DENOMINATIONAL BUDGET
Statement of Treasurer, April 30, 1949

Receipts

April 7 months

Balance on hand April 1 ...$ 5.87

Adams Center ... 130.00
Albion ... 111.00
Alfred, First ... 1,736.77
Alfred, Second ... 239.30
Associations and groups ... 314.12
Battle Creek ... 1,638.38
Berlin ... 147.09
Boulder ... 180.26
Brookfield, First ... 115.00
Brookfield, Second ... 139.03
Chicago ... 158.00
Daytona Beach ... 92.25
Denver ... 357.01
De Buerse ... 20.00
Dodge Center ... 206.47
Edinburg ... 33.61
Farina ... 329.30
Fouke ... 15.90
Friendship ... 35.00
Gentry ... 35.62
Hammond ... 7.10
Healdsburg-Ukiah ... 45.00
Hebron, First ... 165.84
Hopkinton, First ... 317.20
Hopkinton, Second ... 13.50
Independence ... 238.00
Individuals ... 819.26
Irvington ... 75.00
Little Genese ... 267.73
Little Prairie ... 20.00
Los Angeles ... 178.00
Los Angeles, Christ's ... 15.00
Lost Creek ... 306.37
Marlboro ... 542.50
Middle Island ... 55.11
Milton ... 2,892.61
Milton ... 602.50
New Auburn ... 52.00

New York ... 83.81
North Lour ... 571.00
Nortonville ... 144.85
Oakdale ... 50.00
Pawcatuck ... 1,875.30
Pocatello ... 129.50
Plainfield ... 1,062.43
Richtburg ... 139.00
Ritchie ... 50.00
Riverside ... 702.12
Romanke ... 71.00
Rochester ... 34.75
Rockville ... 83.90
Salem ... 839.25
Salvay ... 32.00
Shiloh ... 972.37
Stone Fort ... 40.00
Syracuse ... 40.00
Verona ... 389.25
Walworth ... 95.00
Washington, People's ... 10.00
Waterford ... 126.13
White Cloud ... 113.84

Totals ... $2,823.64

Disbursements

Missionary Society ... $60.75
Tract Society ... 456.50
Board of Christian Education ... 453.00
Women's Society ... 14.50
Historical Society ... 59.00
Ministerial Retirement ... 217.50
S. D. B. Buildings ... 49.75
General Conference ... 253.30
World Fellowship and Service ... 18.00
Committee on Relief Appeals ... 25.00
Debt repayment:
Missionary Society ... 81.13
Tract Society ... 94.76
Board of Christian Education ... 25.30
S. D. B. Buildings ... 16.31
Bank of Milton, service charge ... 1.77

Balance on hand April 30 ... 30.60

$2,532.37

Comparative Figures

1949 1948
Receipts in April:
Budget ... $2,536.50
Specials ... 291.27
Receipts in 7 months:
Budget ... 16,636.24
Specials ... 3,256.19
Annual Budget ... 34,500.00
Amount raised in 7 months ... 16,636.24
Per cent raised in 7 months ... 48.22%

L. M. Van Horn, Treasurer.

Let us —

"Seek peace, and pursue it."

— Psalm 34: 14b.
Co-ordinating Committee Meets at Alfred Station

The Sabbath Recorder

A meeting of this committee was held at Alfred Station, N. Y., Monday, May 16, 1949. Rev. Loyal F. Hurley, Conference president, Rev. David S. Clarke, Rev. Victor W. Skaggs, and Rev. Harley Sutton were present.

A spirit of optimism dominated the discussion of budget promotion. Confidence was expressed that the budget for this year can and will be raised. The percentage of the total budget raised during the first six months is much higher than it was for the same period last year. However, it should be remembered that giving for the budget by individuals and Churches will need to be one fourth more than that of last year in order for the budget to be raised.

Plans were made by the council for issuing material to pastors and the Sabbath Recorder to stimulate a greater interest in the support of denominational work.

Who Will Be Next, as a Family or as an Individual, to Pledge to Support the Budget for One Day?

Further plans were made for the summer campaign. Rev. David S. Clarke will be the leader of that team. Mr. and Mrs. David Williams and Miss Marian Coon will be members of the team. The first two weeks will be spent at the Middle Island Church in West Virginia. Another two-week period will be spent at Independence, N. Y. In each place there will be a Vacation Church School, Visitaiton Evangelism which will include tract distribution, and evening evangelistic services.

The Co-ordinating Council would like to have all members of the denomination pray that God will guide and bless this team in their work.

The Committee on Budget Promotion.

Item from Riverside Church

We have been given the Communion Service of the Wilton, Iowa, Church. It consists of two trays with glasses, and matches our service. We are having it properly engraved, and all who attend Conference may see it in use at the Conference.

Dorothea E. Brewer, Clerk.
CIRCULAR Told from the Greatest Forgiveness···

Forgiveness···

Sunday - evening, May 29.

Theology; Jesse W. James, Ashaway, Methodist student in the School of Theology; Carl Maxson, pastor, Independence and An- dover, N. Y., Churches.

Also, Socrates Thompson, Jamaica, B. W. I., student in the School of Theology; Sigurd Gunvik, Norway, student, School of Theology; Theodore J. Hibbard, Al- fred, N. Y.; Rev. Hurley S. Warren, editor of the Sabbath Recorder, Plainfield, N. J.; Kenneth A. Stickney, pastor, Piscat- away Methodist, N. J., a student in the School of Theology; Carl Maxson, pastor, Independence and An- dover, N. Y., Churches.

So, congratulations, ABC! God bless you and your sponsor in this significant public service feature.

MEMORIAL DAY

The monetary cost of war is so great when expressed in figures that it baffles our comprehension. Yet, despite the astronomical figures of dollars spent, the greatest cost is the loss of human life. World War II cost us 300,000 killed and wounded. We buried our fallen heroes at Pearl Harbor and Corregidor and on Guadalcanal, Tarawa, and Iwo Jima; on the deserts of North Africa, in Sicily, at Anzio and Cassino, in Normandy, Belgium, Holland, and Germany. Our military and naval dead rest beneath the lands and seas of every continent. They died that others might live.

There are but few things dearer to a man than his own life. Yet, their very lives these men freely laid on the altar of our country. This price they paid that your land and mine might be free, that you and I might be free from fear, free from want, free to speak, and free to worship.

Grateful for our deliverance, and mindful of the cost paid for our safety, we should also be FAITHFUL to the cause for which those whom we commemorate this day gave their last full measure of devotion. — Circular Letter, Office of the Chief Chaplains, Department of the Army.

WESTERN ASSOCIATION

The Western Association will convene with the Second Alfred Seventh Day Baptist Church at Alfred, N. Y., on Sunday, June 18, 19, 1949.

Mrs. F. J. Pierce,
Corresponding Secretary.

THE SABBATH RECORDER

Statement of Christian Experience and Belief

Rev. by Benjamin O. Berry
Student in the School of Theology, Alfred University, Alfred, N. Y.

(Given May 14, 1949, at his ordination to the gospel ministry at Alfred, N. Y.)

My name is Benjamin Obededom Berry. I was born on the 2nd of October, 1909, in the island of Wakenaam, British Gui- ana, South America. I cannot say at what age I became a Christian because I grew up under the influence of Chris- tian parentage. From the time I knew my father he was the leader in the Afri-

mended that I attend a secondary school in Harare, where I accepted the idea of the schoolmaster, and the family went to Georgetown. In the meantime, my father had begun to discover some errors in the Adventist teaching. I went to school in Georgetown, he severed his connections with the Adventists. How- ever, he did not prevent my attending the Adventist Church. It was during this period of my father's waiting for a denomination that I started to sing in an Anglican Episcopai choir in Georgetown and attended the Sunday school there. I shall never forget many of the rich lessons I received in that denomination. In my formative years, I have been able to fall back on many of those lessons for ideas.

In 1922, my father came in contact with the Seventh Day Baptist people through Rev. T. L. M. Spencer who was then the leader in British Guiana, and was succeeded by Rev. Royal R. Thorn gate of the United States of America. I can still remember the very first open-air meeting my father kept in Georgetown. My father sent me to a tinsmith (plumber) to buy a lamp, without my knowing the reason for his buying the lamp. After I brought it to him, he said, "We are going to keep an open-air meeting." In the evening we kept the meeting and had a good attendance.

I still continued in the Anglican choir, although I was never confirmed. The love for music and I kept singing in the choir even when my father had moved back to Wakenaam. I was left in Georgetown at the tailoring trade. However, in 1934, when I was at Le- guan, I had a dream that someone gave me a book and asked me to go and preach to some prisoners in the jail. The next morning I began to pursue my dream. The next night I dreamt that some one
showed me the text, Matthew 6:33. The next day I wrote my father in Wakenaam about the dreams. He assured me that I was called to preach the gospel, but I did not heed his insistence. I then wrote our Mill Yard Church and Dr. George B. Shaw for Bible lessons. I began to study for both brothers, Mr. Geachy and Shaw. I got married in 1935.

I did not heed his insistence. Many errors in my father’s theology on the matter. But I believed in the belief of God. I began to do full service in the Church. Time went by and I had a very sad experience with them and trying to boss them. The charges laid against me, knowing me not to give me up. Dr. Van Horn told me not to give me up. He said I would not know the facts of the story, he said I were asked to prove that God exists, I believe that there is a greater power or force than that of man’s. Hence, I believe in the omnipotent, omniscient being whom we call God. I do not believe in an anthropomorphic God as did the Hebrews. I fail to see how God who has more than spiritual nature can be a being operating in limited time. I join with David to say that the works of the universe give me the answer about God. Psalms 8 and 19. I believe that God is a moral, ethical, and transcendent being, that by His wisdom He made everything to come into being. God is spirit, and spirits have not flesh and blood, hence God is not man. On the other hand, I do not doubt His miraculous dealings with some people, in that God sometimes causes visible forms to appear to people for a specific reason. I think before Jesus came and dwelt among men, God, omnipotent as He was, might have transformed Himself into some form so as to help those people who were in need, and to show the difference between Himself and the other deities which were only standing figures.

If I conclude that it was impossible for God to have appeared in the persons of primitive times, I am only limiting the omnipotence of God, but I definitely say that by nature He was not anthropomorphic. God’s standards are moral and ethical because they are practical in human affairs. God would not have been a just being, and righteous, if His standards were impractical. I do not believe that God is supreme, good, and holy just because He made everything, but because He considered the ability of man to fulfill His required standards as the crown of His creation. Hebrews 2:6-8.

I believe in the sonship relationship between man and God, irrespective of the state of persons; but that there is a peculiar relationship between man and God — that of obedient sons or heirs of His kingdom. This state is desirable by God so that man can have the same relationship with Him, which is obtainable only by obedience to His divine will expressed in Christ.

I, in conclusion to this point, feel that my whole existence depends upon my relationship with God and my brother man, and that relationship must be expressed by love and loyalty, without which, I believe I would not be a part of God’s creation. Acts 17:30 and Ecclesiastes 12:13 give every man a working code by which he can come into fellowship with God. Man need not say that believing in a God is all that is needed for this relationship with God, except He adheres to the very broad notations of the word “believe” which means action and not a static idea.

Christ. I believe in Jesus Christ as the pre-existing being with the Father. But that in the fullness of time He came to earth for a specific purpose. Galatians 4:4-6. I believe that Jesus was one with the Father in all functions, but that He was the second person in the Godhead. Hence for the purpose which brought Him to earth, Jesus assumed the nature of man without which His example would have been nothing to human beings.

Galatians 4:5 tells us about the human nature of Jesus; yet peculiarly enough, Jesus was God since He was the “Word” and not the flesh. John 1:1. Hence, I believe in the dual nature of Christ, human and divine. On the other hand, I fail to see that Christ as God alone, if Christ were only a mere man, His death and resurrection would mean nothing to me. But when I think upon Christ as a part of God, then I can see God as one who suffered. John 3:36. I see His love for man, in that He was satisfied to suffer so that a means could be provided to bring man into fellowship with Himself. I am not capable of solving the birth, death, and resurrection of Jesus to meet human reasoning, nor will I try. I believe those are the secrets and mysteries of God, and He allows us to know enough about them so that they will give us the assurance of His divine will for man. I believe that the plan of salvation was set before sin, but was only satisfied by the death of Christ on the Cross. Galatians 1:4; Galatians 1:13; 1 Corinthians 2:7,8. The media torial work of Christ could not have been made possible had He not died, been buried, resurrected, and ascended. Hebrews 7:14-28.

I believe the only way of being saved is by accepting Jesus Christ and conforming to His teachings, because His teachings are a practical code of ethics in human affairs. Jesus dealt with men; and by His nature was able to summarize the required standard of perfection as an ideal in human nature. I am living in daily contact with human problems. Matthew 22:34-40. The hope of our eternity is in Christ, and therefore it is necessary to follow His teachings and examples. John 5:17-28.

My greatest reason for believing on Christ is that God never gave a denial to the declaration of Jesus as part of Himself. God, who is all wise would not have allowed Christ to corrupt His universe by His teaching, if He held them to be bad. Jesus claimed that He was the only one with the Father all through His ministry. John 17. Even if I were tempted to think upon Christ as an impostor to His claims, when I think upon the declaration of God Himself that Jesus is His Son and that I must hear Him, I am bound to believe in Jesus’ teachings. Matthew 3:16; 17:17; 5.

I believe that Jesus has left this earth, but will come again to earth; as to the day I know not, but every day in conformity with His example the best I can, so that whenever He comes again He will find me adorned as a bride to meet Him. I believe that Jesus has not left me without guidance, because He is represented on earth by
The Holy Spirit. I believe in the idea of the Trinity, that the Holy Spirit is from the same source as Christ, working in harmony with the divine will. There is no individuality of the Holy Spirit, but a unified whole. Hence, Son and Holy Spirit working together. Genesis 1: 2; John 14: 15-18. Therefore, since Christ ascended into heaven, the work of the Spirit continues through the Holy Spirit. John 3: 3-8.

The Holy Spirit is personified and does the work of a person. This conception is held because of the connotation of the citations given in reference to the operation of the Holy Spirit. For me, the demands of the Book upon me require that I believe the Holy Spirit is the express personality of God, being the express personality of God, the Holy Spirit, is no individuality of the Holy Spirit. John 14: 26; John 14: 15-18. Therefore, since Christ ascended into heaven, the work of the Spirit continues through the Holy Spirit.

Since the Bible is an inspired book, with its authority and source of inspiration being the unified Godhead, I do not see how anyone can understand the Scriptures except he is led by the Holy Spirit in reading them. I believe that the only supreme revealer of the Bible was Christ, He, being the express personality of God, was able to reveal the will of the Father for man. Hebrews 1: 3. In conclusion to this point, I must say that the Bible has a golden cord running from Genesis to Revelation, namely, Christ, with the hitching posts Creation and Redemption. For me, the demark upon the lives of people for one common purpose, salvation, make it a book of worth and inspiration.

Man. I believe that man was made in the image and likeness of God, possesses human nature comprising physical and spiritual elements. This view is held because of the creation story which tells us that man was made from the dust of the ground. Man was made perfect, and a candidate for immortality; he was made with volition so that his loyalty could be tested. Genesis 1: 26-28; 2: 15-17. I believe that man was created for the primary purpose of being a companion of God, to have communion and fellowship with Him. However, man lost his estate by disloyalty and disloyalty. Nevertheless, God has not forsaken man. God still regards man as His son who by choice has become disobedient, but has hopes that man will return to Him. God has provided for Him to regain His Edenic purity. Isaiah 1: 10-20; Matthew 11: 15. I cannot subscribe to the idea of the depersonalization of man. I may agree with some people think about it. I believe man was born under the condemnation of sin, even as Jesus was; man inherited Adam's tendency to sin but is capable of throwing off the shackles of evil as Jesus did, and man is not believed that any theory built upon human experience can harmonize as do the Scriptures in every phase. Furthermore, the Bible challenges any other interpretation of John 14: 21, 23. Because the application of the Scriptures can fit any circumstance in any age, I believe the writings were inspired by God.

Sin and Salvation. I believe that man is the crowning of God's creation, and is estranged from God, God is suffering a loss of His precious jewels which have been loaned to evil by man's own initiative, due to his volition. But Christ is the Redeemer and Saviour, ever ready to unloose the chains of evil. Jesus weeps for the state of His younger brother and is gone all the way out to help man meet the design of God, a perfect family relationship. John 17; Galatians 3: 16-29.

Sin and Salvation. I believe that sin is the transgression of the law of God, and is committed by man by a conscious sin from within. An evil deed is not always premeditated, hence man sins by commission and omission. I am not trying to compromise evil, but man is sometimes unconsciously. The Bible term for such a sin is "being overtaken by a fault." Sin is the yielding to the physical tendencies of nature, but the spiritual nature is always more powerful than the physical and makes man subject to evil. Did Jesus believe that sin, like salvation, is a personal matter, but is motivated by lust and physical analysis; hence, it is opposed to any spiritual thinking? Sin is nevertheless, salvation or freedom from sin is offered through Christ. Sin is the robber of eternal life, and requires the element of righteousness to eliminate it. I believe salvation from sin is not made known by the law, but salvation is through Christ who was the only true interpreter and keeper of the law. Galatians 3: 23-29; Romans 8: 1-5. I do not believe that just a belief that Jesus has died to offer salvation to sinners is all that is needed to obtain salvation. If a man gets some money as a gift and does not use it, it becomes useless. On the other hand, if he uses it for a purpose, it is of great value. Therefore, if man's salvation is to be effective and abiding, he must make the best use of it. Otherwise it will be lost. I believe that salvation is the state of a person that a man has been saved, he cannot lose his salvation. The interpretation Jesus put upon the parable of the Sower and the Seed, Matthew 13: 1-24, should help us to understand that salvation is not a static thing, but a living process. My salvation is weak if there is not a possibility of my losing it. But Christ, the other hand, I see the strength in Christ, in that He is able to keep me unsoiled by evil, if I will only trust in Him. It is because Jesus was exposed to sin but defeated it on the Cross that my salvation is meaningful to me. I cannot, and will not, lose my salvation if I make the right use of it by keeping in communion with God through Christ. Any other living on my part would be endangering my salvation. I believe sin is bad and must be destroyed by Christ, reigning in the hearts of men. This process is in action now, and will be consummated when Jesus shall come again. 2 Peter 3: 1-18; Revelation 21.

Eternal Life. I believe in the resurrection of the dead which is inseparable from eternal life. We find the doctrine of eternal life well expressed in the words of Paul, and by scrutiny immortality can be found in the exposition. Paul speaks of the body to be had for eternity; he also speaks of the consummation of things, and the transition. But no one needs look for time and place, neither Paul nor Jesus was so specific. In fact, Jesus said that as to the time of the coming, He did not know. 1 Corinthians 15; Mark 13: 32-37. I believe that I propose that a man who is saved must be faithful and overcome evil I shall have a spiritual and glorified body. I cannot see how I can have a spiritual and glori-
**THE SABBATH RECORDER**

**EXCERPTS FROM REV. FRANCIS S. JOHNSON'S LETTER**

We are certainly looking forward to his arrival (Rev. G. D. Hargis'), and I personally am looking forward to us working together in the great cause for Christ and the Sabbath. We are conducting, besides our Sabbath service, a Sunday night preaching mission in the main center of the city. We are hoping when Brother Hargis arrives that this will be an opening for us to conduct city mission work. We are enclosing some pictures of our baptismal service...thought you might like to see them. We were indeed grieved by the death of the late Rev. H. C. Van Horn; he was a good friend, with his help and counsel, to us here in New Zealand.

**CHINESE SEVENTH DAY BAPTISTS ORGANIZE NEW WORK**

Perhaps the crowning fact reported in Mrs. George Thornagate's letter of May 6 is the organization of a women's society among our former Girls' School students. Here are parts of her letter:

"Philip left on the Gordon for San Francisco, Wednesday, May 4, and it is very lonesome without him as you may believe. He had planned to go home via Europe this summer, but things began getting more difficult with the chance very strong that ships might not stop here. Thus he would lose his passage on the Dutch ship, so we bundled him off and he will get to Alfred in time to make some sort of stab at the Regents' examinations.

He is greatly concerned about Lihuoh. Dr. Pan came in more than ten days ago to talk things over, having heard the rumor that all Americans were pulling out. The result was that she was on the last bus to come out of Lihuoh, so has not been able to get back. We have had two letters from the group left there which show good courage. We had a chance to send out some silver dollars to them with which to buy food for the 13 or 14 people there.

Yesterday's paper said there was fighting at Lihuoh not far from military engagement, but local guerrilla communists attacking — all, according to the paper, being wiped out! Our papers now have to use only communiques handed out by the garrison commander so we get nothing but the rosy bits. Shanghai is pretty well surrounded and ought to fall like a ripe plum when they get around to it. I think they, the communists, are a little appalled at the job of running this huge, unwieldy city.

In the meantime our greatest inconvenience is the financial situation where money decreases as rates by the hour, and all the relative values are in a state of flux. It can hardly be imagined.

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**FROM THE EDITOR'S MAILBOX**

Dear Editor:

Congratulations on the "February Special." It is the best yet.

Sincerely,

Lester G. Osborn.

Dear Brother Warren:

I always look forward to getting the Recorder with pleasure. I follow with interest the reports each month of the contributions made to the Denominational Budget. I read with keen interest the articles that appear from time to time stiring up an interest in evangelistic work. It is what I want to see grow stronger among us, and I still hope to do some little part to make it grow.

Sincerely yours,

W. E. Hancock.

Madison College, Tenn.
One CMC dollar of a year ago is now worth $1,900,000,000,000 of a U.S. dollar — one nine-trillionth — if I figured it rightly. "Ain’t it exciting! Add to this the fact that in the silver being used there are four or five kinds of dollars and all with different values. The hospital and school and the families on the place have quite a little rice on hand so we can ride through quite a long trip.

"Thorn’s" is busy examining DP’s who are being sent to Canada this week, as well as some British and Americans. The British community was visited by the Amethyst episode — "Thorn’s" group was very busy with the wounded for several days.

We shared your recent letter with T. M. Chang. It is heartening and unusual. Effie is home from college in Hangchow and Alice from Soochow, so the family is together.

Church affairs go on as usual. The pastor’s eldest son was married this week which was the high social point. Wednesday, some of the former "Girls School" students met and organized a society for Christian work after the pattern of one they had had in Miss Susie Burch’s day. How is that for courage and faith in the future? Today several from our Church went to a city-wide meeting for Christian women at the YMCA which was planned weeks ago "with our fingers crossed" — but the big room was crowded with earnest faces. It was centered about the theme of the Christian family. One of the nice musical numbers was a double quartet of the Toong family, the children singing in, or graduates of, Grace School. One of the boys just finished medical school and we HOPE some day will be out at Lhuo, as he is an earnest Christian.

Tomorrow, Sabbath day, Dr. Pan is to have dinner with us and perhaps after our little English service with T. M. Chang we can talk over the possibility of her trying to get out to Lhuo — or if we should try to get the patients away.

And in the same courageous and hopeful way, Mrs. Thongrate closes the letter asking for further credentials in seeking to send Jay Liang Koo for his American visit. D. S. C.

THE CHALLENGE OF CHURCH CAMPING
By Rev. Rex E. Zweibel
Chairman of the Committee on Young People’s Work of the Board of Christian Education

It is interesting to note that the God whom we worship revealed Himself first to campers. Those mentioned first in the Bible as having a relationship to the Almighty Creator spent most of their lives away from the stars by night and the sun by day.

From Adam in the garden to Abraham seeking a new land; through Moses’ leading in the wilderness to the prophets, many of whom spent much time as shepherds and wandering preachers; and finally to Jesus who had no home, we can readily see the idea that in camping, man most surely can perceive and recognize the God of us all.

It is significant that while Moses was away from civilization with no man-made objects about him, he received from God our moral Decalogue — the Ten Commandments.

A crude camp was the birthplace of Jesus, and often we read of His going into the mountain to pray. He put away malignant thoughts and wandering preachers; and finally to Jesus who had no home, we can readily see the idea that in camping, man most surely can perceive and recognize the God of us all.

It is important to note that the God whom we worship revealed Himself first to campers. Those mentioned first in the Bible as having a relationship to the Almighty Creator spent most of their lives away from the stars by night and the sun by day.

The March meeting was at Diamond Lake with Gail and Bernie Branch. After breaking a trail in the snow through the woods for sliding on hand sleds and bobblacks, the road was used for a short time with more speed being gained. The exercise increased the appetites of the hostesses who were well prepared with quantities of chili con carne and coffee to serve to the group before breaking up for the evening.

A luncheon meeting was held at the parsonage on March 5. In observance of one of the birthdays of the month, St. Patrick’s, several had ‘dug up’ and related Irish stories which might be called Irish were played and a lunch was served.

On April 2, Leon and Margaret Mosher entertained the group at their home at Diamond Lake. The May meeting is to be with Melvin and Luella Branch, on the 7th. Those attending this quarterly meeting with their wives, are as follows: Gail, Louis, Erlo, and Melvin Branch, John Bouch, Marion, Marvin, and Donald Crusian, Harry Thornbury, and Pastor Orville Babcock.
Dear Recorder Children:  
We had a lovely refreshing rain yesterday afternoon, and although it did not last quite long enough to make up for the very dry weather we have been having for some time, Andover gardens do not look quite so dry. Our sweet peas which we have been slow in coming up, even though I have watered them every day, are now coming thick and fast.

My neighbor’s red rooster is crowing, 
And birds in the old maple trees 
Are chirping and singing together, 
Bringing peace and contentment to me.

The time passes swiftly, I marvel 
very dry weather we have been having 
I worry when I have no 

my Recorder children 
her little 
sobbing and then 
for some time, Andover gardens do not 
come to my 
Irene 
generated 

At 

making 

They were playing tag. She 
noticed that Eleanor didn’t get caught 

children’s 

at her party. You”n 


May 14, following the ordination service 

for Benjamin 

a pastor’s study, living, and dining room 
held messages were brought by Dave Evans, well-known weight lifter and evangelist. They were well attended and there were many decisions made for Christ. On April 28, designated as Youth Night, Evangelist Evans gave a demonstration in weight lifting, later applying it to the gospel.

Volunteer workers have been working together Sundays and evenings to work on the parish house. Painting and cleaning is being done in preparation for Eastern Association to be held in Ashaway in June. Cheery red and white curtains hung in the kitchen, which give it a touch of “home.” The pastor’s study, living, and dining room in the parsonage have also been papered and painted.

The junior choir, under the direction of Mrs. Elliott Wells, held a very successful May Day program on Sunday morning, May 8. A very tasty menu was served by the girls, assisted by their mothers. Appropriate table decorations of May flowers decorated the tables.

Many guests sat down at tables attractively decorated with spring flowers, where they were served tea and dainty cookies. The program was arranged by Mrs. H. O. Burbick, who presided in her gracious manner. The following people participated:

The Berrys and Alfred—Miss Hazel Humphreys, Mrs. Hannah Burbick.
The Berrys and the Campus—Virgil Parikh of the United States branch of the International Club of Alfred.

The Depths of the Riches of Love”—male quartet—Dr. Burbick, Rev. Albert N. Rogers, Robert and Victor Burbick.

The Berrys and Hornell—Mrs. Howard Brazil, member of the Woman’s Council of Protestant Churches in Hornell, who represented the Berrys’ friends among the Church people in that city.

The Berrys and the Evangelical Society—Mrs. L. R. Polan, president. (The Evangelical Society is the missionary part of our Church and presented a gift of $32 to the Berrys.)

The Berrys and the Church—Dr. A. E. Whirftord, senior deacon in years of service.

Hymn—“God Be With You.”

Benediction—Rev. E. T. Harris.

Mrs. Emily Thorngate was present and spoke. She and her husband, Rev. Royal R. Thorngate, were missionaries in Georgetown, British Guiana, and knew Mr. Berry and her as well as her sister, and they were served in that country. —Arthea Langworthy, Correspondent.

Many guests sat down at tables attractively decorated with spring flowers, where they were served tea and dainty cookies. The program was arranged by Mrs. H. O. Burbick, who presided in her gracious manner. The following people participated:

Grady—Dr. Ben R. Crandall.

The Berrys and Alfred—Miss Hazel Humphreys, Mrs. Hannah Burbick.

The Berrys and the Campus—Virgil Parikh of the United States branch of the International Club of Alfred.

The Depths of the Riches of Love”—male quartet—Dr. Burbick, Rev. Albert N. Rogers, Robert and Victor Burbick.

The Berrys and Hornell—Mrs. Howard Brazil, member of the Woman’s Council of Protestant Churches in Hornell, who represented the Berrys’ friends among the Church people in that city.

The Berrys and the Evangelical Society—Mrs. L. R. Polan, president. (The Evangelical Society is the missionary part of our Church and presented a gift of $32 to the Berrys.)

The Berrys and the Church—Dr. A. E. Whirftord, senior deacon in years of service.

Hymn—“God Be With You.”

Benediction—Rev. E. T. Harris.

Mrs. Emily Thorngate was present and spoke. She and her husband, Rev. Royal R. Thorngate, were missionaries in Georgetown, British Guiana, and knew Mr. Berry and her as well as her sister, and they were served in that country. —Arthea Langworthy, Correspondent.

BIRTHS


Marriages

Ferguson — Prohubco. — Miss Marion Prohubco, daughter of John and Matilda Prohubco, became the bride of Gilbert Ferguson at a Church wedding on April 3, her pastor, Rev. R. M. Osborn, reading the double ring ceremony.

Moncrief — Sheppard. — Miss Florence Sheppard, daughter of E. L. and Edna Sheppard, was married to Theodore Moncrief, Jr., at her home on May 1, 1949, by her pastor, Rev. Lester G. Osborn.
Dear Karl:

We feel that the sands are running out fast here in Shanghai and our contact with the outer world may be suddenly at an end. Liuho has been in communist hands, and the last we heard the little group there was safe and unmolested. However, the papers have considerable to say about fighting around Liuho the past few days, since our latest news, so we are apprehensive again. Dr. Pan was caught in Shanghai when the buses stopped going to Liuho, so is still here, but Mary Chang and Mr. Lung have been carrying on courageously at Liuho. If they hold the place together during this time they will deserve medals.

We have been hearing heavy artillery sporadically yesterday and today. Our news is censored so we do not know just what is at hand. The school and Church work go on surprisingly normally and the people are quite nonchalant — whether from courage, apathy, or numbness, one does not know. We had to shell out 100,000,000 GY ($27 U. S.) for the hospital truck, and I suppose we shall meet that sort of thing more severely as things go on. This represents a special levy being made on cars and trucks.

We got our son, Philip, off on the USS General Gordon, for San Francisco last week and are glad, as the food situation is tight and will probably deteriorate. The school and families on the place have quite a little rice on hand (if we are spared looting, which is our current dread), so we should not suffer too badly.

With warm greetings (though with cold feet) to Mrs. Stillman and yourself from Helen and me.

Your letter saying that action on the field would be left to our decision was received, and thank you for the confidence. Helen and I have decided to stay on as we don’t fear personal injury. There may be unpleasant experiences, but already there are those.

A few days ago I sent by the hand of a friend a packet containing all Chinese deeds to all of our properties here. You will receive it soon, I presume. All of these have been recorded at the U. S. Consulate here. I may ask for photostatic copies, although such copies have always been expensive and uncertain out here.

Kindest regards,
George and Helen.