

**DENOMINATIONAL BUDGET**  
Statement of Treasurer, January 31, 1950

Receipts		January	4 months
		\$	\$
Albion		49.00	79.00
Alfred, First			504.83
Alfred, Second		200.50	200.50
Associations and groups		129.40	252.16
Battle Creek			476.47
Berlin			191.09
Boulder		22.03	91.80
Brookfield, First		35.00	50.00
Brookfield, Second		37.75	88.75
Chicago		35.00	227.00
Daytona Beach		35.10	95.35
Denver		55.79	130.40
De Ruyter			69.73
Des Moines			10.00
Dodge Center			55.82
Edinburg			23.43
Farina		15.00	70.00
Fouke		5.00	15.43
Friendship			22.85
Gentry			7.23
Healdsburg-Ukiah		10.00	20.00
Hebron, First		12.54	43.44
Hopkinton, First			117.60
Independence			109.00
Individuals		102.00	506.00
Irvington		100.00	100.00
Little Genesee		208.05	303.47
Los Angeles			43.96
Lost Creek			95.03
Marlboro		72.00	216.00
Middle Island		5.85	29.34
Milton		476.00	1,517.22
Milton Junction		60.07	308.97
New Auburn			58.98
New York, First			79.51
Nortonville		21.50	53.75

Pawcatuck			750.00
Piscataway			78.25
Plainfield		125.75	794.95
Richburg		33.00	96.00
Ritchie		30.00	30.00
Riverside			285.13
Rochester			30.00
Rockville			10.46
Salem			188.51
Salemville		11.30	48.02
Shiloh		114.00	1,044.47
Verona		7.50	7.50
Walworth			10.00
Washington, Evangelical		110.00	110.00
Washington, People's			50.00
Waterford		6.90	82.86
White Cloud		39.61	100.07

Totals .....\$2,165.64 \$9,980.33

Disbursements

	Budget	Specials
	\$	\$
Missionary Society	571.83	16.50
Tract Society	413.42	
Board of		
Christian Education	316.81	29.00
Women's Society	10.60	30.00
Historical Society	49.21	
S. D. B. Building	58.21	
General Conference	243.02	
World Fellowship and Service	15.00	
Ministerial Retirement	161.02	90.00
Debt reduction		
Miss. Society	\$60.06	
Tract Society	70.21	
Board of		
Christian Ed.	18.68	
S. D. B. Building	12.07	
	161.02	
Totals	\$2,000.14	\$ 165.50

Comparative Figures

	Total Budget			Normal
Receipts for October	\$1,489.99	4.00%	\$3,104.16	8 1/3%
Receipts for November	1,508.67	4.00%	3,104.16	8 1/3%
Receipts for December	3,841.75	10.30%	3,104.16	8 1/3%
Receipts for January	2,000.14	5.37%	3,104.16	8 1/3%

Totals .....\$8,840.55 23.67% \$12,416.64 33 1/3%

Special gifts, designated:	
October	\$ 348.19
November	120.00
December	506.09
January	165.50

Total .....\$1,139.78

Milton, Wis.

D. N. Inglis,  
Acting Treasurer.

(Continued from page 143)

Mrs. Browning was a member of the Second Hopkinton Seventh Day Baptist Church for many years, joining the First Hopkinton Church October 12, 1940.

The funeral service was conducted by her pastor, Rev. C. Harmon Dickinson. Interment was in the First Hopkinton Cemetery.

C. H. D.

Carr. — Elizabeth (Lizzie) Miller, daughter of John and Mary Agnes Miller, was born

September 24, 1858, and died December 23, 1949, at Shelter Cove Convalescent Home, Westerly, R. I.

She was the wife of the late Nathan S. Carr. Mrs. Carr was baptized and joined the First Hopkinton Church June 27, 1885, having remained a faithful member until her death.

She is survived by a daughter, Anne, and also two sons.

Interment was in the Oak Grove Cemetery.  
C. H. D.

# The Sabbath Recorder

## ONE GREAT HOUR



for the Needs of the world

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

Contributing Editors:

DAVID S. CLARKE ..... Missions

WILLIAM L. BURDICK, D.D., Emeritus

(MRS.) FRANCES DAVIS ..... Woman's Work

ALBERT N. ROGERS ..... Christian Education

HARLEY SUTTON, Emeritus

(MRS.) MIZPAH S. GREENE ..... Children's Page

Our Policy

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

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in Jamaica ..... Back Cover

Front Cover Picture

Courtesy of Church World Service.

## Conference President's Corner

### "FERVENT IN SPIRIT"

One hundred years ago Seventh Day Baptists probably furnished their quota to the ignorance of America. They also furnished their full quota of leadership which set out to eliminate ignorance and make a real republican form of government possible. They made a considerable contribution to secondary education by the establishment of a number of academies. They made a larger contribution, however, in the establishment of three institutions in the field of higher education. Alfred University has given one hundred thirteen years to this service; Milton College has given one hundred five years; and Salem College, the youngest, has given more than sixty years' service.

State schools have multiplied in this period until some shortsighted people have thought that the colleges established under the influence of Christian Churches should discontinue their service. Probably no greater mistake could be made than to follow the suggestion of those who would eliminate Christian education.

William Allen White, that sage of Kansas, whose editorials in a small town newspaper have been read around the world, makes a comment on this situation that is worth quoting:

"If Christianity is to survive, it must survive in the environment made by Christian leaders. It cannot survive in the atmosphere that is thickening with modern paganism. Out of paganism come the grass ideals of the tyrants who are ruling Europe in Rome, in Moscow, in Berlin. And don't think America is free of that atmosphere. We are still the land of liberty, but unless the free are brave, they will no longer be free. Unless those who believe in a Christian civilization are willing to sacrifice of their good, hard-earned cash to educate Christian leaders, they will find in a few generations that their dream has vanished. . . . If the American churchmen fail to support the kind of colleges that turn out Christian leaders, American life under another leadership soon will close the Churches."

America, as we have known it up to some thirty-five years ago, was built upon

(Continued on page 154)

### OUR SCHOOL OF THEOLOGY

If not our School of Theology, whose school is it?

It goes without saying, yet it needs to be said, that the school is dedicated to guidance and growth in an understanding of God in Christ, and to living and teaching His way of life as revealed in the Holy Scriptures. The Holy Spirit is at work through the men who administer the affairs of the school and frequent her classrooms. Otherwise, the school has no right to exist.

The School of Theology at Alfred University, Alfred, N. Y., was established for the purpose of preparing men better as Seventh Day Baptist ministers. It is recognized that some men among us through the years, partly due to native ability, partly because of independent wide study and reading, and in no small part because of Biblical knowledge and rich spiritual experience have rendered an effective ministry both in parish and denominational capacity without formal theological training. Yet, for the rank and file of us, training in the School of Theology, formerly the Theological Seminary, was our "salvation."

In keeping with the demands of our day for thorough training in the Christian ministry, the Alfred School of Theology is strengthening her faculty and maintaining the school on a graduate level. That is as it should be. This must be kept in mind, however — there are limits beyond which the School of Theology cannot go because of lack of endowment, limited faculty, limited library, and limited facilities. It is the opinion of some well-informed sources that the School of Theology cannot expect to compete with larger theological schools. That is being realistic and sound. In this relation it needs to be said that our School of Theology is doing a superb job at the task that is hers. She deserves the sacrificial support of every Seventh Day Baptist.

An attractive folder containing the announcements of the School of Theology for 1950-1951 is just off the press. The following paragraph entitled "Theological Training at Alfred" is significant.

"The Alfred University School of Theology, although primarily established for the training of men for the Seventh Day Baptist ministry, is open on equal terms to men and women of all Christian denominations. For students preparing to enter the professional Christian ministry, the school offers a course leading to the Bachelor of Divinity degree. It welcomes also those not having the ministry in view who desire to fit themselves for better Christian service. There are fields for noble service outside the educated ministry; and this school offers an opportunity to the Christian layman to become increasingly useful in the Bible school, the Church, college and university teaching, and in many other forms of service required of the Christian and the citizen. In co-operation with the Graduate School of the university, it is possible to arrange courses leading to the Master of Arts and Master of Education degrees with specialization in the religious fields."

Among suggestions that have been made for the most effective training of Seventh Day Baptist ministers is the one that the School of Theology at Alfred be closed and a Seventh Day Baptist chair be endowed in some acceptable, sound theological school. This suggestion has merit and would require thorough exploration. Such a plan would require time. It is long range in nature.

The immediate, urgent demand for trained ministers for our Churches cannot wait until such a plan materializes. This the School of Theology recognizes. Consequently, our school has launched forth on an aggressive recruiting campaign for the Seventh Day Baptist ministry. The present public relations work for the school is being conducted in large measure by Dr. Wayne R. Rood who, with his wife and daughter, returned to Alfred from the Pacific School of Religion, Berkeley, Calif., last September to become a full-time professor in the school. Dr. Rood has already visited some of our Churches in the interest of the school as well as keeping in touch with Seventh Day Baptist students who plan to enter the ministry. He also has talked with our men who are

attending other schools of advanced training.

It is your business and mine to know about our School of Theology where some of our future ministers are being trained. Why not invite Mr. Rood to visit your Church?

### MAP OF JAMAICA

Some months ago the Tract Board, on the recommendation of its Committee on Distribution of Literature, directed that the editor of the Sabbath Recorder use the back cover of the Sabbath Recorder for the publication of maps of Seventh Day Baptist mission fields.

We are happy to present on the back cover of this issue a map of the Island of Jamaica with the location of Seventh Day Baptist Churches there. Several people have shared in the project. Hector Roye, a student in Crandall High School, Kingston, Jamaica, B. W. I., drew the original map. Rev. and Mrs. Wardner T. Fitz Randolph of the Jamaica Mission furnished the names and verified the locations of the Churches. One of the ladies in the main office of the Seventh Day Baptist publishing house transferred the original drawing for the purpose of having a line cut made. And so on.

This map should prove to be of much help in the study of the Jamaica Mission in our Churches, Sabbath schools, women's societies, young people's and other groups.

### QUESTIONS

Mrs. Olive Novotny

We think there are others, who lost their way. Did they? I'm asking that question today. It just seems to us, as we go along, Just try to see, what we think is wrong.

As we travel thro' this mundane sphere,  
Looking for something in others, I fear;  
Are they seeing us, in just the same light,  
If they succeed, then are we right?

Wouldn't it be better, for all concerned  
To look for the good, in all discerned,  
And leave to the judgment, of an all wise God  
To measure us all, by the path we have trod?

Edinburg, Tex.

### FROM THE EDITOR'S MAILBOX

Dear Pastor Warren:

Do you have copies of the "Ten Commandments" in print available as advertised some time back in the Recorder? I have a class of high school girls in a local Church school whose project is to learn the Ten Commandments. They have reached high school without a knowledge of them or where they are found. I thought I should like to give each girl a copy as she memorizes all the commandments. I believe you had large and small copies. I shall take the small copies and five of them for the present please. Enclosed please find postage, and if further cost is involved I shall gladly send it immediately.

We are surely blessed by the Sabbath Recorder and the Sabbath Visitor in our home. From observation I believe Seventh Day Baptists have picked up and progressed after the war more quickly than other Christian groups. It is a period of holding on to the Bible truths and applying them to our great strides in our thinking. I love the Sabbath day and all its many blessings. May God help us to know how to give it to other good people and share with others in imparting the love of God as shown in His gift to us of His Son whose life and love is supreme.

I am glad to see the Bible study in the Sabbath Visitor which is put in by Pastor Shaw and Miriam Shaw. They will be a great help to our family, I'm sure. The reason I am so sure is that Pastor Shaw has been a great help to my husband and me. Pastor Shaw helped all young people because he imparted truths to them and that is what young people want most.

Sincerely,  
Elizabeth B. Percy.

40 Brooklyn Street,  
Mansfield, Pa.,  
January 31, 1950.

**Seventh Day Baptist General Conference**  
**SALEM, W. VA., AUGUST 22-27, 1950**

### LETTER FROM BROTHER HEINRICH BRUHN

Mr. Frank Schober,  
24 Commonwealth Avenue,  
Newark 6, N. J.

Dear Brother Schober:

Many thanks for your letters with the reports of the German relief assistance.

You surely have helped us so very much during the years when things were so very difficult and grim for us. Just to think that \$13,000 was spent — to us it is a tremendous amount of money and it surely was a terrific task. We, the German Churches, wish you, our brethren in America, to know how much we thank you for your sacrifices and may God bless you.

We in the West Zone are over the worst — no more rationing and the stores are loaded with all kinds of foods and merchandise, but everything is so very expensive and the wages are so very meager, but one can manage. In the East Zone things are as bad as during and right after the war.

Mr. Carl Schulz, the elder of the Berlin Church, finally was released from Russian captivity, and we are all so pleased. He writes to say, in 1944 he was imprisoned by the Russians in Austria, "for eight weeks we were interned in a railroad car and only once in a great while did they open the door. I had a little sugar with me which gave a little pleasure to my dying comrades. After a time I took sick. One day after four weeks of misery the door was opened, and those who could stand and walk alone were told they could have some water. Some of the comrades brought back cabbageheads and other vegetables which were devoured raw immediately.

"I myself received nothing. Then I took my Bible and I read and prayed to God: 'God, who art in heaven, you know the need of your children; bread and water you have promised. You see I am hungry; I believe in your word, which is the truth and you do not lie, give me bread.'

"With tears I finally fell asleep. The next day something unusual happened — the door was opened, and a peasant woman stood there and offered me a round loaf of bread. The door was again tightly

closed. I looked at the bread and could not realize that I was awake or asleep, but the bread was real; so God had not forsaken me, and since that day I have never been hungry.

"For the last two years I have been in a Russian hospital and still need medical attention."

But the most important fact is that he is here, and with good care will be well again.

Yours,

Brother H. Bruhn.

Hamburg, Germany,

January 25, 1950.

### SCHOOL OF THEOLOGY OPENS SECOND SEMESTER

Prayer and fellowship officially inaugurated the second semester at the School of Theology, Alfred University, Alfred, N. Y., Monday evening, February 6. The opening ceremonies, attended by a large group of friends from Alfred, Alfred Station, Little Genesee, and Verona, in addition to students and staff, were climaxed by a service of dedication conducted in the Gothic Chapel by members of the second semester faculty. Dean A. J. C. Bond presided, Rev. Albert N. Rogers sang a setting of the 125th Psalm, "They That Trust in the Lord," and Dr. Wayne R. Rood offered the closing prayer of consecration and the benediction. Rev. Everett T. Harris delivered the sermon, a challenge to press beyond the popular cynicism and skepticism of the intellectual world into an abiding and conquering faith. Faith in the purposes of God, and faith in our fellow man and his ability to follow God, were urged by Pastor Harris as bulwarks against cynical skepticism. Only a positive and personal faith, which possesses the candor to face issues and the courage to resolve personal doubts, can lead other men into a satisfying experience of Christ, he concluded, and this is the task to which the ministers and teachers of the Church dedicate themselves.

A faculty reception preceded the chapel service, during which tea was served by Mrs. A. J. C. Bond and Mrs. Ben R. Crandall from the seminar table in the middle classroom. Student living quarters were also open for inspection.

—Contributed.

## STATEMENT OF CHRISTIAN EXPERIENCE AND BELIEF

By Rev. Carl R. Maxson

Pastor, First Seventh Day Baptist Church of Andover, N. Y., and Seventh Day Baptist Church of Independence, R. 2, Andover, N. Y.

(Given at his ordination to the Christian ministry on Sabbath, July 16, 1949.)

### Christian Experience

I am the seventh and youngest child of Deacon and Mrs. Darwin E. Maxson, born in Gentry, Ark., March 24, 1912. Under the teachings of my Christian parents, and



Rev. Carl R. Maxson

that of Rev. and Mrs. Rolla J. Severance, I early became aware of the sinful tendency in my nature and upon confession of faith and the conviction of the need, was baptized and soon joined the Gentry Seventh Day Baptist Church.

I do not remember when God first called me to the Christian ministry, for I have always felt this urge in my heart. I do remember, however, my questioning, my uncertainty, for several years while I was balancing all that I knew about myself alongside of all that I knew of the will of God. Could the ministry use more of my talents and training than any other calling? It was settled definitely in my mind when I observed the potential influence that one human may exert upon another, and I believe part of God's call is that He equips

us to do our life work. To me, the ministry means entering life in its largest dimensions. Human history is a long story of people trying to learn how to live as neighbors. I believe, also, that we have arrived at the edge of a world that is undeniably One World. If anyone feels inadequate, it's because he has not the right-sized habits to match the measure of living that this new One World demands. Without accepting Christ's interpretation of neighborliness we will fall far short of understanding our part in the building of this One World. The Bible does not say that it is lack of political wisdom, armed power, education, or even good will that leads us into our troubles. It tells us straight, and our history proves it, that we get ourselves in a tangle when we are farthest from the Creator and Sustainer of the universe. I have noticed that I am not alone in my aptness for describing my troubles, but quite inept at explaining them.

### Statement of Belief

I believe in God as Love, as the one perfect, eternal Spirit, Father, Creator, and Sustainer of all, who is personal, intimate, and tender; who knows when we suffer, who hears us when we call, and who rewards our faith with succor and blessing.

I know God more clearly by what He is to me, as He reveals Himself by His divine attributes, rather than by knowing Him as wholly apart from myself. A logical definition of God is impossible, but we may obtain a knowledge of Him that is perfectly adequate for the realization of the divine purpose in our lives. True knowledge of God is acquired only from divine self-revelation, and only by him who accepts this with childlike faith. This is the most sacred relationship between man and his God, a relationship in which he is conscious of the absolute greatness and majesty of God as Supreme Being, and of his own utter insignificance and subjection to this high and holy One.

God is Father of all races; He, therefore, expects fellowship with all of us.

As worthy stewards, we seek to glorify Him in body and spirit. Communion and fellowship with Him is the highest achievement of man. The everyday unfolding of

creation reveals God to me more than miracles. Man sees actions in relation to his own experiences, but God sees within the heart and knows his true intent.

I believe in Jesus Christ, God manifest in flesh, our Saviour, Teacher, and Guide. I believe that He took upon Himself the likeness of man, lived a perfect example among us, and died for our sins. Galatians 4: 4-6. I believe that our communion with God is best effected in and through Christ. I believe also that Christ set forth the ideal relationship of God and man in the pattern of the family, that we might better understand our relationship to the spiritual. According to John 1: 4, Christ is the source of life and that life is the light of men; thus Christ accomplishes spiritually what light does physically -- gives warmth, illumination, healing, and life. Jesus was man, yet more than man; there was no other human like Him. He died and rose from the dead. He appeared to the disciples and they saw that He was divine. Dr. Wayne Rood once said in class, "Man without limits would be God. God within limits would be man. God could limit Himself to humanity, and did in Jesus Christ." I believe that Jesus came to make God known. Therefore, to know Him is to know God. His mission of love was a gift from God to save men from their sins, and thus man is brought into living fellowship with God. I believe that Jesus has left this earth, but He will one day come again; as to the day I know not, but I am living every day in conformity with His example the best that I can, so that whenever He comes again He will find me adorned as a bride to meet her husband. Revelation 21: 2.

Jesus has not left us without guidance, because He is represented on earth by the Holy Spirit. John 14: 26, 27. And since Jesus has left us with guidance we ought to do His bidding.

I believe that the presence of the Holy Spirit is a fundamental teaching of the Scriptures, and that the Holy Spirit is the principal of union between the Father and the Son, and so He is the principal of union between God and man. I look for guidance by the Holy Spirit in the written words of the Scripture more than to my

own thinking. I believe in the idea of the Trinity. The Holy Spirit may be said to be the indwelling of God in man -- God at work in the spirit of man accomplishing the results which Christ began. God is ever united, I conceive of Him in these three dimensions -- Father, Son, and Holy Spirit. I think of the Holy Spirit as God making contact with our spirits, thus continuing Christ's spirit and power today.

The work of the Holy Spirit is personal and intimate, taking place within the secrecy of each man's heart. Remember that Christ promised that the Holy Spirit would convince the world concerning sin, righteousness, and judgment. I believe that the Holy Spirit teaches us to know good and evil, right and wrong, and the relationship between good and evil and between God and man. Any truth we discover, any depth of experience in our lives, is His work. Our confidence in the ability of the Holy Spirit is our secret. He approaches the spirit of man directly, when we follow His leading. He helps us to escape error. "Christ made salvation possible, the Holy Spirit makes it actual," said one of the professors in the seminary. By ourselves we could not comprehend the Christ, but by the Holy Spirit all things needful are possible unto them that love God, even this love of God is made clear to us by Him. Jesus prayed that our Heavenly Father should give us another Comforter that He might abide with us forever. John 14: 16.

I believe that God deliberately reveals Himself to man, principally through Jesus Christ, but also through nature and science. However, our personal experience with the supernatural should be our chief source of knowledge of Him. He may be known by His acts. We see the character of God through His actions, the Bible being our chief source, and it so accurately tells of God that it has influenced men's lives throughout the centuries.

I feel that I am able to see a progressive revelation of God through the Scriptures, and through them have experienced His actions toward me and enjoyed the results. I believe that the Scriptures were written by men who were inspired, since truth is

from God. He inspired each writer, prophet, historian in his own way and yet today one may be inspired to teach, to write, to live. It has been said that, "If Scriptures were just records of human doings, Christianity would remain unchanged because of its utter reality. The Bible was inspired, written, and preserved that we might know God through Christ — it is the most dependable guide to living that has been given the race. The value of the Bible is seen also in its influence upon individual character and in the resulting happiness wherever it has been tested in practice. This influence is seen in the moral transformation wrought; in the self-denying labors for human welfare to which it has led; and in the hope that it has inspired. These beneficent fruits cannot have their source merely in natural causes, but are to be found only in the truth of the inspired Scriptures."

To me the Bible is the main written revelation of God because it so accurately reveals what has influenced men's lives throughout the centuries. The authority of it is found in the truths thereof.

I believe that the spirit of Christ was effectively at work while the Old Testament was being written.

I believe that it is the Book of God's deliverance, is full of cleansing power. Just the reading of the Bible with no knowledge of its origin is sufficient to help sinful men. The Scriptures are the entrance of God into the spiritual life of man.

The Old Testament looks toward Christ, it helps us to understand God, it prepares the way for the New Testament, and therefore we may well read the Old Testament by the light given to us by the New Testament. It gives us a realistic and fresh view of God. "The Scripture is a living and effective conveyance of the thoughts of God," is the way Dean A. J. C. Bond explained it.

"If God had dictated it, would He have allowed some of the manuscripts to get lost?" But, however, doesn't this give us a tremendous responsibility in preserving these life-giving truths?

To consider the Bible as an intimate revelation of God is a key which has

opened it to me. Therefore, I recommend it to you as a personal book. I believe that we ought always to read the Scripture by the highest light that we have.

Dr. Georgia Harkness has said: "Each person by experimentation ought to find his own way to approach God, which to him is most meaningful and which best fits him to meet the demands of life."

I believe that man was made in the spiritual image of God, and because of the possibility of his personality, he is the noblest work of creation. Sacrifice, love, fellowship, and goodness must exist elsewhere before they can find expression in our personalities. These are qualities found in God, as revealed to us in Jesus Christ. It is our capacity for these same spiritual qualities that constitutes our likeness to our spiritual Father. I find myself in complete harmony with this statement in Seventh Day Baptist Beliefs: "Man belongs to the realm of the spirit, the realm of truth, and goodness, and love. That is his glory as he rises toward his goal, or his condemnation as he falls away from it." As children of our Father in heaven we are, I believe, to grow up in Him. "It doth not yet appear what we shall be: but . . . we shall be like him." 1 John 3: 2.

It is this likeness to God which makes us able to understand our fundamental disharmony and the immemorial misdirection of our lives. Only by a willing response to His love may we fulfill His creative purpose of fellowship by sonship.

The purpose of the incarnation, the supreme act of God, as recorded in our Scriptures, was to restore divine fellowship to man, who has failed. The rejection of Christ shows man's sin of rejecting God. But the result of receiving Jesus as Saviour and Lord, is a continual demonstration of the worth of man. God who created man in His own image has redeemed him from sin and to everlasting life.

I believe in prayer as a means of putting our wills in harmony with the will of God, to be used by Him, and to receive His help in every need.

Prayer is a natural impulse of the human heart. Man has always prayed; the prac-

tice is older than history and coextensive with human life. All men feel a certain dependence upon God. I believe in prayer because Jesus prayed.

I am a mere beginner in prayer, though I pray much. I have only begun to appreciate and appropriate the marvelous power of prayer, though I have prayed ever since I can remember. Yet, I can affirm from my experience in this "ascent of the mind to God" that it is a mighty spiritual force, a wonderful means of grace, and a blessed opportunity and privilege. I know that if I pray intelligently, earnestly, in love and faith, I shall both be blessed by God's own answer, and shall ever learn more and more of the art of communion with God. Lord teach us to pray.

I believe in private prayer, the necessity of personal devotions, and I believe in corporate prayer. I take the form and words of the Lord's Prayer to indicate that we should pray together — "Our Father." I believe that our prayers are answered in accordance with our willingness to be used by God and to do His will, and our willingness to be used by God in the answering of our own petitions, and intercessions. **Prayer** is a mutual undertaking.

I believe in the Church, the body of Christ, the community of those who in every age, condition, and place, trust and serve God, revealed in Jesus, and loyally further the religion of Christ and the kingdom of God.

I believe that the sacraments of baptism and the Lord's Supper are highly valuable as religious symbols and as potent means of grace.

I believe in the Sabbath, the seventh day of the week, a symbol of God's presence in the world and of man's obligation to Him, that man in Him finds spiritual rest. I believe that when the Sabbath is observed as Jesus taught men to regard it, it will be a valuable means of grace and an important institution of religion.

As yet I am unable to explain man's sinful will. It seems to be one of the mysteries, as Dr. J. S. Whale of England said, "It must remain as the one completely irrational fact in a world which God

created and saw to be 'very good.'" In this I also agree with him, "Sin is the deep, mysterious root of all evil. There is no sin so subtly dangerous as the self-sufficiency of the morally religious man. Modern Communism is an example of the egotism of the will to power asserting itself as social righteousness." We sin when we choose not to live according to the best we know, when we knowingly accept the worse rather than the better course of action.

Because of man's imperfections he cannot be other than sinful except through divine aid. Sin is an ever-present tendency, drawing us away from God to selfishness. Sin prevents us from perfect fellowship with God. Sin is any transgression of the law, thus upsetting man's relationship with his Heavenly Father. Sin does not change God nor His feeling toward us, but it does change our relationship to God, and to others. Our moral freedom is a blessed endowment, for it makes possible the achievement of character. It is the power of self-direction that distinguishes man from the rest of creation. Man alone, as far as we know, has this freedom which gives him character. It enables him to do right or wrong. As a child of God man has great powers and wonderful possibilities for growth and moral development. God has so richly endowed man that the Psalmist could well say, "Thou . . . hast crowned him with glory and honour." What a pity it is for man to fail to recognize his kinship to God and to allow anything to drag him down below his divine possibilities! I believe that salvation from sin includes sorrow for sin, voluntary change in the mind from sin to Christ. Regeneration is the change wrought in the life by the Holy Spirit. John 3: 1-8. True repentance and salvation exist only in connection with faith: faith in Christ as Saviour, faith in the atoning power of the Cross. John 12: 32; Acts 16: 31.

Christ told us little of the next life, but to me the most convincing evidence of the Resurrection fact is its recurrence in Christian experience, and a continuing presence in nature. The belief most essential concerning the coming of Christ I believe is

the progressive realization of His Spirit in human lives and affairs. As it so clearly states in Seventh Day Baptist Beliefs, "Our citizenship is in heaven. Its center is in God."

Christian character is Christlike character, and therefore undying; it is God living in the heart and finding expression in conduct.

I believe with Victor Hugo, "When I go down to the grave I can say . . . my day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight. It opens on the dawn."

Challenging and expressive is Longfellow's immortal, "A Psalm of Life":

Life is real! Life is earnest!  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul.

Lives of great men all remind us  
We can make our lives sublime,  
And departing, leave behind us,  
Footprints on the sands of time.

Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.

Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labour and to wait.

### REV. KENNETH A. STICKNEY ACCEPTS CALL

It has been announced that Rev. Kenneth A. Stickney, pastor of the Piscataway Church at New Market, N. J., has accepted the call of the Rockville and Second Hopkinton, R. I., Seventh Day Baptist Churches.

Brother Stickney is a convert to the Sabbath through prayerful reading of Sabbath tracts and study of the Bible while, as a student at the New Brunswick, N. J., Theological Seminary, he supplied the pulpit of the Piscataway Church. He became pastor of the Church in May, 1948.

The Piscataway Church granted Pastor Stickney a leave of absence during the school year 1948-1949 so that he might complete his seminary training at the School of Theology, Alfred University, Alfred, N. Y., and continued his salary during his study there. He was graduated from Alfred University with the B.D. degree in June, 1949.

Pastor Stickney was ordained to the Christian ministry by a council called by the Piscataway Church on Sabbath, June 25, 1949. An account of the ordination service and Rev. Mr. Stickney's Statement of Christian Experience and Belief appeared in the Sabbath Recorder for August 29, 1949.

The effective date of the Stickneys' going, with their daughter, Carol Marie, to Rockville will be made known in the near future.

(Continued from page 146)

the principles promulgated by Christian colleges. They largely furnished the leaders in Church, education, and government. Unless America maintains its Christian colleges, the paganism about which William Allen White spoke will be such a reality as to endanger the whole fabric of American life.

More Seventh Day Baptists should enter the educational field. It furnishes the best opportunities today for serving our country and for serving our God. The Sabbath-keeping death rate is large among those educated in State schools. It is less among those who attend other denominational schools; it is least in the groups which go to our own denominational schools. Leadership in denominational matters must, of necessity, rest heaviest on those who attend our own colleges.

A few millionaires among the Seventh Day Baptist alumni of our colleges would be convenient just now as helpers to bring these schools of higher learning up to the best standards of 1950. Seventh Day Baptist young people should decide early whether they will become the millionaire givers or the pillar workers in the varied fields of education. All are needed.

S. Orestes Bond,  
Conference President, 1925.

### OUR GREATER TASK

By Dorith H. Crandall

(A report on the Foreign Missions Conference of North America given at the Missionary Society Quarterly Meeting January 22, 1950.)

The Foreign Missions Conference does not represent all denominations, but it provides a sort of stereoptican view of the ecumenical Church of God — the Church for which our Lord Himself prayed so earnestly before He faced the cross, "that they might be one." The emphasis of oneness was repeated at the conference; we must put God's kingdom first before Seventh Day Baptists, Presbyterians, Methodists, or any other Church. Surely God's kingdom is more important than any one denomination.

There were 309 delegates present representing approximately twenty denominations. The Foreign Missions Conference works through many committees: Rural Missions, Medical Council, Radio, Visual Education and Mass Communication, World Literacy and Christian Literature, Friendly Relations among Foreign Students, Interchange of Christian Leadership, and Interseminary are examples of these committees within the structure of its own organization. There are many other interchurch organizations with which the Foreign Missions Conference co-operates through joint committees; namely, Church World Service, World Council of Churches, International Missionary Council, and others. Members of these committees are outstanding missionary leaders of the denominations. In this arrangement, a Methodist may be working on a committee with a Baptist or a Presbyterian. The value of this co-operation is not only in the Christian fellowship but also in the interchange of the ideas of experts. In other words, it is a pooling of the best executive abilities in all of these Church groups in the interest of God's kingdom on earth, including even the home field.

The advance program with which we are all familiar, focuses the special attention and active interest of denominational missionary leaders on rebuilding the local Churches and their programs. Secretary David S. Clarke has been very active in promoting this advance program in our own Churches and in co-operation with

other Churches. The added interest of missionary leaders in this particular field shows that the local Churches in the various denominations are most important to the workers on the field. Work on the home field is the life line of missions. As someone said, "Every layman is a missionary." And I would add that it is up to us of the various boards to see that every layman is a missionary. Repeated emphasis was also laid on the fact that each layman should be informed about world missions and world affairs. It goes without saying that if he thoroughly grasps the facts about world missions and world affairs, he will go down on his knees before God to pray for the kingdom, he will give of his time and energies to promote the work where he can, he will give money even to the point of sacrificing not only luxuries but also comforts that God's will among the nations may come to pass.

There was a note of tragedy in some sessions — the awareness of doors closing to missionary efforts. This question was asked, almost desperately — "What could we have done in the past to have improved our missionary work?" I felt that the answer was given in some of the other sessions. Dr. Frank C. Laubach, "the miracle man of modern missions" shall we call him, said: "Our trouble has not been with the governments of the world, but rather with the traditional missionary approach." I wondered if perhaps some of the leaders present were failing to give him the encouragement and support he needed in his program to make the world literate and Christian. Once he lashed out this cutting rebuke, "O ye of little faith, get your feet off the brakes."

Dr. Laubach is one Christian leader who will not wait for missionary leaders to support him, he will find a way. Almost as soon as he finished his part on the program, he was flying to Washington to interview Congressmen regarding a bill providing for co-operation with the United Nations on the literacy program. He does not leave out any possible way to promote God's work. At the present time, the natives of many lands are eagerly seeking knowledge; they want to know how to read and write. Therefore, why not make the most of this desire and, at the

same time, give them the greatest gift of all, the Lord Jesus Christ. These are the motives behind Dr. Laubach's endeavors. Pray God that we might have more men and women like him who believe in acting now and not in waiting for a more auspicious time. He was scheduled to be back in Liberia, Africa, last week.

Dr. Laubach plans to work in Nyasaland, too, sometime before next fall. He suggests that each board train at least one missionary in literacy methods for one year. What about Ronald Barrar? You may say, "We haven't the money." I don't know what the cost would be, but — if the people in our denomination knew the specific need — I think this cost just as the cost of paying native workers in Jamaica, would take care of itself. We cannot afford to be too secretive in our work. It is up to you and me to have such a burning zeal for Christ that we shall open the hearts as well as the pocketbooks of our people. O God, we of the Missionary Board need renewed faith — a new vision — we need Thy Holy Spirit working within us that we may more devotedly fulfill Thy will.

We were told that luxurious compounds must go. Missionaries must live simply among the people as Jesus did. It must be proved to them that Christianity is not a demonstration of power and wealth; but that Christianity can be a means of lifting them from poverty, filth, and disease, to a better life. That is all they ask and that is what they are demanding. The Communists are telling them that Communism will give them land, wealth, and happiness, but we know they lie. We, Christians, should be giving them the fruits of Christianity which we have enjoyed for many years; we should be giving them not only the gospel through preachers and teachers, not only health through doctors and medical missionaries; but better agriculture, methods of sanitation, industries, engineering, etc., through trained technicians. Yes, one answer to the menace of Communism is to train more young men and women for missionaries in these areas of technical skills. This — our greater task — is the only way that we can compete with the tide of Communism. We cannot say to these people, "Here is Christ in theory, hear ye Him." But rather:

## WORSHIP PROGRAM

By Lillian Bee

Hymn: "Faith of Our Fathers."

Scripture: 1 John 5: 1-6.

It takes a lot of courage to meet all the demands that life makes of us in this changing world today. True courage is based upon faith in God.

We begin to acquire faith by using the tiny speck of it we have, as children. It grows with use. Faith believes we can have a better life. Faith believes we can hold our families together. Faith in God and His teachings can mean a better world in which to live.

Every life must have faith, for without it we have no anchor, but are shifted here and there, with no guiding hand. The way is easy for each of us and our fears are lessened, when we put our faith and trust in God's care and walk with Him. He is always willing and ready to lead us if we trust in Him and ask for guidance.

How often we worry and fret trying to work out problems in our own selfish ways. He is always there to show us the way, if we but ask Him. Let us look to God, thanking Him; take courage and go forward in His service.

God can use our faith in Christ to help build a Christian world. May our faith help us to grow more "fervent in spirit" during this Conference year.

Read or sing: "Faith Is the Victory."

Prayer: O God, may our faith in Thee remain steadfast through all the difficulties and hardships of life. Teach us to build a greater faith upon the faith we already have. Guide us in all our walks of life. In Jesus' name. Amen.

"Here is the living Christ who knows your everyday need and your burdens of poverty, unemployment, starvation, disease, and death. It is He who will lift you to a new life." Be this our challenge, O God.

The downtrodden, the sick, the poor are still seeking the Christ, as they sought Him in multitudes when He walked this earth, but they know Him not. It is your privilege and mine along with other Christians to make it possible for these to meet our Christ.

## CHRISTIAN EDUCATION NEWS NOTES

By Rev. Albert N. Rogers  
President, Seventh Day Baptist  
Board of Christian Education

◆ Ellen Swinney and a group of Alfred students edited the February Beacon with the assistance of Dr. and Mrs. Wayne R. Rood. Miss Swinney is the daughter of Mr. and Mrs. Morton R. Swinney and a member of the Waterford Church.

◆ The opening of the Lenten season finds many Churches joining in the use of the popular devotional booklet, "The Fellowship of Prayer." One mother of whom we heard read it to the different members of her family and to her husband while he was shaving. In a day when family devotions are not widely practiced half a loaf is better than none.

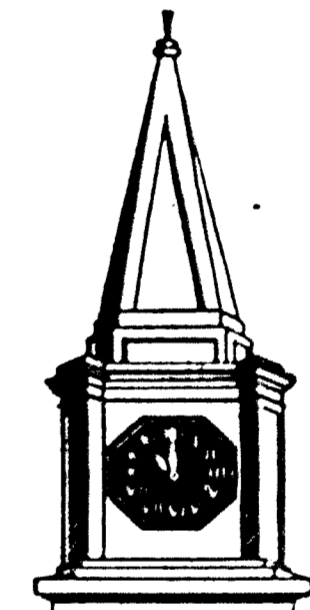
◆ Charles P. Taft in commenting on the National Study Conference on the Church and Economic Life in Detroit last week said, "Leaders of the conference must insist upon facing squarely the bias of members of pressure groups to which most of us belong, and demand an open mind in considering the application of Christian standards."

◆ One million children are estimated to have lost their lives in Germany between September 1, 1939, and May 10, 1945. Are you doing all you can to see that this does not happen again?

◆ Mr. and Mrs. Warren Brannon of North Loup, Neb., whom we mentioned in this column a few weeks ago, are now living in Dryden, N. Y., twelve miles from where Warren is studying in Cornell University. They have already been to De Ruyter where they hope to attend Sabbath services when the roads are open.

◆ Dr. John C. Trever, who had a part in the thrilling discovery of a 2,000-year-old manuscript of Isaiah recently, is available for popular lectures on Bible history through the International Council of Religious Education. Costs are moderate. If interested, address Department of the English Bible, at the council office, 206 S. Michigan Avenue, Chicago 4, Ill.

◆ I want to close this week by reporting a novel experience. A week ago Sabbath day I sat in a pew with the children while young people led our entire morning service. Two boys offered prayers, a girl read the Scripture, another led the responsive reading, and two girls gave sermonettes after four boys had taken up the offering. A girls' quartet sang. To close, they joined in an affirmation of faith and repeated the Mizpah benediction. Don Sanford of the Alfred School of Theology helped plan the service. He does this for the Board of Christian Education to offset the time I take from pastoral duties to do board work. — A. N. R. — P. S. My wife was organist that day.



MARCH 12, 1950

## ONE GREAT HOUR OF SHARING

This is the symbol of the "One Great Hour of Sharing" campaign being conducted by the major communions of this country through Church World Service, relief organization for major Protestant and Eastern Orthodox Churches of America. It represents the unity of these Churches working together toward one end — the doing of Christ's work by lending a helping hand to downtrodden brothers. "Bear ye one another's burdens, and so fulfil the law of Christ," is the Scripture verse being used in the campaign. Give generously through your own Church on Sabbath, March 11, 1950, or if you are not affiliated with any particular Church, send your contribution to Church World Service, 214 East 21st Street, New York 10, N. Y. — Release, adapted.

## Children's Page

Dear Mrs. Greene:

I am twelve years old and I love to read the wonderful letters in the Sabbath Recorder. I saw the letter to you from Barbara Cruzan. I know her, too, and play with her sometimes.

I look forward every week to going to Church. We have six in our Sabbath school class and Pastor Cruzan is our teacher. He makes a fine teacher, don't you think so?

I would like to write you a story now.

Love,

Shirley Stebbins.

R. 2, Dodge Center, Minn.

### Chung Tells a Friend

By Shirley Stebbins

One day as Chung was sitting on his own doorstep his friend, Wang, came along. Wang spoke and seated himself, thinking whether or not he should ask Chung about Jesus. Finally he spoke. "Chung will you tell me about Jesus?" he asked. When Wang left, Chung said to himself, "I have told another friend about Jesus."

Dear Shirley:

It always makes me happy to know that my Recorder children enjoy the letters on the Children's Page. I enjoy them, too, and was pleased to receive your good letter and story. We should always be happy when, like Chung, we can tell our friends that we love and strive to serve Jesus, our best friend. I'm glad you look forward to going to Church each Sabbath. I always did. When I was your age I walked two and a half miles to attend Church. I must close now to leave room for a true story sent by Mrs. Alena M. Bond of Nortonville, Kan.

Yours in Christian love,  
Mizpah S. Greene.

### CONTENTMENT

By Mrs. Alena M. Bond

Once there was a little girl named Ethel. She was seven years old when her papa died. That made it very hard for her mamma to take care of her and her three brothers, and to see that they had what

they needed to eat and wear. One brother, Clark, was nine years old. He did what he could to help with the work at home, but he was not big enough to earn money for the things that had to be bought. Elwin and Welcome were five and four years old. There was a grandma in the family, too, but she had no money with which to help. She could not work hard any more. She helped in some ways, especially with the sewing and mending.

Sometimes the mamma would do washing, ironing, or mending for other people who would pay her for her work. And, sometimes, friends would give the family food, and clothes that their children had outgrown, or big garments from which mamma could make small clothes. When any of the four children had a new garment, made up so neat and pretty, they were just as proud and happy as though it were really new out of the store. And if one of the children had some nice treat given him by anyone, he never thought of "gobbling" it all up himself. He shared it with the others. Even if it were just one piece of candy, he would run in and say, "Here, Mamma, get a knife and cut this candy in four pieces." They were a great deal happier because they were sharing their treats.

Some good friends of the family helped their mamma to get what was called "Mother's Aid" from the county. That meant that every month the county would send the mother a certain amount of money for each child, to help take care of them. So by being very careful never to waste anything, the family got along without ever having to go cold or hungry.

One night when Ethel was getting into bed, she said, "Mamma, we aren't poor, are we?" She was thinking of stories she had heard about poor little children who had no warm home, had to wear thin, ragged clothes, and who often went hungry. Ethel's mamma hardly knew just what answer to give to her little girl. She slowly said, "Well," while trying to think just what was the right answer. Ethel quickly said, "Oh, I know we are not rich, but we are not exactly poor either; we are just —, we are just —, we are just contented." Her mamma smiled and said happily, "Yes, we are just contented."

## BIRTHS

**Fick.** — A son, Ewald August, to Mr. and Mrs. Ewald Fick, Battle Creek, Mich., on December 18, 1949.

**Putnam.** — A daughter, Marguerite Louise, to Mr. and Mrs. Don Putnam, Battle Creek, Mich., on January 14, 1950.

**Peterson.** — A son, Jerrett Brent, to M. Sgt. and Mrs. Ben Peterson, Battle Creek, Mich., on January 27, 1950.

**Dittner.** — A daughter, Teresa Arley, to Mr. and Mrs. Rudolph Dittner, Battle Creek, Mich., on February 12, 1950.

## Obituaries

**Hemphill.** — Dr. William J., son of Silas Paul and Mary Claire Hemphill, was born July 11, 1873, at Hebron, Pa., and passed away in Omaha, Neb., the night of June 11, 1949. He had taken a patient to the hospital in Omaha and had expected to return to North Loup, his home, with another patient the following day.

He received his education in the public schools at Hebron, at Milton College, Milton, Wis., and Hahnemann Medical School, Chicago, Ill.

He was married to Miss Cora Hurley at Minneapolis, Minn., on July 12, 1898. To this union were born four children: Dr. Paul and Dr. George of Eugene, Ore.; Ruth, who died in infancy; and Gertrude (Mrs. Paul A. Mitroff) of Springfield, Vt.

Dr. Hemphill came to North Loup, Neb., following his medical education at Chicago and served this community for forty-seven years and five months. During this time more than three thousand babies were brought into the world by him. One secret of his success was that he was a natural diagnostician and had few mistakes to correct.

He has been a faithful servant throughout the years and it can be truly said, "I was sick and ye visited me." When a call came to him, he went. The weather was never too severe to prevent his answering a call.

On July 12, 1948, Dr. and Mrs. Hemphill celebrated their golden wedding anniversary.

And for several years she called their little home, "The Cottage of Content."

Do you know, the Bible tells us that we should be contented. In Hebrews 13: 5 it says, "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear. . . ." And in 1 Timothy, 6: 6, 8, Paul wrote, "Godliness with contentment is great gain. And having food and raiment let us be therewith content."

A host of friends from far and near called on them that day, and they were the recipients of a number of gifts of appreciation.

In early days he united with the North Loup Seventh Day Baptist Church and remained a faithful member until his death.

For some time his health had been failing. He had made the statement that when he went he hoped to go out quickly. That he did. In Dr. Hemphill's passing, the community for miles around suffered an irreparable loss. He is greatly missed.

Besides his wife and children there also survive six grandsons, one granddaughter, one great-grandson, three great-granddaughters, one brother, Walter, of Coudersport, Pa., two sisters, Mrs. Vina Burdick, Little Genesee, N. Y., and Mrs. Ruth Barrett, Bartlesville, Okla., other relatives, and a host of friends.

Funeral services were held from the Seventh Day Baptist Church, the Church he loved and had attended for nearly fifty years, conducted by his pastor. Burial was in the local cemetery.

A. C. E.

## CHURCH NEWS

**ROCKVILLE, R. I.** — The annual Church meeting was held December 31 at the parish house preceded by a covered dish supper with 25 persons present. Reports for the year were read for the Church, Sabbath school, and Loyal Workers Society.

Officers and committees elected for the Church were: President, George V. Crandall; clerk, Lucie Armstrong; treasurer, Lyra Irish; trustees, Josiah Palmer, Carlton Irish, and Clifton Woodmansee; pulpit, Carlton Irish, George Crandall; auditor, Elva Woodmansee; music, Lucie Armstrong; relief, Elva Woodmansee; vocation, Alva Crandall.

The Church has been without a pastor since May. At a previous meeting a committee on the securing of a pastor, consisting of Josiah Palmer, Lucie Armstrong, Elva Woodmansee, and Annie Kenyon, was appointed.

Josiah Palmer and Clinton Armstrong were named to direct the digging of a well for the parish house for which the Loyal Workers Society has earned funds. The Loyal Workers held a very impressive candlelight service December 15 in charge of Mrs. Harold Crandall. Bible passages on the birth of Jesus were read and each member took part. The regular meeting was held after which refreshments were served and an exchange of gifts was enjoyed.

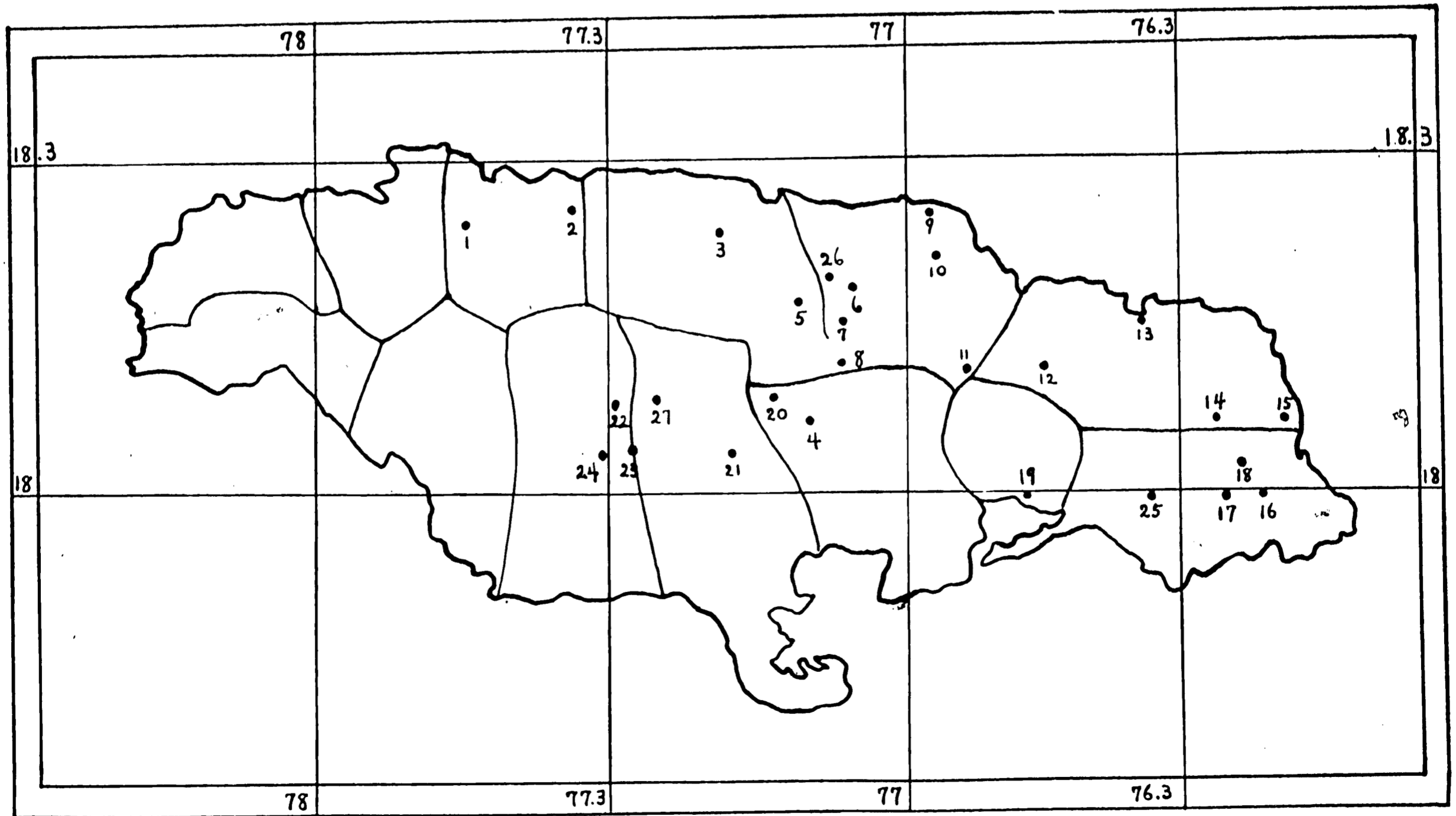
L. W. S.



# The Sabbath Recorder



Map Showing the Location of Seventh Day Baptist Churches in Jamaica



— KEY —

- |                 |                     |                    |                   |
|-----------------|---------------------|--------------------|-------------------|
| 1. Wakefield    | 8. Waterford        | 15. Hector's River | 22. Blue Mountain |
| 2. Jackson Town | 9. Oraccabessa      | 16. Bath           | 23. Spring Grove  |
| 3. Higgin Town  | 10. Albion Mountain | 17. Thornton       | 24. Comfort       |
| 4. Lemon Hall   | 11. Luna            | 18. Glen Moy       | 25. Font Hill     |
| 5. Cottage      | 12. Bangor Ridge    | 19. Kingston       | 26. Labyrinth     |
| 6. Bowensville  | 13. Hopewell        | 20. Tydixon        | 27. Coffee Grove  |
| 7. Derry        | 14. Comfort Castle  | 21. Post Road      |                   |