

THE DENOMINATIONAL BUDGET FOR 1948-49

At the General Conference in North Loup, Neb., the first recommendation of the Commission was as follows: "That the Conference Committee on Budget Promotion consist of the President of General Conference, the Corresponding Secretary of the Missionary Society, the Corresponding Secretary of the Tract Society, and the Executive Secretary of the Board of Christian Education."

President Hurley's Wish

It is the desire of your Conference president that appeals for the Denominational Budget shall be in the name of "The Budget Committee," or some similar designation such as "The Conference Committee on Budget Promotion" as officially named in the Commission's report. Probably most of the appeals will be prepared by the various secretaries, and may emphasize the various activities which enter into our composite work as a denomination. It might be wise if these secretaries would attach their names to their appeals, but that will be a matter for their own discretion. Your new president wishes that, after this first reference to the budget, his name does not appear in appeals for our Denominational Budget.

A Working Budget

Conference adopted a working budget of \$31,500, with an amount of \$3,000 additional to assist in the liquidation of debts that our major agencies contracted during the past year due to rising costs and the failure of our people to raise the entire Denominational Budget.

\$95 per Day

This may seem to many of our people a large budget. However, when it is broken down into sections, it is neither large in amount, nor impossible to be raised. For maintaining the entire work of our denomination as represented by this budget the cost will be only \$95 per day. Surely there are many of our people who can support our work for a day, or two days, or three days, or half a day, or a few hours! And wouldn't you like to feel that, for a few hours, or a day, or more, you could be personally responsible for the support of every bit of work that our budget represents for our denomination?

October 1 Completely Covered

Mrs. Hurley and I would like to offer, humbly, but freely, to start the year beginning with October 1, 1948. The \$95 which we shall forward to the Denominational Budget through our Salem Church treasurer will support our entire work as represented by the budget for that entire first day. Who will be responsible for October 2, and 3, and 4, and on, until it is all more than subscribed? How many days will your Church provide for? Is there a youth group which will choose a day, or more, and support the budget for the time chosen? If not for a whole day, why not choose a few hours for your support? You see, IT CAN BE DONE IF WE WILL, by "WORKMEN APPROVED OF GOD."

Loyal F. Hurley, Chairman,
The Conference Committee
on Budget Promotion.

The Sabbath Recorder

OCTOBER 18, 1948

UNITED NATIONS DAY

OCTOBER 24, 1948

*... Neither shall they
learn war any more.*

— Isaiah 2: 4.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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Our Policy

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COMMISSION ELECTS BY MAIL BALLOT

Morton R. Swinney of Niantic, Conn., and a member of the Waterford Seventh Day Baptist Church, has been elected by the Commission of the General Conference as a member of that body to succeed Elston H. Van Horn, resigned.

Mr. Van Horn was elected a member of the Commission by the North Loup Conference but was unable to serve and submitted his resignation to the chairman of the Commission early in September. By mail ballot, the Commission elected Mr. Swinney as his successor.

Mr. Swinney, a prominent business man of Niantic, is a deacon of the Waterford Church, a member of the Board of Managers of the Missionary Society, and for some years served the denomination as treasurer of the Denominational Budget, succeeding Rev. Harold R. Crandall. He will serve as a member of the Commission until the next session of the General Conference.

Courtland V. Davis,
Secretary of the Commission.

NEW YORK CITY

Rev. Albert N. Rogers is spending a few weeks with the New York City Church, of which he is a former pastor, renewing old acquaintances, making new ones, preaching on the Sabbath, and visiting members of the congregation through the week.

The Church worships in the Judson Memorial, 55 Washington Square, South, foot of Fifth Avenue.

Sabbath School, 11:00 a.m.; Worship Service, 11:45 a.m. All are cordially welcomed.

Mr. Rogers' temporary address is 58 Maple Drive, Great Neck, N. Y., c-o Mrs. Ralph W. Babcock.

Corliss F. Randolph, Church Clerk.

DID YOU KNOW THAT —

The pastor of the Milton Church says that the **One Hundred Sabbaths of Service** can be the best answer to the criticism that Seventh Day Baptist Churches tend to be aristocratic organizations?

Seventh Day Baptist General Conference

RIVERSIDE, CALIF.,
AUGUST 16-21, 1949

Rev. Leon M. Maltby, pastor of the Riverside Church, writes concerning preparations for the 1949 Conference: "People are making plans. One family tells me they have figured how they can take fourteen, not counting the door on the saw-horses in the back yard. Maybe that will be their bed. Another is building a garage with sleeping room."

Same Distance

Riverside, Calif., is quite a distance from Plainfield, N. J., and Westerly, R. I. Yet, strangely enough, it is no farther from the East Coast to the West Coast than it is from the West Coast to the East Coast. We are sure that this fact is being increasingly recognized and readily accepted.

Places and Dates

General Conference was held with the Seventh Day Baptist Church of Riverside, Calif., July 23-29, 1928. It is interesting to note the places and dates of the Conference sessions from that time until the present:

Milton, Wis.	August 20-25, 1929
Salem, W. Va.	August 19-24, 1930
Alfred, N. Y.	August 18-23, 1931
Adams Centre, N. Y.	August 23-28, 1932
Milton, Wis.	August 22-27, 1933
Salem, W. Va.	August 21-26, 1934
Alfred, N. Y.	August 20-25, 1935
Boulder, Colo.	August 18-23, 1936
Shiloh, N. J.	August 24-29, 1937
Plainfield, N. J.	August 23-28, 1938
Milton, Wis.	August 22-27, 1939
Battle Creek, Mich.	August 20-25, 1940
Denver, Colo.	August 19-24, 1941
Salem, W. Va.	August 18-23, 1942
No Conference Held	1943
Alfred, N. Y.	August 22-27, 1944
No Conference Held	1945
Milton, Wis.	August 20-25, 1946
Westerly, R. I.	August 19-24, 1947
North Loup, Neb.	August 17-22, 1948

So, after twenty-one years the delegates and visitors to the 1949 General Conference will set their faces toward Riverside.

Conference Clubs

It is none too soon to make plans to attend Conference on the West Coast next

August. No doubt some individuals and families have already formed their Riverside Conference Clubs by means of which they will try to put aside regularly an amount of money for their Conference expenses. Folks are finding that attending Conference is the finest experience of the whole year. Especially is this proving to be true in the case of families in which there are growing children. It will require a mint of money almost, to take the family to Conference next year. Yet, if the pennies, nickels, dimes, and quarters can possibly be squeezed out now, Riverside will be more nearly a reality next August.

Then, On to Riverside!

Riverside Plans

Mr. P. B. Hurley, chairman of the Conference General Committee, writes as follows, under date of October 4, 1948: "At the Church business meeting last night the following Conference Committee heads were appointed: P. B. Hurley, General; R. C. Brewer, Entertainment; Robert Hurley, Commissary; S. Albino Davis, Decorations; K. Duane Hurley, Publicity; Paul Crandall, Ushers; Allie Brewer, Nursery; Dollie Lewis, Comfort; Don Richards, Pre-Conference Retreat; George Maxson, Transportation; Ray Rood, Mail; N. O. Moore, Meeting Place."

ALCOHOL'S PLACE

It is good in a barometer, a thermometer, and in the radiator of your car in cold weather. Under certain circumstances, it is good cooking fuel. If you want to make varnish or a derby hat, you will need it.

Alcohol is valuable as a sterilizing agent; it preserves plant specimens and tissues. The old saying is that if you want to preserve a dead body, put it in alcohol, and if you want to kill a living body, put alcohol into it.

Alcohol is one of the best of all solvents and is necessary in making many medicinal preparations; perfume manufacturers could not get along without it. We need it for extracts, lotions, liniments, disinfectants, insecticides, in the making of artificial silk and imitation leathers.

(Concluded on page 199)

AN APPRECIATION

By L. Harrison North
Manager of the Publishing House

Twenty-five years ago Miss Hazel Virginia Gamble joined the Recorder staff as a proofreader and during those years she "grew into" the job until there probably is no better proofreader in the vicinity.

During these years she has been handicapped at times when arthritis has kept her from her duties for a few days or weeks. In recent months the disease has crippled her to such an extent that she has had difficulty in going up and down stairs and in getting to and from the office. About the first of August she decided that she no longer could go on with her work and was admitted as paying patient at Villa Maria, a home for convalescents, in North Plainfield.

Miss Gamble is a granddaughter of the late Rev. James Lee Gamble, Ph.D., D.D., a former professor of homiletics in Alfred Theological Seminary. She was graduated from Alfred University in June, 1923, with magna cum laude honors, receiving the Bachelor of Arts degree, also winning special honors in modern languages. She is a member of the Plainfield Seventh Day Baptist Church, having joined December 22, 1923.

Her many friends regret that she has had to give up her work. The Publishing House staff, especially, will miss her cheerful presence and her careful, painstaking work.

COLOGNE CATHEDRAL REOPENED

Seven-hundred-year-old Cologne Cathedral, one of the greatest religious and architectural monuments in all the world, has been reopened for public worship after being closed for several years. Damaged in two world wars, it will still require ten to fifteen years to complete repairs, architects say. During the second war it was damaged by fourteen heavy bombs, a score of shells, and by more than 200 fire bombs. The stained glass windows, removed for safety during the conflict, have been returned; but less than half the building is yet ready for worship. — W. W. Reid.

EARLY HISTORY OF NORTH LOUP

By Mrs. E. J. Babcock

Twenty-five years ago, when the North Loup Church celebrated her fiftieth anniversary and entertained Conference as she is doing now, E. J. Babcock was the historian, and the first point he made was that "much of the permanency and success is due to the strength of group action," thus obviating that bane of Seventh Day Baptists, "scatteration." The little Church at Dakota, Wis., discovered that the land there was too poor and too high priced for a people who had to depend on agriculture, and decided to move in a body. Many had already left when in April, 1871, a colony was organized with their pastor, Oscar Babcock, as president and corresponding secretary, George B. Rood, vice-president, and N. B. Prentice, secretary. Intensive investigation was made, correspondence with other dissatisfied communities carried on, two trips made to the North Loup valley by C. P. Rood, Charles Wellman, and others, and the decision was made. Early in April, 1872, the start began. Practically all came by immigrant wagon, drawn by horses or oxen. It took a month to come from Wisconsin, about as long from Missouri, not so long from Welton, Iowa, and Humbolt, Neb., but, being kept posted by Elder Babcock, they arrived nearly together. The first was Gib Johnson who came the fall before from Minnesota and who spent the winter with "Happy Jack," a trapper who had a dugout in the Chalk Hills. May 5, a group from Humbolt, Neb., came first, about fifteen, largely Davises, and the next day A. L. Clark of Welton, Iowa, and Algernon Whitford and George Babcock of Albion, Wis., arrived.

On the sixth came the Dakota group, about twenty-five. There was another woman, a widow, who started with them, but as she got into Nebraska she met a man who was going to Kansas. He evidently persuaded her that Kansas with a man was preferable to Nebraska without one, so she left for Kansas. Another dozen, on May 12, arrived from a long, tedious ride, many by ox team, from Brookfield, Mo.

What a relief it must have been, after a month's long ride to be able to begin to live! Viewed from the Sugar Loaf, the valley did not look the same as now. There was not a tree in the whole valley except a few willows along the river. To be sure the settlers soon had little trees growing, but our hills are still bald-headed, and Mrs. Mansel Davis said that though she loved Nebraska she would always be homesick for the wooded hills of Wisconsin.

And now with their pastor with them they were ready for a real Church service. On the Sabbath day, the two camps came together where a memorial stone has since been placed, and with a rocking chair for a pulpit and Charley Rood to lead them in singing "Shall We Gather at the River," Elder Babcock conducted the first Church service in this part of the state. The group action was successful here. All summer and winter they met as they could at each other's homes, but in the spring of 1873 they made preparations to organize a Church. The story is told in the old Church records as follows:

Organization of the Seventh Day Baptist Church of North Loup, Neb., March 23, 1873

The Seventh Day Baptist Society of this place, having met according to previous appointment at the residence of Dr. Charles Badger, a church to be known as the Seventh Day Baptist Church of North Loup, Nebraska, was organized in the following manner, to-wit: after explanatory remarks concerning the object by Elder Babcock, reading the Scriptures, prayer, and singing followed in the order named; when, as the committee appointed for the purpose, Elder Babcock read Articles of Faith and Church Covenant, which were adopted. After this, all who wished to unite with the church were requested to rise. Brother N. W. Babcock was elected to receive the right hand of fellowship in behalf of the church. This was given by Elder Babcock on behalf of the denomination. Then followed the charge to the church. Elder Babcock was unanimously elected pastor of the church, N. W. Babcock, deacon; A. H. Terry, clerk; John Sheldon, treasurer; and Albert H. Davis, chorister. Then these solemn and impressive ceremonies were closed by singing and the benediction.

L. C. Jacobs,
Clerk of the meeting.

Forty-four names formed the first list, the youngest being Edwin Babcock, twelve years of age. Not one of that notable group is now with us, and of the small

children who probably attended, only three that we know are living: Lowell Wellman, still of North Loup; Mrs. Winnie Babcock Clement of Riverside, Calif.; and Mrs. Stella Rood Van Horn of Edinburg, Tex.

But the colony was growing. Whole families — Thorngates, Clarks, Greens, Clements — were coming in. The little dugouts and sod houses would not hold the crowd on Sabbath day. As they believed in education, they also needed a schoolhouse, for Elder Babcock's dugout, where the first school was held, was hardly adequate any longer. So they built a log house to answer both purposes — the main part of the house now occupied by the Wellman boys. The first Church service in this building was on June 28, 1874.

But though they were all Seventh Day Baptists, they did not all believe alike, even then. Enoch Davis tried to convince the Church members they were living in sin because they were allowing divorced persons to remarry, and also because they were taking collections on the Sabbath day. He was very sure, he was very bitter, and finally after a business meeting in which he again failed, he strode to the door, shook the dust off first one foot and then the other, and departed never to return. Later, Ezra Bennett was just as sure we were sinning when we celebrated Christmas. We were nowhere commanded to keep Christmas, besides it was not Christ's birthday. Mr. Bennett was sure, but he was not bitter or contentious, and though he convinced no one, he stayed with us an honored member. Possibly both men were right, who dare say? But we can be proud of one thing, our Church has had no quarrels, no divisions, no troubles in our seventy-five years.

In less than a year of their arrival the settlers experienced a snowstorm, "the April blizzard" as it was always called, which was terrible; but in 1874 came the worst, for in July came the grasshoppers. One who has never lived through a grasshopper siege can hardly realize it. The settlers were helpless. They could fight an Indian, but they could not fight a grasshopper. The Indians began to be afraid of the encroaching white man and grad-

ually left, but grasshoppers were afraid of nothing. The Indians would steal a few things, but the grasshoppers took almost everything. A whole field or garden was gone in one afternoon. Even the scourge in Valley County a few years ago was not as devastating or far-reaching as the one of 1874, '75, and the spring of '76. Some left their claims and went back East. More would have gone if it had not been for help from eastern friends and the building of Fort Hartsuff by the government, which gave employment to the men.

A few years later came the "big fire." Prairie fires were around them all the while but could usually be controlled, but late in the summer of 1878, one came from the west that devoured everything before it that was not adequately protected, and even jumped the North Loup River in two places. Only one life was lost, Albert Cottrell, but William and Morris Green were crippled for life, while thousands of dollars worth of grain, livestock, and a few homes were gone in a few minutes.

This fire delayed the building of a Church, so it was not till November 8, 1883, that they moved out of the schoolhouse into a real Church building, which was dedicated in spite of a hurricane which damaged it when only partly built. In 1882, Mrs. Crandall, the wife of our pastor at that time, had organized the Woman's Missionary Society, and this society bought the bell which for so many years called us all together.

In 1892, '93, and '94, another calamity struck us in the shape of a drought, which burned up crops for three years. Again homesteads were deserted, but again friends in the East came to our rescue, an irrigation ditch was built, the rains came back, and all were prosperous again. In 1910, it was found necessary to build a large addition to the Church and we were happy to repay to the denomination much of the help given us.

But in August, 1914, another calamity fell upon us in the form of a bolt of lightning, and our beautiful Church was burned to the ground, with our beloved bell tolling its own death knell as its

supports were burned away. In only four days steps were taken to build a new Church, which was dedicated the next June. Again the Woman's Missionary Society provided the bell and were happy to learn that the company which made the first one had the records and could furnish one exactly like the first one in tone and appearance, so we still listen to our old bell, the sweetest toned bell in the valley.

That the North Loup Church has been a blessing to the valley, no one can doubt. The first minister and many succeeding ones carried on missionary work on Davis Creek, Pleasant Hill, and Calamus, and even in the western part of the state, and brought many to Christ's kingdom. Our Church was the Church home for first day and seventh day people alike for several years, and even after other Churches were organized we gave the use of our building. All public gatherings of a proper nature were held here, and a North Loup child would hardly feel that he had been graduated from high school if the ceremonies were not held in our Church. But these settlers knew there was much more work to be done. They helped organize the county and at the first election, March 18, 1873, held in the dugout of George Larkin, Heman A. Babcock was elected sheriff, Dr. Charles Badger, superintendent of schools, Oscar Babcock, judge, and L. C. Jacobs, commissioner. That fall, Oscar Babcock became Valley County's first representative in the legislature. J. A. Green and Elder Babcock laid out the village. Dr. Charles Badger was the only doctor for several years for many miles around, and his daughter was the first schoolteacher. The big fight to keep liquor out of our village in early times was led by our people, and twice in later state campaigns for prohibition, the Church sent out speakers and singers. E. W. Black started the "Loyalist," which later was edited for many years by W. G. Rood, both willing to give any amount of time or labor for the uplifting of the town. E. J. Babcock was instrumental in building and running the old irrigation ditch, Pop Corn Days, and anything for the good of the community. H. A. Chase was for years a county commissioner. The old North Loup was noted

especially for two things, music and baseball. A. H. Davis, Solon Terry, Will Davis, C. W. Barber, J. H. Babcock and wife Metta, Esther Babcock, and Eva Hill were the best known leaders for band or choir, while all the boys excelled in baseball.

There is not time to enumerate all the helpers in Church or community in early days, nor to come down to the present day. Most of these named have passed on to their reward, some of them having passed the torch to a son or daughter. But though many of these sons and daughters have left for greener fields, we pride ourselves on the fact that the Churches at Denver, Boulder, Battle Creek, Milton, Edinburg, Shanghai, and others have been strengthened by North Loup, and that many who have left us have not wandered from the fold. This little Church began as the Bible begins — "In the beginning, God . . ." He was with them in the beginnings; He has been with them through all their trials and triumphs; He will be with them to the end.

North Loup, Neb.

"MENDER OF BASKETS"

The people of Africa have finally found a suitable native name for Dr. Frank C. Laubach, of the Foreign Missions Conference of North America, recently returned from a half year in their midst planning and devising charts and methods of teaching them to become literate in their own numerous tongues. They have named him "Okombekombe," which means "mender of baskets." The basket is a valuable article in an African home, and one who can mend baskets is a valuable member of society. The illiterates consider themselves old, worn-out baskets, good for nothing. "But along came the great white teacher from across the seas to open our blind eyes and make us useful members of our community." "Okombekombe" is a skilled and appreciated person. — W. W. Reid.

"To see the right of a thing is prophecy. To get on the right side is faith. To stay there is victory." — John G. Woolley, in *Clipsheet*.

CARIBBEAN HIGH SCHOOL BEGINS WORK QUIETLY

[Letters from Rev. Neal Mills and Rev. Wardner Randolph tell of the quiet but effective opening of the "Caribbean High School" on September 6, as planned. Teachers, courses, students, and equipment are referred to in the encouraging letters of these servants of Christ as they write in the midst of multitudinous problems. Because of overlapping references in the two letters, parenthetical and bracketed inserts are used to make easier a complete picture, as are the subheads. Excerpts from each letter follow. D. S. C.]

The Headmaster Writes

Dr. Ben Crandall September 11

Dear Dr. Ben:

School opened in a small way, but interest is increasing and I think that before the end of the year we will be going in a good way. At present we have preparatory students, 3; Cambridge, 13; commerce, 7 or 9; sewing, 5; shoemaking, 1; music, 8. There are some duplicates.

The Jamaica teacher (Mr. Claude Van Whervin) is not being provided with an apartment. We have also employed a commercial teacher four evenings per week for instruction from 4:30 to 9. She is an experienced teacher and will help to build up that department. Miss Anglin is the commercial teacher who taught Jimmie and Janette. She is teaching for a pound per week.

Four Scholarships Received — More Needed

Yesterday we received another scholarship from Jess Babcock of Milton Junction, Wis., for \$50. That is the fourth which we have received. We need more, for at present we have more of our own students who cannot pay than we have of paying students, and our expenses far exceed our income. We are hoping, however, that a term or two will change that. In the meanwhile, scholarships surely look good to us. [Address checks or money orders to Karl G. Stillman, Treasurer, Westerly, R. I.]

Housing Problems in Kingston Too

[Living quarters for the Randolfs and Millses are temporarily solved with the small enrollment in school; funds will be needed to enlarge the cottages on the property.]

What you suggest about the dormitory (in the large building) has already been put into effect. Bertha and I are sleeping in the school building and we are all using the dining room and living room together. Charlotte (the family cook trained by the Hargises and used since in the mission) is sleeping in the bedroom nearest the school yard, which room is also being used for ironing. We have five boarding students — Stanley Sterling and Henry Grant (studying for the ministry), George Lyons, Daphne Williams, and Vera Grant (Cambridge students). The boys have the room next to the garage and the girls sleep in the cottage with Da-Da (the elderly woman who cares for the Church building). One of the girls, Vera, is cooking for her board. These five brought produce with them and have spent about five shillings each during the first week. Bertha is supervising the boarding arrangements.

School Name Contested — Crandall High School Indicated

When we started advertising as the "Caribbean High School," we received telephone calls from someone who said we had taken their name. There is a little commercial school in Kingston Gardens which has been operating under the name of the Caribbean School of Commerce. I feel that it will not help our cause any to fight the matter in the press or in any other way. The people in our own group are, I am sure, in favor of taking some other name. Of course, there is the matter of our name being so well known now among the Churches in the U. S. A., but I think that it would still be best to change. Acting on the assumption that it must be changed, I offered a scholarship for the name offered by a qualified student who would suggest the winning name. I have received the following names: Accolade High School, Crandall High School, Kingswood High

School, Nottingham High School, Oxford College High School, Randolph High School, Restholme High School, and Wardene High School.

If the plan finds favor with the school committee, I would suggest that the members of the committee in the United States choose the name from among those submitted, or we could submit them to a local committee. I personally am in favor of changing it to Crandall High School. I also know that it would please the great majority of the people here. I wish that you would take this matter up with the committee and with the Tropics Committee, if you deem it necessary, and let us know your decision as soon as possible — at least before the 6th of October, when we plan an official opening of the school. The official opening would be an excellent time to change the name officially — if we change it. There is something for you to exercise your experience upon. My poor inexperienced head is aching.

Love and best wishes from all of us to all of you.

Pastor Randolph [Wardner].

[Members of the Jamaica School Supervisory Committee in America and board officers preferred the name "Crandall High School" and indicated this preference to the mission in Kingston. This gives recognition to the final organizational work done by Dr. Ben Crandall (summarized in the booklet on "General Policy in Education in Jamaica"). It pays tribute to the activities of this experienced educator as he gave his consecrated spirit and life in a vigorous planning and promotion campaign. It shows to some extent the usefulness all of us may have if our talents are dedicated to kingdom work, for "Dr. Ben" did all this work after "retirement" from education. It also is a good Seventh Day Baptist name and will help to unite our prayers and aspirations for an effective Christian Institution. D. S. C.]

From Neal Mills' Letter of September 10 to Dr. Crandall

Dear Dr. Ben and Mrs. Crandall:

We were pleased that you thought of us on the opening day of school but sorry to learn of Mrs. Crandall's illness. School

opened very quietly on Monday. Several people came expecting a somewhat elaborate formal opening, but Wardner had decided to have that on October 6. Only about thirteen pupils came, although we had applications from about thirty. We decided that the others were waiting to be notified that they would be accepted, so we sent out letters to them that night but without much result. We now have fifteen plus two or three who will be coming for evening classes in commercial and sewing.

A commercial teacher came and asked for a job the other day and we arranged for her to come four evenings a week for a pound a week for the first term (Miss Anglin). She taught in Lincoln College and is anxious to get back into teaching, so is willing to begin in a small way with us and try to build up a department. She will begin with six or more pupils, several of them not being able to pay. Her first class will be at 4:30 Monday. She is a good teacher, I think.

Miss Rennalls has not had a class yet and we're sure of only three or four pupils, but I hope we can scrape up several more and that she can begin next week.

Other Staff Responsibilities

This report doesn't look too good, but we are not discouraged. The spirit among the pupils is fine and most of them are Seventh Day Baptists. Our other teacher, Mr. Claude Van Whervin (pronounced Vervin), is a young man with one year of experience in teaching, but he seems to be capable and interested in making good. He teaches Latin, English, arithmetic, and geometry. I have algebra, hygiene, and religious knowledge. Wardner has history and geography. Martha (Mills) has one pupil in the preparatory department at present. One or two now trying the junior work may need to go back to her. She will also have several music pupils and I am taking the school for training in choral singing. We had our first practice today and enjoyed it. They are good singers and anxious to learn to read and follow a director. I may have several for private vocal lessons, but haven't begun that yet.

This place was like a beehive the last week before school, with men making benches and tables, picket fence, concrete steps, etc. We didn't have any blackboards, so I suggested we paint them right on the nog walls. Wardner got the paint and I put it on and it is quite satisfactory. We still need to wire the garage and the room next to it where two boys room.

Wardner and Bertha (Randolph) have moved into the west room upstairs in the school building. We hated to see them move out of here, but it was rather crowded and they wanted to do it. They gave Charlotte the east bedroom here and we have the larger bedroom, with Miriam on the porch next to us. The middle room upstairs is the sewing room, with our two machines, some desks, and a fine big table for cutting. It has a fluorescent light. Martha chose the east room for preparatory class because it was better lighted by windows and farther removed from the other rooms and disturbances. Downstairs we have two classrooms and the small room at the back for an office and library when we get shelves, etc., made. Guess we will have to keep the typewriters in the office and move them out into the next room for commercial classes. That room has fluorescent light, too.

I am to preach here tomorrow and again a week from Sunday night. Next Sunday night I am to preside at a Sabbath School Rally program at Bowensville. Martha and I have taken the sponsorship of the young people's groups on Sabbath afternoons. One of them wants me to lead them in a study of Seventh Day Baptist beliefs. I think it is too good an opportunity to turn down. Martha is to lead prayer meeting tonight.

Ministerial Candidates in Training

These two boys, or men, Stanley Sterling, age 40, and Henry Grant, son of Pastor Grant of Guy's Hill, age 19, are wanting to go to Alfred to take college and seminary work. I am going to use some American high school textbooks with them to see what they have had and

EXCERPTS FROM A LETTER TO THE SALEM CHURCH

Dear Salem Friends:

Mrs. Thorngate suggested that I write to thank you for the gift of \$16.27 that you sent through the board to the Dr. Grace Crandall Fund.

I am crowding this letter so as to be able to send it by air mail, for I am sure you sent this gift a long time ago.

As to the use to which the money will be put, I cannot say, but some needs are: equipment for the new nurses' home and for Mrs. Chang, the new evangelist who is to live in the rooms back of the Church. The new nurses' home is on the hospital grounds, a little distance from the hospital unit erected last year. It is also a one story building, but so constructed that the attic can be used for storage. One wing of this building will be used as Miss Becker's home and the other wing for the dining room and dormitory of the nurses. Between is a large common room that will serve or may serve many purposes — assembly for religious services, classroom, workroom, and social hall. The building is connected with the hospital by a walk, and lights have been put up so that at night it will be easy going back and forth.

The new utility building on the opposite side will fill a great need. It stands next to the kitchen. Washing, bathrooms, and others rooms are in it. When the nurses can move over to their new home, the room that Mrs. Chang and two little ones

what they lack. I wonder if you would see the proper one and have some college entrance examinations sent to me with any other needed information as to entrance requirements. They would like to go to Alfred in January if we find them sufficiently prepared.

The first week of school has been a real pleasure to me and I think we can grow into something very much worth while. I hope you can visit us some time. Best regards from all of us to all of you.

Sincerely,
Neal [D. Mills].

use will again be used for the women patients in the hospital.

Mrs. Chang is a fine woman, young, attractive, and very enthusiastic about winning others to Christ. She has two of her children with her, David and Olive. Samuel and Ruth are in a private school until such time as they can come to us. I wish that she might have the little two-year-old with her, but she would need to have someone care for her if she did that. Miriam wants to be there with her mother and brother and sister, and the children want her, of course. Now the grandmother cares for her.

Dr. Pan has had a very busy summer, with large clinics and the hospital patients to look after. It is hard to make "out calls" when she has so little time. We should have at least one more doctor and more nurses out there. Sarah needs to have more time for study. She has just begun this summer. One of our teachers went to Mokanshan to teach her. Sarah has done well from all I hear. One of the patients at Liuho could teach her if she had time to study. This patient was one of our teachers and developed tuberculosis through overwork. The school helped her last year with half salary, but this year she has to depend on anything one happens to give her. The hospital has a fund that can look after her care and food. If she could teach an hour a day she could buy the little extras that she needs, as eggs and milk.

The Thorngates go out every two weeks to look after things, give X-rays, help Dr. Pan with her problems, etc. Dr. Thorngate is very busy here in the city. He does a lot of charity work aside from the regular work of the firm of doctors with whom he works. He and she are most generous in helping the hospital and us.

School is overcrowded here. Forty children wanted to come to our kindergarten, but only ten could be taken. We need two more classrooms. I shall teach on our front porch for a month because I can't get off this level; am only just learning to use crutches again — still weak after three months in bed. I will sit in a wheel chair to teach.

Mother is busy, too busy for her strength and age, nearly ninety. We are

sending one of our girls to Salem College. Angela Liu is a member of our Church. I wanted to go with her to Salem.

Mother and I send our best wishes to the good friends of Salem. The mission sends greetings.

Sincerely,

Mabel L. West.

23 Zikawei Road,
Shanghai 25, China,
August 26, 1948.

HEART SEARCHING

By Irene Post Hulett

Are we doing all we can
In our daily living,
For God's kingdom here on earth
Our attention giving?

Do we, at our morning prayer
Seek the Spirit's power
That we may be wise in use
Of each precious hour?

Do we try to spread the truth
Of the gospel story,
Telling it in simple words
For the Master's glory?

Do we hesitate or fear
Others' criticizing,
Our own weakness or defects
Over emphasizing?

Do we seek God's gift of faith
Through the Bible's teaching?
For its comfort and its help
Diligently reaching?

Do we want more love for Christ
In our inmost being?
More of the true "inward light,"
More intensive seeing?

Are we conscientiously
Fair to God in giving,
Or do we too much withhold
For our selfish living?

Thus these searching questions come
To Christians everywhere:
Let us ponder, let us strive,
Let us do and dare.

Milton, Wis.

QUARTERLY MEETING

The sessions of the Southern Wisconsin and Chicago Quarterly Meeting will be held at Albion, Wis., October 29 and 30, 1948.

Mrs. Lillian Campbell,
Secretary.

CO-OPERATION BETWEEN THE HOME AND THE CHURCH

(Given by Mrs. A. J. C. Bond, Alfred, N. Y., on the program of the Board of Christian Education at Conference, on Wednesday morning.)

Co-operation between the home and the Church cannot be truly effective unless or until there is comprehension of the common goal by both. That common goal is, in broad terms, religious education, which in turn must needs be brought down to the specific: the development of Christian persons.

Basic to Christian living are attitudes which are caught by the contagion of Christian lives. Since some of the personal attitudes are pretty firmly set in the preschool years of our lives, responsibility for that part of training lies squarely with the home. But the home is small, it is surrounded by institutions which work against the ideals and standards it wishes to set up. The Christian home finds itself and its children affected by other homes which are less Christian or unchristian. The home is faced by new situations, new challenges to the way of life they have chosen. How to be Christian, what would Jesus do, what should we do in this situation become real questions hard to answer. Parents become confused and discouraged.

At this point Christian parents appreciate the support the Church offers the home, saying, come in and let us talk together, work together in the light of Christ's teaching on our problems. Let us seek His guidance together. There is the ideal relationship between the home and Church. The Church becomes the teaching agency to help the home in its job. It becomes the parents' co-operative to study and work on this all-important job of Christian living.

Since so many homes feel inadequate to this function of teaching religion, since so many are even unaware of their duty, the job has gradually been handed over more and more to the Church. A very real danger lies in this, that homes shall entirely reject this responsibility. But the Church must not allow the home to shift its responsibility. It cannot do for the

child what a Christian home can do for him. It must guard its program of Vacation Bible Schools, its weekday religious instruction, and its regular Church school from the assumption or the reputation of doing the full job of religious education.

The trained leadership of the Church finds itself in need of assuming the job of reawakening responsibility in parents for the children's training. It must present its facilities in leadership and its resources of materials and setup as a co-operating means the parents may use to help them accomplish their job. Working together home and Church — parents and teachers who are themselves Christian — can teach children the basic attitudes of unselfish love and service, respect for persons, and reverence for God, through example as well as by verbal teaching.

On that foundation, Bible study can reveal man's age-long search for God as it relates to the individual. Then as Christ is taught as the revelation of God in human life, His meaning to the child as exemplar and personal guide should become clear. He will have found that his parents and teachers make mistakes and are only partners with him in the process of growth towards Christlikeness. If he then makes a personal commitment to Christ, with a working knowledge of the Bible as his guidebook in the Christian way of living, the ideal result of religious instruction has been achieved.

Our Churches and other Churches are making progress in attaining such an ideal. There is always a nucleus of parents who are aware of their responsibility and it is with them the pastor or trained worker can start. These parents are aware of their own need for help the more keenly they sense responsibility to their children. So there will be readiness to study the problems with other parents and leaders who can help them. Training courses, child study groups, mothers' clubs, and Bible classes are answers to their need for exchange of ideas with one another, and for expert advice from pastors and other trained workers. Personal calls by the pastor and by parents on others less interested can draw recruits into the group.

From these groups teachers can be developed and in all members there should result a desire to grow through study and devotion, to meet the spiritual needs of the children.

Helpful material on home worship can be provided by Church agencies, and this is being done in several of our Churches. In one case, suggestions on home activities for Friday evenings were sent to parents. Publicity through letters and newspapers can be used to keep parents informed of the Church program. Older Church members can be helpful by sponsoring young mothers' groups, especially in communities where there are veterans' housing units. They might help also in the problem of baby sitting on nights of study groups, or Bible classes, or in the mechanics of training work.

But in all that is done we must not let devices or statistics distort our aim—are we producing evidences of Christian growth in the children? In closing, a quotation from a bulletin of the International Council of Religious Education, "Home and Church Work Together":

The Christian family and the Christian Church have a common cause and mission and they need each other. Both are founded upon and bear witness to love as the way of life and community as the ideal in human relationships. Both are menaced by towering economic and political institutions which are self-seeking, competitive, coercive, secular. Both are concerned with Christian education, in order that Christlike character in individuals and Christian relationships in the social group may prevail.

Christian families need the mutual support which they can bring to one another through the Church. They need the sustenance and encouragement which can come from a venerable, continuous, and powerful institution which shares so fully their purposes and ideals and is dedicated to conserving their basic values.

The Church finds its noblest fruitage in the love and community of family life. Together they seek to develop each person to his fullest spiritual capacities and to extend that love and community to encompass all mankind as children of one Father.

DID YOU KNOW THAT —

Thirty-five people from Denver attended General Conference at North Loup, Neb.? A large percentage of these were there for the full time. F. D. S.

BOARD ELECTS OFFICERS AND DIRECTORS

At the adjourned annual meeting of members of the Seventh Day Baptist Board of Christian Education, Inc., held in Alfred, N. Y., Sunday, September 26, Mrs. Paul C. Saunders of Alfred and Victor Burdick of Rockville, R. I., were elected new directors of the board. The nineteen other directors elected were on the board last year.

A special meeting of directors followed the annual meeting. The following officers were elected:

President—A. N. Rogers, Alfred Station, N. Y.; vice-president—Charles Bond, Little Genesee, N. Y.; recording secretary—Carl Maxson, Alfred, N. Y.; treasurer—Ben R. Crandall, Alfred, N. Y.; corresponding secretary and executive secretary—Harley Sutton, Alfred Station, N. Y.

By action of the Commission and vote of the board, Dr. Keith Davis of Denver, Colo., has been authorized to arrange for a wire recording library, the material of which will be available to Churches and the School of Theology.

It was voted by the board to support the plan of having the Conference president and executive secretaries of the Missionary Board, Tract Board, and this board to serve as the Budget Committee for this Conference year.

It was also voted to encourage and support the plan proposed by the Conference president to have an evangelistic team for special work next summer. It is hoped that the Missionary Board, Tract Board, and this board will co-operate in this plan.

Rev. Rex Zwiebel reported on the Pre-Conference Retreat held at North Loup in August, of which he was director.

Dean A. J. C. Bond and his sister, Mrs. Goldie Davis of Salem, W. Va., presented a wire recorder to the School of Theology in memory of their parents. This gift is appreciated very much by the board and by the School of Theology. H. S.

DID YOU KNOW THAT —

The bell in the tower of the North Loup Seventh Day Baptist Church has cast in it these words: **The Seventh Day Is the Sabbath of the Lord Thy God?**

Children's Page

THE BUTTERFLY PIN

Edith Wayne was a very happy little girl, for her beloved Aunt Mary had come to spend a week in her home and, best of all, was to share her room.

Aunt Mary was young and pretty and had the most beautiful clothes Edith had ever seen and changed them often to Edith's delight. "When I grow up I'm going to dress just like Aunt Mary, then perhaps I'll look nice, too, even if I am called 'Redhead'."

You see, Aunt Mary's hair was red, too, and looked ever so soft and pretty, while Edith's was often in a tangle. Aunt Mary had beautiful jewelry, too, and Edith never tired of admiring her lovely wrist watch with its gem studded bracelet and her jeweled pins and rings. The pins she admired most of all, especially one in the shape of a butterfly, studded with diamonds and rubies, and she was a very happy little girl the afternoon she was allowed to wear it when it was too rainy to play out of doors, and oh, how she did long to wear it again!

Toward the end of the week Aunt Mary was spending the afternoon with a girl friend, and had left the butterfly pin with others on Edith's pretty little blue cushion. Many times the little girl held it in her hands and caressed it lovingly. "I don't believe Auntie would care if I wore her pretty pin just a little while. I know she'd let me if she were here, so I'll wear it just a little while."

Feeling a little guilty she pinned the pretty pin to her blouse, but didn't think to fasten the safety catch. Just then her mother called from the kitchen, "Edith dear, please go to the henhouse and see if you can find enough eggs for supper. Be sure to look in that half barrel in the corner. Perhaps some hen is laying her eggs in it."

Forgetting for a moment the pin she was wearing, Edith hurried to the hen house, for she loved mother's delicious omelets. As she reached down into the half barrel a fierce setting hen almost flew into her face and chased after her as she ran for the house screaming with fright, though

she had soon left the hen behind her. But she soon forgot her experience when she suddenly discovered that she had lost the butterfly pin. She went back to the hen house, searching the path every step of the way, and the floor of the hen house, but not a sign of the pin could she find. Since the hen had not returned to her nest Edith even searched there and gathered the eggs as she did so, but no pin seemed to be there. She took the eggs to her mother but did not mention the loss of the pin, though she felt guilty and frightened. She knew she had done a very wrong thing to wear the pin without permission. She dreaded to have Aunt Mary come home for she must tell her of the loss of her pin. She thought she would have to give her weekly allowance until the pin was paid for, and she knew that would take a terribly long time.

She could not bear her trouble all alone, so at last she ran sobbing to her mother and told her what a naughty girl she had been, and the sad look on her mother's face made her feel more guilty than ever. She said over and over, "Oh, Mother, I promise I'll never do such a wrong thing again!"

As soon as Aunt Mary came in she ran to tell her all about it. Auntie put her arms around her and said, "I forgive you, dear, and it will not do any good to weep over the loss of my pin which was the gift of a dear friend. I'm sure this will be a lesson you'll never forget, even though we may yet find the pin."

A thorough search was made along the path and in the hen house but no sign of the pin could be found and the little girl sobbed herself to sleep.

The next morning, bright and early, her daddy went out to make one more search for the pin. At last he lifted up the half barrel and shook the hay out of it, when he saw something shining in a crack in the bottom of the barrel and found that it was the lost pin. Quickly he hurried into the house and placed the pin in the little girl's eager hands. How happy she was to take it to her dear auntie, who took her lovingly into her arms. "Oh, Auntie, I'll never do such a naughty thing again," she cried. And she never did.

CHURCH NEWS

MILTON, WIS. — The Milton Seventh Day Baptist Church began the Eighteenth Annual Religious Education Week observed by the Churches in the United States and Canada with special services on Sabbath, September 25. At ten a.m., the annual Sabbath school promotion day service was held, at which time boys and girls of the various Sabbath school classes received certificates of promotion to the next class or department of the school. The Junior choir, under the direction of Kenneth Babcock, sang during the service. A committee with Mrs. Russell Maxson and Edward Rood as co-chairmen arranged the program.

"Religious Education in Our Church and Community" was the theme for the Sabbath morning worship service. An installation and dedication service for the Church school officers and teachers and the educational staff of the Church was a part of the morning service.

A special parent-teacher meeting was held on Sabbath afternoon at which a study of "Children and Religion" was initiated.

At 6:30 p.m. on September 29, a dinner honoring the Sabbath school staff and youth workers of the Church was served to about thirty-five in the Church dining room, an expression of appreciation from the Church for their work during the past year. Professor J. Fred Whitford, Sabbath school superintendent, and Pastor Elmo Fitz Randolph were in charge of the program for the evening, and Mrs. Milton Van Horn was chairman for the dinner.

The Religious Education Week program closed with the observance of World Wide Communion during the Sabbath morning worship service, October 2. Eight new members were received into the Church during this service: Rev. and Mrs. Trevah R. Sutton, Mr. and Mrs. Ivan Fitz Randolph, Mrs. Erlo Nelson, Mrs. Nolan Nelson, Mrs. Ethel Davis, and Miss Roberta Randolph. — Mrs. C. J. Smitley, Correspondent.

Marriages

Bond - Jalkanen. — Claston Bond, son of Mr. and Mrs. Henry Bond, and Seili Jalkanen, daughter of Mr. and Mrs. Matt Jalkanen, were united in marriage September 5, 1948, at St. Paul, Minn. They are making their home at present at Byron, Minn.

Rasmussen - Leonard. — Theona Leonard and Stanley Rasmussen, both of Chicago, Ill., were united in marriage at the Seventh Day Baptist Church in Boulder, Colo., August 8, 1948. Rev. Francis D. Saunders read the double ring ceremony. They are making their home at 9602 Hoxie Ave., Chicago 17, Ill.

Fatato - Curry. — Eugene Nicholas Fatato, son of Mr. and Mrs. Nicholas Fatato of 1628 Foster Ave., Schenectady, N. Y., and Freeda Margaret Curry, formerly of Logan, W. Va., and Wilmington, Del., were united in marriage September 19, 1948, at the First Baptist Church of Schenectady. Rev. Paul L. Maxson, pastor of the Berlin Seventh Day Baptist Church and the Schenectady Mission, officiated. The couple will make their home in Schenectady, N. Y.

Leslie - Hull. — Mary Regina Hull of Milton Junction, Wis., and Kenith J. Leslie of Manchester, Conn., were united in marriage at the Milton Junction Seventh Day Baptist Church on Sunday, September 12, 1948, Rev. Carroll L. Hill, president of Milton College, officiating. The new home is at 96 Chestnut St., Manchester, Conn.

Obituaries

Davis. — Victoria Elizabeth, third daughter of Levi B. and Sarah Rymer Davis, was born at Lost Creek, W. Va., August 27, 1864. She died at her childhood home at Lost Creek, September 24, 1948. Three younger sisters survive: Mrs. Charles A. F. Randolph (Althea), Mrs. Ray Randolph ("Allie"), and Miss Girtha Davis.

She was a music graduate of Salem College. She spent her entire active life as a private teacher of piano. Scores, even hundreds of young people in Harrison County, received musical training from her. Failing health caused her to retire from this work about ten years ago.

She was a lifelong member of the Lost Creek Seventh Day Baptist Church, and was Church organist for many years. Funeral services were conducted at the Lost Creek Church, September 26, by Rev. Loyal F. Hurley, pastor of the Salem Seventh Day Baptist Church, and President S. O. Bond of Salem College. Interment was in the Church cemetery. S. O. B.

Kellogg. — Harold Gordon, son of Frank Rutherford and Mertie Randolph Kellogg, was born at Dunellen, N. J., January 28, 1921, and was killed in action near Metz, France, November 11, 1944, while serving with the 95th Infantry Division.

He was baptized and united with the Precataway Seventh Day Baptist Church at New Market, N. J., when he was about twelve years old.

Harold was united in marriage with Miss Mary Jean Rutherford of Dunellen, N. J., a classmate through high school, on October 10, 1942. Both were active in Church work and interested in music. After their marriage, Harold transferred his membership to the First Presbyterian Church of Dunellen of which his wife was a member.

To this union was born one daughter, Karen Jean.

There survive, besides those mentioned, two sisters: Mrs. Earl E. Styres, of New York City, and Eleanor B. Kellogg, of Long Island, N. Y., and three brothers: Charles R., Layton, Utah; Clarence E., Perth Amboy, N. J.; and Robert F., Orange, N. J.

Harold's body was buried in a permanent U. S. military cemetery near Limey, France, halfway between Metz and Nancy. It was returned to the United States about the middle of July for reburial.

Memorial services were held from the Runyon Funeral Home of Dunellen on Sabbath afternoon, August 28, 1948, with Rev. Hurley S. Warren, and Rev. Clarence E. Getz, minister of the First Presbyterian Church of Dunellen, officiating. Reinterment was in Hillside Cemetery, Plainfield, N. J. H. S. W.

YEARLY MEETING

Plainfield, N. J.

The Yearly Meeting of the New Jersey and Eastern New York Seventh Day Baptist Churches will be held with the Church at Plainfield, N. J., on October 22, 23, 1948. Theme: God's Work and Ours.

Courtland V. Davis,
Secretary.

ALCOHOL'S PLACE

(Continued from page 187)

As a matter of fact, it has at least 600 legitimate uses in the industries, arts, and sciences. In war and peace, it is essential.

The one thing for which it is no earthly good, is consumption as a beverage. Civilized and intelligent people would not think of so misusing it but for the fact that it is a racial custom coming down to us from the days of ignorance.

—Clipsheet.

Seventh Day Baptist General Conference

RIVERSIDE, CALIFORNIA, AUGUST 16-21, 1949

DENOMINATIONAL BUDGET

Statement of Treasurer, September 30, 1948

Receipts		September	12 months
Balance on hand			
September 1	\$	28.65	
Adams Center			221.39
Albion			248.16
Alfred, First	67.55	2,333.08	
Alfred, Second	247.40	765.88	
Andover			20.00
Associations and groups		1,000.20	
Battle Creek		3,218.84	
Berlin	12.00	141.56	
Boulder			300.66
Brookfield, First			181.00
Brookfield, Second	4.75	191.21	
Chicago			437.11
Daytona Beach	21.25	257.00	
Denver	20.28	526.84	
De Ruyter	119.20	333.60	
Des Moines	10.00	10.00	
Dodge Center	81.64	314.56	
Edinburg	2.00	48.84	
Farina	15.00	227.00	
Fouke	3.77	69.20	
Friendship			41.00
Gentry	3.72	60.12	
Hammond			50.00
Healdsburg-Ukiah	5.36	75.79	
Hebron, First	13.20	137.28	
Hebron Center			41.00
Hopkinton, First	25.60	670.35	
Hopkinton, Second	1.50	43.25	
Independence			365.00
Individuals	70.68	4,305.78	
Irvington			26.75
Jackson Center			45.00
Little Genesee	9.23	374.09	
Little Prairie			25.00
Los Angeles			368.29
Los Angeles, Christ's			30.00
Lost Creek	104.08	480.32	
Marlboro			968.07
Middle Island	7.51	78.83	
Milton	673.92	4,552.36	
Milton Junction	264.77	1,068.28	
New Auburn	8.00	213.62	
New York	30.00	460.45	
North Loup	35.00	525.25	
Nortonville			268.75
Oakdale			25.00
Pawcatuck	506.33	3,386.57	
Piscataway			148.25
Plainfield	147.63	1,962.25	
Richburg	5.00	260.50	
Ritchie			185.00
Riverside	345.03	1,296.67	
Roanoke			62.00
Rockville			111.68
Salem			408.41
Salemville	16.38	73.72	
Shiloh	196.20	1,458.70	

Stone Fort		88.00
Syracuse		12.00
Verona		377.66
Washington, Evangelical		50.00
Washington, People's		13.00
Waterford	12.64	181.41
White Cloud	21.00	210.39

Totals \$3,136.27 \$36,431.97

Disbursements

	Budget	Specials
Missionary Society	\$ 956.63	\$ 155.94
Tract Society	521.87	5.36
Board of Christian Education	521.87	
Women's Society	17.53	10.00
Historical Society	39.18	
Ministerial Retirement	296.96	158.44
Seventh Day Baptist Building	56.43	
General Conference	292.85	
World Fellowship and Service	36.16	
Conference Committee on Relief Appeals		67.05

Totals \$2,739.48 \$ 396.79

Comparative Figures

	1948	1947
Receipts in September:		
Budget	\$2,710.83	\$3,427.10
Specials	396.79	1,001.84
Receipts in 12 months:		
Budget	26,646.22	24,716.49
Specials	9,785.75	12,809.14
Annual Budget	31,500.00	28,100.00
Amount raised in 12 months	26,646.22	24,716.49
Per cent raised in 12 months	84.59%	87.96%

L. M. Van Horn,
Milton, Wis. Treasurer.

ANY BOOK REVIEWED OR advertised in this or other religious journals, or recommended by your local pastor for spiritual enrichment, can be secured quickly and conveniently from us. Large stock of up-to-the-minute religious books, centrally located. We pay postage on orders for \$1 or more when cash accompanies order.



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The Sabbath

Recorder

OCTOBER 25, 1948

Reformation Day

October 31, 1948



Luther Addressing Diet of Worms