

The military authorities commandeered Argyle Hall, so we now have our Sabbath services in the hall of the Upper Holloway Baptist church. . . .

We hope the war will soon end, but it looks like being a long job, now . . . God's purposes no doubt are being worked out through it all. With that faith we face the future.—*Extracts of letter from Pastor James McGeachy.*

White Cloud, Mich.

The semi-annual meeting of the Michigan and Ohio churches met at Battle Creek for the fall session October 13-15. Several delegates from here and also from Jackson Center, Ohio, attended. The young people are already working on plans for the 1940 Conference to be held at Battle Creek.

The annual business meeting and church dinner were held the first Sunday in October, as usual. A spirit of co-operation and common interest in the work of the church was manifested. Although we are without a pastor we are trying to carry on as best we can until our little flock can again have an oversepherd.

A group of our young people attended the Conference at Milton and report a very interesting and inspiring program.

Last week we were all saddened by the unfortunate accident which happened to Nathan Branch, when he was struck by another car. He was rendered unconscious and suffered a broken leg and several bruises about the face. We are glad to report, however, that he is making a favorable recovery, but will probably be confined to his bed in the Fremont Hospital for several weeks.—*Correspondent.*

Hebron, Pa.

The semi-annual meeting of the Western Association was held with the Hebron Church October 13 (evening) and 14.

The evening service was in the hands of the Young People's Board with Marguerite Carpenter in charge; the topic was "Christ the Unknown." The Sterns Family Orchestra had a large part in furnishing the music. The service, a candlelight service, consisted besides Scripture and prayer, the latter by David Clarke, of talks: "Christ the Unknown in Personal Living," Mrs. Burton Crandall; "Christ the Unknown in World Citizenship," Betty Jane Crandall; and "Call to Life,"

Marguerite Carpenter. A vocal solo by Victor Burdick and a flute solo by William Whitford were also enjoyed by all.

On Sabbath morning the worship service was conducted by Paul L. Maxson, temporary acting pastor of the Hebron Church. Rev. A. Clyde Ehret of Alfred preached on "Is Religion Realistic?" using the texts, "Whosoever shall compel thee to go a mile, go with him twain"; "Whosoever shall smite thee on thy right cheek, turn to him the other also"; and "Love your enemies." It was a good and much appreciated sermon. The offering taken was to be equally divided between the Denominational Budget and missionary work in the Western Association.

The afternoon meeting was devoted to the ordination of Don Stearns as deacon of the Hebron Church, the service being arranged by the ordination committee of the Western Association. Rev. Walter L. Greene preached the ordination sermon. Others having part were Rev. Harley H. Sutton, Rev. Elmo F. Randolph, Rev. Emmett H. Bottoms, and Dean Alfred E. Whitford who extended the welcome to the diaconate. Dean Ahva J. C. Bond acted as moderator of the council, Rev. Robert W. Wing conducted the worship service, and Rev. S. S. Powell pronounced the benediction. The statement of Christian experience of the candidate was highly satisfactory. Mr. Stearns is a nephew of Rev. William L. Burdick, corresponding secretary of the Missionary Board. As a matter of interest it may be noted that the other resident deacon of the Hebron Church, Roy Kenyon, is also a nephew of Secretary Burdick.

Preceding the Friday night service a fellowship supper meeting was held in the Community Hall with Professor Burton B. Crandall, president of the Young People's Board, presiding. About seventy-five were present. The following people told of their work: Reva Stearns, First Hebron; Doris Hill, Little Genesee; Bob Lewis, Alfred Station; Marguerite Carpenter, Alfred; Thelma Clarke, Richburg.—*From notes by Ruby Maxson.*

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

SABBATH KEEPER desires employment. Can do teaching, clerking, bookkeeping, laboratory work. Lyle Crandall, 52 Howland St., Battle Creek, Mich. 11-6-21

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., NOVEMBER 13, 1939

No. 20



*Dr. Grace I. Crandall,
Liuho and Shanghai, China.
Many years a missionary,
now home on furlough.*

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The Sabbath Recorder

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THE SABBATH RECORDER

327

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EDITORIALS

THE MAN INSIDE

It is an important event, to himself and others, when a man comes to realize that his greatest problem is himself. Sad it is where one never comes to that realization or where it comes too late. One may get rid of poor neighbors or folks that he has trouble with by changing localities, but he can never get away from himself. "The man inside" is always at hand and can never be evaded. He must be dealt with.

Within a man are two contending forces and upon which element prevails depend the character of the man and the results of his life. The Apostle Paul found that out. I find within myself, he says, "two natures." And "the good I would I do not: but the evil which I would not, that I do." Like all others his problem was within, was with the man inside. Through conversion he found the help he needed, the incentive to help others, and the will to "press on toward the mark . . . of the high calling of God in Christ Jesus."

Dr. Edgar DeWitt Jones, in a series of syndicated articles on Successful Living, points out as "Private Enemy Number One" the "lower self seeking to get the upper hand of the better self." It is quite important that one early discover his own weaknesses and set at once to their elimination by building up that strong man within for God. But this inner man is likely to be more interested in the weaknesses of others than in his own. Note this fact in checking up the faults of others as contrasted with what results in

checking up on the faults of one's self. Let a man discover within himself his greatest problem, solve that problem by getting right with God—it will probably mean conviction, confession, conversion, followed by consecration—and he will find himself within the land of a better life and at less variance with those with whom formerly he had trouble, as well as at peace with himself.

Paul exclaims, "O wretched man that I am! who shall deliver me from the body of this death." And with almost the same breath answers his own query, "I thank God through Jesus Christ our Lord. There is therefore no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Get "the man inside" right, and the majority of our troubles will be solved. Family tensions will be relieved, neighbor will live peaceably with neighbor, nations will be as one, and the world will know no more war. The implements of bloodshed and strife will be turned into instruments of peace.

The House Inside

I have a house inside of me,
A house that people never see.
It has a door through which none pass,
And windows, but they're not of glass.

"Where do you live?" ask folks I meet,
And then I say "on such a street";
But still I know what's really me
Lives in a house folks never see.

Sometimes I like to go inside,
And hide and hide, and hide and hide;
And "doctor up" my wounded pride
When I've been "treated rough" outside.

And sometimes when I've been to blame
I go indoors and blush for shame;
And get my mind in better frame,
And get my tongue and temper tame.

I meet my Heavenly Father there
For he stoops down to hear my prayer,
To smooth my brow, and cure my care,
And make me brave to do and dare.

Then, after I have been made strong,
And have things right that were all wrong,
I come outside where I belong,
To sing a new and happy song.

Then I can hear the people say,
"You're bright and bonnie, good and gay,"
And it's because I feel that way,
But they don't know the price I pay.

You have a house inside of you
Where you may fight your battles, too;
And God will tell you what to do,
And make your heart both kind and true.

—S. W. Grafflin.

"WORD TO THE WISE"

Who, now and then, has not wished to hear his pastor preach a better sermon? The preacher often wishes it. How can one help the pastor to do so is a question one asks himself? Being a regular attendant and a good listener, not a sleeping pew-holder, may be a part of the answer. Practicing the truth preached may be another part. Not all are as wise as "Now and Then," writing for one of our good contemporaries, on "The Poor Sermon" under the caption, "Kingdom of God Parables." So, through the courtesy of *The Messenger* the story by "Now and Then" follows:

Once upon a time a small town church called to be their pastor a young man fresh from the School of the Prophets, and he knew much about theology, psychology, sociology, and other "ologies," but he did not know much about the behaviorism of the members of a congregation, because behaviorism of a congregation is a study of itself, not yet included in the courses in Schools for the Prophets.

And the young preacher was an able man, but not the best, as yet, preacher in the world, and he knew it. And he was somewhat disturbed when he learned that among his members was a lawyer, a physician, and the principal of the high school, and he labored hard to preach sermons which would meet their approval. But the harder he worked the more theologized and complicated became his sermons, and some of the common

people began to "behave" and complained to the elders about his sermons, and this thing came to his wife's ears, and he then made a mighty effort to please both the common people and the highbrows, and his straddle made his sermons worse.

Now the lawyer was an elder and a member of the "Sons and Daughters of the Kingdom" society, and he liked not the behaviorism of those certain members regarding the sermons. And it came to pass, one day, that the pastor called upon the lawyer at his office, and the lawyer gradually worked the conversation around to sermons, and during his remarks said, "If I were preaching to our congregation I would speak to them as if they were twelve-year-old children and get subjects to fit their mentality, and the doctor and high school principal could walk out if they did not like them; the others would remain, of that I am sure."

And the young man departed from the lawyer's office, and said to himself, "He wouldn't get far with that kind of preaching." Nevertheless, what the lawyer said stuck in his mind, and the longer it stuck, the more convinced he became that the lawyer was at least one-quarter right, and in the course of a few weeks he preached a sermon which was so simple that he was ashamed of it. But, behold, after the service a dozen people came to him and told him he had a good sermon. And the lawyer told him he had a good sermon, and said, "Now keep that up, but don't drop out the 'heavy thought' altogether. Put that in simple language, and if you can't put some of your 'heavy thoughts' in simple language at once, think it over until you can."

And the young man heeded the advice and in six months the people began to praise his sermons; even the high school principal commended them. And it began to dawn upon the young man that the lawyer had a purpose in telling him to preach to twelve-year-oldsters, and he went to the lawyer and asked him if that was not correct.

And the lawyer said, "Yes, that is correct. A preacher is not helped by 'knocking' his sermons, but he is helped by encouragement and friendly counsel. Why, even I do better work when the Judge, from time to time, privately commends me for the way I handle a case. All of us are human, and sweet milk peps us up much more than sour milk."

And the young man thanked him and said, "Except for you I would be looking for another place."

And the lawyer said, "I knew that; and that's the reason I tried to head you off, and I am glad I succeeded."

YEARLY MEETING AT MARLBORO

Although the Eastern Association was held at Marlboro last spring, this splendid old church was the scene, this fall, of the yearly meeting of the New Jersey and eastern New York Seventh Day Baptist churches. The largest outside delegation in recent years was reported, with goodly representation from New York City, New Market, and Plainfield.

The nearby mother church, Shiloh, naturally, furnished the largest proportion of visitors at the Sabbath morning service.

At these gatherings the officers of the entertaining church furnish the leadership and arrange the program. Here Rev. Herbert L. Cottrell was moderator; Miss Ella J. Tomlinson, secretary; and Howard L. Davis, treasurer.

A large attendance at the first service, Sabbath evening, greeted leaders and speakers. Pastor Cottrell gave expression to the welcome already apparent in voice and face of the hospitable local membership. All who ever attend a meeting at Marlboro are always glad for the privilege of going again. Welcome here is never questioned.

The local choir, directed by Roy Tomlinson, led in spirited singing and furnished an anthem, both Sabbath eve and Sabbath morning.

Pastor Hurley S. Warren of Plainfield preached the evening sermon and conducted an interesting testimony meeting. Using the text 1 John 5: 4, he preached on the theme, "Does Victory Come?" The points stressed were: Victory must be had in thought life, prayer life, worship life, and service life.

On Sabbath morning Dr. Grace I. Crandall brought a most inspiring message on our opportunity and responsibility in China. Rarely does one come to us giving so succinctly and clearly the background of emerging China. Keen and intelligent of mind, clear and logical in judgment, she pictured situations and events in a most thought compelling manner. We are glad her messages are being heard in so many of our churches. Wherever she goes inspiration and confidence in the work must be awakened. She has spoken in at least ten of our churches since Conference. America has a great responsibility, Doctor Crandall says. Idealizing America, the Chinese are shocked at what they see as they come to our shores. "And so am I," she added. It seems to her that here is loss of spiritual appetite. Plea was made for a closer fellowship with and trust in God, and for individual Christian experience. There must be a return to a personal contact with Christ.

Other Services

There were two parts to the afternoon service: a woman's hour—conducted by Mrs. Jonathan Davis; and an hour devoted to semi-

nary interests—Dean Ahva J. C. Bond being present and giving the address. In the first part of the afternoon's excellent program goals of the Woman's Board were presented by Miss May Dixon, and an address, "Women's Work in Foreign Lands, and Mission Study," was given by Mrs. Frank J. Hubbard.

In the evening, following a song service by the Shiloh children's choir, trained and led by Mrs. Eldon Hitchner, Conference slides were shown by Rev. Trevah R. Sutton, who later closed the program with an address, "Goals of the Christian Life."

Preceding the address, however, Phil Lewis conducted a helpful program for young people. Subjects on the program were: "The Birth of a Christian," Mrs. Janet Sheppard; "The Christian's Diet," by Melvin Dickinson (read by Oliver Dickinson); and "Growing Toward What?" by Rachel Dickinson.

A short business session was held Sunday morning; \$15 was voted from the treasury for the Denominational Budget, and invitation was accepted to meet at Shiloh in 1940.

Mr. Courtland V. Davis conducted an interesting discussion of denominational problems, in which many questions were asked and helpfully answered.

The closing sermon was preached by Pastor Leon M. Maltby of Shiloh, from the text Isaiah 42: 6, 7. The "my servant" prophecy has four fulfillments, the speaker said, who showed plainly from the Scriptures the grounds for his interpretation; the servant in fulfillment being: Israel, Christ, Paul, the Church, and each of us personally as Christians. It was a clear-cut Biblical and inspiring message—one good for a closing session, one good to take home and meditate upon.

Meals were served noons and Sabbath night at the church — affording opportunity for pleasant fellowship.

ITEMS OF INTEREST

The arrival in this country from China of five-year-old Helen Priscilla Stam recalls another story of heroic Christian martyrdom. Helen, for whom a friendly Chinese gave up his life, is the daughter of Rev. and Mrs. John C. Stam, a young missionary couple from Philadelphia, who were murdered by Chinese brigands in 1934. They died as courageously and triumphantly as did the Christian martyrs of ancient times. And so

did the friendly Chinese, probably a Christian also, who pleaded for the life of the child, who was then but two months old. "Who will forfeit his life for the child?" the Communist bandit officer asked. This man promptly volunteered and was killed on the spot, but the baby was spared, and is now in the care of Mrs. Stam's parents, Rev. and Mrs. Ernest Scot, Presbyterian missionaries, who have spent many years in China, and are now home on a year's furlough.

—Methodist Protestant Recorder.

America's responsibility in helping establish justice and peace can not be fulfilled by "pronouncing judgment as to which contending party is right and which is wrong in its war purposes," was declared by Presiding Bishop George Tucker of the Protestant Episcopal Church, in a recent address. "We have learned from experience," he said, "that even if all the right lay on one side, the triumph of that side would not necessarily insure the establishment of justice and peace in the world. There is even danger that by pronouncing such judgment we would lessen our qualification for assisting in the ultimate establishment of justice and peace. . . . Our primary responsibility as Christians living in a neutral nation is to make our country in reality Christian." Our further aim, moreover, "must be a Christian world. This alone can insure permanent peace and well-being."

A recent study revealed a large percentage of the Chinese nation unoccupied by church or mission. Out of 1,608 counties, 293 are fairly occupied, 206 more inadequately so, and the remaining 1,109 not at all. Until missionary establishments may multiply, which is quite impossible at the present, the humble colporteur working among the farmers and the villagers constitutes the hope for missionary advance.—Bible Society Record.

The *Christian Endeavor World* tells how Alexander MacKay went out to Africa with seven other missionaries, but on the way from the coast to Uganda he became ill and was forced to return to the coast, while the others went on. As soon as he was able, he started off alone—or with only black natives to guide him. Seeing the need of a roadway through the jungle, he set the natives at work in its building. This took him two years, but it

was a great aid in later years. When he reached Mpapwa and then pressed on to Lake Victoria Nyanza, he found that his former companions had gone on to Uganda, but had left their boat and supplies behind. MacKay began to reconstruct the boat, and to put the supplies in shape so that he could take them on the boat to Uganda. His mechanical skill made a great impression on the natives.

When all kinds of obstacles confronted him, MacKay would overcome them by hard work. He set up a blacksmith shop and forged metal tools. He dug a well so that all could have fresh water instead of the disease-filled water from the pools. Meanwhile, he told the story of Jesus, and many of the people believed. The missionary translated the Gospel of Matthew into the native language, and he translated his own life into the lives of the black people of Uganda. When he died of fever in 1890, thousands of people mourned him for months, and he is remembered there after nearly fifty years. Truly he was a hero of peace!

Says Bishop George A. Miller in one of our sister papers:

In the give and take of experience I have learned—

1. To remember that my task is first of all God's work and that he is more interested in it than am I.
2. To keep silent about my own opinions and deal with facts and reasons rather than what "I think."
3. To hold steady under strain. Nothing is as bad as it looks.
4. To hear both sides before I decide major matters. Every man has something to teach me.
5. To leave important decisions until the following morning. God may take a hand if I hold off a little.
6. To treat every man as my equal. Those who feel inferior will respond with new values and my "betters" are also timid.
7. To believe that every man means to play fair. Better be imposed upon occasionally than suspicious all the time.
8. To give to my associates, not orders, but responsibilities with credit for results attained.

9. That no case is hopeless. Every failure deserves three trials under varying conditions. It may be a matter of finding his place.

10. Having done all things to decide, and having decided not to change without good reason.

THE BROAD SCOPE OF STEWARDSHIP

By Rev. Harley Sutton

Too many of us think only of tithing or of just giving, when we hear the word "stewardship." It is more than giving. "Stewardship can neither be defined by, nor confined to, giving," says Dr. John M. Versteeg. Giving will come out in stewardship, but stewardship is other and greater than it. When it is thought of as the best money raising device, and its success measured by statistics of giving by the Christian Church, only a part of the field has been considered. It is true that our attitude toward the getting, spending, and giving of money is vital, and Jesus said much about the deceitfulness of riches, yet stewardship deals with a fuller commitment of life to our Christ.

A Miss Brimson defines stewardship "as a consciously accepted philosophy of relationship between God and man which makes for activity for God on the basis of obligation." When we have this conception of spiritual obligation, we find that the matter of giving is taken care of. There is, of course, always need of instruction for those who have the ideal relationship with God and fellow men. This instruction will deal with the need for system in our business relation with God. "Stewardship is the economic result of the Christian experience." "If there are no economic results from your religion, you may be sure that you are adding insult to injury by labeling 'Christ' that which is anti-Christ." These quotations emphasize that there must be both the Christian experience and the economic expression of that experience.

"Christianity is the one religion that has survival power because it is the one religion that remains fully material, and at the same time fully redeems the material." To redeem the material so that it is considered an instrument by which spiritual values are achieved is a very difficult task. We see people trying to evade the material expressions of religious experience. They say you cannot mix religion and business, politics, or world affairs.

When it comes to objective thinking we are in danger of being left alone, as Christ was, because he dared to think objectively in religion.

"You can define stewardship only when you can define Christ or God." "The deeper meaning of stewardship is that its meaning is deeper! The greater we realize God to be, the finer will be our economic expression of him! When you talk of stewardship, do not talk money first of all. Talk God first and most. For then you will speak the truth! Because of his life in your life, your experience will inevitably express itself in economics, where Mammon, despite Calvary, still keeps a strangle hold. Stewardship holds men up at the point of just one question: What is the economic result of your spiritual experience?" — (Quotations from "Save Money," by John M. Versteeg.)

Little Genesee, N. Y.

MISSIONS

WHAT IS TO BE THE OUTCOME?

From what appears in the press of the various denominations in the United States, it is evident that most or all of the denominations in our fair land, as well as in other countries, have found the road the last ten years much more difficult than formerly. The following sentences gleaned from the paper of one of the larger denominations may be taken as a sample of the situation among all communions:

"During the decade most of our churches and ministers were engaged in the actual struggle for existence with little opportunity to take stock or to question purposes. The confusion and frustration that resulted affected churches as to organization, finances, program."

"Decreased income of the society during this decade created a difficulty in adjustments on both foreign and home fields. Much hardship was wrought as mission posts were closed, support withdrawn, and missionaries brought home."

"While the national agencies have felt the depression quite severely, the local churches have carried the brunt of it. Many of them have had to discontinue full-time leadership or dismiss pastors in order to save buildings. Cut budgets and cut salaries became the first order of official boards' business."

The foregoing quotations describe what has been taking place the last decade among Seventh Day Baptists, as well as among other denominations, and the question faces us,

What is to be the outcome? Is the reign of Christ to decline in America? This depends upon how we meet the adverse conditions. If we allow them to discourage us, we are on the road to defeat; but we can rest assured that it is not God's will that defeat should come to his church or any of his true followers.

Many times during the last year or two we have heard people proclaim cure-alls. Perhaps we cannot be sure that any one of these panaceas alone is going to save the day in these difficult times, but we can be sure that Christ's kingdom is not going to suffer defeat. If these are difficult days for the church, we should be the more thoughtful and prayerful. We should be more willing to know and follow the leadings of the Father. Elijah became discouraged, but God opened up a way for the triumph of his work, and such has been his dealings with his children when they have trusted his grace and sought his guidance.

NATION-WIDE WEEK OF PRAYER FOR THE CHURCHES

January 8-14, 1940

Doubtless many of our pastors are already thinking about the Week of Prayer for the Churches, which for many years has been observed the first of January. This custom dates back five or six decades, but for twenty-five years the Commission on Evangelism of the Federal Council of Churches has sent out the call in the United States. This year the Week of Prayer is to be observed January 8-14. The topics for the week and their development have been prepared by Dr. Robert E. Speer, the veteran missionary statesman, and the booklet containing them is just out. In a few days copies will be sent by the missionary secretary to all our pastors, and church leaders where there are no pastors. If more copies are desired they can be secured by addressing the Department of Evangelism, Room 71, 297 Fourth Ave., New York City. The price is 5 cents per single copy, or \$2 per hundred.

WORLD FELLOWSHIP OF PRAYER

It is planned by the Commission on Evangelism that the Nation-wide Week of Prayer shall be the beginning of a World Fellowship of Prayer extending through the year in which thousands, even millions, shall be enrolled. The announcement of this reads as follows:

Beginning with the Week of Prayer and continuing throughout this year, there will be a special emphasis in all the churches on prayer. Christians throughout the nation will be given an opportunity to enroll in a World Fellowship of Prayer.

In Great Britain over two million have enrolled, declaring their purpose to pray daily for certain definite things. The churches in other parts of the world may well do the same thing in this time of crisis. There is power in concerted prayer. Here in America we have much to pray for—first for ourselves, then for the Church, missions, unemployment, and world peace.

It is hoped that the Week of Prayer will be a time to begin this World Fellowship of Prayer in every community and that thousands may be enrolled.

WHAT MUST WE DO?

(By Rev. Clarence O. Hawley, Director of Promotion of the Disciples of Christ, Indianapolis, Ind.)

If the Christian Church is to fulfill its mission of bringing the life of Christ to the soul of the world, it will do it only through Christian men and women whose souls are alive in Christ. The Christian life is a life in love expressing itself in giving to others.

A Christian must give, for to love is to give; "God so loved the world that he gave, etc." A life of giving is evidence that a person is in loving and harmonious relationship with God who is the giver of man's life. Refer to Acts 17: 25; Acts 14: 17; Deut. 8: 18; Rom. 8: 32; and 1 Tim. 6: 17.

The giving of God has resulted in all the blessings that this world enjoys. Through the continual out-pouring of his love he sustains the world and all the creatures therein. When this love of God dwells in his people, they, too, become generous givers. His life flowing through the spirit of a man transforms him into a lover of mankind with God-like qualities. *He who gives is like God, for God is ever giving.* The Christian lives in proportion as he loves; he gives in proportion as he loves.

Money is an evangel when out of a loving heart it is given for the enterprises of human redemption. Giving on the part of the Christian is imperative participation in the advancement of the kingdom of God. It is the Christian's response to the world's need of Christianity, a response which grows as Christian love grows. "To whomsoever much is given of him shall much be required."—*Taken from Laymen's Missionary Movement.*

COMPARATIVE STATEMENT

		Receipts			Expenditures		
September 1938	September 1939	Change	12 Mos. Ending 9-30-38	12 Mos. Ending 9-30-39	Change		
Memorial Board income	.....	.....	\$ 1,795.51	\$ 1,239.19	\$ 556.32*		
Permanent Fund income	\$ 71.75	\$ 244.93	4,194.47	3,430.41	764.06*		
Denominational Budget	452.00	542.40	7,265.64	8,099.11	833.47		
Organizations	61.22	334.30	3,384.85	1,775.95	1,608.90*		
Individuals	10.00	1,231.36	2,051.35	5,063.60	3,012.25		
Special gifts	1.00	5.00	408.03	281.30	126.83*		
Loans	.....	.....	500.00	2,750.00	2,250.00		
Other	.....	.....	.....	.....	.....
Debt Fund investment	.....	250.00	2,525.00	2,350.00	175.00*		
	\$ 595.97	\$ 2,607.99	\$ 22,124.85	\$ 24,989.46	\$ 2,864.61		
Corres. Sec'y, and expenses	\$ 200.41	\$ 236.02	\$ 35.88	\$ 2,440.79	\$ 2,519.46	\$ 78.67	
General missionaries expenses	115.76	358.28	242.52	1,173.47	1,134.91	38.56*	
Churches and pastors	201.64	193.31	8.33*	2,286.67	2,313.74	27.07	
China	331.73	1,272.64	940.91	6,240.01	7,325.43	1,085.42	
Holland	125.00	125.00	.....	500.00	500.00	.....
Jamaica	239.10	273.87	34.77	2,916.15	3,771.84	855.69	
Treasurer's expense	20.00	20.00	.....	490.60	564.57	73.97	
Interest	.....	31.28	31.28	874.91	782.75	92.16*	
Loans	.....	250.00	250.00	3,275.00	5,100.00	1,825.00	
Taxes	.....	.....	.....	.....	.....	.....
Printing	.....	18.00	18.00	186.38	183.42	2.96*	
Foreign Missions Conference	.....	.....	.....	37.50	28.00	9.50*	
Special gifts	1.00	5.00	4.00	402.03	272.80	129.23*	
South American field	.....	.....	.....	.....	.....	.....
Germany	41.66	41.66	.....	500.00	500.00	.....
Miscellaneous	.....	.....	.....	2.00	.....	2.00*	
Debt Fund investment	61.97	84.85	22.88	1,159.90	1,317.49	157.59	
Special Fund investment	.....	.....	.....	.....	.....	.....
	\$ 1,338.00	\$ 2,909.91	\$ 1,571.91	\$ 22,485.41	\$ 26,314.41	\$ 3,829.00	

* Decrease.

WOMAN'S WORK

ON USING TROUBLE

By Jean Beaven Abernethy

We were sitting in front of a little English fireplace in Oxford, munching crumpets and talking about Rabindranath Tagore. Our host, a young Hindu enrolled in Balliol College, had been, at one time, the great Eastern poet's private secretary and he was prepared to tell us many interesting and intimate facts concerning his friend's life.

The question came up about the many drawings in the room, each of which had Tagore's signature on them. "Many Westerners do not know that Tagore draws as well as writes," explained our host. "Would you like to know how he came to draw?" And then he went on to tell us this interesting story.

When Tagore wrote his verses he often jotted down words that afterwards, in the final draft, he could not use. Instead of just scratching them out and leaving them at that, Tagore felt that they at least deserved a decent burial and he would let his pen dwell on the unwanted words in an effort to pro-

duce a worthy tombstone. Gradually, as he carelessly worked the ink, there emerged the picture of a rose, or a sunset, or a beautiful human face and before he knew it Tagore had produced some charming drawings of real merit.

Here was an example, I thought, of loveliness which had its beginnings in the unlovely, and it struck me at the time as a forceful modern parable on the high use of the unwanted elements in living. Trouble is chief among the elements in our lives which we would like to be rid of and yet it is possible that even trouble has a place and a purpose. One of the ways to God is through the high use of trouble, and a personal faith in God, if it is to prove worth while, must enable us to use our troubles in such a way that we also may transform them into objects of loveliness and inspiration to others.

Religion—at least the Christian religion—has never dodged trouble; no more has it attempted a philosophical explanation of it. Jesus did not tell us the why of the cross—possibly he did not know—but he gave us a superb example of the way to handle the cross, and underneath his master touch some-

thing as ignominious as a slave's death became an object of glory. The cross is Tagore's scratched out words raised to the "nth" degree. In both cases those involved proved themselves masters of living by transforming the unlovely into something higher.

There are two approaches to trouble. We can help others to master their troubles; and we can overcome our own troubles. Very often the first helps us with the second.

Strange as it may seem, many of us are more ready to recognize trouble in others than in ourselves. We think of trouble as something large and conspicuous—Helen Keller and her deafness, Robert Louis Stevenson and his tuberculosis, Roosevelt and his lameness, or Milton and his blindness. Or we think of the unemployed, the starving, and the persecuted and since most of us are pretty average folk with a modicum of security and a modicum of fun we think we have no such thing as real trouble in our lives.

But no life is without its share of trouble, however subtle or remote it may seem, and the challenge to use the little troubles intelligently is just as real as to master the major ones. We all know one kind of fear or another—fear of cancer, or of what people say about us, or of the dark, or of old age. We all know little failures. If we examine all these areas and are honest with ourselves we will find that we have trouble a plenty. But little as well as large troubles can be transformed from stumbling blocks into power if we will try.

Besides using our own troubles to advantage, there remains the opportunity of helping others with their troubles. History does not tell us much about the Cyrenian on that first Good Friday, but unknown and unsung is there one of us who does not thrill to him and his gentle deed? And history is full of just such men and women.

Francois Huber's wife and servant were of this company. Francois as a lad decided to devote himself to the study of ants, but at fifteen years of age he began to lose his sight. Most ordinary mortals would have given up their ambitions then and there and settled down to a life of self pity and nonentity, but not so Francois who had two friends in the day of his adversity. His wife, Marie, and his faithful servant, Francois Burnens, were his eyes for him, so that during his lifetime Huber was able to lay the foundation for our

present scientific knowledge both of ants and of honey bees.

One could elaborate many such instances: of people who have mastered their troubles and of people at their side who have been with them in the hour of darkness. We can be of both companies, if we choose, and while we are occupied with the task we may be surprised to turn suddenly and find ourselves in the presence of the Most High.—*From Church Woman.*

PACIFIC COAST ASSOCIATION

For years the Pacific Coast Association has held two meetings a year, the annual meeting at Riverside in April and the fall meeting at Los Angeles in October. This fall the Dinuba Church invited us to hold our meeting with them, which invitation was gladly accepted and the meeting held on October 13-15.

The Lodi Church of God was invited to meet with us, and about forty of them were present. Two of their elders came, as well as the choir leader and a fine group of singers. Altogether about one hundred fifty folks gathered from a dozen or more places.

The services Friday night and Sabbath were held in the Zion Mennonite church. Visiting Mennonites were present as well as Seventh Day Adventists and Pentecostals, and a fine spirit of brotherhood and Christian fellowship was manifest throughout. The meetings on Sunday were held in the Gospel Tabernacle near Pastor Friesen's home.

Since the host church is so small in membership, not all delegates could be entertained in the homes. Many stayed in tourist camps and hotels, providing their own breakfasts and suppers. But the dinners on Sabbath and Sunday were provided by Mrs. Friesen and Mrs. Becker. About one hundred fifty were fed on Sabbath and about one hundred thirty on Sunday, and an abundance of provisions remained after all were served. A real task for two women!

The music was of high order. Solos, duets, and choruses were enjoyed by all, no service being without special music. The Lodi choir joined with us freely in all services and there was a blessed fellowship in song. Several songs and one sermon were given in German. Even those who do not understand German were inspired by them, especially by the song, "Gott is die Liebe" (God is Love).

The theme text for the association was "Behold the Lamb of God which taketh away the sin of the world." And the thought in all sessions was centered around the gospel. Strong gospel sermons were given in every meeting. The Spirit's presence was so noticeable that many spoke of the fact. Rev. and Mrs. H. Eugene Davis both spoke of their glad sense of the Lord's Spirit with us. Messages were given by J. I. Easterly, H. Eugene Davis, Loyal F. Hurley, David Blanke, A. R. Baumbach, Gerald D. Hargis, and E. S. Ballenger. In the young people's program the speakers were Leo Wagenleitner and Willard Wells. In the closing session on Sunday night several asked for prayer that they might know and do God's will, and because of what they saw and heard and experienced two people united with the Healdsburg Church.

But this was more than an inspiring meeting. Definite consideration was given to the task of spreading the gospel and the Sabbath with full liberty of conscience. We need gospel tracts, and plans were laid for the printing of such messages. The possibility of radio was stressed and is to be investigated. We have a vital, soul-satisfying message entrusted to us which it is our privilege and duty to share with others. Let us share it through all our churches.

Loyal F. Hurley,
Corresponding Secretary.

YOUNG PEOPLE'S WORK AMAZING - APPALLING!

Why should an author in the Foreword of his book use such words as the above in describing, on the part of Christian people, their ignorance of their own "Book of books"? He goes on to say that in one hundred church members about one tenth have a good knowledge of the Bible; two tenths have a fair knowledge; and the remaining seven tenths are so lacking in knowledge that it becomes embarrassing, even humiliating, to ask questions.

I do not know what basis he has for his figures, but I do have a feeling that he is sadly near the truth. And I wonder why it is that we so neglect this one Book that is so foundational in all our literature. In connection with a Bible study recently, I watched as I read the paper and scarcely a day passed

but that I found reference or inference to the Scriptures by reporters and commentators on the news. One of the great religious leaders of today has said that ignorance of the Bible proves a very great handicap in the attempt to understand our great western literature. He declares that if all the contributions of the Bible were taken from the English classic literature, what remained would be much like a town in Flanders after the big guns had done their worst.

Can we think of religion as though there were no Bible? Then how can we think about it intelligently except we know the Bible and what it says about religion?

As groups and as individuals let us as Seventh Day Baptist young people become students of our Bibles. Let's have some Bible study.

The editor of the Young People's Page will be glad to sponsor in the page a question and answer column of Bible study. Let's hear the questions!

IMPRESSIONS OF CONFERENCE

By Allen Bond

Dear Friends:

Here is a brief report of my impressions at Conference. Thank you for this opportunity of witnessing for my Savior.

As one of our young people said, it is inspiring to associate with other young people who are just as "peculiar" as we are. Yes, I think that fellowship with Christian young people was one of the high points of Conference. I feel that young Christians especially need to know other Christian young people, and have that soul-building fellowship such as Conference provided.

I don't see how anyone could hear the reports of our missionary work in Jamaica and remain unmoved. That was one of the things that helped me to realize how selfish we really are, and how little we are doing for him who did so much for us. Those people there are not ashamed of their Savior. They love their Bibles and carry them with them wherever they go. In the Conference crowd I noticed very few who carried their Bibles with them. Young people, let's get the habit of carrying our Bibles!

Yours in his service.

Nortonville, Kan.

FRIENDSHIP

(Given by Dorothy Davis at Conference
Young People's Hour)

I was asked to talk on "Friendliness Discovers Others for Christ." First I would like to make clear what friendliness is. One explanation is, friendliness is cherishing kind regard for another person or persons. In the Christian life, it seems to me this should be particularly true, because Christians are the ones who are to win souls to Christ, and this cannot be done unless we regard others with kindness and friendliness. Being friendly with a person who is outside of Christ gives you a good opportunity to win him to Christ, because that person probably will trust you more, and a person who trusts you usually believes and has confidence in you. He also looks up to you and wants to do the things you do; therefore, if you tell him about Christ he may come to believe in him after a while.

In the Bible we always find Christ being friendly. Take the case of the woman who was taken in adultery and was supposed to be stoned to death. He was friendly and did not condemn her, but told her to go away and sin no more. I believe she did and was saved. It was the same with the woman at the well, when Jesus asked for a drink and then told her about the living water. That woman was also saved. She was so happy and pleased about it she wanted others to hear him, too. So she went and told them about him, and they came and many more were saved.

Often times in doing the Lord's work much more happens than we expect. I heard a radio program once telling of a family who found a boy who had run away from a reformatory. They were friendly to him, gave him a real home, and regarded him almost as one of the family. In a little while the boy began to change. At first he was rough in his manner; he had had no education or training whatever. Soon he began to read and started to see if he could improve his manners and his speech. His ideals began to rise and in time he tried to come up to the standards of the family. This shows how being friendly will help people to look for the better things in life, one of which is the Christian life and working to win other souls to Christ. The quality of that which touches life on the outside affects life on the inside. If you treat a person with indifference or if you make him feel left out, you cannot expect him to find Christ through you. He will

treat you in the very same manner. Evil gives birth to evil, but friendliness naturally reproduces itself in the children of friendliness and kindness.

A girl and her family moved to a mining town in Montana where they knew no one except a married sister. Sunday morning came and the girl was wondering whether to go to church or not, because she did not know anybody in the church and she did not know whether they would be friendly or indifferent toward her. As she was debating, the door bell rang, and her mother came to tell her that two girls had come to see if she wanted to go to church with them. She was only too glad of the opportunity of getting acquainted with these girls, who would help her get acquainted with the other young people of the church. She went to church; she was made to feel at home and was drawn into all the activities of the young people, which made her very busy and happy. Friendliness was what helped that girl to be happy. Maybe this story can give us an idea of how to be friendly and kind to somebody who needs it. Those to whom you are friendly are not the only ones who are to benefit by your good deeds.

God says in Romans 2: 10, 11, "But glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God." These verses present another point that should be considered. "There is no respect of persons with God"; so there should not be with us. We should be friendly and kind to those of different races also. They need the Word of God just as much as those of our own race. That is why we have missionaries. Missionaries, particularly, must be friendly and kind. Many different races are hostile and do not like strangers, and it takes all the friendliness and kindness one can give to win these people to God. Many missionaries work years and years in one country, and there may be just a handful of people who believe in Christ. But just think how happy God is to receive these! They can keep the good work going, after the missionaries are gone, teaching their own race. The missionaries pave the way; the foreign race keeps the work going. The people of the foreign race are more apt to believe people of their own blood and color. But the missionary is needed to begin the work.

We need to think also of the influence of love and friendliness in keeping people in the Christian life, as well as winning them at first. Once these people come into the Christian life, they should still be treated with friendliness.

In closing, I will leave this thought with you: Friendliness is the cheapest and at the same time the most valuable thing in life.

A THOUGHT FOR S. D. B.'S

Knowledge of God

Read Hosea, the fourth chapter, and see what importance he places on a knowledge of God; then turn to Hosea 6: 6, and see what God desires. Now determine in your own mind what burnt offerings you have in your life—what are you bringing to God and to the work of the church, hoping it will take the place of a thorough knowledge of him?

"But know thou that for all those things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh."

Read Job 4: 19-21, then read 2 Corinthians 10: 4, 5, and "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

DENOMINATIONAL BUDGET

Statement of Treasurer, October, 1939

Receipts		
	October 1939	Total for 4 mos.
Albion	\$ 2.00	\$ 37.00
Alfred, First	96.65	408.40
Alfred, Second		65.25
Andover		8.00
Associations and General Conference		364.87
New Jersey and Eastern New York Yearly Meeting	15.00	15.00
Battle Creek	42.50	150.50
Berlin	21.00	21.00
Boulder	12.80	117.65
Brookfield, First	15.00	68.20
Brookfield, Second		35.00
Daytona Beach		41.25
Denver	10.00	63.70
De Ruyter	41.00	166.50
Dinuba	13.75	20.05
Edinburg	5.00	20.00
Farina	40.00	49.00
Fouke		6.88
Friendship		16.60
Gentry	1.50	8.00
Hammond	5.00	5.00
Hebron, First		9.85
Hopkinton, First		59.11
Hopkinton, Second	3.00	3.00

Independence	17.00	30.00
Individuals	17.50	2,448.90
Irvington		100.00
Little Genesee	58.53	135.40
Little Prairie	5.00	15.00
Los Angeles	5.00	24.75
Los Angeles - Christ's		3.00
Lost Creek		10.00
Marlboro	37.50	120.51
Middle Island		7.00
Milton	378.21	623.61
Milton Junction	37.40	133.05
New York City	45.50	189.50
North Loup	25.00	131.00
Nortonville		26.00
Pawcatuck	250.00	1,000.00
Piscataway	36.15	42.90
Plainfield	166.85	315.50
Richburg	9.50	9.50
Ritchie		18.43
Riverside	65.00	175.00
Rockville		24.50
Salem		70.00
Shiloh	89.00	274.88
Verona	14.00	31.50
Waterford	10.00	50.00
West Edmeston		5.00
White Cloud	10.00	126.15

Comparative Statement

	This year	Last year
Budget receipts—October	\$1,421.64	\$ 554.83
Special receipts—October	179.70	152.41
Budget receipts—4 months	5,547.41	3,051.57
Special receipts—4 months	2,353.48	275.54

Disbursements

	Budget	Specials
Missionary Society	\$ 632.80	\$ 125.20
Tract Society	161.00	1.00
Sabbath School Board	98.00	1.00
Young People's Board	21.00	
Woman's Board	14.00	
Ministerial Retirement	84.00	
Education Society	91.00	2.00
Historical Society	11.20	
General Conference	168.00	
Seventh Day Baptist Building	119.00	50.50

Morton R. Swinney,
Treasurer.

Niantic, Conn.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I enjoy looking at the Children's Page. I go to church every Sabbath and I have a very fine teacher. His name is Mr. Van Horn. Mrs. Van Horn is fine, too.

We had a Hallowe'en party at Carol Kagarise's and we played games, and then we ate.

I guess I had better close.

Yours truly,

New Enterprise, Pa. Esther Boyd.

Dear Esther:

I wonder if you had as great a surprise as we had this morning. When we looked out of the window we found everything white with snow. Just for fun I measured with a yard stick and found that the snow was over eight inches deep. It must have been snowing nearly all night, although when we returned from Independence last night, where we had been having one of our monthly Ladies' Aid suppers, about ten-thirty, it was raining. You should see my clothes line; it looks like a great white cable. Skeezics, the cat, doesn't like it one bit. He just stuck his nose out of doors and one paw, shook himself, and hustled back into the house. He hasn't tried to venture out since.

Hallowe'en parties are great fun, are they not? Sometimes we have them in the Parish House at Independence and dress up in all sorts of spooky and queer costumes. This year the Exchange Club had a Hallowe'en parade for the Andover boys and girls and gave prizes for the best costumes. The first prize was won by a boy dressed to represent a lion. Pastor Greene was one of the judges. Yes, jolly Hallowe'en can be great fun with costuming, funny tricks and games, but not one bit nice when boys and girls go so far that they destroy or injure property.

I have written you quite a long letter, haven't I? I was much pleased to receive your letter and hope you will write again soon. Your letter was interesting but a bit short, especially as it is the only letter I have this week. We hope for more letters next week, do we not? Please say hello to Mr. and Mrs. Van Horn for me.

Sincerely your friend,

Mizpah S. Greene.

Dear RECORDER Boys and Girls:

For our Bible study this week we will begin a series of lessons from the life of our dear Savior, Jesus Christ. The subject we shall consider today is

Jesus in Every Home

First, let us learn these two Bible verses: Philippians 2: 10, 11. "In the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;"

"And every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Second, let us all remember that Christ wants to be loved and honored by the children and the grown-ups in every home in the whole wide world.

Third, read carefully this interesting story:

Christ and Zaccheus

Once upon a time there was a little man, no bigger than a boy. We would call him a dwarf. He was very, very rich and lived in a large, beautiful house. But he must have been a lonely and unhappy man for he did not seem to have a friend in the world. He was neither kind nor honest, and people said he cheated them out of money and did many other bad and unkind things. His name was Zaccheus.

One day as Zaccheus was walking along the street he saw a great crowd of people coming into town, and they were shouting, "Jesus is coming!"

"I would like to see this Jesus," said Zaccheus as he ran to join the crowd, but he was so short that he could not even get a glimpse of Jesus.

At last he said to himself, "I'll climb up that sycamore near the street and then I can see Jesus as he goes by." So he ran ahead and climbed up into the branches of the sycamore tree, and there he sat and watched the crowd of people pass by with Jesus in their midst. To his surprise Jesus stopped near the tree and looking up said, "Zaccheus, make haste and come down, for I want to stay at your house." Zaccheus was very much surprised but he quickly came down and welcomed Jesus into his home. He gave Jesus the best room in his house and told his servants to prepare a fine feast for him. While they were seated at the table Zaccheus rose and said before all the people, "Master, if I have taken anything from anyone wrongfully I will give him back four times over, and one half of what is left I will give to the poor." Then said Jesus, "Zaccheus has become one of the children of my kingdom. I came to seek and to save the lost."

After that the little dwarf was a faithful servant of Jesus all the rest of his life, and never forgot that Jesus had spent the night in his home and loved him when he was hated by everyone else.

OUR PULPIT SAVED BY GRACE

By Leon A. Moore, Th. B.

"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else." *Isaiah 45: 22.*

God never makes impossible his requests. With each command comes the ability to do it. The great trouble with all of us is that we look to each other or at each other instead of looking at the Great Pattern, Jesus.

We are now living in a period when the authenticity of the Bible is much in question. Many new Bibles now clutter the book marts, and in them all the very heart is taken out, for the doctrine of the atoning blood of Christ for man's salvation, which constitutes "salvation by grace," is not allowed therein. The sinfulness of sin is given no place in modern theology. To quote, "The higher man of today is not worrying about his sins, much less their punishment." If there is no sin, there was no fall from heavenly purity, and man does not need Christ to live successfully here from the entanglements of sin, or as a Savior for the hereafter. The doctrine of evolution has been gnawing away at the very foundations of the Christian religion. Evolutionists believe in creating themselves and saving themselves. A major part of the effort so directed is an attempt to set aside God's law, the Sabbath, and his salvation, which is by grace and not by works.

The enemy of our souls is clever; he's educated; he can quote more Bible than all the best ministers combined. How, then, can we be saved with such a mighty power to beset and baffle us? Jesus comes forth with the answer, "Look unto me"; "My grace is sufficient for thee"; "All power is given unto me in heaven and in earth and Lo, I am with you always, even unto the end of the world." If we will but unite our weakness to his strength, we shall be more than conquerors.

It often seems as though Satan's power is so sweeping as to take us from our moorings and carry us to the sea of despair; but again the Great Lover comes forth to protect those who love him. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," *Isaiah 59: 19.* Yes, it's a part of the standard to preach to the world that man cannot save himself. We

need a higher power than ourselves to save us. That's where the grace of God comes in. No amount of work we can do or money we can give can purify us. Such a system would only pollute us, as we would bring God down to human standards and we would work only for wages and not because we love him. The devil gives wages, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," *Romans 6: 23.*

When we realize the goodness of God and his love for us in allowing his only Son to die on the cross, the common death of a criminal, that we humans might have eternal life, then our vision is broadened, our love deepened, our service to him limited only by our ability. The faithful and true saying is, "We can give without loving; but we cannot love without giving." So let's give to him our lives, that he may use them to his glory and save them by *his grace.*

While it is true we are not under the law but under grace, we are not released from observing the law. Engraved over the portals of the courthouse in Worcester, Mass., are the words, "Obedience to law is liberty." The same is true with God's law. When we obey it we are free from the bondage of sin. James 1: 23, 24, likens the law to a mirror. It's the great sin detector. It points out the dirty spots. The law doesn't cleanse us; it condemns us and drives us to Christ for cleansing, just as a mirror drives us to soap and water to cleanse our faces. He cleanses with his blood. The mirror represents the law. The soap and water the gospel. To smash the mirror doesn't cleanse our faces. To do away with the law doesn't cleanse our lives from sin.

As we press towards the mark, we stumble and fall. We sin. We break God's law. But while we are failing, God in heaven is not failing and he freely offers to cover our life with all its mistakes by his life which is without spot or blemish or any such thing. But because grace abounds should we continue in sin? God forbid. If we do the best we can—and God is never fooled about our best—he will supply our lack and give unto us the victory.

This subject of salvation by grace seems to embody every other truth. It has been said that we try to work our way to heaven by observing the seventh day Sabbath. James 2: 18 gives this to us, "Yea, a man may say,

Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." Others say, "I'd keep the Sabbath if the Holy Spirit would show me that I ought to." Mark this well, the Holy Spirit will always be in harmony with God's holy law. If a spirit directs contrary, it is not the Spirit of Christ. *Isaiah 8: 20* gives us a test we can always apply, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The gospel of salvation is not only good advice, it is good news. *Deuteronomy 6: 24* uses the expression, "For our good always." It is so good that he who tries to keep it to himself, loses it. He who tells it multiplies its goodness. For an artist to have the proper effect of light and shade, he must have one clear, strong light. The Christian is an artist who also works by one light. Jesus is the light. His easel is so placed that the light from the throne of God is thrown upon all his work. May the Lord help us to lay hold on him, whom to know aright is life eternal.

Shinglehouse, Pa.

SLOGANS

By Rev. Herbert L. Polan

Not long ago I heard the offer made to pay \$50,000 for a slogan. Think of it—\$50,000 just for a slogan!

Our Finance Committee would like the secret as to have to raise \$50,000 for our denomination, or even less.

What is the secret of a winning slogan?

What is the secret of raising our Denominational Budget?

The above, however, is not my chief concern. How can we as a people do our task? In full? Raise the Budget and maybe more—but live the full life individually and in all our relationships? This is the secret your Committee on Religious Life is seeking—that as a people we may find and practice it.

It is so simple that it may be uttered in a word, as love, Christ, Holy Spirit, God, and so extensive that one could use all the words of our language and still fail to define or express it.

We are looking not for a \$50,000 slogan, but one worth far more than all the wealth of this world, for as Christians we are dealing in priceless treasures. "Seek ye first the king-

dom of God and his righteousness and all these shall be added unto you."

"If you have faith, you do not worry. If you worry, you do not have faith." Does the faith of Seventh Day Baptists measure up to that high standard? If so we cannot fail to do our task as individuals and as a people.

A slogan is short and effective. The above has the first qualification and God grant it may have the last, too.

For the Committee on Religious Life.

Brookfield, N. Y.,

October 31, 1939.

DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

Dr. B. R. Crandall of Alfred, N. Y., was week-end guest with his sister and husband, Rev. and Mrs. W. L. Burdick.

Seventeen from here attended the supper given by the Z. Y. W. Class of the Pawcatuck Seventh Day Baptist Church, and social hour which followed. It was a get-together of the young people of the Seventh Day Baptist churches in New England to meet the four representatives from the Alfred School of Theology at Alfred, N. Y.

—*Westerly Sun.*

Hopkinton, R. I.

Church goes at the Seventh Day Baptist church enjoyed the service Sabbath afternoon in which two students of the Alfred, N. Y., Theological School participated. Earl Cruzan told of the school with its teachers and departments, and Wayne Rood sang "My Jesus," which was greatly appreciated. Miss Thelma Kenyon played the accompaniment on the organ. The Misses Ruth and Thelma Kenyon represented the Second Hopkinton Church at the young people's get-together which was held in the Westerly Seventh Day Baptist church parlors in the evening.

—*Westerly Sun.*

North Loup, Neb.

It was with the deepest regret of the entire community that Rev. and Mrs. C. L. Hill and Teddy left North Loup Sunday, moving to their new home in Farina, Ill. However, it is not really their new home, as three years ago the Hills left the same place to take up the pastorate of the Seventh Day Baptist Church in this place. It was to accept again the call of the church in Farina, that caused them to leave here.

During the three years stay here, both Rev. and Mrs. Hill had at all times the best interests of this place in their hearts and minds, and labored together for its good. Pastor Hill occupied pulpits in both Arcadia and Ord, so became well known over the entire county.

A farewell social was held in the parlors of the Seventh Day Baptist church, to which the community was invited. Many availed themselves of the opportunity to meet friends, also to wish the pastor and his wife the best of best wishes.

A short program was held in the main body of the church, in charge of Mrs. Hemphill, the chairman of the social committee. Short talks were given—George Clement representing the church; Mrs. D. S. Bohrer representing the Methodist people; Rev. J. A. Adams, the ministerial association; Lois Barber the Christian Endeavor; Cecil Severance the Sabbath school. Members of the choir directed by Mrs. A. H. Babcock, with Mrs. W. G. Johnson at the piano, sang some old hymns. Special music was furnished by members of Pastor Hill's Sabbath school class, singing "I Would Be True," and the male chorus, of which Pastor Hill was a part, gave several selections. This was led by W. T. Hutchins.

Pastor Hill and Mrs. Hill responded to these splendid talks, and the pastor led in the prayer.

All were then invited to the basement where a lunch of sandwiches, cookies, and coffee was served, and there was an hour or more of fellowship. Since this took the place of the regular November social, Mr. and Mrs. Nathan Maxson and Mr. and Mrs. Merrill Van Horn served, assisted by Mr. and Mrs. James J. Johnson.

—North Loup Loyalist.

MARRIAGES

Cavinder-Pratley. — At the Battle Creek Seventh Day Baptist parsonage, October 5, 1939, Lisle R. Cavinder of Marshall, Mich., and Miss Elsie Margaret Pratley of Tekonsha, Mich., Rev. Edward M. Holston officiating.

Davis-Crandall. — Homer James Davis and Phyllis Jane Crandall, both of Walworth, were united in marriage at the Walworth Seventh Day Baptist church Sabbath afternoon, September 9, 1939, by Rev. Carroll L. Hill of Milton. The new home is at Fontana, Wis.

Lewis-Green. — William B. Lewis of Gentry, Ark., and Miss Marian Green of Farina, Ill., were married at the home of the bride's sister, Mrs. R. J. Maxson at Gentry by the groom's father, Pastor E. R. Lewis.

Randolph-McCoy. — Wardner E. Fitz Randolph, Jr., and Miss Margaret McCoy, both of Texarkana, Ark., were married by Rev. Edward E. Williamson at Texarkana, September 18, 1939.

Sunby-Wells. — At the Milton, Wis., Seventh Day Baptist church, Sabbath evening, October 7, 1939, Louis Edward Sunby and Miss Lucille Wells, both of Milton. Rev. Edward M. Holston, uncle of the bride, officiated, with Rev. Carroll L. Hill, the bride's pastor, assisting.

OBITUARY

Williams. — Matie Lawton Williams was born in Rodman, N. Y., April 29, 1875, and died at her home in Adams Center, N. Y., August 16, 1939.

She was the daughter of Chauncey and Jane Earl Laughton and was a resident in Rodman until her marriage to Chester C. Williams, July 21, 1898. For several years preceding and following her marriage she taught school in neighboring villages.

Mrs. Williams was baptized and became a member of the Adams Center Seventh Day Baptist Church September 9, 1905. Until illness prevented she was also active in several organizations of the community.

She is survived besides her husband by two nieces, Mrs. Ray Eveleigh and Mrs. John C. Dodge of Watertown, N. Y. Funeral services were conducted from the home by her pastor, Rev. Orville W. Babcock, and interment was in Union Cemetery.
O. W. B.

"THE FOUNDERS OF THE SEVENTH DAY ADVENTIST DENOMINATION"

By Dr. L. Richard Conradi,
late of Hamburg, Germany

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