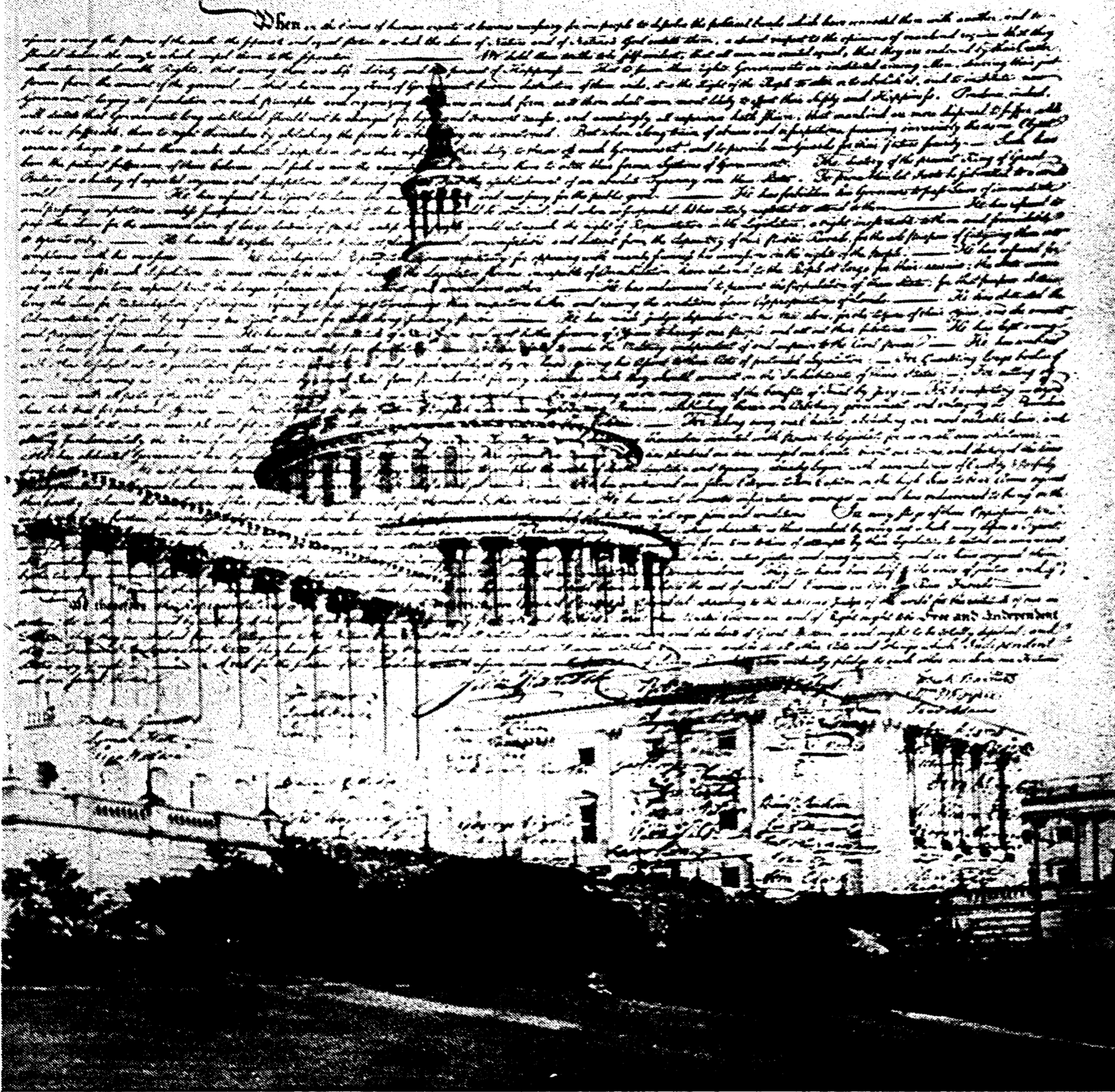


The Sabbath Recorder

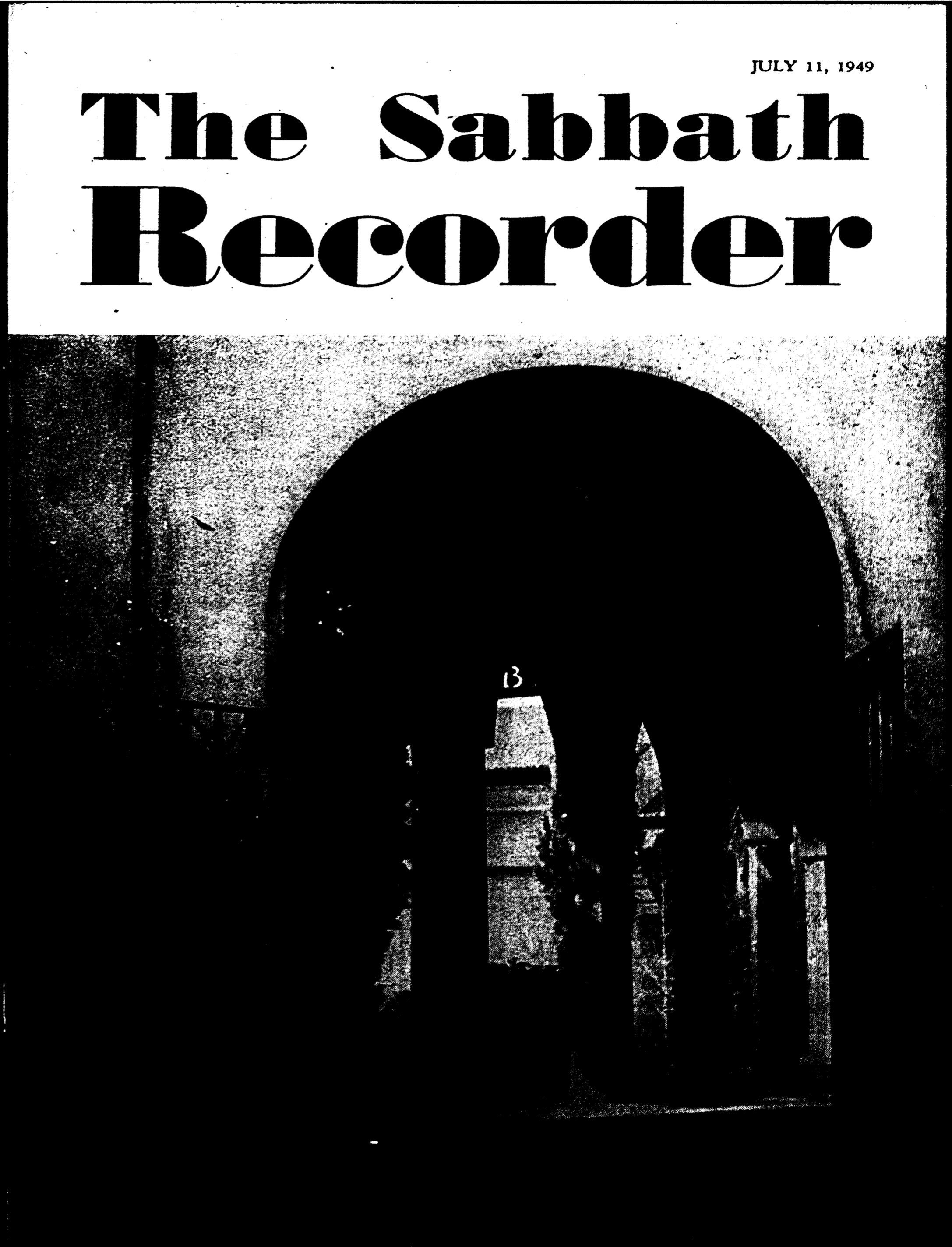
IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America.



—RNS Photo.

"WHEN IN THE COURSE OF HUMAN EVENTS . . ."



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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HARLEY SUTTON Christian Education
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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.

Terms of Subscription

Per Year.....\$3.00 Six months.....\$1.50
Student rate.....\$1.00 per college year
Retired Seventh Day Baptist ministers and their widows\$1.00 per year
Monthly Special Issues15 cents per copy (The first issue of each month)
Regular Issues10 cents per copy
Postage to Canada and foreign countries 50 cents per year additional. Subscriptions will be discontinued at date of expiration when so requested. All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

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

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

PLAINFIELD, N. J., JULY 11, 1949

Vol. 147, No. 2 Whole No. 5,350

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RIVERSIDE CALLING

The various committees are busy planning and laboring for the comfort and entertainment of those who will attend Conference in Riverside in August. If you are planning to come will you please notify P. B. Hurley, 4751 Park Ave., Riverside, Calif., as soon as possible?

This year is the centennial of the gold rush of 1849 when folks from the East, South, and Middle West of our great land began a long and perilous trek to California, where they hoped to find golden nuggets of precious metal as their reward for the difficult and dangerous journey they made. Compared to that journey of one hundred years ago, the trip now seems short and easy. True, we cannot promise you the same reward the adventurers then sought, but many of them failed to realize their hopes after all the hardship and suffering they had endured to reach their goal.

If you will join us at Conference time, you will be assured of your reward. You will have the privilege of seeing the "Valley of Paradise" in which Riverside is located. If you have never visited California with its mountains and desert, the stately palm trees, the orange, lemon, grapefruit, and date groves, the vineyards and orchards, and the semitropical vegetation, you have a real treat in store for you.

But far greater than this is the reward that comes in spiritual uplift and blessing when we assemble from the East, West, North, and South to unite in praising our wonderful Lord. We, also, as those who came in '49, are on a journey to a new land which promises us wealth untold. If we are willing to pay the price, we cannot fail to win. So come and worship with us as we journey together toward that city whose gates are of pearl and whose streets are pure gold.

Alta Hurley Grieshaber,
for the Publicity Committee.
2869 Date Street,
Riverside, Calif.

Front Cover Picture

This open gateway is one of the several entrances to Riverside College, where General Conference will be held August 16-21. It is symbolic of the cordial welcome extended by the host Church. — Courtesy of K. Duane Hurley.

THE SABBATH RECORDER

REGISTER FOR CONFERENCE, NOW

Riverside calling? In no uncertain terms Riverside is calling. That call is for Conference registrations. And to answer that call is highly important.

P. B. Hurley, general chairman, and others have been making this call clear to all of us. For all who have been to Riverside these interesting, descriptive articles and items accentuate the attractiveness of a return trip. For those of us who have never been to Riverside the week-by-week articles and items have increased our anticipation to high expectancy. Especially is this true when we begin to realize something of what great experiences in the Lord the coming Conference will offer us.

Yes, Riverside is calling. This call is by no means mandatory. However, it is imploratory. It is an earnest, sincere call, and comes weighted with a sense of urgency.

Let us put it this way. Let us suppose that your Church were entertaining Conference and were well along with plans for the "restful and attractive comfort" of delegates and visitors. What would you want to know most of all? Why, who those delegates and visitors would be, of course.

Well, this is Riverside's situation. It is highly important that you and I let Riverside know right away if we expect to attend General Conference, August 16-21, this year. Naturally, this will not preclude last-minute visitors from attending Conference. But it will aid greatly in placing those who now plan to be there, and make possible the care of some last-minute arrivals.

Read K. Duane Hurley's article on the back cover of this issue. Then, "Let's Act Now."

So, if we have any idea that we shall be in Riverside for Conference, let us inform our host Church immediately.

Pastors, clerks, everybody — let us answer Riverside's call now. Let us keep the mails moving and the wires humming. Send names, addresses, and ages if children, of delegates and visitors to P. B. Hurley, general chairman 4751 Park Ave.

THE BUDGET COMMITTEE SPECIAL

The four center pages of this issue of the Sabbath Recorder are another evidence of the Budget Committee's spirit-filled campaign on behalf of the Denominational Budget. This committee has sensed the seriousness and sacredness of its responsibility, and has been doing its best to keep before all of us the necessity of our supporting the budget to the limit of our ability.

The response on the part of Churches, groups, and individuals throughout the year has been encouraging and gratifying. Yet, if we are to leave General Conference at Riverside, Calif., with over 90% of the present budget raised, we shall have to contribute more of our consecrated cash for the purpose between now and then.

"What Can We Do?" Read the Budget Committee Special in the center of this issue for the answer.

THE RECORDER'S CONTRIBUTION

An evidence that the Sabbath Recorder is increasingly contributing to the life and program of the denomination is seen in the form of the center pages of this issue.

Of course this is the mission of the Sabbath Recorder.

However, it needs to be said on occasion that the cost of such contribution actually comes from the Sabbath Recorder budget. And our denominational paper is constantly and readily committed to such contributions. It considers it a privilege and a wise use of budget funds.

The printing expense of the four center pages of this issue will be approximately \$50, which is chargeable to the Sabbath Recorder budget.

The Budget Committee of the General Conference has ordered a reprint of 2,000 copies of the four center pages which will cost \$20 plus shipping costs. These copies will be sent by the committee to the Churches for distribution and study.

nue, Riverside, Calif. Also, designate Mr. and Mrs., Miss or Mrs. Register for Conference, now!

NORTH ALABAMA MOUNTAINS

By A. T. Bottoms
Principal, Bryant Junior High School

If I were to use a text for this report, I would select the words of Caleb in Joshua 14: 12, "Now therefore give me this mountain."

On July 1, 1948, our superintendent of schools requested Mrs. Bottoms and me to move to the north end of Sand Mountain in the northeast corner of Alabama and to take charge of Bryant Junior High School.

When we began to get acquainted with our surroundings we found the place to be a very large community with more than 300 pupils of school age.

Our school plant consists of eleven acres of land with a seven-room school building, a five-room cottage for the principal, a three-room home for our janitor, a home economics building to be used as a school lunchroom, a music room (without a piano), and several other buildings for poultry, a barn, etc., all except the main school building are very cheaply constructed.

This mountain is known as Sand Mountain as it is underlaid with sandstone and the soil is sand loam. It is the largest plateau in the state being about 100 miles long and 10 to 30 miles wide with level farm land on top.

Our school is located in the frontier section of Sand Mountain as a great deal of the land is being cleared of timber, planted to crops, and new homes being built.

We will soon have electricity since the Federal Government has approved a large loan for the construction of rural electric lines. Our line has been surveyed, the dwellings marked, and many are already wired. More than 200 families signed the "right of way" and applications at our school in April.

With the coming of electricity we will be able to establish our lunchroom under Federal control and to serve lunches (free to those not able to pay for them) which are badly needed by the children here since the parents know so little about

nutrition and many of the children are undernourished and underweight.

Mrs. Bottoms has organized the women into a Farm Woman's Club with the school lunchroom as their project this year.

It is pitiful to see the need for so many things in the school and community. We need books. Many of the homes do not have a single book. Many of the children need clothing. (The mothers can make over used clothing nicely.)

For the school the need is without end. We can use a discarded Church bell if one should be available, a large range for the lunchroom (coal or wood), also other lunchroom equipment since we do not have any. Then if any Church should have a piano not in use we could use it for our music room.

We will gladly pay for any materials which we can use, also will pay the freight on any shipment of materials to us. Anything sent by anyone will be greatly appreciated.

Last but not least, the religious interest here is good. Three Sabbathkeeping denominations are represented.

The Church of God, Seventh Day, has a nice little Church about one mile from us where the writer usually preaches once each month as they have no pastor. The Seventh Day Baptists are represented by Brother Charles D. Eskerige, Mrs. Bottoms, and the writer. The Seventh Day Adventists have a Church of more than 100 members about six miles from us.

This section, being Baptist minded and having had Sabbath instruction for many years, is a fertile field for Seventh Day Baptist missionary effort. I believe a good full-time man could build up a nice Church group here in just a few years.

When our school begins on July 25, we plan to organize the children and young people to meet each Sabbath eve (Friday night) at our school building for religious programs based on the Christian Endeavor plan. (Would appreciate suggestions.)

Should anyone wish to ship anything to us, our freight and express office is Trenton, Ga., (not Trenton, Ala.); so please

FIT FOR THE MASTER'S USE

By Rev. Leon M. Maltby
Pastor, Seventh Day Baptist Church
of Riverside, Calif.

(Sermon preached at the Sabbath morning service of the Pacific Coast Association, October 9, 1948, which was held with the Seventh Day Baptist Church of Los Angeles, Calif.)

The words of our theme come directly from a verse of Scripture, 2 Timothy 2: 21. The only change is that we say "fit for the master's use" instead of "meet for the master's use." These are beautifully suggestive words from which any one of us could preach himself a sermon. In fact, the sermon is all here in the verse and the few verses that go with it. A Christian message has to do with the sinfulness of man, the power of God, and the usefulness of the transformed man. A sermon needs illustration, and this is a pointed illustration about a great house with both gold and silver vessels, and also wooden and earthen ones. As the illustration goes, you and I can choose and determine which kind of vessels we will be and how useful we will be to the Master of the house. Here is a sermon to fit the individual, the Church, and the association. Let us seriously ponder this great theme and see how we can become more fit for our Master's use.

I

Can we get a triangular picture of this message? An equilateral triangle has a base and an apex with lines running from the high point of the triangle to the ends of the base line. Now you and I are on this base line looking up to the peak of the triangle where we see Christ, the Master. The most important point in this theme is the middle word, "Master's." From your level, from your base line, what do you see? Is it just some human goal, some temporary usefulness, or do you look up with an elevated angle of vision to be-

make shipment there. Our post office is Long Island, Ala. We are located 30 miles southwest of Chattanooga, Tenn.

We desire the prayers of all for success in the great task for the Master here.

Route 1,
Long Island, Ala.

hold the glory of the face of the Master? Only thus can we see over the mountains in the pathway of life and, by the reflection, get a glorious view of all that the divine Master wants us to see of future service and future joy.

Perhaps we can illustrate this with one of the most modern proposals in the field of television. Recently the papers carried a story proposing to get a nation-wide television hookup. As you know, the waves used in television are different from other radio waves. They do not climb over mountains or follow the curvature of the earth, but travel in straight lines only, like the line of sight. It is proposed to station planes at intervals across the nation and at elevations of perhaps 40,000 feet to pick up the vision, pass it on and bring it down again beyond the mountains and the curve of the earth's surface.

The cost may be as fantastic and far away as the scheme. Science has on her seven-league boots but she is way behind Scripture. The world did not have to wait till 1949 to find a program transmitted from the sky which enlarges the vision of men beyond all imagination.

What does the word "Master" mean to you? It was one of the most common titles used in place of His name when people addressed Jesus in the days of His flesh, occurring thus well over one hundred times. Though the name Jesus appears in the Gospels about 800 times and it was His identifying name, people did not seem to use that name frequently in direct address. They usually said "Master," "Lord," or "Teacher." But there are seven different Greek words rendered "Master" in the King James Version.

Unconverted people politely called Him "Master" in the sense of rabbi or teacher. Some called Him "Lord" and meant by that little more than "sir." Others called Him "Lord and Master" with a deeper meaning. That same situation apparently will continue till His return in judgment, for some in that day will say to Him, "Lord, Lord," but will not do what He bids them to do today.

The particular word for Master in our text has a meaning that can only be used

ARE YOU GOING TO CONFERENCE? LET RIVERSIDE KNOW — NOW.

ARE YOU GOING TO CONFERENCE? LET RIVERSIDE KNOW — NOW.

by two kinds of people — those who hate the mastery of Christ and those who love it. There is no middle ground for hypocrites with this word, for the word would be "despot" if we did not translate it. It means master in the sense of owner of servants, or master of the house. There is nothing despotic about the nature of our Master though His standards are unbending and the devotion He demands is absolute.

Is there a master in the house of which you claim to be a part? No man will be fit for the Master's use, or useful to the Master, until he is willing to bend his will to Christ. There are times when we can understand the why of Christ's commands, but ignorant, finite servants that we are, we must accept His commands in blind obedience much of the time.

The centurion was a despot with his 100 men. "I say to this man, Go, and he goeth." A Roman centurion was willing to admit that Jesus could speak the word only and sickness and death would flee. There is no need to talk about being fit for the Master's use unless and until we are willing to talk about a master who has the right to rule our lives. There is such a Master who left a throne in glory, humbled Himself to become a servant, emptied Himself, and became obedient even unto death on the Cross to His love and His Father's love. God is not a despot. He has proved it by the Cross. Christ is a Master pleading for loving obedience.

II

Our theme emphasizes another word, fit for the Master's use. Now we are back on the human plane, the base line of our triangle. What does it mean to be a vessel fit for His use? Does it imply that some are fit and others are not?

I came across a Biblical illustration of the most important consideration in fitness. I want to pass it on to you. In Paul's beautiful little epistle to Philemon, the whole point centers around the return of a runaway slave name Onesimus.

Philemon lived at Colosse. This runaway slave had stolen money from his master, Philemon, and had made his way to Rome where Paul somehow got hold

of him with the gospel. By a strange irony, the name of this thieving, "no-account" servant means "profitable," but he had not lived up to his name. Paul sent Onesimus back, bearing this letter which urged Philemon to receive him not just as a slave but as a "brother beloved, especially to me, but how much more unto thee, both in the flesh and in the Lord." But the striking words are these: "Which in times past was to thee unprofitable, but now profitable to thee and to me."

The word "profitable" is the same word as the expression "fit for use" in our text. It is euchrestos. The "eu" is like the eu in eulogy which means good, only this is a good word about somebody living instead of dead. It means good use, easy to be used, fit, profitable for use. Then how about the contrasting word "unprofitable"? It is achrestos with the "a" like the a in atheist. You see the meaning. Onesimus had been unfit, unprofitable for his master's use. Now he is fit for his use. And what is the difference? Oh, it is so simple and yet such a radical change. He had been soundly converted; his heart was changed; he was a new man. In the eyes of the law he was still a slave, duty bound to serve his master, but what a difference there would be in the quality and faithfulness of his service!

What does it mean to be a vessel fit for the Master's use? It means first of all to be converted.

It is manifest that not everyone who gives evidence of having been converted can be described as fit for the Master's use. Peter had been walking with the Lord for a long time. He was the most outspoken of all the disciples, but still he lacked much in fitness for use. Jesus said to him one day, "... when thou art converted, strengthen thy brethren." It may be that some of us professing to be Christian need to be converted again.

Again, we may not always be able to judge the fitness of each person to be used of the Lord. Ananias was a faithful Christian in Damascus, who had great misgivings about visiting the blinded Saul. He knew Saul and his reputation. How

could he be of any use to the Lord? "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Acts 9: 15. Paul would be the last one to say that he was fit to be used. Years afterward, when the greater part of his missionary work was done, he wrote to the Church at Corinth, 1 Corinthians 15: 9, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

What a glorious gospel we have! God is able to blot out the past and make a chosen vessel out of one who before was a blasphemer and injurious. By the grace of God, we can live down the unsavory past and become fit for the Master's use.

III

Let us turn more definitely to the third angle of our triangle and see how we can become fit for use.

Countless young men and boys go through rigorous exercises and training with the avowed purpose of becoming physically fit, but with no further goal in view. Physique, stamina, and muscles are wonderful things to have and to keep as long as possible if they are kept for a noble use.

Sarah Becker went to China to be used by the Master. She knew that the food would be inadequate and lacking in certain vitamins needed to keep her fit. She took with her large quantities of vitamins not just to keep her fit, but fit for the Master's use.

Did you notice that this theme verse begins with an "if" clause? "If a man therefore purge himself from these, he shall be . . . meet for the master's use, and prepared unto every good work." That "if" implies the possibility of failure, of being unfit for His use. Those who are not fit for the Master's use will still be used; they will be fit for the Devil's use.

The last verses of this chapter, 2 Timothy 2, encourage Timothy to work "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover

themselves out of the snare of the devil."

The world is becoming keenly aware of the menace of what we call Communism, which might better be called Russian nationalism. Citizens of this nation are resentful when they are accused falsely of being Communists. Yet we know that certain unions, organizations, and even Churches have played into the hands of the enemies of our nation. They are indeed fit for the Kremlin's use. If we are unfit for the use of Christ, it is because we have fitted ourselves for the Devil's use.

Let me cite an extreme case. A man of my acquaintance knows the Bible well. He has preached in the missions of some of our Coast cities. He has tried several times to get into a Bible school to train himself for Christian work. He still talks about it. He thinks that some day the Lord will use him. But what is he doing now? He has squandered and gambled and drunk away a small fortune. He is drunk a good share of the time while he talks about being used of the Lord. What a pity!

"If a man purge himself from these things, he shall be fit." The things mentioned are not drunkenness and the things that go with it. They are of two kinds — false doctrines and sinful living. Charge the people, Timothy, not to strive about words to no profit, to shun vain babblings, to avoid foolish questions. Does that fit any of us?

The Pacific Coast has more divisions, more denominations, more cranks, and more disputing about foolish questions than any place in the world, perhaps. Our Pacific Coast Association is not free from it. Just one illustration of it comes to mind.

Certain of our good friends are striving about words — the exact form of the translation of the names of the Diety. Others have their own pet theories which they want everyone else to accept. God knows we have a right to our beliefs and a right to talk about them if we can get anyone to listen to our pet theories. But God has a right to use us. The Master

has work to be done. Let us check up on ourselves and our Churches. Do our discussions make us more fit for His use, or less fit?

The other kind of purging is purging the sin and iniquity out of our lives. The Master wants gold and silver vessels, but I think He can use some earthen vessels, too — if they are clean. Does not Paul say, 2 Corinthians 4: 6, 7, that God has given to us "the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us"? Does not Isaiah say, 52: 11, "be ye clean, that bear the vessels of the Lord"?

Here in my hand I have a few pieces of brass. There is a great difference in appearance and usefulness. Originally they were identical. The present difference is partly in the transformation of shape and purpose. These two have been converted from purposes of destruction to religious purposes, but one is fit for use and the other is not. One is clean and the other is not. One is purged of dross and impurities and is fit for Communion. You and I, your Church and mine, are designed to be vessels of honor, fit for the Master's use. We shall be, if we purge ourselves from these things and prepare ourselves for every good work.

COMMENCEMENT AT MILTON COLLEGE

By Carroll L. Hill, President

Milton College graduated the largest class in her history on Monday, June 13, with sixty-four candidates for degrees. The class was made up largely of veterans, fifty-two having served in the armed forces.

President Edwin Broun Fred of the University of Wisconsin gave the commencement address, using as his subject: "Your Role in America's Future." Dean John N. Daland was cited by the alumni association as a Pillar of Milton.

The baccalaureate sermon was given by President Hill on Friday evening, June 10, in the Seventh Day Baptist Church. The following evening the forty-fifth annual Shakespearean play, "Hamlet," given by the students of Milton College under the direction of Professor Herbert Crouch, was presented to a capacity audience.

The band concert Sunday afternoon and the recital of the School of Music that evening were heard by many music lovers of Southern Wisconsin.

The annual alumni luncheon and business meeting were held Monday afternoon. The president's reception for the senior class and the commencement formal on Monday evening completed the commencement exercises.

PRE-CONFERENCE RETREAT

SEVENTH DAY BAPTIST YOUTH FELLOWSHIP

AUGUST 11-15, 1949

Pacific Pines Camp, Valley of Enchantment, Crestline, Calif.

Age — Those who have completed ninth grade, up.

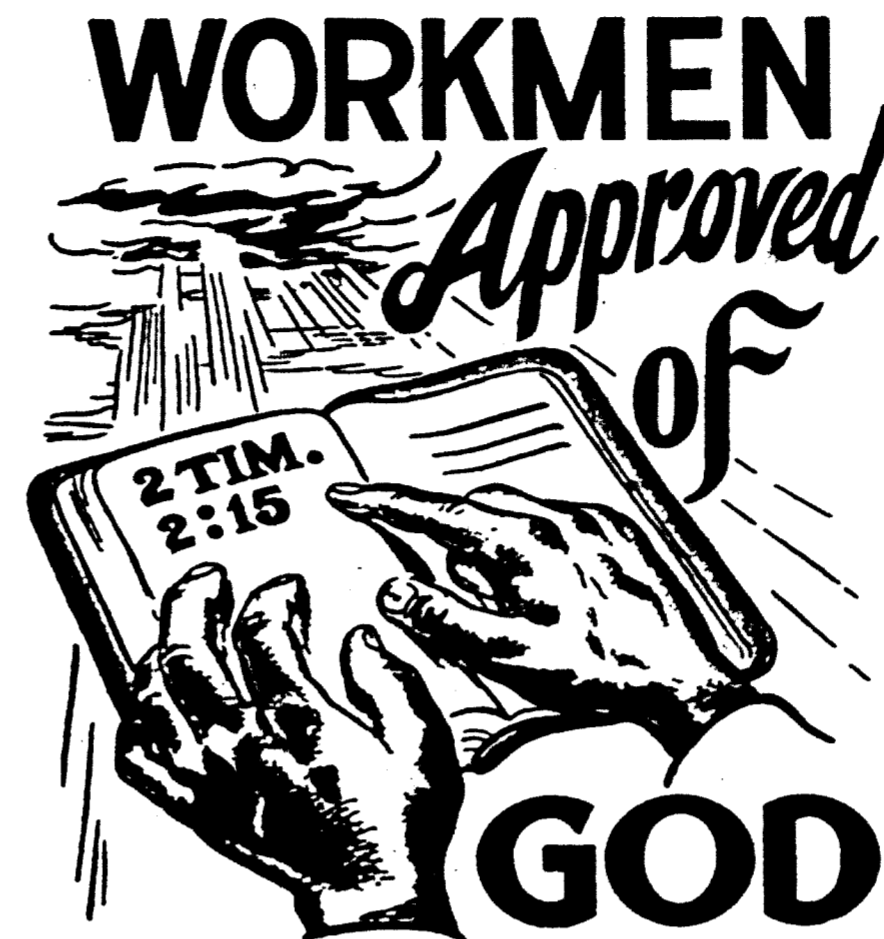
Cost — \$6, insurance included.

Interest Groups: Group I—Youth Work in the Local Church
Group II—The Christian Citizen
Group III—Christian Stewardship
Group IV—The Bible Speaks

Registration — As soon as possible, send your name to K. Duane Hurley, 854 Thienes Ave., El Monte, Calif. Please list choice of interest group in which you wish to participate.

ARE YOU GOING TO CONFERENCE? LET RIVERSIDE KNOW — NOW.

What Can We Do?



inspired by the Holy Spirit. There will be the faithfulness and consecration of our workers at home and abroad, our pastors and missionaries, teachers, and other workers. But one of the most important factors making for success or failure will be the sense of stewardship that animates us all. When we recognize that God owns everything, and we are responsible to Him for the way in which we handle what is entrusted to us, then we have a beginning of the sense of stewardship.

Money is coined personality. It is muscle and brain in usable and transferable form. It can be sent here and there over the earth to do a work for Christ that the donor could never do himself. And yet, in a very real sense it is the labor, and thought, and heart's blood of the donor. Love, and money, and prayer can expand a heart all over the earth. "You can give without loving, but you cannot love without giving."

The Denominational Budget of Seventh Day Baptists represents the combined activities of our denomination. It is the minimum, not the maximum, statement of our needs. Only as it is raised in full can the work be maintained as at present. If it were raised 150%, or 200%, work could be increased in many places where insistent calls arise. How much do you love this work of our Lord?

Loyal F. Hurley,
Conference President.

WITH HAND OUTSTRETCHED

Fellow Christians of persuasions differing in part from our own are offering their hands and hearts in common effort for the Christ whom we all love. Our brethren in the Lord are organizing to do specific tasks that need doing by the Christian Church. Organizations for interchurch co-operation on the national and on the international scale call for our participation. Other Christians come to us with

their hands outstretched to clasp our own in a warmth of fellowship and a common cause. The fellowship of those who believe in the Lord Jesus Christ is real and deep. It has no superior, and each Christian whom we omit from our circle of fellowship impoverishes us and weakens our testimony to the faith we hold. Only 67 cents per day is needed to maintain the fellowship we now have.

EDUCATION FOR LIVING

STUDY TO SHOW THYSELF APPROVED

- Trained men and women take care of us when we are sick.
- Trained men and women teach in our schools.
- Trained people operate millions of machines.
- Trained men and women shape the economic life of our nation.



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

CHRISTIAN EDUCATION SAYS THAT WORKMEN OF GOD MUST BE TRAINED TO RIGHTLY DIVIDE THE WORD OF TRUTH.

Your budget dollars which are used for Christian Education provide leadership and materials for training workmen of God as follows:

1. Training young men in a Seventh Day Baptist school for the gospel ministry.
2. Challenging Sabbath school teachers to follow a definite plan of training.
3. Reminding parents that training is necessary for the building of a Christian home.
4. Insisting that every layman be properly trained in churchmanship.
5. Calling young people to full-time Christian service, and to make any chosen vocation Christian.

\$17.20 each day when \$95 is raised for the Denominational Budget goes for these purposes.

EXPERIENCE SPEAKS

Material of value to future generations is constantly coming to light. At the same time, it is constantly disappearing, lost forever in the onrush of history. Facts regarding the past are often misstated or their meaning is misconstrued. The examples of the past make interesting reading, but their value in pointing us to the most effective methods of work and discovering for us the errors of the past is incalculable.

The Historical Society with its headquarters in the Seventh Day Baptist Building at Plainfield is working to preserve those things of the past and present that will be of value in the future. It is expending money and time to make available to us the lessons of the past. We need the knowledge here available to us. Our responsibilities now are to the generations yet to come. **WHAT CAN WE DO?** \$2.28 is needed each day to maintain this important part of our work.

CARRIERS OF GOOD NEWS

You and I look at denominational work too much as a **PROBLEM TO SOLVE** and not as a **GLORY TO DISCOVER**, for Elton Trueblood's remark about victorious personal Christianity applies equally to denominations: "Life is not so much a problem to solve as a glory to discern."



Rev. and Mrs. Neal D. Mills and daughter, Miriam
(Our latest commissioned missionaries to the Island of Jamaica)

Surely, you and I can be thankful that deficit difficulties do not mean withdrawal of planned support for missionary pastors in one or more of the dozen American missionary Churches.

And certainly, we Seventh Day Baptists cannot wish to pay less money for the "foreign ambassadors" who work in our missions, whether they are American or native workers. For example, with about forty students under the Christian standards at Crandall High School in Kingston, Jamaica, and new converts coming into our Churches monthly under Jamaican pastors and our missionaries, how could we begrudge plans to pay for the service of the Randolphins, Millises, and native workers? If you and I want to advance for Christ, we must provide the funds for our pastors to live well enough to be free for carrying the good news wherever calls arise, we must make possible the enlargement of facilities and staff in our foreign missions, and we must provide the essential tools for supervising this work from a home office.

What Can We Do? We can help **REVEAL THE GLORY OF THE KINGDOM OF GOD** if we give the Missionary Society through the Denominational Budget at least \$28.88 per day. This is their share of the \$95 per day needed to raise the Denominational Budget in full.

THE NEED — SERVICE!

THE GOAL — CHRIST!

The interests and concerns of Christian women in the organized work of the Church today should find expression not only in co-operative missionary projects but in response to the need for action along all lines of endeavor to present the message of Jesus Christ.

Our Church women are accepting responsibility to help raise the general budget for the work of Seventh Day Baptists at the rate of \$95 per day all the way to September 30, the end of the budget year.

The special work of the women of the denomination is largely supported by gifts outside the Denominational Budget. Yet they are earnestly endeavoring to raise the budget in full that the work of Seventh Day Baptists as a people may advance. The Women's Society of the General Conference receives 57 cents each day when the needed \$95 of the budget is raised.

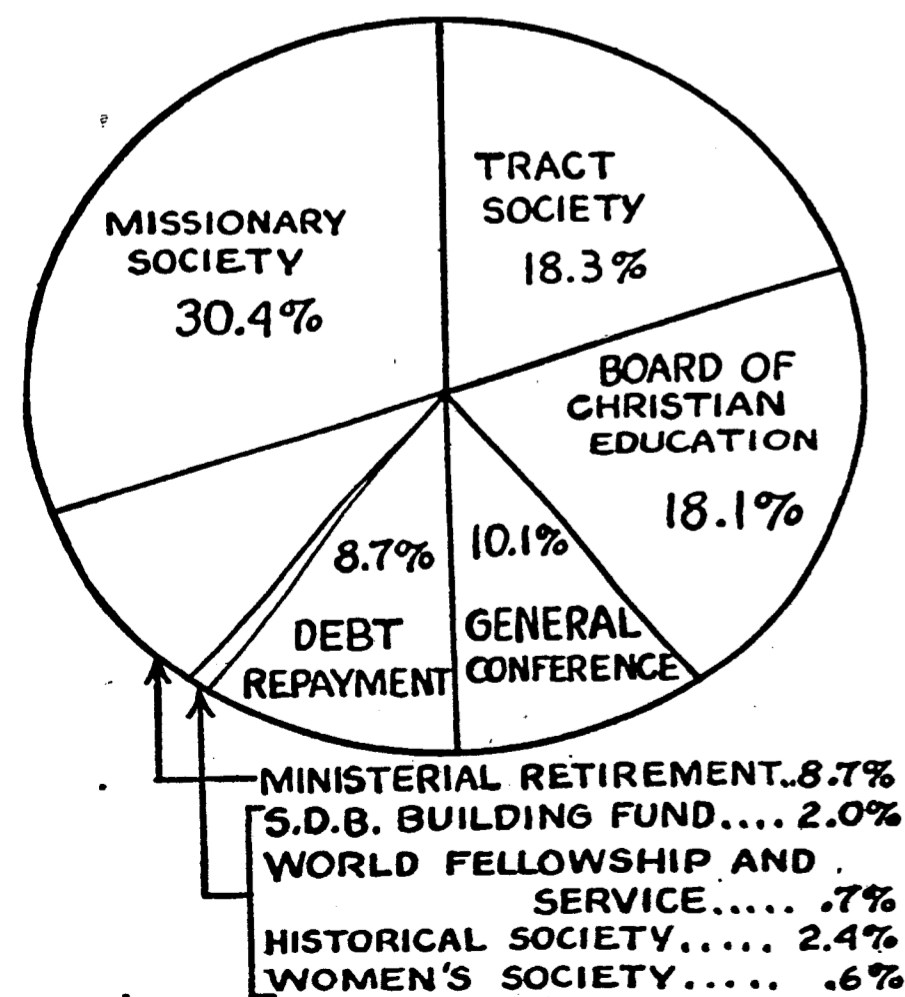
PRODUCTION COSTS

There is need for co-ordination of denominational activities. To whom can we turn for considered judgment and a vital concern and a vision of the needs of our people? Every organization has costs of administration to pay. The General Conference was established as a means of enlarging the work of Seventh Day Baptist local Churches through real and meaningful co-operation. The Commission and the committees of the Conference are important parts of a system of organization well designed to co-ordinate Church activities throughout the land and throughout the world. Without their work and the work of the Conference as a whole, we would be unable to co-ordinate our work. The business of our Churches is here envisioned in a small compass. What can we do when the Commission and Conference and committees call for funds to be used for expenses in the co-ordination of the work of Seventh Day Baptist Churches? \$9.60 each day is needed if these "production costs" are to be met. **WHAT CAN WE DO?**

Tracts and copies of the Sabbath Recorder stream from presses at 510 Watchung Avenue, Plainfield, N. J. The mail carries them all over this country and all over the world to honest inquirers after the truth and to those whose zeal inspires distribution to the uninformed. Many thoughts and prayers go into their preparation. Many hands serve in printing and folding and mailing and distributing them. Many prayers are offered that the seed thus sown may grow in human hearts unto the harvest.

Scattered all over our land are lone Sabbathkeepers. They are members of our Churches or are Sabbathkeeping Christians without Church ties to whom we owe a special ministry. Letters to them and visitation in their homes are of great encouragement to them in maintaining their faith.

The American Sabbath Tract Society has these parts of the denominational program as its special task. **WHAT CAN WE DO** to give to the world, in effective ways, the message that God in Christ has given us? The Tract Society needs \$17.38 of the daily \$95 to enable it to serve in a somewhat adequate way in these fields.



YOU CAN'T AFFORD NOT TO

A pastor was visiting in the home of an old lady who earned her living by taking in washings. He was telling her about a very special project of the Church. As he was leaving she handed him a ten-dollar bill and said, "I want to do my part."

The pastor said, "But you can't afford to."

She replied with the faith of a true Christian steward, "I can't afford not to."

**SEVENTH DAY BAPTISTS
"CAN'T AFFORD NOT TO" SUPPORT
THE DENOMINATIONAL BUDGET
BECAUSE**

The Christ commissioned us to go into all the world and preach and teach His gospel and His Sabbath.

Paying for the work of Seventh Day Baptists makes our praying more effective.

Giving releases love: "For God so loved the world that he gave . . ." "The Lord loveth a cheerful giver."

Giving blesses: It blesses him who receives and brings a greater blessing to him who gives.

**"WHAT CAN WE DO?"
IS ANSWERED BY
"WHAT WE CAN DO."**

**\$95 EACH DAY
TILL SEPTEMBER 30 FOR THE
1948-1949 WORK OF
SEVENTH DAY BAPTISTS
FOR CHRIST**

—The Budget Committee.

**SOUTHWESTERN PASTORS
PREPARE FOR EVANGELISM**

On May 8 at Fouke, Ark., our ministers of the Southwestern Association met at the Seventh Day Baptist Church to discuss their evangelistic problems and needs. Rev. Ralph M. Soper who returned to Fouke this past January, Rev. Clifford A. Beebe of the Gentry Church and the Bible Witness Press, Pastor Edgar F. Wheeler, student pastor in New Orleans and Hammond, La., and Rev. Elizabeth F. Randolph who has been developing interests in Columbus, Miss., and other southwestern points, were present.

As has been previously noted in this department of the Sabbath Recorder, the southwestern United States seems to be one of the regions of future expansion in wealth and population. If new industries are to develop agricultural and mineral production, to expand working groups in cities and towns, and increase the population generally, the Church needs to "be there." It needs to be there with its message of salvation in Christ, with its fellowship of redeemed and redeeming people, with its hope and purpose for life. The Church needs to "be all there" in the evangelism which Christ made central in Christianity.

The May 8th meeting of southwestern Seventh Day Baptist leaders gave tremendous impetus to the development of an ever stronger evangelism. Plans were laid for the pastors themselves to enlarge the area of their evangelism into towns where known interested persons might furnish a nucleus for new Churches. Plans were laid for the development of branch Churches within the immediate range of some of our established Churches. The Fouke Church itself was revived with hope for its own enlarged fellowship and service, and with hope for making part of its membership into a branch Church or fellowship in near-by Texarkana. All of the other southwestern Churches are feeling the impact of the enlarged vision which the May 8th meeting brought to their leaders. In the Little Prairie Church in Nady, Ark., plans were laid for Miss

Randolph to conduct a Vacation Bible School.

The Southwestern Association will meet at Edinburg, Tex., August 4-7, and you can be sure that delegates there, almost in Mexico and at one of the far corners of our United States Church area, will be right in the center of the Master's vineyard, planning for evangelism. Your writer, chosen as delegate for the three northeastern Seventh Day Baptist associations of Churches, and interested also as missionary secretary, expects to share in the "increasing purpose" of our southwestern Churches at this meeting. May God help us all in keeping our Churches at work in evangelism. D. S. C.

I DIDN'T MEAN TO FORGET

Who am I? I am one of the hundreds of Seventh Day Baptists who are forgetting to make regular contributions to the Denominational Budget.

Listed below are some made-up answers to the question, "Why Did I Forget?":

Our Church has been spending several thousands of dollars to repair and redecorate our Church building, so how could I contribute to the Denominational Budget?

I forgot that my contribution toward the special appeals was to be above the amount that I was to give to the Denominational Budget.

We never hear much about the Denominational Budget in our Church. People do not give much for something they know little about.

Our Church does not use the duplex envelopes and that makes it easier to forget the Denominational Budget.

I wonder how much truth there is in these made-up answers. The Budget Committee urges all Sabbath Recorder readers to talk to their friends about the need for regular contributions for the Denominational Budget. The amount given in May was less than the amount given in May of last year. This can be made up and the total budget raised by October 1 if everyone will do his share.

Harley Sutton,
for the Budget Committee.

ARE YOU GOING TO CONFERENCE? LET RIVERSIDE KNOW — NOW.

WORSHIP PROGRAM

By Madge B. Conyers
Alexandria, Va.

The Importance of Words

(Note: It is suggested that the leader of the worship program read the continuity discussion and that different members of the group read the Scripture verses in the appropriate places.)

Scripture: James 3: 1-13 and

“ . . . for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.” Matthew 12: 34, 35.

Is there anything more revealing of a person's character, of his attitudes, or of his philosophy of life than are his words? Is there anything more powerful to encourage the beginner, to cheer the heart-broken, to comfort the bereaved, to incite the mob, to impart wisdom, to create literature and poetry, to stir a nation, to gladden the beloved, to sting with ridicule, to assure forgiveness; to criticize, to prophesy, to teach, to condemn, to guide, to sing, to curse, to pray? Indeed, James, the disciple of Christ, was so impressed by the importance of words that he declared:

“If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.” James 1: 26.

There are thousands of times in life when we may have less than five minutes — yes, even less than one minute with another person, and the two of us, in many instances, will never meet again. The Christian life we try to live, the good deeds we may do in our daily lives may never have an opportunity to influence than other person; but the brief words we say, accompanied by the expression on our face, reveal what manner of person we are. There should be a difference between the conversation of a Christian and one who is not, for in the Bible we are admonished:

“That ye put off concerning the former

conversation the old man.” Ephesians 4: 22.

Words of anger, irritability, envy, criticism, resentment, sarcasm, and bitterness must give way to words of kindness, patience, cheerfulness, forgiveness, tolerance, helpfulness, encouragement, and love. The responsibility of the spoken word — and of the written word — is a weighty one, and it is one responsibility that can never be delegated to or transferred to another.

It is said that, after having been properly introduced, a commencement speaker once arose and faced his university audience. “Ladies and gentlemen,” he said, “what I have to say will be very brief, and I am going to ask the graduating class to memorize my commencement address. It consists of but one sentence: You are the master of your unspoken words; your spoken words are the master of you.”

Words are prompted by thoughts, and we know that

“ . . . the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” 1 Samuel 16: 7.

Therefore,

“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.” Ephesians 4: 29.

“Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.” Proverbs 16: 24.

Let us sing together: “Into My Heart.”

Prayer (in unison): **“ . . . I am purposed that my mouth shall not transgress.”** Psalm 17: 3. **“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.”** Psalm 19: 14.

THIS RESTORED ISSUE

The printing expense of this restored regular issue of the Sabbath Recorder, with the exception of the four center pages, is largely covered by the gift of a friend who prefers to remain anonymous.

ARE YOU GOING TO CONFERENCE? LET RIVERSIDE KNOW — NOW.

GRADUATES OF SEVENTH DAY BAPTIST COLLEGES

Congratulations and best wishes to the Seventh Day Baptist students who were graduated this year from our Seventh Day Baptist colleges! Too many commencement speakers have spoken about the graduates being prepared to go out into life. Education is not apart from life. Your college days were an important period of your life and you are better prepared to serve because of this training. It is important for you to serve your community by being an active member of your Church. If your work takes you away from a Seventh Day Baptist community for awhile, serve a Church where you are.

Listed below are the names of the graduates for this year:

ALFRED UNIVERSITY — From the School of Theology: Ronald Irving Hargis, Waterford, Conn., Carl Roderick Maxson, Independence, N. Y., Ernest Wendell Stephan, Plainfield, N. J., Kenneth Arthur Stickney, Dunellen, N. J., Raymond Robert Taylor, Pastor of Methodist Church, Andover, N. Y.; Liberal Arts College: Victor Harold Burdick, Rockville, R. I., Russell Lamonte Langworthy, magna cum laude, Alfred, N. Y., Henry Loomis Cottrell, New York, N. Y., Marcia Davis, Mitchell-March Trophy, Alfred, N. Y., Frances Elaine Gardiner, magna cum laude, Alfred, N. Y.; New York State College of Ceramics: Robert Frederick Whitford, winner of essay prize, Cleveland, Ohio.

MILTON COLLEGE — Carol Burdick, cum laude, Alfred, N. Y., Edward Chang, Milton, Wis., Don Sanford, summa cum laude, Little Genesee, N. Y., Dorothy Babcock Sayre, Tucson, Ariz., Doris Crandall, Madison, Wis., Wayne Hull, Milton, Wis., Nolan Nelson, Milton, Wis.

SALEM COLLEGE — Alfred E. Lewis, Riverside, Calif., Barbara Jane Seager, Salem, W. Va., S. Kenneth Davis, Somerville, N. J., David John Williams, Oneida, N. Y., Mrs. Jeanne Coon Williams, Oneida, N. Y., Stanley Kay Allen, cum

laude, Salem, W. Va., Virginia May Bivins, Bridgeton, N. J., Lewis Hoffman May, magna cum laude, one of three in a class of 123 to receive this honor, Salem, W. Va., Dean Walter Barnett, Fremont, Mich., Constance Coon, Bradford, R. I.

Constance Coon and Jeanne Coon Williams were very high scholastically in the list of seniors, but they have not been in Salem during their entire course and were thus not eligible for honors. Barbara Seager, Lewis May, and Stanley Allen were among nine seniors chosen this year to represent Salem in Who's Who Among Students in American Universities and Colleges.

President Bond says: “We are indeed rightfully very proud of the Seventh Day Baptist group. They go out from college with a strong feeling of responsibility, and they will serve their country and their God in a way that will reflect honor on the college and on the denomination.” H. S.

REGARDING THE SABBATH VISITOR

By Rev. Everett T. Harris
Chairman of the Committee on Church Schools

“Our Sabbath school always had a balance on hand in the treasury until the Sabbath Visitor came along and used it up,” said a pastor at the last meeting of the Board of Christian Education.

The Committee on Church School Work had just been asking about increasing the price per issue from seven cents to ten, so as to more nearly cause the subscription price income to pay for the cost of printing the Sabbath Visitor, paper for Seventh Day Baptist boys and girls. The upshot of all the discussion was to decide to leave the subscription price the same.

But the fact remains that the income from our paper just barely pays the cost of printing to the Recorder Press and leaves nothing over for the additional expense of over \$400 a year, which must be born through the board's share of the Denominational Budget. Since the amount asked for last year was \$300, this means we ran in the red last year.

The board must ask for more money, increase the subscription price, or discon-

ARE YOU GOING TO CONFERENCE? LET RIVERSIDE KNOW — NOW.

tinue the paper. Since our denomination asked the board to print the paper in the first place, it is the feeling of some of us that the people are willing to pay for it. We are always starting something we can't finish. Some of us are hoping and praying that this project will not be one of those things.

From the letters of appreciation received by the editor it would seem that this little paper is well received, is filling a real need in our denomination and is one of the best pieces of work our board is sponsoring.

If you readers feel the same way, then please get in there and boost the Sabbath Visitor in your local Church. If your Sabbath school treasury is low, encourage the boys and girls to bring dimes instead of nickels and pennies, and the parents and older folks to bring quarters instead of nickels and dimes — we can always find a way to pay for what we really want. Do we really want the Sabbath Visitor? Contributing editors and the editorial staff give their time freely. No one of you readers can realize the amount of sacrifice, thought, and prayer that goes into it. What, then, are you giving toward its support, or is it that you just don't care?

CAMP POTATO

Camp Schedule

July 17 - 24

Age group: 10 to 12.

Place: Camp Potato, just 9 miles east of Coudersport, Pa., on U. S. Highway 6.

Cost: \$8, including insurance.

Directors: Rev. Everett T. Harris, dean; Rev. Charles H. Bond, business manager.

July 24 - 31

Age group: 13 and over.

Place: Camp Potato.

Cost: \$8, including insurance.

Directors: Rev. Albert N. Rogers, dean; Wayne Crandall, business manager.

The staffs for camp have been announced.

Please send advance registrations to the camp committee chairman, Pastor Carl R. Maxson, Route 2, Andover, N. Y.

ARE YOU GOING TO CONFERENCE? LET RIVERSIDE KNOW — NOW.

THE SHANGHAI SITUATION

At Shanghai, China, within recent weeks there was held a meeting of Christian leaders of several denominations, some of them from "inside the bamboo curtain," others from Kuomintang territory. One participant gives this summary of experiences: "Morale of Christians, both missionaries and natives, remains high and encouraging. Pastors and workers are on self-support basis as public solicitations for funds from Church members is not allowed. Church buildings are treated as public property and public or political meetings are often held in the Church. Sunday gatherings are permitted to be held in the Church, but quite often the Communists use the Church for their political meetings at the same time and the Christians have to give up services.

"Mission schools are still going on as usual and there has been no interference with the administration, but the collection of fees and other expenses should first have the approval of a committee composed mostly of students.

"It does not seem that the Communists have so far adopted a unified policy toward Christian movements. In some areas the Communists have given orders for the protection of Christian Churches while in other areas their attitude towards Churches is antagonistic. Christian hospitals are allowed to function, as before, and so far they have not interfered with the administration. But for financial support it is difficult for the hospitals to link up with the sources that used to give support. It is very difficult to carry on social institutions or relief work in a Communist territory as the viewpoints are divergent on social problems."

—W. W. Reid.

QUARTERLY MEETING

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches will be held July 15, 16, 1949, with the Walworth, Wis., Seventh Day Baptist Church.

Lillian Campbell, Secretary.

Our Children's Letter Exchange

Dear Roberta, Nancy, Robert, James, Dick, and Bruce:

I am glad to know that you are fond of dogs, for they are fine pets for both girls and boys, and wise ones, too. Every morning when I go downtown marketing I pass the office of our local veterinarian. Usually his dog is looking out at the passers-by. One morning I waved my hand at him and to my surprise he waved his paw at me and barked a short, quick bark. It almost sounded like "Hi!" I have never been able to get him to wave his paw again but he always greets me with his sharp little bark.

It is good that you are learning so many Bible verses and I hope you will go on to learn many, many more. That is one of the ways in which you may receive great help in your Christian life.

I hope soon I may receive a letter from each one of you. How about it?

Yours in Christian love,
Mizpah S. Greene.

Dear Mrs. Greene:

I am eight years old. I will be in fourth grade next year.

Walter is four years old, Wayne is one year old, Maxine is six years old, and Marcia is three years old. I will send you a picture of the family.

We have three cats.

Your friend,
Virginia Basler.

R. D. 3, Cuba Road,
Barrington, Ill.

Dear Virginia:

I was happy to receive your letter and also the picture of your nice family. I shall place it with other treasured photos.

A cute little kitty walked into our Church one Sabbath, and last Sabbath two dogs walked down the aisle. I guess they thought it wasn't the right place for them for they turned and walked right out without causing a bit of trouble.

I wonder if you are having as warm weather as we are here in Andover. My fingers almost stick to the typewriter keys, so I will stop and cool off.

Yours in Christian love,
Mizpah S. Greene.

Dear Children:

Yesterday we came home from Church and found a new Recorder in our mailbox, but there was not a letter from a child on the Children's Page. Mrs. Greene writes nice stories but there are no substitutes for your letters.

It was Children's Day at our Denver Church and the children did themselves proud with their program.

First a small boy about four years old gave a "Big Welcome" in less than a dozen words. The folks up front that could hear him laughed heartily.

Four members of the cradle roll said their short speeches. The smallest one said her speech first. Then she walked to the back of the rostrum and sat in the minister's chair until the other three started hand motions with a recitation when she came back to help them.

A group of children with fishing poles and lines, wearing straw hats and sun helmets, marched in saying things about "Fishers of Men." Two of the fishing lines had Bibles on them, the others had words like Kindness, Helpfulness, and Patience on their lines.

Another half-dozen children marched in wearing paper soldier caps. Then while the primary department sang off stage, "I'm too young to march," those on the stage stepped up and down as if marching, "To young to fire a gun" — those in front held their arms as if sighting a gun, and so on. When the singers sang, "But I'm in God's Army," the six pointed towards heaven.

There were other parts to the program. I think the Denver children enjoyed doing it. Wouldn't you?

Now children, do write.

Your friend,
Lyle E. Maxson.

3345 S. Dale Ct.,
Englewood, Colo.

Dear Mr. Maxson:

Thank you for your letter. I'm sure the children will love it. Do you notice that we are being blessed lately with children's letters? I hope they'll continue.

Sincerely yours,
Mizpah S. Greene.

ALFRED CARLYLE PRENTICE, M.D.

By Corliss F. Randolph

Dr. Alfred Carlyle Prentice, the youngest of four children of Rev. Asa Babcock and Marion W. Greene Prentice, was born at Adams Center, N. Y., February 18, 1875, and died at the Robert Packer Hospital, Sayre, Pa., January 13, 1949.

His early education was obtained in the local schools of Adams Center, where he was graduated from the Adams Collegiate Institute in 1893. He then entered Alfred University from which he was graduated in June, 1897.

Immediately following his graduation from Alfred University, he was married, at Alfred, on June 27, 1897, to Miss Lily S., daughter of Abiel and Margaret (Gichel) LaForge. Soon after their marriage, the young couple established their home in New York City where the groom at once entered the College of Physicians and Surgeons of Columbia University, being graduated in 1901. He then served an internship in the Roosevelt Hospital, of New York City, following which he entered upon the practice of his profession in that city, where he thus continued for forty years.

Of the professional organizations of which he became a member, the following may be noted: The American Medical Association, the New York State, the Broome County, and the Benjamin Rush Medical Societies, the Physicians' Mutual Aid Association of New York City, and the New York County Medical Society. On occasion, he served the latter as a delegate to the American Medical Association.

He served a term as surgeon major of the 71st Regiment, New York National Guard, and of the Association of Military Surgeons, serving on the Surgeon General's Staff in World War I. He was formerly associate surgeon of the Vanderbilt Clinic, and of the French Hospital; visiting surgeon at the Erlanger Home for Crippled Children, and at the Baptist Home for the Aged; and a former surgical lecturer at the Polyclinic Hospital, all in New York City.

Eight years ago, he removed to Endicott, N. Y., where he continued his medical career. Here he was an associate surgeon of the Ideal Hospital, and resident staff surgeon of the Wilson Memorial Hospital, in Johnson City, near by.

Soon after coming to New York City, both Dr. and Mrs. Prentice removed their Church membership — he from the Adams Church, she from the First Alfred — to the New York City Church where both at once entered upon the activities of both Church and Sabbath school. Dr. Prentice was made chorister of the Sabbath school, and, on occasion, he filled the pulpit on Sabbath morning. For several years he was a member of the Sabbath School Board while its center was in New York City. On occasion, too, he was honored with a place on the programme of the Eastern Association.

Some twenty years ago, while performing a surgical operation, he contracted a severe case of blood poisoning, from which he was several months in recovering; possibly he never wholly recovered from its effects. Some months before his death, it became quite clear that disease of a most serious character had again laid its hold upon him, this time too relentless to yield to treatment, and the inevitable end followed, after an eventful career of more than threescore and ten years.

He is survived by his brother, Dr. Harry W. Prentice, of New York City; a son, Carlyle, of Tuckahoe, N. Y.; a daughter, Margaret (Mrs. Laurence F. Danckaert), of Yonkers, N. Y.; two grandchildren, and two nephews, and several nieces. His sister, Lucy (Mrs. Alfred T. Stillman), of Alfred, N. Y., followed him in death, on March 7, 1949. Another sister, Mary Louise, had died in infancy. His wife's death preceded his, October 3, 1944.

He had long been a member of the Masonic Order, the local lodge of which conducted a parting service at the Stephen Merritt Funeral Home in New York City, on Tuesday afternoon, January 18, amid a group of relatives and other friends, after which the burial took place in Mt. Hope Cemetery, Ardsley, N. Y.

ARE YOU GOING TO CONFERENCE? LET RIVERSIDE KNOW — NOW.

**REV. RALPH H. COON
TO TEACH AT SALEM COLLEGE**

Rev. Ralph H. Coon writes that he has decided to begin his teaching work at Salem College, Salem, W. Va., with the second summer session, July 8 - August 19, at the request of the college, instead of with the fall term.

Mr. Coon states: "I will teach Bible and other courses in religion, and probably will have some science which I hope to make truly scientific and distinctly Christian."

Rev. Mr. and Mrs. Coon and family will move to Salem about September 1 in order to be there when the fall term opens.

DEDICATION SERVICE

A service of dedication for children was held in the Little Genesee Seventh Day Baptist Church Sabbath morning, June 11.

The following children were presented by their parents: Douglas and Carlene Polen, Stanley and Faith DeGross, David Lee Sanford, Sandra Burdick, Charles and William Parry, Kim Davis, David Lee Myers, Thomas Grantier, Martin Wardner, and Ronald, Philip, and Timothy Bond.

Each child received a white rose, the symbol of purity, a Gospel of John representing the Bible, and a certificate of dedication.

Charles H. Bond, Pastor.

**WHAT DOES IT MEAN TO
REGISTER FOR CONFERENCE?**

Merely send your name and address, your age if a child, and designate Mr. and Mrs., Mrs. or Miss, to P. B. Hurley, 4751 Park Avenue, Riverside, Calif. Simple, isn't it? Well, let's do it now.

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

Maxson. — Maryann, to Paul and Ruby Maxson, Berlin, N. Y., April 20, 1949.

ARE YOU GOING TO CONFERENCE? LET RIVERSIDE KNOW — NOW.

Obituaries

Prentice. — Dr. Alfred Carlyle, born February 18, 1875, and died January 13, 1949. (A more extended obituary appears elsewhere in this issue.)

Crosley. — Walter Edmund, son of Edmund and Amelia Whitford Crosley, was born near Farina, Ill., September 20, 1913, and died June 1, 1949, at the age of 35 years, 9 months, and 11 days.

He was a member of the Farina Seventh Day Baptist Church, being baptized in April, 1930.

He was a graduate of the Farina High School, secretary of the local I.O.O.F. lodge, and a member of the American Legion Post.

He was inducted into the service in World War II and after a short service was given a medical discharge.

His death was a shock to his aged parents and to the entire neighborhood.

He is survived by his parents, a brother, Harry, and a sister, Mrs. Edith Maxson, all of Farina, and a large number of nephews and nieces.

Funeral services were conducted at the Lash Funeral Home by his pastor, Rev. C. L. Hill, and burial was made in the Farina Cemetery. C. L. H.

Jones. — Leona Place, daughter of Phil S. and Margaret Green Place, was born January 13, 1889, at Alfred, N. Y., and died at the home of her son, Waldo Jones of Oceanside, Long Island, on June 11, 1949.

She lived at Alfred all her life, except for the last five years which were spent in the vicinity of Philadelphia, Pa.

She was baptized January 24, 1902, and joined the First Seventh Day Baptist Church of Alfred where she continued as an active member all her life, serving in the choir and as assistant organist for many years. She was a graduate of the Music Department of Alfred University and of the Home Economics Department of the New York State School of Agriculture in 1911.

She was joined in marriage to Irving Jones of Alfred on May 15, 1911. Besides her husband, she is survived by three sons, Maxson Jones of Hilton, N. Y., Lewis Jones of Niagara Falls, N. Y., and Waldo Jones of Oceanside; four daughters, Mrs. Hilda McTarnaghan of Dansville, N. Y., Mrs. Doris Gilkes of Alfred, Mrs. Katherine Baron and Mary Jones of Rochester, N. Y. Also, her father, Phil S. Place of Alfred, a brother, Tom Place of Los Angeles, Calif.; seven grandchildren, one niece, and two nephews survive.

Farewell services were conducted in the First Alfred Church by her pastor, Rev. Everett T. Harris, and interment was in Alfred Rural Cemetery. E. T. H.

Seventh Day Baptist General Conference

RIVERSIDE, CALIFORNIA, AUGUST 16-21, 1949

By K. Duane Hurley
Chairman, Publicity Committee

"Riverside is rapidly getting ready for YOU; now all we need to know is who YOU are." Thus spoke, with a note of urgency, the general chairman in charge of preparations for Conference to be held in Riverside, Calif.

How Riverside Is Getting Ready

During recent weeks many changes have been taking place in Riverside, in the Church, in the homes, and in the community, making ready for the coming of Seventh Day Baptist delegates in August. A large number of committees, with almost every member of the Riverside Church serving in some active capacity, have been hard at work anticipating entertainment of visitors, feeding of delegates, and all of the other preparation that must be made for such an event.

Riverside College Facilities

The president of Riverside College, when the meeting-place committee met with him recently, was especially helpful in suggesting and ordering the changes made which are necessary to make the college buildings most suitable for Conference sessions. An adequate auditorium is available, made worshipful in atmosphere by stained glass windows and pipe organ. The president of Conference will have a private office, with easy access to the platform. The choir is to have a special practice room, and the boards are to be provided with an especially large room for displaying their materials. A nursery, removed from the other meeting rooms, has been provided, and every other possible need has been anticipated.

Restful and Attractive Comfort

For many weeks already Church members have been making the changes necessary in their homes to accommodate a

maximum number of guests from away. Restful and attractive comfort has been the main ambition. Neighbors of Church members, too, are aware that there are to be some changes made in August, many of them having volunteered to give lodging to Conference delegates in their homes.

Seventy-five Voice Conference Choir

Indicative of the effort being put forth in every line of preparation is the change of pace for choir rehearsals. Since the Los Angeles and Riverside singers will form the nucleus for the seventy-five voice Conference choir, the music director is spending one evening each week directing the practice of each group, driving over one hundred miles to make this possible. From time to time members of the choirs are attending both rehearsals in the week. When people marvel at the willingness of committee chairmen and members to give service like this, the answer is invariably the same: "We want this Conference to be outstanding in every way. A little sacrifice and extra effort on everybody's part will help make it so."

Register Now!

It is that extra measure of effort the general chairman urges when he calls for early pre-registration. His plea is for everyone to make plans to be in Riverside August 16-21 — and having made them, to let the intention be known immediately.

No changes made in Riverside up to August 16 will be quite so sudden as the rapid change in "population" on that date. The change will be alarming if the local people are not thoroughly forewarned. It is imperative that YOU send in your registration now!

854 Thienes Ave.,
El Monte, Calif.

ARE YOU GOING TO CONFERENCE? LET RIVERSIDE KNOW — NOW.

The Sabbath Recorder

