they will soon have a leader—North Loup Loyalist.  
Dodge Center, Minn.

Pastor Charles Thorngate, who has been doing missionary work in northern Wisconsin and Minnesota and also attending the meetings at New Auburn, Wis., returned home on Monday. Mrs. Thorngate and Mary remained in Wisconsin to attend the wedding of a young lady friend of New Auburn and Mr. Wayne Rood, a young minister of the Seventh Day Baptist denomination.—Dodge Center Star-Record.

MARRIAGES

Harris - Harris. — Mr. Belford S. Harris of Salem, N. J., and Miss Ruth L. Harris of Deerfield, N. J., were united in marriage at the Shiloh Seventh Day Baptist church May 8, 1940. Rev. Everett T. Harris, brother of the bride, officiated. The future home will be in Salem, N. J.

Nagler-Olsbye. — In the Milton Junction, Wis., Seventh Day Baptist church, on June 1, 1940, Miss Ellen Olsbye, daughter of Clarence J. and Bernice (Miles) Olsbye, became the bride of James Nagler, son of Rev. and Mrs. T. C. Nagler of Evansville, Wis. The single ring service was read by the groom's father assisted by the bride’s pastor, Rev. J. F. Randolph. They will reside at 2622 Fairfield Place, Madison, Wis.

OBITUARY

Collings. — Josephine Langworthy, daughter of Alfred and Jane Munro Langworthy, was born in New York City October 15, 1872, and died June 4, 1940, at Tomaquag in Hopkinton, R. I.

Her husband, E. Fred Collings, had preceded her in death three years, during which time she has been in failing health.

She joined the First Hopkinton Seventh Day Baptist church by letter on December 31, 1921. She has been active in social welfare work, having honorary life membership in both the Grange and the Woman’s Christian Temperance Union. Of the latter organization she has been a president of local and district union.

Funeral services were conducted by her pastor, Rev. Everett T. Harris, assisted by the state president and local members of the W.C.T.U. Interment was in First Hopkinton Cemetery, Ashaway, R. I.

E. T. H.

Lewis. — Mary Ann, daughter of John E. and Mary E. Saunders Crandall, was born March 12, 1859, in Westerly, R. I., and died at the home of her daughter, Mrs. Lewis F. Randolph, in Ashaway, R. I., on June 14, 1940. She was the widow of Roger W. Lewis and to this union were born the above mentioned daughter and a son, Harold M. of Hopkinton, R. I. Also surviving are two grandsons and two sisters.

Mrs. Lewis united with the Second Hopkinton Seventh Day Baptist Church by baptism May 16, 1881, and has been a faithful member through the years.

Funeral services were conducted by Rev. Everett T. Harris. Interment was in Oak Grove Cemetery, Ashaway, R. I.

E. T. H.

Pierce. — Benjamin F. Pierce was born at Hartland, Minn., July 5, 1868, and died at Wichita, Kan., June 4, 1940. January 19, 1893, he was married to Nora Brace in North Loup, Neb. While a young boy he was baptized and joined the Trenton, Minn., Seventh Day Baptist Church.

Surviving him are two daughters, Mrs. Eva Goodrich, North Loup, Neb., and Mrs. Frances Garver, Dodge City; a son, Lewis E. Pierce of Wichita; and two sisters, Mrs. Hattie Lane, Scottsbluff, Neb., and Mrs. Lyle Maxson, Littleton, Colo. There are thirteen grandchildren and six great-grandchildren.

Funeral services were conducted by Rev. E. F. Shank. Interment in Wichita Park Cemetery.

H. L.

A PRAYER

God give me strength just to endure the common lot;  
So much of sorrow, grief, and pain the years allot;  
God give me strength when tragedies of life befall;  
Strength to endure; to keep my laughter through it all.

The time will come when cherished dreams lie crushed and dead,  
When treasured hopes and longings all are fled;  
When disappointments grieve the heart and bring hot tears  
And promised richness brings in bitter years.

The time will come when sorrow's heavy hand is laid  
Upon me; those I love will weaker grow and fade;  
Oh, life will seem a sword in unkind hands to rend  
The soul to shreds, to hasten some dark end!

God give me strength just to endure the common lot;  
So much of sorrow, grief, and pain the years allot;  
God give me strength when tragedies of life befall—  
Somehow—somehow! to keep my laughter through it all!

—Bertie Cole Bays.

"There is no aristocracy but the aristocracy of character, purpose and industry."
"FROM FEAR SET FREE"

A result of war, even more devastating than bombs, is hate, born where love should be. "Love your enemies," words of Jesus, must black away at the citadels of hatred and selfishness until his kingdom is achieved.

Nearly four hundred years before Christ, a noble Greek, Euripides, prayed a prayer: "Let my will be done, and I will build my church, and the gates of hell shall not prevail against it." Matthew 16: 18, the sermon was preached. He felt it that the other disciples were in accord with Peter in his declaration as to the person of Jesus. Their later lives gave such assurance. Upon the expressed and confessed faith in Christ as a Son of God was Christ's Church founded. The true Church is made up of all who believe in Christ and accept him. It is the body of Christ, who is the Head. He is just names on the church book. The members are the hands which work for Christ, the feet that run his errands, and the heart, and soul of his body. The members bring to the body either honor or dishonor. The strong arm of a ball pitcher does not get the credit, but the whole man as a skillful player. A smashed finger does not go off by itself, but the whole body hurts with it. So of this body of Christ. The Church claims divine origin, the power for ultimate triumph over evil, the right to decide on questions of right and wrong. Our church does not exercise this right as it ought. Too often, if a member goes wrong, it suffers him to go. There is so much worldliness in our lives that we hesitate to pass judgment. Are we not the church? The time will come when the Church will exercise this right in the spirit of Christ. The Church claims divine origin, and divine power. Said Columbus, sailing across the mouth of the mighty Amazon, "This river drains a continent." Its width, depth, and current tell us that this church drains the whole continent of God's love and power. The Church claims our respect and reverence, our whole knowledge, and confidence, and to brotherly kindness love. With helpful illustrations he pointed out that the Church is a body with a head, a foot, a hand, a heart, and a mouth, the mouth being the first to take part was a very recent high school graduate who plans to enter college in the fall, and later the Theological School. Called out by ages and by other classifications, many made valuable contributions. Mirabile dictu! The editor makes many kind and encouraging and was the last to speak. Leading up to the conference, Rev. Herbert L. Polan preached a strong message from 2 Peter 1: 10, "For if ye do these things, ye shall never fall." These things," are listed in the preceding verses, "add to your faith virtue, and to your virtue knowledge ... and to brotherly kindness love." With helpful illustrations he pointed many practical lessons for the spiritual life necessary and helpful in meeting the challenge of Christ to the rural church, to any church of today.

Sabbath at De Ruyster

The auditorium of the De Ruyster church is of the type designed by Sir Christopher Wren. The pulpit stands on a low stage and the circular balcony. The room was filled to capacity Sabbath morning. It was an inspiring audience that faced the speaker. Rev. Everett T. Harris, delegate from the Eastern Association. Well did he rise to the occasion as the worship service was concluded. From the text, "Upon this rock I will build my church, and the gates of hell shall not prevail against it," Matthew 16: 18, the sermon was preached. He felt that the other disciples were in accord with Peter in his declaration as to the person of Jesus. Their later lives gave such assurance. Upon the expressed and confessed faith in Christ as a Son of God was Christ's Church founded. The true Church is made up of all who believe in Christ and accept him. It is the body of Christ, who is the Head. He is just names on the church book. The members are the hands which work for Christ, the feet that run his errands, and the heart, and soul of his body. The members bring to the body either honor or dishonor. The strong arm of a ball pitcher does not get the credit, but the whole man as a skillful player. A smashed finger does not go off by itself, but the whole body hurts with it. So of this body of Christ. The Church claims divine origin, the power for ultimate triumph over evil, the right to decide on questions of right and wrong. Our church does not exercise this right as it ought. Too often, if a member goes wrong, it suffers him to go. There is so much worldliness in our lives that we hesitate to pass judgment. Are we not the church? The time will come when the Church will exercise this right in the spirit of Christ. The Church claims divine origin, and divine power. Said Columbus, sailing across the mouth of the mighty Amazon, "This river drains a continent." Its width, depth, and current tell us that this church drains the whole continent of God's love and power. The Church claims our respect and reverence, our whole knowledge, and confidence, and to brotherly kindness love. With helpful illustrations he pointed out that the Church is a body with a head, a foot, a hand, a heart, and a mouth, the mouth being the first to take part. A very recent high school graduate who plans to enter college in the fall, and later the Theological School. Called out by ages and by other classifications, many made valuable contributions. Mirabile dictu! The editor makes many kind and encouraging comments, and was the last to speak. Leading up to the conference, Rev. Herbert L. Polan preached a strong message from 2 Peter 1: 10, "For if ye do these things, ye shall never fall." These things," are listed in the preceding verses, "add to your faith virtue, and to your virtue knowledge ... and to brotherly kindness love." With helpful illustrations he pointed many practical lessons for the spiritual life necessary and helpful in meeting the challenge of Christ to the rural church, to any church of today.
The young people's program was completed Sunday morning at beautiful Highland Park, near which some fifty-five of them plus a few gray heads met for an early campfire breakfast. In such spots our folks everywhere are helped on and to feel: "This Is My Father's World." Following a bountiful breakfast of fruit, egg sandwiches, milk, coffee, and doughnuts, a bountiful program of songs, Scripture readings and addresses led by Alva Warner of Verona. Everyone present must have felt closer to each other and to the Creator of the universe as Geraldine Thorngate led in the closing song, "Nearer My God to Thee."

Other Problems

The sermon Sunday morning was by Secretary Van Horn, who spoke on Christ's challenge to our church through our problems. A number of problems were mentioned and some solutions suggested. Particularly the difficulties of the Missionary and Tract Boards were dwelt upon. The work of these boards is largely one as they work in pleasant harmony with Almighty God as our nation's best defense. Therefore, be it resolved that we:

1. That though not entirely sure what is the right plan, we should begin;
2. That the moderator, in consultation with the executive committee, act on a plan which was advocated by Raymond Burdick of the local church;
3. That the auditorium was beautifully decorated by loving hands, with huge baskets of delphinium, Canterbury bells, peonies, and smaller bouquets of fragrant roses;
4. That the new room with lavatories has been created by remodeling the garage—which added greatly to the convenience and comfort of the guests and delegates;
5. That the offerings for the Denominational Budget on Sabbath and Sunday mornings amounted to $45.50.

The 1941 meeting will be held at Brookfield, N. Y., June 6, 7, and 8—preceding the Eastern Association at Plainfield, N. J., June 12-15. The Federal Council met at Stonecliff of Adams Center, and the secretary Miss Smith of Verona; corresponding secretary, Mrs. Nola N. Mills of De Ruiter.

A Consecration Service

The association closed on a high note with a candlelight consecration service. It was led by Pastor Mills, assisted by seven young women from different churches. The song chosen was "Light for the Darkened Path."

One by one the candles were lighted from the candle symbolizing the Soul of the Rural Missionary. A soft, dim light shed its radiance on the assembly. The tapers represented worship, play, love, Christian education, co-operative service, and complete vision. The song and the association closed with the benediction by Rev. James L. Skaggs:

"Today is an isthmus connecting the continent of memory and hope."

Conference

By Bertha C. Crandall, President

Conference is just around the corner. Are you thinking of Conference and praying for it? There are many matters of great consequence, but must be squarely met and wisely decided. It is the executive committee's privilege and responsibility to send a good cross section of your church membership from the young people to the adult session. Your church's interest and your contribution make the ideal balance in this important work.

The president would greatly appreciate any suggestions or recommendations that would help to make Conference more interesting, instructive, and inspiring. Our presence and lively interest in denominational affairs will be the greatest inspiration.

Many of the numerous programs have been arranged, and have been reported in writing to the president to be turned over to the printer at an early date.

Those in charge of the various programs are also responsible for the music. Any one needing help along this line should notify Dr. Ben J. Johnson, Battle Creek, Conference music director.

In addition to the able men and women of our churches, we shall have the privilege of hearing Dr. F. Ernest Johnson, executive secretary, Department of Research and Education of the Federal Council of Churches, also Doctor Meyer, the new president of Milton College.

The Young People's Pre-Conference Leadership Training, under Mr. and Mrs. DeRuyter, is charge of Dean Bond, Rev. and Mrs. Harley Sutton, and Rev. Elmo Randolph. This is a great opportunity for our serious, capable young people of leadership ability. Applications should be sent to Burton B. Crandall, president Young People's Board, Alfred, N. Y.

If you have not already made plans, begin to plan your "Caravan for Conference" now. Terminus—Battle Creek, August 20.

A Correction

The date of the 1941 Eastern Association is June 6-8 instead of June 19-22—as announced in SABBATH RECORDER of June 24, page 430, under "Sunday Sessions."

The editor apologizes for his error. The action for beginning the session reads, "the Thursday before the second Sabbath in June."

Missions

Is Evangelism Unnatural?

There seems to be an idea, often expressed, that evangelism is an unnatural affair; but this is not so. Nothing could be truer to a noble life or more in accord with the longings of a loving heart.

Evangelism is proclaiming good news and doing great things for people. It is bringing the farmer who cannot feed his family back to his farm. It is bringing the mill worker whose life is in ruins back into a successful method. It is helping the farmer raise the necessary money for the work of his farm. It is teaching the people that you are what you think. It is helping the farmer to see where he is going. It is the joy of seeing what evangelism is. When one has experienced the help and joy of the Christian life, he wants to tell others.

It is also in accord with one's being that one should accept Christ upon the recommendation of others. We think, this principle in other things. For instance, if the farmer wants a machine, he investigates the usefulness of its various kinds and purchases the one which has the repute of giving the best service. When people accept the Christian life, they do it upon the recommendation of others; and because the soul longs for fellowship with God.

The process of evangelism harmonizes with the law of the spirit of Life. It is the law from the standpoint of the evangelist or that of the one to be evangelized. The methods used sometimes may be artificial and unnatural, but evangelism is not. It is the order established by the infinite and all-wise Father, and his children and his Church should act in harmony with this plan. Miss. Sec.

The Spirit of our Fathers

By Grace I. Crandall, M.D.

(Address delivered in behalf of the Eastern Association, June 8, 1940)

Let me state in the beginning that the words here were not written at all in a conscious spirit. It is only that in examining myself and in studying our churches, I have felt that there are spiritual forces, many of them; that our churches and our denominations are not making full use of our own powers or the power of Christ in our work for his
THE SABBATH RECORDER

May 1, 1940

To God than any secular advantages we may miss! If we do not care for the Bible, for prayer, and spiritual communion, something is wrong. Let us search our hearts and see if we are willing to neglect them, if we are, we had better get down on our knees and beg Christ to come back to us and heal us because we need healing.

I attended a Sabbath Rally Day service at which the speaker urged the need of more emphasis on the Sabbath and advocated a separate day for this purpose. Missionaries in all our churches. That would be fine. Every church should be a center from which someone, perhaps a pastor, would tell about the Sabbath in the light of the Sabbath and its importance, is vital to us when our young people leave it? Do we feel that it is important? To those of us who keep it, is it a burden? Do we feel that it is a hindrance, always from doing what we would do? I have known more than one devout father or mother who were always deplored the fact that the children lost so many social and educational advantages because they could not go Friday nights. It is not often that the children of such parents continue as Sabbath keepers, even as church workers.

Christ said the Sabbath was given for man and not man for the Sabbath— not a restriction but a provision. There is no day set apart for spiritual refreshment, as our bodies need food every day and rest every night. Without rest the human organism could not live. If the Sabbath is a burden, it is because we have forgotten its use or we do not care for the things of the Spirit. The Sabbath should be a day of relaxation and peace, a time when we can lay down the burdens of the week with relief and joy, because that is what the Sabbath is. Our bodies need food every day and rest every night. Without both we are not in good health.

That is common to most of our early churches. As I listened, the question came to me, is our tolerance a weakening of love or a tolerance of indifference? Are our beliefs vital to us or do we have the feeling that it doesn’t matter very much, although we profess to love and we can be strict with ourselves while tolerant with others, as Christ was, well and good. If it is love, may we not be the mere words in the church of today—of no value to the kingdom. Its blessings were not vital to us. It did not care.

Theodore C. Spear, pastor of the Central Presbyterian Church. He made the statement that worship, faith, and religion had become mere words in the church of today—that the form remains, but the life has gone. If we are willing to neglect these things, these spiritual closenesses to one another and

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that for strife. There can lead waters even in the dark world, and sit for a while outside. And says "He leadeth me beside the still waters." And -we nerves are calmed and we find real rest.

R. J. Severance, salary and expenses May, 1940

Ralph Dr. Grace I. Crandall-Gifts of Interest saved on notes transferred to Debt Fund 1939-1940

Tuesday, July 16

Daniel 6: 16-23

God hath sent his angel and hath shut the lions' mouths, that they have not hurt me.

Daniel 6: 22

Now Daniel had occupied a very high position in the government and he was "preferred above the presidents and princes, because an excellent spirit was in him; and the king trusted in thesi the holy words of the holy realm."

Daniel 6: 3

Very humilitating, to say the least, to suddenly find himself brought down from his high position and according to the king's decree to be thrown into the den of lions. The thoughts of that dark dungeon with hungry lions waiting at the bottom were anything but pleasant.

And yet Daniel could trust God for his future. He knew his Father would lead him right. And Daniel was not disappointed. God worked for him in a miraculous way. He was saved from the lions, and even the heathen king was led to say of Daniel's God, "He delivereth and rescueth." Daniel 6: 27.

Prayer—Our Father, we too know that thou wilt deliver us today from all evil. Help us to fully trust thee. Amen.
"Jimmie." Of who had said it.
her husband died four months before.
his arms of a fireman, and
were a hero. Doctor Peterson,
whispered, "Who
flames were leaping from the back
toward the part of the
wall, and
her home,
part of the
Jimmie.

As he had tried to talk with her about
accepting Christ, but she had lightly laughed at
him. He knew that she was disappointed that the
young people of the Christian
endeavor had all, except Bruce, declined her
invitation to the party. Yet he felt they were
right.

Pastor Jones came in the room to see how
he was. Jimmie wanted to go back to the
farm but his mother felt he felt
like getting up he might come down
and have supper with the family.
Arrangements had been made with the Millers to give him
a day or two vacation to be spent with the
pastor's family.

There was a communion on the stairs and
the minister's eight-year-old daughter dashed
into the room. "Daddy, may I go outdoors
and play?"

The father studied the child a moment and replied,
"Susie, I think you better not. Your
cold isn't much better. Maybe James
would like to play your question and answer game.
That is, if he feels like it."

"I would be delighted. I feel right right
now, anyway. What is the game, Susie?"
"It's Bible questions and answers. Bobby
is too young to play with me."

The pastor started to leave the room but
turned and said to Jimmie, "I understand the
society voted to assist with the mission. You
seem to be well liked by my children and others I know of, and I am wondering if you
would like to take over the Junior work at
the mission."

Jimmie replied, "I am willing to do what I can.
I'll think it over and let you know in a few days."

"Do that, and I will see you about it at
another doctor's house. Where you and I
are ready. You and James come down when we
call.

A noisy group of young people had gathered at
the Twin Pines for a birthday party.
Most of the group were from Easton, the
settlement across the river, where Beverly and her
father had lived before her husband left.
As James lay in his bed his mind was racing.
The rapid-moving events of the past hour
flashed through his mind, but one word kept
ringing over and over. It was "Jimmy."
No one had called him that since he came
to Middleton and his wife, "Jimmy." Of all people, it had to
be Beverly who had said it. He had not paid much
attention to her. Her ideals were not his.

and after some coaxing, and a little amount of
ridicule, Bruce and Beverly had been
persuaded to try a drink. But one drink had
become two or three. After the others had
gone, Bruce and Beverly went into her
doctor's office, and they were offered
to drive Beverly home. But she realized
that Bruce was in no shape to drive a
car. Refusing to go with him, she started
to walk home alone. Bruce angered by this,
tried to force her into the car.

fa the parcels James was awakened by a knock on
his door. In response to his
answer Pastor Jones came in. Jimmie noticed
there was confusion in the room across the
hall, and as the light was switched on he saw
from the pastor's face that something was
wrong.

"Jimmy," the pastor was saying, "Susie
is sick. We are afraid it is pneumonia.
We tried to get Doctor Peterson but he is
on a case at the Goodmans and they
have no phone. I shouldn't leave Mrs. Jones alone.
Would you feel able to walk over there and
find the doctor?"

Before the pastor had finished, James was
dressing. "Where do they live?"

"It's on the Bridgeport road—the second
house from the right beyond the Twin Pines
Tavern."

"Oh yes, I know the place—that's where
the Millers used to live. I'll phone you if
the doctor can't come right away."

"Do that. Phone from the filling station
down there. It's open all night."

The mile distance was soon covered, as
Jimmie rode most of the way as the
doctor was there.
He was taking the patient to the
hospital, but that would take only a few
minutes. He would leave the man at the
hospital in care of a doctor there, and would
go direct to the Jones home. He ought to be
there in fifteen or twenty minutes. So Jim-
min rushed to the reception and phoned
the message. As he started his return trip
and was passing the Twin Pines he heard a
conversation and loud voice.

"Let me go. It was a girl's voice. 'I'll
walk home.'"

"No you won't. I am going to take you
home," responded a familiar boy's voice.

"Let go of me! Help!"

By that time Jimmie dashed across the
road. Recognizing Bruce and Beverly as he
grasped

Bruce by the collar, he soon had the two
separated.
### THE SABBATH RECORDER

**Milton**
- 162.95
- 1,588.08

**Whitleton Junction**
- 54.05
- 512.33

**New Auburn**
- 17.00

**New Auburn City**
- 40.45
- 4,001.00

**North Loup**
- 32.75
- 297.00

**Richburg**
- 70.00
- 100.00

**Plainfield**
- 75.00
- 3,005.00

**Pascagould**
- 13.15
- 1,408.48

**Richfield**
- 15.50
- 59.30

**Richland**
- 22.00
- 2,222.22

**Riverside**
- 95.00
- 457.73

**Rossville**
- 10.00

**Rockville**
- 35.30
- 114.05

**Salt Lake**
- 119.50
- 435.03

**Salem**
- 5.00

**Salemville**
- 17.87

**Schenechata**
- 5.00

**Shiloh**
- 158.50
- 998.08

**Stonefort**
- 6.00
- 21.50

**Syracuse**
- 25.56
- 208.00

**Verona**
- 17.95
- 238.36

**Woodville**
- 26.45
- 174.00

**Welton**
- 27.90

**West Edmeston**
- 10.00

**White Cloud**
- 52.58
- 229.23

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### Comparative Statement

**This Year**
- Budget receipts—June $2,951.28
- Special receipt—June $1,160.42
- Budget receipts—Dec. 16,731.39
- Special receipts—Dec. 16,400.68

**Last Year**
- Budget receipts—June $2,581.93
- Special receipts—June $67.56
- Budget receipts—Dec. 16,218.39
- Special receipts—Dec. 16,400.68

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### Disbursements

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### ChilDREN'S PAGE

#### OUR LETTER EXCHANGE

**Dear Mrs. Greene:**

*This is the second letter I have written to you. I like to read the Children's Page in the RECORDER very much. I read it as often as I can.*

We have had a lot of rain here lately. I also have been picking pickles. I have four sisters and three brothers. I go to church every Sabbath that I can. I also go to Sabbath school and Christian Endeavor. I will write more in my next letter.

---

**Souk, Ark.**

Billy Fitz Randolph.

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### THE SABBATH IN TIME OF WAR

**By Rev. James McGeechay (Concluded)**

Another incident which throws light on our problem of the observance of the Sabbath in time of war is found in 2 Kings 11. There we are told how the young baby prince Jehoash was hidden in the temple, and so saved from the massacre of all the seed royal by Ahaziah. He remained till he was seven years old, unknown to the wicked queen. Later the high priest, determined to crown the boy, and proclaim him as Judah's rightful king. The priest, however, had to take precautions against Athaliah, and so in order to conduct the coronation in the greatest secrecy he arranged that it should be done on the Sabbath day. It certainly was a dangerous time. Jehoash was because it was the day on which the temple guard was changed, and he would be able at the change of hours to have both sets of guards present, those about to go off duty, and those coming on duty.

"He commanded them, saying, This is the thing that ye shall do: a third part of you, that come in on the Sabbath, shall be keepers of the watch of the house; and a second part shall be at the gate Sur; and a third part at the gate behind the guard: so shall ye keep watch of the house and be a barrier. And the two companies of you, even all that go forth on the Sabbath, shall keep the watch of the house of Jehovah about the king. And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranks, ye shall slay him; and ye shall stay the king when he goeth out, and when he cometh in. And the captains over hundreds did according to all that Jehoahia the priest commanded; and they took every man his men, those that were to come in on the Sabbath, with those that were to come out on the Sabbath, and came to Jehoahia the priest."

(v. 5-9)

The priest then crowned and anointed Jehoash. The guards shouted, "God be with the king," and the people took up the cry. The noise brought Athaliah on the scene. When she saw the boy king she cried, "Treason, treason!"

Jehoahia commanded that she should be taken and broached to the Lord and slain. His orders were carried out. The priest then caused the king and the people to enter into covenant with Jehovah. This was sealed by the destruction of the temple and priest of Baal.

From this story it can be clearly seen that the people of Judah had no hesitation about carrying out military duties on the Sabbath day. This was in a nation where the Sabbath was recognized by the authorities as well as by the people. The temple guard was regularly changed on the Sabbath; the captains gave their orders and the soldiers obeyed;
and they did not hesitate to slay the queen on the holy day, and so carry out such a function as a punishment.

This was the attitude of Israel towards this question before the exile. We find, however, that after the return from the captivity during the times of the Maccabees, when Antiochus Epiphanes persecuted the Jews, that they took a stricter view of Sabbath observance, and would not have their brightest day sacrificed at first when attacked on the Sabbath. They were commanded to "prostrate the sabbaths." (1 Macc. 1: 45.)

Mattathias, the priest, led those "zealous of the law" into the wilderness for safety, but the king pursued them, and "having overtaken them, smote them on the day." They were invited to surrender, but replied that they would not, neither will the king's commandment rest upon the sabbath day. So they rose up against them in battle on the sabbath, and slew them to the number of a thousand people." (1 Macc. 2: 27-38; 2 Macc. 6: 11: 15: 1-7.)

Mattathias was not with the party that thus suffered, but when he heard of it he gave a suggestion that we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth. For they therefore decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, but we will be murdered in the secret places." (v. 40, 41.)

Mattathias was the father of Judas Mac- caveus, the great hero of that time who led the successful revolution of the Jews, cleansed the sanctuary, and restored freedom to exercise their religion. He and his men followed this advice and succeeded on the Sabbath when it was necessary. In 1 Maccabees 9: 43-49, we find how they fought Bacchides on the Sabbath day, and slew a thousand of their enemies. On other occasions they avoided fighting on the Sabbath when they could, as in 2 Maccabees 8: 26-29; 13: 38, when they ceased to pursue their enemies because the Sabbath would soon begin.

They concluded that it was necessary even to fight on the Sabbath in order to preserve the laws of God, and maintain in the freedom to keep the Sabbath, and all other requirements of God. If they had refused to fight on that day their enemies would have taken advantage of that fact to wipe them out, and so destroy their witness for the law among the Gentiles.

These events were connected with the primary fulfillment of the prophecy of Daniel 8 concerning the closing of the Temple by the defilement caused by the little horn, or Antiochus. Daniel 11: 30-35 refers to the same event. The word says: "Who do that know their God shall be strong and do exploits." Hebrews 11: 33-38 includes references to these heroes, who through faith "cured to flight the armies of the aliens, waxing valiant in fight."

It would therefore seem justifiable to fight and do everything necessary, even on the Sabbath day, when it is necessary to do so in order to preserve liberty and keep alive that remnant of our nation, to whom is given the performance of our duty, to obey his laws in the earth.

Our attitude to this problem will therefore be governed, not by the cleansing of the Temple, but by the principles for which our nation has taken up arms, and also by our views of the relations which should obtain between the Church, the body of Christ, and the nations of this world. The latter point, of course, is a complicated question, which can be reserved for future discussion.

WANTED

By a twelve-year-old Sabbath-keeping boy, a home with Seventh Day Baptists. His guardian uncle of Swansea, Wales, is E. J. Hopkins, translated young men for Cambridge and Oxford. Has no idea what the problem of the educated children, and is anxious that this lad, if he comes to America, may be placed with Seventh Day Baptists. As was with the responsibility for refuge, from war-torn lands, we should feel an added interest in those of our like faith.

Some two years the corresponding secretary of the Tract Board has been in sympathetic touch with Mr. Hopkins. At his suggestion he went to China, visited Swansea and was favorably impressed with the Hopkins family. We should feel a place for regarding the possibility of refugees from war-torn lands, we should feel an added interest in those of our like faith.

In common with other churches there are many views of the church. One looks at it as a kind of "insurance policy." He wants his name on the roll so that he will be sure of heaven. Another thinks of it as a social club where he can meet and visit with friends. Some think the church an auxiliary, a help to the world. The church should not try to compete with agencies which can do the job much better. The church, in every program, should deal with things not found elsewhere.

Many view the church as a "sanitarium," a place for spiritual care and recreation, for spiritual health and fitness. Perhaps there is something to be said for all of these, much for some of them. But after all, the church is the body of Christ, and a body is for work.

The work of the Church is serious work. This serious work is to meet the serious needs of the world. God has given us a message to be delivered, a message for hungry hearts.

We must face this. Seventh Day Baptists in belief and polity. Apparently our continued existence, and the reason for it, has something to do with it, and we are the beneficiaries of this.

What contribution has our denomination made?

Small as we are, our denomination has made its contribution to the history of countries, like the early Baptists in belief and polity. Apparently our continued existence, and the reason for it, has something to do with it, and we are the beneficiaries of this.

For more than two years the corresponding secretary of the Tract Board has been in sympathetic touch with Mr. Hopkins. At his suggestion he went to China, visited Swansea and was favorably impressed with the Hopkins family. We should feel a place for regarding the possibility of refugees from war-torn lands, we should feel an added interest in those of our like faith.

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things better than some other day? We claim to believe that it is and does, that it is a distinct contribution, that the world needs the Sabbath.

Is our claim true? Think first of yourself. Would you suffer loss by giving up this distinctive practice of your Baptists? I believe that you would. Observation has shown me that people who accept the Sabbath as we preach of, do, and observe, neglect many undesirable workers, while people who leave the Sabbath, even to join other churches, are more often than not shown respect for any day. Desecration of the Sabbath seems to be the entering wedge to loss of spirituality. It is part of the cost of not doing the will of God.

Do other religious bodies demand more stress on the Sabbath? Would Christendom be more spiritual if it observed the Sabbath? Would the Protestant world take advanced ground by accepting the truth which we hold? I believe that the high spiritual tone of the period when Puritan England applied Sabbatarian principles to Sunday is an inconvertible argument in support of our claim that the Church does need the Sabbath.

What, then, is our mission?

In the light of our claims, our mission as a people is to add the Sabbath message to the message of the Church as a whole, to make it a part of the service which the Church is here to render to humanity. We must convince Christians that Sabbath observance is part of God’s will, and that not to keep it is a grievous sin—as grievous as violating any of the other Commandments.

Perhaps some years ago there was stress put on the Sabbath message at the expense of the good message of the Church. I say perhaps. But from the study of the Sabbath question, it seems that more recently we have neglected the preaching of the Sabbath. Our neighbors take our ‘peculiarity’ for granted, and we, in turn, take it for granted that they are not interested, and could not be convinced of the value of the Sabbath, I believe.

Dr. Corliss F. Randolph said at Conference last year, “We have set out to restore the Sabbath of Christ to the Christian Church, and we must put more stress on the Sabbath truth. We must preach the Sabbath from our pulpits and in special meetings, so that every church should put on a Sabbath promotion campaign of some kind. I like Pastor Claude Hill’s suggestion that each church put on a “Sabbath Preaching Mission.”

We must not only work more zealously in this distribution of our message, but must publish tracts of a different type, and more of them. We must make our RECORDER appeal to the family, the “immediate family,” and find some way to impress with a strong gospel and Sabbath message, into the minds of the children. Probably the underlying thing is to live the Sabbath, to keep it more sincerely, to enter into its blessings in such a measure as to show people by the difference in our lives that it is an important thing, a help to better Christian life and service. Earnest Christendom is convinced that the Sabbath makes us more spiritual. We must stand out from the world, from the Christian Church, to impress and convince people of the value of our Sabbath observance, while we use it for work, for pleasure, for our own pursuits—while accepting Sunday keepers’ standards in its observance.

Dr. Grace Crandall said this yesterday much better than I can. She also spoke of the value which Sabbath observance gave us and how we have dropped among us. I wonder if that is one reason why we haven’t grown during the past quarter century. We must show the Christian world by our lives that the Sabbath is vital, a blessing, a means to higher spiritual life, so that they will say, as someone put it the other day, “You have something I haven’t. I want it.”

But living the Sabbath and testifying to its value is, of course, one thing, to cause us to see teaching it at every opportunity by every possible means at our command.

THE MINISTERS’ CONFERENCE

What I liked especially in the Ministers’ Conference:

1. That so many of our ministers could come together in a fine feeling of Christian comradeship in a conference held in the same place where so many of them had been trained for the ministry in days gone by. It was a delightful experience to sit down again in the same classroom where we had met so many times as we studied the Bible, on the great themes of God’s revelation—God, Man, Sin, Salvation, Sinners, The Sabbath, and many others as we tried to prepare our minds and hearts for the ministry.

2. I liked the theme which occupied our time and thought for these three days—“Sabbath, Keep It!” They all seemed to mean that we should seem to pretend much so much time on such a theme when the nations of the world are at the edge of a devastating, terrible war. But, like Israel of old, we have lost the way because we have forsaken God’s law, a great means of defense which we might have. We, people, fellowship with each other and with the Father. When we return to the law of God we shall find the Sabbath at its heart and that will be a benediction to a tired and sin-sick world.

3. I liked especially the frank, sincere, open-hearted manner in which these twenty-five men could approach this subject in its varying phases. The discussion was free from any contentiousness, was conducted with only keen consideration for varying points of view. How different from controversies of old. Christian fellowship and love characterized every session.

4. I liked this conference because every man to whom parts had been assigned had taken his part seriously and gave us his best thought. In each case that thought was constructive. The viewpoint was always forward looking and hopeful. Seventh Day Baptists will be the better, if they see in the Sabbath what their leaders see, the purifying presence and blessing of God.

5. I liked this conference especially because it brought us closer together on the central truth which marks us as a distinct denomination. We have had fellowship with ministers of other faiths, but this group of Seventh Day Baptist pastors felt a unity and a bond that will make us the better. To uplift and hope that at some future conference those who were not permitted to be with us at this, may have a Convention in which we received in our recent gathering.

Edgar D. Van Horn.

Dear Brother Van Horn:

You asked me to give my impression of the Ministers’ Meeting recently held at Alfred. Here it is: it was strong and encouraged by the thoughtful, enthusiastic, and hopeful interest in the Sabbath and its promotion that was shown by our young ministers.

Fraternally,

Alfred, N. Y.

George B. Shaw.
of the people of Little Genese, for the past
few years, to make the church auditorium
more conducive to spiritual worship.
Gradually this has been accomplished.
First, the dossal and lighted cross, gifts of Dr.
and Mrs. Hulatt, were placed in the back
ground; the platform was enlarged and furni-
ture rearranged; choir robes were made by an
interested group; memorial windows were added;
new harmonium, better church music were purchased; and last, came the in-
stallation of the new 'Orgatron.' The pur-
chase of this sweet-toned instrument, resembl-
ing the pipe organ, was made possible by
two generous givers, Professor and Mrs.
J. Fred Whitford, plus many smaller contribu-
tors and the uniriting efforts of the Sunshine
Society. This opening service, in charge of
the Young People's Board, a part of the Western
Association, was a History of Church Music,
narrators being Burton Crandal, president
of Young People's Board; and Letta Cran-
dall De Groff, musical director of the Little
Genese choir.

The following program was given in the
dim candlelight from seven o'clock:
Deacon, "lining out" a hymn. Rev. Elmo Randolph
"Tuning fork." - Mr. J. F. Whitford
"Take My Life and Let It Be" - Mrs. M. J. F. Whitford
"O'er hills and mountains people sing. Flute accompaniment." - Mrs. Hobart Baldwin.
"Fortress Is Our God." - William Whitford and David Clark
Reed organ—"Jesus Savior P ile Me." - Mrs. J. F. Whitford
Piano—the gospel song, "Sweater as the
world." - Mrs. E. W. Sutton
The Organ—4 selections Mrs. J. F. Whitford
Remarks by Pastor Harley Sutton
Litany of Dedication—Leader and congregation
Prayer and selections

The weather throughout the entire session
was ideal, and Sabbath morning brought people from
distances of from near and far, until the auditorium
was full to overflowing. Rev. G. D. Hargis' address
on the work in Jamaica was most interesting.
People who had heard him speak know that his heart and interest lie
in that field.
Very helpful addresses were given or con-
ferences led by such leaders as Dr. Ben Cran-
dall, Dean A. J. C. Bond, Rev. A. Clyde
Ehlers, Dr. Nelson Norwood, and Rev.
Harley Sutton.

The people of Little Genese feel they have been richly blessed by the meetings of the association and denominational
arcas, the former pastor and wife, Mr. and Mrs. Hargis.

Nortonville, Kan.

Sons of Mr. and Mrs. Terry Wells of Los
Angeles, Calif., are visiting in Nortonville.
Rev. W. K. Peterson gave an inspiring sermon on
Prayer. In the selection of officers of Chris-
tian Endeavor, Eugene Stephano was elected
district leader; pastor school, Miss
Nannie Gledke, superintendent; Boyden
and Herbert Crouch, college students from here,
were returned to Milton, after a visit at their
homes. They have work in the union for the
summer.

Correspondent.

Leonardville, N. Y.

At the recent annual meeting of the
Women's Benevolent Society the following
officers were elected: President, Mrs. Paul
Burdick; secretary, Mrs. Hobart Baldwin;
treasurer, Miss Glence Welch; treasurer of
home society, Mrs. Chris Schrag. Plans
are being made for the annual July picnic to
be held at the home of Mrs. Donald Greene
in Hubbardville.

Correspondent.

Marlboro (Bridge ton), N. J.

We rejoice that during the Conference
year, closing June 30, the church has received
into its membership the following people, eight
by baptism, ten by letter, and one by testi-
mony. One person was also baptized who did
not join the church.

Pastor Cottrell's family are spending the
first two weeks of July with Mr. and Mrs.
Royal L. Cottrell and family at Cobbscoos
Colony, Monmouth.

From Church Bulletin.

Milton, Wis.

It was just seventy years ago this June
that Milton College graduated its first college
class. The graduates of 1870 con-
sisted of only two young men. A small be-
ginning, you might say. But was it? Each
of these two young men went on to make
careers that brought honor to the people to whom
they themselves and distinction to the college—
one as the president of the institution we now
know as Whitewater State College, and the other as a great teacher of mathe-
mati cs and later as superintendent of Public
Instruction for Wisconsin.

Today, as in 1870, it is not numbers of
students or the size of the graduating class
that count. It is the quality of its students
that gives a college its measure of prestige
and the achievement of its graduates which
bears it distinction. A person of intelligence
in choosing a college does not ask how large
it is, but seeks to determine how good it is.
Is the school preparing itself to make con-
clusions on the number of graduates, but
rather on the accomplishments of these grad-
uates. "By their fruits, ye shall know them,"
Baptists, in more detail, giving
of the episodes is a
feature, incidentally, is the flood of
scenery features, which is nearly as famous and well respected
as the older drama which used to come once
each decade to Bayreuth, Germany, Europe's passion play center.

An always outstanding production, the
gate uuids fair to surpass this year the
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sabbath stories. In the junior teacher's manual,
suggestions for

be included simple Bible

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THE SABBATH RECORDER

A HOBBY

By Albert E. Arnold

I believe it is well for everyone to have a hobby of some kind, such as collecting stamps, water pitchers, salt and pepper shakers, spoons, towels, napkins, etc.

My hobby is collecting advertising pencils, and I often wonder if there are others collecting the same thing.

About eight years ago, I started my collection, and have at the present time eight hundred forty-two pencils, from thirty-six different states and seven foreign countries—the foreign countries being Czechoslovakia, England, France, Scotland, Switzerland, Germany, and Canada.

Some of my prize pencils are: coronation pencils from England, Scotland, and Canada, and the King and Queen's visit to Canada, King George the sixth; Gettysburg, Pa.; the New York World's Fair; and I hope some day I may get one from the San Francisco Fair in California. There are others too numerous to mention.

I have fifty mechanical, thirty-one cartridge, and the rest are wooden, both large and small, representing nails, baseball bats, cartridges, and one representing a goat's foot.

I have nine from California, two from Oregon, and one from Idaho. The rest are most all from east of the Mississippi River.

I build my collection by writing to advertisers in magazines and sending some stamps to pay for them, and by friends who know I am collecting them.

So if some of my good friends throughout the country have any advertising pencils around the neighborhood or home that they are willing to part with, I would be pleased to add them to my collection. I am particularly interested in getting some from the western states, if possible.

I would be glad to hear from anyone and would be glad to answer any questions that one interested might want to ask about the collection.

Ashaway, R. I.

"The foundation for all comfort lies in the inner condition of the soul. Sin causes distress everywhere, and until the cause of trouble is removed, there can be no solid comfort anywhere."

MARRIAGES

Hess - Fish. — Loyal Homer Hess and Betty Jane Fish, both of Milton, were united in marriage at the Milton Seventh Day Baptist church by Pastor Carroll L. Hill on June 22, 1940. The new home will be in Milton.

Gilbert - Green. — Arthur Morton Gilbert of Milton and Ruth Lorene Green of Fairbank, Ill., were united in marriage at the Milton Seventh Day Baptist church by Pastor Carroll L. Hill on June 23, 1940. The new home will be in Milton.

"Great principles find their proper issue in the faithful performance of little duties."