

DENOMINATIONAL BUDGET
Statement of Treasurer, April 30, 1949

Receipts		April	7 months
Balance on hand April 1	\$ 5.87		
Adams Center			130.00
Albion	39.00		111.00
Alfred, First	479.81		1,736.77
Alfred, Second			259.30
Associations and groups	141.02		214.12
Battle Creek			1,658.38
Berlin	22.00		147.09
Boulder			180.26
Brookfield, First	30.00		115.00
Brookfield, Second			139.03
Chicago			158.00
Daytona Beach	40.75		92.25
Denver	68.30		357.01
De Ruyter			20.00
Dodge Center	110.57		206.47
Edinburg	4.20		33.61
Farina	15.00		329.30
Fouke			15.90
Friendship			35.00
Gentry			35.62
Hammond	16.00		71.00
Healdsburg-Ukiah	10.00		45.00
Hebron, First	39.20		165.84
Hopkinton, First			317.20
Hopkinton, Second			13.50
Independence			238.00
Individuals	118.35		819.26
Irvington			75.00
Little Genesee			267.73
Little Prairie			20.00
Los Angeles			178.00
Los Angeles, Christ's			15.00
Lost Creek	180.32		306.37
Marlboro	144.00		542.50
Middle Island	6.00		53.11
Milton	443.00		2,892.61
Milton Junction	80.04		602.50
New Auburn			52.00

Warren, to Reverends Wardner and John Fitz Randolph, to Professor Winfield Fitz Randolph, to Superintendent James Ramsey of Ft. Smith, Ark., and to literally hundreds of boys and girls whose lives she has influenced and who have gone out to do better work in the world because of her.

"She being dead yet speaketh." Yes, the word came that she passed away August 29, 1948.

Oh, for more like "Miss Nancy"!

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

Elizabeth Fisher Davis,
(Mrs. Luther S.)

Star Route,
Bridgeton, N. J.,
March 19, 1949.

New York	18.85	83.81
North Loup	47.50	571.00
Nortonville	51.50	144.85
Oakdale		50.00
Pawcatuck	250.00	1,875.30
Piscataway	42.25	129.50
Plainfield		1,062.43
Richburg		136.50
Ritchie		50.00
Riverside	85.63	702.12
Roanoke	45.00	71.00
Rochester		34.75
Rockville		83.90
Salem		429.75
Salemville		32.00
Shiloh	89.00	972.57
Stone Fort		40.00
Syracuse		40.00
Verona	168.75	389.25
Walworth		95.00
Washington, People's		10.00
Waterford	13.09	126.13
White Cloud	18.64	113.84
Totals	\$2,823.64	\$19,892.43

Disbursements		
	Budget	Specials
Missionary Society	\$ 760.75	\$ 51.00
Tract Society	456.50	63.39
Board of		
Christian Education	453.00	7.00
Women's Society	14.50	29.00
Historical Society	59.00	
Ministerial Retirement	217.50	115.88
S. D. B. Building	49.75	
General Conference	253.50	
World Fellowship and Service	18.00	
Committee on Relief Appeals		25.00
Debt repayment:		
Missionary Society	81.13	
Tract Society	94.76	
Board of		
Christian Education	25.30	
S. D. B. Building	16.31	
Bank of Milton, service charge	1.77	
Balance on hand April 30	30.60	
	\$2,532.37	\$ 291.27

Comparative Figures		
	1949	1948
Receipts in April:		
Budget	\$2,526.50	\$2,599.07
Specials	291.27	650.09
Receipts in 7 months:		
Budget	16,636.24	12,860.71
Specials	3,256.19	4,701.86
Annual Budget	34,500.00	31,500.00
Amount raised in 7 months	16,636.24	12,860.71
Per cent raised in 7 months	48.22%	40.83%

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

MAY 30, 1949

The Sabbath Recorder

LET US - - -

*"Seek peace,
and pursue it."*

— Psalm 34: 14b.

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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DAVID S. CLARKE Missions
WILLIAM L. BURDICK, D.D., Emeritus
(MRS.) FRANCES DAVIS Woman's Work
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.

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PLAINFIELD, N. J., MAY 30, 1949

Vol. 146, No. 22 Whole No. 5,344

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(Editor's Note: For some time we have hoped to start a "Births" section in the Sabbath Recorder. The arrival of Becky Marie Hurley, daughter of former editor and Mrs. Hurley, affords a most excellent opportunity. The cooperation of the readers of our Church paper is invited so that the success of this section may be assured.)

CO-ORDINATING COMMITTEE MEETS AT ALFRED STATION

A meeting of this council was held at Alfred Station, N. Y., Monday, May 16, 1949. Rev. Loyal F. Hurley, Conference president, Rev. David S. Clarke, Rev. Victor W. Skaggs, and Rev. Harley Sutton were present.

A spirit of optimism dominated the discussion of budget promotion. Confidence was expressed that the budget for this year CAN and WILL be RAISED. The per cent of the total budget raised during the first six months is much higher than it was for the same period last year. However, it should be remembered that giving for the budget by individuals and Churches will need to be one fourth more than their gifts of last year in order for the budget to be raised.

Plans were made by the council for issuing material to pastors and the Sabbath Recorder to stimulate a greater interest in the support of denominational work.

WHO WILL BE NEXT AS A FAMILY OR AN INDIVIDUAL TO PLEDGE \$95 TO SUPPORT THE BUDGET FOR ONE DAY?

Further plans were made for the summer campaign. Rev. David S. Clarke will be the leader of the team. Mr. and Mrs. David Williams and Miss Marian Coon will be members of the team. The first two weeks will be spent at the Middle Island Church in West Virginia. Another two-week period will be spent at Independence, N. Y. In each place there will be a Vacation Church School, Visitation Evangelism which will include tract distribution, and evening evangelistic services. The Co-ordinating Council would like for all members of the denomination to pray that God will guide and bless this team in their work.

The Committee on Budget Promotion.

ITEM FROM RIVERSIDE CHURCH

We have been given the Communion Service of the Welton, Iowa, Church. It consists of two trays with glasses, and matches our service. We are having it properly engraved, and all who attend Conference may see it in use at that time.

Dorothea E. Brewer, Clerk.

"THE CHURCH AT WORK"

The Seventh Day Baptist Church is at work, all right. We are unreservedly convinced that it is. Our evidence comes from the recent Ministers' Conference which was held at Alfred and Alfred Station, N. Y., May 16-19.

A New Day Has Dawned

A new day has already dawned as far as the leadership of our Churches is concerned. We say this with our eyes open to the vexing problems with which we are faced. Many of these problems are a generation old, some of them took shape at the Ministers' Conference. In all of our experience in attending the gathering of our ministers, and we have missed very few of these conferences, we have never felt the unanimity of spirit that we felt last week; we have never enjoyed the fellowship as much as at the recent conference; we have never sensed the seriousness of and confidence in our ministry as a few days ago; we have never seen men and women as eager to be about the Father's business as they were; we have never been quite as close to the Lord in this peculiar way as we were last week. All in all it was a wonderful conference. Of course, we must admit that much of the impression that we received was due to our spiritual growth which cannot be accounted for in terms of personal effort and merit, but as a direct working of God's mercy and grace through our Lord Jesus Christ. All praise and honor belong to Him.

However, there was outstanding evidence throughout the conference of the working of God's grace and power.

What accounted for this manifestation of the Holy Spirit? It was the earnest desire on the part of those present to find anew God's will and way for our individual and group life through companionship with Jesus Christ our Lord, and a quickened longing to be as nearly at one with the brethren in the faith as is possible. Definitely, a new day has dawned.

If this editorial says nothing else than to vividly impress the readers of the Sabbath Recorder with the pronounced evi-

dence of a new spirit among the leadership of our Seventh Day Baptist Churches it will have fulfilled its purpose.

Those Present

Seventh Day Baptist ministers and some others in attendance for at least one session of the conference were as follows: Rev. C. Harmon Dickinson, pastor, First Church of Hopkinton, Ashaway, R. I., and chairman of the program committee of the Ministers' Conference who presided over the general sessions of the conference; Rev. Ahva J. C. Bond, dean, School of Theology, Alfred University, Alfred, N. Y.; Rev. Alton L. Wheeler, pastor, Battle Creek, Mich., Church; Rev. Ralph H. Coon, pastor, Richburg, N. Y., Church and Friendship Church, Nile, N. Y.; Rev. Trevah R. Sutton, pastor, Jackson Center, Ohio, Church; Rev. Benjamin O. Berry, British Guiana, student, School of Theology; Rev. Emmett H. Bot-toms, pastor, Adams Center, N. Y., Church; Rev. Albert N. Rogers, pastor, Second Alfred Church, Alfred Station, N. Y.; Rev. Marion C. Van Horn, pastor, First Church of Brookfield, Leonardsville, N. Y., and Second Church of Brookfield, Brookfield, N. Y.; Rev. Herbert L. Polan, pastor, First Church of Verona, N. Y.

Also, Rev. Loyal F. Hurley, pastor, Salem, W. Va., Church and president of the General Conference; Rev. Lester G. Osborn, pastor, Shiloh, N. J., Church; Rev. Edgar D. Van Horn, retired, Alfred, N. Y.; Rev. Harley H. Sutton, executive secretary, Seventh Day Baptist Board of Christian Education, Alfred Station, N. Y.; Rev. Victor W. Skaggs, corresponding secretary of the American Sabbath Tract Society, Plainfield, N. J.; Rev. Rex E. Zwiebel, pastor, First Church of Hebron, and Hebron Center Church, Coudersport, Pa.; Rev. Everett T. Harris, pastor, First Church of Alfred, N. Y.; Rev. H. Eugene Davis, retired, River Falls, Wis.; Rev. David S. Clarke, corresponding secretary, Seventh Day Baptist Missionary Society, Westerly, R. I.

Also, Rev. Elmo Fitz Randolph, pastor, Milton, Wis., Church; Rev. W. Allen Bond, pastor, the Evangelical Church of Washington, D. C.; Rev. Leslie O. Greene, pastor, Indianapolis, Ind., Church; Rev.

Orville W. Babcock, pastor, White Cloud, Mich., Church; Rev. Paul S. Burdick, pastor, Rockville and Second Hopkinton, R. I., Churches; Rev. Charles H. Bond, pastor, First Church of Genesee, Little Genesee, N. Y.; Rev. Hurley S. Warren, editor of the Sabbath Recorder, Plainfield, N. J.; Kenneth A. Stickney, pastor, Piscataway Church of New Market, N. J., and student in the School of Theology; Carl Maxson, pastor, Independence and Andover, N. Y., Churches.

Also, Socrates Thompson, Jamaica, B. W. I., student in the School of Theology; Sigurd Gunvik, Norway, student, School of Theology; Theodore J. Hibbard, Alfred, N. Y., student, School of Theology; Raymond Taylor, pastor, Andover, N. Y., Methodist Church and student, School of Theology; Jesse W. James, Ashaway, R. I., a prospective ministerial student who plans to enter Salem College in the fall; Miss Miriam Shaw, member, editorial board, the Sabbath Visitor, Alfred, N. Y., and former missionary to China; Dr. J. Nelson Norwood, president emeritus, Alfred University, Alfred, N. Y., and member, Board of Christian Education; Dr. Ben R. Crandall, formerly professor, School of Theology, and treasurer, Board of Christian Education; Dr. Alfred E. Whitford, member, Board of Managers, School of Theology and of the Board of Christian Education, who led the chorus singing at the conference; and Allie L. Jones, Newton, Ala., visitor at the conference.

(To be continued)

CONGRATULATIONS, ABC!

Your presentation of "The Fruit of Forgiveness" on Sunday evening, May 22, was superb. We eagerly look forward to "The Widow's Mite" which you are broadcasting Sunday evening, May 29.

At the recent Seventh Day Baptist Ministers' Conference held at Alfred and Alfred Station, N. Y., your earlier presentations of "The Greatest Story Ever Told from the Greatest Life Ever Lived" came in for a bit of constructive criticism. In part the criticism could be summarized in the remark of our twelve-year-old son who commented following "The Fruit of Forgiveness" last Sunday evening: "Some

of the programs were over dramatized."

Repeatedly, Rev. Harley Sutton, executive secretary, Seventh Day Baptist Board of Christian Education, has urged us to listen to this feature as families. In our home we anticipate the great privilege of gathering about the radio as regularly as possible on Sunday evening at the hour of "The Greatest Story Ever Told," which is sponsored by the Goodyear Tire and Rubber Company.

So, congratulations, ABC! God bless you and your sponsor in this significant public service feature.

"MEMORIAL DAY"

The monetary cost of war is so great when expressed in figures that it baffles our comprehension. Yet, despite the astronomical figures of dollars spent, the greatest cost is the loss of human life. World War II cost us 300,000 killed and wounded. We buried our fallen heroes at Pearl Harbor and Corregidor, and on Guadalcanal, Tarawa, and Iwo Jima; on the deserts of North Africa, in Sicily, at Anzio and Cassino. We built cemeteries in Normandy, Belgium, Holland, and Germany. Our military and naval dead rest beneath the lands and seas of every continent. They died that others might live.

There are but few things dearer to a man than his own life. Yet, their very lives these men freely laid on the altar of our country. This price they paid that your land and mine might be free, that you and I might be free from fear, free from want, free to speak, and free to worship.

GRATEFUL for our deliverance, and MINDFUL of the cost paid for our safety, we should also be FAITHFUL to the cause for which those whom we commemorate this day gave their last full measure of devotion. — Circular Letter, Office of the Chief of Chaplains, Department of the Army.

WESTERN ASSOCIATION

The Western Association will convene with the Second Alfred Seventh Day Baptist Church at Alfred Station, N. Y., June 18, 19, 1949.

Mrs. F. J. Pierce,
Corresponding Secretary.

Statement of Christian Experience and Belief

By Rev. Benjamin O. Berry
Student in the School of Theology,
Alfred University, Alfred, N. Y.

(Given May 14, 1949, at his ordination to the gospel ministry at Alfred, N. Y.)

My name is Benjamin Obedom Berry. I was born on the 2nd of October, 1909, in the island of Wakenaam, British Guiana, South America. I can not say at what age I became a Christian because I grew up under the influence of Christian parentage. From the time I knew my father he was the leader in the Afri-



Rev. and Mrs. Benjamin O. Berry

can Methodist Episcopal Church. I was brought up in that Church and Sunday school. I attended the Scottish Presbyterian public school.

After some time, my father became a Seventh Day Adventist, and I also became a follower of that group with my father as leader. It was in this denomination that I really began to study my Bible and to feel somewhat responsible for my misdeeds.

Having finished the sixth grade in the elementary school, the schoolmaster recom-

mended that I attend a secondary school in Georgetown. My father accepted the idea of the schoolmaster, and the family went to Georgetown. In the meantime, my father had begun to discover some errors in the Adventist teachings. While I was in school in Georgetown, he severed his connections with the Adventists. However, he did not prevent my attending the Adventist Church or any other Church.

It was during this period of my father's waiting for a denomination that I started to sing in an Anglican Episcopal choir in Georgetown and attended the Sunday school there. I shall never forget many of the rich lessons I received in that denomination. In my seminary training I have been able to fall back on many of those lessons for ideas.

In 1922, my father came in contact with the Seventh Day Baptist people through Rev. T. L. M. Spencer who was then the leader in British Guiana, and who was succeeded by Rev. Royal R. Thorngate of the United States of America. I can still remember the very first open-air meeting my father kept in Georgetown. My father sent me to a tinsmith (plumber) to buy a lamp, without my knowing the reason for his buying the lamp. After I brought it to him, he said, "We are going to keep an open-air meeting." In the evening we kept the meeting and had a good attendance.

I still continued in the Anglican choir, although I was never confirmed. The love for music and good singing kept me in the choir even when my father had moved back to Wakenaam. I was left in Georgetown at the tailoring trade.

I was baptized by my father in my early twenties, but did not feel to be active in the Church because I could not agree with many of the customs of a ceremonial nature. My father prevailed upon me time and time again to take up preaching, but I did not because I feared my views were not in accordance with his.

However, in 1934, when I was at Leguan, I had a dream that someone gave me a book and asked me to go and preach to some prisoners in the jail. The next morning I ruminated over the dream. The next night I dreamt that some one

showed me the text, Matthew 6: 33. The next day I wrote my father in Wakenaam about the dreams. He assured me that I was called to preach the gospel, but I did not heed his insistence.

I then wrote our Mill Yard Church and Dr. George B. Shaw for Bible lessons. I began to study from both Brothers McGeachy and Shaw. I got married in 1935. Then I began to teach Sabbath school and preach. However, I began to see many errors in my father's theology on account of my studies in the Scriptures as set forth in the Bible lessons from America and England.

I had a very sad experience which made me to despair. In 1939, I was ordained deacon in the Wakenaam Church and began to do full service in the Church. Maybe I did not use enough discretion in the matter, but I tried to show my father and the Church some errors in their concept of certain Scriptures. This did not work well for me because my father and the Church branded me as one interfering with them and trying to boss them. The matter was sent to England and America without my knowing it.

Because Elder William L. Burdick did not know the facts of the story, he said I was in the wrong. But Elder Herbert C. Van Horn, with whom my father and I had contact, said he did not believe the charges laid against me, knowing me as he did by my writing to him. In my despair, it was this fatherly friend, Dr. H. C. Van Horn, and God who held me up. Dr. Van Horn told me not to give up because he could see what was wrong and promised to take up the matter with Dr. Burdick.

Time went by and I continued to write Dr. Burdick showing him my innocence to the charge that I was interfering with the Church. In fairness to Dr. Burdick, I must say that he said he believed the report because my father had laid the charge and not the Church. However, Dr. Burdick admonished me to grow in grace and to allow time to do the rest.

In 1946, I had the greatest thrill in my life, when, after the death of my father, Dr. Burdick asked me whether or not I would like to continue the work my father

had been doing. I then saw that God was leading when I could not see. I accepted the challenge because I saw the need for the gospel in British Guiana; I also saw that God did not shut me out, but I was tried. And after long struggles, thank God, here I am to be prepared to help build the kingdom of God.

Statement of Belief

God. I believe in God by assuming that He is, was, and ever shall be. If ever I were asked to prove that God exists, my only proof would be that because of the supernatural workings in the universe I believe that there is a greater power or force than that of man's. Hence, I believe in the omnipotent, omniscient being whom we call God. I do not believe in an anthropomorphic God as did the Hebrews. I fail to see how God who has more than spiritual nature can be a being operating in limited space and time. I join with David to say that the works of the universe give me the answer about God. Psalms 8 and 19. I believe that God is a moral, ethical, and transcendent being, that by His own wisdom He made everything to come into being. God is spirit, and spirits have not flesh and blood, hence God is not material. But on the other hand, I do not doubt His miraculous dealings with some people, in that God sometimes causes visible forms to appear to people for a specific reason. I think before Jesus came and dwelt among men, God, omnipotent as He was, might have transformed Himself into some form so as to help those people who were weak in their belief about Him, and to show the difference between Himself and the other deities which were only standing figures. If I conclude that it was impossible for God to have appeared in form to people of primitive times, I am only limiting the omnipotence of God, but I definitely say that by nature He was not anthropomorphic.

God's standards are moral and ethical because they are practical in human affairs. God would not have been a just being, and righteous, if His standards were impracticable for man. Therefore, I do not believe that God is supreme, good, and holy just because He made

everything, but because He considered the ability of man to fulfill His required standards, and made man the crown of His creation. Hebrews 2: 6-8.

I believe in the sonship relation between man and God, irrespective of the state of persons; but that there is a peculiar, but very desirable relationship between man and God — that of obedient sons or heirs of His kingdom. This state is desirable by God so that man can have the Edenic communion with Him, which is obtainable only by obedience to His divine will expressed in Christ.

I, in conclusion to this point, feel that my whole existence depends upon my relationship with God and my brother man, and that relationship must be expressed by love and loyalty, without which, I believe I would not be a part of God's creation. Acts 17: 30 and Ecclesiastes 12: 13 give every man a working code by which he can come into fellowship with God. Man need not say that believing on Jesus Christ is all that is needed for this relationship with God, except he adheres to the very broad connotation of the word "believe" which means action and not a static idea.

Christ. I believe in Jesus Christ as the pre-existed being with the Father. But that in the fullness of time He came to earth for a specific purpose. Galatians 4: 4-6. I believe that Jesus was one with the Father in functions, but that He was the second person in the Godhead. Hence for the purpose which brought Him to earth, Jesus assumed the nature of man without which His example would have been nothing to human beings. Galatians 4: 4, 5 tells us about the human nature of Jesus; yet peculiarly enough, Jesus was God since He was the "Word" made flesh. John 1: 1. Hence, I believe in the dual nature of Christ, human and divine. On the other hand, I fail to see that Christ was only human; if Christ were only a mere man, His death and resurrection would mean nothing to me. But when I think upon Christ as a part of God, then I can see God as one who suffered for the sins of man. I see His love for man, in that He was satisfied to suffer so that a means could be provided

to bring man into fellowship with Himself again. I am not capable of solving the birth, death, and resurrection of Jesus to meet human reasoning, nor will I try. I believe those are the secrets and mysteries of God, and He allows us to know enough about them so that they will give us a better understanding of His divine will for man. I believe that the plan of salvation was set before sin, but was only ratified by the death of Christ on the Cross. Galatians 1: 4; Colossians 1: 13; 1 Corinthians 2: 7, 8. The mediatorial work of Christ could not have been made possible had He not died, been buried, resurrected, and ascended. Hebrews 7: 14-28.

I believe the only way of being saved is by accepting Jesus Christ and conforming to His teachings, because His teachings are a practical code of ethics in human affairs. Jesus dealt with men; and by His nature was able to summarize the required standard of perfection as an ideal in human relationship, since He had contact with human problems. Matthew 22: 34-40. The hope of our eternity is in Christ, and therefore it is necessary to follow His teachings and examples. John 5: 17-28.

My greatest reason for believing on Christ is that God never gave a denial to the declaration of Jesus as part of Himself. God, who is all wise would not have allowed Christ to corrupt His universe by His teaching, if He held them to be bad. Jesus claimed that He was one with the Father all through His ministry. John 17. Even if I were tempted to think upon Christ as an impostor to His claims, when I think upon the declaration of God Himself that Jesus is His Son and that I must hear Him, I am bound to believe in Jesus' teachings. Matthew 3: 16, 17; 17: 5.

I believe that Jesus has left this earth, but will one day come again; as to the day I know not, but I am living every day in conformity with His example the best I can, so that whenever He comes again He will find me adorned as a bride to meet her husband. Revelation 21: 2. Jesus has not left me without guidance, because He is represented on earth by

the Holy Spirit. John 14: 26, 27. And since Jesus has left me with guidance, I ought to do His bidding.

The Holy Spirit. I believe in the idea of the Trinity, that the Holy Spirit is from the same source as Christ, working in harmony with the divine will. There is no individuality of the Holy Spirit, but a unified whole, Father, Son, and Holy Spirit working together. Genesis 1: 1, 2, 26; John 14: 15-18. Therefore, since Christ ascended into heaven, the work of the Trinity is carried on through the Holy Spirit. John 3: 3-8. The Holy Spirit is personified and does the work of a person. This conception is held because of the connotation of the citations given in reference to the operation of the Holy Spirit. Furthermore, the Holy Spirit has come to give power to the preaching of the gospel. For the sinner who yields and accepts Christ, the Holy Spirit has much work to do because Jesus told us that the Holy Spirit would make certain things clearer than they were in the time of His ministry. John 12: 12-16.

The Book of Acts has been aptly called "The Acts of the Holy Spirit" by Dr. A. T. Pierson because it reveals the working of the spirit in the early Church. Again we see the unification of the Father, Son, and Holy Spirit at the day of Pentecost. The Holy Spirit fell upon the disciples as a result of Jesus' ascension and the fulfillment of the promise of the Father. Joel 2: 28; Acts 2: 14-18; 2: 29-33. I do not trust my own reasoning to guide me in the way of truth and righteousness because conscience is a weak thing, all consciences having been conditioned by circumstances and customs. Therefore, I look for guidance by the Holy Spirit in the written words of the Scriptures more than to my own thinking.

The Holy Scriptures. I believe in the Holy Bible as the inspired word of God. Hebrews 1: 1. The Scriptures make or declare God to be eternal, and teach about the past, present, and future. Some of the prophecies have already been fulfilled; some are being fulfilled now, and some are yet to be fulfilled. I do not believe that God spoke to men mouth to mouth and they wrote down His words,

but that the Holy Spirit gave men their ideas through meditation, dreams, visions, and prevailing circumstances of their time. I do not believe that any theory built upon human experience can harmonize as do the Scriptures in every phase. Furthermore, the Bible challenges any other book, wisdom, or reasonings. Isaiah 41: 21, 23. Because the application of the Scriptures can fit any circumstance in any age, I believe the writings were inspired by God.

Since the Bible is an inspired book, with its authority and source of inspiration being the unified Godhead, I do not see how anyone can understand the Scriptures except he is led by the Holy Spirit in reading them. I believe that the only supreme revealer of the Bible was Christ. He, being the express personality of God, was able to reveal the will of the Father for man. Hebrews 1: 3. In conclusion to this point, I must say that the Bible has a golden cord running from Genesis to Revelation, namely, Christ, with the hitching posts Creation and Redemption. For me, the demands of the Book upon the lives of people for one common purpose, salvation, make it a book of worth and inspiration.

Man. I believe that man was made in the image and likeness of God, possesses human nature comprising physical and spiritual elements. This view is held because of the creation story which tells us that man was made from the dust of the ground. Man was made perfect, and a candidate for immortality; he was made with volition so that his loyalty could be tested. Genesis 1: 26-28; 2: 15-17. I believe that man was created for the primary purpose of being a companion of God, to have communion and fellowship with Him. However, man lost his estate by disloyalty and disobedience. Nevertheless, God has not forsaken man. God still regards man as His son who by choice has become disobedient, but has hopes that man will one day use the means He has provided for him to regain his Edenic purity. Isaiah 1: 10-20; Matthew 11: 28-30. I cannot subscribe to the idea of the depravity of man in the way some people think about it. I believe man was born under the condemnation of sin, even

as Jesus was; man inherited Adam's tendency to sin but is capable of throwing off the shackles of evil as Jesus did, and rise to a certain degree of perfection. In fact, man has all the possibilities and capabilities of being reconciled to God, and to Christ and His teachings. Ephesians 2: 15, 22; 1 John 2: 1-3. I do not believe that there is nothing good in man, and that the faster the world comes to a close the better it would be for him. He is progressing as history helps us to understand. It is my duty to help man ascend the ladder of perfection, rather than thinking that there is no hope for him.

Since man is the crown of God's creation, and is estranged from God, God is suffering a loss of His precious jewels which have been loaned to evil by man's own initiative, due to his volition. But Christ is the Redeemer and Saviour, ever ready to unloose the chains of evil. Jesus weeps for the state of His younger brother and has gone all the way out to help man meet the design of God, a perfect family relationship. John 17; Galatians 3: 16-29.

Sin and Salvation. I believe that sin is the transgression of the law of God, and is committed by man by a consciousness from within. An evil deed is not always premeditated, hence man sins by commission and omission. I am not trying to compromise evil, but man sins sometimes unconsciously. The Bible term for such a sin is "being overtaken by a fault." Galatians 6: 1-4. Sin is the yielding to the physical tendencies of nature, but the spiritual nature is always more powerful than the physical and makes man able to resist evil as did Jesus. I believe that sin, like salvation, is a personal matter, but is motivated by lust and physical analysis; hence, it is opposed to any spiritual thinking. Nevertheless, salvation or freedom from sin is offered through Christ. Sin is the robber of eternal life, and requires the element of righteousness to eliminate it. I believe salvation transcends sin in that sin is made known by the law, but salvation is through Christ who was the only true interpreter and keeper of the law. Gala-

tians 3: 23-29; Romans 8: 1-5. I do not believe that just a belief that Jesus has died to offer salvation to sinners is all that is needed to triumph over sin and to obtain salvation. If a man gets some money as a gift and does not use it, it becomes useless. On the other hand, if he uses it in a bad way he loses it. Therefore, if man's salvation is to be effective and abiding, he must make the best use of it. Otherwise it will be lost. I do not subscribe to the idea that once a man has been saved, he cannot lose his salvation. The interpretation Jesus put upon the parable of the Sower and the Seed, Matthew 13: 1-24, should help us to understand that salvation is not a static thing, but a living process. My salvation is weak if there is not a possibility of my losing it. But on the other hand I see the strength in Christ, in that He is able to keep me unsoiled by evil, if I will only trust in Him. It is because Jesus was exposed to sin but defeated it on the Cross that my salvation is meaningful to me. I cannot, and will not, lose my salvation if I make the right use of it by being in constant communion with God through Christ. Any other living on my part would be endangering my salvation. I believe sin is bad and must be destroyed by Christ reigning in the hearts of men. This process is in action now, and will be consummated when Jesus shall come again. 2 Peter 3: 1-18; Revelation 21: 6, 7.

Eternal Life. I believe in the resurrection of the dead which idea is inseparable from eternal life. We find the doctrine of eternal life well expressed in the words of Paul, and by scrutiny immortality can be found in the exposition. Paul speaks of the body to be had for eternity; he also speaks of the consummation of things, and the transition. But no one need look for time and place, neither Paul nor Jesus was so specific. In fact, Jesus said that as to the time of the coming, He did not know. 1 Corinthians 15; Mark 13: 32-37. I believe that I now possess a material body, but if I be faithful and overcome evil I shall have a spiritual and glorified body. I cannot see how I can have a spiritual and glori-

fied body while I exist in this fleshy state, hence I believe in the change of the body.

In speaking of a new body, it is expressed in the Statement of Belief of Seventh Day Baptists that "eternal life, with spiritual and glorified bodies, will be the reward of the redeemed." I am in agreement with that statement. I believe also the words of Jesus, John 3: 16; 5: 24: "For God so loved the world . . . that whosoever believeth in him . . . should have everlasting life." I fail to see how that statement implies this present life. Millions of people who believed in Christ have died, and millions more will die in the future. Believing in Christ does not eliminate physical death, so we have to get the answer about eternal life somewhere else. Paul's exposition in 1 Corinthians tells us about a consummation. "Behold I show you a mystery, they shall not all sleep, but we shall be changed." The following verses tell further about this change, 1 Corinthians 15: 51-58. I do not believe in an eternal burning with fire and brimstone, because it seems incompatible with the course of events. "Where there is no wood the fire goeth out." I do not believe in a supply of human souls as fuel. Like Adam was, I believe that I am a candidate for immortality but cannot obtain it if I do not overcome evil here on earth in my present life. I do not know what will be the condition of the future life, nor do I care to know. I accept immortality by faith as I do all other teachings of the Bible; hence I have a duty to perform now in this mortal flesh. My duty to my God and fellow men is to have myself prepared, and by my weak effort help others to come up to the point of transition because only those who believe on Christ will have eternal life. Revelation 22: 14; John 5: 24.

I very well love the words of the poet, Kali-Das: "Today, life well lived makes every yesterday a dream, and every tomorrow a hope." I fail to see how any unmoral living can hope to get immortality. Since immortality is accepted in faith by me, I strive all the more to live in perfect relationship with Christ and my fellow men — living every day as if it were my last so that Christ will not

be ashamed of me now, and some time in the future refuse to present me to the Father as one who overcame temptation by His power.

Sabbath. I believe that God could have made the world in just one day, because He is omnipotent; but God wanted man to have order in things, therefore we see God setting the first order in the universe at the creation. I believe in a seven-day rotation of His work, and not in periods. If I believe in periods, I can not have my Bible Sabbath. I do not know the date of the creation, but follow and accept assumed dates given in the Bible for its writings. I keep the Sabbath because I love God, and feel happy to honor His work; the Sabbath being the last day which He made and set apart for me to refrain from my routines and concentrate on Him. For me, the way to observe the Sabbath is plainly given in the teachings of Christ and in the Book of Isaiah. Isaiah 58: 13. In the New Testament we find that Jesus used the Sabbath to instruct souls in the way of life, and to minister to sick souls the power of healing. I do not have anything more to say on the Sabbath. It is not necessary because my belief is seen in my observance of the institution.

FROM THE EDITOR'S MAILBOX

Dear Editor:

Congratulations on the "February Special." It is the best yet.

Sincerely,
Lester G. Osborn.

Dear Brother Warren:

. . . I always look forward to getting the Recorder with pleasure. I follow with interest the reports each month of the contributions made to the Denominational Budget. I read with keen interest the articles that appear from time to time stirring up an interest in evangelistic work. It is what I want to see grow stronger among us, and I still hope to do some little part to make it grow. . . .

Sincerely yours in Christ,
W. E. Hancock.
Madison College, Tenn.

EXCERPTS FROM REV. FRANCIS S. JOHNSON'S LETTER

We are certainly looking forward to his arrival (Rev. G. D. Hargis'), and I personally am looking forward to us working together in the great cause for Christ



Rev. Francis S. Johnson and candidates for baptism.



Group at baptism. Rev. Francis S. Johnson is wearing a dark suit.

and the Sabbath. We are conducting, besides our Sabbath service, a Sunday night preaching mission in the main center of the city. We are hoping when Brother Hargis arrives that this will be an opening for us to conduct city mission work. We are enclosing some pictures of our baptismal service . . . thought you might like to see them. We were indeed grieved by the death of the late Rev. H. C. Van Horn; he was a good friend, with his help and counsel, to us here in New Zealand. D. S. C.

CHINESE SEVENTH DAY BAPTISTS ORGANIZE NEW WORK

Perhaps the crowning fact reported in Mrs. George Thorngate's letter of May 6 is the organization of a women's society among our former Girls' School students. Here are parts of her letter:

Philip left on the Gordon for San Francisco, Wednesday, May 4, and it is very lonesome without him as you may believe. He had planned to go home via Europe this summer, but things began getting more difficult with the chance very strong that ships might not stop here. Thus he would lose his passage on the Dutch ship, so we bundled him off and hope he will get to Alfred in time to make some sort of stab at the Regents' examinations.

We are much concerned about Liuhoo. Dr. Pan came in more than ten days ago to talk things over, having heard the rumor that all Americans were pulling out. The result was that she was on the last bus to come out of

Liuhoo, so has not been able to get back. We have had two letters from the group left there which show good courage. We had a chance to send out some silver dollars to them with which to buy food for the 13 or 14 people there.

Yesterday's paper said there was fighting at Liuhoo — not a regular military engagement, but local guerilla communists attacking — all, according to the paper, being wiped out! Our papers now have to use only communiques handed out by the garrison commander so we get nothing but the rosy bits. Shanghai is pretty well surrounded and ought to fall like a ripe plum whenever they get around to it. I think they, the communists, are a little appalled at the job of running this huge, unwieldy city.

In the meantime our greatest inconvenience is the financial situation where money deteriorates by the hour, and all the relative values are in a state of flux. It can hardly be imagined.

One CNC dollar of a year ago is now worth 1/9,000,000,000,000 of a U. S. dollar — one nine-trillionth — if I figured it rightly. "Ain't" it exciting! Add to this the fact that in the silver being used there are four or five kinds of dollars, and all with different values. The hospital and school and the families on the place have quite a little rice on hand so we can ride through quite a siege.

"Thorn" is busy examining DP's who are being sent to Canada this week, as well as some British and Americans. The British community was pretty well jarred by the Amethyst episode — "Thorn's" group was very busy with the wounded for several days.

We shared your recent letter with T. M. Chang. He is very calm and unruffled. Effie is home from college in Hangchow and Alice from Soochow, so the family is together.

Church affairs go on as usual. The pastor's eldest son was married this week which was the high social point. Wednesday, some of the former "Girls' School" students met and organized a society for Christian work after the pattern of one they had had in Miss Susie Burdick's day. How is that for courage and faith in the future? Today several women from our Church went to a city-wide meeting for Christian women at the YMCA which was planned weeks ago "with our fingers crossed" — but the big room was crowded with earnest faces. It was centered about the theme of the Christian family. One of the nice musical numbers was a double quartet of the Toong family, the six children being in, or graduates of, Grace School. One of the boys just finished medical school and we HOPE some day will be out at Liuho, as he is an earnest Christian.

Tomorrow, Sabbath day, Dr. Pan is to have dinner with us and perhaps after our little English service with T. M. Chang we can talk over the possibility of her trying to get out to Liuho — or if we should try to get the patients away.

And in the same courageous and hopeful way, Mrs. Thorngate closes the letter asking for further credentials in seeking to send Jay Liang Koo for his American visit.
D. S. C.

REMEMBER

THE ONE HUNDRED SABBATHS
OF SERVICE PROGRAM

THE CHALLENGE OF CHURCH CAMPING

By Rev. Rex E. Zwiebel

Chairman of the Committee on Young People's
Work of the Board of Christian Education

It is interesting to note that the God whom we worship revealed Himself first to campers. Those mentioned first in the Bible as having a relationship to the Almighty Creator spent most of their lives out under the stars by night and the sun by day.

From Adam in the garden to Abraham seeking a new land; through Moses' leading in the wilderness to the prophets, many of whom spent much time as shepherds and wandering preachers; and finally to Jesus who had no home, we can readily see the idea that in camping, man most surely can perceive and recognize the God of us all.

It is significant that while Moses was away from civilization with no man-made objects about him, he received from God our moral Decalogue — the Ten Commandments.

A crude camp was the birthplace of Jesus, and often we read of His going into the mountain to pray. He put away anything that might detract His attention, and experienced the rugged mountains, the twinkling stars, and the balmy breezes that came directly from the creation of His Father without the help of man.

Thus we find divine examples for the Christian camp program, and may well expect to experience the grace of God in a manner more real than under any other conditions. Like Moses and Jesus, the camper leaves civilization behind and seeks God in natural surroundings.

Our own ancestors lived in such a manner that they were outdoors and had much day-to-day contact with those objects of nature which so many people today have to seek after on rare occasions. It is the need of getting back, at least for a time, to the simple, primitive life, that has caused the uprising of the latest method of teaching religion under camping conditions.

It is my sincere belief that the effectiveness of our Churches would be multiplied many times if all congregations had access

to camp facilities for all our people. In the camp situation is the ideal opportunity for a whole Christian community. A successful religious experience anywhere requires that the person believe in and practice the Christian way of life in every situation, and nowhere is this more possible or more easily induced than at camp.

There is nothing more important in life than to realize the experience of Christian living, so to make it possible for a person — young or old — to have this experience in its richest form is a challenge for every honest Christian.

WHITE CLOUD YOUNG ADULTS REPORT

Since the last issue of news, the young married people of the Church have been together as a group four times for evenings of fun and fellowship. On January 7, Louis and Betty Branch entertained the group at their home just beyond Fremont. Eight couples were present. Refreshments of sandwiches, salad, cake, and coffee were served. The evening was spent in visitation and games.

Then on February 5, the meeting was at Diamond Lake with Gail and Bernie Branch. After breaking a trail in the snow through the woods for sliding on hand sleds and bobsleds, the road was used for a short time with more speed being gained. The exercise increased the appetites but the hostess was well prepared with quantities of chili con carne and coffee to serve to the group before breaking up for the evening.

The March meeting was held at the parsonage on March 5. In observance of one of the birthdays of the month, St. Patrick's, several had "dug up" and related Irish stories. A few games which might be called Irish were played and a lunch was served.

On April 2, Leon and Margaret Mosher entertained the group at their home at Diamond Lake. The May meeting is to be with Melvin and Luella Branch, on the 7th. Those who have attended this quarter with their wives, are as follows: Gail, Louis, Erlo, and Melvin Branch, John Bouck, Marion, Marvin, and Donald Cruzan, Harry Thornbury, and Pastor Orville Babcock.

ALFRED NEWS

Starts Family Week

The Friendly-Forum Class held its monthly supper meeting Sunday, May 1. About 75 members and their families joined in the start off of Family Week. An informal program arranged by Pastor Harris followed the dinner when several people related memorable home experiences of their youth. The supper committee were Mr. and Mrs. L. R. Polan, Mr. and Mrs. O. H. Simpson, Mrs. Benjamin Berry, Henry Hunting, and Mr. and Mrs. G. F. Burdick.

May Breakfast Held

The Annual Spring Breakfast put on by the Young People of the Seventh Day Baptist Church was held Sunday morning, May 1. About fifty persons were served pancakes, bacon, or eggs at tables decorated with Maypoles in festive spring colors.

The money cleared will go toward financing one-half day of the Denominational Budget, which the young people have pledged to donate.

FAMILY WEEK AT JACKSON CENTER

On Sabbath night, May 7, the Jackson Center Church held a "Family Church Night." The program began with a pot luck supper. A special Family Week program followed. Every member of each family in any way connected with the Church had been urged to attend this special program.
H. S.

EASTERN ASSOCIATION

The Eastern Association will convene with the First Seventh Day Baptist Church of Hopkinton, at Ashaway, R. I., June 10-12, 1949. It is hoped many will plan to attend.

All persons expecting to attend are requested to forward their names to the corresponding secretary by May 27.

(Mrs.) Tacy A. Saretzki,
Corresponding Secretary.

52 High Street,
Westerly, R. I.

Children's Page

Dear Recorder Children:

We had a lovely refreshing rain yesterday afternoon, and although it did not last quite long enough to make up for the very dry weather we have been having for some time, Andover gardens do not look quite so dry. Our sweet peas which have been slow in coming up, even though I have watered them every day, are now coming thick and fast.

My neighbor's red rooster is crowing,

And birds in the old maple tree
Are chirping and singing together,
Bringing peace and contentment to me.

The time passes swiftly, I marvel

At nature's rare beauty and charm,
I thank a most merciful Father,
In thoughts that are fervent and warm.

How foolish it is if we worry,

Yes, children and grown people, too.
We're sure our dear Father will bless us,
Bring joy both to me and to you.

Maybe you wonder that sometimes I worry when I have no children's letters to answer. Well, I'll stop worrying this very minute and say to myself, "Some of my Recorder children will write soon."

Now I'll end with a story.

Sincerely yours,
Mizpah S. Greene.

How Eleanor Changed

Little Eleanor Cole came home from school sobbing as though her heart would break.

"Why, what is the matter?" asked her mother, as the little girl came and buried her head in her mother's lap.

"Irene is having a party, and everyone is invited but me," she cried and then sobbed harder than ever.

Her mother waited until she stopped sobbing and then said as she wiped away her little girl's tears, "It just must have been a mistake."

"Oh, no it wasn't, because I heard Irene say to the little new girl, 'Please come to my party. You'll have a good time for Eleanor won't be there.'"

Soon the telephone rang and Mrs. Cole went to answer it. When she came back

she said soberly, "That was Irene's mother. She invited you to the party because you are one of Irene's schoolmates, but she didn't say Irene wanted you to come. It doesn't do a bit of good to cry, and besides the party isn't for another week. Come out on the porch; I have a lovely story to read to you."

The next day Mrs. Cole visited school, and at recess she watched the children at their play. They were playing tag. She noticed that Eleanor didn't get caught but that any child who got between her and the one who was "it" was caught. One child stumbled, one stopped suddenly and rubbed her knee, and another fell to the ground because Eleanor had put out her foot and tripped her. Mrs. Cole shook her head sadly. Then the child who was "it" quickly tagged Eleanor and the children shouted, "Now Miss Smartie, you're it."

"You didn't play fair," said Eleanor crossly. "You can't make me be 'it.'"

Just then the bell rang and Mrs. Cole went home. She had found why Eleanor wasn't wanted at Irene's party.

After supper Eleanor and her mother played croquet. The little girl would have soon put her ball through the wicket if her mother hadn't hit her arm and only laughed when Eleanor said, "That was your fault."

Then Mrs. Cole took her turn and missed the wicket, but played again, and Eleanor said, "You didn't play fair."

"Just as fair as you did at recess. When I saw you trip a little girl and refuse to be 'it' I knew why Irene didn't want you at her party."

When the night of Irene's party came, Mrs. Cole was invited to help. She said to Eleanor on the way over, "I hope my little girl will be polite and play fair in the games."

Eleanor was so polite and played so fair in the games that Irene said, "I'm so glad you came to my party."

On the way home after the party mother said to Eleanor, "If you'll play croquet with me now, I'll be as fair and polite as you were at the party."

"I had a lovely time," said Eleanor. "It does pay to be fair."

M. S. G.

CHURCH NEWS

SECOND HOPKINTON CHURCH, R. I. — The Easter service was held on April 16, 1949. From 2 to 3 p.m., the regular Sabbath school service was held. The Easter program was held from 3 to 4.

It proceeded as follows: Prelude, Phyllis Kenyon; Sabbath Hymn (Daland); Hymn, Carolyn and Ruth Kenyon at organ and piano; Scripture, Dorothy Kenyon; Prayer, Robert James; Offering and offertory prayer, Pastor Burdick; Duet, Shirley Kenyon and Lewis Randolph; Hymn; Trumpet duet, Charles and Robert James; Impromptu Selection; Resurrection Story, Pastor Burdick; Solo, Arling Kenyon; Selection by Primary Class; Solo, Dorothy Miner; Hymn; Benediction.

ASHAWAY, R. I. — Evangelistic meetings were held April 27-30 when stirring messages were brought by Dave Evans, well-known weight lifter and evangelist. They were well attended and there were many decisions made for Christ. On April 28, designated as Youth Night, Evangelist Evans gave a demonstration in weight lifting, later applying it to the gospel.

Volunteer workers have been getting together Sundays and evenings to work on the parish house. Painting and cleaning is being done in preparation for Eastern Association to be held in Ashaway in June. Cheery red and white curtains have been hung in the kitchen, which give it a touch of "home." The pastor's study, living, and dining room in the parsonage have also been papered and painted.

The junior choir, under the direction of Mrs. Elliott Wells, held a very successful May breakfast in the parish house on Sunday morning, May 8. A very tasty menu was served by the girls, assisted by their mothers. Appropriate table decorations of May baskets and spring flowers decorated the tables. — Mrs. Raymond M. Kenyon, Jr., Correspondent.

ALFRED, N. Y. — Sabbath afternoon, May 14, following the ordination service for Benjamin O. Berry, a reception was held in the parish house which was in keeping with "the day" and the Sabbath. Representatives on the council and all friends of Rev. and Mrs. Berry were invited.

Many guests sat down at tables attractively decorated with spring flowers, where they were served tea and dainty cookies.

The program was arranged by Mrs. H. O. Burdick, who presided in her gracious manner. The following people participated:

Grace—Dr. Ben R. Crandall.
The Berrys and Alfred—Miss Hazel Humphreys, Mrs. Hannah Burdick.
The Berrys and the Campus—Niranjan Parikh of India, president of the International Club of Alfred.
"The Depths of the Riches of Love"—male quartet: Dr. H. O. Burdick, Rev. Albert N. Rogers, Robert and Victor Burdick.

The Berrys and Hornell—Mrs. Howard Brasted, member of the Woman's Council of Protestant Churches in Hornell, who represented the Berrys' friends among the Church people in that city.
The Berrys and the Evangelical Society—Mrs. L. R. Polan, president. (The Evangelical Society is the missionary part of our Church and presented a gift of \$32 to the Berrys.)

The Berrys and the Church—Dr. A. E. Whitford, senior deacon in years of service.

Hymn—"God Be With You."

Benediction—Rev. E. T. Harris.

Mrs. Emily Thorngate was present and spoke. She and her husband, Rev. Royal R. Thorngate, were missionaries in Georgetown, British Guiana, and knew Mr. Berry and his father, who was a minister, when they were in that country. — Artheda Langworthy, Correspondent.

BIRTHS

Hurley. — Becky Marie, to K. Duane and Shireen M. Hurley, 864 Thienes Ave., El Monte, Calif., May 11, 1949.

Marriages

Ferguson - Probasco. — Miss Marion Probasco, daughter of John and Matilda Probasco, became the bride of Gilbert Ferguson at a Church wedding on April 3, her pastor, Rev. Lester G. Osborn, reading the double ring ceremony.

Moncrief - Sheppard. — Miss Florence Sheppard, daughter of Bert and Ella Sheppard, was married to Theodore Moncrief, Jr., at her home on May 1, 1949, by her pastor, Rev. Lester G. Osborn.

Latest Letter from the Thornsgates

23 Zikawei Road,
Shanghai, China,
May 13, 1949.

Dear Karl:

We feel that the sands are running out fast here in Shanghai and our contact with the outer world may be suddenly at an end. Liuho has been in communist hands, and the last we heard the little group there was safe and unmolested. However, the papers have considerable to say about fighting around Liuho the past few days, since our latest news, so we are apprehensive again. Dr. Pan was caught in Shanghai when the buses stopped going to Liuho, so is still here, but Mary Chang and Mr. Iung have been carrying on courageously at Liuho. If they hold the place together during this time they will deserve medals.

We have been hearing heavy artillery sporadically yesterday and today. Our news is censored so we do not know just what is at hand. The school and Church work go on surprisingly normally and the people are quite nonchalant — whether from courage, apathy, or numbness, one does not know. We had to shell out 100,000,000 GY (\$27 U. S.) for the hospital truck, and I suppose we shall meet that sort of thing more severely as things go on. This represents a special levy being made on cars and trucks.

We got our son, Philip, off on the USS General Gordon, for San Francisco last week and are glad, as the food situation is tight and will probably deteriorate. The school and families on the place have quite a little rice on hand (if we are spared looting, which is our current dread), so we should not suffer too badly.

With warm greetings (though with cold feet) to Mrs. Stillman and yourself from Helen and me.

Your letter saying that action on the field would be left to our decision was received, and thank you for the confidence. Helen and I have decided to stay on as we don't fear personal injury. There may be unpleasant experiences, but already there are those.

A few days ago I sent by the hand of a friend a packet containing all Chinese deeds to all of our properties here. You will receive it soon, I presume. All of these have been recorded at the U. S. Consulate here. I may ask for photo-static copies, although such copies have always been expensive and uncertain out here.

Kindest regards,
George and Helen.

The Sabbath Recorder

