WHAT SEVENTH DAY BAPTISTS ARE DOING

(DEDICATIONAL "HOO-HUP")

Haarlem, Holland

The Seventh Day Baptist Conference of Holland will convene this year at Haarlem July 19, according to a recent letter from Brother G. Zijlstra. He indicates that no conference was held last year because of travel difficulties.

"I hope the contributions to the Second Century Fund," Mr. Zijlstra states, "will enable our brethren to visit us again."

The Holland letter recounts the pleasure and profit experienced on having visits from Leon Lawton of Battle Creek during his military tenure in Europe.

A hint as to conditions in Holland is given when Mr. Zijlstra, who is a wholesaler in domestic china and earthenware, indicates that he has no merchandise to sell.

Schenectady, N. Y.

The Schenectady mission has recently made arrangements to hold meetings in the First Baptist Church. A change in ownership necessitated a move from the hall where meetings have been held for the past ten years.

A correspondent from Schenectady explains that the new meeting room is large and the church is very beautiful. "We thank our heavenly Father," the writer says, "for leading us to this new church."

WHILE TRAVELING . . .

WORSHIP WITH US

Washington, D. C. — Mt. Vernon Place Methodist Church, 900 Massachusetts Ave., N.W., 10:30 a.m.

Chicago, Ill. — De Paul University Building, 64 E. Lake St., 2:30 p.m.

Los Angeles, Calif. — Seventh Day Baptist Church, 264 W. 42nd St., 11 a.m.

"The seventh day is the sabbath."

North Loup, Neb.

Plans are being completed for the camp to begin Sunday, July 21. While a camp supervisor has not yet been selected, other committee chairmen have been appointed as follows: Vernon Williams, tents; Rev. Clyde Ehret, site; Aubrey Davis, transportation; and George Clement, personnel.

At the annual church meeting held recently the following officers were elected: moderator, Rev. Arthur Stillman; clerk, Mrs. R. O. Babcock; treasurer, Aubrey Davis; trustee, Roy Cox; chorister, Dell Barber; pianist, Mrs. W. G. Johnson; organist, Mrs. Chas. Fuller; social chairman, Mrs. George Maxson; historian, Mrs. J. A. Barber.

Mr. Ehret recently administered baptism to Mrs. Erlo Cox, Delores Cox, Jeneanne Brennick, Carolyn Hamer, Eulala Davis, James Ehret, and Russell Clement. Mrs. Cox and Delores, mother and daughter, entered the water together. — Correspondent.

New Auburn, Wis.

The semiannual meeting of the Minnesota and New Auburn churches was held at New Auburn, Wis., May 31 - June 2. The theme for the meetings was "The Challenge of a New Century."

(Continued on page 46)

THE HOPE OF SURVIVAL

"Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of the spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead." — Woodrow Wilson, August, 1923.

The Gothic

Alfred University School of Theology Building

Alfred, N. Y.

(See page 53)
“STRAINING FORWARD TO WHAT LIES AHEAD”

(Concluding the report of the Ministers’ Conference held at Alfred, N. Y., in June)

One of the most encouraging aspects of proceedings when the ministers got together was the fact that thought and energy were devoted to planning for the future.

Indicative of that spirit was a symposium held Wednesday morning of the conference when participants, discarding their animosities,之О with the armed forces they discussed the church and its relationship to the modern day.

Rev. Luther W. Cricchlow, who reverted to inactive status April 12 and has taken up work with the People’s Seventh Day Baptist Church (colored) of Washington, D. C., contended the problems of relating the church to present conditions. He began with the claim that if we want to see real evangelism we will have to get out and win men to Christ. He expressed the opinion that the Christian message can be vital if it meets the present situation, but it must accept modern civilization and not try to escape from it. Despite what seem to be contradictions, he believes that Christianity has the answer to present needs both in theory and practice.

Condition of Church

“The church and its people,” the former chaplain asserted, “must have a positive conviction that God is not dead!”

Rev. Wayne R. Rood, released from active duty with the Army Chaplain Corps on May 22 and elected to a position on the teaching staff of the School of Theology for next year, considered the present condition of the church. “A spired edifice does not make a church,” Mr. Rood emphatically contended in defining the church as the community. The church has a part and place in all of the activities of the community and therefore must be a part of the community itself, the speaker explained. He listed some of the ways in which the church might serve more adequately than it does.

“The church has just been ‘digging in’ on ground already won,” Mr. Rood declared. “The need now is for the church to move rapidly into many new fields of social service in Christ’s name and become the life of the whole community.”

Rev. Hurley S. Warren, who returned to his pastorship in Plainfield, N. J., after his release from the Army on April 14, acted as leader of the symposium and completed the discussion by taking up the topic, “The Church and the World.” As an outline for expression Mr. Warren used a catchy bit of alliteration: “The MINISTRATION of the Church to carry the MESSAGE can be accomplished for the MASTER.”

Elaborating on these points, Mr. Warren indicated that the minister should not be considered to be on a pedestal, for all useful work is Christian. He recommended dispensing with any program in the church which is not in line with the gospel. As for the mission of the church to carry the message into all the world, he suggested that the major concern should always be to work first where people have the greatest need.

During the discussion period which followed the symposium, thoughts turned to the world at large and its needs, and the question was raised as to how a local church can take a part in the larger Christian service. Telling reference was made, in answer to the query, to an illustration borrowed from military tactics and referred to first by ex-Chaplain Rood. He explained something about how a group of soldiers is “briefed” on a specific mission. All of the men in the large Army unit are told what the main objective is, but each small unit is assigned a specific task, a certain “three square yards of ground” to take and hold.

That, he added, is what each church must do. “Being aware of the needs of humanity the church should work around and doing it all physically and spiritually possible to help in missionary enterprises and relief projects, the home church has for its paramount concern the doing of a real job of service in the immediate area of its location. The over-all world situation would be accomplished if each “three square yards of territory” is held. A word of caution was injected into the discussion. While the church needs to move and adapt to the changing community, Mr. Rood stated, that result will be realized immediately. One of the chaplains, who has seen much of the church and human nature in recent months, concluded, “The world can’t be won in any sense in a short time.”

In considering the church in relation to present-day society, many race tensions were brought up. The church leaders were obviously concerned as to whether Christian people are forming right attitudes and doing all they can to bring about right solutions. The problem of the Negro was mentioned, for example, and Mr. Crickhow, in the seriousness of the situation when he said, “The Negro no longer sings at his work.”

One of the choicest stimulating periods during the Ministers’ Conference was Wednesday afternoon when Rev. Loyal F. Hurley of Chicago, Ill., made a plea that the Bible be read more widely and carefully. “Religious prejudices are the worst in the world,” he asserted, and was quick to ask, “Who will read the Bible, who will love us our own opinions?”

He forcefully showed how an old and customary practice is for a person to find Bible passages which tend to support his doctrines; the Chicago pastor is convinced, however, that it is more nearly accurate to form doctrines from the Bible.

“Every error you hold,” he warned, “darkens the Bible; every new truth opens the way to other truths.”

The Sabbath Recorder

To illustrate his technic of Bible study, the speaker analysed several subjects such as “soul,” and how his opinions have been formed. He especially recommended study of Hebrew and Greek words, emphasizing that it is not necessary to be a language expert to understand Scripture in its basic form. He strongly contended that false translations cause most differences of opinion, and a careful analysis of the original words would clear up many doubts and misunderstandings.

The late afternoon worship service on Wednesday was conducted by Rev. Paul Burdick, Rockville, R. I., and many minutes were spent in earnest prayer as God’s guidance was sought for the work of the future.

Impressive Close

A very fitting and impressive close for the Ministers’ Conference was the Communion-wizard service held Wednesday evening in the First Alfred Seventh Day Baptist church. The worshipful atmosphere of the sanctuary was enhanced by the playing of familiar hymns on the organ. Ray W. Wingo, director of music at Alfred University, was at the console.

The pastors of the two local churches officiated. Rev. Everett T. Harris, Alfred, gave a résumé of the conference proceedings, reminding the delegates of the highlights and moments of special inspiration and encouragement. Rev. Albert N. Rogers, Alfred Street, called the group to renewed devotion to the inestimable gift of God. “The solemnity of the Lord’s Supper, there was wide participation in the consecration service, as the

PEN POINT EDITORIALS

“it is not by understanding God, but by trusting him that we have life and salvation.”—Selected.

A Prayer

O Thou Living God, who didst make the heaven, the earth, the sea, and all that is in them, we thank thee that thou dost lead us fromnullity into life. May we worship thee alone, surrendering to thee full control of our desires. May we find in thee the fountain of that life which makes us feel that the Lord of the universe is closer to our own souls than we ever knew. May we be filled with the knowledge of the mystery of our being, that we may live in thee and for thee and through thee to the glory of the Father. Amen. —Front Rank.

The world turns aside to let any man pass who knows where he is going—said Starr Jordan.

Plainfield, N. J. 51
Despite the fact that there were often as much love for the work of Christ and the Church and a desire to see the work advance as there was evidendy in men's apparel. Noticing that the ex-G. I.'s own tie was somewhat staid and "ploppy," a group of "alumni" spilpped up a collection and bought the "loudest" tie to be found. In a mock-serious ceremony the tie was presented to the color-starved ex-chaplain—much to his surprise and consternation, but the delight of all the others.

The conference would have profited if all pastors and workers could have been present. Some were unavailable because of "plan" others found it financially impossible to attend even though a scheme was devised to help defray long-distance travel costs. In future years every effort should be made to make the fellowship complete.

Spiritual Seriousness

Through all—the sober or the hilarious—a deep undercurrent of spiritual seriousness could be felt, for the ministers were all dead in earnest about building solidly and progressively for the future prosperity of the denomination. The future with all its promise, this conference added brilliance to the outlook.

A willingness was expressed to tackle new problems in new ways, if necessary, despite the fact that a variety of color was missing a vital part of the reporting not to be found. In a recent letter. Mr. Rood was kind enough to write:

"Pray ye . . . that he will send forth labourers into his harvest."

~ RETURNED CHAPLAIN TO BE FULL-TIME TEACHER ~

By Dean Alvah J. C. Bond

Retirements

Some months ago, because of growing defective eyesight which made sustained reading difficult, Dr. Edgar D. Van Horn, after many years of service as teacher in the School of Theology, presented his resignation which was accepted with expressions of appreciation of his long and useful service. More recently Dr. Walter L. Greene, who has served the school as long perhaps as any other of the delegates, resigned. Therefore these two men who for years have been regularly employed, although on part-time, and who have carried a substantial part of the teaching load, will not be with us next year.

While the board of managers has given appropriate expression of its estimate of these men and their service, I wish here to record my own appreciation of their unfailing devotion to the School of Theology, and their faithful and effective work in the training of Seventh Day Baptist ministers. In thecodel years it has been my privilege to work with them in this high task. I have leaned heavily upon them and they have given me wise counsel and perfect co-operation. The road has been a long one, but we have not yet reached the goal. I have learned heavily upon them and they have given me wise counsel and perfect co-operation. The road has been a long one, but we have not yet reached the goal. I have learned heavily upon them and they have given me wise counsel and perfect co-operation. The road has been a long one, but we have not yet reached the goal.

Turning to the Future

All who are interested in the welfare of the denomination as it rests upon the training of our leaders in our own School of Theology will be anxious to learn what plans the delegates of the 1943 General Conference have. In the future years we shall have to be loyal Seventh Day Baptist. Students going out from Alfred must not only have Sabbath convictions, but must have a sense of mission which is responsive to Sabbath truth. Also the instruction must be theological and the atmosphere warmly evangelistic. With these high standards to be maintained, how well equipped is our School of Theology to carry on the responsibility of training our young men for the ministry of Jesus Christ the Saviour of men and the Lord of all life?

Rev. Wayne R. Rood

The board of managers has employed for the next year and on full time, Rev. Wayne R. Rood who seems to us to be well qualified for this service to which he is called.

Mr. Rood was born in Wisconsin of parents who are loyal Seventh Day Baptists, as were his grandparents. At the age of six he went with his parents to California where they have lived since. He is the son of this man, and was baptized and joined the Seventh Day Baptist Church of Riverside. He was ordained there July 6, 1940. His wife is the daughter of a Seventh Day Baptist minister, Rev. C. Burchard Loftbourow.

Mr. Rood was graduated from the Riverside Baptist College in 1933, and from Riverside Junior College two years later. He received his B.S. degree from Salem College, W. Va., in 1937 and his A.B. in 1939, and his minor in political science. He was graduated from Alfred University School of Theology in 1940. After the war, in 1943 he was graduated from the Hartford Seminary Foundation with the degree of Master of Religious Education. Later he plans to continue his studies under the G.I. Bill of Rights, perhaps taking the school year 1947-1948 for that advanced work.

Mr. Rood is married. His first pastorate of the Seventh Day Baptist Church at New Auburn, Wis. He was pastor of the Rockville and Second Hopkinton Seventh Day Baptist Churches near Boston, Mass., and here must be loyal Seventh Day Baptist. Students going out from Alfred must not only have Sabbath convictions, but must have a sense of mission which is responsive to Sabbath truth. Also the instruction must be theological and the atmosphere warmly evangelistic. With these high standards to be maintained, how well equipped is our School of Theology to carry on the responsibility of training our young men for the
For next year Mr. Rood's subjects will be theology, church history, English Bible, comparative religions, Hebrew, psychology of religion, and philosophy of religious education, most of which are one semester subjects. He has expressed his regret that he has not had experience in teaching elsewhere before taking up his heavy schedule in Alfred. He expects to spend much time this summer in special preparation for the first semester, which begins September 17.

Other Teachers and Courses

The dean will teach for the first semester in English Bible, homiletics, and psychology of religious education. Greek is taken in the College of Liberal Arts with Dr. Stewart Nease, and Sociology with Dr. Roland Warren, by a reciprocal arrangement between the two schools. Other classes are open to theological students. Also one course is given in agriculture, which is especially arranged for theological students, in the Agricultural and Technical Institute.

Denominational Endorsement

We can readily understand why the Commission of the General Conference is urging every young man who expects to become a Seventh Day Baptist minister to take at least a major part of his training at Alfred School of Theology. These reasons are so obvious to every loyal and thoughtful Seventh Day Baptist as to need no argument here. Moreover, we are confident that the vast majority of our people, ministers and laymen, agree with the Commission in this matter.

In regard to the effectiveness of the service rendered in the past by our School of Theology we call attention to the good work of other denominations and active leaders in other fields of Christian service in the denomination who have received their training, or a major part of it, at Alfred. Following the program as outlined above, we believe the school will be able to match if not surpass its high standards and worthy accomplishments of the past. To this end we ask the continued support of our people. We ask for your criticism and suggestions. Criticism may be negative or positive; it should be constructive in either case. We ask that it be intelligent, and based upon a fair knowledge of what we are trying to do. We ask the prayers of all our people. Pastors, in leading your people in prayer, sometimes bring to the Throne of Grace the school that is preparing the leaders of the future in the Church of Christ, Seventh Day Baptist.

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

FIRST THINGS FIRST

Martha Churches

Yes, we need more churches, more churches willing to admit they are Seventh Day Baptist churches. Yes, not only admit it but make some noise about it, noise enough at least so those living in the same town may know there are Seventh Day Baptists.

A lad returning from service in the Pacific tells of two instances which illustrate what I wish to express. This sailor was looking for anyone who might even have overheard his boat mate, whom he knew by name and knew of his Seventh Day Baptist faith. He engaged in conversation with a man he knew of to be a Seventh Day Baptist, and the sailor was still sure they were not Seventh Day Baptists.

At another time this inquiring young man came upon another sailor who had enlisted while a student at our college. This student knew there were some peculiar people there, who went to church on Saturday, but he too was very sure they were other than Seventh Day Baptists.

May I repeat again that I have gone into several of "our towns" and asked many people before I found one who could tell me where the Seventh Day Baptist church was. These things ought not to be.

P. B. Harley,
Conference President.

THE SETTING

This is a parable of the Father's heart. It is told in answer to the murmuring of the scribes and Pharisees. Our setting is found in the first two verses of this fifteenth chapter of Luke. A large number of publicans and sinners draw near with eagerness to hear the Lord Jesus. Standing off as criticizing and faultfinding, observing the Pharisees and scribes, murmuring that "this man," as they contemptuously refer to our Lord, receives sinners and eats with them. In December 1913 Jesus directly answered this same inquiry of the Pharisees, "I came not to call the righteous, but sinners." Our Lord's term "righteous" refers to the right-eous who think they need not repent. The Pharisees prided themselves on being interpreters of God's character. Here they are boldly suggesting that Jesus is not to be trusted as a teacher, and is not doing what God would approve.

THE STORY ITSELF

To catch the flavor of this story we must know something of the heart of the shepherd of these days who called his own sheep by name and tenderly cared for their every need. The shepherd was constantly watching over his flock. Our Lord began the story by saying, "What man of you, if of course every man in the crowd whether a haughty Pharisee or a despised publican, understood this story. They were not only familiar with actual shepherd life but also

... (Continued on page 67)
WORSHIP

PROGRAM

By Alberta D. Batson

Scripture Reading: Job 6: 24, 25

Teach me, and I will hold my tongue; and show me (a fault which I have erred). How forcible are right words but what doth thy arguing reprove?

In a permanent, conspicuous place on a desk in the home where I spent part of my summer vacation were these words: "Fierceness in debate makes error a fault and truth discourtesy." I copied these words then found myself repeating them a number of times. They were repeating and each time I say or hear them they seem to do something for us. "Fierceness in debate makes error a fault and truth discourtesy." I believe if each one of us would thoughtfully say those words, let's say five times, more good would be accomplished than two columns of further discussion.

Prayer: Father, we know that it is so often the thing we say or hear that causes the contemplation that brings not only unhappiness to those around us but also a deep sense of shame and regret to ourselves. If we but keep in mind the golden rule so much of that difficulty will be eliminated. Father, teach us to be sincere, earnest, and honest in the things we say or do that all may help to put ourselves in thy care and keeping and be guided by thine example and words. May the words of our mouths and the meditations of our hearts be acceptable unto thee, O Lord, our strength and our redeemer. Amen.

Scripture Reading: 1 Corinthians 13

Hymn: Take Time To Be Holy

WORLD COMMUNITY DAY SCHEDULED FOR NOVEMBER

"The Building of Machinery for Peace" to Be Emphasized

Women throughout America will gather in the nation's churches on November 1, 1969, to celebrate World Community Day, plans for which were announced today by Mrs. Ruth Mougey Worrell, executive secretary of the United Council of Church Women, at the council office at 156 Fifth Avenue, New York, N. Y.

World Community Day originated four years ago at a meeting of the presidents of the women's national denominational groups and has now become an annual event for the women of most Protestant churches, emphasizing religion as the basis of judgment and evaluation of all departments of life.

A special worship service, "We the People," has been prepared for the occasion by Mrs. Bruce H. McDonald, president of the Baltimore, Md., Council of Church Women.

World Community Day this year will have a particular significance in that it will climax a summer project involving the assembling of 500,000 "Kiddy Kits," each containing a complete outfit for boy or girl of from one to four years of age. This project will be a major interest to church women of all major denominations throughout the country all during the summer months. Underwear, dresses, or suits, sleeping garments, coats, houseslippers, mittens, scarfs, and all the things that go to make up a small child's wardrobe are being sewn or knitted. Each complete outfit will be wrapped in a blanket and it is suggested that these bundles be brought to the altar of the church on World Community Day and there dedicated at a special service to the needy children of the world and "to the Saviour who took them up in his arms and blessed them." At the same time an offering will be taken in each church to be used for food for children of the world and for continuing education for peace through the churches so that children may never again have to suffer as they have during the past years.

Mrs. Harper Sibley, president of the United Council of Church Women, stressed the fact that the present project is only part of an on-going service which the church women of America have rendered all during the summer. In May the church women undertook to send 2,000 bundles of bedding to parisons of Europe which had been depleted of household supplies through being used during the occupation as hostels, kindergartens, and hospitals. Over 3,700 bundles were actually sent. In December the call went out for 1,000,000 diapers for babies for whom it was impossible for mothers in devastated areas to buy clothing. They were apportioned between state and local Councils of Church Women. This project is now nearing completion and the women are turning their attention to the next older group—the children between the ages of one and four.

All such projects concerned with material relief are carried out in co-operation with the Church World Service, which maintains eight interdenominational shipping centers through the country, and which is now ship-
CHILDREN'S DIVISION
SOUTHEASTERN ASSOCIATION
SABBATH SCHOOLS REPORT

Mrs. R. P. Seager, Chairman
Lost Creek, W. Va.

Mrs. O. B. Bond from the Lost Creek Church reports an enrollment of eighteen with three teachers in the children's department. It is interesting to note that their nursery class of seven has the most perfect attendance. They held Vacation Bible School this year jointly with the Methodist Sunday school.

Mrs. John Randolph from the Berea Church reports an average attendance of six children and two teachers. They use the Judson Press lesson books and find them very helpful. Mrs. Randolph says they have only had to make one substitution in lessons this year, that of our own missionaries instead of first-day Baptist. It was surprising to her that the Sabbath lesson in these books was so nearly like our own.

Miss Greta Randolph from the Middle Island Church reports a regular attendance of six children.

A Bible school was held in this church last year with an attendance of thirty-six. This number included children from other churches and some who attend no church regularly.

The children from this school assisted in putting on a Christmas program. There were three who attended church camp.

Salemville, Pa.

Mrs. Jerome Boyd from the Salemville Church reports twenty children and three teachers in their department. They gave two programs during the year, one on Children's Day and one at Christmas time.

Salem, W. Va.

The Salem children's department superintendent reports an average attendance of twelve with two regular teachers. Plans are under way whereby the attendance may be doubled by providing regular conveyance for children who live out of town. The department will then be reorganized and more teachers added.

The department assisted in putting on a Christmas program. A special feature added to the program was colored slides depicting the life of Jesus.

A successful Vacation Bible School is just closing with an enrollment of forty-two.

ASSOCIATION CAMPS
Southeastern Association Camp—July 29-August 3.

For further information write Rev. Marion Van Horn, Lost Creek, W. Va.

Lewis Camp—July 30-August 8. Rev. Harley Sutton will be the director.

Camp "Potato" (Western Association)—July 14-21.

CHRISTIAN EDUCATION EVIDENT AT ASSOCIATION MEETINGS

It has been my privilege to attend the Eastern, Western, and Southeastern Association meetings this year, and it would be impossible to say that one was better than another. It is my part to represent Christian education. I would say that there has been good teaching and learning in the fine programs of these associations. It is my plan to say afterwards that we teach through the fellowship that is found in each church and more so in the larger group meetings like associations and General Conference.

A report of youth activities in the Southeastern Association will be coming soon.

At the Southeastern Association I spoke of the need for a vacation education in the local church. It is important to have every member realize that he is a teacher and should be trained to do better his teaching work as parent, schoolmate, teacher, or business man. Some of the plans and ideas for emphasis which the board is considering were presented.

At the time of the Quarterly Meeting of the Denver and Boulder churches, which was held in May, five of our young people were baptized. These, with three others who united by letter and testimony, brought additions to membership in the church to nine since the first of the year. Three of these had not previously been Sabbath keepers. Under the leadership of Luther Harp, superintendent of our Bible school, we started a special fund for missions before the denomination passed the Second Century Fund. We now call it the Second Century Fund to agree with that of the denomination. Collection is taken in the Bible school last Sabbath. The offering to this fund the last Sabbath in June was over $82, which we feel was pretty good for our small school.

The young married people's class has recently purchased a mimeograph with which to issue a weekly church bulletin. The class is now raising funds with which to purchase a typewriter with a long carriage to make easier the work of making stencils.

The largest Vacation Bible School in years was held in Hagerstown. The enrollment was just an even one hundred, and the average attendance sixty-five. Two from the school who did the kitchen work have grown themselves well, and were regular in their attendance, are having their expenses paid by the Blanche Sutton Class to our Teen-age camp which is held in the mountains above Boulder, July 2-10. Thirteen in all are to go from the Denver Church and Vacation Bible School. The leaders of both the Denver and Boulder Churches have resigned, they are to remain until after camp.

THE SABBATH RECORDER

YOUNG ADULT GROUPS REPORT MANY ACTIVITIES

Tri-C Class
Shiloah, N. J.

The class co-operated very well when part of our class meeting was turned into sorting clothes to be sent to Holland. Shoes, canned goods, and rubber sheeving were packed in boxes and sent also. One of the members knew personally the people to whom these things were going. The fact that we have heard from the people who received the food and clothing makes the class feel that the project was very worth while. Altogether forty boxes were sent and financed by the class.

Another activity for this group is visitation to homes of shut-ins. One class planned one program including song service, prayer, Scripture, special music, and a message. This project is carried on by the Sabbath school once a month. Each person in the home is presented candy, oranges, or ice cream. During the summer, baskets of flowers are taken and are individual bouquets. Hymns are sung in the wards and patients are visited in their rooms.

The class held a successful food sale.

At Christmas time several boxes containing food, candy, and nuts were sent to shut-ins.

Martie Hitchner, Secretary.

Pro Con Group
Plainfield, N. J.

In the spring of 1938 an effort was made to bring together the young people of the 20 to 30 year age group connected with the Plainfield Sunday and Day Baptist Church of Christ. The "Pro Con" was organized and has met since then as a social and discussion gathering.

This group has held ten supper meetings during the year beginning June 1, 1945, and ending May 31, 1946. Each member is responsible for a certain part of the food, work as planned by the hostess and her assistant.

The president, secretary, and program committee were chosen by the group to perform the necessary duties and arrangements for the meetings.

Four of the supper hours have been followed with short business meetings and informal or planned social hours. Three meetings have been devoted to a study of the Old Testament under the capable leadership of Mrs. Hurley S. Warren. Three meetings have been used for the discussion of current problems of national and world-wide interest. At one meeting packages of Christmas cards were distributed to be filled by the various members and sent for overseas relief.

There has been an approximate attendance of twenty at each meeting.

Jeanett D. Nida, Secretary.

FIVE BAPTIZED AT COLORADO QUARTERLY MEETING

At the time of the Quarterly Meeting of the Denver and Boulder churches, which was held in May, five of our young people were baptized. These, with three others who united by letter and testimony, brought additions to membership in the church to nine since the first of the year. Three of these had not previously been Sabbath keepers. Under the leadership of Luther Harp, superintendent of our Bible school, we started a special fund for missions before the denomination passed the Second Century Fund. We now call it the Second Century Fund to agree with that of the denomination. Collection is taken in the Bible school last Sabbath. The offering to this fund the last Sabbath in June was over $82, which we feel was pretty good for our small school.

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E. E. S.
THE SABBATH RECORDER

LETTER REVEALS CONDITIONS AND WORK IN CHINA

"If there could be internal peace in China, things might be righted."

Dear Secretary Burdick:

"The days go by so rapidly that I hardly realize how fast they have gone until I sit down and reckon how long it has been since I have written you, and then I know that I have not even written to do what I should have done so long ago. However, you have undoubtedly heard from us before, as for you know, we have been blessed with a number of visitors from our overseas armed forces."

You, of course, know that Doctor Thorn gate and his son, Stephen, have been frequent visitors at our house for some time, and it has been a joy to have them dropping in so frequently. There have been others, as well, whom we have not known before, but with whom we have had great pleasure. The China Medical Mission has a number of visitors from our overseas armed forces, whom we have not known before.

I was downtown the other day and the Christian Church had baptism Sunday. A crowd of people were about the worst of the refugee class of the summer; the church had baptism Sunday, and a number of visitors from our overseas armed forces, whom we have not known before, were present. They are fine representatives of our people, but now they seem slow to respond. The church had baptism Sunday, and the Chinese have become more and more interested in the work of the church. They have even been heard to say that they are glad to see the Chinese have become more and more interested in the work of the church. They have even been heard to say that they are glad to see the Chinese have become more and more interested in the work of the church.

The days go by so rapidly that I hardly realize how fast they have gone until I sit down and reckon how long it has been since I have written you, and then I know that I have not even written to do what I should have done so long ago. However, you have undoubtedly heard from us before, as for you know, we have been blessed with a number of visitors from our overseas armed forces."

You, of course, know that Doctor Thorn gate and his son, Stephen, have been frequent visitors at our house for some time, and it has been a joy to have them dropping in so frequently. There have been others, as well, whom we have not known before, but with whom we have had great pleasure. The China Medical Mission has a number of visitors from our overseas armed forces, whom we have not known before.

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The city is so very badly congested that it will fall an easy prey to a disease like cholera. One thing that has made the condition more dangerous is that we recently had a strike of the garbage coolies, and for days the streets were full of heaps of filth which, of course, gave the flies every chance to increase in numbers. The garbage is now being removed, but the streets still smell like pig sties. The Chinese Christian and seems to be trying faithfully to clear up the many bad conditions in the city; but the task is prodigious and there is much opposition, both underground and open.

Many Problems

There are so many problems, such as the enormously abnormal prices of food stuffs with the profiteers and grafters who are profiting from them; the close-knit organization which is openly sponsored by many high officials both in and out of office, the impossibility of finding honest men who will faithfully work for government, and the corruption and inefficiency of the police which because of the high cost of living and low wages are more prevalent than usual. Recently there has been much complaint of theft and armed robbery on the wharves while unloading freight, the wharf coolies saying that there had been a number of visitors from our overseas armed forces, whom we have not known before.

It is said that the majority of the old-time reliable business men of China have lost their confidence in the leadership of this government and have sought places in the lower strata of society and ex-officials of the central government have taken their places. This conglomeration of grafters, gang leaders, and politicians is working hand in hand, and, being powerful both in wealth and politics, they are a terrible force to buck against. This group attacks anyone who tries to better conditions. They care nothing for their country's good, but seek to make their pile; and if things break, sneak out to America or some other such country with their loot.

If there could be internal peace in China, things might be righted; but the outlook is now very dark. This condition cannot be blamed upon the Japanese, for it is equally bad in the district never entered by the Japanese, and the Chungking crowd is working hard to make these patriotic lovers of self. Still I feel quite sure that there are many honest men still in China, even if the bad ones are now in the saddle. I sincerely pray that the honest men may soon get control.

Childlike Faith

As to conditions with them, they are about the same. The church had baptism recently and, if I remember correctly, there were over forty candidates. The church seems quite active, but since there are so many illiterate people of the city, one does not know how many really understand and truly believe. However, there seems to be a very strong desire among the common people to enter the church; and it is true that very many show the simple, child-like faith which was characteristic of the church of their own country. They however, in some quarters, a tendency to resort to those emotional expressions of their faith reminiscent of the old-fashioned Methodists' camp meeting. This has caused a rift in the church between this type of believer and the more scholarly, quieter type of Chinese. One hardly knows what to do about it.

We must not do anything to hurt the spirit of the Lord working in these simple hearts by being too formal or too emotional.

I was talking with Mr. Boone of the South Gate Presbyterian Mission the other day. He said that they were finding the same conditions in South Gate. It was in their mission where I had charge of the clinic in the Nantao Institute building for eleven months before I came home for my last furlough, six years ago. He said that the clinic, which had been worked in his work rooms through the war were so urgent in their desire to become Christians that, before they knew it, almost without any special effort on their part, they had a large church at the institute. Of course, some of this is the reaction of these poverty-stricken people to the gifts for the help which they have received so plentifully from the Christian people during these terrible years of suffering. They feel that there where this is such kindness shown, there must be something secure to tie to, at least for the summer, but I did not feel able to undertake it in addition to the things I need to do here. Although the clinic is small now, if I had the same experience as I had before, it would be very large before the summer is over. I do not seem to have the strength for continued effort for any length of time, either physically or emotionally. Besides, I feel that I ought to use all the strength I have in our mission.

As I wrote you before, I have felt anxiety about the Lihuo proposition. The school which has been occupying the church will be out soon and, according to agreements made, it will be vacating the property. I have felt that someone should take over and live there to see that the place is taken proper care of. The land should be cleared up somewhat, so that it can be returned to a use to which it can be cultivated with profit to someone. All the land about the church has been trampled down, and nothing is left growing. The fences, of course, are all down and the hospital is a mass of broken brick and cement. People have crowded in and some of the buildings will have to be obliterated and it may become difficult to establish our title. I think I wrote you about opening the canal on two sides of the old hospital tract, which was the tract which had been used for the canal. The canal will be lying partly on our land and, if we do it soon, we can utilize this rich mud to help the sick. Doctor Boone can tell you more about the conditions than I can write.

I have been rather discouraged, however, about going out there myself because, for one thing, I am sure that I could not handle a clinic the way it should be handled. I could not make outcalls, I am sure. If I
began it, I could not refuse hard-long-distance calls, which would be much more than I could do. But more difficult than my lack of strength would be the securing of assistance. Mr. Dzau Sih-ding, former hospital superintendent of the hospital, has said he will go out with me, and he is willing to do so and to take his family with him. I wish that they could be out there for the summer at least, for he needs help, but his health is not good either. For his old t.b. has asserted itself, and we are fighting to get him back to health. He is able to work moderately, but easily over does. But with the rising cost of living, one does not know how much to risk. Now it would require at least U. S. $100 per month to keep him. While school opens in the fall if he and his wife remained out there, there would be much added expense to keep his children in school in Shanghai; the eldest is a teacher in the school here and the eldest is a teacher in the school here and the eldest is a teacher in the school here and does. But with the rising cost of living, one would require at least $125.27½, and Mr. Dzau's and my fares were U. S. $11. The repair of the church roof is costing U. S. $325, $110 of which the church paid. I have paid into the incidental fund all the funds that have come to me from the medical department, including a gift of U. S. $50 and some funds which came from sale of Kimo in all U. S. $98.05. We still have U. S. $38.23½ in the fund but we shall need a good deal more for repairs to the houses, both here and at the girls' school, when we repair for the return of the Thorngates. I hope that you will give me any instructions which may seem good to you and I shall do my best to carry out your will.

Hoping that this will find you well,

Yours for the Lord's work,
Grace I. Crandall
23 Zikawei Road,
Shanghai, China

RELIGIOUS EDUCATION DIRECTORS
HOLD WORKSHOP

Bringing together local church directors of religious education from twenty-five states, the first National Workshop for Directors of Christian Education is meeting this week at Lake Forest College, Lake Forest, Ill., for the study of Christian education problems under the auspices of the International Council of Religious Education.

ECONOMIC LIFE AND DRINK

What drink means to the economic life of a country is shown by the fact that Great Britain for public beverages in 1943-44 more than the loan by the United States to Great Britain, although that loan has been described, and no doubt correctly, as absolutely essential to British economic survival. — "Clipsheet."

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am sure this will be a surprise to you to hear from me once again after so many years of silence. Rev. John Fitz Randolph, pastor of the Seventh Day Baptists out here, came to visit me the other day and told me that he saw in the Recorder where you mentioned that I would be writing letters from China. I wish to assure you that it is not because I have grown up, but you know folks from time to time put off doing things. Meanwhile those things are piling up and then gradually you forget them. I have thought of you quite a lot, and will always remember a poem you sent, "There's No Book Like the Bible." I have recited it quite a few times in my own church.

Now to tell you about myself. I have grown a lot since I used to write to you. I am now married. I am in a fine job and like it. I haven't heard from Mrs. Coon in a long time and don't know her address. I do hope if my letter goes in the Recorder she will see my address. If not, could you kindly send her my address if you know her, and I am sure she will write to me. I don't want you to keep long. I just want you to know I haven't forgotten you. I do hope to write a longer letter next time. Hoping to have your early reply, I remain

Yours,
Lloyd Jonas

Edward S. Greene
109 Fiji St., Kingston, Jamaica, B. W. I.

Dear Lloyd:

No, I wasn't as surprised as you might think, for ever since I mentioned you in the Recorder it has been coming to hear from you. I have a photo of you and May Hamid, and it is hard to realize that that little boy has grown up and married; but of course the same thing has happened in my own family and now our only children are our grandchildren.

OUR CIRCUS EXCHANGE

Dear Recorder Children:

I wonder if there is even one among you who does not enjoy a circus. I did when I was a small girl, and nowadays I like to watch the children's enjoyment of a circus and really enjoy it myself. Pastor Harold R. Crandall of Westerly, R. I., has sent me the description of what I imagine was a home talent circus in Westerly. I'll tell you a little about it today and try to finish it next week. I hope I'll have at least one letter to answer by that time also.

Charles Vars who put on the circus is a cousin of Floyd Vars, our jeweler here in Andover.

Your Christian friend,

Mizpah S. Greene.

THE CIRCUS HAS COME AND GONE

Circus day in Westerly has come and gone. That is the way it always is with circuses. They come to town early in the morning. The small boy could hardly wait for the day to start.

It was Vars' great show, the biggest affair of the day, right here in Westerly. All the
morning the neighborhood worked furiously and methodically, as if for the opening, the opening of the great gala show.

There was one ring. A one ring circus is best anyway. There one can see all that is to be seen. All agreed that one ring was the best, for the talent at hand. It was all on the green, and the ring was a whitewashed circle. Charles Vars was the ring master. He died. It was his show and he above all others knew what he had to show. There was no fence or walls around a tent, so when the throngs of children came in from the neighboring backyards there was no assurance that all admissions were paid.

But what of the circus? Billy Clark and Martin Crandall were the fat man and woman. They were worth an extra side show admission. Bobbie Champlin and Ralph Cryatie were the clowns. They pedaled bicycles around the ring until the ring looked very small and wobbly. They felt that way. (Continued next week)

FROM THE EDITOR'S DESK

Dear Editor:

Much has been said concerning the new Revised Standard Version of the New Testament. It is a splendid piece of work, very readable, and in many cases makes the meaning much clearer than the other versions. However, as is to be expected in anything human, there are mistakes in the translations human, and it seems that in some passages the theological bias of the translators has warped the true sense of the original.

A case in point which is of particular interest to Seventh Day Baptists is Matthew 28:1. The translators appear to have tried to harmonize the seeming contradiction between the verse itself, Acts 1:9-11, Matthew and the other Gospels as to the time of the first visit to the tomb. The Greek reads, "Late on (in the end of) the sabbath, toward the dawning (beginning) of the first day of the week." The Revised Standard rendering of the passage is, "After the sabbath, toward the dawn of the first day of the week." The early morning of the first day of the week.

The verse stands in the King James Bible, there seems to be a contradiction. How could the first day of the week be designated late on sabbath? But it is very simple when one realizes that in New Testament times the day began at sunset, and that the word translated morning, but, as the Revised Standard does, is the only word to be interpreted as "dawning" (or "was approaching"), as in Luke 23:54, which in the Authorized Version reads, "Thisthe day was the preparation, and the sabbath drew on." The new version has, "It was the day of preparation and the sabbath was beginning," giving in a footnote: "The Revised Cambridge New Testament renders this verse, "Late on sabbath as the first day was drawing near." The Englishman's Greek New Testament reads, "Now late on sabbath, as the name of the day was drawing near," which is the exact meaning of the passage. The American Standard Version has, "Late on the sabbath day, as it began to dawn toward the first day of the week." The most serious mistake of the revision committee is that they are guilty of a mistranslation in rendering the Greek word for "late" as "after." The former is opes; the latter meta, which is always translated after. All of which, clearly to get ready for the opening of the great gala show.

The SABBATH RECORDER

August 20-25, 1946
Milton, Wis.

Advance Registration Requested

Information has been mailed to each pastor or clerk of a church concerning transportation, meeting for the coming Conference. One registration is required for each group on the blank furnished. The committee on registration and entertainment asks those who may plan to come to get all necessary information to their pastor, or to the one designated to fill in the blank, by the middle of July that it may be returned soon after that date.

One Sabbath keeper should write directly to the chairman of the committee at Milton, Wis., as it is getting dusky toward the first day of the week, which is the exact meaning of the passage. The American Standard Version has, "Late on the sabbath day, as it began to dawn toward the first day of the week." The most serious mistake of the revision committee is that they are guilty of a mistranslation in rendering the Greek word for "late" as "after." The former is opes; the latter meta, which is always translated after. All of which, clearly to get ready for the opening of the great gala show. But what of the circus? Billy Clark and Martin Crandall were the fat man and woman. They were worth an extra side show admission. Bobbie Champlin and Ralph Cryatie were the clowns. They pedaled bicycles around the ring until the ring looked very small and wobbly. They felt that way.

Shiloh, N. J.

Question: In the Sabbath Recorder of August 6, 1945, I have read and heard a prayer said to have been given by you, and I hope you will kindly what I have to say. You are recognized as an instructor in theology, while I am not a preacher. It may be that the wrong, but, after whether we are praying in following the prayer through three times, there seems to be no recognition anywhere in it of Christ. It is enthusiastic and of nice direction, but the Scriptures teach in so many places that we should petition the Father, God, in the name of Jesus. How can we do so in order to help us, and those who join with us, to remember that we are depending upon Jesus Christ. However, I imagine the matter is settled with God as to whether we are doing in the words of Jesus before we come to these appropriate words at the end. Both our praying and our living must be in harmony with the character and spirit of the one who made and gave the prayer. I often recall the warning of the Master as found in Matthew 7:21-23. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. But he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? Have we not cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

A. J. C. Bond, Dean
School of Theology
Alfred, N. Y.
DENOMINATIONAL "HOO-KUP" (Continued from back cover)

Paul S. Burdick presented a plan for church work, outlining it as the field with the church as a Community Center among groups favorable or indifferent or opposed to church work. The methods of work used cover all church activities and the requirements of prayer, love, tact, faith, money, and reverence.

Rev. Everett Harris, with Mrs. Harris and their three sons of Alfred, N. Y., are enjoying a vacation at the cottage of Rev. and Mrs. Paul S. Burdick at Waterford, Conn. Local friends are looking forward with anticipation to seeing the Harris family who have not returned since the family came away for retirement.

Many called to extend sincere good wishes to Mr. and Mrs. Harold Collins on their silver wedding anniversary recently.

Westerly Sun.

North Loop, Neb.

Officers elected by the Sabbath school are: superintendent, George Clement; assistant superintendent, Mrs. A. C. Ehret; secretary, Mrs. Victor King; treasurer, Allen Babcock; pianist, Neva Bremond; chorister, Phyllis Babcock; graded department, Mrs. R. O. Babcock; primary department, Mrs. Edgar Davis; home department, Mrs. Arthur Stillman; cradle roll department, Mrs. Cecil Severance.

Gifts have been sent to the Nebraska Children's Home in Omaha from our church for the past forty-four years and more. The gift of almost $37 revealed a goodly balance.

STUDY UNTO GOD (Continued from page 55)

with the Old Testament where Jehovah is referred to as the true shepherd of the people. We are his people, and the sheep of his pasture. "All we like sheep have gone astray... and Jehovah hath laid on him the iniquity of us all." Isaiah 53: 6. The central point as a story is the attitude of the shepherd that leads him to go to any measure to find the one sheep out of a hundred. The climax of the story is his joy at finding the sheep. First he rejoices in his own heart as he puts the sheep on his shoulders, and then he shares this wonderful joy with his friends and neighbors.

SABBATH SCHOOL LESSON FOR AUGUST 3, 1946

Jesse B. Sullivan, Editor

Basic Scripture—Exodus 20: 8-11; Nehemiah 13: 15-18; Isaiah 53: 6; Mark 3: 1-3; John 10: 11-16; Psalm 118: 24

THE SPIRITUAL MESSAGE

The central theme of the story must be also the central theme of the spiritual message. The center of the story is the shepherd's heart's attitude toward one lost sheep. The central message, therefore, is the Father's heart of love toward one lost soul that repents. It is an individual love, a heart of love that goes out toward one. It is a personal love, pictured by the shepherd upon the shoulders of the shepherd; a love that loves to the end and goes to any sacrifice. It is a love for the lost one, for the one who has strayed. Finally it is a love that expresses itself in great joy that the lost has been found, joy because it matters greatly to the loving Father that we should repent, and joy because our heavenly Father has found up in complete victory the lost fold. This love is set off in vivid contrast to the opposite attitude of the proud Pharisees who are not glad at seeing the publicans and sinners return to the Lord, but who are critically sneering. It seems clear, then, that as the lost sheep represents the publican and sinner, so also the good shepherd represents the Pharisees who thought they needed no repentance.

THE PERSONAL APPLICATION

We have been lost sheep and need to repent. We are assured of God's personal and individual love toward us, for He must seek deliverance from a heart which is like a Pharisee. We need to realize that "there is none righteous, no not one." Like God we need to turn to the joy when a lost soul is brought into his fold. Our chief concern in life is to seek and to find and to bring the lost in to God's fold. Thus we are doing that which brings joy into the heart of our heavenly Father.

Shihol, N. J.

THE SABBATH RECORDER 66

THE SABBATH RECORDER 67

Principle or Interest?

The Second Century Fund is not a principal fund for obtaining yearly amounts through interest. It is a special two-year fund for a 100 year forward-looking program. (That's one kind of principal and interest.)

Much has been made of giving to foreign relief on the basis of neighborliness and human interest. This is a worthy basis, but it is not enough. Your giving to relief agencies should be on the basis of principle as well. Is not mankind a brotherhood because of Almighty God's Fatherhood? Are we not "our brother's keeper" because the Son of God revealed that necessity? Do we not hold up American democracy as a way of life for all because of the principle of such free government? This is another kind of principle and interest. Give to the body which serves mankind not only with loving interest, but also with the absolute principles of love, faith, and surrender to God—the Church of Jesus Christ.

David S. Clarke, Secretary, Second Century Fund. Westerly, R. I.
REDEDICATION OF VOCATIONS DECLARED ESSENTIAL

"The progress of civilization awaits a rededication of all vocations to the will of God," says Bishop Charles W. Brashears, of Des Moines, Iowa. "Today we need everyone—everywhere—where people are individually Christian but they are practicing pagan vocations. The man who is personally Christian goes into pagan politics and then opposes everything for which Christ stands. It has not occurred to him that he is supposed to serve Christ in politics. The doctor who is individually Christian sometimes works in a pagan movement to stop healing of the sick who need alternates, too. Many a teacher who is individually Christian will go out of his way to guard lest any Christianity creep into what he teaches. And millions of Christians in every land engage in wars that rape, loot, kill, burn, and starve other Christians who are trying to do the same to them. Multitudes of people have never learned that they have social responsibilities to be fulfilled through their daily labor.... Our church colleges must train every Christian student so he can serve God through his chosen daily labors as well as he serves God through teaching a Bible school class."

BIBLE SCHOOL ASSOCIATION MEETS IN LONDON

Meeting for the first time since the war, the board of managers of the British and American sections of the World's Sunday School Convention convened in London, England, July 1-3, to plan world strategy of the church in the field of Bible school and other types of religious education, according to Dr. Forrest L. Knapp, general secretary of the association.

CHRONIC ALCOHOLICS

Mr. Robert Prichard, National Chairman of Alcoholic Anonymous, is reported by the New Jersey White Ribbon News as saying that there are now more than 60,000 chronic women alcoholics in the United States and that one of every four confirmed drunks is a woman.

ESTABLISHMENT OF DETENTION HOMES URGED

Pointing out that there are at least 20,000 children in more than 3,000 city and county jails in the United States, according to the latest figures, "many of whom are awaiting opportunity to have their guilt or innocence proved," the Northern Baptist Convention recently urged its member churches to investigate jails in their communities, and to urge the establishment of detention homes for children to keep them segregated from adult criminals. It also urged pastors to co-operate with all agencies attempting to protect children and to lessen juvenile delinquency.

SIGNIFICANT PROGRESS MADE IN CHRISTIAN ENDEAVOR

Postwar progress has been steady and significant, reports Carroll M. Wright for the International Society of Christian Endeavor. Executive Secretary Wright believes that the societies and unions of the United States and Canada are at the threshold of their greatest period of applied ecumenical fellowship and service to the churches and communities.

YOUNG PEOPLE'S FELLOWSHIP

Planned to develop fellowship between Protestant young people of North and South America and to build a sense of unity in common problems facing youth of both hemispheres, the Protestant Young People's Fellowship, under the leadership of the executive secretary, the Rev. Frank Brashares, of De Ruyter Institute and had taught music there.

Mr. Champlin died soon after Edwin Frank was born and the mother took her family to Lebanonville, N. Y., where Edwin spent his boyhood.

In 1893 E. Frank Champlin and Elva E. Crandall of Lebanonville were united in marriage. To this union were born Theodore, now a dentist in Plainfield, and Katharine, who preceded Mr. Champlin in death.

After finishing his high school training, Mr. Champlin entered John Brown University Medical School, and after studying there for a time, he attended and was graduated from Albany Pharmaceutical. Thus prepared, he entered into business as a druggist at Lebanonville and a little later, at Little Falls, N. Y. In 1907 he and his family moved to Plainfield and entered into business on the corner of Craig Place. Since that time he has worked in Plainfield as manager of a United Cigar Store, in the Professional Drug Store, and as prescriptonist in Tobin's Drug Store.

As a youth, Mr. Champlin had joined the Seventh Day Baptist Church of Lebanonville, and in his youth and early manhood he was active in the church work and camp meetings with the Plainfield Church. On September 26, 1942, he was ordained to the diaconate. His faithful service on the duties of his office until his death.

The following is the minute drawn up on the order of the Seventh Day Baptist Church of Christ of Plainfield. A copy of the original record in the church which and one copy has been sent to the family.

The Seventh Day Baptist Church of Christ at Plainfield has suffered a great loss in the passing of Deacon E. Frank Champlin. Although he had not been long a member of the deaconate he had been most active in carrying out the duties of his office. Even when incapacitated by a fall, he was active far beyond the limits of his strength in carrying on his duties. His work was always looked at morning worship. His radiant spirit brought cheer and fellow feeling to all who knew him. Kindness and patience characterized his dealings with others. He took for his example the life of his Master and strove daily in prayer and in deed to live the life of Jesus Christ. We pray that those of us who remain to continue this noble striving through Christ to achieve his ends.

W. V. S.

CHARLES S. SAYRE

By Edwin Ben Shaw

By Edwin Ben Shaw

An appreciation, being a few lines taken from remarks made at the farewell service.

It is not often that two men can differ so radically in the policies and philosophy of the work in which both were deeply interested and directly engaged. I have been over twenty years and yet be real friends and love each other as he and I. Yet such is truly the case. Each of us knew exactly where the other one stood, and respected and honored him for his outspoken adherence to his opinions. There never was the least bit of bitterness between us.

Charles was a true friend, and I think he loved me.

His wife, Mabel Clarke, and their two sons, Dorothy Babcock and Margaret Brown, have been here in Milton. The elder of the boys, Maurice, has come all the way from Tucson, Ariz., to be here today. The other son, Walter, said he would have come even from Timbuktu rather than not to be able to be here. They were very fond of their father. Many of us have even "light" in the home and in the garage, but also out fishing and hunting and camping together.

Brother Sayre was outspoken, frank, and at times almost blunt—especially in what he wrote and said in public address, in upholding and promoting or defending matters he held important. Many of his younger generation have learned through his careful study and prayerful thought; and he found satisfaction and quiet happiness and contentment in a philosophy of life and a way of doing which is the case of the rest of us also, if we do any really serious continued thinking.

Milton, Wisc.
Collings—Barber. — Harold Lewis Collings, Jr., of Hopkinton, R. I., and Dorothy Mae Barber of Plainfield, N. J., were married at the First Baptist Church at Ashaway, R. I., May 5, 1946, in the First Ashaway Seventh Day Baptist Church. Rev. Herbert Babb, pastor of the Sayre Seventh Day Baptist Church officiated. Their address is Ashaway. H. R. C.

Deaths

Champion, Edwin Frank, son of Edwin F. and Fidelia Brown Champion, was born December 6, 1870, in Mystic, Conn., and died in his home in Farmington, Conn., January 21, 1946. An extended obituary appears in this issue. V. W. S.

Dudtou—Virginia Jennie Bond, daughter of Mr. and Mrs. Dana Loomis Bond, born November 11, 1870, at Lost Creek, W. Va., and passed away in the hospital in Marshalltown, Iowa, June 25, 1946. She married Charles Emil Dudtou on September 19, 1888, at Dighton, Kan. They had two children with her parents, came to Garvin, Iowa, where they have made their home the entire fifty-seven years. She made the church of Christ, Hopkinton, R. I., and was a member of the Fredericks shape-going society. She was a kindly woman and a devoted wife and mother.

She passed away in the hospital in Rochester, Minn., March 19, 1946. Her funeral was conducted at the Fidelia Brown Champion Home, of which she was a member, and was held in the Garvin Cemetery. Mrs. G. L. Stewart, was her pastor and Rev. Elmer L. Evenson of the Milton, Wis., church was the officiating pastor. Mrs. L. O. King officiated. Mrs. G. L. Stewart, was her pastor and Rev. Elmer L. Evenson of the Milton, Wis., church was the officiating pastor. Mrs. L. O. King officiated.

She was a member of the First Baptist Church, Milton, Wis., for fifty-seven years. She was a member of the Home Mission Board, for twenty years. She was a member of the First Baptist Church, Milton, Wis., for fifty-seven years. She was a member of the Home Mission Board, for twenty years. She was a member of the First Baptist Church, Milton, Wis., for fifty-seven years. She was a member of the Home Mission Board, for twenty years.

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WHAT SEVENTH DAY BAPTISTS ARE DOING
(DENOMINATIONAL “HOOK-UP”)

Milton, Wis.

Plans are well under way for the entertaining of Conference in August, and Milton is hoping for a good attendance and a good Conference.

Interest in the services of the church is well sustained. Just at present we are in the midst of a series of sacrifice meals, an idea of Pastor Randolph which is working out so well that last Sabbath we voted to continue them another four weeks.

Briefly the idea is this: In order to create more interest in the plight of the hungry ones across the ocean and to help supply means for their relief, a volunteer committee, each Sabbath after church service, serves to as many of the congregation who participate a sacrifice dinner. This is a light but well balanced meal. Each person gives into a common fund whatever he wishes, supposedly as much as a good meal at home would cost. The first three dinners netted $150 above the cost of the meals which had ranged from 7 to 14 cents per plate.

Service is very simple: paper plates are used and dish washing is kept at a minimum. The attendance has been very good. A sample menu is creamed potato with egg, lettuce, one slice of bread, coffee or milk, and dish of sauce. A song service is enjoyed after each meal.

Six people were recently baptized and joined the church. Three joined by letter.

Alfred, N. Y.

Plans are under consideration for the Alfred Daily Vacation Bible School to be held in the Village Church and Parish House from July 15-26. A competent staff has been secured and rich blessings are promised for all those who attend. The program will include a group worship in the church at 9:30, and class instruction, hand work, music drill, and recreation in each of the departments. Departments are organized to include the boys and girls of from four to thirteen years of age. We hope to enroll every boy and girl in Alfred in some department of this school.

Due to increase in the cost of supplies it was decided to increase the enrollment fee to 35 cents. Remember Vacation Bible School, July 15-26. Keep those dates free!

—Alfred Sun.

Ashaway, R. I.

Rev. C. Harmon Dickinson is preaching a series of sermons under the title of “This Is Our Faith” at the Sabbath morning worship services. This series emphasizes the basic beliefs of the local church and those held by Christian people in general. An earnest invitation is extended to all to attend services each Sabbath morning that the faith of all may be strengthened. The subjects being discussed in the series of sermons include “He Is Our God,” “This Is the Christ,” “God Sends His Spirit,” “We Are the Image of God,” and “There Is Hope.”

—Westerly Sun.

Rockville, R. I.

At a recent afternoon service at the First Hopkinton Seventh Day Baptist church, Rev. (Continued inside on page 66)