

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,
Treasurer.

Milton, Wis.

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.



THE SOWER BOOKSTORE
25 East Main Street
MADISON 3, WISCONSIN
Gerald C. Bond, Proprietor

The Sabbath

Recorder

OCTOBER 25, 1948

Reformation Day

October 31, 1948



Luther Addressing Diet of Worms

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

Contributing Editors:

DAVID S. CLARKE Missions
WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVIS Woman's Work
(MRS.) HETTIE W. SKAGGS, Acting
HARLEY SUTTON Christian Education
(MRS.) MIZPAH S. GREENE Children's Page

Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society Plainfield, New Jersey.

Terms of Subscription

Per Year.....\$2.50 Six months.....\$1.25
Student rate.....\$1.00 per college year
Monthly Special Issues10 cents per copy
(The first issue of each month)
Regular Issues5 cents per copy
Postage to Canada and foreign countries 50 cents per year additional. Subscriptions will be discontinued at date of expiration when so requested. All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Published weekly (except July and August when it is published biweekly) by the American Sabbath Tract Society and printed by the Recorder Press, publishing house for Seventh Day Baptists, Plainfield, N. J. Entered at the post office in Plainfield, N. J., as second class matter.

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

PLAINFIELD, N. J., OCTOBER 25, 1948
Vol. 145, No. 13 Whole No. 5,313

IN THIS ISSUE

Editorials: More Press Agents Needed!	202
General Conference — In Retrospect	203
Features: The School of Theology	
Elects Officers	204
From the Editor's Desk	205
The Gospel for Low Tide	206
Missions: Another Chinese Seventh Day Baptist	208
Advance Program Launched	209
Men and Missions Notice	210
Woman's Work: Worship Program	211
Statistical Summary	212
Christian Education: Rocky Mountain Summer Camp.—Vacation Bible School.—Young Adult Retreat	213
Los Angeles, Calif.	214
Children's Page	214
Church News	205
Deacon Ernest N. Brague	215
Accessions. — Marriages. — Obituaries	216
Special Announcements:	
Edinburg, Tex.	204
New York City	Back Cover

MORE PRESS AGENTS NEEDED!

The Sabbath cause needs more press agents!

For a number of years we have contended that the propagation of the Sabbath truth lags and languishes for the lack of press agents. Witness the success and failure of certain outstanding figures and some of the causes that they have championed. To a very large degree the success of both the figures and the causes was achieved by the coverage given in the press which awakened an active interest in the readers. The success of any leader and the cause which he leads depends mightily upon the press agents.

By the same token, the failure of both the figures and the causes was brought about in no small measure by the lack of coverage in the press. And, how are folks to learn of leaders and causes unless they read or hear about them? And how are they to be won unless what they read and what they hear stirs them to commitment and action. Many causes and many leaders pass into oblivion because of lack of publicity. And well it is that they do.

Leaders come and leaders go, but some causes are eternal. Regardless of how lacking in popularity some causes are, they will succeed eventually if the germ of eternalness is present and active.

The Sabbath cause is a case in point. Everywhere men who believe in God and try to live in harmony with God's revelation of Himself in Jesus Christ, grant that the Sabbath is essential. The point of disagreement in this matter is on the day that is the Sabbath.

Had Martin Luther been strong enough to accept the seventh day Sabbath, the Protestant Church likely would not be divided today at this point. Or, had Melancthon and Carlstadt prevailed through

(Concluded on page 210)

FRONT COVER PICTURE

Luther Addressing Diet of Worms

A "dramatic landmark in the struggle for free conscience" was Martin Luther's appearance before the Diet of Worms. Already excommunicated by the Pope, Luther was asked by the convention to retract his writings against the Papacy. "Unless I shall be convinced by the testimonies of the Scripture or by clear reason," he replied, "I neither can nor will make any retraction, since it is neither safe nor honorable to act against conscience." — RNS Photo.

General Conference

NORTH LOUP, NEB., AUGUST 17-22, 1948

IN RETROSPECT

As we look back upon the experience at the North Loup Conference, it was indeed a blessed one. For many folks it was a home-coming. Some had not been back to the valley for nearly twenty-five years. For others, the time had been shorter, and quite a number had never been to North Loup.

The Valley Was Green

Never had we seen the foliage, lawns, and crops greener at the middle of August than they were this year. The North Loup Valley was a veritable Garden of Eden. However, only a few weeks before, the prospect was no more promising than in some of the drought years. Then, rains came. The miracle of God-given moisture was again performed. And thankful hearts rejoiced.

For the most part the weather was comfortable. Yet, as we left North Loup the morning after Conference, the heat increased, and as we passed cornfields mile after mile, we could see the corn blades shrivel. We had been assured, however, that the corn in the ear had matured well and was out of danger.

Freshly Decorated Church

As we entered the sanctuary of the North Loup Church we were deeply impressed by the copy of the painting of the head of Christ by Sallman, back of the pulpit and below the circular stained glass window of the open Bible. The beauty and freshness of the sanctuary surrounded us with quiet and rest.

As we sensed the atmosphere of the surroundings, we thought of the sacrifice on the part of many people which made all of this possible. The work had not been that of redecorating alone. There were the wind and the water that had damaged the roof, the walls, and the basement. It was a work of major proportions completed at no small cost.

The New Hammond Electric Organ

Our gaze turned toward the newly-installed memorial organ. We recognized

afresh the zeal and devotion and sacrifice of the North Loup folks and their friends in bringing to realization this project of several years. Pennies and nickels and dimes had been carefully saved and shared as well as quarters, half dollars, and dollars. Truly the organ is concrete evidence of a labor of love.

Wholehearted Preparations

These major projects which were completed and completely financed served to impress us with the earnestness and thoroughness with which the North Loup Church made ready for Conference. This same spirit was in evidence as the delegates and visitors were most cordially welcomed into the homes of the Church and the community. For as Rev. A. Clyde Ehret remarked in his address of welcome, "We could not have undertaken the entertainment of Conference if the townspeople had not opened their homes." On the part of the Church and the committees chosen for the various tasks, nothing had been left undone.

Other Helpful Features

Three additional features aided in making the Conference congregation more comfortable and the programs presented more readily heard. Just prior to the opening of Conference, a townsman and benefactor had large circulating fans installed. The public address system was loaned for the occasion by the North Loup Popcorn Association. The thoughtfulness of the North Loup Fire Department in sprinkling the walks and streets near the Church was very much appreciated.

In Recognition and Gratitude

As we recall the floral decorations so faithfully and frequently freshened, the inspiring music presented by the Conference Choir under the able direction of Roger H. Johnson, head of the music department of Parsons Junior College, Parsons, Kan., assisted by the regular and guest organists and pianists, the Youth Chorus singing under the leadership of

Miss Phyllis Babcock, the special numbers of music, the congregational singing, the well-planned and punctually-carried-out program of President Karl G. Stillman, the zeal of those who preached and spoke, the spirit of those who prayed and conducted the devotions, the testimonies, the genuineness of worship, the part that laymen had on the programs, the regularity of the mail service, the courtesy and cheerfulness of those at the registration desk, the orderliness of meeting places, the well-ordered business sessions, the serious and significant committee meetings, the faithfulness of the recording secretary, Dr. Paul C. Saunders, the forward-looking actions of the representatives of the Churches in Conference assembled, the fellowship with those of like faith in meetings and at meals, the renewing of friendships and the making of new friends, and those whose presence graced gatherings of former years — we are fully persuaded that the experience at North Loup was truly blessed.

The spirit of the 1948 Conference continues to bear fruit. For the Apostle Paul declared: "... The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Galatians 5: 22-25.

Looking Ahead

We regret that space limitations have prevented a more complete report of the Conference sessions held at North Loup. Much has already appeared in the form of items and articles, brief and extended. Through the weeks ahead we propose to publish material from our notes under the well-received heading, "Did You Know That." and under the convenient caption, "Heard at North Loup." Thus, the continuing interest in what was said and done at the Conference last August will serve to keep us informed and will aid in promoting attendance upon Conference at Riverside, Calif., August 16-21, 1949. Already, the gathering at Riverside next August promises to be an outstanding one.

THE SCHOOL OF THEOLOGY AT ALFRED UNIVERSITY ELECTS OFFICERS

The student body elected officers for the ensuing year at a recent meeting. They are as follows: Kenneth Stickney, president, successor to W. Allen Bond; Carl R. Maxson, recording secretary, accepting the books from Ronald Hargis; Socrates Thompson, serving his third year as librarian.

Other students participating in the discussion of the school interests and promotion were: Benjamin O. Berry, chapel organist, and Mrs. Hannah Berry, both of British Guiana; Raymond Taylor, minister of the Andover, N. Y., Methodist Church; Sigurd Gunvik of Norway; and Theodore Hibbard of Alfred, who is our chapel program chairman.

We appreciate and enjoy the scholarly presentation of the gospel in our study of the Book of Acts by Rev. Marion Van Horn, visiting professor and pastor of the First and Second Brookfield Seventh Day Baptist Churches at Leonardsville and Brookfield, N. Y. He is also presenting a very challenging course in "The Rural Church." Mr. Van Horn is commuting to his pastorates.

Dr. A. J. C. Bond begins his fourteenth year of religious guidance as professor and dean of the school.

Carl R. Maxson,
Recording Secretary.

EDINBURG, TEX.

Seventh Day Baptists, if you are planning to spend the winter in the South, why not come to Edinburg, Tex. Edinburg is known as the gateway to the Lower Rio Grande Valley, a garden spot rich in citrus fruit and vegetables. There are many warm, sunny, winter days with the temperature seldom dropping below freezing.

Sabbath morning worship services at eleven o'clock in the Christian Church Educational Building at 8th and W. Harriman.

Rev. C. B. Loofbourrow,
Pastor.



Seventh Day Baptist Church
145 First Avenue, Daytona Beach, Fla.

From the Editor's Desk

COME TO DAYTONA BEACH

Dear Mr. Warren:

May I make use of the Editor's Desk, or some other department of the Recorder, to appeal to those Seventh Day Baptists who are able to spend the winter in a milder climate than that where most of our Churches are located?

I suppose there are other places more highly appreciated by some people than Daytona Beach, Fla. In fact, I know that California is almost as good as the claims made for it, but it is too far away for most of our folks. The west coast of Florida also has its advocates and I do not propose to argue with them.

But I do desire to suggest that for those who love our Church and for those who crave the society of Seventh Day Baptists, both in worship and in social life, Daytona Beach is unique, and is well deserving of the high regard it enjoys among those who have been coming here for many years.

So, if you can leave the cold of the North, please remember that we need your presence and co-operation. I believe we may say as Moses said to Hobab, "Come thou with us, and we will do thee good."

Yours cordially,
J. W. Crofoot.

337 Taylor Ave.,
Daytona Beach, Fla.,
October 12, 1948.

SPECIAL NOTICE

The Sabbath Recorder plans to publish, in the near future, a revised Directory of Seventh Day Baptist Churches. Pastors, and clerks of Churches without pastors, are invited to co-operate by bringing directory information up-to-date. Thank you.

CHURCH NEWS

DE RUYTER, N. Y. — The Ladies' Benevolent Society held a bazaar on Tuesday, October 12, 1948. It was quite a success — netting the society over \$200. This was the Lord's Acre project of the society. The articles for sale were antiques, canned goods, baked goods, fancy work, fresh vegetables, rummage goods, and cookbooks which the ladies had compiled. — Excerpt from a letter.

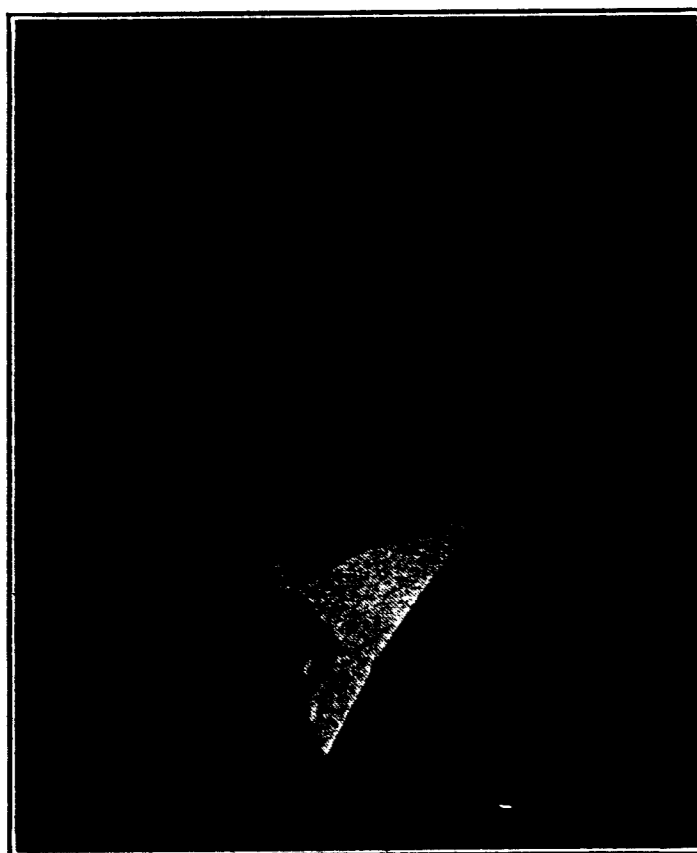
THE GOSPEL FOR LOW TIDE

By Rev. Alva L. Davis

(Sermon preached at the Ministers' Conference, Jackson's Mill, W. Va., May 18, 1948)

Text: Mark 1: 35.

August is approaching which, we are told, means "low tide" for most Churches and ministers. It is easy to see the value of, and to harness, the power of high tide.



Rev. Alva L. Davis

But what of the value of low tide? Has it any power that we should desire? Some people know how to work but never have learned how to play. They know how to drive to get somewhere, but when the drive is over they don't know what to do.

The man whose soul is disquieted within him needs a vacation — needs to get back to God who is the "health of his countenance." There are few of us who do not, at some time, fall a prey to gloom and depression — prisoners of the Giant Despair.

Three ages need the Gospel for Low Tide. The young people need it, for they are inclined to think of their own life as interesting if it is filled with thrills every hour; that it is exceedingly drab and dull if duties demand they share the common tasks of the household, or demand a steady, hard pull.

Mature men and women who feel the necessity and the rewards of hard work need to know the gospel of a sane and recreating rest. Life is much like music; it owes its quality to well-placed, well-proportioned rests no less than to notes of clarity and force.

The third group needing this gospel includes those whose lifework is mostly done, who are facing the "sundown sea," and to whom the autumn of life has come offering its precious gifts of bounty and beauty. To avoid pessimism and cynicism, to cherish the privilege of ripe wisdom and calm trust, to find God as truly present in the autumn of life as in the eager springtime, or in the burden and the heat of summer, to grow old beautifully and joyously — these call for a great gospel — the Gospel for the Low Tide.

So I bid you listen to St. Mark as he tells of that strange Person who walked the shores of Galilee for a time, demonstrating the way of life which alternated successfully between action and repose, between high tide and low tide, between a self-giving service and a Divine restoring silence. Whittier in his couplet describes our Lord's prayer retreat:

Where Jesus knelt to share with thee,
The silence of eternity,
Interpreted by love.

Jesus often sought the wilderness and solitary places, that alone with God He might bring all His thoughts, plans, and purposes into the pure light of God's presence. There, refined as gold in the furnace, renewed, revitalized, and motivated He went forth with new power and wisdom. The people were astonished and said, "Whence hath this man this wisdom?" For He "taught as one having authority." Others said, "Never man spake like this."

There is reason for such a career. However, it is high tide service which attracts attention of the crowd, that wins the admiration of critics, that makes history. All too often it leads folks to imagine that only high tides are important; that low tides are to be idled away, or grimly endured.

Thus we rather bitterly chide the Creator who made human life like the landscape — not all hilltops, but deep valleys

between; not all days of burning sunshine, but shadows as well; canopied days with rain when plants make root, and wise people unstring their nerves and rest.

Everywhere the universe seems to pulsate like the ocean in its tides — ebb and flow twice every twenty-four hours. So we have day and night, meant for activity and repose. One might question whether those who turn day into night and night into day that they may serve the gods of Baal and Bacchus are not out of tune with God and life, fighting against the stars.

Our seasons also alternate, summer and winter, heat and cold, growth and rest, activity and repose, like the pulse beats of a mighty Power which makes for world order and progress. We are told that in our human order of life the same law is operative. Human vitality is daily at high tide about 11 a.m., and at low tide a few hours before dawn. Labor statistics say that on a certain day in the week our energy is at full strength, on another day it is at low or ebb tide. In our northern climate, they say, May and October mark high tide, while February and August mark our ebb tide.

It is not different in our mental life. The wise student, minister, or teacher will take the forenoon for study, the afternoon for activity. There are days when the "Muse" is with us and creative thinking flows like a song. On other days "the windows of heaven" seem to be closed and we have no inspiration. Only occasionally does a great poet write a great poem. Someone has said: "The most significant thing in any man's life is that to which he turns when his strength is spent."

Jesus, when weary, sought the templed hills, the sanctuary of silence, or the quiet home with a fellowship of kindred spirits at Bethany, or with His chosen few, when He said, "Let us go aside and rest." Dare we name what we turn to in our ebb tides, our leisure hours, holidays and vacations? Dare we name the underlying motives which dominate our thinking and plans for such times?

How few seek recreation! How few recognize that the batteries must be re-

charged, recharged by a Power not of ourselves. Yet many seek distraction and diversion in the poison stream of dissipation. The two buildings most frequently and luxuriously built these days are hotels and theaters. The worship of mammon answers the call, "Eat, drink, and be merry." Often this is called seeing life, but rather it is tasting death, for the simple reason that he who spends the periods meant for renewal and revitalizing in exhaustive and devitalizing dissipation is plainly a fool. Instead of using those periods preparing to live and enjoy a fuller and richer life, he is condemning himself not only to a nervous breakdown, but to a slow, sure death of the real man.

It depends on **who** we are and **what** we are. Man has a dignity akin to divinity, or else he is merely a clever beast of the field. Man joins heart, hand, and soul with an unseen Partner, and feels in his being the heartbeat of the Infinite, or else he is on the shore of a meaningless universe, waiting the sad benediction of oblivion. Must we learn who we are and what we are through spiritual bankruptcy, moral disaster, and personal despair — the bitter wail of an immortal soul which has been crucified on the gilded cross of physical pleasure and mental dissipation!

Twice in twenty-four hours the tides come in from the great ocean depths to bring food and cleansing to the shores, thus making them habitable for mankind. Likewise twice in twenty-four hours the tides recede into the bosom of the great deep ocean, soiled and discolored from contact with contaminated shores of human habitation. There they are bathed in the cool, briny depths of the blue ocean, that they may return again to cleanse and sweeten our shores.

Life is like that. The Christ life whether in Him or in us, alternates between activity and repose, between high tide and low tide, between a self-giving service and a divinely restoring rest.

The day has its tides which alternate between darkness and light. Every star that God hangs in man's night whispers that the darkness is nothing; that there are worlds out yonder; that the Father's love and care extend to the uttermost

ends of creation. Best of all our hopes — and the most potent — is the hope of our heritage in Jesus Christ. When we make sure of our title to that radiant estate our spirits rise, and our hearts are attuned to songs of praise and thanksgiving.

When we take a vacation from our worries and turn away from all the perilous stuff that weighs so heavily upon our hearts, we can do nothing better than to turn to God who is the health (help) of our countenance, and who fills our mouth with laughter and song.

When Heifetz, the noted violinist, gave a concert on his rare Stradivarius in Denver's Concert Hall, the most enthusiastic hearer was a blind and deaf girl who heard by placing her sensitized finger on the belly of the violin. As he played "The Hymn to the Sun," her whole body quivered with an ecstasy indescribable. When he played gay, rollicking tunes she laughed with delight.

Nothing worth while is shut away from Helen Keller. Says she: "It is true I am shut out from the world of the eye and ear. Yet how rich I am through what I know through the sense of touch. The seasons come round to me like old friends. They breathe of new flowers in the spring, bring joy and sweetness to me. As I walk, the winds caress my cheek: I feel the play of the sun and cool shadows upon my brow. Through the sense of touch I feel the force of the sea waves. I say with Byron, 'Roll on thou deep and dark blue ocean, roll.'"

Man wants rest. Where will we find rest, re-creating rest, if we do not rest in the assurance of His salvation and love? Man wants a vacation because he believes it will do him good and make him happy. Only God can do that in any real sense. "Rest in the Lord and wait patiently for him."

O Holy Lord, who with the Children Three
Didst walk the piercing flame,
Help in these trial-hours, which, save for Thee
I dare not name!

Nor let these quivering eyes and sickening heart
Crumble into dust beneath the Tempter's dart.

—John Newman.

ANOTHER CHINESE SEVENTH DAY BAPTIST STUDENT IN AMERICA

Miss Angela Liu of Shanghai, China, made the cosmopolitan character of our 1948 Conference complete.

The Conference was highlighted by the productivity of Christian laymen — with speeches on "Rearing a Seventh Day Baptist Family," "Seventh Day Baptist Problems in Rural and Urban Life," and others; dramatizations of evangelism delegated by each of three boards to laymen; a magnificent choral program led by a North Loup native son teaching in Kansas. The delegates came from East and West in goodly numbers; the South was also well represented. The Conference dealt with current problems in literature, advertising, and newspaper crime reports; in race segregation, alcoholism, and international relations.



Edward Chang

When a Chinese representative again attended our Conference fresh from the "far-off land" (Miss Liu could have traveled here in less than two days from Shanghai), we felt our kinship with a world-wide family in Christ.

ADVANCE PROGRAM LAUNCHED

About 3,000 Christians used the largest auditorium in Columbus, Ohio, for a three-day Foreign Missions Assembly, October 6-8. Seventh Day Baptists were represented by Leslie O. Greene, Curtis Groves of Jackson Center, Ohio, and David S. Clarke, missionary secretary. The assembly was epoch-making: (1) the largest Christian assembly in North America in twenty-three years; (2) the first presentation to the American people of a united Protestant foreign mission program; (3) the first assembly on missions which faced the world with a "World Church," older and younger Churches taking responsible and co-ordinated responsibility for world evangelism; (4) the Christian missionary forces faced, perhaps, history's most critical hour with a positive program of service to humanity based simply and squarely on God's will as Christ taught it. The missionary forces squared their might with secularism and state communism and decided the basic alternative was "serve the needs of all God's men better than the communists do" — to do it for one simple idea or word — Jesus Christ.

"For the world-minded Christian the choice ought to be perfectly clear, and the cost of the choice, the Cross, to be paid with singleness of mind and gladness of heart."

Miss Angela Liu came with the introduction of our Grace School principal, T. M. Chang, and has entered Salem College. She very beautifully and graciously sang before our whole Conference, three stanzas of "Abide With Me" (accompanied by Mrs. Charles Thorngate, mother of our China Mission head). How many times would you offer your talents to sing of the Master's love before a totally strange audience? I have known some of us who were unwilling to sing or speak when visiting in neighboring Churches!

Also studying in America at Milton are two other Seventh Day Baptist students: Rosaline Sung, granddaughter of Dr. Rosa Palmborg, and Edward Chang (whose picture you see on the opposite page), oldest son of Principal T. M. Chang.

D. S. C.

A valuable book, priced at 50 cents, presents in decisive, everyday terms the alternatives for our generation and for the Church of Jesus Christ. Dick Baker, journalistic son of a minister and himself a world missionary and observer, clips off the facts and purposes behind the missionary advance with such freshness and force that you cannot help but find in "Let's Act Now" a source of convincing yourself and friends of this crucial program. "Let's Act Now" (1948, Friendship Press, New York City) is being sought by department and bookstores throughout North America. The writer helped distribute the 3,200 copies sold in 15 to 25 minutes at Columbus. He would be glad for you to catch the hope and vision of this "Advance Program" and to pass it on to Christians and non-Christians. In it we have courage and hope; without it and its counterparts, all sorts of fears gnaw at our hearts and habits.

Frank Laubach, who has developed within the simple commission of Christ — "Go and tell of me" — a process of making writers and readers of illiterates, founds his rapid literacy campaign on "Each one teach one." When a new reader is trained, he has the desire (and loving duty through Laubach's earnest ways) to teach at least one other to read. Can you do that when it comes to learning the Church's world evangelism program? At Columbus, these books were sold in pairs wherever possible — one to keep at home and one to pass out by personal contact with someone disinterested in or unconvinced of world mission imperatives.

This epoch-forming Advance Program is based on the premise that each North American Board consider its denominational program a part of the combined Advance Program for "One World in Christ." Further, it is a 5 to 10 year program and represents in terms of equipment and personnel, North America's share in a world enterprise carried on by National Christian Councils throughout the earth. Let me quote Dick Baker's summary in one place of the whole advance toward one world in Christ:

This chapter has given you a briefing on the scheduled advance that today's Christians are promising tomorrow's world. It will be an advance through relief and rehabilitation, through agricultural improvements, through ministries to industrial communities, through health, through elevating the standards of family living, through education and extension of literacy—all this and more. These are the practical real-life situations into which the Church moves with its gospel of neighborly love. It is brash enough to think that justice brought into these practical realms of life may ease the troubles of the world a great deal more than surface political and economic solutions ever can. It offers this program of advance at the gateway of a vast, uncharted land. The wagons are already rolling, and there is room for you in the ranks of the pioneers.

Just why does the Church engage in such a program? The answer to this question goes back to that hilltop in Galilee where Jesus told His disciples to "Go and tell of me." This is the original commission under which the Church operates. And the Church does all its works in the earth because of that injunction. When it swings into action around a program of public health in a Chinese village, that is the Church obeying its instructions to "Go and tell of me." When it preaches, teaches, heals, trains the mind and hands of an African farmer to wrest a more abundant life from the soils he works, again the Church is up to its same old job of going and telling. The Christian evangel is more than a thing of words and evangelizing, more than oratory. It is a way of life, and the best of evangelism makes that way of life work so well that it speaks for itself.

Implicit in the Christian's program of action in the world is a message, an ideal concerning God and man and the world we live in. The Church acts as part of its way of revealing a God who is personal and caring. Everything it does for men is the Church's way of showing them that they are brothers.

Just to bring you a little more of the freshness of this book intended to convince the disinterested and even non-Christians, in opening the chapter, "For a Fuller Life," describing the mission of redemption in economic areas, Mr. Baker says:

Next time you are in an argument with a capitalist or a socialist, tell him you're a theist and see how far you get. He'll probably think you're crazy. His reaction will be proof positive of just how far we've gone in separating things secular from things sacred in this latter-day world we live in.

Actually, your answer ought not to be considered foolish at all. A capitalist is one who believes that individuals own the wealth of the world. A socialist is one who believes that the commonwealth owns it. A theist ought to be one who believes God owns it.

Remember the psalmist: "The earth is the Lord's, and the fulness thereof." Perfectly sound doctrine, if you'd ever stop to think of it.

The Christian believes that all the riches of the earth are of God, and man is their custodian. Wealth, the starting place of the whole economic process, begins with God. If you take that view toward economics, you are not apt to make the mistake of thinking that your job or your business or your latest deal is a world unto itself, quite outside the jurisdiction of God and His laws. A theist has no trouble in understanding that the economic processes of mankind should be as holy as the Lord's Supper.

D. S. C.

MEN AND MISSIONS NOTICE

On November 13, 14, laymen throughout Christendom will present the challenge and possibilities of Christian World Missions. This year, it is especially important since North American Protestants have launched a united Missions Advance. Our goal: Every Church (not just those six that are in key cities for regional advance public presentations) presenting World Missions as opportunity, obligation, and crowning joy of Christian living and Church life.

Men and Missions Day (November 13, 14) is sponsored by Laymen's Missionary Movement of North America, Chicago and Toronto, through Foreign Missions Council of North America, New York City. Pamphlets and outlines have been distributed. More may be had upon request.

D. S. C.

(Continued from page 202)

the press of their day, the situation might well be different now. It is historically correct that Luther side-stepped the Sabbath issue in yielding to the thought that Sunday as a religious rest day would win more people to the Protestant cause. Melancthon and Carlstadt, reform leaders in their own right, urged Luther to include the Bible Sabbath in his reformation.

All this is history.

It may be that the twentieth century champions of the Sabbath cause will be used of God to rectify in some way Luther's yielding to his desire for popular acceptance of his reform measures.

WORSHIP PROGRAM

By Alberta D. Batson

(As conducted on the program of the Women's Society, Thursday afternoon, August 21, 1947, at the Westerly, R. I., Conference, with Hallie Van Horn May at the organ and Frances Jean Davis reading the poems.)

Hymn: Beneath the Cross of Jesus.

Prayer: O Lord, our Lord, how excellent is Thy name in all the earth. Be very near to us this afternoon as we meditate upon Thy great goodness to us. May the words of our mouths and the meditations of our hearts be acceptable unto Thee, our Lord and our Redeemer. Amen.

The word "serve" means to work for, to minister to, to wait upon, to perform. This afternoon let us think for a few minutes of three ways in which we may serve our Heavenly Father. We have been saved to serve through the blood of Jesus Christ. How, then, may we do so? The three ways I want us to think on are: service through giving, service through doing, service through prayer.

Service Through Giving

Some people are wealthy, some are not so much so, but all are blessed with a certain amount of worldly goods. This, though put in our hands, belongs to our Heavenly Father. How much are we going to return to Him? Here we are reminded of the widow's mite. If we keep this in mind always, then we shall surely return to God that which is His. Great good can be accomplished through the proper use of our worldly possessions.

Service Through Doing

Great as this service is, much greater is that of giving of ourselves, our time, our talents — yes, service through doing. Grenville Kleiser has said, "Deep in every human soul is a hidden longing and ambition to do something fine and enduring. This secret intimation from within is a summons to rise above the dead level of mediocrity and to use your latent powers to large purpose. Listen to this inner voice; heed its divine command, and set your eyes upon some great and lofty achievement."

It is so easy to feel that there isn't much I can do. By doing, ways for greater service will open up to us.

There are so many ways we can serve through doing. Some of us can be missionaries on foreign fields, some home missionaries, some ministers, and oh, so many of us have such great opportunities right around our own homes — a kind word, a thoughtful deed, a friendly smile — so many things whereby we may serve through doing — giving ourselves.

"You are writing a Gospel,
A chapter each day,
By deeds that you do,
By words that you say.

"Men read what you write,
Whether faithful or true,
Say, what is the Gospel
According to you?"

Let us bow in silent meditation as we think of our own individual responsibility and the job God has put in this world for us to do.

(One stanza of "O Jesus, I Have Promised," played softly.)

In John 12: 26 we read: "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour."

Service Through Prayer

The third way in which we may serve God is service through prayer — sincere, soul-searching, fervent prayer.

JUST FOR TODAY

Lord, for tomorrow and its need,
I do not pray;
Keep me, my God, from stain of sin
Just for today.

Let me both diligently work
And duly pray,
Let me be kind in word and deed
Just for today.

Let me be slow to do my will,
Prompt to obey,
Help me to mortify my flesh
Just for today.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for today.

Let me in season, Lord, be grave,
Let me be gay,
Let me be faithful to Thy grace,
Just for today.

And if today my tide of life
Should ebb away,
Give me Thy sacraments divine,
Sweet Lord, today.

So for tomorrow and its needs
I do not pray,
But keep me, guide me, love me, Lord,
Just for today.

—Samuel Wilberforce,
in Quotable Poems.

LIVE AS YOU PRAY

I knelt to pray when day was done,
And prayed, "O Lord, bless everyone;
Lift from each saddened heart the pain,
And let the sick be well again."

And when I woke another day
And carelessly went on my way,
The whole day long I did not try
To wipe a tear from any eye;

I did not try to share the load
Of any brother on my road;
I did not even go to see
The sick man just next door to me.

Yet once again, when day was done,
I prayed, "O Lord, bless everyone."
But as I prayed, into my ear
There came a voice that whispered clear:

"Pause, hypocrite, before you pray.
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below."

And then I hid my face, and cried,
"Forgive me, Lord, for I have lied;
Let me but see another day
And I will live the way I pray."

—Free Methodist.

THE LARGER PRAYER

At first I prayed for Light:
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day.

And next I prayed for Strength:
That I might tread the road
With firm, unfaltering feet and win
The heaven's serene abode.

And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for Love:
Deep love to God and man,
A living love that will not fail,
However dark His plan.

And Light and Strength and Faith
Are opening everywhere;
God only waited for me, till
I prayed the larger prayer.

—Mrs. E. D. Cheney,
in Quotable Poems.

Prayer: Let us pray. Father of us all —
teach us to pray. We thank Thee for the
lessons Thou hast taught us, for the privi-
lege of service, for the many blessings
that are ours when we truly serve Thee.
May we see the gates of opportunity open
to us to serve Thee, and may our minds
and hearts always be receptive to these
opportunities. We ask it in Jesus' name
and for our sakes. Amen.

Joy comes through service. For our
closing hymn of this worship service let
us stand and sing, "I Am Happy in the
Service of the King." If you really are,
won't you sing it as though you mean it?

WOMEN'S SOCIETY ANNUAL REPORT
(Statistical Summary — 1947-48)

Associations	Societies Reporting	Number Members	United Budget	Local Work	Overseas Relief	Other Projects	Total
Eastern	8	346	\$1,149.54	\$1,420.50	\$ 82.66	\$ 592.11	\$ 3,244.81
Central	4	135	185.00	542.41	73.44	127.00	927.85
Western	7	304	455.00	1,809.76	261.10	43.31	2,569.17
Southwestern	6	25.00	64.00	39.83	50.00	178.83
Pacific Coast	1	36	100.00	124.41	75.00	191.00	490.41
Southeastern	5	95	113.00	779.37	20.00	331.35	1,243.72
Mid-Continent	5	124	176.48	538.89	53.22	1,060.69	1,829.28
North Central	6	131	150.40	704.56	18.59	210.94	1,084.49
	42	1,171	\$2,354.42	\$5,983.90	\$ 623.84	\$2,606.40	\$11,568.56

ROCKY MOUNTAIN SUMMER CAMP

By Rev. Francis D. Saunders

Twenty-four young people from the age of eight to fourteen were in attendance at summer camp, northwest of Boulder, Colo., from August 20 to 30. Rev. Francis Saunders was supervisor and Rev. Erlo E. Sutton was the dean. Mrs. Francis Saunders was housemother and assisted Mrs. Ethel Sutton, who was the cook. The young people were divided into two age groups for classwork. Pastor Sutton taught the older group. The first course was in Seventh Day Baptist Beliefs and the second was concerning the writings of John. The younger group, under the direction of Pastor Saunders, studied the location and size of Seventh Day Baptist Churches, also the story of Joseph. Many blessings were received by all who attended. The beautiful mountain setting provided real spiritual food as we joined in our devotional periods early in the morning and as the sun sank beneath the snow-capped peaks in the west. Recreation consisted of mountain hikes and softball games. The youngest and the oldest camper's birthday fell on July 28 and was celebrated at dinnertime. Mrs. Sutton baked a large chocolate cake for the occasion. On August 7, the young people made their camp reports at the Quarterly Meeting of the Boulder and Denver Churches, held at Denver.

VACATION BIBLE SCHOOL

Denver's Daily Vacation Bible School was in session from June 7 to June 19, with a total of sixty-seven enrolled and an average attendance of forty-six. Many children with no Church affiliation were contacted. Pastor Saunders was the supervisor. Barbara Toy, Grace White, Lila Saunders, and Pastor Saunders taught the kindergarten, primary, junior, and intermediate classes respectively. Elois Burdick assisted Mrs. White and helped wherever she was needed. On Friday morning a demonstration of the work was presented before the parents and friends of the children. The program consisted of the singing of gospel choruses, showing of handwork, and recitation of memory work.

F. D. S.

WESTERN ASSOCIATION YOUNG ADULT RETREAT

The Young Adult Group of the Western Association convened Friday night, September 24, for their fall retreat at Camp Potato, Denton Hill, Pa. After a warm fire had been built in the open fireplace, the young people retired only to be awakened at regular intervals — "more wood."

Sabbath morning the group attended services at the First Hebron Church. Rev. Rex Zwiebel used for his subject of the morning sermon, "Faith, What It Is and How It Can Be Obtained." In the afternoon Wayne Crandall led the discussion entitled, "How Can I Train Youth in Christian Ideals?" Although there was a small representation, much interest was shown.

In the evening after the Sabbath a wiener and marshmallow roast was enjoyed before the fireplace. Following this, Mrs. Lina Burdick, president, called the group together for a business meeting. These officers were elected: President, Lloyd Pierce, Alfred Station; vice-president, Minona Pierce, Alfred Station; secretary, Thelma Clarke, Richburg; and treasurer, Rex Zwiebel, Hebron. It was voted to hold the fall retreat each year the second weekend in September. Each Church of the association will select a young adult to represent the group at the executive committee meetings.

The Mizpah Benediction was used in closing and each one felt that he had received a blessing through the Christian fellowship.

Thelma Clarke,
Secretary

Richburg, N. Y.

This is the third year in succession that this retreat has been held. It has been my pleasure to be present at each one of these and I know that there is a nucleus of interested young adults in the association who will carry on this tradition.

Harley Sutton.

The prospects are as bright as the promises of God. — Adoniram Judson.

LOS ANGELES, CALIF.

The Sabbath school of the Los Angeles Church started Religious Education Week by observing Family Day on September 25. In the evening, Joan Dalbey led in a vesper service at the home of Pastor and Mrs. Gerald D. Hargis after which we spent the evening in fellowship.

Monday evening we met at the Church to discuss the purpose of our Sabbath school and to lay plans for the future. After a few remarks by the superintendent, we had a general discussion. The following sentences summarize the thoughts expressed by the group: "We feel that the Sabbath school is a place where we can worship and study together. It is a place where we come to feed on spiritual food which we can use in our daily living. We expect the Sabbath school to reach out for young people and new people, and to teach them the Word of God. We ask the Sabbath school to gently push, as well as lead, us into deeper study and into audibly expressing ourselves before others." New plans were made to make our Sabbath school more effective. It was decided to select two teachers for each class in order to have continuity of program. Arrangements were made to have the teachers meet during the following week to further plan the Sabbath school program.

Thursday night we met again at the Church to hear Pastor Hargis talk on "Christian Education." He brought vividly to our hearts the need for individual religious education. We then enjoyed a refreshing testimony and prayer meeting. Sabbath morning there was an increased attendance, and we look forward to the Sabbath school doing more work in the Master's vineyard.

Sunday afternoon a Church business meeting was held at which Pastor Hargis was asked to accept the full-time pastorate of our Church.

Our needs are great but our faith is strong and we look to the future with increasing vision. Pray for us that God may give us greater courage and wisdom to keep the Light shining bright for Him in this city that many may obtain salvation and rejoice in His joy. — Reporter.

CHILDREN'S PAGE

Dear Recorder Children:

Oh children, dear,
I greatly fear,
You have forgotten me.
Since letters few
Have come from you,
As you can plainly see.

Oh, happily
And gratefully
Your letters I receive;
But when alas
Two weeks have passed,
I cannot help but grieve.

So please do write
This very night
The messages I need.
For young and old,
I have been told,
Your letters always read.

So in place of letters today I have a little story for you, entitled —

Alice and the Monkey

Little Alice Brown had quite a number of nicer looking dolls to play with, but best of all she loved the old rag doll which had belonged to her own dear grandmother. The doll's name was Patsy and you may be sure that she was a very old-fashioned doll. She wore red cloth shoes which Grandmother's mother had made for her. Her stockings were homemade and were yellowed with age. She wore a faded red merino dress trimmed with black velvet ribbon and a red silk coat trimmed with the same kind of ribbon.

But what Alice admired most of all was the doll's real straw hat, made of straw braid and trimmed with a band and streamers of black velvet ribbon, and in front was a bunch of red flowers which had stayed bright with the years.

"Yes," said Alice happily, "Patsy's hat is the very prettiest thing of all." She had taken off the hat to smooth the doll's real hair and the hat slipped off the step and fell among the lilies of the valley at the side of the porch. Of course she would soon have missed it if something exciting hadn't happened just then.

"Oh, Grandma!" she cried as she looked toward the gate, "see that funny little monkey coming through the gate. See his little red jacket and his funny little green

cap. How dirty it is and how tired the poor little fellow is."

With the monkey came his master with his hand organ. Grandma came to the door and said, "The monkey and his master must be on the way to the fair, and they both look tired. Go and get a glass of milk for the man and some sugar for the monkey. Yes, and bring a penny or two to put in the monkey's cup."

Alice put three pennies in the little fellow's cup and he did many funny things for her. He tossed up the pennies and caught them and then, lifting his ragged cap to her, he followed his master down the road.

"Oh, I wish I could go to the fair and see him," cried the little girl.

"Of course you can," said Grandma. "We'll go to the fair this very afternoon."

"I'll take my rag doll," said Alice, but she could not find the little hat though she looked and looked, and she felt like crying.

When they got to the fair there were many interesting things to see, but Alice was looking for the monkey and she found him in front of his own little tent. As she ran up to him, she suddenly stopped and laughed merrily, for the monkey had on the rag doll's little straw hat. It was tied under his chin with the bunch of red flowers cocked over one eye.

"He must have found the hat and carried it away under his jacket," said Grandma. "Do you want to take it away from him?"

"Oh, I don't want to take it away from him. He needs a new hat." As if the monkey understood her, he pulled off the hat and waved it high in the air.

Sincerely,
Mizpah S. Greene.

QUARTERLY MEETING

Albion, Wis.

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.

DEACON ERNEST N. BRAGUE

Ernest N. Brague of Alfred Station, N. Y., died September 17, 1948, at Bethesda Hospital, North Hornell, where he had been a patient a little over a week.

Born February 18, 1869, at Chatham, Pa., he was the son of Harry G. and Cynthia Orcelia Beach Brague. He was married to Nettie M. West, March 13, 1895, and they made their home in Millport, Pa., until 1899, when they moved to Alfred Station.

Mr. Brague was a carpenter and painter and became well known throughout the community. He was a member of the Second Alfred Seventh Day Baptist Church and for more than thirty-six years served as a deacon. When he could no longer take an active part in the Church work he continued to help in the preparation of the Communion elements when the Lord's Supper was celebrated.

Those of his family who survive include Mrs. Brague; a daughter, Mrs. Warren Trask of East Aurora; a son, Milford Brague of Wellsville; three grandsons, one great-grandson, and two great-granddaughters.

Funeral services were conducted in the Alfred Station Church September 20, by Rev. Albert N. Rogers, assisted by Dr. Edgar D. Van Horn, a former pastor. Doctor Van Horn paid tribute to the kindness and goodness of Mr. Brague as he had known him through a long period of years. Burial was made in Alfred Rural Cemetery. A. N. R.

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.



THE
SOWER BOOKSTORE
25 East Main Street
MADISON 3, WISCONSIN
Gerald C. Bond, Proprietor

Accessions

Milton, Wis.
October 2, 1948

Baptism:

Mrs. Nolan Nelson,
Mrs. Erlo Nelson,
Mrs. Ivan Fitz Randolph,
Mrs. Ethel Davis, and
Miss Roberta Fitz Randolph (baptized by her grandfather, Rev. E. E. Sutton, in Boulder, Colo.)

Letter:

Mr. Ivan Fitz Randolph,
Rev. Trevah R. Sutton,
Mrs. Trevah R. Sutton.
Elmo Fitz Randolph,
Minister.

Marriages

Hurley - Babcock. — On Friday afternoon, August 6, 1948, Wilton Lyle Hurley, son of Mr. and Mrs. Frank Hurley of Milton, Wis., and Mary Madelia Babcock, daughter of Mr. and Mrs. Albert H. Babcock of Long Beach, Calif., were united in marriage in a double ring ceremony conducted in the parlor of the Milton Seventh Day Baptist Church. Rev. Elmo Fitz Randolph, minister of the Church, officiated. The Hurleys are at home in Milton Junction, Wis.

Hiles - Davis. — Hartley Howard Hiles, son of Mr. and Mrs. Russel Hiles of Woodstown, N. J., and Frances Marie Davis, daughter of Mr. and Mrs. Jonathan B. Davis of Shiloh, N. J., were united in marriage on August 7, 1948, at the home of the bride. The ceremony was performed by the bride's pastor, Rev. Rex Burdick. The couple will reside at R. D. 1, Woodstown, N. J.

Moncrief - Davis. — Lorenzo Patton Moncrief of Harrisonville, N. J., and Leanore Ellen Davis, daughter of Mr. and Mrs. Jonathan B. Davis of Shiloh, N. J., were united in marriage at the Marlboro Seventh Day Baptist Church on September 5, 1948. The bride's pastor, Rev. Rex Burdick, performed the double ring ceremony. The new home will be at 72 N. Pearl St., Bridgeton, N. J.

Obituaries

Brague. — Deacon Ernest N. Brague of Alfred Station, N. Y., died September 17, 1948. A more extended obituary will be found elsewhere in this issue.

Lilly. — Ella D. Sutton was born in New Milton, W. Va., February 1, 1867, and died in De Land, Fla., August 4, 1948. She moved from West Union, W. Va., to Daytona Beach, Fla., in 1903, with her husband, the late William J. Lilly, who died five years later. She continued to live in Daytona Beach till two years ago when she moved to De Land in order to have the care of her eldest son, Forrest W. Lilly. She was a charter member of the Daytona Beach Seventh Day Baptist Church when it was organized in 1932. She continued a loyal member till death, and an active one as long as her health permitted. In the absence of her pastor, funeral services were conducted by Rev. C. N. Bennett of Calvary Baptist Church and burial was in Cedar Hill Cemetery, Daytona Beach. Survivors include two other sons, Adrian L. and Jack E. Lilly of Daytona Beach; a daughter, Mrs. Gladys Carmen of Palisades, N. Y.; a brother, George W. Sutton, of Pickens, W. Va.; eight grandchildren, and two great-grandchildren. J. W. C.

Mentzer. — Mary Certain, daughter of Wilson and Mary Jane Cooper Certain, was born May 22, 1870, in Marion, Iowa, and passed from this life August 29, 1948, at Bethesda Hospital, Hornell, N. Y. She married Frank Mentzer and they came from Iowa to Almond, N. Y., to live about twenty-five years ago. She was a member of the Seventh Day Church of God of Marion, Iowa. Surviving, besides her husband, are a daughter, Mrs. Elwood Ormsby, and a granddaughter, Mary Jane Ormsby, of Almond; a sister, Mrs. Ida Michel, and a nephew, Charles Michel, of Marion, Iowa. Farewell services were held in the Church parlors at Alfred, Rev. E. T. Harris officiating, on August 31. Burial was made at Marion, Iowa, on September 2, 1948. E. T. H.

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.

The Sabbath Recorder

