

OBITUARY

Crandall. — At his home, 35 Summit Street, Providence, R. I., September 6, 1939, Albert Whaley Crandall, aged eighty-five years.

He was born at Rockville, R. I., August 16, 1854, and was the son of Alanson and Ruby (Whaley) Crandall. His first wife was Angelina Crandall of Rockville, and to them were born two children, both of whom died in childhood. August 7, 1903, he was united in marriage with Nellie E. Farnsworth of Westerly. Mrs. Crandall and their four children survive. The children are Albert F. Crandall of Braintree, Mass.; Mrs. Webster E. Fisher of Rochester, N. Y.; Mrs. Richard R. Hartwell of Chicago, Ill.; and Alanson Crandall of Providence, a sophomore at Rhode Island State College. His sister, Mrs. Ruth Crandall Vars of Bradford, also survives.

Funeral services were held at the Carpenter-Jenks Funeral Home, Providence, Friday afternoon. Interment was in the First Hopkinton cemetery. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated.

H. R. C.

Crumb. — At his home in Rockville, R. I., August 23, 1939, Frank E. Crumb, aged eighty-three years.

He was born in Rockville, July 9, 1856, the son of Frank and Lucinda (Burdick) Crumb. His wife, Annie E. Lanphear, died in April, 1933. Mr. Crumb, a carpenter by trade, was a versatile man and took pride in doing well whatever he undertook. He is survived by several cousins, among whom are G. H. Lanphear and Mrs. Asa Noyes of Westerly; Mrs. Elizabeth Werskull of Portland, Ore.; and Mrs. Lawrence Lockwood of Providence.

Rev. John McCallum officiated at funeral services at the Avery Funeral Home, Hope Valley, on Friday afternoon. Interment was in Rockville cemetery.

H. R. C.

Kenyon. — At his home near Ashaway, R. I., September 15, 1939, M. Herbert Kenyon, in the eighty-sixth year of his age.

M. Herbert Kenyon was born near Clarks Falls, Conn., November 13, 1853, and was the son of Deacon Matthew S. and Lucy Ann Irish Kenyon. He lived in the vicinity of Clarks Falls the first fifteen years of his life, and for the last seventy years his home has been at the Kenyon homestead near Ashaway.

His early education was in the schools of North Stonington, Conn., and Hopkinton, R. I. He was a member of the first class of Westerly High School and attended Alfred University one year. Taking up life's work, he taught school in Kansas and Connecticut and conducted a photography business in Ashaway, R. I., and Seneca Falls, N. Y. About sixty years ago he established a machine shop where he manufactured and repaired bicycles. When the automobile appeared, his shop was transformed into an automobile repair shop and filling station and it was the first one in this section of New England. His skillful work and square dealing made his place of busi-

ness popular. For many years he was secretary and treasurer of the First Hopkinton Cemetery Association. He read much and was well versed in mechanics, business, history, and world affairs.

Upon moving to Ashaway, Mr. Kenyon became a member of the Seventh Day Baptist congregation in that village and was a most faithful supporter of the work of the church. In addition to helping bear the expenses of the church, his contributions for missions were most liberal throughout the years, and his benevolences to other worthy objects, though not published, were many. It is said he was never known to speak ill of others, and others had no criticism of him.

Mr. Kenyon is survived by his sister, Miss Abbie E. Kenyon, who has shared the homestead with him for many years; two nephews, Harold M. Kenyon, Hartford, Conn.; Albert P. Kenyon, Westerly, R. I.; and a large circle of other relatives and friends.

Funeral services, conducted by Rev. William L. Burdick, a former pastor, assisted by Pastor Everett T. Harris, were held at his late home, September 17, and interment took place in Oak Grove Cemetery.

W. L. B.

Maryatt. — Frank L. Maryatt was born in Woodstock, Ill., May 6, 1862, and died September 8, 1939.

He was the youngest of several children, all of whom have preceded him in death. His wife, Mary Luella Barnes, died several years ago.

Mr. Maryatt was always a Christian and a staunch and faithful follower of the Sabbath truth. Ten children were taken into their home, who stayed at least a year. Two were legally adopted — Bessie, deceased, and Mrs. Eric Finstrom of Exeland, Wis. There are also two other foster daughters and two granddaughters. Mr. Maryatt was cared for and passed away in the Finstrom home.

Farewell services were held from the church which he assisted in building, conducted by his former pastor and friend, Charles W. Thorngate of Dodge Center, Minn. Interment was made in the Exeland, Wis., cemetery.

C. W. T.

Wilson. — Rev. R. S. Wilson, son of Thomas and Mary Wilson, born April 14, 1859, died August 2, 1939. (A more extended obituary will be found elsewhere in this issue.)

THE SABBATH

By Bessie S. Davis

Though there be seven days from week to week,
'Twas only one God sanctified,
When he created first for us the light,
And then the firmament.
Next the earth and plants,
The moon and stars;
Life in the sea, the air, and on the earth,
Both animal and human.
This done, God sanctified the seventh day—
A blessed day of rest from daily toil;
A day of joy when we may praise the Lord
Of all creation.

The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 16, 1939

No. 16

AUTUMN IN A GARDEN

This is the way that summer went—
Last night I heard her farewell call;
And now the flowers in the sun
Are splashed with autumn's gypsy shawl.

A lonesome wind moans through the trees
With music old as time's refrain;
And leaves, as bright as butterflies,
Come slowly down like golden rain.

The garden spider's thin spun lace
Embroiders each brown blade and root
Beneath the twisted apple tree
Bent with its wealth of crimson fruit.

The summer went so quietly—
I grieved to hear her farewell call.
But look what fall has brought to me—
This flame vine on my garden wall!

—William Arnette Wofford,
In Christian Herald.

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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EDITORIALS

ARMISTICE AND THE CHURCHES

It will soon be twenty-one years since the Armistice was signed, closing the World War—and now a second world struggle is on involving practically every country on the face of the globe. Regardless of neutralities or separation by vast distances, few if any countries are not involved in this cataclysmic struggle—a struggle not merely between peoples and over boundaries and governments, but between philosophies, religion; between totalitarianism and democracy. It is a world revolution.

The blighting effects of this war none can escape. "The tragedies of conflict are blighting humanity," declares an Armistice Day message of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America. "Shattered bodies, starved children, blasted homes, broken families, frustrated hopes, distorted truth, prostituted talents, disrupted friendships, compromised loyalties, embittered hearts—such are the casualties of war." It is pointed out that while the physical casualties are "more obvious," the most tragic results are in realms of the spiritual, the worst being a soul blighted by hatred. "It is what happens in men that constitutes the gravest danger in war, rather than what happens to men. But the bomb that spreads destruction on a hundred innocents and the word that spreads bitterness are both curses to humanity and abominations to the God who is the Father of all mankind."

Yes, another world war confronts the Church of Christ, constituting a threat and a challenge. The unity of the Church is threatened. "The totalitarian state, which is the characteristic regime of the nations at war, seriously interferes with the formal program of organized religions. The missionary enterprise and the ecumenical movement are disrupted by international conflict."

A challenge and opportunity for the Church arise from the situation "to bind a disintegrating world together and to confront the prevailing secularism with a resolute supreme loyalty to God." More than any defensive attitude or strategy must be the Church's policy. "In the hour when men despair and their hearts fail them for fear, the Church must go on the offensive to combat the ravages of war and draw men back to the foot of the cross in humility and in confidence."

We must not let our disillusionment embitter us as we face another anniversary of the Armistice. True, the things we fought for have not been realized. The principles of liberty and justice for the nations did not materialize. Blood and treasure have been poured out in vain. We still believe in the sincerity of the messages and of those who gave them in those other years. In the statements of peace, honest expression was made concerning the achievement of the ends fought for. "But the words come back to haunt us with a double irony." "Human liberty" has not become established by "conquering force."

Still men are using the same slogans and same kinds of words with reference to the present war. Let us not be deceived. Let us be careful and sane in our thinking and speaking. Humanity does not want war. It is honestly seeking the right way out. Let the Church of Jesus Christ stand steady and courageous in facing the vast implications of the war problem and world situation. The Church must not fail. Let her remember her Lord, the Prince of Peace. God still presides over the destinies of nations and his word shall not return unto him void. The truth spoken to the prophet more than twenty-five hundred years ago is still vital, "Not by might nor by power but by my spirit, saith the Lord of hosts." Men still do not believe this and rulers still rely upon vast armaments and super guns, battleships and war planes, and in their own strength depend upon their own wisdom. The Church must be bold and clear in declaring its faith and its message, "the Lord still liveth," and that "underneath are the everlasting arms," and that "they that wait upon the Lord shall renew their strength," and that "the mouth of the Lord hath spoken it."

"THE CHURCH THE BOND OF WORLD UNITY"

We bring to our readers in full an editorial appearing in the "Federal Council Bulletin" of September. The Church's value and importance are not enough realized or emphasized. The place of the Church has often been undervalued by its own adherents. It is well for us to think on what Editor Cavert says in the following:

At a time when the other forces which we thought might unify the world have proved all too feeble, the Church is giving evidence that it can be the most uniting influence in the world.

We used to think that science and the spread of scientific education would unite the world. Man's mastery over nature was at last making it possible for the whole planet to be a single community. The airplane was making all peoples near neighbors; the radio was to disseminate universal enlightenment and good will. But today the airplane turns out to be an instrument for destroying others on a more extensive scale, and in many countries the radio is an instrument of merely nationalistic propaganda. Science, it is now clear, provides techniques but has nothing to say about the ends for which the techniques are to be used. In the moral realm science is a neutral.

We used to assume that trade would bind the world together. Enlightened self-interest, it was believed, was proving the advantages of international intercourse in business. But now nations are deliberately adopting the principle of shutting up their economic life within their own borders. A strange word, "autarchy," has come into use to describe this new economic theory of national self-containment.

We used to pin our hopes for world unity to a new political structure. We thought that the League of Nations would surely produce a better kind of relations between governments. But now the league appears too frail a reed to carry the burden of an intensified nationalism.

But at the same time when a new word arises to designate the isolation in economics, another new word becomes current (or, more accurately, an old word is brought back into circulation) to describe the heightened sense of fellowship and unity among Christians around the world—the word "ecumenical." And at the time when governments confess their inability to effect a world political structure the churches are creating a World Council to express their spiritual unity and to provide for co-operation across national lines. It is only sixteen months since the conference at Utrecht drafted the plan, but already fifty-four national churches have officially voted to co-operate in the World Council.

The World Council of Churches will be a visible and united witness to the universality of Christ and to the fellowship among those of every race and nation who have found salvation in him. In this age when exaggerated nationalism and racialism are tearing mankind apart, the World Council of Churches will testify to the fact that our Lord and Savior transcends all human divisions, that there is one Body of Christ throughout the world, and that the only secret of world unity is in the fellowship that the Holy Spirit creates through him.

BECKONING HANDS FROM SOUTH AMERICA

Since the days when Paul heard the voice from Europe to "come over into Macedonia and help us," a call he did not refuse to listen to and heed, men and needs have been calling to the Christian Church for help and encouragement to spread the gospel.

Seventh Day Baptists have been among those who have heard the pleadings of needy souls and have tried to heed the calls and minister to those needs as far as means and workers would permit. The call comes from China, and our people are there; from Jamaica, and the work there grows apace. More than a third of a century ago we heeded a call to Africa, and sometimes we have talked that much money was wasted in Nyasaland, but today while the call is insistently made for missionaries and supplies

we learn there are many natives out of our former mission effort in that land who are bravely carrying on, and that more than two thousand Sabbath keepers are loyal to their Seventh Day Baptist traditions. Our hearts again and again are touched with the letters and appeals coming from the Christian leaders in East Africa.

Our active support in South America has been withdrawn since Brother Royal R. Thorngate was compelled to return home on account of his health. But work still continues there with encouraging results, as we get personal letters from some of the workers. For years the Tract Board has sent to Rev. William A. Berry tracts, RECORDERS and other literature, to lend encouragement to the work and workers there. It is a matter of keen regret to us all, especially to the Missionary Board, that our resources do not permit a more active support of that work. Their hands are beckoning hands, and their appeals are felt, and the pull upon our heart strings is strong.

It is no easy matter for the secretaries of the Missionary and Tract Boards to write "We have not the means to help you." Look at the faces of George A. Berry and May, his wife, as they appear in this issue of the RECORDER, the son of Elder William A. Berry



Mr. and Mrs. George A. Berry, Wakenaam, British Guiana, S. A.

of Wakenaam, and feel the appeal they make, as eager and consecrated they desire to work in the vineyard of the Lord. In answer to this writer's recent explanation of our inability to support the work in British Guiana, South America, the earnest young brother writes most sympathetically. Undaunted by lack of financial aid or response he writes that while because of it the "work goes limping" and more effort cannot go into it, as he would like, as he must support his little family, "I am still fighting . . . I am going to take up the Parika-Leguan field and God will show me my existence." He greatly regrets he cannot go at once, which he cannot without some support, but declares, "I must work that field, God being my helper; I see the need of the gospel there."

An interesting paper written and presented by Mrs. George A. Berry (May) will, we trust, appear soon in the department of Woman's Work. It was prepared for a special occasion in their churches, "Woman's Day," which was held Sabbath, August 5, 1939. We can certainly rejoice in the evidence of the ability and earnestness shown by these young people. The young Mr. Berry is doing some special Bible study by correspondence with Rev. George B. Shaw of Alfred, N. Y.

The least we can do for these folks is to encourage them by our prayers and perhaps by friendly letters from this country. Their address is George A. Berry, Maria Johanna, Wakenaam, British Guiana, South America. An organ has been given for Wakenaam by the Adams Center Church if transportation costs will be supplied by others.

OBSERVATIONS

The Allegheny hills are in their full beauty, with colors not quite so vivid as some years, probably because of the dry weather, but glorious enough to exclaim over and to wish for a handy *Roget's Thesaurus*. The people in this region have an esthetic eye and cannot be classed with the discoverer of the Yosemite Valley who replied to the inquiries of the stranger questioning him, "Wa'll, yes. If I had known so much fuss would be made of it I would have stopped to look at it." People do stop to look at the variegated hillsides and glorious landscapes. The first two elderly men arriving at the Andover church steps on Sabbath morning remarked about the autumn beauty.

Vicinity of Alfred

A few days, mid-week, were spent in the Alfred community, conferences held, calls made, and various visits enjoyed. President Norwood says there are 950 students on the campus, and others reported the largest freshman class in the history of Alfred University.

A fine group of students is found in the seminary; those in the classes who did not graduate last year; a new first year man, Charles Bond, from Salem; and five young Methodist ministers, with churches near-by, who are taking part time work, and who add much to the spirit and value of the class and fellowship activities. The new courses offered by Dr. Ben Crandall, a new faculty member, are interesting and bound to be effective and profitable to the young men as they go out into practical work. As one visits the classroom, sees and talks with these serious minded and eager young men studying for the ministry, he thanks God and takes courage. As trained by the learned and consecrated men in this growing institution, the future leadership of the churches will be of high type.

No public meeting in this community had been planned for by the secretary, but on the urgent invitation of Pastor Elmo Randolph an invitation to speak at the Sabbath eve service at Alfred Station was gladly accepted. This vigorous young pastor has instituted a service for Friday night, in part for his own membership and in part for those of the community who cannot attend the Sabbath morning worship and consequently are deprived of any weekly meeting. Wisely, he has placed this on Sabbath eve rather than on Sunday night. Here more than fifty people greeted the secretary and gave attention to the message on Seventh Day Baptists at Work. A few people were in the audience from Alfred, and the Seminary Quartet rendered special music. Dean Bond and Dr. Edgar D. Van Horn also contributed much to the worship service conducted by the pastor, by their earnest prayers.

Andover-Independence

A joint service was arranged by Pastor Walter L. Greene at Andover, the people from Independence adjourning their morning service to attend. A Little Genesee family was present in the morning; and Verona, Alfred, and Salem, W. Va., folks attended

the service in the afternoon. These two services, with the tureen dinner served between, furnished fine opportunity to bring messages concerning Tract Board and other denominational work, with questions and explanations. These opportunities are highly valued, and we believe helpful and promotive of our entire denominational program. About fifty people were present in the morning and nearly as many in the afternoon, with some change in the personnel.

A community supper at the parish house at Independence was an enjoyable event, with its opportunity of conversation and new acquaintanceship. Here again friends were present from Verona, Alfred, and Salem, with people from Whitesville who are regular attendants at such Independence functions. In spite of the fact that many of these folks had heard the secretary speak twice during the day, he was invited to speak again. His address on Hidden Influence was given close attention, even the children present being attentive. Altogether the day was full and the opportunities appreciated by the visiting speaker.

The only feature to mar the day in any way was the news just at hand of the death of our beloved Doctor Conradi, news now probably in the hands of our people. A wonderful man, full of years and of faith and good works, has gone to his heavenly reward. While our good friend has not been known personally to us for long, his courage and faith, his love and zeal, untiring and progressive, have been constantly an inspiration and ideal. His friendly smile will long linger in fond memory and his genial influence long abide.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in adjourned session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 17, 1939, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Mrs. William M. Stillman, Orra S. Rogers, Asa F. Randolph, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting,

Hurley S. Warren, Trevah R. Sutton, and Business Manager L. Harrison North. Visitor: Mrs. L. Harrison North.

The board was led in prayer by Rev. Trevah R. Sutton.

The minutes of the last meeting were read and ratified as read.

The report of Corresponding Secretary Herbert C. Van Horn was read and accepted as follows:

Since his last report, August 10, a goodly part of the secretary's time has been spent in General Conference attendance, interests of the board on the way, with some days of vacation. On August 11 and 12 he spoke in the church at Battle Creek—subjects, "My Life Experience," and "Our Supreme Mission," about 125 being present on Sabbath morning. Sabbath morning, August 19, a sermon was delivered at Albion, Wis., on the theme, "What Think Ye of Christ?" En route from Battle Creek an interesting contact was made at "Church Camp," near Bridgman, Mich.

On August 17, people at Stevens Point, Wis., were visited by the secretary accompanied by Mrs. Van Horn, her brother Deacon Milton J. Babcock of Albion, and his wife. This visit was much appreciated by the Halladays, Sabbath keepers within recent years. A brief stop was made at Coloma on the way to Stevens Point, and the old Berlin church visited on the return.

At Conference the secretary attended every session, conducted the worship period introductory to the president's address, by titles presented the written reports of the Tract and Historical societies, on the program of the former addressed the Conference on "The Sabbath Challenge of Today," gave a dinner address before the Conference young people, attended the meetings of the section charged with Publishing Interests, and reported the Conference for the "Sabbath Recorder." Some important conferences with people concerned about the Sabbath and personal problems were held. Twenty-three hundred and ninety one miles were driven by auto in doing this work at an expense of \$59.77, of which \$25 was chargeable to editor's travel expense.

Since return to the office, September 1, besides the usual work including writing of twenty-one letters and mailing tracts and "Recorders" to interested inquirers, the secretary has attended a meeting of the Department of International Fellowship and Good Will of the Federal Council of the Churches of Christ in America, and given considerable attention to planning itineraries of field work for this fall and next spring.

Secretary Van Horn also reported receipt of the following letter from the Commission:

The Commission at its pre-Conference meeting held at the home of Mr. and Mrs. William M. Davis, Williams Bay, Wis., August 15-18, 1939, voted "that it is the sense of the Commission that the request of the Tract Society for an added item

in their budget for a full time secretary was considered with much sympathy, and it is hoped that, with our forward-looking budget and the assistance of our new financial representative, this may be made possible in the near future; but with the current receipts for the Denominational Budget, it does not seem advisable to make any change in the percentage of the budget assigned to the Tract Society for the year 1939-1940."

Mrs. Ethel T. Stillman, retiring treasurer, presented her reports to the completion of her term of service.

The reports were adopted by unanimous rising vote.

Mrs. Stillman also presented the following letter from the Commission:

At the meeting of the Commission of the Seventh Day Baptist General Conference Tuesday, August 15, 1939:

It was voted that the secretary be instructed to convey to Mrs. Ethel T. Stillman, treasurer of the American Sabbath Tract Society, and to the Budget Committee of the society, the high appreciation of the Commission for their painstaking, comprehensive, and satisfactory preparation of their budgets.

Asa F' Randolph, chairman, reported for the Advisory Committee as follows:

Your Advisory Committee respectfully reports: At the suggestion of the corresponding secretary of the board, a meeting of the committee has been held today.

Your committee approves and presents for your further consideration, plans for field work as suggested by the secretary as follows:

1. That the corresponding secretary, beginning about September 23, 1939, visit several of our churches in the Western Association, returning in time to attend the October meeting of the Board of Trustees of the Seventh Day Baptist Missionary Society. It is estimated that the expense of such trip will be about \$35.

2. That beginning about October 25 next, the corresponding secretary visit churches and some lone Sabbath keepers and groups in the Southwest, possibly going as far as Edinburg, Tex., Hammond, La., and Daytona Beach, Fla. This to cover period extending nearly to Christmas time, and at an estimated expense of approximately \$125.

Another suggested trip to the Northwest later was considered but no definite action taken at this time.

On behalf of the committee,

Asa F' Randolph,
Chairman.

The report was adopted.

The Committee on Distribution of Literature presented the following report through its secretary, Frederik J. Bakker:

Your Committee on Distribution of Literature recommends the printing of an edition of 2,000 of the tract in the form of a book mark, "What Do You Find?" at an approximate cost of \$9.

Your committee also recommends that the corresponding secretary send out a letter of information and encouragement to lone Sabbath keepers and that the expense thereof be submitted to the treasurer of the General Conference for payment from Lone Sabbath Keepers' Fund.

Respectfully submitted on behalf of the committee,

Frederik J. Bakker,
Secretary.

The report was adopted.

Business Manager L. Harrison North reported for the Supervisory Committee that roof repairs authorized at the last meeting had been satisfactorily completed.

The Budget Committee reported that the Conference had assigned to the Tract Society 11.5 per cent, and to the Seventh Day Baptist Building 8.5 per cent of the gifts to the Denominational Budget for the year beginning October 1, 1939.

The special committee on SABBATH RECORDER changes presented the following report:

Your Committee on Enlarged "Sabbath Recorder," Full Time Editor, etc., since making its first formal report to your board on March 12, 1939, has had further numerous informal conferences among its members and others, and also on July 16, 1939, had a more formal meeting of its members at Westerly, R. I.

In the absence, so far, of a more sufficiently liberal support of the Budget, or the receipt or assurance of financial aid from other sources, which is required to finance the adoption of the suggested, "Enlarged 'Sabbath Recorder,' Full Time Editor," etc., your committee notes with commendation some recent improvements appearing in the mechanical make-up of the "Recorder." It believes its appearance may be further similarly improved, without, or at the least with but slight additional expense in its production. These lend much to making it more attractive. Further study is being made which may result in some additional concrete suggestions in that direction.

The suggestion to "combine the 'Helping Hand' and the 'Recorder'" has been carefully considered from its various angles and at length. The following were considered:

1. The texts of the weekly lessons as now appearing in the "Helping Hand," alone, if added in the make-up of the "Recorder," it is believed, would not help to popularize the latter so as to increase its circulation as is desired.

2. The expense to the Sabbath schools of providing lesson helps would be considerably increased, if required to get them from the combined "Recorder," as suggested.

3. The "Helping Hand" is a very practical method of presenting for study, the lessons. It does not attempt to fill, nor is it used for, any other purpose. Accordingly, it is on hand and in its place when the lessons are to be studied. Frequently when preparing or studying the lessons, and more especially when preparing for or making a review of the quarter's lessons, reference is wanted and also had to previous and subsequent lessons of the quarter. In the "Helping Hand" these are always convenient for reference. Reference could not be so had if the helps were included in the "Recorder," except and unless these be constantly kept on hand and several issues of the "Recorder" carried, which would be cumbersome and impracticable.

The advantages of having codified in one volume all the lessons for each quarter as is now embodied in the "Helping Hand," are such that some, if not many, in the absence of such codification, would be induced to procure other similarly codified lesson helps.

4. The "Helping Hand" is about the only, if not the only, periodical produced by us, which enjoys the unique distinction of being self-supporting. To disturb so attractive a record and distinction by the suggested combination, might, and we fear would, be disastrous to such a desirable record.

Concluding your committee believes unanimously that the suggestion of combining the "Recorder" and "Helping Hand" not feasible.

Karl G. Stillman,
Corliss F. Randolph,
Asa F' Randolph, Chairman,
Committee.

August 6, 1939.

In response to a letter from Lester G. Osborn concerning reduction in the number of pages in the *Year Book* used for the annual statement of the Tract Society, it was voted that the chairman appoint a committee to consider the items mentioned by Mr. Osborn and with power to make such reduction as they may deem wise.

Committee appointed: Mrs. William M. Stillman, Courtland V. Davis, and Asa F' Randolph.

The minutes were read and approved.
Adjournment.

Corliss F. Randolph,
President,
Courtland V. Davis,
Recording Secretary.

Annual Meetings

At the annual meetings of the societies which followed the board meeting, annual reports were received and adopted and the following officers re-elected:

MISSIONS

THE NEXT GENERATION

Corliss F. Randolph, president; James L. Skaggs, first vice-president; Lavern C. Bassett, second vice-president; Nathan E. Lewis, third vice-president; Herbert C. Van Horn, corresponding secretary; Courtland V. Davis, recording secretary; Frederik J. Bakker, assistant recording secretary.

Mrs. William M. Stillman, having indicated to the board her desire to be relieved of her duties as treasurer, J. Leland Skaggs was elected to that position.

The newly elected board met immediately following the meetings of the societies and elected standing committees as follows:

Advisory Committee:

Esle F. Randolph, Herbert C. Van Horn, Mrs. Herbert C. Van Horn, James L. Skaggs, Courtland V. Davis, Karl G. Stillman, Asa F. Randolph, Corliss F. Randolph, ex-officio.

Supervisory Committee:

Nathan E. Lewis, Chairman, Orra S. Rogers, Otis B. Whitford, Karl G. Stillman, Irving A. Hunting, Howard M. Barber, James L. Skaggs, George B. Utter, Corliss F. Randolph, ex-officio.

Committee on Distribution of Literature:

J. Alfred Wilson, chairman, Courtland V. Davis, Lavern C. Bassett, George R. Crandall, Hurley S. Warren, Herbert C. Van Horn, Frederik J. Bakker, Everett C. Hunting, Donald E. Lewis, Corliss F. Randolph, ex-officio.

Committee on Files of Denominational Literature:

Corliss F. Randolph, chairman, Asa F. Randolph.

Investment Committee:

Lavern C. Bassett, chairman, Otis B. Whitford, Orra S. Rogers, Marcus L. Clawson, Nathan E. Lewis, J. Leland Skaggs, Mrs. William M. Stillman, Corliss F. Randolph, ex-officio.

Committee on Young People's Conferences and Summer Camps:

Franklin A. Langworthy, chairman, Nathan E. Lewis, Otis B. Whitford, Hurley S. Warren, Treva R. Sutton, Corliss F. Randolph, ex-officio.

Auditing Committee:

Irving A. Hunting, chairman, Nathan E. Lewis, Franklin A. Langworthy, Corliss F. Randolph, ex-officio.

Budget Committee:

J. Leland Skaggs, chairman, Nathan E. Lewis, Lavern C. Bassett, Franklin A. Langworthy, J. Alfred Wilson, Corliss F. Randolph, Asa F. Randolph, Irving A. Hunting. Mrs. William M. Stillman is invited to co-operate with the committee.

Courtland V. Davis,
Recording Secretary.

"Better a diamond with a flaw than a pebble without."

The president of a college in the South recently wrote, "The critical decisions of life, such as a choice of a vocation and life purposes are made in youth," and it will take only a moment's thought to see that the statement is true.

The statement is not only true, but it has tremendous consequences in many ways. A realization of this fact makes a youth careful about the choices of a life work. Also, it should cause parents and teachers to use the utmost care in influencing young people to form high purposes.

The fact that life's purposes are formed in youth means much to the church and missions. What the church and Christ's kingdom are in the next generation depends on the purposes formed by the youth of today. If they decide to give the church a place in their lives above all other organizations, Christ's kingdom will advance when they come onto the stage of action. If they enter life with no purpose of working for Christ through his church, the church will languish. Therefore, the church and the home should do everything possible to help every youth form the purpose of giving the church the best.

There is another way of looking at this matter. To give the best to the church of the Redeemer makes one's life better in every way. Anyone can get more out of living if he gives the church and its work a large place in his life. If we want our young people to be strong, joyous, and noble, help them decide that they will serve the church in every way they can.

GOOD RESPONSE

The outlook for the Preaching Missions this year is good. Regional directors have been appointed for all divisions and the appointees have readily accepted. In the Central Association missions are being conducted, other churches have completed plans already, and doubtless a large percentage of the churches will hold missions between now and next spring.

It is encouraging that several ministers have signified a willingness to assist churches and pastors in holding missions, and it is evi-

dent that there are other ministers who will respond if their services are desired. No church should hesitate to make its wants known.

SUGGESTIVE

Two years past the Disciples of Christ adopted a five year program and it was planned to emphasize some special phase of the kingdom tasks every year. Seven objectives were set forth at the beginning of the present year and they are suggestive. Pastors and church leaders are struggling with great problems and it is often helpful in solving our problems and planning our work to know how others are endeavoring to attain the same ends. Therefore, the objectives of the Disciples of Christ are given below:

1. To strengthen the conviction on the part of the church that Jesus Christ is the only solution for the issues of our day.
2. To present the urgency to the church for a more active and effective evangelism.
3. To educate the church that stewardship includes both the Christian acquisition and distribution of money.
4. To call the church to decisive action that the gospel of Christ may permeate the life of the state and nation.
5. To arouse the church to its responsibility for the advancement of the kingdom of God in the world community.
6. To stand steadfastly for the freedom of the church, and to declare unequivocally that the supreme loyalty of the Christian is to his God.
7. To challenge our brotherhood to increased appreciation and a more adequate support of the causes through which we carry the message of Jesus Christ to the state, the nation, and the world.

TAKEN FROM THE PRESS

1. What is the Christian Gospel?

By Dr. Robert E. Speer, D.D.

(Taken from Laymen's Missionary Movement folder)

What is the Christian gospel? It is information about God and man revealed in Jesus Christ. This information and its effect, when received, are the most important things in the world. It is information not to be found anywhere else, and the results of its emphasis cannot be produced in any other way. These are simple and irrefutable facts.

How did we get this gospel? It was brought to our ancestors by missionaries, Christian

men and women whose own zealous conviction made them proclaim it abroad. That is the only way any people have ever received it—someone brought it to them and to their forefathers, and this is the only way it can reach people today.

Has anyone a right to receive this information and not to pass it on? No one has such a right and no one will pursue such a course if he values the gospel. As Principal Rainy Scotland used to say, "A man's missionary interest is the measure of his evaluation of Christ." If Christ and what he does for us seem of any account to us, we will not be indifferent to the efforts to acquaint men about him. If we value him above all things else we will, with David Livingstone, set no value on anything else in comparison with the obligation and privilege of making it possible for every man to know him and his salvation.

II. Unwelcome Facts

(Taken from the report of the International Missionary Council Meeting at Madras)

1. The Church is faced with a situation in its missionary task where areas are closing to the gospel and where many of the peoples have become less open-minded to Christian influences. In this connection we note revivals within Buddhism, Hinduism, Islam, and Shinto.

2. There is more organized opposition to the Christian Church than at any time within the past hundred years. There is a real danger that if the work of the Church is not intensified the adverse movement will become so strong as seriously to threaten the whole work of the Church in the world.

3. The world is in a ferment, nations are seeking substitutes for God, and nationalisms are replacing old religious loyalties.

4. There are more non-Christians in the world now than there were ten years ago. The increase in membership of the Christian Church has not yet overtaken the increase in population.

5. The resources in missionaries and funds from the sending countries are relatively considerably less than they were a generation ago and in consequence there has been a curtailment of evangelistic effort and reduction in the number of missionaries in many fields, and the abandonment of some rural areas.

III. *Counting the Cost*

By Gilbert Laws, D.D.

(Taken from address at the Atlanta Conference of Baptist World Alliance)

In the face of indifference and relaxed morals we must call Christians back from worldly compliances, from the emulation of those who "have their portion in this life." We may have to bear a social cross, to be singular, detached from the world. We may have to be far more positive in our demands upon the ethical practice of our people. For the world's own sake we may have to live more in separation from it. A holy people, living above the world, will have great power to bless the world. Our present sifting and purging may prepare us to begin again with a renewed faith in our own gospel, and, like Gideon's army, to win the victory only when the half-hearted and fearful have withdrawn.

What the ultimate future of Christianity will be we know. To those who really believe that the divine purpose for mankind is centered in the Incarnate Savior, there can be no doubt at all that he shall reign whose right it is, and his foes be made the footstool of his feet. But the immediate future is unknown. It may be the dawn is at hand. It may be the darkness will grow deeper yet. If more things are to crash and we are confronted by further and yet deeper trial, let us resolve that never by our hands shall our flag be lowered, never by any compromise on our part shall Christian forces be depleted or weakened. If heavier crosses await the Church, let us endure in the faith that after every cross comes Easter, and after Easter, Pentecost.

DENOMINATIONAL BUDGET

Statement of Treasurer, September, 1939

Receipts	Total for 3 mos.	
	Sept. 1939	
Albion	\$ 20.00	\$ 35.00
Alfred, First	162.05	311.75
Alfred, Second		65.25
Andover		8.00
Association and Conference offerings	5.40	364.87
Battle Creek	35.60	108.00
Boulder		104.85
Brookfield, First	10.00	53.20
Brookfield, Second	33.00	35.00
Daytona Beach	30.50	41.25
Denver	9.00	53.70

De Ruyter	16.00	125.50
Dinuba		6.30
Edinburg	4.00	15.00
Farina		9.00
Fouke	5.83	6.88
Friendship	4.15	16.60
Gentry	1.50	6.50
Hebron, First	7.09	9.85
Hopkinton, First	59.11	59.11
Independence		13.00
Individuals	58.00	2,431.40
Irvington		100.00
Little Genesee	39.17	76.87
Little Prairie		10.00
Los Angeles	8.75	19.75
Los Angeles - Christ's		3.00
Lost Creek		10.00
Marlboro	36.33	83.01
Middle Island	4.50	7.00
Milton		245.40
Milton Junction		95.65
New York City	114.00	144.00
North Loup		106.00
Nortonville	10.00	26.00
Pawcatuck	250.00	750.00
Piscataway		6.75
Plainfield	39.90	148.65
Ritchie		18.43
Riverside	60.00	110.00
Rockville	19.50	24.50
Salem	35.00	70.00
Shiloh	50.00	185.88
Verona	17.50	17.50
Waterford	10.00	40.00
West Edmeston		5.00
White Cloud	8.04	116.15

Comparative Statement

	This year	Last year
Budget receipts—September	\$1,128.31	\$1,067.87
Special receipts—September	35.61	13.00
Budget receipts—3 months	4,125.77	2,496.74
Special receipts—3 months	2,173.78	123.13

Disbursements

	Budget	Specials
Missionary Society	\$ 542.40	\$ 22.38
Tract Society	138.00	7.23
Sabbath School Board	90.00	6.00
Young People's Board	18.00	
Woman's Board	6.00	
Ministerial Retirement	72.00	
Education Society	72.00	
Historical Society	9.60	
General Conference	144.00	
Seventh Day Baptist Building	108.00	

Morton R. Swinney,
Treasurer.

"The man who proudly boasts that he runs things in his home usually refers to the carpet sweeper, the washing machine, and the errands."

WOMAN'S WORK
BUILDING FOR THE FUTURE

By Mrs. George A. Berry

(A paper given on "Woman's Day" at Wakenaam, British Guiana, S. A., August 5, 1939.)

I am very glad to be here today to join in celebrating this, our women's day. Although I have but little to say, I think it is my duty to say something. I am feeling very happy because we women have been honored with a day wherein we can say something for ourselves; and whether it be great or small, I trust it will be appreciated. As for me, when it comes to these functions, I must say I am but a tender plant, but I am determined to try.

As followers of Christ, I think each of us in this building has a task to do, and that is building for the future. If we are to do so we must be sincere. We are not to be as the rich men who were casting their gifts into the treasury, just to be seen of men. Although the gifts these rich men offered were intended to help the poor and assist in the temple work, still they were nothing in the sight of God because these men were those of whom Jesus spoke in Luke 20: 47. They had devoured widows' houses; they had robbed the poor so as to enrich themselves; therefore their prayers and gifts were of no effect. But there came a poor widow who cast in all she had—"two mites"—which would be less than a cent in our money, and her gift was acceptable in the sight of God. Though poor, she knew it was her duty to help a good cause, and so she gave without grudging, she gave with all her heart, and she was sure of receiving a blessing in the future.

We have also read of one born in a stable on whose lips was found no guile, who, when grown to manhood, was concerned with the welfare of men—the poor, the sick, the outcast, and the sinful. Not only was he concerned about them as they lived their lives in the flesh, but he was concerned that they should live so as to have eternal life, which he came to make possible. His example is our guide, and only when we adopt his example can we say we are building for the future.

In our building we must have patience. We must put away envy, malice, and strife.

In our building we must have faith, love, meekness, charity, a good conversation in Christ. We should practice deeds of kindness and many other different good works.

I think we, the women of today, are not less worthy than those of old. All that we need is fidelity. If we were to turn to the Book of Judith, the thirteenth chapter, we would find how Judith helped the children of Israel by slaying Holofernes, who was Nabuchadonosor's chief war captain. As he went up against the Israelites they fainted and asked their governor, Ozias, to deliver them into his hands "rather than die of thirst or by the sword." Ozias agreed, but the good widow Judith girded herself with sackcloth and ashes and prayed to God for help. She told them to believe in the true and living God and he would help her to do them a service. So Judith by strategem delivered the head of Holofernes to the Israelites at Bethulia, and the Israelites chased the Assyrians and slew them.

Judith did not do this great deed for her own benefit, but for the Israelites and their offspring. Otherwise they would have been made captives, and would have had to worship Nabuchadonosor as God. So when the high priest and the governor and all the elders of the city were discouraged, one woman thought about the future more than the whole nation. Another example is Jael, the wife of Heber the Kenite, who slew Sysira for the children of Israel.

May we all take to heart what Christ taught his disciples, so that when the storms of life shall rise against us we will be safe.

Our building must be durable. We must not build so as to receive from our fellow men, but we must keep on building for eternity, in expectation of our Lord's coming at death or in the end of time.

TEN MARKS OF A LADY

1. She is **poiseful**.
2. She is scrupulously **clean** in person and mind.
3. She is **kindly** toward all.
4. She is as **well-groomed** as budget will allow.
5. She is **poiseful**.
6. She has many **resources** for activity of mind and body.
7. She **smiles** often; she laughs rarely.
8. She **listens** much; she talks little.
9. She thinks **kindly**.
10. She is **poiseful**.

Ruth Marion Carpenter.

YOUNG PEOPLE'S WORK**A THOUGHT FOR THE WEEK**

By Mary Margaret Hummel

"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." Proverbs 1: 7.

Read Proverbs 2: 6 and 4: 5-7.

No matter how willingly we may serve, nor how much ability we may have, without God-given wisdom nothing can be accomplished.

May this be our prayer: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" 1 Kings 3: 9.

YOUNG PEOPLE AT CONFERENCE

The young people's activities and earnestness were the most encouraging and inspiring elements of Conference to me. In spite of the perplexing problems of various boards and the disappointing condition of our finances, most of the older folks were still hopeful and full of faith. But the faith and courage of our youth and the unusually large percentage of those present who seemed to be genuinely consecrated were the most hopeful part of the entire meeting. Problems and difficulties and disappointments often produce a kind of paralysis in us who are getting older, but youth has not yet learned to think that things can't be done. So they just enthusiastically do them! God bless you, young people!

Loyal F. Hurley.

REPORT OF THE TEEN-AGE CONFERENCE

(By Mrs. Nettie Crandall, who had charge of arrangements for the Teen-age Conference)

Seventy young people attended the teen-age meetings of Conference. These meetings started at nine-thirty a.m. with a worship service conducted by young people from different parts of the denomination. This was followed each day by a talk by one of our young pastors.

Tuesday morning Leslie O. Greene of Albion talked on "Improving Our C. E. Meetings." He stressed the fact that the discussion should carry over, some conclusions be reached, and definite plans be made to carry out the conclusions at each meeting. He also suggested topics in units of work, as—What

has religion to do with health, fun, business, politics, myself, etc.

"The Why of Socials" was the topic of the talk Wednesday. Rev. Ralph Coon of Boulder said the Why of socials was to have the *right kind* of fun. He said "There is more chance to show the glory of religion in socials than in C. E. meetings. Help, but don't put self foremost." It is a good chance to help that timid boy or backward girl by forgetting self. Always close a social with devotions. Mr. Coon told of much good influence at camps.

Thursday Wayne Rood talked on "Temperance, What's It to You?" Wayne told what alcohol is and what it does. With a few strokes with the crayon he demonstrated the degrees of drunkenness from the person with just a little alcohol, who just feels good (?) to the man who is dead drunk and for whom just a little more means death. With Wayne's usual wit and the sketches this was a most interesting meeting. As a result a committee was appointed to write a temperance resolution. After dinner we took a trip to the schoolhouse near Janesville where Frances Willard attended school and later taught.

"Program Building" was the subject of the Friday meeting which was led by Rev. Harley Sutton of Little Genesee. The parts of a worship service were studied and a worship service planned and then carried out.

We were delighted Sabbath afternoon to have the opportunity to hear Mrs. Hargis tell of the work and conditions in Jamaica.

The Sunday morning meeting, our last meeting, was in charge of Rev. Lester Osborn. He took as his subject "Shall We Discard the Sabbath?" This proved to be a subject of vital interest to young Seventh Day Baptists. Mr. Osborn said we should not talk of the "Sabbath Question." There is no question about it. We had to close the meeting for the noon hour with only a few of the many questions discussed. It was agreed to continue this subject next year at Battle Creek. Be sure you are there!

IN THE SKIN

Like a fabric permeated by dye, human skin is colored by body chemicals called pigments. Scientists know three of them well: melanin, which makes Negroes black; and

hemoglobin and oxyhemoglobin, which makes Indians red and white men pink. Last week, anatomists learned of two other pigments previously unknown.

To analyze the color of human skin, Dr. Edward Edwards of Harvard University, Cambridge, Mass., and Dr. Seibert Duntley, of the Massachusetts Institute of Technology in Boston, had used a new instrument — a spectrophotometer, which registers the capacity of the skin to reflect different colors of light. In extensive tests, they discovered a fourth and a fifth pigments — carotene and melanoid.

Melanoid, said Doctors Edwards and Duntley, is simply a different form of the black melanin; carotene, found in corn and other yellowish foods, is what gives white skin a yellow tinge. Carotene, however, is not what makes oriental races yellow; this color appears to be due to a medium amount of melanin in the skin.

Blond whites, said the two scientists, have little of melanin; brunet whites have more; orientals still more; and Negroes most of all. Spectrophotometer tests further showed that members of the white, red, brown, black, and yellow races possess all of the skin pigments, although in differing amounts. Thus was weakened an old anatomical theory, that the colored races are tinted by pigments unknown in whites.

(Selected from "The Pathfinder" September 9, 1939.)

Again science proves and supports the Christian doctrine of the brotherhood of man.

A STATEMENT OF CHRISTIAN EXPERIENCE

By Elmo F. Randolph

(At the time of his ordination August 10, 1939.)

It is a difficult yet a happy task to tell of one's Christian experience—especially when one has been born into a Christian home, has lived among Christian people, has had constant training and fellowship in a Christian church, and has studied under the influence of Christian teachers in Christian schools. The difficulty does not lie in a shortage of material about which to speak. It is rather in the classification of experiences to prevent overlapping and retelling.

I am thankful that my life began in a Christian home under the influence of parents and brothers and sister who believed in God and who loved the truth with a loyalty that is part of our family heritage. I know of no influence for greater good upon my life than the constant love and interest of my family. The boundless patience of a mother who always believed in me beyond any ambition I dared dream of, and her insistence, against grave difficulties at times, that I do the things that would help me grow physically, mentally, and spiritually, mean too much for expression with words. The eagerness of my father to be a real companion to me and to offer sound advice and kindly counsel has been always a source of help and inspiration. It has been a truly Christian experience to grow up in a family in which the love of right prevailed and the desire for a better life led us on in joy and harmony.

My memory does not go back to any first church experiences. "Our church," as we always called the Salem Church, took a large place in our activities. Sabbath school, Junior Christian Endeavor, and Vacation Bible School loom large in my memories of early church experiences. Our Sabbaths at home were invariably filled with the singing of hymns around the piano after dinner, and Mother has spent many afternoons and evenings reading Bible stories to me. Such early experiences, I am sure, prepare one for the abundant life in later years.

Making the decision to be a follower of Christ was a very natural and normal step in my life, and yet a most impressive and important one. I shall never forget the visits I made, with my classmates and friends, to the parsonage where Pastor Shaw helped us all to an understanding and appreciation of what it means to be a Christian and belong to the church. My baptism, at thirteen years of age, stands out today as one of the richest experiences of my life. The feelings I had on that occasion are indescribable and yet very real. I am convinced that my decision for Christ and my baptism followed by uniting with the church have improved my life beyond measure.

Little things along the way have played important parts in the shaping of my life up to this time. The love that my family and teachers have taught me for the out-of-doors, for music, and poetry have helped to make

life interesting and rich and have helped to keep me free from the little habits that can so easily weigh upon one in later years. I recall incidents such as a hike in the woods with Pastor Shaw when we heard a woodthrush sing; music lessons with Mrs. Wardner Davis when she took her time to tell me interesting stories of composers and great music; a great lesson in control of tongue when Professor H. O. Burdick counted to ten in our Sabbath school class after a window had fallen on his finger; and an endless number of little incidents that play across my memory and have helped to form my habits of thinking and conduct.

The opportunity I have had to study in Salem College under the influence of earnest, devoted teachers, many of whom were Seventh Day Baptists, is one for which I am most thankful. I believe firmly that as we enlarge our knowledge and extend our mental horizons we also increase our capacity for spiritual experiences. The fellowship I enjoyed during college days with young people of our own denomination and of other churches has meant a great deal to me. I am especially thankful for the stabilizing influence of church friends during college days when values were not always clear cut and when conduct and lack of responsibility were almost inexcusable at times.

Always along the way there have been real friends who have stood by me, even when I was unwilling to return their friendship. Without the continued encouragement of family and friends, who have believed more in me than I have believed in myself, I would never have arrived at this place tonight. I thank God for true, Christian friendship that dares to believe the best and expect the best of mankind in spite of the weaknesses and the perversities of human nature.

In my call to the ministry the little things of life again played an important role. I am convinced that God works in many ways to achieve his plans.

During my last year in college a young Methodist minister, Rev. Reece Burns, lived in our home and roomed with me. He impressed me greatly with his manhood and with the enthusiasm which he displayed continually as he lived a clean, straight-forward Christian life, without any of the peculiarities which I had somehow expected to find in a

minister. To say that he impressed me is not enough—he inspired me!

Then came the day when Dean A. J. C. Bond met me between the two college buildings and casually asked what my plans for the next year were. His suggestion was that I enter the Alfred School of Theology in preparation for the ministry. The idea seemed out of the question at first, but it grew steadily upon my consciousness as time passed. As certain groups of my friends scoffed at the idea of my becoming a minister I found myself becoming more and more convinced that the ministry was my chosen field of work and determined to set myself to the task of preparation for that work.

The period from my decision to study for the ministry through the first year of that course was one of much doubting and many misgivings along the way. Mental readjustments are not always easy to make and strange surroundings sometimes throw strange shadows upon one who has always lived among family and friends of long standing.

I owe a debt of gratitude to Mr. and Mrs. A. D. Button who exhibit so much Christianity in their way of life that one cannot help being caught up by their spirit of love and friendship, which is even more important than a system of belief. The wise teaching, counsel, and sympathetic understanding of Dean A. J. C. Bond, Dr. Walter L. Greene, and Dr. Edgar D. Van Horn, as they led us through deep waters of thought and experience, are still an inspiration to me as I take this backward glance. Mrs. Ivanna Lewis and my many friends in the Second Alfred Church did much to encourage me in that first year when the going was difficult at times.

An experience in Christian service awaited me after my first year at Alfred in the form of Boy Scout work. The opportunity to live and work with many boys served to increase my vision of the opportunity that there is everywhere for Christian work. I am indebted to the Boy Scouts of America, and especially to Steuben Area Council, B.S.A., for a very happy and helpful experience in service to boyhood.

God has been good to me in my own family experience. My life has never been so happy or so filled with the joy of living as during the time since my marriage. I believe

God can work great things through the happy Christian family. I know there have been many spiritual blessings for me in the companionship and the love that has grown out of a happy marriage.

In the past few months, since my call to become pastor of the Second Alfred Church, I have come into a growing consciousness of the joy that comes from working for the coming of God's kingdom on earth. I look forward eagerly to the days that are ahead, in the firm belief that God has rich blessings in store for every one who loves and serves him.

Alfred Station, N. Y.

CHILDREN'S PAGE

Dear RECORDER Children:

Another whole week has passed and still no letters from my RECORDER girls and boys, and I am beginning to get a bit anxious. Let us hope that before another week rolls round our mail box will be full of nice long letters.

Since last Friday evening we have been enjoying a visit from our good friend, Editor H. C. Van Horn. Yesterday, Sabbath day, in the Andover church, the Andover and Independence people held a union service both morning and afternoon, with a tureen dinner at noon. Editor Van Horn was the speaker at both services, and last evening gave another inspiring address at the parish house in Independence, where we had met for our monthly supper and social time. Besides Independence and Whitesville people, we were happy to have with us Mr. and Mrs. Orville Hyde and little granddaughter Louise and Mrs. Genevieve Stone of the Verona Church, and Mr. and Mrs. Lynn Langworthy, Martha, Doris, and Leland of Alfred, who also attended the afternoon service at Andover. I was pleased to see them all, but especially the "Aunt Genevieve" Leland and the Verona children have spoken of so often in their letters.

Pastor Greene and Doctor Van Horn have gone over to Alfred this afternoon in the midst of a very wet and noisy thunderstorm. I'm glad I can keep dry in the house, aren't you?

Today I am going to give you another story to illustrate our Bible study of the past

two weeks on "The Law of Service," and here is another Bible verse for us to remember, "Even a child maketh himself known by his doings." Our story tells us, too, how children as well as grown people may show how to be truly brave.

Sincerely yours,

Mizpah S. Greene.

A BRAVE BOY

One pleasant winter day a merry crowd of girls and boys had been skating on a large pond on the outskirts of a little village and had gathered around a fire on the bank to warm their hands, for the air was sharp and cold. They began to point their fingers at one of the smallest boys in the crowd and to shout, "Sammie is a fraidy-cat! Sammie is a fraidy-cat!"

Sammie's face grew very red, though he wasn't very near the fire. Wouldn't any boy's face get red if he was laughed at and called names? No one likes to be called a coward, I'm thinking.

Said Kathleen, a little girl even smaller than Sammie, "You are afraid to go over the bendie-bow. I'm a girl, but I'm not afraid. I should think you would be ashamed."

"I am not afraid," said Sammie, "but I think it is silly to skate on thin ice."

"His mother told him not to," taunted one of the big boys.

"My mother just told me to be careful," answered Sammie. "Besides I had rather skate where I know it is perfectly safe." Then he skated swiftly to the edge of the pond whistling a bit off tune, while the other children went out towards the middle and dared each other to skate over the thin ice which bent under their feet; that's why they called it the "bendie-bow."

Sammie was some distance away from the rest when he heard them shouting louder than ever. He stopped whistling to listen. They were not shouting "fraidy-cat" now, but "Help! help!"

"I'm coming!" shouted Sammie, and skated towards the rest as fast as he could go. He soon saw that the "bendie-bow" had broken through and Kathleen was in the water. "I must find a board to push out to Kathleen," he thought. He soon found a rail that had fallen from a near-by fence, took it under his arm and skated straight out towards the

frightened little girl, shouting over and over again, "I'm coming! I'm coming!"

All the other children were huddled on the ice far away from the "bendie-bow" when Sammie skated up with his fence rail. He pushed it towards Kathleen, saying, "Grab hold of this board! It will not break!"

The little girl grabbed hold of the rail and managed to hang on though her hands were nearly frozen. Then Sammie shouted to the big boys, "I'll go out on the rail and pull her in. You take hold of the other end. When I tell you to pull, pull as hard as you can."

Out on the board crept Sammie, being careful not to break any more ice. At last he could reach out and take a firm hold of Kathleen's coat.

"Pull!" he shouted, and the big boys pulled with all their might. The ice bent and the water ran over brave little Sammie, but the board held and soon both children were safe on firm ice. They were hurried to a near-by house and quickly wrapped in warm blankets. Soon they were warm and dry and none the worse for their cold bath.

I'm pretty sure that after this brave deed none of the other children ever called Sammie "fraidie-cat" again.

Sammie made himself known by his doings. May all you RECORDER children make yourselves known by your good deeds.

OUR PULPIT

"GIVE THE WORD OF CHRIST A CHANCE"

A sermon by Rev. Theodore J. Van Horn

"Let the Word of Christ dwell in you richly." Colossians 3: 16.

This third chapter of Colossians is a challenge to permit this resurrection life which we share with Christ express itself in definite ways of holy activity. Read this chapter and notice closely the things, a list of which Paul gives here. They are the exercises which occupy the attention of one who is "seeking those things which are above," and the graces that adorn the life of a disciple of Jesus.

At the end of this category of gems that are to beautify the character of Christians are the words that are entirely worthy of our attention. There is a small word of only three letters here. It is a word of very deep significance—"Let."

We are standing at the door of a great opportunity. We are confronted there with a fundamental fact of our moral constitution. *We have the power of choice.* We are granted the privilege of accepting or declining the appeals that are made to us. Many are knocking for admittance. We can open the door or we can keep it closed. The latch string is on the inside. But here is a course of life, a system of ethics that Paul pleads with his Colossian friends to admit with cordial hospitality, and to be entertained as permanent guests. "Let the Word of Christ dwell in you richly."

Blessings rich and bountiful will be enjoyed if you let the Word of Christ come in and abide with you. What is the word of Christ? It is the things of superlative excellence that Jesus has brought to our door. They are the principles that he laid down to direct all of us in our social, economic, industrial, and political relationships. It is the example he set. It is the sacrifice he made to bring about our reconciliation with God. Let the Word of God as represented by these great truths dwell in you richly. It is to be a free admittance to take control of your life.

What is it to let the Word of Christ dwell in you richly? I will tell you what it is not. It is not to accept some part of his teaching, and reject some other portion. It is not to give compliance to those precepts that you find it convenient and pleasant to observe, and to disregard what involves sacrifices and inconvenience. It is not to accept that only which you can understand or make tally with the laws of logic or satisfy your intellect, and reject all other teachings.

No! To "let it dwell richly" is to take it unquestioningly as the "lamp to my feet and the guide to my path." If there are things I cannot understand I will hold them as a challenge to further study until more light shall come into the unilluminated chambers of my soul. I shall regard the Bible together with the example and teaching of Jesus as an advantage and joy to me as I follow on to know him better. I will say with hearty sincerity as Paul said to Timothy—"All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Do we not sometimes wonder why our Christian experience is barren and less than satisfactory? I have found an answer to

that. It is because we have not provided an unconditional dwelling place in our lives for the Word. We have given it only a few minutes of reading during the day. We have rendered a slow and grudging obedience to the requirements of his loving commandments. We have reserved for our own selfish enjoyment the leisure moments that we have found in the day's routine. The duty that came at one time with such clear ringing certainty we put off and slighted, and now the call falls on dull ears. If this call has been disregarded in any measure, may the appeal from this portion of his Word get a glad and generous response today. Let us cease our dallying with duty and sacred things. Into the great thoroughfare of our daily activities let the Word of the Lord have free course and be glorified.

I am touching today some of the tenderest chords in the symphony of God's love. Oh, how poorly we humans realize the yearning in the heart of our God to come into our hearts to enrich and beautify and make our lives fruitful. Listen to these strokes from the bells of the heavenly carillon:

Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool.—Isaiah 1: 18.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.—Isaiah 58: 13, 14.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.—John 15: 7.

God is able to make all grace abound toward you: that ye, having all sufficiency in all things, may abound to every good work.—2 Cor. 9: 8.

Commit thy way unto the Lord: trust also in him; and he shall bring it to pass.—Psalm 37: 5.

My God shall supply all your need according to his riches in glory by Christ Jesus.—Philippians 4: 19.

Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room to receive it.—Malachi 3: 10.

Not long ago a preacher told us about the "Famine of International Faith." A more

serious famine threatens the earth at this time, a famine of faith in the Word of God. A mighty challenge rings out in our text today: "Let the Word of Christ dwell in you richly." Suppose that every nominal Christian in all the churches of the world; suppose that every president, every king, every dictator, mad with an unholy passion for power, should accept this challenge; there would come a revival surpassing those in the days of the Wesleys, of the Whitefields, of the Moodys and the Sundays. There would be no Hitlers, no Mussolinis, no Stalins, and no devastating wars now ravaging the fair fields of Europe.

"If you open the door and let Christ in,
He will come as a courteous guest;
He will take the space that you give to him,
And will leave you all the rest.
If you crowd him out of the largest room,
And give him a corner small,
If you scarcely remember that he is there,
And speak of him not at all—

"Ah! then he will grieve when he sees your mind
By the cares of the world possessed,
When your feet have strayed and your soul is faint

And your heart by grief oppressed;
But he cannot comfort and lift and guide,
And help as he longs to do—
Where he sits apart in your house of life—
For you have not asked him to.

"Oh, make him the Master of all you have,
The Lord of your heart and soul,
Yield him all yourself for a dwelling place,
And let him take the whole;
He will do for you, he will work with you,
He will reign in your life alone,
And you'll find the blessing that you have missed,
And the joy you have never known."

Let us pray:

"Into my heart, into my heart,
Come into my heart, Lord Jesus:
Come in today, come in to stay,
Come into my heart, Lord Jesus."

MRS. RILEY G. DAVIS

Viola H. Davis, daughter of R. G. and Mary A. Maxson Davis, was born near New Salem, Va., (now Salem, W. Va.) May 27, 1861, and died at the home of her son, in Des Moines, Iowa, September 10, 1939, at the age of 78 years, 3 months, and 14 days.

She became a Christian in early life, was baptized by Elder Jacob Davis, and received to membership in the Greenbrier Seventh

Day Baptist Church, early in the seventies. She was never strong, and for that reason did not make the advancement along educational lines she so much desired. At an early age she was taught to knit, and to engage in needlework, which she greatly enjoyed. From childhood, in the home of her widowed mother, she was always interested in household affairs, and was a willing and faithful helper according to her strength.

She was married to Riley G. Davis, son of Deacon Cornelius R. and Louisa M. Sutton Davis, January 3, 1883, by Rev. Lewis F. Randolph, pastor of the Greenbrier Church. Some years later, there being no issue, a son was adopted whom they named Arthur G. H. Davis, at whose home in Des Moines the deceased was faithfully and tenderly cared for during the last fourteen weeks of her life, and for the most part, by her daughter-in-law, Mrs. Vesta E. Driscoll Davis. Viola had but faint recollection of her father, since he joined the Union Army and lost his life in the War of the Rebellion April 26, 1863, before she was two years of age. The mother, who never remarried, died at West Edmeston, N. Y., August 9, 1909. In 1920, Mrs. Davis came with her husband to Des Moines, that they might spend their declining years near the son and his family. Besides the husband, son, and daughter-in-law, she is survived by three grandchildren and many other relatives and friends.

The farewell service was conducted at the son's home by Elder C. F. Ladd, minister of the Church of God (seventh day), September 12, 1939, and the body was laid to rest in the Van Meter Cemetery, to await the call when Jesus comes to reward the faithful.

R. G. D.

DENOMINATIONAL "HOOK-UP"

Daytona Beach, Fla.

The winter season is now opening here in the Daytona Beach Seventh Day Baptist Church, with several interesting projects in view for the winter.

The Church Aid has held its regular meetings every month throughout the summer. The evening prayer service has been held every Friday evening, meeting at different homes of the parishioners.

The church and Bible school financed one delegate to the General Conference at Milton,

Wis. Miss Mary Louise Mead was the one chosen to go. It was her first Conference, her first trip outside of the State of Florida, and her first contact with large groups of Seventh Day Baptist young people. Consequently her enthusiasm was great. She brought back to the church a clear-cut, well-balanced, and intensive and extensive report. Her enthusiasm, her keen appreciation, and quick intake of what she saw, and heard and did, together with her excellent report, have more than repaid the church for its great effort to send her to Conference.

October first, our friendly little church, beautifully decorated with flowers and greenery, and dimly lighted, solemnized the first wedding at its altar, when Rev. T. J. Van Horn united in marriage Miss Marian Livingston of Daytona Beach and Mr. Arthur Ellett of Newark, N. J.

Our pastor, Rev. Elizabeth F. Randolph, has returned from her summer in Alfred, N. Y., much improved in health and enthusiastic for the winter's work.

Correspondent.

Albion, Wis.

Celebrating both the sixty-fifth anniversary of the founding of the first Ladies' Missionary Society of the Albion Seventh Day Baptist Church and its own fifty-fifth anniversary, the Albion Missionary and Benevolent Society met at the church September 6, 1939, the exact date the constitution of the Albion Ladies' Missionary Society was adopted in 1874. This society lasted only two or three years and then the Benevolent Society was organized. This society met the same fate as its predecessor and was followed by the Mite Society, which was for men as well as women.

In 1884, December 24, the constitution of the present Missionary and Benevolent Society was adopted, and regular meetings have been held ever since. Two of its constituent members are still living. They are Mrs. Emma Landphere of Milton, Wis., and Mrs. Lida Jeffrey of Riverside, Calif., both of whom sent greetings to the anniversary meeting.

The Home Benefit Society and all women of the church were guests at the celebration. After an interesting program of history and music came the roll call of all members past and present, with greetings from several old

members. Then came an anniversary song, "Pioneers," words written for the occasion by Mrs. L. O. Greene. Following the program a dainty lunch was served in the basement. A beautiful and delicious birthday cake was a feature of the supper.

Pastor Greene continues to preach splendid sermons, although he is again busy as principal of our state graded school. If all of us worked as hard according to our ability as he, our church would certainly prosper.

A few of the men had a bee Sunday and spread on the paint which the women's societies had bought to cover the basement ceiling and walls. The Home Benefit Society is planning to put a furnace in the parsonage this fall, a much needed improvement. We are making plans to entertain the quarterly meeting October 20 and 21.

Correspondent.

Garwin, Iowa

Dear Editor Van Horn:

I've never told you how I appreciated the RECORDER, and I want you to know I enjoy it through and through, from cover to cover—the editorials and all those good sermons, the Conference and all the reports—I am interested in it all. I always loved the RECORDER and always will.

Wishing you success as ever,

Mrs. A. V. Ford.

Verona, N. Y.

Home Coming Day was observed by the Verona Church, August 5. Pastor A. L. Davis preached in the forenoon. A covered dish dinner was served at the church and in the afternoon a program in charge of the young people was presented. There were addresses by William Lennon, Ada Dillman, and Burton Crandall.

The thirty-fifth wedding anniversary of Pastor and Mrs. Alva L. Davis was celebrated in the church parlors on the evening of September 2. A large gathering of people of the Verona Church, neighbors, and friends came to extend congratulations to Pastor and Mrs. Davis. A program of readings and songs was given and a paper on "Reminiscences" was prepared and read by Mrs. Ida Thayer. One feature of the program was the rendering of the song, "West Virginia Hills," by the Davis children. The quartet comprised Mrs. Margaret Davis Burdick, Mr.

George Davis, and Mr. and Mrs. Alfred Davis. Pastor Polan of Brookfield also had a part on the program.

A beautiful lamp was presented to Pastor and Mrs. Davis from the people of the society, and other individual gifts were presented. Ice cream and cake were served, bringing to a close a very pleasant and memorable occasion.

"Church Night" was observed the evening of September 9. The young people of the church presented the program. After the usual bountiful supper, Alva Warner acted as toastmaster and papers were presented by Mrs. Anna Davis, Allison Smith, Warren Stone, and William Lennon.

Doris Lennon led the community singing. William Lennon left the next day to begin his senior year in Salem College.

Sabbath day, September 23, Pastor Davis baptized one of our young men, Grantland Jewett, and the next Sabbath he was received into the Verona Church.

The Religious Life Committee met in Leonardsville, September 25; Rev. R. J. Severance, director of evangelism, met with the committee. The meeting was called primarily to discuss plans and methods for carrying out and promoting evangelistic work, not only in the association, but in the denomination.

Two of our organized classes served a harvest supper at the church on the evening of October 4; nearly four hundred people attended and a goodly sum was realized. At the same time a bazaar of fancy and useful articles and a fish pond were sponsored by the Ladies' Aid, and a substantial amount added to their treasury.

The fall meeting of the churches of the Central Association will convene in the Verona church, October 21 and 22. The young people of the association will have charge of the meetings on Sunday.

Press Committee.

MARRIAGES

Clarke-Bond. — Ford Kenyon Clarke, son of Mrs. Agnes K. Clarke, and Miss Ahvagene Leora Bond, daughter of Rev. Ahva J. C. Bond, both of Alfred, N. Y., were married in the Gothic Chapel, of the School of Theology, at Alfred, September 30, 1939. The bride's father was the officiating minister, assisted by Pastor A. Clyde Ehret.

Crandall-Hallock. — In Canisteo, N. Y., September 5, 1939, Edward W. Crandall and Ruth M. Hallock, Rev. H. L. Hallock, father of the bride, officiating.

Ellett-Livingston. — In the Daytona Beach Seventh Day Baptist church, on October 1, at 4 o'clock p.m., Arthur Curtis Ellett, of Newark, N. J., and Miss Marian Viola Livingston of Daytona Beach, were united in holy wedlock, Rev. T. J. Van Horn officiating.

Nottingham-Hulett. — At the home of the bride's mother, Mrs. Irene Post Hulett, in Milton, Wis., Sunday evening, October 1, 1939, by Rev. Edwin Shaw, were married Miss Ainslee Moore Hulett, daughter of the late Dr. H. L. Hulett, and Mr. William Hershel Nottingham, of Beloit, Wis.

OBITUARY

Bee. — Ozina, daughter of Zebulon and Elizabeth Leggett Bee, was born at Berea, Ritchie County, W. Va., August 1, 1858, and died at Cowen, W. Va., September 5, 1939.

Miss Bee grew to young womanhood at Berea. She moved to Bolair, Webster County, W. Va., in 1880. She has lived in Cowen, in the same county, since 1910. She began teaching school while living in Ritchie County, and continued to teach for eighteen years after moving to Webster County. She discontinued her teaching that she might care for her sister, Maggie, who was in very poor health. When Miss Bee began teaching in Webster County, the county had seventeen schools; and when she quit after eighteen years there were eighty schools and it is said that most of the new teachers had had training under Miss Bee.

She became a Christian and joined the Pine Grove Seventh Day Baptist Church in 1875. Several years later she transferred her membership to the Salem Church of the same faith. Though she lived more than a hundred miles from her church for fifty-nine years, she maintained a vital interest and did what she could to forward the work of her church and denomination.

She is survived by a sister, Maggie, and a half-brother, Elzie Bee, and the three have made their home together.

The funeral service was conducted at the home in Cowen, by Pastor James L. Skaggs, and the body was laid to rest in the cemetery at Bolair.

J. L. S.

Coleman. — Laura Adelaide, daughter of Luther and Laura Scribner Green, was born in Independence, N. Y., September 27, 1840, and died in Andover, N. Y., October 3, 1939.

When about a year old, her mother having died, she lived with an older sister, Mrs. Fannie Potter of Little Genesee, N. Y. April 28, 1859, she was married to Harry C. Coleman and they have lived in Canadea, Little Genesee, Alfred, Independence, and Andover—all in New York State. Mr. Coleman died December 4, 1909.

In early life she united with the Seventh Day Baptist Church at Little Genesee, and united with

the churches of the same faith at Independence and Andover. She was active in church and civic work, Sabbath school, Ladies' Aid, school board, Rebekah Lodge, Relief Corps, library board, and W.C.T.U. During her long life of nearly five score years she retained an active interest in the events of the age in which she lived.

She is survived by a daughter, with whom she made her home, Mrs. Fannie Backus; and a son, Luther G. Coleman, both of Andover; eight grandchildren, and fourteen great-grandchildren.

Services were held at the Andover Seventh Day Baptist church, October 6, 1939, conducted by her pastor, Rev. Walter L. Greene, assisted by Rev. Edgar D. Van Horn, a former pastor.

W. L. G.

Davis. — Viola H. Davis, wife of Rev. Riley G. Davis, died September 10, 1939, at Des Moines, Iowa.

(A more complete obituary will be found on another page.)

Randolph. — Lucy Ellen, the youngest of four children born to Samuel and Druzilla Bland Sherwood Todd, was born February 3, 1859, near the present village of Blandville, W. Va., and departed this life August 30, 1939, at her home near New Milton.

On November 6, 1879, she was united in marriage with Alvin F. Randolph. To this union were born two sons and two daughters: Tressie G., Jettie A., Willard T., and Freddie. Her husband and the three younger children preceded her in death by several years. The eldest daughter, Tressie G. McClain, and the granddaughter, Blonda McClain Groah, both of whom survive her, have always made their home with her.

Soon after her marriage she was baptized and joined the Middle Island Seventh Day Baptist Church, of which church she remained a faithful and consecrated member until called to join the Church triumphant.

Besides the daughter and granddaughter before mentioned, and Forest Groah, the husband of the granddaughter, she is survived by twenty-one nephews and nieces, and by a host of friends who mourn her passing and by whom she will be lovingly remembered as "Aunt Lucy."

The funeral was conducted at the Middle Island church by Pastor James L. Skaggs, of Salem, W. Va., and the body was laid to rest in the cemetery near the church. G.

Sweeney. — Oliver Perry Sweeney, son of Jasper and Lucille Sweeney, was born in Nady, Ark., February 4, 1868, and died in Nady, September 12, 1939.

He was married to Carrie Dodson April 15, 1890. Beside his wife he is survived by one son, Clive, of Gillett, Ark. In 1904, he joined the Little Prairie Seventh Day Baptist Church, and for 33 years he was postmaster and merchant in this community where he was born and spent all his life. He was a valuable citizen and his influence reached far beyond his own community.

Funeral services were conducted by Rev. L. C. Gatlin of Gillett, September 13, in the Coose Cemetery where he was buried. L. M. V. H.

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THINGS WORTH STRIVING FOR

I will not worry.

I will not be afraid.

I will not give way to anger.

I will not yield to envy, jealousy, or hatred.

I will be kind to every man, woman, and child with whom I come in contact.

I will be cheerful and hopeful.

I will trust in God and bravely face the future.

I will endeavor to carry the spirit of Christ into all my relationships with my fellow men.

—From Verona Church Bulletin.

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