

Tract Society:

Toward a budget of \$21,275.00		
Sabbath Recorder	\$ 3,425.00	
Literature and visual aids	1,000.00	
Administration	1,200.00	
Light and janitor service	150.00	
		5,775.00

Board of Christian Education:

Toward a budget of \$9,000.00		
School of Theology	\$ 3,000.00	
Administration	3,264.00	
Publications	1,705.00	
Retirement	600.00	
National Council of Churches	150.00	
Youth work	150.00	
Miscellaneous	131.00	
		8,000.00

Women's Society:

Toward a budget of \$1,060.00		
Committee expenses	\$ 425.00	
Administration	555.00	
Printing special booklets	80.00	
		1,060.00

Historical Society:

Toward a budget of \$5,645.00		
Office supplies and expenses	\$ 110.00	
Increase in assistant librarian's salary	300.00	
Insurance	100.00	
Accessions, research, and care of library	800.00	
Expansion	300.00	
Light and janitor service	150.00	
		1,770.00

* Ministerial Retirement		5,300.00
Toward a budget of \$12,000.00		

Seventh Day Baptist Building		1,485.00
Toward a budget of \$2,755.00		

World Fellowship and Service:

Toward a budget of \$275.00		
World Council of Churches	\$ 50.00	
National Council of Churches	100.00	
Commission on Chaplains	50.00	
Baptist Committee on Public Relations	25.00	
Religion in American Life	50.00	
		275.00

General Conference:

Toward a budget of \$10,175.00		
Expenses of officers	\$ 775.00	
Expenses of Commission	1,200.00	
Year Book	675.00	
Executive secretary salary	4,200.00	
Executive secretary expenses	2,000.00	
Expenses of Ministerial Training Survey Committee	750.00	
Budget promotion	400.00	
Vocational Committee	100.00	
Printing and stationery	200.00	
Contingent Fund	625.00	

Total budget	\$ 10,925.00	
Less surplus	2,700.00	

Balance requested for 1952-1953		8,225.00
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Toward a total budget of \$90,680.00		\$46,635.00
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* Respective boards and agencies shall correctly reflect the changed retirement program in the procedure for disbursement of funds.

SEPTEMBER 8, 1952

The Sabbath Recorder

"Thy kingdom come, thy will be done on earth as it is in heaven."



Conference Theme:

"YOKED FOR LIFE IN CHRIST"

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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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, N. J.

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PLAINFIELD, N. J., SEPTEMBER 8, 1952

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A PRAYER

Kindle anew
a light within my soul;
Shield it with Thy hand
from gusts of wind
That it may burn steadily
through the changeful years —
A fragment of Thy light.

By Huldah Schaeublin,
in an old Presbyterian Tribune.

Officers of General Conference

President—Elmo F. Randolph, Milton, Wis.

Vice-Presidents—E. Keith Davis, Denver, Colo.

Wayne R. Rood, Berkeley, Calif.

Mrs. Alberta Batson, Parkersburg, W. Va.

Recording Secretary—Paul C. Saunders, Alfred, N. Y.

Assistant Recording Secretary—Charles F. Harris, Shiloh, N. J.

Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.

Assistant Corresponding Secretary—Charles H. North, Plainfield, N. J.

Treasurer of the General Conference—Forrest M. Branch, Milton, Wis.

Treasurer of the Denominational Budget—L. Milton Van Horn, Milton, Wis.

Commission of the General Conference—

For one year: Alfred L. Davis, Rochester, N. Y., E. Keith Davis, Denver, Colo.;

For two years: Lester G. Osborn, Ashaway, R. I., Orville B. Bond, Salem, W. Va.;

For three years: Lloyd D. Seager, Little Rock, Ark., Elmo F. Randolph, Milton, Wis.

NO DISTRIBUTION OF RUSSIAN BIBLES WITHIN RUSSIA

There has been no distribution of Russian Bibles within Russia since 1947, according to information issued by the American Bible Society. The society receives a steady demand, however, for Scriptures by Russian-speaking people now living in other lands. The Bible Society recently made a grant of 1,000 Russian Bibles for distribution to Russian-speaking displaced persons in Paris and throughout France. Distribution of these books was made through the Paris office of the International Committee of the Young Men's Christian Association of the United States and Canada.

THE SABBATH RECORDER

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HOW ABOUT IT?

Are Seventh Day Baptists "afraid to do something different"?

As far as we are concerned, and the interests that the Sabbath Recorder represents, whatever is done in a different way, should be done toward the further upbuilding of the kingdom of God. Otherwise, from our point of view, the different way would be accepted more for the sake of change than for the sake of the kingdom.

One determining factor in kingdom building is the baggage that we carry. This applies to the individual, the home, the church, the kitchen, office, shop, schoolroom, farm, ship, and field. More recently, perhaps, some people have acted as though they could "take it with them."

The Master Teacher has a direct word about baggage. "Do not lay up stores of wealth for yourselves on earth, where the moth and wear-and-tear destroy, and where thieves break in and steal. But amass wealth for yourselves in Heaven, where neither the moth nor wear-and-tear destroys, and where thieves do not break in and steal. For where your wealth is, there also will your heart be." Matthew 6: 19-21 (Weymouth).

Are we accumulating earth's baggage or heaven's? H. S. W.

"EXPERIENCE WITH GOD"

A Summary of
Conference Sermons and Addresses

By Dr. Wayne R. Rood

Associate Professor,
Pacific School of Religion, Berkeley, Calif.

"Our part, as Seventh Day Baptists in Christianizing the world, cannot ignore the normal life and social processes," said President Orville B. Bond in opening the 140th annual session of the General Conference at Denver, August 1. "For that reason and for that special emphasis the theme for this Conference was chosen," he continued, "and to that end this Conference program is dedicated."

As the days of the Conference passed it was evident that Mr. Bond had taken these "religious experiences of a lifetime" and woven them into an expression of each delegate's experience of finding God.

The shut closet, the home that is developed, the church that grew, lives that set a pattern for community living, the experience of the Sabbath, professions that give evidence of Christian personality at work in the world — each subject was discussed by speakers who, as Mr. Bond said, "had been chosen for special fitness to discuss special subjects."

On Tuesday evening Rev. Elmo F. Randolph spoke of "Experience of God at the Fountain." Wednesday evening Rev. Marion C. Van Horn discussed "Experience with God Through the Growth of a Home," and the following night "Experience with God Through the Growth of a Church," was the subject of Rev. Leon R. Lawton. Rev. Charles H. Bond spoke Friday evening of the "Experience of God in Personal Witnessing." Sabbath morning and Sunday morning the "Experience of God in the Sabbath" and "Experience of God in the Vocations" were discussed by Dr. Wayne R. Rood and President K. Duane Hurley, and on Sunday evening the subject of the closing sermon, delivered by Rev. Alton L. Wheeler, was "Experience with God in the New Birth."

"If you stand very still in the turmoil you will be led down the quiet ways of a world in chaos," said the Conference President in his opening address, and it seemed that one by one the Conference preachers led the congregation of delegates into the presence of God as they reviewed and enriched these experiences of the Christian life.

Drawing his inspiration from the famous Arapahoe Glacier high above Boulder, Elmo Randolph centered his attention upon "the pure and inexhaustible" supply of the water of life that springs from the fountain of God. "Never has there been a time when so many people needed so badly this source of life," he declared. A real experience of this pure and inexhaustible love of God would "mean a new dimension of life," Mr. Randolph continued.

"But there is something about human nature that allows it to take things for granted," he observed, and "perhaps we have experienced such a fountain and have never realized it." To appreciate this gift, Mr. Randolph suggested, we must experience

the discipline of climbing up to its source, even as hikers from Boulder make an annual trek to the glacier: "If God be God, the opportunity to climb toward Him is our greatest opportunity." Climbing requires discipline, he pointed out — the disciplines of Knowing the Word, of Worship, of Prayer, and of Service, but "if the climb is worth while the company of climbers will grow," was his assurance.

In conclusion Mr. Randolph noted that "our supply of water is not limited by the resources of God but rather by the smallness of our understanding." "We have failed to have God's visions, and the courage to work out those visions," he said, and urged that "when we call upon God we shall achieve." In closing his sermon, Mr. Randolph quoted the Samaritan woman at the well as the symbol of our need: "Sir, give me this water."

"God created the world for a purpose, and a large part of that purpose seems to have been to provide a home for man," said Marion Van Horn on Wednesday evening. He quoted the Psalmist, who said that "God sets the solitary in families," and Ruskin who observed that "the history of a nation . . . is the history of its households." However, Mr. Van Horn pointed out that in the Machine Age the home is losing its central place in society, and that we are rapidly becoming a generation of "lodgemen, clubwomen, and baby-sitters."

In the face of the challenge of secularism to Christian values, he urged lifting family life to "the plane purposed by God." The home holds the key to the stabilization of society, said Mr. Van Horn, because, since children spend about twice as much time in the home as in church and school combined, "the home is the best teacher in society," and also "the home is the place for an experience of God." In order to increase its effectiveness Mr. Van Horn urged discipline, which he defined as "loving guidance and limitation." The disciplines of Bible reading, prayer, and normal family conversation concerning the growing Christian experience were urged and given pointed illustration.

"We train and study for years to become specialists in some profession," he observed

HUMAN INTEREST SIDELIGHTS OF GENERAL CONFERENCE

By Rev. Albert N. Rogers

"The great Communion," central feature of the Yearly Meeting of Seventh Day Baptists in Rhode Island two centuries ago, according to Miss Evalois St. John's historical paper on early phases of denominational organization, was a highlight of the Denver Conference. Two successive services were held in the Seventh Day Baptist Church on Kalamath Street to accommodate the delegates who wished to partake on Sabbath morning before the main Sabbath service in the Conference auditorium.

Rev. C. Harmon Dickinson, host pastor to the Conference, has been serving the Denver congregation nearly two years since coming from Ashaway, R. I. He studied at the Alfred School of Theology and Eastern Baptist Seminary.

Vice-Presidents Albyn Macintosh of Los Angeles, Calif., and Rev. Charles H. Bond of Westerly, R. I., were in the chair for much of the meeting time of General Conference, but President O. B. Bond did not leave his self-selected corner seat in the auditorium.

Two families en route to Denver had somewhat fearful encounters with the famous Yellowstone Park bears.

The Davises had their day in guiding the youth activities of Conference. Elno Davis, as chairman of the local church youth committee, joined forces with Duane Davis of Alfred and Nortonville who represented the Youth Work Committee of the Board of Christian Education. Will Davis headed the crew of cooks at the Fellowship breakfast on top of Lookout Mountain Sunday morning, and in-laws gave valuable assistance.

in conclusion, "but we seem to spend little time specializing in the techniques of making a Christian home. . . . We will have to come to a new birth of experience of God in our homes if we are to find it at all."

(To be continued)

Gladys Sutton Randolph, who did a major part of the organ work for services at Conference, was joined by her daughter Roberta at the piano in playing the Sabbath morning offertory with her son Lynn turning pages for her. Her husband, Robert Randolph, was singing in the choir and her parents, Rev. and Mrs. Erlo E. Sutton, were in the congregation. The Randolphs live at Milton.

Rev. James MacPherson, pastor of the Broadway Baptist Church where Conference sessions were held, made a well-informed reference to our history in expressing his satisfaction at being able to offer the facilities of his church to Seventh Day Baptists for a second time. He formerly held a pastorate in Manlius, N. Y.

Roger H. Johnson, director of the Conference choir, is a son of the North Loup Church, studied at Milton College, and is now in the music department of Parsons Junior College, Parsons, Kan. His wife, Genevieve, is the daughter of Mr. and Mrs. Lou Loofboro of Milton.

The Boulder Church bus supplied free transportation for Conference groups to various points during the Conference week.

M/S Lloyd W. Burdick, a member of the Second Alfred Church, Alfred Station, N. Y., is serving with the U. S. Army in Denver and living with his family in Aurora, a suburb near Stapleton Air Terminal.

Rev. and Mrs. Melvin G. Nida and family were able to share in Conference sessions and fellowship from their home in nearby Littleton. Mr. Nida will continue his studies at Iliff Theological Seminary in Denver during the coming year.

Denver's parks afforded enjoyment to many of the Conference delegates, especially children and young people. The museum of natural history is one of the country's best.

A friendly city, a friendly church, and — best of all — friendly Seventh Day Baptists of which many more could be listed. God bless them all!

MISSION HOPES AND AMBITIONS

By Secretary Everett T. Harris
Conference address

(Continued from last issue)

III. As to foreign fields, I would begin with Jamaica and British Guiana, called our American Tropics Mission Field.

It is my hope and prayer that we can supply our workers on these older established fields with the necessary means of support so that the workers there can be set free from worry about physical necessities and can launch out into a winning program of evangelistic outreach. As Rev. Wardner Fitzrandolph's leadership is bearing fruit, it seems an opportune time for such an advance.

Letters keep coming from British Guiana telling of need for increased salaries for our pastors and leaders there, telling of the need for a full-time missionary to help them press forward into promising fields. "Who will go for us?"

Letters come from Candall High School telling of the continuing need for school supplies, for additional scholarship assistance to worthy students. Now that Rev. and Mrs. Neal Mills are planning to return to this country next June, I have a great hope and confidence that God will move some adequately prepared couple to offer to take their places.

But we are told that some denominational givers are turning their eyes to new fields these days. It seems to me to border on fickleness, to be just short of criminal negligence to start a field, and then let it languish for lack of adequate support. Presently I will speak of my hopes and ambitions in regard to certain new fields, but first, we must make our peace with the appealing messages that come from old, established fields. Who will take the place of Rev. and Mrs. Neal Mills at Grandall High School? Who will carry their sacrificial efforts to even higher standards of accomplishments?

China is a closed door and we can do nothing about it but hope and pray that some day the "bamboo curtain" will lift and we can go and be ready to go at once to succor and aid our brethren there. But

Jamaica and British Guiana are open doors and now is the time to press forward there. Who will go to British Guiana to direct and lead our workers there? It is just too much to ask Rev. Wardner Fitzrandolph to carry the supervision of two fields. If his health should break under this load, whose responsibility is it?

Now as to new fields, specifically as to the matter of the Missionary Society taking over the Nyasaland Mission as a part of our total program, what are my hopes and plans?

We all know that for several years now Rev. Ronald Barrar has been laboring in Nyasaland under the auspices of the New Zealand churches and has accomplished great things. He has been called "the forgotten man," but an analysis of the special giving of our people as it has been handled through the Missionary Society shows that approximately one third has gone to this field, or almost \$100 a month. Add to this the fact that much giving to this field has gone direct, and not through the Missionary Society treasurer. I would say in the light of this analysis that Mr. Barrar is anything but "the forgotten man."

I might add that one way to make him a forgotten man, judging by past experience, would be to place his support on the Missionary Society's proportion of the budget and insist that he could make no special appeals. This seems to be the current way of making our consecrated mission workers into forgotten men. Incidentally there was a time when the Denominational Budget was promoted by seeking to present the human side of the budget, emphasizing the various needs that were being met. But more recently an emphasis has grown up of raising the budget as a proportionate amount of each church's budget. This emphasis, carried too far, I humbly submit, tends to make forgotten men. It leaves the door wide open to special appeals, and how they do appeal as compared to old dry figures in a budget! God help us to remember that there are men whose bread and butter depend upon the dollars we give through the united budget.

And now, having said this much, I am ready to say more — we do want to

launch out into new fields. With adequate support of the older, more established fields, it is my hope and ambition that the Missionary Society may be able to launch out in the Nyasaland field, accepting certain responsibilities, counting it a high privilege to assist in the saving and blessing and uplift of mind and soul that is surely coming and will continue to come to thousands of our brethren in deepest Africa through the labors of Brother Barrar and what I hope may some day be an adequate staff of workers.

If the money is forthcoming to bring Missionary Ronald Barrar to this country for a well deserved rest and for certain refresher courses he may wish to take, I would say by all means let us pay his expenses and bring him here for a visit.

Let us remember also that promising new fields have been revealed to us in Australia and on the east coast of New Zealand among the Maoris largely as a result of the recent visit of Rev. and Mrs. Emmett Bottoms to those fields. Here are to be found hundreds of Sabbathkeepers who have taken much joy in the deepened bonds of fellowship with others in America who "keep the commandments of God and the faith of Jesus."

These are only a few of my hopes and ambitions, my aspirations and longings of heart. There are others. Our Seventh Day Baptist brethren of Holland have requested that a young pastor might come and work with them. Pastor Taekema's last report shows an increase of 6 to the church at The Hague, with 8 baptisms during the year. This shows the encouraging possibility. A young man is needed who is fitted for work with young people.

Doors are opening for Seventh Day Baptists in the Philippines and in India. World Wide Communion this year should be an occasion when Seventh Day Baptists feel a bond of fellowship with Sabbath-loving brethren on every continent of the world.

Chiefly and basically all my hopes center around the winning of souls to Christ, the Saviour and the Light of the World. Though I may try to lead pastors and missionaries to do this great work, it is my hope and longing that I, too, may find opportunities to do the work of an evan-

gelist. It is my hope that I may eventually visit every one of our churches and mission fields, offering whatever help I can give to the advancement of the Kingdom of our Lord and Saviour into all the world.

My hope is built on nothing less

Than Jesus' blood and righteousness

I dare not trust the sweetest frame

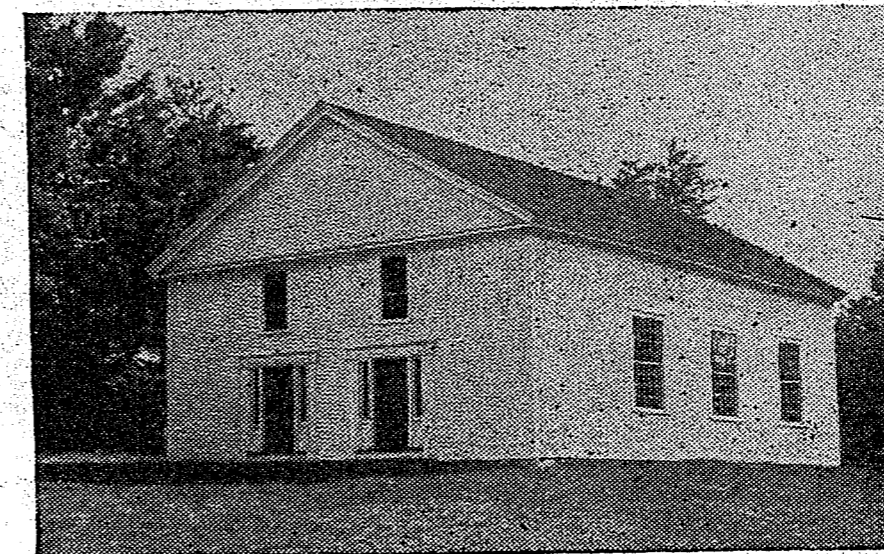
But wholly lean on Jesus' name.

On Christ the solid Rock I stand

All other ground is sinking sand.

ADVENTIST BEGINNINGS

According to Mrs. Kenneth Whitcomb of Wilton, N. H., who has furnished the accompanying photograph, this Church is in use for meetings during the summer and is visited by many people every year.



Church at Washington, N. H.

It was here that Mrs. Rachel Oaks Preston, at that time a member of the Seventh Day Baptist Church at Verona, N. Y., brought the Sabbath to the attention of a group of Adventists (Millerites).

The Origin and Progress of Seventh Day Adventists by Olsen, page 183, reads: "It was in the spring of 1844 that the truth concerning the seventh day Sabbath was first brought to the attention of the Adventist Church at Washington, N. H. At that time Mrs. Rachel Oaks Preston, a Seventh Day Baptist, went to Washington on a visit to her daughter, the wife of Cyrus Farnsworth, of the Adventist Church. She was an ardent believer in the claims of the Bible Sabbath, and brought with her a supply of Seventh Day Baptist literature. Within a short time the whole Church of 40 members had taken their stand for the Sabbath of the Bible."

Statement of CHRISTIAN EXPERIENCE and BELIEF

By Rev. David J. Williams

(Continued from last issue)

Beliefs

God

I believe that God is the infinite and perfect Spirit in whom all things have their source, support, and end. I believe in one God, changeless, self-existent; a personality perfect in love, truth, and holiness. His attributes reveal God as eternal and unlimited. He is the Creator and Sustainer of all the material and immaterial universe; omnipotent, omnipresent, omniscient. God's nature of faithfulness, mercy and love, justice and righteousness, is disclosed in His relationship with mortal man. God reveals Himself primarily through Jesus Christ, the Scriptures, and nature. Man's only access to God is through the mediatorial work of His Son, Jesus Christ.

Jesus Christ

I believe that Christ is the second person of the Trinity. He was pre-existent, equal possessor of all the characteristics peculiar to the Godhead. I believe, according to the Scriptures that Jesus, in the fullness of time, was born of a virgin, lived a sinless life, died to atone for the sins of all upon the cross, effective for those only who accept His forgiveness of sins; rose bodily the victor over death and the grave, and ascended on high where He is interceding for His own. I believe in His imminent return and His ultimate reign as King of kings. I believe in the two natures of Christ — divine and human. I believe that all may be saved who place their faith in Christ. Apart from Him, there is no salvation for sinners.

The Holy Spirit

I believe in the personality of the third person of the Trinity. He shares the equality of the Godhead. He is eternal, operating universally since Pentecost. Unregenerate man is convicted of sin, righteousness, and judgment by the Holy Spirit. The Holy Spirit convicts, regenerates, teaches, glorifies Christ, calls men into service, comforts believers, empowers and prays for us. I believe that the super-

natural element of Christianity makes its greatest impact when Christians are sealed, filled, and led by the Spirit of God. This spiritual dynamic force constitutes one of the Christian's greatest needs.

The Scriptures

I believe that the canonized books of the Bible comprise the authoritative, reliable, and final Word of God. In the originals it is without error. I believe the Scriptures were inspired by the Holy Spirit using holy men as agents in transcribing God's message. Human personality was incorporated into the writings; nevertheless, the message transferred to the prophets and apostles as recorded is absolutely accurate. The 66 books of the Bible reveal all that is necessary for faith and practice. I believe that the Bible's main message is Jesus Christ and His redemptive love.

Man

I believe that man was created in the image of God, a free, moral, rational agent, possessing the freedom of choice and authority over all creation. Man was created holy and sinless, but Adam disobeyed God and the fellowship he had formerly known was impaired. Hence, Adam, the generic representative of mankind, and all of his descendants are under condemnation. I believe in the total depravity of man. Every human being deserves eternal punishment. Only the grace of God can replace this innate sinful nature with a new nature acceptable to God. In order to be saved he must be born again. Such salvation is the free gift of God.

Sin

I believe that sin is "missing the mark," not fulfilling the expectancy of Almighty God. It is not limited to external acts but includes the attitude of the heart. Any variation in adherence to the objective revelation (the Bible) is sin. All men are guilty before God. The inevitable consequence of sin is spiritual and physical death. Unless man is conscious of his sin, he will fail to seek the Saviour for salvation. Jesus Christ came to remove from the world the curse and power of sin, which is perpetual through Satan and his hosts. The guilt and penalty of sin can be abolished if man places his faith in

Christ. However, sin will always entice and afflict man until Christ returns to receive His own.

Salvation

I believe it is the duty of all men to repent of sin and accept Jesus Christ as Saviour. All men are lost until they appropriate by faith the atonement of sin made by Jesus Christ. Apart from the blood of Jesus Christ, I believe that there is no salvation or forgiveness of sins. Christ Jesus is the only entrance way, the only begotten Son of God who came to bring reconciliation. Individual works will never result in the salvation of the soul, rather, it is necessary to be born again of the Spirit of God, and resultantly, the joy of salvation will flood the heart of the believer.

I believe that the invitation to salvation is universal and Jew and Gentile may trust Christ and be saved. I believe that salvation is dependent now upon sinful man's volitional acceptance of Jesus Christ as Saviour and Lord.

Eternal Life

I believe that every person who trusts Christ for salvation instantaneously receives eternal life. It is a present reality for born-again Christians. Eternal life in its perfection will be realized when all the righteous dead are resurrected at the end of this age and clothed with an incorruptible body likened unto that of Jesus Christ prior to His ascension.

I believe that every believer can possess the assurance that he is a partaker of eternal life. Hence, anxiety concerning his eternal destiny is unnecessary.

The Ordinances

I believe that there are but two perpetual ordinances for Christendom until Christ returns: Baptism and the Lord's Supper. These are merely emblems or symbols with spiritual significance. I believe that no special grace is imparted by the observance of these ordinances.

I believe that the Scriptural mode of baptism is by immersion. Baptism is only commanded for believers as exemplified by Christ and His early followers. It symbolizes the believers' identity with Christ in His death, burial, and resurrection. It is but an external act testifying

to the inner experience of grace in the transformed life.

I believe that the Lord's Supper was instituted by Christ as a memorial of His sacrificial death on Calvary's cross. Only born-again Christians should be invited to participate in its observance. Frequent observance is beneficial in reminding believers of the great price that was paid, even the shedding of Christ's blood for man's sin.

The Sabbath

I believe that the seventh day is the Sabbath of God, instituted at creation and has never been abrogated. I believe that Christ and the early apostles observed the Sabbath as a day of worship. Man's salvation is in no way dependent upon Sabbath observance. However, for the born-again Christian, Sabbath observance is a test of love and loyalty to Jesus Christ. The Sabbath should be a day of spiritual refreshment and spiritual activity and also a day of physical rest. Jesus was Lord of the Sabbath, hence, additional blessing results for those complying in obedience to Christ's lordship.

The Church

I believe that the majority of the references to the word church in the Bible refer to the local body of believers. The local church should play the major role in the nurturing of believers and in the evangelizing of the lost. Here God's Word should be studied and proclaimed. I believe that each local church should be autonomous, looking only to Christ as its head. I believe that only regenerate and baptized believers, after a careful examination, should receive membership in the local church. Furthermore, cooperation in the gospel with other churches ought to be practiced. I believe that all truly born-again believers are component parts of the Church Universal. The responsibility of reconciling the world to Christ is the task of the individual constituents of the Church of Jesus Christ.

A NEW CHURCH PAPER

The Adams Center, N. Y., Church has sent out the first copy of a church paper for which they are still seeking a name. It will be published quarterly or semi-

annually as the need requires. Following are extracts from this number.

On May 17, delegates from the churches of the Central Association met with the Adams Center Church for the ordination of deacons and deaconesses.

The opening services were in charge of Pastor Earl Cruzan, after which the ordination service was turned over to Rev. A. Clyde Ehret, chairman of the Ordination Committee of the association. Mr. Ehret called the council together. Action was taken electing him as chairman and Mrs. Margaret Stoodley as clerk.

The action of the church was read by the clerk, followed by the statements of the candidates. Rev. Mr. Ehret preached the ordination sermon.

Dinner was served in the dining room to approximately 125 people.

The service of ordination was held at 2 p.m. The charge to the church was given by Rev. Victor W. Skaggs of Verona, and the charge to the candidates by Rev. Marion C. Van Horn of Brookfield. Special music was furnished by Mrs. Delberta Greene and Mrs. Mary Williams. Welcome to the diaconate was extended by Deacon Gilbert Horton.

All deacons and deaconesses present joined the ministers on the rostrum of the church while the candidates kneeled for the consecration prayer which was offered by Pastor Cruzan.

The candidates for ordination were Paul Greene, Nathan Whitford, Gerald Greene, Mildred Scriven, and Mildred Greene.

It would be fine if we could see the Sabbath Recorder in each and every home. Our denominational paper not only brings us articles of inspiration; it also keeps us informed and up to date on happenings among our churches and within the denomination. You can have it in your home for \$3 a year. It only takes six cents a week to have the Recorder as a regular weekly visitor.

In addition, the paper records annual reports of church officers and organizations as given at the annual church business meeting held on July 5, 1952, and other items and quotations of interest.

A friendly old colored man once said: "I never puts anybody in my despisery." — Clipsheet.

Good government is one thing which cannot be preserved in alcohol. — Clipsheet.

MUSIC AT CONFERENCE

By Alberta D. Batson

Music at Conference serves a twofold purpose — a minor, but worth-while purpose which is to give the delegates and friends a chance, from time to time, to relax and to express themselves musically and all together as in our hymn singing. But an outstanding purpose of the music at Conference is the giving of inspiration and it was truly evident at the Conference in Denver.

From the organ preludes at the opening of the sessions to the closing hymns each evening the feeling of God's presence, of trust, love, and fellowship was very much with us. Especially impressive was the fact that so many different people had a part in our musical inspiration. We had various song leaders, organists, soloists, etc. It is good to have many people working for the glory of God through music.

The work of the Conference choir should receive special recognition. Their sincere, well organized, and inspiring music was a real joy to all who had the privilege of hearing them and their week of service was highlighted when on Sunday night they sang the Hallelujah Chorus. The members of the choir under the direction of Roger H. Johnson, with Mrs. Robert Randolph at the organ, were local Denver and Boulder people and quite a number of visiting delegates, some fifty singers in all.

A piano solo by Ted Hansen of Denver gave a few minutes of real restful nearness to our God, and the truly harmonious numbers sung by the 1937 Salem College quartet added other moments of peace and quiet and sincere worshipfulness.

The quartet was composed of K. Duane Hurley, president of Salem College and a member of the Commission, Clarence Rogers, a prominent West Virginia lawyer, Alfred Davis, of Rochester, N. Y., a member of the Commission, and Wayne Rood, until recently a professor in the School of Theology and now associate professor in the Pacific School of Religion, Berkeley, Calif.

The Wednesday evening worship service which the quartet conducted in the

semi-lighted sanctuary just at the close of day gave us a mountaintop experience. Their prayerful rendition of many of our favorite hymns brought us further realization of God's presence. Sabbath afternoon the quartet had charge of the devotional period and again brought a blessing to us.

Throughout the week solos were sung by W. G. Wells of Boulder, Mrs. Judson Harris of Shiloh, Mrs. Gerry Van Dyke of Denver, Mrs. Clarence Rogers of Salem, Miss Rose Marie Emerson of Alfred Station, and Rev. Francis Saunders of North Loup. Luther Hansen of Denver played a violin solo.

Worthy of mention were the young people and their youth choir, the members being those who attended the Pre-Conference Retreat. Their director was Albert N. Rogers. This group sang on two evenings. The men's chorus under the direction of Clarence Rogers sang during one session. This was a group made up of the male singers attending Conference — some forty-five of them. Their music was much enjoyed. A mixed quartet composed of President and Mrs. K. Duane Hurley and Mr. and Mrs. Clarence Rogers sang for us at one session.

Many very helpful messages were brought to us during our memorable days in Denver and the fellowship was most delightful but we were brought no nearer to the throne of God than through the music. We indeed had an "Experience with God." As many of our musical numbers died away a hush fell over the entire congregation. It was good to be there.

Attention!

At the suggestion of the committee appointed by the Tract Board to assist the editor in securing materials for the Sabbath Recorder, a letter is being sent to every church asking for certain information of interest to be published. It is asked that recent pictures of the churches be furnished that cuts may be made. In some cases there are already satisfactory cuts in the file so new ones will not be necessary. It is hoped that a prompt response will be made by all the churches.

FROM THE EDITOR'S MAILBOX

In reference to an editorial in August 4th Recorder which we received today: (These figures and data based on figures taken from 1951 Year Book).

Amount paid pastors\$96,536.49
Paid pulpit supply 3,283.00

Total paid S.D.B. pastors\$93,249.49
divided by 45 regularly employed S.D.B. pastors.

Average (not including parsonage)\$2,072.21
Average (including parsonage figured at one sixth of salary) \$2,417.58

I wish these figures had appeared with your much-needed editorial for comparison with other denominations listed.

A Laywoman.

August 5, 1952.

To the Editor of the Sabbath Recorder:
Sir:

I was greatly interested in the front page reproduction of Holman Hunt's masterpiece "The Light of the World" in your issue of July 21st — presumably in reference to Rev. Earl Cruzan's sermon on the same theme on page 30 of that issue.

William Holman Hunt was one of a small but very earnest group of young men who formed themselves into an organization known as the Pre-Raphaelite Brotherhood about 100 years ago to improve and reform English art. He was one of the few artists of his day who went to extraordinary lengths to see that his pictures were really true to nature and told their stories in unmistakable language. To make moonlight convincing, for example, he would often work throughout the night outdoors in a kind of sentry box. Every leaf and flower in his paintings is known to be botanically accurate.

There soon came a time in his life when he decided that religious pictures must be painted in the Holy Land in order that they may be accurate in every detail. He went to Palestine at a time when it was a very dangerous country to live in.

For many years he struggled for recognition, and his first version of the "Light of the World" was a failure. Later, he had a Divine revelation following the suggestion of a friend that he should ask God's help through prayer and meditation in the portrayal of the Master on canvas. His second version succeeded, and the "Light of the World" became a famous masterpiece that has focussed the attention of millions of people all over the world on a Saviour's love.

After touring the British Empire the masterpiece found a resting place in St. Paul's Cathedral, in the crypt of which the great artist lies buried.

Your faithfully,

Gordon M. Dyce-Keele,
Editor, Sabbath Observer.

144, Crescent Drive,
Petts Wood, Kent, Eng.

SOUTHWESTERN ASSOCIATION

By Frank R. Kellogg
Corresponding Secretary
American Sabbath Tract Society

It is a privilege to bring a message from the Southwest and give you an insight into conditions regarding the Hammond Church, where the association was held. The meetings began Wednesday evening and continued through the Sabbath. Rev. John H. McKay of Nady, Ark., was president of the association and presented a very interesting program. Ministers present were: Rev. Theodore J. Hibbard, pastor of the entertaining church, Rev. John H. McKay, Rev. Clifford A. Beebe, and the evangelist, Rev. Wayne R. Marona. The theme was: "For as Much as Ye Know That Your Labor Is Not in Vain in the Lord." 1 Corinthians 15: 58b.

Wednesday evening the program consisted of the welcome by Rev. Mr. Hibbard, a response by a layman, greetings from sister associations, and Biblical pictures with words of songs projected on the screen for everyone to sing. On Thursday there was a message by Rev. Mr. McKay. Rev. Mr. Hibbard used his projector with many interesting Bible scenes. There was the woman's hour led by Mrs. Clifford A. Beebe, young people's hour in charge of one of its members,

children's hour led by Mrs. Coalwell and Mrs. Deland, and layman's hour in charge of Rev. Mr. McKay. At one time there was a report from the Missionary Committee of the Southwestern Association given by Miss Mary Alice Butler.

I was asked to bring the message Friday evening. In connection with this service, which was well attended, there was a testimony meeting with many taking part. Deacon Darwin Maxson of Gentry, Ark., was a special guest.

The Sabbath morning service was something I shall never forget. The children brought the sermon in charge of the personnel of the Daily Vacation Bible School. They presented the program that was given at the closing of the school. About 35 or 40 young people took part, ranging in age from 4 to 16 years. It was a thrill to see those children wearing their caps with a silver star for each day's attendance. The scarf was initialled "Hammond Daily Vacation Bible School." They marched in singing (not just making a noise but singing beautifully and sweetly), their faces fairly shining with joy and earnestness, every word, every note came right from their hearts. They just carried the audience along with them as they sang praises to their King. Their enthusiasm made one feel like joining with them. Not only was their singing inspiring but it was also an inspiration to hear the small children and the older ones repeat passages of Scripture and offer prayer. Surely, God was in their midst. The music all the way through was well rendered and uplifting.

There were solos, duets, quartets, and group singing. One song in particular by the children, "Can the World See Jesus in Me," lifted one out of this world. Jesus could certainly be seen in the faces of the singers and the hearer wondered if he, too, reflected the presence of the Master in his face and character. They pledged allegiance to the Christian flag, to the American flag, and also to the Bible. One child held the Bible while they all sang the song, "B-I-B-L-E." There was a group of intermediates who sang a motion song, a group of small children who acted out the story of the Good Shepherd, and a group of older

boys and girls put on a puppet show depicting the story of "the Good Samaritan" and the "man who went into a far country."

At the conclusion of the service the young people and children stood on the front steps of the church where their picture was taken. Then they marched with their decorations to the public school cafeteria (which was about six blocks away) singing their songs. There a most delicious dinner was served, as were all the meals, without charge.

Friends, if anyone came to that Sabbath morning service to scoff he would have remained to pray, or, if one came in the spirit of Christ, that one would still be praying for those children. Altogether it was a wonderful experience. All services were well attended and well worth attending.

It was a joy and pleasure to meet the people of the Southwest and in and around Hammond and to discover by personal experience what is meant by southern hospitality. All the people, young and old, cannot do enough for a guest.

Rev. Theodore J. Hibbard and Rev. John H. McKay deserve a great deal of credit for the success of the occasion with credit also to a group of a dozen or more men and women who assisted and worked in Christian unity.

The next Southwestern Association will meet in Oakdale, Ala.

One thing that greatly impressed me and caused some concern was the conditions and possibilities connected with the Hammond Church. The Church has twenty-four members, loyal hard-working men, women, and young people. Many come from New Orleans which is sixty miles away.

In the past year the Church has gained ten new members with two more expecting to join soon. When Rev. Mr. Hibbard became pastor, there was a church attendance of about eight or ten. Today, counting the women and children that the pastor brings in, the attendance is about forty-five. I say women and children because the men are too busy and do not sense the importance of the church.

But who knows what the influence of these children and young people may be.

We talk about the needs and sufferings of people in faraway places. We wish there was something we could do about it. Friends, here is a need at our very doorstep. We do not need to send a man to that field. He is already there and doing a great work — a man of courage, consecrated to the task of saving souls, striving through love for Christ and the people around him to bring into their lives the joy and peace of Christian living. Rev. Theodore J. Hibbard is giving of his best to the Master. He needs our prayers and financial support.

If you could see these people that the pastor brings in, see the eagerness in their faces as they listen quietly and reverently to the message of God's love, if you could hear those childish voices singing of Jesus' love for them, you could better understand Jesus' words and their meaning when He said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Some people walk quite a distance to hear the story of a Heavenly Father who cares for them. They need to know that there is someone else who cares. This includes you and me as well as the Master.

Friends, God has a plan for each individual life even though we do not always fit into it. God has a plan for the Seventh Day Baptist denomination. I wonder if it might not be in part at least to help evangelize the South and Southwest. Possibly it could start with the Hammond Church. Is it not worth thinking and praying about?

"A vision without a task is a dream;
A task without a vision is drudgery.
A vision and a task is the hope of the world."

—Anonymous.

Editor's note: After the above was prepared for publication, a very full account of the Southwestern Association was received from the secretary, Mrs. Onedia Mitchell, with details not contained in this account. The new officers of the association are as follows: President James H. McKay; vice-president, Gerald Coalwell, recording secretary, Mrs. Onedia Mitchell, corresponding secretary, Mrs. Mary Van Horn; treasurer, Mrs. William Coalwell.

NEWS FROM THE CHURCHES

LONDON, ENG. — A memorial service for the late King George VI was held on February 16, 1952, the day following the royal funeral.

Three socials held on the nights of December 8, February 2, and March 8 were surprisingly successful and well attended. There was a wealth of talent embracing almost all the arts. Both visitors and members thoroughly enjoyed themselves, and as quite a number of the guests attended the afternoon service at Mill Yard preceding the social, it brought many new contacts into church life. There was, too, a corresponding increase in the collections.

A cordial welcome was extended to Egbert Codrington, a Jamaican Seventh Day Baptist who lives at 24 Christian Street, Whitechapel (near the site of the old Mill Yard Chapel). He attended the service on March 22.

A small well-bound notebook entitled "Mill Yard Seal Register," kept by Dr. Black, and the old seal itself, found among the church property left by the late Brother Vane, was forwarded to Dr. Corliss F. Randolph to be placed among the exhibits of the Seventh Day Baptist Historical Society. Its safe receipt was acknowledged.

An inquiry about the work of the Evangelical Sabbatarian Mission and its aims was received from Kenneth Herring of Gillingham, Kent, and was replied to and literature sent.

Correspondence has been received from Mrs. Asirvatham and from Brother G. Zijlstra of Holland, the latter telling of the revival of our Dutch magazine *De Boodschapper*.

As a token of regard and gratitude for services rendered, a gift of two pounds from the members of Mill Yard Church was handed to Mr. Lee, our verger, who attained his 90th birthday on April 18, by Pastor McGeachy at the service on the following day.

Inquiries concerning Seventh Day Baptist beliefs have been received from various quarters — including one from a member of a Catholic family who has left the Roman Church and has become inter-

ested in the Sabbath — and each has been replied to and suitable literature sent.

The Sabbath Observer now costs sixpence a copy to produce, but we shall still continue to sell it at the old price of 3d. per copy. Where is the balance to come from? Two sources: donations from readers and revenue from advertisements. — The Sabbath Observer, June, 1952.

EDINBURG, TEX. — We are happy to report that the church building, though still not entirely finished, is progressing. It is finished on the outside with asbestos siding — white of course. The sanctuary is finished with sheetrock and lighted with fluorescent lights. We are still without a pulpit but have material from which to make one with a minimum of work. We have the use of an organ, loaned by L. L. Van Horn. Mrs. L. L. Van Horn is loaning a desk suitable for a Communion table, and Mrs. J. R. Boehler is loaning another desk for the minister's study.

There is still some painting and much yard work to be done to have our church property in proper shape. We need the name "Seventh Day Baptist" written over the front door where we also need a yard light. We need a signboard in the front yard besides highway signs pointing the way to our church. We owe \$2,500, borrowed from the Memorial Fund, on the property. This sum we intend to repay as soon as we can.

Pastor Mitchell and family are in the little apartment. They are sincere Christians burdened for lost souls.

Though none of our little group is sick, several are not really well. Those of us who attend services go regularly. We are thankful to God that we now have a place of our own in which to meet to worship and for the health that permits us to meet in Christian fellowship.

So far this year we have sent \$94.12 to the Denominational Budget. We have sent \$10.85 to be applied on the tent to be used by Rev. Mr. Marona in revival meetings in this association. The committee is still in need of about \$400 to finish paying for the tent. We hope to send more soon. Please pray for our Southwestern evangelistic campaign that many may be won to Christ and to the Sabbath of God. — Excerpts from letter

from the church clerk to nonresident church members.

RIVERSIDE, CALIF. — On August 3, members of the church met in the church basement to consider the calling of a pastor. Rev. Leon M. Maltby received the vote of two thirds majority of the members present and has been extended a call. The church also voted to support the sending of Beth Severe and Joan Clement to Nyasaland and to give financial support to one of the girls. Money from the Sarah Becker Fund was transferred into a Beth Severe Fund. The money for their support would be handled by the association treasurer in co-operation with our sister churches of the Pacific Coast, and be in turn sent through the denominational Missionary Board.

Pastor Maltby is stationed at Ft. MacArthur and may be reached through the post chaplain. He will be in Riverside only six hours before leaving for Conference next Sunday. — From Riverside, Calif., Church Bulletin.

1952 PRE-CONFERENCE RETREAT

By Marie Bee and Dortha Bond

In the colorful hills of the Red Rocks Camp in Mt. Morrison, Colo., August 14-18, thirty-two campers and six staff members met for 1952 Pre-Conference Retreat.

Pre-Con retreaters awoke at 6:45 to the cheerful blast of a whistle. At 7:15 the kitchen crew trooped merrily down to the kitchen to set the tables and help the cooks. By 7:30 the retreaters were busily eating breakfast. Following breakfast the dishes were washed and the general camp area was cleaned. From 9:15 to 9:40 campers attended the two discussion groups. Each person went to one group only. Rev. Ronald Hargis, assisted by Rev. Alton Wheeler, led Group I. Dr. Wayne Rood, assisted by Rev. Rex Zwiebel, led Group II. The main theme for retreat was "Seaching for God." This theme was discussed in both groups. Some of the questions discussed in the groups were as follows: "What is prayer?" "What is Christianity?" "Where is God found?" "Who was Jesus?" "Was Jesus God?"

Following the discussion groups a chapel service was held, directed by Rev. Ronald

Hargis. From the chapel the retreaters were dismissed for the alone time. Printed sheets containing material to direct the young folks in their thoughts concerning the search for God were issued. The alone time periods were enriching experiences in the camp schedule. At 10:30 the campers gathered for a class in hymnology directed by Mrs. Shireen Hurley which ended the morning sessions. Mrs. Hurley gave the campers a brief background of the use of hymns and their origin.

Each afternoon four interest groups were offered. Every camper was allowed to choose one of his own selection. These groups were: Denominational Planning, led by Rev. Alton Wheeler; Drama, led by Dr. Wayne Rood; Crafts, led by Mrs. Gertrude Trower; Studies in Christian Education, led by Rev. Ronald Hargis. These groups were planned in order to develop the young people's interest in our denominational structure, and to instruct them in methods of enriching the church program.

A two-hour recreation period followed the interest groups. During this period a part of the campers went horseback riding, a part went hiking to the Red Rocks theater, and the remainder stayed in camp and played volleyball or other games.

The discussion groups pursued in the morning were resumed in the afternoon. Immediately after the discussion groups the campers were adjourned for the alone time. During this period individual study in the quest for God was again pursued.

Due to the early sunset in the Red Rocks area the vesper services were observed before the evening meal. These services were under the direction of Rev. Rex Zwiebel. However, the campers were urged to participate in the services. The vesper services were very inspiring and drew one close to God as he looked at the magnificent wonders of God's handiwork.

The campfires consisted of miscellaneous programs. Thursday night we enjoyed the fellowship found in group singing. Friday night the picture "Amos" was shown. Sabbath night the campers presented a group of hilarious stunts. Monday night we enjoyed hearing the 1937

Salem College quartet. Also on the program were short reports from Commission by President K. Duane Hurley and Mr. Alfred Davis. Rev. Melvin Nida enlightened the retreaters on the coming Revised Standard Version of the Bible. All campfires were ended by the fellowship circle and a group song.

A Sabbath day worship service was planned for campers and visitors by Dr. Wayne Rood, assisted by a committee of campers, under the theme of "The Quest for God." A large number of campers participated with small parts in the worship program. Three able campers participated by delivering sermonettes. Betty Davis of Denver, Colo., spoke on "The Quest for God in the Home." Marilyn Osborn of Ashaway, R. I., spoke on "The Quest for God at Work." Duane Davis of Nortonville, Kan., spoke on "The Quest for God in the Church." A great spiritual value was gained from the sermonettes delivered by this group of young people in our growing denomination. The offering was for the Denominational Budget.

The Retreat concluded Monday morning with an impressive chapel service led by Rev. Ronald Hargis. The campers departed with a feeling of having gained a wonderful sense of fellowship and a better knowledge of the love of God.

NEW ILLUSTRATED SCRIPTURES

The American Bible Society has just brought out the Gospel of Luke in Korean and The Book of The Acts in Greek in magazine form, profusely illustrated. These books are the latest in the program begun two years ago which now provide volumes of this sort, not only in English, but in Japanese, Portuguese, and Spanish.

A horse trader once went to Henry Ward Beecher and said, "Mr. Beecher, I have a good family horse I want to sell you. He is a good carriage horse, he works with any other horse and on either side of the tongue. In short, he is a good, all 'round horse and a good team-worker." Mr. Beecher replied: "My friend, I can't buy your horse, but I would like to have him as a member of my church." — Origin unknown.

The Sabbath Recorder

OUR SERVICEMEN

Kirk R. Clapper, SA5506779
 U.S.S. Guadalupe (AO-32)
 c-o APO, San Francisco, Calif.
 A/3C Dewitt Wesley McCrea, AF12411766
 Hq. Sq. Sect. 3345th T. T. Wg.
 Chanute AFB, Ill.

BIRTHS

Crane. — A son, Kevin Arden, to Mr. and Mrs. Arden Crane of Dodge Center, Minn., April 9, 1952.
Greene. — A son, Kenneth Wallace, to Mr. and Mrs. Wallace Greene of Dodge Center, Minn. June 25, 1952.

Accessions

Dodge Center, Minn.

Baptism:
 Alfred Hanson, Channelview, Tex.,
 Marilyn Mosher, Pine Island, Minn.,
 Yvonne Bond, Mantorville, Minn.,
 Dale Langworthy, Dodge Center, Minn., and
 Merwin Lindahl, Dodge Center, Minn.
 July 19, 1952; except the first two candidates, all joined the church July 26, 1952.

ITEMS OF INTEREST

ROCKVILLE — Lt. Kenneth Stickney, former pastor of the Rockville Seventh Day Baptist Church, and now a chaplain in the U. S. Army, is spending a leave with his wife and family at Holland, Mich. Lt. Stickney will be sent overseas to Yokohama, Japan, September 2.

WESTERLY — E. Howard Clark of 4 Crescent Street, chairman of the Salvation Army Friendly Annual Appeals and its Service Fund in Westerly for 36 consecutive years, recently became a charter member of a "Twenty-year Club." inaugurated at the annual Open House of the Army's fresh-air camp, Wonderland, on Lake Massapoag, Sharon, Mass. — Westerly, R. I., Sun.

For Sale at Milton, Wis. — Excellent dairy farm of 96 acres. Prairie silt loam alfalfa (limed) soil. Coldest well water — endless supply powered by automatic electric pump. 10-room house, dairy building and cooling room, 32 ft. by 85 ft. basement barn; 24 cow watering cups, new milk house attached to barn with electric refrigeration; silo, etc. Excellent church, schools, black top roads, and other advantages. Desire to sell to a reliable Seventh Day Baptist. Terms 1/4 cash down, balance in ten years at 4% interest. Dwight and Beatrice Clarke, Box 71, Milton, Wis.

ANNUAL MEETING OF THE MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society will be held in the Pawcatuck Church, Westerly, R. I., September 21, 1952, at 2:00 p.m.

E. T. H.

ANNUAL MEETING OF THE WOMEN'S SOCIETY

The annual meeting of the Seventh Day Baptist Women's Society will be held at the Battle Creek Seventh Day Baptist Church, Battle Creek, Mich., September 14, 1952, at 8:00 p.m.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J., on Sunday afternoon, September 14, 1952, at two o'clock.

Franklin A. Langworthy,
 President,
 Frederik J. Bakker,
 Recording Secretary.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

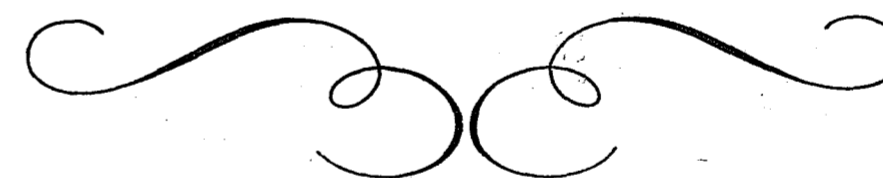
The annual meeting of the members of the American Sabbath Tract Society of New York for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J., on Sunday afternoon, September 14, 1952, at two-thirty o'clock.

Franklin A. Langworthy,
 President,
 Frederik J. Bakker,
 Recording Secretary.

If we are not hopeless, the situation is not either. — Clipsheet.

Seventh Day Baptist General Conference
 BATTLE CREEK, MICH.,
 AUGUST 18-23, 1953.

"Thy word is a lamp unto my feet, and a light unto my path."



"In the morning, prayer is the key that opens to us the treasure of God's mercies and blessings; in the evening, it is the key that shuts us up under His protection and safeguard."

—H. W. Beecher.