

JUNE 13, 1949

The Sabbath Recorder



THE WORLD'S BEST BUY

A candy bar? A shoe shine? A cup of coffee?
No!

The world's best buy is what the two billion people on earth are getting for an average of ten cents per person each year. That's what it costs to run the United Nations and its twelve specialized agencies.

Think what your dimes have bought since the U. N. Charter was adopted four years ago:

You've bought food, clothing and medicine for war-ravaged children . . . vaccines to check epidemics . . . research to raise better crops . . . new schools where old ones were bombed out . . .

You've secured peace, instead of war in Trieste, India, Indonesia . . . a new democracy in Palestine . . .

But you must back up your investment!
The U. N. can't do the whole job alone. It can

adopt a Declaration of Human Rights and a Convention Against Genocide—as was recently done; but these historic measures will have little effect until they are endorsed by world opinion. And that's where you come in.

Right now, the member nations are called upon to ratify the U. N. Convention Against Genocide—which makes mass murder an international crime. *You* can make sure that our own Government sets an example and ratifies the Convention now.

This is your chance to prevent new waves of violence that may engulf us in war. It's your first opportunity to strengthen international law and order through the United Nations.

A strong U. N. will go on paying dividends in health, freedom and security for our children and the children of all mankind . . .

It Protects Your Future!



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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Our Policy

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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"Antioch-on-the-Orontes" — RNS Photo.

SUMMER CAMPAIGNS

Plans are nearing completion for the campaigns being fostered by our three major boards during the coming summer. The team has been secured and places selected for their services.

Rev. David S. Clarke has consented to be the leader, and Mr. and Mrs. David



Rev. David S. Clarke

Williams and Miss Marian Coon have consented to serve on the team. Work will be undertaken at Middle Island, W. Va., Independence and Andover, N. Y., and we hope also at Stone Fort, Ill. All of these places have asked for the team.

At the recent Ministers' Conference details were worked out as to materials to be used in the Vacation Church Schools, selection of tracts and other printed helps was discussed, surveys of the communities were considered, and all plans laid as far as possible at this date.

Surely a Vacation Church School for the children, personal visitation and tract distribution in the homes, and evangelistic meetings for the general public, all those combined with earnest prayer and faith should produce fruit for the Lord. Will you add the power of your prayer and any help you may be able to give that these campaigns may result in the conversion of many children and adults? May our whole denomination pray and sacrifice and work and trust as "Workmen Approved of God."

Conference President.
 Loyal F. Hurley,

105TH ANNIVERSARY OF THE SABBATH RECORDER

The first issue of the Sabbath Recorder appeared June 13, 1844. The date of the present issue marks the 105th anniversary of the official Church publication of Seventh Day Baptists.

It is not our purpose here to elaborate on the commendable way in which the Sabbath Recorder has fulfilled its mission throughout the one hundred five years of its history. It stands on its record. Its readers "know all about that." From week to week, year to year, generation to generation, the Sabbath Recorder has met the needs and demands of the times and seasons. It has ever been a paper which has preached the gospel of Jesus Christ and promoted the interests of the Sabbath of which He is the Lord.

Our chief concern is that it continue to do so in the years ahead. This issue is a sample of what we would like to do with the Sabbath Recorder now and then in order to meet more fully the needs and demands of our own day. The special features of this regular issue have been made possible in part by the contributions of folks who want the Sabbath Recorder improved and enlarged. We are ready to do this as rapidly as funds are in hand to do it.

Shall we?

COMMENCEMENT TIME

Seventh Day Baptists have always been in the forefront in education. Mission school and public school, college and university, theological school and graduate school — these and more have been founded and are supported and operated by Seventh Day Baptists not only for their own but for others also. And Seventh Day Baptists are preparing for greater usefulness in institutions of learning throughout the world.

More recently commencements are held in many schools at the midyear, and certain degrees are conferred in some institutions on special occasions as well as at commencement. Yet, the greater number of graduations take place in the United States in May and June.

It would be interesting to know who

and how many of our young people and older ones have been and are being graduated during this commencement season. Possibly sometime we will be better informed in this regard.

The Sabbath Recorder joins parents, relatives, and friends, administrators, teachers, and students in rejoicing over the accomplishments of the year which are recognized and rewarded at commencement time. May our graduates go on to attain yet greater goals through further preparation and through fuller service to those about them in the spirit of Him who said: "... the Son of man also came not to be served but to serve, and to give his life as a ransom for many." Mark 10: 45 (RSV).

COPYRIGHTED MATERIAL

The Sabbath Recorder has had much difficulty for several months in securing permission to publish copyrighted material on rather short notice. Some expense has been involved. In a few instances, the expense has been met by the sponsoring committee or group.

Consequently, we would urge writers, who contribute articles or items which include copyrighted material, to allow enough time for securing permission to publish such matter.

By mail this process sometimes requires three or four weeks after the material reaches the Sabbath Recorder office. Especially is this true when publishers will not bother to find the poem, story, or article for which we seek permission to publish, which makes necessary our writing the author. After hearing from the author, we must then communicate with the publisher again. All of which is time consuming, and at times expensive. On several occasions we have used Western Union rather than to disappoint contributing editors and the writers.

Another phase of securing permission to reprint copyrighted matter is the red tape involved. Some publishers require that permission be secured by filling out prescribed forms that they send out upon request. This means that a separate application for each poem, story, or article must be made. The Sabbath Recorder is trying to anticipate the needs in this

respect and is building up a file of application blanks, but this is not possible in every instance.

Another feature of using copyrighted material is the fee. In some cases the publisher and author benefit half-and-half from it.

One publisher's representative told us that they had to be very strict in the matter of granting permission to reprint and in charging fees because some publications would cash in on copyrighted material and get all the "gravy." We assured the representative that the Sabbath Recorder is not out for "gravy."

Copyright laws are all right. Writers and publishers must live, and be protected if they are to live. Otherwise, there would be one more "racket" in so-called Christian America.

The Sabbath Recorder is merely requesting that it be given at least three weeks' time after receiving copyrighted material, in which to secure permission to use it. Also, writers and contributing editors should not be too greatly disappointed if the fee proves to be prohibitive.

By all means, continue to use copyrighted material if you wish. But, first, secure permission yourself to use it. Or, if your article is being sent to a contrib-

uting editor and you wish him to secure permission for use of the copyrighted material, please give him time. Or, if your article which includes copyrighted material is being sent directly to the Sabbath Recorder, kindly give us time to secure the necessary permission.

Remember, it is absolutely necessary to secure permission to publish copyrighted material. Therefore, please give us time to secure such permission.

CHINA EMERGENCY APPEAL

Let us remember, Seventh Day Baptists, that a balance of \$2,945.72 is due the Missionary Society for money advanced to date for the China Mission emergency. This means that one cent per day for the next sixty days from every member of our Churches in the United States would overpay the amount by more than nine hundred dollars. And this means that the obligation would be met before General Conference at Riverside, Calif., opens its sessions.

We need to bear in mind that some will not contribute even sixty cents to this cause. So, it will be up to some of the rest of us to contribute several times that amount.

(Continued on page 405)

CONFERENCE CHOIR

The following anthems will be sung by the Conference Choir at Riverside, Calif., August 16-21, 1949. Singers who plan to attend Conference are invited to secure the music and come prepared to join the choir. Please send your name and the part you sing — also suggestions for good special music for Conference — to either of the undersigned at 4145 Orange Street, Riverside, Calif., by July 15. Similar notices have been mailed to Church choir directors.

Anthem	Composer	Publisher	Order No.
1. Great and Glorious	Haydn	B. F. Wood	316
2. One World	O'Hara-Bratton	Bourne	601
3. Seraphic Song	Rubinstein-Gaines	Oliver Ditson	13,980
4. I Bow My Head in Silent Prayer	Krenz	Robbins	SH 3170-5
5. Teach Me to Pray	Jewitt	Witmark	5-W2625
6. Thy Word Is a Light	Morgan	C. Fischer	CM 6239
7. Jesus Our Lord We Adore Thee	James	G. Schirmer	8311
8. Lord God of Hosts, How Lovely	Sateren	Gamble Hinged	1734
9. God So Loved the World	Stainer	B. F. Wood	527
10. Hallelujah Chorus	Handel	G. Schirmer Edition	

Lois M. Wells,
Mrs. Gleason M. Curtis,
Cochairmen of Conference Music Committee.



Left to right: Dean Bond, Raymond Taylor, Sigurd Gunvik, Benjamin Berry, Socrates Thompson, Kenneth Stickney, Dr. Johanson, Theodore Hibbard, Carl Maxson.

MUSIC IN THE BIBLE

A series of lectures was given by Dr. Benjamin F. Johanson of Battle Creek, Mich., during the first week of May at Alfred School of Theology. Dr. Johanson was for many years director of the choir of the Seventh Day Baptist Church of Battle Creek, and has made a special study of music in the Bible, both sacred and secular and, with particular reference to musical instruments in the Hebrew religion and culture.

The subjects of the five lectures were: Secular Music of the Bible, Pagan Influences on Bible Music, Musical Instruments of the Old Testament, Vocal Music of the Old Testament, New Testament Song and Celestial Music.

The students enjoyed the lectures, and derived profit from them. Dr. Johanson's reverent attitude toward the sacred Scriptures, his knowledge of the subject giving evidence of wide reading and careful

study, and his way of taking the attitude of a learner, inspired confidence in what he had to say. There were opportunities for questions, and students took advantage of the question periods.

It is hoped that these lectures may be published in mimeographed form for further use of students, and for use by our ministers and others. Anyone interested in Bible study will find great profit in reading these lectures.

The School of Theology appreciates the generosity of Dr. Johanson in coming to Alfred to give us this rare treat, a real contribution toward the preparation for the Christian ministry and other Christian service of seven candidates for the ministry and of one minister's wife. Dr. Johanson will find a hearty welcome if he can return to Alfred and give these same lectures to other students in the future.

Ahva J. C. Bond, Dean.
Alfred, N. Y.

VIA WESTERN UNION

CONTINUOUS SUPPORT JANUARY 1 TO JUNE 6, \$708.31.

ALBERT N. ROGERS.

(Editor's Note: By agreement, Rev. Mr. Rogers telegraphed the Sabbath Recorder the total amount of receipts for the Continuous Support Plan of the School of Theology as of June 6. The above figure indicates a growing interest in and generosity toward the School of Theology. Let us keep up the good work.)

UNITY OR ISOLATIONISM

By Rev. Paul S. Burdick

(Pastor, Rockville and Second Hopkinton Seventh Day Baptist Churches, Rockville, R. I.)

Scripture: Isaiah 52: 1-12.

There are two verses in the Bible which have been quoted at various times as directing us in our attitude toward those of a different faith from ourselves. And these two verses seem to represent opposite points of view.

The first is a quotation from 2 Corinthians 6: 17, "Wherefore come out from among them, and be ye separate, saith the Lord." This, in turn, is a quotation from a passage in Isaiah 52: 11, 12. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you."

The passage in Isaiah clearly refers to the return of the exiles from Babylon to the restored Zion at Jerusalem. They were to leave behind them all the idolatrous practices of the Babylonians. In the Corinthian passage, the intent is the same. Paul is urging them not to make unholy alliances: the righteous with the unrighteous, believers with infidels.

Now to turn to a passage which seems to have an opposite intent, we read in John 17: 20 and 21, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

Here is certainly a prayer for unity of Christ's followers, solemnized by the last hours of His presence with His disciples, and directed to His Heavenly Father as a most earnest prayer, that those who believe in Him shall be one.

In the light of these apparently conflicting passages, what is the loyal Seventh Day Baptist supposed to do? What shall we do when invited to join with those of other faiths in some great inter-faith movements? What shall our young people do about intermarriage with Christian young people of other faiths? Or

of no faith? These are certainly not questions to be answered lightly.

First of all, we have to consider the nature of the emergency before us. In case of a house on fire we would help to hold a hose, or carry buckets of water, with those of any religious faith, or even of none, while the emergency lasts.

The world is on fire today. For the sake of the millions of Europe, who are just now groping toward light and hope, we have no right to do anything to precipitate another world war, and we should, indeed, make any sacrifice we can, under God, to prevent such an eventuality.

That is why we must make a success of the United Nations. That is why we must co-operate with those of other faiths in laying the foundations of peace in people's hearts. A united world waits upon a united Church, and unless Christian people can give up their isolationism and work together for common purposes that are good, how can they expect the nations to do so? Certainly the prayer of Christ, for the unity of those who believe in Him, should include a united front for temperance, for racial justice, for education for peace, for evangelizing the world. These are a few of the ways we may answer our Saviour's prayer by unity of action.

There are other realms of activity to which the prayer of our Lord is not intended to apply, and some, indeed, in which the warning of Paul to the Corinthians to "come out from among them, and be ye separate," might very well be appropriate.

For instance, is a Christian considering entering a business partnership with one who is not a believer? The Christian might well ask himself, "What kind of ideals does this man have? Does he worship money above everything else? Will this alliance stand between me and obedience to God's will?" If you as a Christian are in danger of compromising your witness by such an alliance, you had best turn it down. Much sorrow will be saved thereby.

Is a young person who is a Christian considering marriage with one who is not? Do you think that sometime your partner in the marriage relationship may become

a Christian? Let me say that now is the time to try to bring this about. The longer a relationship of this sort goes on with no attempt on your part to bring about the saving of your friend, the harder you will find it to do this.

Young people who enjoy attendance at various places of amusement, likewise, should make a self-examination from time to time. Ask yourself these questions: "Am I becoming more and more like the non-Christian people with whom I associate at these places, or am I able to bring them to see things my way, accept my Saviour, and obey God's laws?" Be assured that you will either drift with the tide or else battle against the undertow to save others as well as yourself from destruction.

Perhaps the real difference lies in the purpose behind the activity. The non-Christian, the unbeliever, the one who is not ruled by the love of Christ, may seek amusement, or business advancement, or marital happiness as a means of escape from the call of God and the duty of repentance. On the other hand, the earnest Christian will carry his faith with him wherever he goes, making every contact, of business or pleasure, a means of glorifying his Lord and Saviour. So the command to "come out from among them" and "touch not the unclean thing," may have a deeper reference to the purpose behind every activity. If the Christian can, at any moment, give a satisfactory answer, before God, to the question, "Why am I doing this?" then he may be considered to be a "separated" Christian in the sense that Paul and Isaiah meant.

But now the question may arise, "Why not all Christians give up all differences? Why not join in one universal Church? Why not go all the way with the unity that Christ desires?" Let me say that this has been tried at various times, but it always involves the giving up of cherished beliefs on the part of the individual, and the acceptance of beliefs handed down by a person or group acting as dictator.

Perhaps a better way to bring about an answer to the prayer of Christ is to recognize the difference between unity in beliefs and unity of action. We are answer-

ing that prayer when we join with other Christians in working for betterment, while still holding fast the beliefs that have meant much to us. Why cannot a Sabbathkeeper work with other Christians for temperance or for world peace, without having to give up the Sabbath? In fact, the presence in our lives of a well-thought-out conviction about one matter will help us to gain earnestness and zeal in other branches of the Lord's work.

Here, again, it is important to ask what is the purpose behind this drive for unity. If it be a desire to do more effectively the things which Christians can do together, then certainly the purpose is a laudable one. If, on the other hand, it be merely a desire to avoid making a difficult decision, or a dislike to be different from the crowd, then the submerging of our own individuality into the mass of uniformity about us can only end in more uncertainty, vacillation, and finally disaster. In these matters it is well to look again at the example of our Master. He was willing to spend time and effort with the Samaritans, people of a despised race. He ate with publicans and those who were called sinners in His day. He attended the wedding feast at Cana. And yet He was never forgetful of His divine mission to save a suffering and dying world from its sin. He was in the world yet not of the world. His example could inspire Paul to say, "I am made all things to all men, that I might by all means save some." 1 Corinthians 9: 22.

Prayer: O God, we are truly desirous of being useful and helpful in the world, and we can do so only by rubbing elbows with people of all races, creeds, and shades of belief. Help us to be friendly without being led away from Thee by the attractions which the world has to offer. We would be in the world without being of the world. We would ever take Thee with us into whatever relationships are made necessary by our desire to work with others for good purposes. Save us from yielding our own God-given convictions for the sake of mere uniformity with others. Make us free men and women in a co-operative commonwealth. Amen.

EDUCATION AND EVANGELISM IN JAMAICA

In a recent letter to Dr. Ben R. Crandall from Rev. Neal D. Mills, principal of Crandall High School, Kingston, Jamaica, B. W. I., interesting sidelights are thrown on school activities. Rev. Wardner Fitz Randolph's quarterly report of March 31, 1949, shows the effective evangelistic work being conducted under his leadership. Seventh Day Baptists of America can justly be proud of continuing evangelistic efficiency by our Jamaica missionaries who are expending much energy in developing Crandall High School.



Faculty, Crandall High School, Kingston, Jamaica, B. W. I. Sewing and commercial teachers are not in the picture.

"I am opening a new field at Glen May in St. Thomas," reports Rev. Mr. Randolph, "and at Gunning Hill, where there are additions every month. Am also working to get Church buildings at Lemon Hall, Blue Mountain, Comfort, and Font Hill where groups already are organized." Under special work of the quarter, he says: "There is special work being carried on by all the workers: by Pastor Lyons at Higgintown where recently 11 were baptized; by Pastor Grant at Labyrinth and



Headmaster Wardner T. Fitz Randolph and Seniors, First Term, 1949, Crandall High School.

Bowensville where many have accepted Christ and have been baptized: by Brother Burke at Blue Mountain where 25 are awaiting baptism on May 29."

Statistics in Rev. Mr. Randolph's report show 22 Sabbath converts, 13 baptisms, and 18 added to Churches.

From Rev. Mr. Mills' reports on the school: "Our attendance increased encouragingly last term but is less this term. The figures are: 1st term, 27 individuals; last term, 43; this term so far, 37. Six commercial students stopped for various reasons. Several Cambridge students stayed out, some of whom may be back next term. The new students are junior Cambridge and special. We now have six Chinese boys enrolled as specials, interested chiefly in English. One has studied



Mrs. Neal D. Mills and Preparatory Class, First Term, 1949, Crandall High School. Two tallest boys are Chinese.

two years in a Chinese university. Some of them express the preference for the American pronunciation. "That's right up our alley."

"Our Jamaican teacher had an offer of a good position in his home town and left us last week. His younger brother is taking his place. I hope he can do as well.

"We have received about 175 books from the Plainfield Church. There are many good ones among them. I am classifying them, and two girls are making catalog cards, etc. Our library now has about 425 books.

"Martha's (Mrs. Mills) day is about filled with music lessons now. I have the Church choir and the school chorus. I wonder if we told you about the cantata, "The Lord's Prayer," which we gave in the Church April 3. The students enjoyed it and they did it very well. It nearly wore us out drilling the soloists and special parts besides the chorus, but we felt well paid. This term we are learning some of the best hymns out of the hymnbooks sent us by the Westerly Church.

"I go to the country occasionally with Wardner (Mr. Randolph). Three new groups have recently been organized and are starting to build. Several older Churches are building larger buildings.

"Bertha (Mrs. Randolph) is expected to arrive tomorrow night bringing Ronnie. That will be a great day. We shall all be glad to see them."

Can you give a \$40 junior high scholarship or a \$50 senior high scholarship to help willing, able students. Can you



Rev. Wardner T. Fitz Randolph about to cut the twenty-fifth anniversary cake.

increase your giving to our denominational missions? Do you have unused Church equipment to give our Churches in our missions? Could you send one or more Sabbath Recorder subscriptions to Jamaican Seventh Day Baptists through our missionaries' direction? Are you remembering our missions in your prayers?

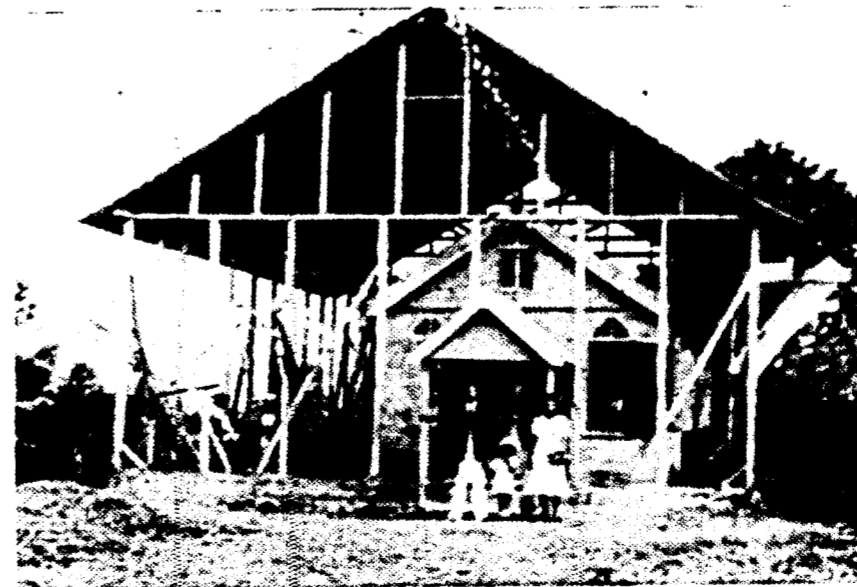
D. S. C.

(Continued from page 400)

Why wait until early August to complete payment?

Read again the background of the appeal as given on the center spread of this issue. Read again about the patience and persistence, the consecration and loyalty of the Thorngates, the Changs, the Yeus, Dr. Pan, and many, many others.

Then, perform the Christian act by sending all the money that you can in negotiable form to Karl G. Stillman, Treasurer, Seventh Day Baptist Missionary Society, P.O. Drawer 515, Westerly, R. I. Do it now!



Metamorphosis of the Waterford Seventh Day Baptist Church, Jamaica, B. W. I.

China Emergency Appeal Month

JUNE, 1949

THE APPEAL AT THE END OF THE PAGE HAS THIS BACKGROUND:

1940-41 — Sino-Japanese War threatens American missionaries. Seventh Day Baptists help bring home Dr. Rosa Palmborg, Miss Marcia Davis, Mrs. George Thorngate, and her three sons.

1941 — With America fighting Japan, Dr. George Thorngate and Rev. and Mrs. Eugene Davis are interned, while the three Wests stay within Grace School. Dr. Grace Crandall escapes to western China.

1942 — Miss Anna West dies. Miss Mabel and Mrs. Nettie West finally interned. Loans from U. S. Government through neutral Swiss Government allowed internees for "comforts."

1943 — SS Gripsholm repatriates Dr. Thorngate, Rev. Mr. and Mrs. Davis, American Seventh Day Baptists contributing \$3,549.49 toward expenses. \$2,597.16 used in repatriation, leaving approximately \$1,000 for future emergencies. Repatriated missionaries start repaying own comfort allowances.

1946-47 — Dr. and Mrs. Thorngate, and son, Philip, return to China. Miss Sarah Becker, R. N., sent to Liuho.

1948 — Miss Mabel West falls and breaks hip, complicating work with coming Communist threat. Communist advances from the North endanger American "capitalist" missionaries. The Shanghai Mission decides on evacuation of the Wests, and Miss Becker who was unfamiliar with language, on last Navy ship. Thorngates to stay as long as possible. Liuho work continued by Dr. Pan, Mrs. Mary Chang, and helpers.

1949 — Last and largest bill for "comfort allowances" arrives. Missionary Board borrows to pay bills. January sees the Wests and Miss Becker aboard USS Breckenridge, Miss West in body cast. Miss Becker helps the Wests to Milton, Wis., and then reports to board and speaks to a dozen Churches en route home to Dinuba, Calif. Missionary Board undertakes payment of all comfort allowances plus evacuation travel.

June, 1949 — Seventh Day Baptists receive appeal (herewith) for Missionary Society bills of approximately \$4,000 against which \$1,054.28 is available. The Treasurer is Karl G. Stillman, P.O. Drawer 515, Westerly, R. I.

David S. Clarke.

CHINA MISSION BULLETIN GIVES LATEST INFORMATION

"School is running as usual. The children are quiet and happy. . . . Evening prayer is the happiest time of the day. Paul Yeu, 11 years old, takes his turn. He can pray well. Kenneth, 4 years, likes to sing. . . . We know you are worrying. We need your prayers. . . . We are happy and well for we pray and work and stay together."

Mrs. Yeu wrote these words in recent correspondence with the Wests at Milton, Wis. The Yeu family took marvelous care of the Wests during all the recent upheavals of the decade. Such was the outlook of this fine Christian family despite cannon's boom, refugees filling the school compound homes, food scarcities. Miss Mabel West reports that "the artillery fire in Pootung will shell the downtown area but not as likely to hit our place at 23 Zikawei. Our compound is about two miles from the bund and of course much farther from the Communist guns." Looting is more dreaded than shellfire.

Principal T. M. Chang wrote on May 10: "More than 1,400 students are in daily attendance, and not a single teacher has left us. We believe that we will be able to finish this term as originally scheduled."

The principal indicates likelihood of our school being allowed to operate longer than many schools in the outlying districts of Shanghai. "Anyway, as long as Christian schools are permitted to carry on, we are determined to keep ours going, and with God's guidance and His care over us, we have no fear. . . . Please tell friends in America not to worry about us, but to remember us always in their prayers." The school will be able to feed its teachers and helpers and their families for several months, they assure us.

Miss Mabel West concludes a recent letter to us with these words: "The work done in China is not lost. Seventh Day Baptists are carrying on and will, I trust, make a valuable part of the new China that is to evolve. Prayer and faith will accomplish much."

David S. Clarke.

WOMEN'S BOARD MEETING

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met in regular session May 8, 1949, in the Trainer Sabbath School Room with the following members present: Mrs. J. L. Skaggs, Mrs. John F. Randolph, Mrs. L. F. Hurley, Mrs. S. O. Bond, Mrs. Ottis Swiger, Mrs. R. P. Seager, Mrs. Edward Davis, Mrs. J. L. Vincent, Mrs. G. H. Trainer, Miss Alta Van Horn, Miss Lotta Bond, and Miss Greta F. Randolph. Mrs. George Main was a welcome visitor.

Mrs. Main led the devotions using "God's Gifts to Us" as her topic. She read Matthew 10: 20; 17: 14-20, and led in prayer.

Mrs. S. O. Bond presented the treasurer's report showing the following balances: Special Project, \$156.31; Helpers' Fund, \$462.07; General Fund, \$131.71; Total, \$749.09. This report was accepted and placed on file.

Mrs. Seager read a letter from Rev. Elizabeth F. Randolph telling of the work in Mississippi and Arkansas. Mrs. Seager also read a letter from Rev. Marion C. Van Horn stating that it would be impossible for him to make the visit and survey in Alabama.

A letter was read from the Chicago women concerning the coupon project, and one from Mrs. Inglis pledging support for the work of the board.

Miss Lotta Bond presented the proposed goals for 1949-50. After discussion and consideration the committee was instructed to send the proposed goals to the societies at once in order that the final draft may be ready for Conference.

A bill for \$1.80 for postage on Bible school supplies sent to Palatka, Fla., was ordered paid.

A bill of \$7.40 for the secretarial work of Mrs. Jean B. Davis was ordered paid.

Voted to send \$5 to Rural Missions Co-operating.

Adjourned to meet the second Sunday in June.

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

Salem, W. Va.

WORSHIP PROGRAM

By Evelyn Ring
Redlands, Calif.

**Worshiping God Through the
Beauties of Nature**

Hymns: For the Beauty of the Earth, and This Is My Father's World.

Scripture: Psalm 24.

Aim: To know better God's great out-of-doors; to open our eyes to its beauties and opportunities; and to help develop a co-operation with God who gives us these privileges.

One of the perennial joys of summer is the opportunity which it brings for communion with nature and with nature's God. Nature speaks of God.

If you were to stand out on a summer's night and look at the sky with its millions of stars in a sea of blue, or walk in the woods on a lovely spring day and watch the beauties of nature bud forth anew, or see the sunset at the end of day with its many colors beautifully expressed, or gaze at a mountain towering up to touch the sky, or at the breakers dashing high on a rocky coast, you would find something there to call you to the worship of God. You would undoubtedly ask yourself, "Why has the world been made so beautiful? Why is it not overwhelmingly ugly?" To be sure man often makes it ugly with his billboards and junk yards, his slums and refuse heaps. But God's world is infinitely beautiful. Why are the colors of an autumn forest or a tropical sunset always in harmony? Can it be the result of chance? Hardly, for chance doesn't account for order and beauty. Surely there is a force at work in the world which opposes ugliness and favors beauty, something at the very heart of the world which loves beauty and is itself beautiful. That something is God. As all beautiful things need care, so we must work with God in caring for the beauties of nature.

A conscious search for beauty frequently leads directly to worship. So the quality of a person's life may be improved by increasing the amount of time spent in the enjoyment of the beauties of the world. Fewer hours spent around

the bridge table or on the dance floor and more time under the stars adoring God's handiwork will lead to a fuller discovery of God.

The beauty of nature stirs us to thanksgiving; its vastness fills us with reverence and awe; its adaptation to our needs convinces us anew of the loving care of a Heavenly Father. From the study of the out-of-doors we discover ways by which we can co-operate in carrying out the great purpose of God.

There is no doubt about the inspiring quality of the world of nature. The Psalms refer to the mountains and the starry heavens, and Jesus speaks of the birds and the flowers of the field. It is certainly desirable as we walk through this world of natural beauty not to shut our eyes to the miracles by which we are surrounded and not to fail to acknowledge and thank God for all that is good and beautiful.

Prayer: Our Father, Lover of beauty, we thank Thee for the splendor of the universe. Help us to use its wonders and its loveliness as an open door through which we may enter into the beauty of Thy kingdom. Amen.

IS FATHER IN THE PICTURE?

Some time ago I saw a picture representing religion in the home and the father was left out. The mother was helping the children say their prayers. Perhaps she was teaching them to say, "Our Father who art in heaven." These words would have much more meaning for the children if Father were there to help teach them.

It would be interesting to know how many fathers who do not attend Church today came from homes where only Mother taught religious truths. Do you suppose that the reason why the teachings of Christ are so often left out of national and world affairs is because they are managed by men from homes where Father was left out of the picture in matters of home religion? Perhaps in too many homes, father's knee is the place where a spanking is administered instead of a place to sit and hear about the "Faith of Our Fathers." H. S.

**YOUTH IN THE COMMUNITY —
OUR CHRISTIAN RESPONSIBILITY**

(Essay written for Youth Week Contest, 1949,
by David L. Beebe, high school senior
at Gentry, Ark.)

We accept the fact that Christianity has been a great molder of history; we acknowledge its part in the Crusades, in the Renaissance, and in the establishment of hospitals, yet refuse to recognize the importance of the Church today and of the youth of the Church.

There is no place in the United States, and possibly no place in the world, where men have not felt the influence of the Church. It is not merely because the Church offers a social center, that non-church members flock to communities with Churches. The influence of the Church reaches the whole community and molds it — makes it a decent place in which to live. The mere fact that the Church exists cannot fail to have a great part in the building of men's character, whether they are churched or unchurched.

The vast majority of the people who fill the pews on our religious holidays have a deeper attachment to Christianity than they know; not only is it their national religion, it is the religion which they almost unconsciously concede to be true. When the average American mentions religion he means Christianity, and does not pause to think that there are other religions also. The fate of America is bound to the Church.

Realizing this responsibility of the Church to all people collectively and the God-given commission to save the individual's immortal soul, Christian youth indeed has a great responsibility. Realizing that beneath the man-made divisions of this Church and that Church, of churched and unchurched, runs the true bond of Christian unity, youth must recognize that to be without a Church does not constitute being unsaved, or to be within the Church does not constitute being a Christian, although the Church offers fellowship and an opportunity for service. The institution draws no strict line on the spirit — the spirit transcends the institution.

Youth's Christian responsibility does not consist, as so many young people seem

to believe, merely in Church membership and decent living, nor can youth bring youth to this shifting ground and then stop. It is our responsibility to bring every young person to an active day by day belief in God, and a willingness to use Christ as a measure for everyday tasks — a faith that finds its summit in companionship with God. This is the innermost temple of Christianity.

There can hardly be an honest denial by thinking Christians that there is something missing in the faith we hold today, otherwise we should have had the world for Christ. As youth, it becomes our responsibility then to re-evaluate our beliefs, examine the world of our fathers, decide carefully, and having decided, proceed to revibrate our faith.

What is wrong with Christianity is not its theology; therefore our theologians cannot right it. It is a matter of faith and must be righted by the laymen — by us youth in the communities where we live, in our daily lives. We must make Christianity once again a militant religion and give men a passion for souls and peace. It is essential that youth get its impetus from a sincere desire in the heart; and that desire is nothing but God Himself. We must build Christianity on the great ideals and we must recognize Christ as the fulfillment of those ideals.

The problem facing youth springs from the heart, where "the power to see it through" is nurtured. The chaos facing youth has created more than a chasm of outward problems, it has eaten the heart and purpose of youth.

When I was a young child I sensed the insecurity of the world, which wrote insecurity in the hearts of other children. When the storm broke, the storm broke in our hearts too, and we were powerless to stop it. What hurts us is not the problems we face today — men have always had problems; it is the problem that we were too young to solve yesterday which ate our confidence away. Only by a complete trust in God can this insecurity be erased. Here is both the problem and duty of youth: the problem is the world upside down in our hearts; the task is to right the world in our hearts, and then we shall right the world in which we live.

One of the ways in which we can shoulder our responsibility is by active participation in the youth rally. Here Christian young people can unite in a solid front; here they can plead for the souls of others, not just for one Church but for all beliefs; here they can emphasize the important elements of Christianity, such as faith in God, and love for their fellow men.

I think that if youth rallies would attempt civic projects, in addition to the rally itself, they would reinforce faith with works, and the spiritual appeal, both of the meetings and of working together, would be greater. Perhaps such projects should not be limited to the community; they might be concerned with foreign relief, and a rally might even adopt some youth group abroad.

Not only through united Church and interchurch work, but personally, we have a responsibility to the community. In personal contacts at school there is a great opportunity to mirror Christ both in word and action.

Today, more than ever before, young adults are shouldering the load of community life, politically, socially, and commercially. Our young men are becoming leaders of the community; veterans' organizations are coming to the forefront. The young businessman has a great responsibility to mirror Christ.

In the armed forces Christian young people, individually or in groups, have also an opportunity. With such a violent shake-up as is bound to result, the need for a real standard to take the place of the habits that surrounded the home, and are now broken, is imperative. To the lonely draftee, gone from home, what could be more important than companionship and counsel? And both of these accompany trust in Christ.

The young people of the Churches near camps, too, must make sure that servicemen are not left out, that they fit into the community. If the spirit of Christ is in the camps, training there will become a powerful, broadening influence on the lives of young America.

A great factor in the maturing of its participants, in preparing them to face life, is the gospel team. Gospel teams of young

people organized to do evangelistic and Christian educational work will not only prepare the members for life and Christian service, but their effect on America, which worships youth, will be incalculable.

Another opportunity for service is through prayer. Some may think it heresy to say with him of another faith, his prayer. But is it heresy? Is not all religion a voicing of a dream of God? And shall we who know God forget the ageless power of prayer?

Our responsibility would be great enough if it were only for today, but it is responsibility to preserve the gospel of Christ for countless generations. We must not, we will not fail.

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.

SOUTHEASTERN ASSOCIATION

The Southeastern Association will convene with the Seventh Day Baptist Church at Salem, W. Va., June 24-26, 1949.

Southeastern Association Camp

Camp Joy, the Southeastern Association Camp, will follow immediately the association, the dates being June 27 - July 1 inclusive. It is hoped that the children and young people from 10 to 20 years of age can come, take part in the association, and stay for camp.

All communications, concerning both the association and the camp, should be addressed to Mrs. Gladys R. Vincent, 74 Carolina Ave., Salem, W. Va.

Seventh Day Baptist General Conference RIVERSIDE, CALIF., AUGUST 16-21, 1949

POSITION WANTED

Ex-serviceman, unable to do heavy work because of injury in World War II, wishes a position as: Teacher or operator of punch press; or, timekeeper in a factory, in the field, or on the road; or, will do clerical work, mimeographing, and composition art work and lettering. If interested, please write to Theodore J. Hibbard, Box 716, Alfred, N. Y.

NEWS FROM ALFRED UNIVERSITY

Rev. Ernest E. Davis of Rochester, N. Y., will deliver the baccalaureate address at Alfred University, Alfred, N. Y., June 12.

Rev. Mr. Davis is district superintendent of the Rochester District of the Methodist Church and a member of the executive committee of the Rochester Federation of Churches. He has served on several regional and national Church committees including the National Committee of 200 to plan "The Crusade for Christ."

An active leader in Church and interchurch affairs, Rev. Mr. Davis served as a chaplain in World War I and has had pastorates with Churches in Bradford, Pa., Elmira, East Bloomfield, Rochester, and Wellsville, N. Y. He is a graduate of the University of Rochester and received his degree in theology from Boston University.

Dr. Alvin C. Eurich, president of the State University of New York, will be the speaker at the 113th anniversary commencement at Alfred University on June 13.

In announcing the speaker, Dr. M. Ellis Drake, acting president, said that, "Dr. Eurich's visit is particularly opportune at this time since there are two units of the State University on the Alfred campus, including the State College of Ceramics and a State Agricultural and Technical Institute."

Dr. Eurich was acting president of Stanford University before coming to New York to head the reorganized State University system. He has had wide experience as a university professor and administrator, including work at the Universities of Main and Minnesota and Northwestern University.

He served as a member of the President's Commission on Higher Education and has been a member of the Problems and Policies Commission of the American Council on Education since 1945. He served in the Navy for two years during World War II.

Alfred will award 245 degrees at the commencement, to be held at 2:30 in Men's Gymnasium. Dr. Drake will preside.

Our Children's Letter Exchange

Dear Mrs. Greene:

I am a girl of ten and I am in the fifth grade. I have not written to you before but have read other children's letters in your Recorder.

My sister is two years younger than I, but is very good at writing stories and poems.

I shall be looking for your letter in the Recorder. If you would like me to, I will write some poems and stories about my pets; then you may put them in the Recorder if you like.

A Christian friend,
Leona Gertrude Godish.

Dear Leona:

I was very much pleased to receive your good letter and hope to hear from you often after this. Please do send me your stories and poems as often as you can.

I used to get poetical, too, when I was about your age. My first poem was written after I had returned from a two-and-a-half-mile walk to Church. A cousin and I had gone part of the way through the woods to cut off a little distance, and were terribly frightened when we thought a bull was after us, which proved to be only a gentle cow. So I described this experience in my first effort at poem writing. Now for your story.

Yours in Christian love,
Mizpah S. Greene.

Orphan Happiness

If you were an orphan, what would you do?

Well, let me tell you about what one orphan did. She was adopted and her name was Betty. She had never read her Bible nor prayed either. One summer she went to Bible school. Her teacher asked her what river Jesus was baptized in. She did not know the answers to any of the questions. Her teacher bought her a Bible and told her to study it. The next summer she knew every answer to every question she was asked, and everyone was proud of her.

Leona Godish.

Dear Mrs. Greene:

We have a dog and his name is Blacky. He is a Chow dog. He is friendly. And

we have a kitten, too. She is black and white. One day in January she was away two weeks and three days. The next week, the fourth day, she came back while I was at school. (I am in the third grade.) When I came home she was there with Daddy. I was glad to see her. But her foot was cut badly. She was suffering and, on March 5, she died. Mother was not home but I wished she were. I am going to see our kitten's grave in the morning. It is dark now.

Yours,
Joanne Godish.

Dear Joanne:

As I also told Leona, I hope you, too, will write often and also send stories and poems.

I'm sorry you lost your kitty. Our little granddaughter, Gretchen, has also lost her kitty for the same reason, an injured foot, and has shed a good many tears over her loss. It was a kitty that came to her. Her sister, Joyce, has a little rat terrier dog named Blackie so Gretchen had named her kitty Pinkie because of her pink nose. Now I must leave room for your story.

Yours in Christian love,
Mizpah S. Greene.

A Dish Who Liked Prayer

Once there was a dish who liked to hear people pray each mealtime.

But the family where the dish lived did not always say prayers at mealtime, so one night the dish jumped out of the cupboard and ran away.

The dish ran to the pastor's house where the man and his wife said prayers each mealtime every day.

At breakfast they were very much surprised to see a pretty new dish on the table.

"Oh," said the wife. "Jesus has sent us a new dish."

The pretty dish said, "Jesus told me in my heart where to go." Then the dish bowed its head and said, "Dear Jesus, kind and good, I am thankful for Your sending me to a good home in which prayers are said each day at mealtime."

The pastor and his wife were very thankful for the wonderful little talking dish.

Joanne Godish.

TRIBUTE TO ADELINE SHAW POLAN

by Mrs. Zilla T. Vierow
Verona Ladies' Benevolent Society

To write a fitting tribute for one so widely known and beloved as was Adeline Shaw Polan is a difficult assignment. We lack her gifted pen, yet would profit by her example of willingness to serve.

Because of her friendly spirit, her friends were legion. The key to the situation may have been due in part to her wholehearted interest in people.

Her happy faculty of putting one at ease and her adaptability to all circumstances, her extensive correspondence entered into with zest and enthusiasm and continued throughout the years, kept up the contacts once formed and made all who knew her proud to be called a friend.

So many of Mrs. Polan's lovable qualities come to mind — the good literature loaned, the offering of flowers, the encouragement and fostering of hobbies, the needed data on file. All these, and innumerable others endear her to our memory. Life is made richer for others by small acts of courtesy performed by a generous personality.

Mrs. Polan's wide interest in world affairs, her knowledge of the Bible, of denominational activities, and her willingness to serve in all worthwhile endeavors, made her the ideal pastor's wife.

As the diamond emits its brilliant facets of light before our eyes, so did her life scintillate and delight all with whom she came in contact. And may we, like her—
"So live, that when thy summons comes
to join

The innumerable caravan that moves
To the pale realms of shade, where each
shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at
night,
Scourged to his dungeon, but sustained
and soothed
By an unfaltering trust, approach thy
grave
Like one that wraps the drapery of his
couch
About him, and lies down to pleasant
dreams." —William Cullen Bryant,
from "Thanatopsis."

DEACON ORRA STILLMAN ROGERS

1867 — 1949

Orra Stillman Rogers, son of Albertus C. and Alice Ennis Rogers, was born at Farina, Ill., May 18, 1867, and died at Fort Pierce, Fla., May 10, 1949.

Mr. Rogers taught school while pursuing his college course and, for two years after being graduated from Alfred University in 1894, was principal of the Brookfield, N. Y., High School. He then went into the life insurance business. In 1898 he went to Plainfield, N. J., to live, and established his own office in New York City. During World War I he was in charge of all life insurance for YMCA workers overseas. He was past president of the Life Insurance Underwriters of New York City.

He was for 44 years a member of the Board of Trustees of Alfred University, and for nearly 22 years was president of the board. He was a leader in raising funds for the university, and was interested in many other good causes to which he contributed time and labor and his good judgment in their promotion.

Mr. Rogers was a faithful member of the Plainfield Seventh Day Baptist Church of Christ, and devoted to all its interests. For many years he served as a deacon, and held other offices in the Church. For many years he was a member of the Board of Trustees of the American Sabbath Tract Society, and was a trustee of the Memorial Fund. He was never intrusive in giving advice, but no one ever had a wiser counselor when his advice was sought. When he gave his opinion on a given matter you knew it was based upon a considered judgment and was without bias. He appreciated young people, and helped many prepare for usefulness in life.

In 1905 Mr. Rogers married Elma Burdick, who survives him and who, through the years, has been a sympathetic and helpful companion. He leaves also a sister, Mrs. Alfred E. Whitford of Alfred, N. Y., and a brother, Walter E. Rogers of Milton, Wis.

A farewell service was held at four o'clock on Wednesday, May 11, at his

home in Fort Pierce, with Dr. James M. Howard, pastor of the Presbyterian Church, in charge. His ashes were brought to Alfred where memorial services were held in the First Seventh Day Baptist Church of Alfred, Sabbath afternoon, May 21, participated in by Pastor Everett T. Harris, President Emeritus J. Nelson Norwood, and Dean Ahva J. C. Bond, a former pastor in Plainfield. Interment was in Alfred Rural Cemetery.

A. J. C. B.

IN MEMORIAM

Death has again entered the Ladies' Aid Society of the Milton Junction Church and has removed from us Sister Nettie Coon.

To her family, we wish to express our sincere sympathy.

We shall miss her cheerful presence and the gentle influence of her faithful and consecrated life.

Resolved, That a copy of this resolution be sent to the family, one to the Sabbath Recorder, and one placed on the records of the Ladies' Aid Society.

Jessie Freeborn,
Florence Barker.

Marriages

Stout - Barlow. — T. J. Stout of Texarkana, Ark., and Miss Vernell Barlow of Fouke, Ark., were united in holy matrimony on January 22, 1949, in the Seventh Day Baptist parsonage at Fouke. Pastor Ralph M. Soper officiated.

Lippincott - Pierce. — Wayne Curtis Lippincott and Ernestine Adalyn Pierce of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist Church at 7:30 p.m., April 30, 1949, by President Carroll L. Hill. The new home is at 8 S. Janesville Street, Milton Junction, Wis.

Roberson - Kerr. — Reuben J. Roberson and Ina L. Kerr were married Sabbath evening, May 21, 1949, at the Seventh Day Baptist Church, Fouke, Ark., by the bride's pastor, Rev. Ralph M. Soper. The couple will make their home on a farm near Fouke.

REMEMBER

THE ONE HUNDRED SABBATHS
OF SERVICE PROGRAM

Obituaries

Crispin. — Rena Smalley, died in Monroeville, N. J., at the home of a niece, on February 23, 1949.

She was a member of the Shiloh Church. Funeral services were conducted by the local pastor, and she was buried in the Friends Cemetery in Woodstown. L. G. O.

Craw. — James Craw was born at Wellsville, N. Y., June 23, 1883, and died at Texarkana, Ark., on March 23, 1949.

He was graduated from Alfred University in 1907. Except for a few years of teaching after his graduation, he was in the life insurance business until his retirement in 1946.

He was married to Miss Virginia Voorhees at Alfred, N. Y., on April 21, 1907, by Rev. Lester C. Randolph.

He is survived by his wife; three sons, James, Jr., of Beloit, Wis., Charles A. of Texarkana, Ark., and William C. of Chicago, Ill.; eight grandchildren; and one brother, Daniel B. Craw, Buffalo, N. Y.

He had a wide acquaintance among Seventh Day Baptists.

Funeral services were conducted in the Texarkana Funeral Home, by Pastor Ralph M. Soper of Fouke, and burial was in the cemetery at Fouke, Ark. R. M. S.

Burdick. — Martha Lucretia Brayton, wife of the late Albert D. Burdick, died at her home, 61 Elm Street, Westerly, R. I., May 5, 1949.

She was born in Pawcatuck (Stonington), Conn., and was the daughter of James Wheaton and Lucy Pendleton Brayton. She was united in marriage with Edward R. Dunn, and to this union was born one son, Lieut. Howard Dunn, who died some years ago. After the death of Mr. Dunn, she married Albert D. Burdick, who died in February, 1946.

Mrs. Burdick united with the Pawcatuck Seventh Day Baptist Church in 1894, and at the time of her death was the oldest member. She was a loyal member and faithful attendant, with her husband, until his failing health prevented their coming, but she kept a keen interest in the Church and the Woman's Aid Society to the last. She was a member of the Phebe Greene Ward Chapter, D. A. R. Curtailed activity, because of blindness the last few years of her life, was a deep affliction for her. Mrs. Burdick was a woman with many friends. Her nieces and her friends will long remember her kindly ways and good cheer.

The funeral service was held at the Buckler Funeral Home on Sabbath afternoon and interment was in River Bend Cemetery. Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Seventh Day Baptist Church, officiated. H. R. C.

Coon. — Grace G., daughter of Mr. and Mrs. Thomas H. Green, was born at Little Genesee, N. Y., April 16, 1867, and died at Bethesda Hospital, Hornell, N. Y., December 22, 1948.

At the age of thirteen she came with her parents to Alfred, where she, her sister, and two brothers were educated and where she had since made her home.

Her husband, Dr. W. W. Coon, died in June, 1943, after having practiced dentistry in Alfred for more than fifty years.

Mrs. Coon was a member of the First Seventh Day Baptist Church of Alfred, joining by baptism on January 26, 1889. For many years she was an active member of the Ladies' Aid Society.

She is survived by a son, Aaron Mac Coon of Englewood, N. J., and a daughter, Mrs. C. Forrest Tefft of Columbus, Ohio; also several grandchildren and great-grandchildren.

A service in her memory was conducted by her pastor, Rev. Everett T. Harris, at Alfred Rural Cemetery on May 14, 1949, where also interment was made. E. T. H.

Graves. — Satic Baker, daughter of William and Ellen Clark Baker, was born in Independence, N. Y., September 1, 1865, and died May 18, 1949, at St. James Mercy Hospital in Hornell, N. Y., after three months' illness.

She was a member of the First Seventh Day Baptist Church of Andover, N. Y. She had been an active Church worker since 1907 until failing health kept her close to her home, when she was only able to tend to her flowers which were an inspiration to all. She had resided in Andover since 1905, coming from Independence with her husband and one son, Frank.

She is survived by her son, many nephews, nieces, and cousins, and a host of intimate friends.

Farewell services were conducted by Pastor Carl R. Maxson at the James B. Mulholland Funeral Home in Andover, and burial was in Hillside Cemetery. C. R. M.

Randolph. — William F., son of Fenton F. and Emily Kennedy Randolph, aged 88 years, passed away May 15, 1949.

He was born in Salem, Va., now Salem, W. Va. He was the eldest of four children, one brother and two sisters, all of whom preceded him in death. His parents died when he was nine years old. He was sent to Lost Creek, W. Va., where he was reared in the home of Deacon Loman Kennedy, an uncle.

In early life he became a member of the Lost Creek Seventh Day Baptist Church where he held membership at the time of his death.

He was married in 1885 to Ilea V. Davis, daughter of Deacon Levi B. and Sarah Rymer Davis of Lost Creek. She passed away in 1948.

He is survived by one daughter, Mrs. Harley D. (Marcella) Bond of Salem, W. Va.; a grandson, Richard R. Bond; a granddaughter, Nellie Jo Bond; and one foster daughter, Mrs. W. F. (Julia) McRobie.

Funeral services were conducted by S. O. Bond, president of Salem College; Rev. James L. Skaggs, recently retired from the pastorate of the Salem Seventh Day Baptist Church; and Kenneth Smith, student pastor of the Lost Creek Church. S. O. B.

Rogers. — Orra Stillman, died May 10, 1949. A more extended obituary appears elsewhere in this issue.

Polan. — Adeline Almyra, daughter of the late J. L. and Katherine Burdick Shaw, was born October 2, 1885, in Vivian, Minn., and died March 19, 1949, in Rome, N. Y.

Her family moved to Milton, Wis., where she attended school and Milton College and started her teaching career. After her marriage to Herbert L. Polan, she and her husband taught school, later moving to Alfred, N. Y., where Mr. Polan attended Alfred Theological Seminary.

Since 1941, she had been active in the Verona and Syracuse Seventh Day Baptist Churches until serious illness forced her retirement early this year.

She is survived by her husband, Rev. Herbert L. Polan, Verona, N. Y.; three daughters, Muriel, Mrs. Phillip Baber, Keeseville, N. Y.; Frances, Mrs. David S. Clarke, Westerly, R. I.; and Lura, Mrs. William Turck, Berkley, Mich.; three grandchildren and two stepgrandchildren; two brothers, Dr. Edwin B. Shaw, Milton, Wis., and Dr. George B. Shaw, Alfred, N. Y.; and many other relatives.

Lt. (i.g.) Dighton L. Polan, the only son, preceded his mother in death when he was killed in action in the Pacific during World War II.

Funeral services were conducted by Rev. Kenneth Van Horn, assisted by Rev. Elmo F. Randolph, at the Milton Seventh Day Baptist Church, Milton, Wis., and interment was in the Milton Cemetery. K. V. H.

CORRECTION

Under "Births," the Sabbath Recorder, May 30, 1949, the address of K. Duane and Shireen M. Hurley appears as 864 Thienes Ave., El Monte, Calif. It should read 854 Thienes Ave. Sometimes there's a slip between copy and print.

MISS WEST WRITES

Milton, Wis.,
May 28, 1949.

From Shanghai:

"All well. No damage. Thorngates." Perhaps David Clarke has notified you more-in detail. The fighting on the bund was more than 2 miles from our mission. I judge that at Liuho, Grace Hospital is unharmed.

Sincerely,
Mabel L. West.

The Sabbath Recorder

SEVENTH DAY BAPTIST Youth Fellowship Pre-Conference Retreat

PACIFIC PINES CAMP, CRESTLINE, CALIF.
AUGUST 11-15, 1949

DIRECTOR: K. Duane Hurley CAMP MANAGER: Don Richards
HELPERS: Rev. Albert N. Rogers, Rev. Victor W. Skaggs, Rev. Marion C. Van Horn, Pastor Carl Maxson, Rev. Earl Cruzan, Rev. David S. Clarke, Rev. Wayne R. Rood, Miss Lois Wells, Theodore Stillman.
(Lady counselors to be selected.)

SCHEDULE AS PLANNED

THURSDAY EVENING, AUGUST 11 —

Supper	6:00
Vesper	7:00
Let's Get Acquainted	8:00
Taps	9:30

FRIDAY, SUNDAY, MONDAY —

Reveille	7:00
Breakfast	7:45
Alone Hour	9:00
Quest (Rev. Victor W. Skaggs)	9:30
Discussion of Quest by Groups	10:30
Interest Groups	11:15
Group I—Youth Work in the Local Church	
Group II—The Christian Citizen	
Group III—Christian Stewardship	
Group IV—The Bible Speaks	
Prepare for Dinner	12:15
Dinner	12:30
Rest and Study	1:15
Presentation of Denominational Needs (Rev. David S. Clarke)	1:45
Music Time	2:15
Recreation	3:30
Prepare for Supper	5:30
Supper	6:00
Vesper	7:00
Campfire	8:30
Taps	10:00

SABBATH DAY —

Breakfast	8:00
Alone Hour	10:00
Interest Groups	11:00
Dinner	12:30
Camp Church Service	3:00
Supper	6:00
Stunt Night	Sunset

FURTHER INFORMATION

AGE — Those who have completed the ninth grade, up.
COST — \$6.00, insurance included.
BRING — Bible, notebook, pencil, sheet, blanket, toilet articles, swim suits
A CHRISTIAN WILL.
REGISTRATION — As soon as you are reasonably sure that you can attend, send your name to Duane Hurley, 854 Thienes Avenue, El Monte, Calif. **PLEASE LIST CHOICE OF INTEREST GROUP IN WHICH YOU WISH TO PARTICIPATE.**

**VISITORS ARE ESPECIALLY WELCOME AT THE
CAMP CHURCH SERVICE.**

GROUP AT MINISTERS' CONFERENCE

May 16-19, 1949



The Ministers' Conference was held at Alfred and Alfred Station, N. Y. The above picture was taken by Rev. Paul S. Burdick near the Gothic, the home of the School of Theology. Alumni Hall, Alfred University, is in the background.