Bond)	9:30 a.m.
Chapel	10:15 a.m.
Discussion of Morning Lecture by Groups	10:30 a.m.
Music (Miss Lois Wells)	11:15 a.m.
Get Ready for Dinner	12:00 m.
Dinner	12:15 p.m.
Rest and Study	1:00 p.m.
Interest Groups: (1) Youth Work in the Local Church; (2) Youth in Evangelistic Work; (3) Choosing a Life Work; (4) The Seventh Day Sabbath and How to Promote It; (5) Teaching in Sabbath School and Vacation School; (6) World Peace which includes a study of Compulsory Peace-time Conscription and race prejudice	2:15 p.m.
Recreation	3:15 p.m.
Prepare for Supper	5:15 p.m.
Supper	6:00 p.m.
Vesper	7:00 p.m.
Music Time (Miss Lois Wells)	7:30 p.m.
Campfire	8:30 p.m.
Reports of Bible Study from Alone Hour	9:30 p.m.
Bedtime	10:00 p.m.

SABBATH DAY

Breakfast	8:00 a.m.
Morning worship at Churches	10:00 a.m.
Dinner	1:00 p.m.
Message by Dean A. J. C. Bond	2:30 p.m.
Interest Groups	3:15 p.m.
Supper	7:00 p.m.
Recreation	8:00 p.m.

IMPORTANT DETAILS

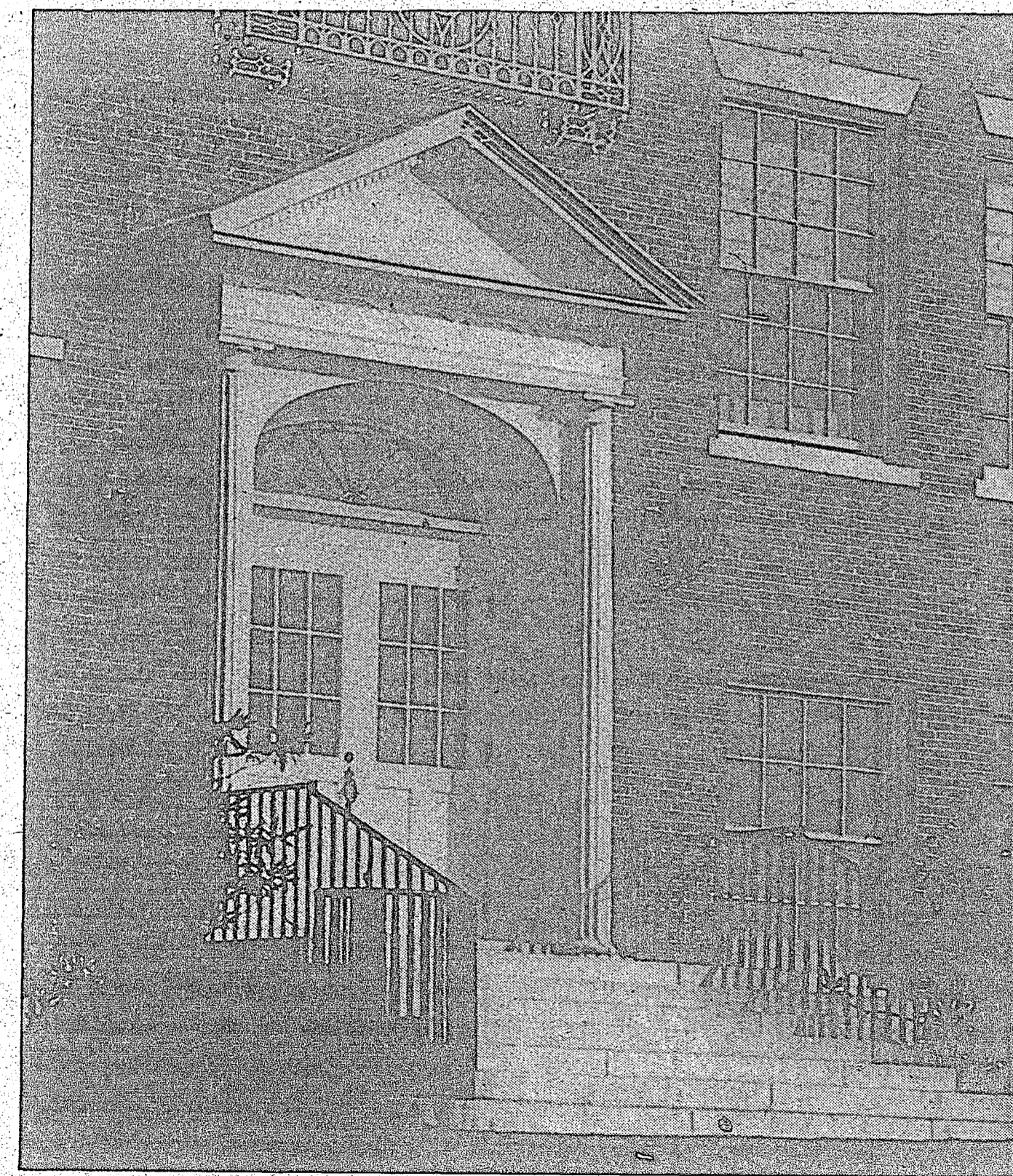
AGE—those who completed ninth grade in public school this past school year, up to eighteen and older.

COST—\$6.60, which includes insurance.

WHAT TO BRING—Bible, notebook, pencil, sheets, pillow case, two blankets, and toilet materials. Girls may bring slacks.

REGISTRATION—Send your name to Rev. Rex Zwiebel, Rt. 2, Coudersport, Pa., as soon as you can. Please be sure to tell him in which interest group you choose to enroll. Send arrival time to Rev. Harmon Dickinson, Ashaway, R. I.

The Sabbath Recorder



Entrance to Ward Senior High School, Westerly, R. I.