

The lights came on. Mrs. Lona Green told us how the Pilgrims sang the hymn, "Faith of Our Fathers," as the boat was leaving our shores to go back to England.

The audience was asked to stand and unite in singing the hymn, "Faith of Our Fathers."

Rev. L. O. Greene pronounced the benediction.

Correspondent.

TESTIMONY FROM CHINA

A gentleman recently told us this story:

When a young business man I once spent a summer on Prince Edward's Island, in the Gulf of St. Lawrence. The population is largely Catholic and farmers.

One morning my landlady said to me: "Don't forget, Mr. D., that this is Silver Sunday."

"Silver Sunday?" I asked. "What is that?"

"We have to put a new roof on our cathedral. When we put the first roof on, men brought produce, sheep, chickens, calves, beef, fish, anything that could be turned into money. This time every one is to bring *silver*. It will be Silver Sunday."

I put a coin in my pocket and strolled toward their place of worship. What was my surprise to find the people on their knees, filling the aisles and far out into the street. That day they raised \$3,500. Truly a Silver Sunday.

O B I T U A R Y

Davis. — Mrs. Elizabeth M. Glaspey Davis, daughter of Daniel E. and Julia A. C. Williams Glaspey, was born in Stow Creek Township, N. J., on May 25, 1859, and died at Marlboro, N. J., October 25, 1939.

In August, 1880, she was united in marriage to Eber M. R. Davis. To this union were born four children: Lewis C., D. Morton, Mrs. Julia Tomlinson, and Frank G.

Mrs. Davis united with the Marlboro Seventh Day Baptist Church, March 15, 1889. She was a charter member of the Ladies' Aid society and was always a faithful and efficient worker.

She is survived by her husband, four children, seven grandchildren, and many other relatives and friends.

Funeral services were conducted by her pastor, Rev. Herbert L. Cottrell, assisted by Rev. Hurley S. Warren of Plainfield, N. J., and interment was made in the Marlboro cemetery. H. L. C.

Freeborn. — Panzy Freeborn, daughter of Oscar and Emma Wells Freeborn, was born March 9, 1892, in the town of Lima, and died at Mercy Hospital in Janesville, Wis., October 1, 1939.

For the most of her life her home was in Milton, where her father and mother preceded her in death in April, 1930, and July, 1934, respectively. She was an only child. She was a member of the Albion Seventh Day Baptist Church.

Funeral services were held at the Gray and Albrecht Funeral Home in Milton Junction on October 4, conducted by Rev. Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton cemetery.

C. L. H.

Stillman. — At Battle Creek, Mich., October 7, 1939, William Neulon Stillman.

He was born in Little Genesee, N. Y., March 30, 1883, the son of Fred E. and Susan C. Stillman. While still a boy he was baptized by Rev. S. H. Babcock and joined the Little Genesee Seventh Day Baptist church, and his membership was never transferred to any other. His first wife was Armetha Belle Vars, who died twenty-five years ago. They had one daughter, Ann Janet, now Mrs. Carroll Cartwright of Andover, N. Y. He moved to Battle Creek in 1913. His second marriage was in 1916 to Diamond Gilbert of Battle Creek, who bore him one daughter, Claire Marie, Mrs. Casimir Reminar. Besides the bereaved wife and daughters, he leaves three sisters: Mrs. Edward F. Boehm, Mrs. George A. Coon, and Mrs. S. F. Green; and one brother, Thomas Stillman.

Funeral services were held Monday at the Royal Funeral Home with Rev. Edward M. Holston, pastor of the Battle Creek Seventh Day Baptist Church, officiating. Interment was made in the Bedford cemetery where his parents were buried.

E. M. H.

Swenson. — Mabel, daughter of Richard and Elma Cockerill, was born near Berlin, Wis., July 20, 1892, and died at the Rochester Hospital in Minn., September 14, 1939.

Following her baptism and membership in the First Baptist Church in Berlin, where it was distinctly understood that she was a Seventh Day Baptist, she became a faithful and efficient worker.

February 14, 1917, she was united in marriage with Timon Swenson of Viborg, S. Dak., and with her husband moved to the original Swenson homestead. She and her husband soon became members of the North Loup Seventh Day Baptist Church, and in this organization were true and faithful members.

Left to mourn her loss are her husband, her son Carroll, her daughter, Elma, three brothers: Will, Hugh, and Walter Cockerill, and many other near relatives.

Funeral services were conducted at the Baptist church in Viborg, the pastor of the church, Pierre Tangent, presiding. Pastor C. L. Hill of North Loup, Neb., delivered the memorial address. Burial was made in the cemetery east of Viborg.

C. L. H.

"Interest is the outgrowth of curiosity coupled with information, the greatest word in education."

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., NOVEMBER 27, 1939

No. 22

A PRAYER FOR PEACE

By Ahva J. C. Bond

We stand in bitter agony,
War's scourgings contemplate,
And helpless see our brothers die,
The victims of man's hate.

We dare not claim a faultless part
In all the blight we see:
Our life has been parochial,
And lived too selfishly.

We come, O God, in penitence;
We trust no human power:
Forgive our blinding unbelief,
And save us in this hour.

O Christ who trod Judean hills,
Who stilled fierce Galilee,
Walk thou upon our earth again,
Calm now our troubled sea.

September 3, 1939.

The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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Mrs. Walter L. Greene Rev. Erlo E. Sutton

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EDITORIALS

TIME FOR THOUGHTFUL THANKSGIVING

We are always meeting crises. Today we are having to face a most serious crisis—civilization facing chaos. Upon the brink of despair humanity stands trembling, shocked by barbarism, bewildered by the primitive desire of one people to enslave another.

In America we are torn by conflicting loyalties as well as bewildered by high sounding but conflicting philosophies in economics, ethics, government, and religion. Perhaps as never before human hearts cry out for guidance and help.

At this Thanksgiving season we should give thoughtful consideration to the Source of all our blessings. Perhaps it is well that throughout the nation two days are set apart, this year, for Thanksgiving — November 23 by President Roosevelt and November 30 by the governors of some of our states. A week of real thanksgiving and prayer between these two dates with earnest meditation and hopeful praise should prove helpful in clearing our minds and cleansing our hearts.

It has been suggested that since Abraham Lincoln was the first to proclaim Thanksgiving as a national holiday, we might consider some of his wise pronouncements to emphasize anew some of the principles which his life exemplified—humanity, justice, honesty, sincerity, tolerance, patience, and others for which he lived and died.

In his Fast Day Proclamation, March 30, 1863, he declared:

"It is the duty of nations as well as of men to own their dependence upon the overruling power of God. . . and to recognize the sublime truth,

announced in the Holy Scriptures and proved by all history, that those nations only are blest whose God is the Lord."

In his Thanksgiving Proclamation, October 3, 1863, he said:

"The year that is drawing to a close has been filled with blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften the heart which is insensible to the ever-watchful providence of Almighty God. No human counsel hath devised nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who while dealing with us in anger for our sins, hath nevertheless remembered mercy."

In his July 4, 1861, message to Congress, President Lincoln urged:

"And having chosen our course, without guile and with pure purpose, let us renew our trust in God and go forward without fear and with manly hearts."

Commenting upon the extraordinary difficulties with which he found himself confronted, he said:

"It was, without exception, a time of the greatest difficulty this country ever saw. I was early brought to a lively reflection, that nothing would succeed without direct assistance of the Almighty. I have often wished that I was a more devout man than I am; nevertheless, amid the greatest difficulties of my administration, when I could not see any other resort, I would place my whole reliance on God, knowing all would go well, and that he would decide for the right."

Such deep-set convictions need little comment. It were most timely for all, if all

peace-loving Americans could think, with faith, through the principles and implications of these words and become enlisted, without reservation, for a ceaseless campaign to perpetuate peace and to work for the common good of all.

Time to think over these matters and to give expression to our gratitude for God's goodness and mercy will help promote a deeper reverence for him, as well as rekindle a finer sense of appreciation of our leaders and fellows, and of him who is the author and giver of every good and perfect gift. Yes, it is a good occasion, and opportune, to ponder our times and to "Praise God from whom all blessings flow."

CO-OPERATIVE CHRISTIANITY

For years we have been preaching and working toward united church effort among various peoples and denominations. The churches have gone far in this direction.

Among our own people much has been accomplished co-operatively. But we have far to go yet, in securing the most wide-reaching results.

Our Conference president and financial representative, Dr. Ben R. Crandall, is planning and working hard to inspire the largest possible degree of Christian co-operation. Two letters have been already addressed to pastors of our churches, the latter under date of October 1, being also sent to "lieutenants," and local finance committees. He urges that the task before us challenges the best in all in the way of co-operation. Co-ordinating our forces resolves responsibilities upon laymen as well as ministers, upon the people as well as their leaders. The ideal he recommends is that all our churches adopt October 1 as their own fiscal year, to conform with the fiscal year of Conference. Then September following Conference could be made the month for pushing and securing pledges for local and Conference budgets through every member canvass. Children should be encouraged to form the habit of systematic, adequate and regular giving. Doctor Crandall suggests a motto, "Every child and every adult a systematic giver," the important thing being the formation of the giving habit. "A child's gift of a penny or a nickel in his weekly envelope may have far-reaching results." Through our gifts we become more deeply interested.

In his introductory message Doctor Cran-

dall calls attention to the recommended basis of a minimum pledge for the Denominational Budget. It is from each church the average amount given for the past five years plus five per cent. For example, if one's average giving for the Denominational Budget is \$20, his five per cent plus would make his offering this year in the amount of \$21. The church that gave \$1,000 would now give at least \$1,050.

"Generous, systematic giving through our pledges and Budget," says Doctor Crandall, "means a businesslike conduct of the Lord's work. It gives courage and also material necessities to our faithful workers and saves the worry and humiliation of a deficit as we approach the close of the Conference year." We know he is right. We know, too, that such giving as recommended brings inspiration and spiritual development with attendant satisfactions. There is growth and larger usefulness ahead for those people and churches who thus commit of their means and of themselves to the Lord in full co-operation together.

CHURCH PAPERS "HIGHBROW"?

Dr. Louis O. Hartman, editor of *Zion's Herald*, Methodist publication, in a recent editorial discusses the charge that religious papers are "highbrow," and the frequent request from readers to "put some life" into the religious press, with "jazz and pep." The complaint is made that religious weeklies "have been edited too largely for preachers, and have carried too much theological material, news of conferences and boards, and propaganda releases for missionary, educational, and charitable institutions. The request, says this editor, is for a "snappy sheet like the *Saturday Evening Post* with plenty of pictures. *Time* and *Life* are held up as models." The religious journal editor has constantly to meet the criticism that his paper is too "highbrow."

In reply the question is asked: "What is the business of religious journalism? Is it mere entertainment, or is it the proclamation of the full gospel and the unbuilding of men, women, and children in intellectual insight, in spiritual vision, and in practical good will? Are the church papers to lead or follow in the formation of public opinion?"

The question seems to suggest the right answer. Too much can hardly be done to brighten and make attractive such a paper as

the SABBATH RECORDER—but few if any of our readers would be pleased to see in it anything of the jazzy order.

Much as we would all like to have our religious papers brightened up with many pictures, the use of which makes such magazines as *Time* and *Life* so attractive, we are prevented by the limitations of our field and purpose. Such periodicals are made possible by the advertising, the very nature of which would debar them from religious papers. Besides, such well paying advertisements are attracted only by magazines of widespread circulation.

The most of our religious papers are not "highbrow," but are seeking, the best they can within their means and influence, to fulfill their purpose by meeting the highest needs of their constituents—churches and people.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, November 12, 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, Frederik J. Bakker, Orra S. Rogers, Asa F. Randolph, Esle F. Randolph, Irving A. Hunting, Mrs. Herbert C. Van Horn, Hurley S. Warren, J. Leland Skaggs, Trevah R. Sutton, and L. Harrison North, manager of the publishing house.

The board was led in prayer by Rev. Hurley S. Warren.

The minutes of the last meeting were read.

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

The October report of the corresponding secretary was written at Alfred Station, October 6. That night he spoke at Alfred Station, and at Andover the following morning and afternoon in joint service of Andover and Independence, and at a supper meeting the night after the Sabbath at Independence. At both Friday night and Sabbath afternoon services opportunities were given for questions and discussion of the board and other denominational work. Good interest was shown in many of the questions asked.

On Sunday afternoon a meeting of the Education Society was attended. The following days of that week were occupied with calling upon lone Sabbath keepers, and pastors of the Central Association, contacts being made in the churches at DeRuyter, Verona, Adams Center, Brookfield,

and Leonardsville. The Schenectady people were visited and an evening service held in the Prati home, Missionary-evangelist Rev. Rolla J. Sev-erance being present and having part in the meeting.

Calls were made in Troy, and Berlin where on Friday night, by request, an address was made before the young people's group, and a sermon preached on Sabbath morning. This closed the secretary's "Good-will" tour.

The quarterly meeting of the Missionary Board was attended October 15, at Westerly, R. I., immediately following which a meeting of the Tract Board's Advisory Committee was held, called by its chairman, Asa F. Randolph, with President Corliss F. Randolph, Rev. William L. Burdick, Karl Stillman, and the secretary present. The chairman will likely report this meeting, from which cancellation of plans approved by the board for further field work of the secretary this fall and early winter resulted.

On return to the office and pursuant to action of the board, letters of official appreciation of hospitality and co-operation extended the secretary were sent to Reverends Robert W. Wing, Emmett H. Bottoms, Elmo F. Randolph, and Walter L. Greene. A letter from brother Bottoms in reply has been received and perhaps may be read by the recording secretary.

A letter dated October 10, with enclosures, was mailed to 775 lone Sabbath keepers whose names we have on file. The message was prepared by the secretary and the mailing cared for by Rev. Trevah R. Sutton under the auspices of the Committee on Distribution of Literature. A copy of the letter with the enclosures has been placed in the hands of the board members present for their information. Thirty-eight unclaimed letters have been returned. Nine reply envelopes bring words of appreciation of our letter and information, with one new "Recorder" subscription and a request for some tracts for which payment was inclosed.

Upon the visit at our office of Dr. Grace I. Crandall, the secretary, in the name of the board presented her with a copy each of the "Sabbath and Sunday; Biblical Study," Lewis; "The Sabbath," Bond; and a set of the History of Seventh Day Baptists in Europe and America, together with selected tracts which she plans to translate and have printed in Chinese. Her own books were lost in the war now being waged in China.

An interesting letter from a Sabbath-keeping group in New Zealand, has been sympathetically answered, a copy of "Seventh Day Baptist Procedure," with certain information sent, and the letter referred to the Commission, since it virtually requested fellowship and recognition of our General Conference.

An interesting request with certain information is at hand from Trinidad. Twenty-two letters relative to our work have been written since returning to the office.

The secretary attended the yearly meeting of the New Jersey and Eastern New York Seventh Day Baptist churches, October 27-29, at Marlboro, without expense to the board. This meeting is reported in this week's issue of the "Sabbath Recorder."

Mr. Van Horn also reported correspondence concerning matters of interest to the Tract Board and replies to letters to lone Sabbath keepers.

J. Leland Skaggs reported balances as follows for November 10, 1939:

General Fund	\$1,482.92	
Reserved for 1938-39 taxes	\$423.01	
Reserved for interest on same ..	4.25	427.26
Reserved for tax loan	\$217.30	
Reserved for interest on same ..	18.01	235.31
Denominational Building Fund	5.26	
Reserved for Historical Society Rooms	35.89	
Maintenance Fund:		
Reserved for taxes	250.00	
	\$2,436.64	
Less overdraft Maintenance Fund	16.20	
	\$2,420.44	
Seventh Day Baptist Building Budget		
Bank Balance November 10, 1939		
Maintenance budget (current expenses) ..	\$ 100.04	
Tax fund (old tax debt—1934,35,36 taxes)	249.56	
	\$ 349.60	

The report was received.

Asa F. Randolph, chairman, reported for the Advisory Committee that it was recommended that the trip of the corresponding secretary to the field in the Southwest be postponed indefinitely.

The recommendation was adopted.

It was voted that the recording secretary acknowledge the letter from Rev. Emmett H. Bottoms, dated November 6, 1939, addressed to this board with expression of appreciation.

It was voted that the treasurer be requested to submit bill for traveling expenses incurred by him in following the work of his office, and that such expense be paid out of the funds of this board.

The Supervisory Committee through the manager of the publishing house recommended adoption of the following resolution:

Whereas the Liberty folder, which has handled most of the folding of small sheets in the bindery of the publishing house for the past twenty years, is no longer adequate for the increasing demands upon it; therefore, be it

Resolved, That the publishing house be authorized to purchase a new Baum Octuplet Automatic folder (for sheets up to 22 x 28 inches) at a cost of \$2,100, less a credit of \$155, on the Liberty folder, and a possible credit of \$350, on the Cleveland folder, if after the trial period it is found advisable to dispense with it also.

The resolution was adopted as recommended.

The minutes were read and approved.

Corliss F. Randolph,
President,

Frederik J. Bakker,
Assistant Recording Secretary.

MISSIONS

THE VALUE OF HARMONY

Harmony is important in all church and religious work, but it is especially important in mission churches and all small churches. In a large group there are usually enough who rise above discord to steady the work; but where the number is small, the havoc caused by discord is serious. This is a general principle and it was well stated a few days past by Mr. Alfred Duff Cooper, writing for the *Herald Tribune*. He says:

Extremists, to whatever party they belong, are the disease germs of the body politic. When the body is healthy, it can afford to disregard a certain number of evil germs which may even fulfill a useful purpose. But when the body is suffering from sickness or from wounds, the malignant germs multiply and attack wherever the defenses are weakest, and the result may be destruction and death.

The writer has written the history of over sixty of our churches. Many of these are now extinct, and their records show that discord has been the chief cause of their decline and death. It is better to let the majority choose the second best than for anyone to take to enforce his opinions and ways on the church, the body of Christ.

We cannot expect that all will see exactly alike regarding every question. Perhaps it is not desirable; but members of churches can respect the opinions of others, weigh the problems about which they have different opinions, take into consideration everything pertaining to the subject, and finally support the decision of the majority.

A MEDITATION ON PRAYER

Prayer enters deep into the life of man, and God as well. In all the walks of life men everywhere have prayed. We are conscious that we receive many things temporal and spiritual through prayer, and that we have lost many of the best things of life because we did not pray as we ought.

The Substance of Prayer

There is an impression that prayer is words, that fine words and eloquence make a great prayer; but words have only little connection with prayer. They are the vehicles by which we unitedly pray. Prayer is an attitude of the spirit. It is communion, aspiration, submission.

First of all, prayer is communion with God our Father. Communion is interchange of thought and feelings between two personalities. To commune with God means that we communicate our thoughts and feelings to him and that he communicates his to us. There is a passionate desire on the part of God that we commune with him. He longs to communicate his guidance, thoughts of love and forgiveness to the lowliest child of his, if he comes in penitence. It is possible to commune with God because we are more than physical; we have spiritual natures; we are his children; we are created in his image; we are the offspring of Deity. This is the basis of the self-revelation of God to man. He communicates with man through nature, the circumstances of life, teachers, the Scriptures, and directly through his Spirit.

It is our privilege to look up and live in the presence of him who sitteth on the white throne, encouraged, strengthened, instructed, thrilled by his thoughts and feelings communicated to us.

Prayer includes aspiration, as well as communion. The poet wrote and we sometimes sing, "Prayer is the soul's sincere desire, uttered or unexpressed." This is only partly true. Prayer is desire, and without desire it is mere mockery. But not every sincere desire is prayer. The desire may be greed, or malice, or lust. These desires are not prayer. The desire which constitutes prayer is for the good, the noble, the true; hence we say that prayer is aspiration. Here is one of the places where our prayers break down; we lack holy aspiration and intensity of desire to make them effectual, or to make them really prayers at all.

True prayer includes submission in addition to communion and aspiration. It is absolute abandon to God. In Gethsemane, Christ threw himself down on his face and prayed that the cup might pass, and added, "not my will but thine be done." This is the attitude in true prayer. This is the element often lacking in our attempts to pray. We

desire to follow our own ways in many things instead of surrendering to the Master.

The Forms of Prayer

It is well to keep in mind the forms of real prayer. Some of the things to be avoided are vain repetitions, making a show, and turning prayer into a lecture or sermon. We are taught that the forms of prayer are: (1) contemplation of God's glorious character, infinite power, marvelous love, and wondrous works; (2) praising and thanking God; (3) confessing our sins and follies; and (4) intercession—intercession for ourselves, our enemies, the nations of the world, the triumph of Christ's kingdom, and all the good we sincerely desire.

When Shall We Pray?

Christ taught us "that men ought always to pray and not to faint," and Paul exhorts us to "pray without ceasing." When we submit ourselves completely, desire the good intensely, and work earnestly for its accomplishment, every act becomes a prayer. This is "praying without ceasing"; "continuing steadfast in prayer"; it is the prayer of the righteous man which James says "availeth much." We ought to have regular and special seasons for prayer, but we ought and may make the endeavors of the entire day one continuous prayer.

Prayer the Order of the Universe

William James, the great philosopher, said that man prays, and must, till his constitution changes. He could say this because prayer is the order designed for man. The Father might have established a different order, but he chose this. Because of this fact, your destiny, the destiny of others, and the destiny of the world hang upon your prayers. The sick are restored to health, churches are revived, the ungodly are led to Christ, evangelism is promoted, and missions triumph through prayer—the instrument Christ has placed in the hands of his followers. Prayer unlocks the doors of heaven, opens an avenue to the throne of the universe, and gives limitless power with God and men. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

WOMAN'S WORK
WORSHIP PROGRAM FOR DECEMBER,
1939

By Mrs. T. J. Van Horn

As far as the east is from the west, so far hath he removed our transgressions from us.
 Psalm 103: 12.

Hymn: "In Christ there is no East nor West."

Scripture: Psalm 103.

East and West

When I was a tiny girl in my home town in Rhode Island, my grandmother, who lived with us, went away for a visit to her former home, in Smyrna, N. Y.

When asked where she had gone, my childish voice replied as I had been told, "My grandma has gone out West."

At seven years I made my first long railroad journey, "way out West." This time it was Alfred, N. Y.

Later the horizon widened, and "out West" meant Chicago, Ill.

One year when General Conference was held in Rhode Island, Rev. D. Burdett Coon, then a young man from Minnesota, was in attendance at the meetings. Some one remarked to Mr. Coon, "This is your first visit to Rhode Island?" "Yes," Mr. Coon replied, "Till now, I have never been farther east than Chicago."

Where is East? where is West?—in God's reckoning? The psalmist finds the wideness of God's mercy extending into limitless spaces, wherever a humble soul acknowledges his transgressions and pleads for pardon.

What matchless love, what boundless mercy, what royal condescension! Why does the world turn from it with such indifference? God, forgive us!

"In Christ there is no East nor West,
 In him no South nor North;
 But one great fellowship of love,
 Throughout the whole wide earth."

MINUTES OF THE WOMAN'S BOARD
MEETING

Our Woman's Board met November 12, 1939, at the Seventh Day Baptist parsonage, Salem, W. Va., with the full membership present: Mrs. S. O. Bond, Mrs. Edward Davis, Miss Lotta Bond, Miss Greta Randolph,

If you are battling with an evil disposition and other sins, betake yourself to God in true prayer and he will transform all. If you are in some great sorrow, go to the Father in prayer and you will be comforted. If you are struggling with the problems of life, in prayer you will find light. Is there something long desired, continue praying and "You shall have your desire, sometime, somewhere."

WORTHY MISSIONARY EXAMPLE

John Frederick Oberlin was born in 1740, in Strassburg, France. He was the son and grandson of university professors and very naturally received a thorough education. One of several children in a family of limited means, he early learned to endure hardships. He received his doctor's degree in 1763, and for four years was a successful tutor. During these years he studied also medicine and botany. One day a call came to him to go into the Vosges mountains as minister. It was not an attractive parish that paid a large salary. On the other hand, the people of the parish were mountaineers and desperately poor. It was the very hardness of the parish that attracted this good soldier of Jesus Christ. He went where no one else wanted to go. He went in the spirit of his master, to make their life more abundant. He built schoolhouses, and secured better teachers. He with his wife organized one of the earliest kindergartens and also a vocation school. He brought in a ribbon factory in which the women could find employment. He built good roads and bridged the mountain streams. He directed a charity society for the relief work in his parish. He ministered to the souls of his people. Withal his pulpit preparation was made with scrupulous attention. Thus he gave the fruitful years of his life, turning aside all offers for easier and more conspicuous pulpits. He gave himself to his people and to them he gave the means of a more abundant life, even against the opposition of those who seemed to resist bitterly every chance given for self-improvement.—Taken from *Agricultural Missions Notes*.

"The Christian is the steward of the mental, spiritual, and material resources given to him by Almighty God, and is accountable to the Almighty for those resources."

Mrs. G. H. Trainer, Mrs. Clarke Siedhoff, Mrs. Eldred Batson, Mrs. Okey W. Davis, Mrs. Homer May, Mrs. E. F. Loofboro, Mrs. J. L. Skaggs, and Mrs. O. B. Bond. Mrs. Ben Crandall of Alfred, N. Y., was a visitor.

Our devotionals were read from John 4: 7-14, Luke 5: 10, and comments from "The Upper Room." Prayers were offered by all present.

We had the reading of the minutes of the previous meeting and also the treasurer's report. The treasurer's report was accepted; she reported a balance of \$585.07.

Correspondence was read from Miss Mabel L. West on the boat en route to China.

Voted that we pay \$12 to the Foreign Missions Conference for this year's dues.

The Ways and Means Committee reported that they had correspondence from Rev. E. A. Witter concerning a visit to the Yonah Mountain Church on his way to Florida. Also a letter to Secretary Burdick concerning the future of the missionary-evangelist project was read. The answer to this letter was read to the board. An extended discussion followed its reading.

Dr. Ben R. Crandall, president of the General Conference, was present to discuss with us the work of the Woman's Board in its relation to the future of the denomination.

We voted that the Woman's Board look toward, and send a request to, the December meeting of the Commission to consider the incorporation of the board.

Voted that the Woman's Board continue to support the missionary-evangelist project until October 1, 1940, under the same terms and conditions as last year.

Adjournment to meet with Mrs. G. H. Trainer the second Sunday in December.

Mrs. E. F. Loofboro,
President,

Mrs. O. B. Bond,
Secretary.

PROGRESSIVE EDUCATION?

By Herbert N. Wheeler, Dr.Sc.

During a lecture period of twenty-five years, almost continuously for the past sixteen years, my schedules have taken me before the student bodies of many educational institutions. In general, the smaller Christian college students of all denominations are more respectful and more responsive than the group

of secular institutions. The same is true of high schools where Scripture is read and the Lord's Prayer is recited in the convocation. Many schools have abandoned this practice, much to the detriment of the morale of the young people. The custom still prevails through much of the South, and the behavior of the young people is usually excellent throughout the devotional exercises, and also through the lecture following.

My mind goes back to the old chapel days at Milton. Under the leadership of "The Elder" (W. C. Whitford), Professor Albert, and other faculty members, we had daily demonstration of true spiritual service that, for my part, has stayed with me all these years. At the University of Colorado in 1897 and 1898, and again in 1901 and 1902, the chapel exercises led by that great, stalwart Christian educational leader, President James Baker, filled us all with true respect and reverence. We joined in, in singing those forceful, meaningful hymns of other years, and felt we had the proper start for the day. These chapel periods and the whole Christian atmosphere seemed to have a real influence upon the behavior of the students. There was plenty of fun and some mischievousness, to be sure, and some infraction, occasionally serious, of the rules and proper decorum. But, nothing like the present day, in far too many institutions. There are still well-behaved student bodies at convocation period, even in the purely secular schools, but there are others not so well managed. Perhaps it is due to this so-called progressive education, that seems to have a vogue, especially in the West and Middlewest. Thankfully, it has not extensively invaded the South and East in its most virulent form. How can a child in the sixth, seventh, or eighth grade, or even in the high school, know what line of study or life work he wants to follow? In any case, is he a truly educated person if he studies only one thing through his school life? Some men are graduating from colleges who have not learned fractions or the simplest mathematics. In many grade schools, high schools, junior high schools, and junior colleges, a student committee has charge of the convocations. That is fine, where the faculty keeps a stiff rein on it. A delightful experience recently was enjoyed in a South Carolina high school. Two chapel periods of more than six hundred students each were conducted by a beautiful high school girl. She read the Scripture and led

in the Lord's Prayer. The response was earnest and wholehearted. The attention to the lecture following was all that could be asked. Very different last March in a western state in several high schools, and especially in two junior colleges. In one junior college, while showing the most beautifully colored slides in this country, illustrating a rapid fire lecture, the noise, in spite of all efforts, increased until I walked off the platform. I was asked to return and did, and finished the lecture under fair attention, but I told that audience that the rowdies and hoodlums must be curbed. I asked a niece about the high school where her boy attends, as to the conduct of the student body at convocation. She learned that when the moving picture of the terrible bombing of the Chinese by the Japanese was shown, a group of students laughed and cheered uproariously at the most awful scenes. The faculty took a hand later and denied the students any convocations. How different at the University of Colorado, one chapel morning, with Doctor Baker at the helm. The night before, some students had tried to break up an Uncle Tom's Cabin show in a local theater by laughing in the pathetic places, cheering at the wrong time, and, in general, calling attention to themselves. What Doctor Baker said to them the next morning before the whole chapel audience was a classic. These would-be smart boys sank lower and lower into their seats as the doctor poured into them words that burned deeply. Are we, in these days, allowing our young people to get beyond all control and restraint, and building up a nation of lawless unchristian people? Read the background of Hitler in the October *Good Housekeeping*, and a person begins to wonder if in our own country young people are not being allowed to grow up in such a way that trouble looms ahead. Of course, there are still wonderful young people in our country and many fine student bodies and plenty of good, wholesome home training, but there has surely been a let-down in places. The examples of Stalin, Hitler, and Mussolini should be enough to bring us to a realization of what may be in store. By them, we are told that truths are lies and lies are truths—that if a lie is told often enough it is believed for the truth. Let us get back to basic principles and see that our young people become well-trained Christian men and women, with a proper attitude toward the truly serious activities of this life

and with a wholesome respect for things sacred and spiritual.

Washington, D. C.

YOUNG PEOPLE'S WORK IMPRESSIONS OF CONFERENCE

By Mary Louise Mead

Dear Friends:

What a grand time I have had this summer! First one thing and then another to occupy my days.

Rev. T. J. Van Horn told me that you wanted my impression of the Conference in a nutshell. There are so many things to tell that it is impossible, but I will try to do my best.

When I was chosen to attend Conference I knew that I had a job before me. There would be so many meetings to attend and be able to give a satisfactory report upon my return. Besides that, I was going for the first time out of Florida and into a place where I did not know anyone. I was hoping to see some of my friends who, I found, did not go. I made many friends:

I wish that more of the adults could have been present at the young people's meetings, especially the camp fire meeting and the sunset meeting. At the very beginning the young people rededicated their lives to God and his work. Then at the sunset service we praised him and his beautiful world.

The baptism on Sabbath morning was like a tender red rose bud washed whiter than snow by God's powerful hand. It is a pity that more were not present.

For me, both China and Jamaica were very interesting. At church, here, we read the China bulletin, but the conditions in Jamaica were new. This was brought to me more clearly by my associations with Phyllis De Costa.

Even after the Conference meetings were over the young people did not stop their talks and discussions. We tried to find a way to better our home meetings and also made plans for the coming Conference at Battle Creek. We thought out plans that would help fill the weeks ahead of us.

At another Conference I hope that the people have more time to enjoy the reunion with friends as well as enjoy the meetings with them at the church. For me, there was

little time between the adult meetings to enter into the things the young people and intermediates were doing.

I will try to see all those who are present at Battle Creek in 1940. I enjoyed the fellowship with God's people so much this time that I want to go again. I find that our church is just one big happy family. Most of the people are related in some way.

Everybody please write when you have time, and let us know how things are around you.

Daytona Beach, Fla.

MESSAGE TO SEVENTH DAY BAPTIST YOUTH

By Rev. T. J. Van Horn

The editor of the Young People's Page of the SABBATH RECORDER has asked a retired old man to send a message to the young people of the denomination. If that old man could help these young people as much as they have helped him during his more than forty years of ministerial service, it would give him great joy to accept this invitation.

For instance, there is that upstanding young man, now in maturity with a family, who declined a chance to become a part of a great mercantile establishment with lucrative pay. He did so for the reason that he would have to compromise his convictions as a Sabbath keeper in accepting that position. There was that lovely young girl who came to her Sabbath school teacher with a perplexing problem. Should she attend the graduating exercises of her class that was appointed as usual on Sabbath eve? Her teacher advised her to take the problem first of all to her Savior, and then talk frankly with her school principal. Following this advice the time for the commencement was changed to Thursday night, just for her. It reminded this old man of a like situation in his own high school days, when the same change was made to accommodate his brother and him, who had a place on the commencement program. Then there was another lovely girl, president of her graduating class, who chose to attend prayer meeting on Sabbath eve rather than compromise her convictions by attending her own graduating exercises on the evening of the Sabbath.

Now I know how unnecessary seems such conduct to the average young person of these

days. But it is an illustration of the grade of courage required to meet the temptations of the fast and loose habits of our time. And you may be sure that these two young girls lost nothing of the high esteem in which they were held by their associates.

May I remind my young friends that the truth for which we stand as witnesses and the cause for which we work are a challenge to the best that is in us. They demand all the higher qualities and graces of character. The average is not for you. The exigencies of our cause call for more than the average. Jesus expects us to go the extra mile. Let us never forget the plus sign (+) as the mark of the disciple of Jesus. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

In your letter of invitation to write something for the young people of the denomination you refer to the large numbers that I have known. But I am much prouder of the quality of this company than of the quantity. Shall we not be glad that our Captain has called us to hold up a standard that encourages a higher grade of conduct than the average?

Stand fast in the faith, be strong;
Quit you like men, be true:
For the fight, no doubt, will be fierce and long—
Let the Captain depend upon you.
Take the shield of faith, and the Spirit's sword,
And strike with a courage brave;
A manhood complete will be your reward,
And the joy of conquest have.

Daytona Beach, Fla.

YOUTH OF CENTRAL ASSOCIATION MEET

By Rev. Orville Babcock

Many young people of the Central Association attended the fall meeting on Sabbath day, October 21, in the Verona church, and remained over night to be present at a social that evening and a meeting the following day.

This occasion was prompted by the recommendation made at the annual meeting last June, when a resolution was passed, urging the promotion of activity among the youth of the churches. Accordingly, arrangements were made for all who could remain over Sabbath night and Sunday to stay in the homes of the Verona people.

The social that night was planned by the young people of Brookfield and Leonards-

ville. Each society contributed a special musical number and introduced a game. There were about fifty young people who participated in the activities of the evening.

On Sunday morning the young people again assembled in the church, where they were led in a service of worship and consecration by Rev. Neal D. Mills, pastor at DeRuyter. The moderator of the association, Rev. Orville W. Babcock, pastor at Adams Center, then led a discussion concerning the desirability and possibility of organizing some kind of Youth Council to promote opportunities of getting together and to help plan their activities at the annual meeting of the association. Every one present registered approval of the plan and it was voted that the moderator appoint a committee to consider further opportunities for fellowship and to prepare a report to be given at the meeting in DeRuyter in June.

The committee appointed consists of: Esther Burdick, Leonardsville; Lura Polan, Brookfield; Mary Ellen Greene, Adams Center; Rex Burdick, DeRuyter; and Alva Warner, Durhamville.

After a fellowship dinner served by the ladies of the Verona Church, the visitors made their way homeward. New friendships were made, memories of the good time lingered, and anticipation of a similar gathering in the near future all served to make the occasion one of significance for the young people of the Central Association.

Adams Center, N. Y.

CHILDREN'S PAGE OUR LETTER EXCHANGE

Dear Donna:

Now that I know just who you are, we are better acquainted, are we not? But I am still wondering just what part of Nebraska Scottsbluff is in. That's a starter for your next letter.

I am glad you had the opportunity to attend Vacation Bible School as well as church. It is a fine experience for boys and girls to learn many valuable lessons in such an enjoyable way. It makes them better, and so, happier Christians.

For six days now we have been having real Indian summer, pleasant, not too cool, in fact

just right; I hope you are having much the same kind. Yesterday was such a fine day that visitors came to the Independence church service: one of my very faithful RECORDER boys, Leland Langworthy, his mother and father and another good friend, Mrs. Frank L. Greene.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

This is the first time I've written to you, and I don't guess I would be writing now if it wasn't for Grandma Pierce. She keeps reminding me that I haven't written, so today, when Mother told me that Grandma had been by while I was at school and told her to tell me to be sure to write to you, I decided to right then.

I am twelve years old and in the seventh grade. I am taking home economics this year. We are just beginning to sew and I'm finding it hard to make use of my thimble. I find mathematics very easy for me, and spelling, if I study hard; but spelling isn't so interesting to study as history and literature.

English is all right while I'm in class, but I find that out of class I go back to using bad English. Some friends and I have started a club for good English, where every time we use a slang expression or bad English we have to pay a penny. This money goes for dictionaries or English books for the club. I surprise myself sometimes to find what bad English I use when I'm not watching myself.

I'm a very active type and hate to be still unless I'm reading a good book, and once I get a good book started it's hard to put it up. For that reason I dislike sewing and such things. One of my sisters has tried to teach me to knit and my sister-in-law, who has a bedspread over half crocheted, has tried to teach me to crochet. I still don't do stuff like that except in home economics, when I have to.

I am a member of the Seventh Day Baptist Church at Fouke and we attended regularly until we sold our car. We have a car now but it's out of running order. We expect to go as soon as possible.

Your new friend,
Janette Fitz Randolph.

Route 1, Box 17,
Texarkana, Ark.,
November 6, 1939.

Dear Janette:

My hearty thanks to your Grandma Pierce for urging you to write, for I was much pleased to receive your nice, long letter. I do not have to ask about your family, for I'm pretty sure you are a daughter of my good friends, Wardner and Bertha Fitz Randolph. How pleased I was to see them last summer at Conference.

You are fortunate to have this course in home economics, and I can promise you that you'll like to sew and do other things of that kind much better at the end of the course, as you gain in skill. I'm sure I should enjoy sewing more if I could have had the same training; as for that thimble, practice until you can use it with skill; I sewed for years without one, and so I'm a bit awkward with my thimble to this day.

I am glad you will be able to attend church at some future time, and hope that will be soon. I always miss it greatly when I cannot attend church regularly, as no doubt you do.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have been so busy that I haven't had time to write you, but now that it is Sabbath evening I have time to do so.

I have been in school for nine weeks and am very busy with eight subjects and patrol. My subjects are: art, gym, spelling, penmanship, arithmetic, language, music, and geography.

I have had a very pleasant vacation in Alabama. Some of the things I did were: learn to ride a bicycle, go to Bible school, play with my dog Peggy, ride my cousin's pony, and play a lot.

I had a new baby cousin last Sabbath morning, November 4; his name is Roger William Kolvoord.

My letter is getting long, so I had better stop.

Yours truly,
Mary Helen Bottoms.

East Lansing, Mich.

Dear Mary Helen:

I seem to have reached the bottom of the page so I must wait to answer your good letter next week.

Your sincere friend,
Mizpah S. Greene.

OUR PULPIT TOTALITARIAN RELIGION

By Rev. Neal D. Mills

(Preached August 19, 1939, at Battle Creek.)

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." *Mark* 12: 30.

The totalitarian idea that all human activity must contribute to the strength and welfare of the state, and that all other loyalties must be subordinated to the loyalty to the ruling power, is a very old theory. It was held by all the tyrants of history. Perhaps the principle has been most efficiently applied in our contemporary totalitarian states of Europe, which in a period of general collapse have been able to regiment business and society quite completely. Their only serious opposition seems to have come from religion and the Church.

That is as we might expect, yet we have seen in time of war, when the democracies tend to become totalitarian, that even the Church has lent its powerful aid to the state. In case of war it is already arranged that our own country would become practically a Fascist state. That is the opinion of Herbert Hoover, and as one of the leading organizers during the World War he ought to know. He said last February, "In my view another great war will make dictatorship universal."

We shrink from the idea of a totalitarian state for two reasons. First, because as believers in democracy we desire to maintain as far as possible individual freedom. Second, the idea of a state which would subordinate to itself all other objects of loyalty conflicts with our conception of religion. In fact, four of the eleven living religions, Judaism, Christianity, Mohammedanism, and Sikhism, all believe in and worship one Supreme Being. A dictatorship claiming the supreme loyalty of its subjects would not be consistent with any of these religions.

Christianity teaches that the kingdom of God is itself totalitarian—that the whole of life must come under one central control, the rule of Christ. "No man can serve two masters: for either he will hate the one and love the other; or he will hold to the one and despise the other." "Ye cannot serve God and mammon."

Many people divide their lives into compartments like the water-tight compartments of a submarine. They have their religious life, their social life, and their business life, and one has no relation to the others. There must be no compartments in the life of a Christian, no divisions in his loyalty. We cannot serve God on Sabbath days and mammon on week days. We cannot serve God with our lips and ourselves with our money. There is no half-Christ to rule over a part of our lives. Christ will be Lord of all or not Lord at all.

The prophets of Judah who were driven into the wilderness by the wicked king Manasseh saw the cause of Judah's weakness and wickedness. It was divided worship. The worship of pagan gods was being mixed into the worship of Jehovah. Since they were forbidden to preach, these prophets put their efforts into writing, and produced a new book of law which they hoped would sometime be put into force and bring about a reform. To unify the worship this new law ordered the destruction of all places of worship except the Temple of Jerusalem, where the worship could more easily be supervised and kept pure. This new book of law was finally discovered in the temple by the high priest, sent to Josiah who was then king, and became the basis of the reforms of 621 B. C. This fascinating story can be read in the twenty-second chapter of 2 Kings. The book is preserved to us in what we call Deuteronomy, which means, Second Law.

When a scribe asked Jesus which commandment is first of all, Jesus quoted from this Second Law these words: "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." (Deuteronomy 6: 4, 5.) Jesus proclaimed the kingdom of God as a totalitarian dictatorship. He said, "He that loveth father, or mother, or brother, or sister, or friends more than me is not worthy of me." He would not only control our outward acts but our inward motives as well. When we commit ourselves to his kingdom we reorganize our lives around the motive of love instead of hunger, self interest, or something else.

I plead this morning that we may commit ourselves wholly to this dictatorship of the kingdom of God. We must begin with our own inner life. Is there any area of our life

where selfishness still operates? We must tolerate no inner divisions of purpose. Unco-operative cells in the body are cancerous cells; we must operate, if necessary, to remove them. We must permit no ill will, jealousy, or enmity to infect our inner life. Some of our outer clashes with other people are the results of clashes in our inner life. We need to unify our inner life for outer drive and effectiveness.

This centralizing process will not proceed far until it begins to work out in our home life. It will make our home an unselfish, loving, co-operative enterprise. In such a home we will not say, "I've done my share," or, "I've gone half way." We will do more than our share, go the second mile, forgive until seventy times seven, and ask others to forgive us, too. Only a weak person takes the position that he is never in the wrong. No home is a success that is not based on unselfish love.

Then we must carry the process on into school life, business life, social life, and church life! The kingdom of God requires us in all these relationships to work for the common good, help those in need, be a comrade to those who are not accepted by snobbish society because of their families or their poverty. The Golden Rule is to be applied in business whether we are employer or employee, salesman or customer.

Finally we must endeavor to extend the Christian spirit beyond the ordinary circle of our acquaintances, going out of our way to create friendships with people of other classes, nationalities, and races. Seek to bring justice and good will into the relationships between races and groups. Be a bridge builder across national, racial, and class gulfs.

It's a big undertaking and it's hard, this being a one hundred per cent totalitarian Christian, but it's a great adventure! Muriel Lester, the famous social worker of London, says:

Once we begin following Christ's way, we find life becoming tremendously worth living; there's so much for us to do and enjoy that it would take us through ten lifetimes, however alert and nimble-witted and energetic we might be. From now on our job is to set up God's kingdom, God's reign, God's law on earth, in our own club and street and home. There's no end to the surprises that crop up once you start in on this job. . . . It's exciting and surprising; it may be dangerous, but it's never dull.

The Church is the organization through which we try to promote this God-centered, Jesus way of life. Through teamwork in the Church we can be more effective, and through its comradeship we gain courage and inspiration.

There is a new word coming into use in the Christian vocabulary. It is *koinonia*, the Greek word used in the New Testament meaning fellowship. But it means more than that; it means the special kind of fellowship that exists in the Christian Church through the presence of the Holy Spirit. Jesus began his ministry by creating an intimate community, and that is God's way of revealing himself to the world. The Christian Church is that community of fellowship with the Holy Spirit, the *koinonia*, through which men are saved and the world is redeemed. It is the fellowship of those who love the Lord with all their hearts, with all their souls, with all their minds, and with all their strength. Have we joined the *koinonia* with reservations, holding back some things; or have we surrendered everything to the supreme dictatorship of Jesus Christ?

RESOLUTION

Whereas the Lord has laid to rest the body of Viola H. Davis, the First Seventh Day Baptist Church of Syracuse has passed the following resolutions:

Resolved, That the memory of Sister Davis' Christian faith and character still remain with us although she has been a nonresident member of our church for many years.

Resolved, That the sympathy and prayers of our church go to her husband, Rev. Riley G. Davis, who so ably served as our pastor while he and Sister Davis lived in Syracuse, also to Mr. and Mrs. A. G. Davis, who so tenderly cared for Sister Davis during the last weeks of her illness.

Resolved, That a copy of these resolutions be sent to the family, one to the SABBATH RECORDER, and one filed with our church clerk.

Mrs. Clara Cross,
Miss Marion Parslow,
Mrs. Jennie Seamans,

Committee.

"How often do you spend money in an undisciplined and unguided way?"

DENOMINATIONAL "HOOK-UP"

Nortonville, Kan.

Our church co-operated in the Jefferson County Christian Mission the week of November 5 to 12. This was a county-wide campaign of evangelism sponsored by the ministerial association and supported by twelve different denominations.

The ministers of the county exchanged pulpits in the preaching, and several men from the State Council of Churches were in the county for appointments.

Special meetings were held in nearly every community; speakers were sent to every high school, some of the rural schools, and some of the grammar schools; and for eight days a united effort "to know Him and make Him known" was made.

Pastor Osborn assisted in the Nortonville meetings and preached at Valley Falls and at Winchester once each. Our young people's "Gospel Team" held three services in as many communities during the week.

Sabbath Day, November 18, ordination services for deacons and deaconesses elected last summer were held, with Rev. Rolla J. Severance preaching the ordination sermon. The candidates were Mrs. Alena Bond, Miss Nannie Greeley, Royal Crouch, and W. Lawson Van Horn.

We are in the midst of our special gospel services, with our denominational missionary-evangelist, Rev. Rolla J. Severance, bringing the messages.

The young people have organized a "Gospel Team" of eight or ten members, with Francis Saunders as director. Wendell Stephan is in charge of appointments, and Lila Saunders of programs. Audrey Wheeler handles the publicity, Allen Bond the tract and visitation work, and Eugene Stephan the finances and transportation. The group held services at Winchester, Coad Creek, and Boyle Station during the county Preaching Mission.

Four boys were baptized and joined the church this summer. They were Forest Bond, Paul Osborn, Marvin Stephan, and Wilmer Wheeler.

The young people sponsored an "Everybody's Birthday Dinner" to raise funds for their budget. It was a huge success, with cafeteria supper, and continuous program.

A hobby club for the younger boys has been organized and meets at the parsonage once each week.

At a special church business meeting, the first of the month, a substantial reduction was made in the church budget for the balance of the year.

Correspondent.

Salem, W. Va.

A meeting will be held each evening at the Salem Seventh Day Baptist church, from November 17 to 26, beginning at 7.30, with the exception of Tuesday and Wednesday evenings. The Sabbath morning meetings will begin, as usual, at 10 o'clock.

Tuesday evening is to be visitation evening, when everyone who doesn't have visitors at home is requested to go and visit some other member of the congregation.

On Wednesday evening, the 22nd, there is to be a union Thanksgiving service at the United Brethren church. The sermon is to be given by Rev. Mr. Cutright of the Methodist Church.

It is expected that the pastor will give the sermons on the evenings of 17, 18, 20, and on Sabbath morning, the 25th. And it is expected that Dr. Walter E. Hancock will give the sermon on Sabbath morning, the 18th, and on the evenings of 19, 24, and 26. Young men of the college who are planning to be ministers will conduct the service on Thursday evening, the 23rd. The Christian Endeavor society will conduct the service on the evening of the 26th. There will be special music for every meeting—the church choir, men's choir, quartets, and soloists.

Dr. Ben R. Crandall, Alfred, N. Y., president of the Seventh Day Baptist General Conference, spoke at the Salem church last Sabbath morning. He also addressed the young people's meeting in the afternoon. On Monday morning he was a guest of President Bond at the college chapel, when he spoke to the students for a short time.

Doctor Crandall and his wife, who came with him to Salem, were guests of Mr. and Mrs. George H. Trainer during their stay in our community.—*Salem Herald*.

Alfred, N. Y.

In his meditation for Founders' Day, Chaplain McLeod read his idea of what the Personalized Alfred University would say could it speak:

I am Alfred University. I am brick and wood and mortar and paint. I am laboratories and classrooms, dormitories and dwelling houses. I am the scene of the happiest days and years of your young lives. But I am more than these. I am courage, sacrifice, and the dreams of a long yesterday. I am comradeship, loyalty—the questing spirit of a glorious present. I am the uncharted paths, the alluring call, the thrilling adventures of a limitless tomorrow. I am the creative toil of voiceless laborers. I am the intrepid souls of faithful teachers. I am the hopeful ambitions of thoughtful students. But I am more than these! I am love and hope and faith and joy. I am beauty and reverence and truth. I am the material expression of all spiritual realities. I am given by the founders and all those noble souls who carried on through the years. I am yours to make of me what you will. I am Alfred University.

—Alfred Sun.

London "Mill Yard" Church

During the last quarter the services of "Mill Yard" Church were held as usual at Argyle Hall, till on Sabbath, September 2, we found on arrival there that the hall had been commandeered that very morning by the military authorities.

Our friend, Mr. Merryweather, very kindly allowed us to use the room in his house, which is set apart for meetings, for two Sabbaths.

The services are now held in the hall of the Upper Holloway Baptist Church.

The services during the last three months were conducted by the pastor with the exception of the six weeks he was absent in the north. During his absence three of the services were taken by Mr. Jeavons of the Salvation Army, who came from Harrow. The other three were taken by Rev. D. Walker, formerly minister of the Archway Road Baptist Church, Pastor A. V. Ward of Hull, and Mr. Evan J. Hopkins of Swansea. The addresses given by these speakers were much appreciated.

The children of the Westerfield Baptist Mission, Tottenham, and the Young Men's Bible Class, Highgate, were addressed by the pastor except during August.

An article on the history of the Karaite Jews was written for *The Gathering Call*, which has been published by Rev. E. S. Balenger in the July-August number of his interesting paper. It shows the great uncertainty attaching to their reckoning of Mosaic festivals, and therefore of the date of the Day of Atonement in 1844, which is of so

much importance to Seventh Day Adventists.

Further letters have been received from the mission fields. Pastor W. A. Berry has sent us further particulars of the money raised in British Guiana for the building of the new church, and how it was spent. He has also sent particulars about the brother whom our members there desire to ordain to the gospel ministry. These will be considered at the next E.S.M. Committee meeting, and the necessary authority given if approved.

Since our support of the British Guiana Mission depends so much on the sale of our books in Britain, we shall have to see how the war affects our publishing work before sending more money abroad.

The article, "The Resurrection of Jesus and the Sabbath," which appeared in our last number has now been published as a tract. Write for some to send to your friends.

On Thursday, August 31, at very short notice the pastor had to attend a series of Air Raid Precaution lectures organized specially for the clergy and ministers of all denominations in Tottenham. The whole course of lectures was pressed into one afternoon from 2 to 6 p.m., owing to the urgency of the situation.—*From the Sabbath Observer.*

A THANKFUL SPIRIT

By Thomas Curtis Clark

For all the gifts of field and wood,
For gardens pink and gold,
For sunshine and the song of birds—
Thy gifts are manifold;

Each day that comes proclaims thy love,
Each night, thy tender care.

O Father of all human hearts,
Teach us thy gifts to share.

May we not hold in selfish pride
The good things thou hast sent,
But may we give to those who lack—
A Christly sacrament.

In vain are all our prayers and vows
If we forget our brothers;
Teach us the blessedness, O God,
Of ministry to others.

We thank thee for the privilege
Of living in this day
When there are hungry to be fed
And heavy hearts to stay.

May this Thanksgiving bring good cheer
To all who are in need,
Because all souls who claim thy name
Are loyal sons indeed.

—Pastor's Journal.

MARRIAGES

Dickinson-Mills. — At their new home on East Avenue on Sabbath afternoon, November 11, 1939, Everett Dickinson of Shiloh, and Wilberta Mills of Marlboro were united in marriage, Rev. Leon M. Maltby officiating.

OBITUARY

Stillman. — Phineas M., third son of Barton G. and Sopronia Wells Stillman, was born April 1, 1860, at DeRuyter, N. Y., and died October 25, 1939, at Syracuse, N. Y.

He learned harness making in his father's shop and became a very efficient workman. After his marriage to Miss Edna Main of DeRuyter they located first in Rome, later in Bath, and then in Syracuse where he was employed until overtaken by ill health.

Besides his wife he leaves a brother, George A. Stillman of Alfred, N. Y.; a sister, Mrs. Celia Cossum of Sterling, Ill.; and several nieces and nephews.

The funeral was held in DeRuyter, conducted by Rev. Neal D. Mills and burial was in the DeRuyter cemetery. N. D. M.

Wilson. — Howard Stillman Wilson, son of James Y. and Sarah S. Wilson, was born at Dunellen, N. J., June 17, 1873, and died at his home in Metuchen, N. J., November 13, 1939.

He is survived by his wife, Lillian Lasher Wilson, Metuchen; one sister, Mrs. Edith Peddie, New Rochelle, N. Y.; and a brother, J. Alfred Wilson, Dunellen, N. J. One sister preceded him in death.

In 1885 he was baptized and united with the Seventh Day Baptist Church of Piscataway, at New Market, N. J., in which church he has retained his membership to the present.

Funeral services were held at his home in Metuchen November 16, conducted by his pastor, Rev. Trevah R. Sutton, and assisted by Rev. H. W. Dunn of Metuchen. Burial was at Hillside Cemetery, Plainfield, N. J. T. R. S.

"THE FOUNDERS OF THE SEVENTH DAY ADVENTIST DENOMINATION"

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

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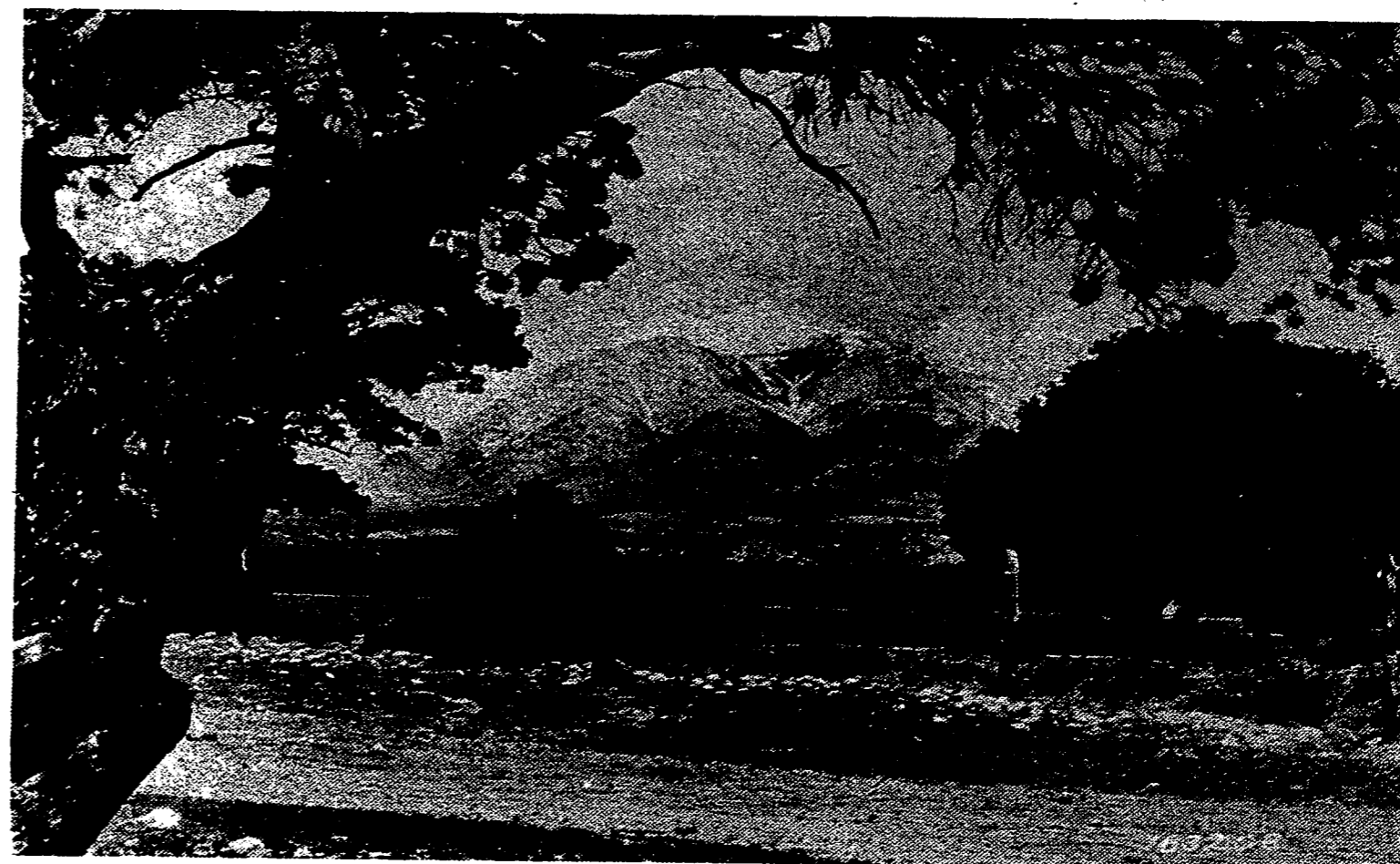


Photo by U. S. Forest Service.

Angel of Shavano, wrought in snow on Mt. Shavano
Cochetopa National Forest, Colorado.
Condition about June 6 each year.

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