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

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

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

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

Hebron, Pa.

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

The evening service was in the hands of the Young People’s Board with Marguerite Carpenter in charge; the topic was “Christ the Unknown.” The Sterns Family Orchestra had a large part in furnishing the music. The service, a candlelight service, consisted besides Scripture and prayer, the latter by David Clarke, of talks: “Christ the Unknown” in Personal Living,” Mrs. Burton Crandall; “Christ the Unknown in World Citizenship,” Betty Jane Crandall; and “Call to Life,” Marguerite Carpenter. A vocal solo by Victor Burdick and a flute solo by William Whitford were also enjoyed by all.

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

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

Preceding the Friday night service a fellowship supper meeting was held in the Community Hall with Professor Burton B. Crandall, president of the Young People’s Board, presiding. About seventy-five were present. The following people told of their work: Reva Stearns, First Hebron; Doris Hill, Little Milton “and also a nephew of Secretary Burdick.”

Many years a missionary, now home on furlough.
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, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D.D.
Rev. Mrs. Okey W. Davis
Marion C. Van Horn
Rev. Erlo E. Button

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EDITORIALS

THE MAN INSIDE

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

Within a man are two centering forces and upon which element prevails depend the character of the man and the results of his life. The Apostle Paul found that out. I find within myself, he says, "two natures. And the good I will do I do not. And the evil which I would not, that do I." Like all others his problem was within, was with the man inside. Through conversion he found the help he needed, the incentive to help others, and the will to "press on toward the mark without of the high calling of God in Christ Jesus."

Dr. Edgar DeWitt Jones, in a series of syndicated articles on Successful Living, points out as "Private Enemy Number One" the "lower self seeking to get the upper hand of the better self." It is quite important that one early discover his own weaknesses and set at once to their elimination by building up that strong man within for God. This inner man is likely to be more interested in the weaknesses of others than in his own. Note this fact in checking out the faults of others as contrasted with what results in checking up on the faults of one's self. Let a man discover within himself his greatest problem, solve that problem by getting right with God—it will probably mean conviction, confession, conversion, followed by consecration to God and his will. Then, the inner man will rule the outer, the man of a better life and at less variance with those with whom formerly he had trouble, as peace with himself. Paul explained of "O wretched man that I am! who shall deliver me from the body of this death. And with almost the same breath answers his own query, "I thank God through Christ Jesus our Lord. There is therefore no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit."

And make me brave to do and dare.

Then, after I have been made strong,

And have things right that were all wrong,

I come outside where I belong,

To sing a new and happy song.

Then I can hear the people say,

"You're bright and bonnie, good and gay,"

And it's because I feel that way.

But they don't know the price I pay.

You have a house inside of you,

Where you may fight your battles, too;

And God will tell you what to do,

And make your heart both kind and true.

—S. W. Grafflin

"WORD TO THE WISE"

Who, now and then, has not wished to hear and not to preach? The preacher often wishes it. How can one help the pastor to do so is a question one asks himself? Being a regular attendant and a good listener, not a sleeping pew-holder, may be a part of the answer. Practicing the truth preached may be another part. Not all are wise as the "Now and Then," writing for one of our good contemporaries, "The Poet and the Preacher." And make your heart both kind and true.

—S. W. Grafflin

The House Inside

I have a house inside of me.

O house that people never see.

It has a door through which none pass,

And windows, but they're not of glass.

"Where do you live?" ask folk I meet,

And sometimes, when I've been on my feet;

But still I know what's really me

Lives in a house folk never see.

Sometimes I like to go inside,

And hide and hide and hide;

And "doctor up" my wounded pride;

Then I've been "treated rough" outside.

And sometimes when I've been at blame

I go indoors and blind for shame;

And get my mind in better frame,

And settle down to be more tame.

I meet my Heavenly Father there

For he stoops down to hear my prayer,

To fight the battle and his word,

And make me brave to do and dare.

And then, after I have been made strong,

And have things right that were all wrong,

I come outside where I belong,

To sing a new and happy song.

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YEARLY MEETING AT MARLBORO

Although the Eastern Association was held at Manhattan, this splendid church was the scene, this fall, of the yearly meeting of the New Jersey and eastern New York Seventh Day Baptist churches. The largest number of recent years was reported, with goodly representation from New York City, New Market, and Plainfield.
The nearby mother church, Shiloh, naturally furnished the largest proportion of visitors at the Sabbath morning service. At these gatherings the officers of the entertaining church furnish the leadership and announce the program. Here Rev. Herbert L. Cottrell was moderator; Miss Ella J. Tomlinson, secretary; and Howard L. Davis, treasurer.

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

The local choir, directed by Roy Tomlinson, led in spirited singing and furnished an another Sabbath eve and Sabbath morning. Pastor Hurley S. Warren and Dr. T. Fillman preached the evening sermon and conducted an interesting testimony meeting. Using the text Jn. 3: 4; he preached on the theme, "Does Victory Come?" The points stressed were: Victory must be in thought life, prayer life, worship life, and service life.

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

Other Services

There were two parts to the afternoon service: a woman's hour—conducted by Miss Jonathan Davis, and an hour devoted to seminary interests—Dean Alvha J. C. Bond being present and giving the address. In the first part of the hour, excellent programs goals of the Woman's Board were presented by Miss May Dixon, and an address, "Woman's World Work, Lands, and Mission Study," was given by Mrs. Frank J. Hubbard. In the evening, following a song service by the Shiloh children's choir, trained and led by Mrs. Eldon Hines, sides were shown by Rev. Trevah S. Sutton, who later closed the program with an address, "Goals of the Christian Life.

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

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

The Christian Endeavor World tells how Alexander MacKay went out to Africa with seven other missionaries, but on the way from the coast to Uganda he became ill and was forced to return to the coast, while the others went on. As soon as he was able, he started off alone to guide the party. He reached the spot, set the natives at work in its building. This took him two years, but it was a great aid in later years. When he reached Mapewa and then pressed on to Lake Victoria Nyanza, he found that his former companions had gone to Uganda, but had left their boat and supplies behind. MacKay began to reconstruct the boat, and the supplies in shape so that he could take them on the boat to Uganda.

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

"1. To remember that my task is first of all God's work and that he is more interested in it than I am.

2. To keep silent about my own opinions and deal with facts and reasons rather than what I think.

3. To hold steady under strain. Nothing is as bad as it looks.

4. To hear both sides before I decide major matters. Every man has something to teach me.

5. To leave important decisions until the following morning. God may take a hand if I hold off a little.

6. To treat every man as my equal. Those who feel inferior will respond with new values and my "betters" are also timid.

7. To believe that every man means to play fair. Better be imposed upon occasionally than suspicious all the time.

8. To give to my associates, not orders, but responsibilities with credit for results attained.
THE SABBATH RECORDER

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

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

THE BROAD SCOPE OF STEWARDSHIP

By Rev. Harley Sutton

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

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

"Christianity is the one religion that has survived because it is the one religion that remains fully material, and at the same time fully redeems the material." To redeem the material so that it is considered an instrument for man's final values and achievements is a very difficult task. We see people trying to evade the material evasions of religious experience. They say you cannot mix religion and business, politics, or world affairs.

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

You can define stewardship only when you can define Christ or God. "The deeper meaning of Christian stewardship is that its meaning is deeper." The greater we realize God to be, the finer will be our economic expression of him. "What is the economic result of your spiritual experience?"

-Quotations from "Save Money," by John M. Versteeg.

Little Genesis, n. Y.

MISSIONS

WHAT IS TO BE THE OUTCOME?

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

"During the decade most of our churches and ministers were engaged in the actual struggle for existence with little time for evangelism. The confusion and frustration that resulted affected churches as to organization, finances, programs.

"Decreased income of the society during this decade created a difficulty in adjacent events on both foreign and home fields. Much hardship was wrought as more than a fourth of the Evangelists were withdrawn, and missionaries brought home."

"While the national agencies have felt the depression quite severely, the local churches have carried the brunt of it. Many of them have had to discontinue full-time leadership and take stock or to question purposes. The confusion and frustration that resulted affected churches as to organization, finances, and programs.

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ministers were engaged in the actual struggle for existence with little time for evangelism. The confusion and frustration that resulted affected churches as to organization, finances, programs."

Friend of the Week, 297 Fourth Ave., New York City.

The price is 5 cents per single copy, or $2 per hundred.

WORLD FELLOWSHIP OF PRAYER

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

WHAT MUST WE DO?

(Rev. Clarence L. Hawley, Director of Promotion of Disciples of Christ Laymen's Missionary Movement.

If the Christian Church is to fulfill its mission of bringing the life of Christ to the soul of the world, it will do it only through Christian men and women whose souls are alive in Christ. The Christian life is a love expressing itself in giving to others. A Christian must give, for to love is giving; and so loved was Christ that he gave, etc." A life of giving is evidence that a person is in loving and harmonious relationship with God who is the giver of man's life. Refer to Acts 17: 25; Acts 14: 17; Deut. 8: 17; Rom. 8: 32; and 1 Tim. 6: 17.

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

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

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

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

NATION-WIDE WEEK OF PRAYER FOR THE CHURCHES

January 8-14, 1940

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

WORLD FELLOWSHIP OF PRAYER

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

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

In Great Britain over two million have enrolled, declaring their purpose to pray daily for certain definite things. In the churches in other parts of the world may well do the same thing in this time of constant need. There is power in concerted prayer. Here in America, Let us pray for first ourselves, then for the Church, missions, unanswered prayer.

It is hoped that the Week of Prayer will be a time to begin this World Fellowship of Prayer in every community and that thousands may be enrolled.
We left Japonica last week at a little Ent was in Oxford, a head nurse at the University. She had lived in Oxford for a year and a half. Before her departure, her private secretary and she were prepared to talk about the university and its facilities. It was interesting to see how the university has changed over the years.

The question came up about the many churches and religious organizations in the city. The University of Oxford has a long history of religious diversity, with members of various faiths sharing the same campus.

The church at Oxford is surrounded by beautiful gardens and wooded areas, making it a peaceful place to worship. It is open to all, regardless of their religious beliefs, and is a focal point for the local community.

The church is also known for its concerts and performances, bringing together people from all walks of life. It is a place where people can come together to celebrate their faith and to learn from one another.

The church is an example of the way to handle the challenges of life. We can overcome our own troubles by working together and supporting one another. Very often, the first step is to acknowledge the problem and to accept responsibility for it. Then, we can develop a plan of action and work towards a solution.

In this way, we can transform the unlovely into something large and conspicuous. Helen Keller was an example of the way to handle the challenges of life. She was blind and deaf from birth, but she went on to become a writer, educator, and activist. Her story is a testament to the power of human spirit.

We all have our own troubles, but we can overcome them by working together and supporting one another. Very often, the first step is to acknowledge the problem and to accept responsibility for it. Then, we can develop a plan of action and work towards a solution.

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The theme text for the association was "Behold the Lamb of God which taketh away the sin of the world." And the thought in all sessions was centered around the gospel. Strong gospel sermons were given in every meeting. The Spirit's presence was so noticeable that many spoke of the fact. Rev. and Mrs. H. Eugene Davis both spoke of their glad sense of the Lord's Spirit with us. They felt that the town be not Easterly, H. Eugene Davis, Loyal F. Hurley, David Blanke, A. R. Baumbach, Gerald Hargis, and E. S. Ballenger. In the young people's program the speakers were Leo Wagenleitner and Willard Wells. In the closing session on Sunday night several asked for prayer that they might know and do God's will, and they were urged to do their very best. They asked and heard and experienced two people united with the Healdsburg Church.

But this was not a inspiring meeting. Definite consideration was given to the task of spreading the gospel and the Sabbath with full liberty of conscience. We need good tracts, and plans were laid for the printing of such messages. The possibility of radio was stressed and is to be investigated. We have a vital, soul-satisfying message entrusted to us, which is our privilege and duty to share with others. Let us share it through all our churches.

Loyal F. Hurley, Corresponding Secretary.

YOUNG PEOPLE'S WORK

AMAZING — APPEALING!

Why should an author in the Foreword of his book use such words as the above in describing, on the vastness of Christian people's ignorance of their own "Book of books"? He goes on to say that in one hundred church members about one tenth have a good knowledge of the Bible. Those have a fair knowledge; and the remaining seven tenths are so lacking in knowledge that it becomes embarrassing, even humiliating, to ask questions. I do not know what basis he has for his figures, but I do have a feeling that he is sadly near the truth. And I wonder why it is that we do not neglect this one Book that is so foundational in all our literature. In connection with a Bible study recently, I watched as I read the paper and scarcely a day passed but that I found reference or inference to the Scriptures by reporters and commentators on the news. One of the great religious leaders of today has said that ignorance of the Bible proves a very great handicap in the attempt to understand our great western literature. He declares that if all the contributions of the Bible were taken from the English classic literature, what remained would be much like a town in ruins after the big guns had done their worst.

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

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

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

IMPRESSIONS OF CONFERENCE

By Allen Bond

Dear Friends:

Here is a brief report of my impressions at Conference. Thank you for this opportunity of witnessing the work of others. I think that fellowship with Christian young people was one of the high points of Conference. Thank you for this opportunity of getting acquainted with these girls, who would help get her acquainted with the other young people.

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God says in Romans 2: 10, 11, "But glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God." These verses present another point that should be considered. There is no respect of persons with God; there is no favoritism with us. We should be friendly and kind to those of different races also. They need the Word of God just as much as those of our own race. That is why we have missionaries. Missionaries, particularly, must be friendly and kind. Many different races are hostile and do not like strangers, and do not like a foreign race being friendly. We should consider missionaries one of which is the foreignrace. The foreign race keeps the work going. The foreign race is much more willing to help out with the work of the church.

I want to thank all of those who have helped me to realize how selfish we really are, and how little we are doing for him who did so much for us. Those people there are not ashamed of their Savior. They love their Bibles and carry them with them wherever they go. In the Conference crowd I noticed very few who carried their Bibles with them. Young people, let's get the habit of carrying our Bibles!

Yours in his service.

Nortomville, Kan.

THE SABBATH RECORDER

FRIDENLI,NESS

By Dorothy Davis at Conference. She said, "Let's get the habit of carrying our Bibles!

I was asked to talk on "Friendliness Discovers Others." First I would like to make clear what friendliness is. One explanation is, friendliness is a kindling fire for regard for another person or persons. In the Christian life, it was said, "He has a special fire for the ones who are to win souls to Christ, and this cannot be done unless we regard others with kindness and are friendly with other people who are to win souls to Christ.

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By Dorothy Davis at Conference. She said, "Let's get the habit of carrying our Bibles!

I was asked to talk on "Friendliness Discovers Others." First I would like to make clear what friendliness is. One explanation is, friendliness is a kindling fire for regard for another person or persons. In the Christian life, it was said, "He has a special fire for the ones who are to win souls to Christ, and this cannot be done unless we regard others with kindness and are friendly with other people who are to win souls to Christ.

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

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

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

IMPRESSIONS OF CONFERENCE

By Allen Bond

Dear Friends:

Here is a brief report of my impressions at Conference. Thank you for this opportunity of witnessing the work of others. I think that fellowship with Christian young people was one of the high points of Conference. Thank you for this opportunity of getting acquainted with these girls, who would help get her acquainted with the other young people.

I think that fellowship with Christian young people was one of the high points of Conference. Thank you for this opportunity of getting acquainted with these girls, who would help get her acquainted with the other young people.

God says in Romans 2: 10, 11, "But glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God." These verses present another point that should be considered. There is no respect of persons with God; there is no favoritism with us. We should be friendly and kind to those of different races also. They need the Word of God just as much as those of our own race. That is why we have missionaries. Missionaries, particularly, must be friendly and kind. Many different races are hostile and do not like strangers, and do not like a foreign race being friendly. We should consider missionaries one of which is the foreignrace. The foreign race keeps the work going. The foreign race is much more willing to help out with the work of the church.

I want to thank all of those who have helped me to realize how selfish we really are, and how little we are doing for him who did so much for us. Those people there are not ashamed of their Savior. They love their Bibles and carry them with them wherever they go. In the Conference crowd I noticed very few who carried their Bibles with them. Young people, let's get the habit of carrying our Bibles!

Yours in his service.

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

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

A THOUGHT FOR S. D. B.'S

Knowledge of God

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

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

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

DENOMINATIONAL BUDGET

Statement of Treasurer, October, 1939

Receipts

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JOHN F. FOUGERSON, Treasurer.

C H I L D R E N ' S P A G E

LETTER EXCHANGE

Dear Miss Greene:

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

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

I guess I had better close.

Yours truly,

New Enterprise, Pa.

Esther Boyd.
OUR PULPIT

SAVED BY GRACE

By Leon A. Moore, Th. B.

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

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

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

The enemy of our souls is clever; he's educated; he can quote more Bible than all the best. We can be saved if we have a mighty power to beset ourselves, the very foundations of the Christian religion. Evolutionists believe in creating them by themselves. If so directed is an effort to smash the great sin detector. It points out the dirty spots. The law doesn't cleanse us; it condemns us, and drives us to Christ for cleansing, just as a mirror drives us to soap and water to cleanse our faces. He cleanses with his blood which represents the law. The soap and water is the gospel. To smash the mirror doesn't cleanse our faces. To do away with the law doesn't cleanse our lives from sin.

As we press towards the mark, we stumble and fall. We sin. We break God's law. But while we are seeking to break up sin and free ourselves from not failing and he freely offers to cover our life with all its mistakes by his life which is without spot or wrinkle or any such thing. But because grace abounds should we want to practice it. It is so simple that it may be uttered in a word, as love, Christ, Holy Spirit, God, and so extensive that one could use all the words of our language and still fail to define or express it.

We are looking not for a $50,000 slogan, but for more than all the wealth of this world, for as Christians we are dealing in priceless treasures: "Seek ye first the kingdom of God and his righteousness and all these shall be added unto you."

"If you have faith, you do not worry." If you worry, you do not have faith."

THE SABBATH RECORDER

THOU hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." Others say, "I'd keep the Sabbath if the Holy Spirit would only pollute me."

Mark this well, the Holy Spirit will always be in harmony with God's holy law. If a spirit directs contrary, it is not the Spirit of Christ. Isaiah 8: 20 gives the reason: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The gospel of salvation is not only good advice, it is good news. Deuteronomy 6: 24 uses the expression, "you shall live goodness.

It is so good that he who would keep it to himself, loses it. He who tells it multiplies its goodness. For an artist to have the proper effect of light and darkness, he must have one clear, strong light. The Christian is an artist who also works by one light. Jesus is the light. His ease is so placed that the light from the throne of God is thrown upon all his work. May the Lord help us to lay hold on him, whom to know aright is life eternal.

The above, however, is not my chief concern. How can we as a people do our task? In full, raise the budget and maybe more—but live the full life instead? And in all our relationships? This is the secret your Committee on Religious Life is seeking—that as we love God and others can practice it. It is so simple that it may be uttered in a word, as love, Christ, Holy Spirit, God, and so extensive that one could use all the words of our language and still fail to define or express it.

SLOGANS

By Rev. Herbert L. Polan

Not long ago I heard the offer made to raise a $50,000 just for a slogan! Our Finance Committee would like the expression, "Save our Sabbath," to be a slogan, just for a slogan!

DENOMINATIONAL "HOOK-UP"

AAshbury, R. S.

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

The above headline is the super given by the Z. Y. W. Class of the Pawtucket Seventh Day Baptist Church, and social hour which followed. It was a get-together of the young people of the Seventh Day Baptist churches in New England to meet the four representatives from the Alfred School of Theology at Alfred, N. Y.

Westerly Sun.

Hopkinson, R. I.

Church goers at the Seventh Day Baptist church enjoyed the service Sabbath morning in which two students of the Alfred, N. Y., Theological School participated. Earl Cran- dall told the story of the telescope and departmental, and Wayne Rodd sang "My Jesus," which was greatly appreciated. Miss Thelma Kenyon, who is not a member, accompanied on the organ.

The above headline is the second Hopkinson Church at the young people's get-together which was held at the Westernly Seventh Day Baptist church parsonage in the evening.

Westerly Sun.

North Loup, Neb.

It was with a feeling of great relief of the entire community that Rev. and Mrs. C. L. Hill and Teddy left North Loup Sunday, moving to their new home in Farina, Ill. However, it is not really their new home, as three years ago the Hills left the same place to take up the pastorate of the Seventh Day Baptist Church in North Loup. It was to accept again the call of the church in Farina, that caused them to leave here.
During the three years stay here, both Rev. and Mrs. Hill had at all times the best interests of this place in their hearts and minds, and labored together for its good. Pastor Hill occupied pulpits in both Arcadia and Ord, so became well known over the entire county.

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

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

All were then invited to the basement where a lunch of sandwiches, cookies, and coffee was served, and there was an hour or more of fellowship. Since this took the place of the regular November social, Mr. and Mrs. Nathan Maxson and Mr. and Mrs. James J. Johnson, members of the community, were made active in several organizations of the community.

She is survived besides her husband by two nieces, Mrs. Ray Eveleigh and Mrs. John C. Durand of Watertown, N. Y., and several other relatives. Funeral services were conducted from the home by her pastor. Rev. Edward L. Hill was a part of the service. assisted by Mrs. Williams.

MARRIAGES


Davis-Grandaal — Homer James Davis and Phyllis Jane Grandall, both of Walworth, were united in marriage at the Walworth Seventh Day Baptist church Sabbath afternoon, September 5, 1939, by Rev. Carroll L. Hill of Milton. The new home is at Fontana, Wis.

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

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

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

OBITUARY

Williams — Matie Lawton Williams was born in Rodman, N. Y., April 29, 1875, and died at her home in Adams Center, N. Y., August 16, 1939. She was the daughter of Chauncey and Jane Earl Laughton and was a resident in Rodman until her marriage to Chester C. Williams, July 21, 1898. For several years preceding and following her marriage she taught school in neighboring villages.

Mrs. Williams was married at the home of the Adams Center Seventh Day Baptist Church September 9, 1905. Until illness prevented her was also active in several organizations of the community.

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

—North Loup Loyalist.