topic for today the thought of the increase in
the above reference has stuck in my mind. I have
looked up so some statistics in past Seventh
Day Baptist Year Books. These are some of
the figures I found: in 1930 the grand total of
Seventh Day Baptists was 6,386; 1932, it
was 6,612; in 1933 in the United States,
4,618; 1937—6,807 in the United States;
grand total 8,685. And in the last one, 1938
—6,889 in the United States, and a grand total of
8,576.

Let us consider these figures for a moment
and we find that from 1937 to 1938, the
sixty-seven churches in the United States in-
creased eighty-two members, or slightly more
than one member per church per year. The
grand total is less, so let us disregard this in
our present thought.

Let us suppose that the task of preaching
Christ had been given to Seventh Day Baptists
alone, and they were hearing fruit at the rate
that the United States increase was from 1937
to 1938. There have elapsed 1,910 years (ap-
proximately) since the crucifixion of Jesus.
One thousand nine hundred ten years multi-
plied by 82 gives us 156,620. To let us add
the grand total as given for 1938, and we have
approximately 165,000—165,000 Chris-
tians for the entire world. But let us consider
that there are 239 countries in the world today
and we find that this would mean that there
were less than 700 Christians for each country
of the world, which doesn’t seem very large,
does it?

I bring this thought to show what would
have happened had this been the case, in order
that we may realize our responsibility. Why
are these figures so small? Is God’s power
limited or his love changed? Malachi 3: 6
says, “I am the Lord, I change not.” And
Hebrews 13: 8 says, “Jesus Christ, the same
yesterday, today, and forever.” Therefore
the fault must be with us and not God. Our
theme is “The Surrendered Life,” and I think
this shows the need of a more complete sur-
render for each and every one of us.

An evangelist whom I heard some time ago
quoted figures from some church or religious
statistician who said that seventy per cent of
the church members were only nominal Chris-
tians and not real Spirit-filled, born-again
Christians. If this be the case in our denom-
ination, and I hope it is not, we have only
about two thousand real Christians. Ought
we to be discouraged even by this supposition?

I think not. God’s love and power are as
great now as ever, and see what he accom-
plished with the handful of followers as re-
corded in Acts—three thousand in one day
and, “added to the church daily.” Let us
make this surrender of ourselves to God com-
plete, that statistics in the future may read
like those in Acts, and not as these which we
have just considered.

ANNUAL MEETING
AMERICAN SABBATH TRACT SOCIETY
OF NEW YORK

The annual meeting of the members of the
American Sabbath Tract Society of New
York, for the election of officers and trustees
and for the transaction of such business as
may properly come before them, will be held
in the Seventh Day Baptist Building, Plain-
field, N. J., on Sunday afternoon, September
17, 1939, at two o’clock.

Corliss F. Randolph,
President.

Courtland V. Davis,
Recording Secretary.

ANNUAL MEETING
AMERICAN SABBATH TRACT SOCIETY
OF NEW JERSEY

The annual meeting of the members of the
American Sabbath Tract Society of New
Jersey, for the election of officers and trustees
and for the transaction of such business as
may properly come before them, will be held
in the Seventh Day Baptist Building, Plain-
field, N. J., on Sunday afternoon, September
17, 1939, at two-thirty o’clock.

Corliss F. Randolph,
President.

Courtland V. Davis,
Recording Secretary.

Courage is the thing. All goes if courage
goes. What says our glorious Johnson of
courage: “Unless a man has that virtue he
has no security for preserving any other.”
We should thank our Creator three times
daily for courage instead of for our bread,
which, if we work, is surely the one thing
we have a right to claim of him. This cour-
age is a proof of our immortality, greater even
than gardens “when the eve is cool.” Pray
for it.—James M. Barrie.

Contents

Editorials—Loyalty Days.—Report of Conference .................................................. 188-191
Meeting of Tract Board ........................................ 191
Minutes of Conference ........................................... 191-193
Shall We Broaden the Scope of Religious Education? .................................................. 194
Women’s Work.—Woman’s Work at Conference .................................................. 195
The Second of Conference ........................................ 196
The Scope of Conference ........................................ 197
Young People’s Work.—Young People at Conference.—My Impressions of Conference 200
Local and Denominational Budgets ........................................ 201
Children’s Page—Our Letter Exchange ........................................ 202
Denominational "Hook-up" ........................................ 203
Annual Corporate Meeting ........................................ 204
Obituary ........................................ 205
LOYALTY DAYS
Attention again is called to the need of loyalty and to the two days being designated as Loyalty Days this year, September 30 and October 1. The National Committee for Religion and Welfare Recovery points to the deep significance of these days, as well as the religious signi-
ficance of Loyalty Days this year. “Loyalty Days,” says a late statement of the commit-
tee, “this is a day of prayer, of penitence, and repentence to the cause of world peace, as well as a reaffirmation of our respective faiths.”

In a statement strongly endorsing the ob-
servance of Loyalty Days, President Roose-
velt writes:

There never has been a time in our history when a day of prayer for the safety of our people to faith in religion than the present mo-
tem. There is a universal conflict between nations and races and their philosophies of hu-
mor society, we must keep our undimmed perspec-
tive on spiritual values.

Within our own nation we are pressed by problems national and international, which call for divine guidance and power. As we seek continued recovery, we need more and more to realize that our search will be in vain unless we meet, with spiritual forces, the materialism which has such disastrous effect on our national and world life.

I am gratified to learn that the call is again giving forth for the nation-wide observance of Loyalty Day by our churches and synagogues. September thirtieth and October first, to bring the minds and hearts of men back to conscious-
tness of the fatherhood of God, the brotherhood of man, the brotherhood of the human races, the life of worship and rededication to these ideals. Upon these days, says President Roosevelt, “the cornerstone of our civilization rests in security and confidence.

We are confident that Seventh Day Bap-
tists will loyally respond to the invitation to observe Sabbath, September 30, as Loyalty Day. With the slogan, “Every member pres-
cent or accounted for,” the goal is "Every citizen in a house of worship every week for rest, meditation, prayer, worship, and life ad-
justment.

Mr. Vickrey, secretary of the committee, comments on the statement from whom we have quoted, “Had the above goal been reached or more closely approached in recent years, there probably would be no war in Europe today or war clouds over the rest of the world.”

So, in contrast to the mobilization of mili-
tary forces in Europe in international strife, Loyalty Days are a "mobilization of the spir-
ital forces in this country" to strengthen the bonds of world peace and good will. Let us do our part.

REPORT OF CONFERENCE
(Continued)

Remember the Sabbath Day

While these words are being typed, the soft tones of the organ are floating in through the window from Mrs. Robert Randolph, organ recital preceding the vesper service. It has been another ideal day and an ideal Sabbath. From the going down of the sun on the Sabbath’s agenda everything in nature and almost everything of conditions and circumstances have contributed to a blessed Sabbath in the Milton and evening services, the dual services (iden-
tical except for the preachers delivering the sermons at Milton and Milton Junction), the inspiring program of the young people, and now the evening service. It has been an experience illustrating the value of the Sab-
bath in its highest attributes as made for—man for his highest good.

Excerpts from the message, the writer understands from one who was present there: "During the evening of Sunday, many of the members marching in of something like a hun-
dred and fifty young people, in the afternoon, and the rendering of their fine program added much to the wonderful impressions and value of the day as one of the most inspiring services ever held here. The editor of the young people’s department doubtless will render a full account, with some of the speeches, sermons, and musical numbers. But the impressiveness of the march of the young people as they came to their afternoon seats, filling the hall of the main auditorium, cannot be reported. How the hearts of parents and friends swelled at the sight and as they heard from these young people reports and expressions of conviction. Not only are they a young people of the hope of the future, as we so often say, but they are most alive points of contact with the present—alert and warm to undertake something new.

The message closing the day’s worship and service was delivered by Rev. A. Clyde Ehret on the theme “What Comes of It?” The way he loved people, the point of what he made him great. When men build on spir-
tual sources, something comes of it. You cannot build on hollowness, but when the Christ called for love. Build on love, and something comes of it. When the tax gatherer left his “tables” and followed Jesus, some-
thing came of it. So with Simon Peter. When Jesus takes hold of a man, something comes of it. We trust this sermon can be received in the light of the message.

Following the evening services some mar-
velous movie pictures of Hawaii were thrown on the screen, pictures taken by William M. Davis, shown and explained by him. The colors were superb and all must have felt they knew much more of islands, customs, and people than they had ever known before.

Conference Sabbath at Milton Junction
(Reported by Rev. J. F. Randolph)

Anticipating a large attendance on Sab-
bath, arrangements were made for two services planned at identical programs in the Milton and Milton Junction churches. The anticipation of the president and the entertaining churches was fulfilld, and about three hundred delegates and visitors filled the Milton Junction church at ten-thirty o’clock. The pastor, Rev. John A. A. Fitzgerald, conducted the service. The Conference choir of forty members sang, “Praise the Lord,” by Franck. Kenneth Bab-
cord, a former pastor of the Milton Junction church, read the Scripture lesson, 1 Corinthians 3, and led in prayer.

The sermon was delivered by Dean A. J. C. Bond of the Theological Seminary at Al-
bany. Mr. Bond was the pastor of the Milton Junction Church. He spoke from the text, “Let every man take heed how he builds” (I Cor. 3:10). The lectern was tak-
ing timber after timber from an old barn where they were in the habit of playing, taking something only a timely warning saved them from being caught, so society has been tearing down the very structure that protects them. But the fundamental laws remain, and we can rely upon them to begin again and build anew.
What is the foundation? “For other foundation can no man lay than that is laid, which is Jesus Christ.” What is the building? “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

The Last Day of Conference

Again he one wished that he might have been a good stenographer and so have caught and recorded all the fine things, the information and inspiration of reports, debates, addresses, and sermons. One would wonder how President Sutton could pack so many addresses and sermons into a program so full of necessary and Conference business. To do so required an immense amount of attention to detail and a vast deal of planning. For so it was.

Many high points were reached in Conference in the sermon messages. It was again reached in the sermon, Sunday morning, by Rev. Leslie O. Greene of Albion, Ws. "The Strength of Zion" was his theme. “Awake, awake; put on thy strength, O Zion.” Isaiah 52:10. What we have strength, he urged, we must put on strength. No one has the right to be weak. We can do the part God has given us if we use the strength which has been given us, and we can build a church where none one else has. Unchurched belong to us to evangelize, and we are responsible. Limitations and difficulties will not loom less upon us as we direct ourselves in the power of God to do our tasks. We must put on the strength, the courage, the loyalty to conviction, and the strength of faith. It means the strength of a fervent, effectual prayer life. As the tide comes in, covers, and cleanses the earth, so we should be ready to answer the call, to defend faith with a painted gobbet, but the true water of life. Our God has what the world and we all need—He is the grand old Luther hymn—A Mighty Fortress Is OUR God.”

Stewardship

"Stewardship of Endowments was the subject of L. Harrison North, secretary of the Memorial Board, who brought figures before the Conference by the use of charts which helped to make clear the meaning to the denomination of the $639,901.12 raised by our fathers in the promotion of the present activities. The past is working in the present and will continue to do so in the future, though the income will likely net less than in former years because of prevailing conditions.

"Stewardship of Local and Denominational Budgets" was the subject of Doctor Alfred E. Whitford of Alfred. He said that 10 per cent of our membership would easily finance all our work. What could not be accomplished were we to bring five per cent, to say nothing of ten per cent.

"Lack of leadership does not account for our failure. He concluded that lack of interest was to blame. The cause of interest comes from lack of information—in other words, ignorance. We must labor to overcome this, and to become awakened and enthusiastic. There is need of real, genuine denominational-mindedness. In spite of failure to declare to the world the plan of salvation, as a result of our apathy, we have been used to produce a very stirring message. On top of all the other great things, the suffering, loss, undermined morals, and self-respect in so many people, we meet under the shadow of an impending holocaust—a new world war. How can we be optimistic? How can we keep up courage to 'Press on'? How do you do it?

Paul furnishes a good example. Apparently at the time representation in the text, Paul's worst troubles were behind him— but he pressed on. He could forget the past. "Some of our trouble and right with us. We have heard several speakers on this platform say they were not interested in the past, in past history; then proceed to make extensive use of it. Paul did. He just outlines his own career." Paul's worst troubles were behind him— and he pressed on. He could forget the past. "Some of our trouble and right with us. We have heard several speakers on this platform say they were not interested in the past, in past history; then proceed to make extensive use of it. Paul did. He just outlines his own career."

"Courage is kept up by faith in God.

"We live in a God-governed, God-directed world, but do we remember it? I don't. We absolutely; that is where faith comes in. I am convinced that the God who put the stars in their places, who directed the formation of the earth, is the same one who is up there in the heaven. How men may thwart and delay the realization of God's eternal purposes, but they cannot prevent them."

Doctor Norwood brought by many illustrations his healthy philosophy of life in support of the courage needed by which we press on. "One thing is sure—the world is God's and the world is the church's, and the church is the church of the world—both the church and the unseeen. The thing that makes a magnet, for instance, is unseen. Here is a ball of iron, cold and inanimate, but the thing that makes it a book is unseen—a coil of wire, a court of peace, this church. You do not see you, me, or I you. So, one can love God; one can have faith in and his goodness and in his powers and purposes. In such faiths one's courage is strengthened; it is made possible to press on."

Moments of Prayer

Throughout the closing program of Conference were careful provisions made for worship and prayer. Sometimes it was designated "worship," or "devotionals," and at others, "meetings of prayer." By whatever name, these periods or moments were true opportunities for direct contact with divine sources of power. With the deep feeling of the need of help from above, the president had provided these high spots of Conference, and all must have received refreshment and inspiration from definite thanksgiving and praise.

Many were used in this service—old men and women, young men and women, old pastors and young pastors, with wide years of experience and young men with life before them, full of vision and enthusiasm. When we speak of a successful Conference it will be easy to ascribe that success to valuable reports, plans, addresses, and good business management. But may its true success not lie in spiritual power generated in these quiet, inspirational moments—when the Great Unseen made his Spirit known to us, and we believe so.

The Ministry of Music

The wealth of soul-lifting music was more than a joy to all lovers of this sort of thing, but it was especially felt. No music was introduced as filling or entertainment. All contributed to the lifting up of the spirit. This was a part of the program in the heart of the president.

The Conference choir under leadership of Professor Leman H. Stringer and his associate, Kenneth Babcock, did not perform. It worshiped; and under its ministry we were led to worship and adore. Solos, quartets, and choruses were extraneous matters, so far as our parts of the entire ministry of music. Mrs. Robert P. Randolph at the organ and Betty Chamberlain at the piano were in harmony with the spiritual values helped to bring out the sympathetic qualities of voice in the various contributions.

The daily vespers of half hour periods as well as anthems at main services were sources of spiritual power and joy. High spots that were most memorable were the violin solo by Mrs. Ellen Place and the organ solo by Mrs. Ellen Place.
who melted the congregation with Handel's "Largo," and the experience was so salon by Anne Post of Chicago—nationally known and loved. The young man—a lover of music—Donald Gray, was invited by the editor to write impressions of the Conference music. It follows:

**Appreciation**
By Donald Gray

I do not know whether to say that I have caught a glimpse of reality, or that I have stepped briefly over the bounds into unreality—that which would be hard to say. But this I know: I have been in the midst of silence so perfect that words seem to melt away like the wax from a candle melted into the wax of the candle that used to be there. I have been in the midst of silence and the silence was filled with music. It was in the space of a hymn the humblest, most shabby soul mounts up, and up, and up, to the very side before a sound could be uttered. For there was a sound—radiant, clear, tremulous voices of youngsters singing the clear, radiant, unencumbered songs of the soul whole-guarded by the very lids of their mouths. The presence, the style, the space of the whole thing were so fragrant. If one were to try to capture his own creation, one would feel like saying, "It is hard to say. But this I know—the step toward the very edge of reality—that would be hard to say. But this I know." It might be that I caught a glimpse of reality, or that I did not.

I have sat with closed eyes and listened to the clear, tremulous voices of youngsters singing the praises of a God who surely hears them and loves them, and rejoices again in the beauty of his own creation.

I have heard the golden voice of a great organ pouring out the mellow themes of the masters—swelling the rebeds out of human hearts and spinning the gossamer fabric of harmony—working alchemy on the dulled fingers and ages of score.

I have felt a multitude of personalities being carried far away and held there by the sweep of the music. I have known in those pure and honest personalities returned from such journeys they were slowly, wonderfully changed—refreshed and radiant.

I have heard a soul to shoulder with old friends and sung the beloved hymns, alternating chills and warm waves among the various personalities. It has been wonderful to go through and out of the music and know that everything will be all right.

I have sung to spirititudes with old friends and sung the beloved hymns, alternating chills and warm waves among the various personalities. It has been wonderful to go through and out of the music and know that everything will be all right.

I was with a few, who had shut their eyes, who could not hear, who were not possessed by the same spirit. For the space of a hymn the humblest, most shabbily looking Conference. I was with a few, who had shut their eyes, who could not hear, who were not possessed by the same spirit. For the space of a hymn the humblest, most shabbily looking Conference.

I have had a vision of the entire balance of the Conference going. I have been in the midst of the silence that is full of music, and I have been in the midst of the music that is full of silence. I am not sure which.

Another recommendation is on the continuance of the conference meeting. The Board of the present support of the missionaries overseas. The mission report should be carefully studied and discussed in all our churches.

The next Milton church building is to be an ideal place for the Conference. Its many rooms' ample facilities for sectional and committee meetings. The beautiful auditorium provided the worship atmosphere always lacked to the anus. Use of the organ adds more than one ordinarily would think. A broadcasting device carried everything of the program but the vision of speakers and choir to the basement, where overflow crowds were accommodated.

It was estimated by some that on the Sabbath morning the audience was identical except for the two preachers and their messages—attended by as many as nine hundred people.

There were 382 registered delegates and forty-eight registered visitors, or 430 registrations in all. In spite of the numbers all were well cared for and every proof of Wisconsin hospitality given.

Provision for feeding the Conference was made by the Conference in houses, tea rooms, restaurants, cafes, lunch counters, and meals furnished by local first day churches. There seemed no congestion at any place, if exception be made of young people's meals. General satisfaction was felt by the visitors of the local plans, which took a great part from the Conference itself. It is hoped by many that this independent feeding plan may be continued by other entertaining churches. The local expense of Conference amounted to but $77.87.

In all, there was nothing in the way of hospitality, entertainment, or weather conditions left to be desired. All contributed to a fine, encouraging, forward-looking Conference.

**MEETING OF TRACT BOARD**

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Thursday, September 13, 1939, at 2 p.m., with President Corlisa F. Randolph presiding and the following members present: Corlisa Randolph, Frederick E. White, William M. Stillman, Irving A. Hunting, George R. Crandall, Everett C. Hunting, I. W. M. Wilcox, W. C. Goddard, and Business Manager L. Harrison North.

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

"Seven letters relative to the work of the board have been written. Selected tracts have been printed. The record shows, at request of Mr. A. Shearson, Two hundred with "Sabbath Tract Recorders" to Paulino Anjika of Nyasaland, who urges the need of a white missionary there, and William Williams and George A. Borrow of Wakaraka, British Guiana, who urge the strong resuscitation of our missionary leadership in Georgetown, British Guiana, who urge the correspondence with the Berrys has been forwarded with a letter to the secretary of the Woman's Board. The Adams Center, N. Y., Church has donated a good organ for the work in British Guiana, if funds to cover crating and water freight can be raised.

A report of the 1938 Conference Year Book and catalogue of the publications of the American Sabbath Tract Society have been sent on request to Maywood, III.

About eight hundred assorted tracts, including two hundred fifty, Gatekeeper, and one hundred Sab- bah wall cards, "Sabbath Songs," etc. have been distributed to the following Missionary Boards and sale.

The secretary attended the quarterly meeting of the Missionary Board at Westerly, R. I., July 16, and a report of the work of the Missionary Board will be forthcoming. He repossessed a sermon on Sabbath afternoon, July 22, at a home meeting near Lambertville, N. J., a bit of mission work being undertaken by the Plainfield Church.

The treasurer reported for the special effort of the Seventh Day Baptist Building as follows:

Ethel T. Stillman, treasurer, in account with the Seventh Day Baptist Building Budget. For the period August 25, 1938 to September 1, 1938.

Dr.
To balance on hand, August 25, 1938
$234.45
To contributions
20.00

$254.45

Cr.
By cash paid out as follows:
J. H. Cook, treasurer account net proceeds of canvass $250.00
Balance on hand, September 1, 1938
4.45

$254.45

With all obligations of the 1937-38 campaign met.

The foregoing report ties in with the report of the treasurer concerning the status of this building for the past six months, and accepted by the board.

The report was accepted.

As of August 13, 1939, there remains to be received only $433.80 of the total amount needed to redeem the promissory note for the construction of the building. The remaining balance, $4,000, is to be raised by the sale of stock in the building.

The report was accepted.

Dr. William D. Randolph, Corresponding Secretary, and Mrs. W. M. Wilcox, Business Manager, in charge of the tract work for the year, report that work is progressing well.
I am impressed as I view the year's work, particularly the reports from the workers, I am convinced that the fate of missions must have been a large concern to the dying. The churches and groups served by the missionaries and missionary pastors would not have had this ministration had it not been for the workers sent to them and supported in part or entirely by the funds you have furnished. This service means more than we can estimate. I grew up in a small church which could not support a pastor and which had one only occasionally, and I can never forget how we young people hungered for the ministrations of an undershepherd. The youth in our small churches today need this service as much, if not more, than in the past. Your money has been furnishing it to a large number, but there are churches which have remained pastorless. The Master would not have this way. We must maintain and build up the small churches.

V. The Gospel Has Power to Transform
I have been impressed anew, as I have viewed our mission work and that of other denominations, with the power of the gospel to transform. Paul speaking of the gospel declared it "The power of God unto salvation." It has power to change men's lives, but too many, the world over, and this power is in the hands of the ministry, the church, and the members of the church if they will use it.

Some years ago there was in London a famous atheistic lecturer named Charles Bradlaugh. Hugh Price Hughes, who was a prince among British ministers, devoted himself to some of the atheistic statements, and Bradlaugh challenged him to debate. Doctor Hughes immediately accepted the challenge, and it was agreed that each one bring some tangible evidence of the effect of their respective gospels. He would bring one hundred men who would testify it was Jesus and his gospel who had saved them. Would Bradlaugh bring one hundred to testify in behalf of his infidel gospel? But if not so many, fifty would do; if he could not bring fifty, then twenty-five,
or only one man who would testify that he had heard the voice of God in a holy, holy, holy, and self control by atheism. The infidel called the debate off, for his gospel had never changed anyone. The gospel of Christ has always been transfused through the ages, and it is depending upon His Church to use this power.

V. Evangelism the Method Christ Appointed

I am impressed as never before, I think, the righteousness of God's methods. In Acts 2 Philip the deacon is called an evangelist. In the fourth chapter of Ephesians, it is mentioned as an order or office along with apostles, prophets, pastors, and teachers. From these two passages it appears that the evangelist in the New Testament days was an itinerant preacher who went from place to place proclaiming the gospel to the people. However, I had not heard it, and that he was an important factor in the spread of Christianity. In 2 Timothy, fourth chapter, Paul commands Timothy, a pastor at Ephesus, "Do the work of an evangelist." This shows us that evangelism was a part of a pastor's work. From these New Testament references we see that evangelism was not alone the work of a certain order of men in the New Testament, but that it was the work of a pastor as well. It was and is the work of the entire church.

V. Missions Will Triumph

As I think of the year's work, its achievements and appointments, I have a firmer belief that Christian missions will triumph. I know that the church is repudiated in Russia by the state, that in Germany the state has been more generous, and that Christians are suffering martyrdom; but I remember what the early church faced. It had no prestige, wealth, organization, or schools. It fought in every field, in farm, in city, and in school; but in the first century it won a million converts and in three centuries it conquered the Roman Empire. It was a divine passion for men that made it victorious. That same passion in the hearts of God's children today will ensure success. Christ came to earth to reveal this same gospel of God's grace to the woman that sweeps the house diligently for joy. He is the father that goes forth to meet the erring son. "For the Son of man came to seek and to save that which was lost." This passion is in the hearts of many today. It must extend to all churches and all Christians, and it is bound to do this. Christ cannot be defeated. But now, more than ever before, one difficulty must be faced. Our homes are very full of innovations and appointees, and all kinds of books—told nothing of the radio. All these things bring us facts, ideas, interesting stories; they help to educate us. If used with discernment, they have cultural value, they help to keep us in touch with the world. They should be used and enjoyed. They should not be allowed to come into the home.

But in the midst of this manifold mass of written and oral material, which daily and weekly pours in upon us, there is some danger that the study of the Bible may be crowded out more than we would like.

Our children need the old Bible stories, just as we did. There is no substitute for them. The stories of the Garden of Eden, of the Ark and the Flood, of Numnah, of Abrahah, and of Isaac, and of Jacob and Esau, and above all, the matchless story of Joseph and his brothers—all these and many more are woven into the thought and literature of Europe and America. Every child should know them.

The great Leo Tolstoy tried some fifty years ago to teach the peasant children on his own estate. In those days he found no text books for children in Russia. He sat down and wrote the text books himself. He began with these grand old stories in the Old Testament. These," said Tolstoy, "are the foundation of all education."

When we present the Bible stories to young people, who are so eager to learn, we may begin to emphasize the ethical content and point out factors of conduct. Good conduct in the days of Moses is very little good conduct today. The patriotism and leadership of Moses, the courage of Joshua, the energy of Caleb, the stories of Gideon and Samson are part of our Bible. They can apply the moral qualities to their own lives.

The young people of college age already know a good deal about the Bible. They sometimes need a little help in understanding the Bible and in interpreting the Bible stories over and over and there is an end of the matter. But when they come to study the great literatures of the world, they find that these literatures are impregnated with the thought of the Hebrew writers. The great novels and plays and novels of Europe teem with references to the characters of the Bible. foliage and flowers of the Bible would make all these things appear new and modern literature nearly unbelievable.

The need of the Bible in the lives of young people is as great as ever it was. Probably the help we need is in teaching it in a more attractive way than ever before, and doubtless the modern methods of teaching make all those methods superior to the old methods, which were so largely mere drill and memory work.
man of the group with Mrs. John Randolph, wife of the pastor of Milton Junction, as co-chairman, and Mrs. Eldred Batson of Harrisonville, W. Va., as secretary.

Many interesting phases of the women's work were discussed, and many questions were asked. The findings of these meetings were organized by Mrs. Marion C. Van Horn, wife of the pastor at Salemville, Pa., and Mrs. William Hemphill of North Loup, Neb., the findings were presented on the floor of Conference. Some of the men thought perhaps there would be plenty of discussion when the Woman's Work Committee reported, but the report moved as smoothly and as quickly as the women could have hoped for.

We should say here, too, that many of our women were interested in other fields of denominational work and found their places in other committees as well as the one here mentioned.

We were happy to have with us at these meetings Mrs. Rolla J. Severance, wife of our missionary-evangelist. It seemed to me I never saw the women more interested, more determined, more important than they were in this Conference. The members of the Woman's Executive Board present—and by the way four of attending Conference; Mrs. Eli F. Loofbor, our president; Mrs. O. B. Bond, our recording secretary; Mrs. James L. Skaggs, the chairman of our ways and means committee; and Mrs. Eldred Batson—I say the members of the board who were present were more than delighted with the response and attitude of the women at Conference.

And speaking of that brings to mind the delightful tea held on Thursday afternoon for the members of the board and others present. The tea was given in honor of the Woman's Board and all ladies present at Conference were invited. It was truly a delightful tea. In the receiving line were Mrs. Carroll Hill, wife of the pastor at Milton; Mrs. Truman Lippincott, president of the Woman's Circle; the four board members mentioned; Miss Ada Bond of Roanoke, W. Va., Woman's Board correspondent for the Southeastern Association; Mrs. John Randolph, correspondent for the Northwestern Association; H. H. Eugene Davis from Shanghai, China, who are returning home this month; and Mrs. Erlo Sutton, wife of the Conference president.

For one hour and forty-five minutes we stood in line, shaking hands; when the line was finished, It was 2:00 and we knew there was one break until the last hand was shaken. What a friendly and sociable time we had! Old acquaintances were renewed and new faces learned. Some members when we were finished if we were not completely worn out. Personally, I had never thought of such a delightful affair. In the receiving line we quickly and easily learned that delicious punch and wafers were served to all in attendance. The Milton ladies are to be commended for their work and for the delightful hospitality shown to the members of the board and others present.

Ladies, let us double our numbers at Conference next year. Battle Creek is waiting with open arms to receive all who will go, and I believe you will feel, as all of us who were in Milton this year feel—it was good to be there.

THE SERMONS AT CONFERENCE

By Rev. Neal D. Mills

A General Conference could easily be so burdened with reports, raisings of money, and spending of money, and with other concerns that have to do with the machinery of the denomination that there would be little time for worship, inspiration, and the sound ing of the Christian message. If there has ever been such tendency it was not this year at Milton, where I found myself kept on a high spiritual plane through well-conducted periods of worship, prayer, music, and sermons.

This Conference was outstanding, I believe, for its many inspiring and challenging sermons. They were more in number and content than we could assimilate in one short Conference week. In the general order of the addresses and reports and the informal talks of our missionaries were in reality sermons. The preachers were from various areas and represented both large churches and small, and the sermons were representative of the whole Christian message to the world of today—of both the social and the individual gospel.

The Sabbath was duly emphasized in an address by Dr. Herbert C. Van Horn on "The Sabbath Challenge of Today," and one by Rev. Claude L. Davis on "The Sabbath: God's Gift to Man." Other verbal communications and teachings were treated in sermons whose content is suggested by their titles as follows:

"In His Name"—Rev. Herbert L. Polan; "The Christian Race"—Rev. Rolla J. Severance; "Building Enduringly"—Dr. A. J. C. Bond; "Voices We Ought to Hear"—Rev. James L. Skaggs; "What Comes of It"—Rev. A. Clyde Ehret; "The Strength of Zion"—Rev. Leslie O. Greene; "We Press On"—President J. Nelson Norwood.

President William Hemphill emphasized the necessity of the Conference being essentially a business meeting. "No," replied one of the worshipers, "it has only been said." I hope the Conference sermons will come to us through the SABBATH RECORDER during the coming weeks, that we may not only thrill again to their high inspiration but put them into action in Christian living.

FROM REPORT OF COMMISSION

Recommendations

1. That the Conference continue its present Committee on Consolidation of Boards for the coming year and ask it to push the consolidation of agricultural reorganization to completion as rapidly as consistent with proper legal safeguards.

2. That the effective date of the employment of Dr. Ben R. Crandall as financial representative be October 1, 1939, that $600 be allowed for his remuneration, with the understanding that his work is not to exceed one half of his time in case of employment by any other board or agency, and that the amount of his expenses be at the discretion of the Committee on Promote the Financial Program within the limits of its budget.

3. That the second sentence in Par. 2, Sec. 1, of the Report of the Council Committee on Financial Methods (Year Book, p. 77) as adopted by the 1938 Conference be interpreted to mean that the "chosen individual" referred to in that sentence be ex officio chairman of the Committee to Promote the Financial Program of the General Conference, and that the committee consist of eight members, that the membership be able to meet at least once, and that members to be nominated by the Nominating Committee and elected by Conference, in addition to the individuals in each association which the financial representative shall choose as his lieutenants.

4. That the responsibility of the denominational financial representative be not limited to the promotion of denominational finance, but include the direction of the ecclesiastical, social, and religious welfare of the church, and under the direction of Conference committees concerned with these tasks.

5. That the Conference recommend to the Woman's Board that they continue their present support of the missionary-evangelist chosen by the Missionary Board and lend every encouragement to the churches and women's societies to arrange for wide use of his records, and that this undertaking be conducted as a co-operative project by the two agencies.

6. That the recording secretary of General Conference be designated as editor of the Seventeenth Baptist Year Book and be responsible for the editing and publishing of the same.

7. That the Conference reaffirm its action of 1937, vacating the position of 1938, that the General Conference funds contributed to the Denominational Budget but in an amount not exceeding the total amount budgeted, nor for any item in the budget to exceed the amount budgeted for that item.

8. That the plan of asking the Sabbath schools to make only for the denominational boards and agencies be continued and that the offerings be made each time for the Denominational Budget as a whole.

9. That the Sabbath schools be asked to study denominational agencies during the next Conference year, selecting one agency for each quarter, in the following suggested order: School of Theology, fourth quarter, 1939; Ministerial Retirement, first quarter, 1940; Denominational Budget, second quarter, 1940; and Conference Budget, third quarter, 1940, and that the agencies represented be invited to furnish information that might be interesting and informative and that could serve as a basis for the presentation of the work of the agency before the Sabbath schools.

10. That while we urge our people to give to the denominational agencies, we do not specify any particular object, yet henceforth it shall be considered that all gifts which are
specified to a particular object or objects within the Denominational Budget and which pass through the hands of its treasurer shall be accredited to the church or individual from which such gifts come, as a part of their contribution in the Denominational Budget. Such funds shall be forwarded by the denominational treasurer directly to the agency or object specified.

11. That the Conference direct the treasurer of the Denominational Budget to pay out such funds as may come into his hands for that account during the months of July, August, and September, 1939, on the same basis as that employed during the fiscal year July 1, 1938, to June 30, 1939. This provision shall change the date of beginning the Denominational Budget year from July 1 to October 1, 1939.

The item above entitled "Young people at Conference meeting place, such persons to be forwarded by the denominational treasurer to the Committee to Promote the Financial Program" is to be used to provide meals at the Conference meeting place, such persons to be selected from the budget of each of the agencies and objects participating in the Denominational Budget toward which our contributions are to be directed in 1940-41 if the people approve. Other items may not be used for income from endowment. Certain items have been left open to the discretion of the Conference in specific purposes for which they have been selected from the budget of each of the agencies and objects participating in the Denominational Budget toward which our contributions are to be directed in 1940-41 if the people approve. Other items may not be used for income from endowment. Certain items have been left open to the discretion of the Conference in specific purposes for which they have been selected from the budget of each of the agencies and objects participating in the Denominational Budget toward which our contributions are to be directed in 1940-41 if the people approve.

14. That the denominational agencies having presented budget requests for participation in the Denominational Budget as follows: Missionary Society $19,966.50, Tract Society $6,077.46, Education Society $2,200.00, Sabbath School Society $2,450.00, Federal Council of the Churches and pastors $450.00, Historical Society $2,500.00, Ministerial Retirement $1,000.00, General Conference $3,500.00, the Conference direct that the receipts for the Denominational Budget during the year October 1, 1939, to September 30, 1940, be distributed on the following basis:

<table>
<thead>
<tr>
<th>Agency</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Society</td>
<td>$19,966.50</td>
</tr>
<tr>
<td>Tract Society</td>
<td>$6,077.46</td>
</tr>
<tr>
<td>Education Society</td>
<td>$2,200.00</td>
</tr>
<tr>
<td>Sabbath School Society</td>
<td>$2,450.00</td>
</tr>
<tr>
<td>Historical Society</td>
<td>$2,500.00</td>
</tr>
<tr>
<td>Ministerial Retirement</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>General Conference</td>
<td>$3,500.00</td>
</tr>
</tbody>
</table>

These percentages represent as nearly as possible what we believe to be the best division of the average income received. The percentages do not coincide with the amounts as given in the budget, because the total budget has not been raised, and we believe that certain interests must not be allowed to fall below a certain minimum. Woman's Board $162.00, Seventh Day Baptist Building $3,200.00.

15. That the Conference propose to the people the following budget for the year beginning October 1, 1940, and ending September 30, 1941. This budget does not include any item which it is expected will be covered by income from endowment. Certain items have been left open to the discretion of the Conference in specific purposes for which they have been selected from the budget of each of the agencies and objects participating in the Denominational Budget toward which our contributions are to be directed in 1940-41 if the people approve. Other items may or may not be used for income from endowment. Certain items have been left open to the discretion of the Conference in specific purposes for which they have been selected from the budget of each of the agencies and objects participating in the Denominational Budget toward which our contributions are to be directed in 1940-41 if the people approve. Other items may or may not be used for income from endowment. Certain items have been left open to the discretion of the Conference in specific purposes for which they have been selected from the budget of each of the agencies and objects participating in the Denominational Budget toward which our contributions are to be directed in 1940-41 if the people approve.

16. That the Conference adopt the following methods of approaching the form of Denominational Budget proposed above:

a. That all of our people be thoughtfully solicited to consider and support the new form of Denominational Budget.

b. That all of our people be encouraged to adopt some form of systematic giving to the new form of the Denominational Budget.

c. That Conference ask the churches to conduct a campaign for pledges to the Denominational Budget for 1940-41 and its various items, during the coming Conference year and report the results of that campaign to the 1940 Conference through the Commission.

d. That the Conference direct the corre-
many years we have had societies and boards that have been working most zealously to promote the various interests for which we stand. Although discouraging conditions in this and other lands are appealing for help from denominational agencies are sometimes met with indifference, the Commission feels that the dawn of a happier day is before us.

The Commission feels that this denomination has been greatly benefited by the Council-Conference of last year, the forward-looking reports and programs have been studied and adopted. As far as it had the power, the Commission has tried to carry out the will of the people thus expressed and is making a number of recommendations to be acted upon at this session of Conference which will further promote the work so well begun last year.

The Commission has been deeply concerned with the spiritual welfare of our churches, and notes with deep appreciation the evangelistic efforts that have been put forth in many of our churches during the year, not in great religious upheavals, but through the wholesome, continuous work of pastors and people, in many cases through the "Preaching Mission."

To carry on religious work either at home or in other lands requires money. The Mission is concerned that the dawn of religious work either at home or in other lands requires money. The Mission is concerned with the need for discovering ourselves and our own gifts. Scripture, Luke 9, "I will follow thee wherever thou shalt lead me."

"Devotions were led by Miss Nannie Greeley; Scripture, Luke 9, "I will follow thee wherever you may lead me."

"There is a high way and a low way, and each one of us is called to accept Christ. This is not a single act but a continuous process a lifetime and how can we do our best for the master except we know his will. That we may know this prayer should be the key to our every morning."

"I want to be my best for Jesus" was the theme of the male quartet which followed Miss Greeley's devotional thoughts. After the singing a vacation was taken in the fire on the hearth was burning brightly. The fire on the hearth was burning brightly. Thus symbolizing his determination to live for Jesus. Soon the fire on the hearth was burning brightly. After this service of rededication and consecration, Rev. Loyal F. Hurley closed the service with prayer.

MY IMPRESSIONS OF CONFERENCE

Just as I was telling the editor of this page and his wife goodby at the young people's break, he asked me to write my impressions of Conference.

There are two or three things which stand out among the many good things of Conference.

One of these is Editor H. C. Van Horn's talk at one of the young people's banquets. Over and over his words about consecration have run through my mind: "Remember, there are two or three tasks which always wait one after a vacation. He said the consecration he was interested in was the consecration that causes one to attend to the little things such as dishes or the wood box just as faithfully as one would attend to bigger things.

The prayer circles at seven-thirty in the morning especially inspired me. The helpful hints of Rev. Loyal F. Hurley and Rev. H. Eugene Davis gave each of us a new viewpoint for prayer. Mr. Davis stressed the importance of the little things such as dishes or the wood box just as faithfully as one would attend to bigger things.

Throughout this entire service, in the fire- place the fire had burned lower and lower. To this our attention was now called and this was the altar fire—Christ's altar fire in the world today has burned low. How shall it be fed? Mr. Osborn told us the story of the "Forty Wrestlers of Nero" and called upon the youth present to feed the altar fire of Jesus in the world today. If any one had a habit to put away from himself, or a new decision to make, dedicating his life to the will of Jesus, now was the time to feed Christ's altar fire that it should burn more brightly. As an outward expression of this decision, that youth was to take a stick from the box by the side of the fireplace and place it on the fire, thus symbolizing his determination to live for Jesus. Soon the fire on the hearth was burning brightly. After this service of rededication and consecration, Rev. Loyal F. Hurley closed the service with prayer.
LOCAL AND DENOMINATIONAL BUDGETS
(Reprinted by Alfred E. Whitford at the Seventeenth Day Baptist General Conference)

When the president of the General Conference was planning this particular hour of the program he asked the Committee to Promote the Financial Program of the General Conference to select some person to discuss Local and Denominational Budgets. This was quite an honor for me, and I hesitated a long time about accepting the assignment, because I saw clearly that any attempt to prove larger giving is not only psychologically difficult but also difficult to present in many ways by the past.

So if you expect me today to entertain you and attempt to instruct you by a paper on the fundamental principles of the stewardship of material resources, and to give you a comfortable feeling that in the future our budgets will be raised one hundred per cent, you will be disappointed. What I would like to do is to help solve the problem of how to raise the money painlessly, successfully, and completely for our budgets. But I have no delusions in this regard, and no hope of contributing any practical solution of the one problem that is responsible for our denominational extension work.

It is not possible to say anything new and striking. Appeals have been made through the pages of the Sabbath Recorder and spoken messages in the churches. The Committee to Promote the Financial Program of the General Conference has frequently and regularly sent messages to the pastors and officers of the churches, giving information concerning various denomina
tional enterprises. Cogent reasons have been presented for the generous support of them. And yet in recent years not over sixty per cent of the members of the churches, whose total Stewardship of their bodies and their money in the SABBATH Recorder reviews of this nature are somewhat intensive study of sixteen representative churches in the denomination. (See 1938 Year Book, page 64.) One significant result of the study is the fact that 38 per cent of the membership of these churches are reported as contributing members. Assuming that the hundreds of thousands of members that in 1937-38, 38 per cent of the members of our churches in the United States gave on the average about $31,500 for local work, while 62 per cent of the membership gave nothing. Now consider the fact that in the year that the churches spent $75,000 for local work, the denomination asked for only $31,500 for our common program, and that only 38 per cent of the membership were contributors. Does this not make it reasonable to suppose that our churches can afford to support our Denominational Budget, if they are not asked to support something else?

Let us look at the question from another angle. If we assume that the 38 per cent mentioned, or about 2,500, is a fair estimate of the number of contributing members of the churches of our denomination, then taking $800 a year as the average income of these members, 38 per cent of an average income, or one-half a tithe, would finance both the local and denominational budgets of the churches, and less than 2 per cent would pay all denominational bills. If we allow ourselves to speculate wildly on what our denomination could accomplish in missions and other lines of service if the 38 per cent were tithers, the above conclusion seems justified, that is, that the denomination can afford to finance itself.

In answer to the second question, does lack of leadership in our churches account for this failure to promote the denominational cause? There was definite evidence in the discussion that this is frequently true. Your Committee to Promote the Financial Program has found it desirable, usually, to address its congratulatory letters to the pastors of the churches. The pastors are the ones who are most involved in the financial program of the church.
most likely to respond and initiate action. But the pastors on whom rest the responsi-
bility for a total program, including both spiritual development and financial support, are sometimes embarrassed because they feel it is in their own self-interest to raise money and the minister hesitates to push a financial campaign which involves his own support. The fact is, every church should have a responsible treasurer who has an aptitude and interest in leading their church to raise the money to meet fully and generously its obligations, both local and denomina-
tional. This arrangement, however, should not relieve the pastor of his responsibility of leadership in the machinery of material resources. His job is to give information in various attractive ways concerning denominational projects and programs and to sell the Denominational Budget to his parishioners, and especially to the finance committee of his church. It was the opinion of the ministers at the meeting that some of our pastors do not measure up to this ideal. In other words, some pastors are not sufficiently denomina-
tionally conscious and outspoken in their churches.

While I have indicated that lack of means and lack of leadership have contributed to a minor extent to our churches' failure to support adequately the Denominational Budget, the real cause of our trouble, I am confident, is lack of interest. What is re-
sponsible for this lack of interest? Of course it is true that people cannot be greatly in-
terested in a cause to which they know little. Therefore ignorance or a casual and insignifi-
ant interest is responsible for this lack of interest.

However, past dates of leadership in the denomina-
tional campaigns in the churches to raise the Budget is, in my opinion, the right thing to do. He will build on the groundwork laid by the con-
ded efforts of Eugene Davis in visiting in recent months thirty-seven of our churches and awakenin-
g in them by his message their obligations to God and to their denomina-
tion.

To my mind, the central need in our denomina-
tion in order to overcome this apathy and indifference toward the success of our denomina-
tional projects is a genuine denominational unity. There are too many people in our churches who are indifferent to the denomina-
tional projects of our church and its work. They do not give because they care very little about the denomina-
tion and what it is doing. They support the local but not the Denominational Budget. We need to look with pride on the achievements of the past. Seventh Day Baptists have a historical pride to be proud of. We have reason for satisfaction in the present activities of our boards and societies, limited as they are by the dramatic appeal. We need to have confidence in the worthwhileness of denomina-
tional enterprises, faith in their future success, and loyalty in their support.

I cannot close this paper better than by quoting a sentence from Eugene Davis' "De-
nomination Budget Message" in the SABBATH RECORDER of July 31:

"If our fellowship and common service to-
gether is worth what most of us think it is worth, then it demands Christlike faith, ex-
ppectant prayer, and sacrificial giving."

The test of the sincerity and genuineness of our devotion to the denomination is our whole-hearted financial support of its pro-
grams. And remember that 2 per cent of our income will do it.
and over again, until we know it by heart. Then let us see how we can eat and drink in such a way that we will be pleasing God—to the glory of God.” Here is a little Bible story which I think will show you how to do that very thing.

Daniel And His Three Friends

Daniel and his three friends had been carried away from their native land and were permitted to direct their own diet. They were being trained to wait upon this king, to be his slaves. The king had rich food to eat and wine to drink, and he said to the man who was to train the boys, “Every day for three years give these boys some of the food from my table and wine to drink.”

The leader of the camp was Mr. A. G. T. Brissey of Salem, who with his wife very ably directed the kitchen, including the planning and preparation of meals.

The boys and girls, who were present together for the first time in the camp, thoroughly enjoyed themselves, and were ably led in various fields of study. Mrs. Kenneth Van Horn was in charge of nature study; Mrs. Mrs. Virginia K. Wicks of the music; Mr. Victor Skagg, in charge of Bible study; Miss Estelle Bottoms led in recreational activities and instructed in swimming.

The Friday evening worship service was in charge of the campers. It was held at the side of the nearby river, and was in the form of a prayer and song service in which all the campers took part. On Sabbath, August 12, the campers, led by their Bible teacher, were in complete charge of the morning worship and of Christian endeavor in the evening.

—Part of a report by Ardale C. Skagg.

Salem, Va., W. A.

Announcement has been made of the marriage of Dr. Walter E. Hancock, head of the modern language department of Salem College, to Miss Alma Cantwell, of Cairo, Ritchie County, a former student in the local school.

The ceremony was performed August 30 in Ashland, Ky., with Rev. Joel Cunningham, pastor of the Ashland Baptist Church, officiating.

Miss Cantwell was graduated from Cairo High School and the normal department of Salem College and has taught in the elementary schools of Ritchie County for several years.

Doctor Hancock formerly taught Spanish at George Washington University, Washington, D. C., where previously he had received his master of arts degree. He was awarded the degree of doctor of philosophy from the University of Texas in '33 and later served there as an instructor of history. Doctor Hancock has taught as an educator in Europe, Africa, and South America.

Dr. and Mrs. Hancock plan to make their home here where he will continue to serve as head of the modern language department of Salem College.—Salem Herald.

THE SABBATH RECORDER

Berea, W. Va.

The Seventh Day Baptist camp at Berea, W. Va., was in complete charge of the morning worship and the Friday night young people's services and the Friday night young people's services have been as usual.

Out of town guests have been in attendance at several services. Pastor and Mrs. Malfty of Shilo spent one weekend here earlier in the season. They were reaching the end of their tour both at Berlin and Schenectady. One Sabbath Dr. and Mrs. Walter E. Coates of North Montpelier, Vt., were at the services. Doctor Coates, a doctor of literature, was here collecting data of the Whittfield family for later publication.

Pastor and Mrs. R. W. Wing of Coumbsport, Pa., were our next guests, Pastor Wing also officiating at both Berlin and Schenec
tady. More recently Mr. and Mrs. Charles Rogers and daughter Ethel of Dunellen, and Miss Mildred Greene of Plainfield, N. J., cheered us by their presence.

August 19 was a special day for both Berlin and Schenectady. Pastor Coottrell and family and Miss Davis of Marlboro, N. J., were here for the first time. Pastor Coottrell delivered the sermon and then assisted in the ordination of two deaconesses, Mrs. Eva Bentley and Mrs. Matie Bullock. Several study people were in attendance, and special music was rendered.

In the afternoon Pastor Coottrell went to Schenectady as Pastor Wing, where one adult, a new Sabbath keeper, and three younger members were baptized. The Sche
tectady people are very much alive in their Christian service, sending special services to Berlin when possible.

Correspondent.

Alfred, N. Y.

A clipping from the Flagstaff, Ariz., paper tells us of lot's unfortunate auto accident that we do not know what they would have cost at home, and Mrs. L. B. Crandall of Storrs, Conn., who stopped off in Alfred on their way to Milton, Wts., to attend the Seventy Seventh Baptist General Conference and reach an understanding account of a quite serious auto accident that placed them both in a hospital somewhere in Indiana. No further details of the accident are at hand. But that is not our concern.

—Alfred Sun.

Milton, Wts.

A reunion of schoolmates complimentary to Miss Mabel West was held last Thursday evening in the home of Mrs. W. J. McBride, town. There was in attendance the group of girls who in a trip around the world stopped at Shanghai, China, to resume her work at the Seventy Seventh Baptist mission.

—Milton Jc. Telephone.

North Loup, Neb.

A clipping from the Flagstaff, Ariz., paper tells us of a quite serious auto accident that we do not know what they would have cost at home, and Mrs. L. B. Crandall of Storrs, Conn., who stopped off in Alfred on their way to Milton, Wts., to attend the Seventy Seventh Baptist General Conference and reach an understanding account of a quite serious auto accident that placed them both in a hospital somewhere in Indiana. No further details of the accident are at hand. But that is not our concern.

—Alfred Sun.
THE SABBATH RECORDER

The hospital needs a good fluoroscope, as the ones in use are old and inefficient. Quoting from the clipping, "I heard this from one of the Chinese nurses, but Doctor Thorngate showed me the surgical instruments with tears in his eyes."—North Loyalist.

ANNUAL CORPORATE MEETING

The Annual Corporate Meeting of the Seventh Day Baptist Education Society will be held on Sunday, October 8, 1939, at 2 p.m. at Alfred, N. Y.

MARRIAGES

DUNHAM-EYRICK.—Roger Dunham, son of Mr. and Mrs. Herbert L. Dunham of New Market, N. J., and Miss Ruth Eyrick, daughter of Mr. and Mrs. William Eyrick of Lake Nelson, N. J., were married at the Connecticut Farms Presbyterian church, Union, N. J., September 1, 1939, by Rev. F. W. Druckenmiller.

DUNN-RYNO.—Walter G. Dunn and Mrs. Nellie Eyrick, both of New Market, N. J., were united in marriage at the home of Mr. and Mrs. Earl Randolph on September 2, 1939, by their pastor, Rev. Tresnak R. Sutton.

NELSON-EYRICK.—At the home of the bride's parents, Mr. and Mrs. Charles Nelson, Salem, N. J., Fredrick Eyrick, son of Camden, N. J., and Gladys E. Nelson, were united in marriage August 19, 1939, Rev. L. M. Malft officiating.

OBITUARY

GREENE.—In Cranston, R. I., August 30, 1939, John Palmer Greene, aged 83 years. Mr. Greene was the son of John Richmond and Rosella Ann (Palmer) Greene, and was born at Taftville, Conn., on April 18, 1856. When born at Taftville, Conn., on April 18, 1856. When

He attended the local public schools, Amherst College, class of 1910, and Brown University. He had been clerk, teller, and assistant treasurer in the Washington Trust Co., and in September 1929 was elected secretary of that institution. He was a member of the Pawcatuck Seventh Day Baptist Church.

Mr. Livingstone is survived by his wife, who was Miss Ella Josephine Perkins, to whom he was married on July 10, 1912.

Funeral services were held at the Avery funeral Home Sabbath afternoon and interment was in Davis Cemetery, Lower Pawcatuck. Rev. Harold R. Crandall, pastor of the Pawcatuck Church, officiated, assisted by Rev. B. U. Hatfield, pastor emeritus of the First Baptist Church.

GREENE.—In Cranston, R. I., August 30, 1939, John Palmer Greene, aged 83 years. Mr. Greene was the son of John Richmond and Rosella Ann (Palmer) Greene, and was born at Taftville, Conn., on April 18, 1856. When born at Taftville, Conn., on April 18, 1856.

He attended the local public schools, Amherst College, class of 1910, and Brown University. He had been clerk, teller, and assistant treasurer in the Washington Trust Co., and in September 1929 was elected secretary of that institution. He was a member of the Pawcatuck Seventh Day Baptist Church.

Mr. Livingstone is survived by his wife, who was Miss Ella Josephine Perkins, to whom he was married on July 10, 1912.

Funeral services were held at the Avery funeral Home Sabbath afternoon and interment was in Davis Cemetery, Lower Pawcatuck. Rev. Harold R. Crandall, pastor of the Pawcatuck Church, officiated, assisted by Rev. B. U. Hatfield, pastor emeritus of the First Baptist Church.

Mr. Greene was the son of John Richmond and Rosella Ann (Palmer) Greene, and was born at Taftville, Conn., on April 18, 1856. When

He attended the local public schools, Amherst College, class of 1910, and Brown University. He had been clerk, teller, and assistant treasurer in the Washington Trust Co., and in September 1929 was elected secretary of that institution. He was a member of the Pawcatuck Seventh Day Baptist Church.

Mr. Livingstone is survived by his wife, who was Miss Ella Josephine Perkins, to whom he was married on July 10, 1912.

Funeral services were held at the Avery funeral Home Sabbath afternoon and interment was in Davis Cemetery, Lower Pawcatuck. Rev. Harold R. Crandall, pastor of the Pawcatuck Church, officiated, assisted by Rev. B. U. Hatfield, pastor emeritus of the First Baptist Church.