at her home. Mrs. Whitford has lived in her present home sixty-three years. She was born in Berlin, N. Y., January 27, 1850.

She married Byron Whitford in Berlin in 1873. Mr. and Mrs. Whitford moved to Richburg in 1880, and two years later moved to her present home in Nile. For many years Mr. Whitford was postmaster of the village and they owned and operated the Nile general store. Mr. Whitford died in 1901.

There are five children now living, all engaged in educational work. Fred Whitford is principal of Bolivar Central School and his brother, Ferris, is a member of the faculty there. Frank Whitford is a principal in Stamford, Conn., schools. William Whitford is teaching in Chicago. An only daughter, Fanny, is a teacher in the Cleveland, Ohio, schools.

Mrs. Whitford is able to be up and about her home and still very much interested in the activities of the community though unable to take part in them. She is a member of Nile Seventh Day Baptist Church.

The Whitford home is one of the very attractive old New York colonial homes of this section.—Friendship Register.

Dodge Center, Minn.

It has been suggested that the clerk write about some of the activities of our church and its auxiliaries, so the denomination may know we are striving to hold up the banner of God's church in Woonsocket. Burial in Wood Creek, N. Y., December 27, 1942.

She was a school teacher for several years. On February 21, 1903, she was married to Alfred J. Keller, who survives her, together with two daughters, Mrs. Joseph Filey of New London and Miss Ella R. Keller, also a son, Everett. There remain also three sisters, Mrs. R. Thorngate and Mrs. Ellen L. Davis of Cleveland, and Mrs. W. V. Robinson of Lowellville; a brother, La Verne W. Davis of New London; also eight grandchildren and several nephews and nieces, and many friends.

Funeral services were conducted by Rev. Allison Wood of Lowell, assisted by Rev. Stanley Brown of New London, and burial was in the Wood Creek Cemetery.

R. L. R.
Our Allies have declared their ship. That there is a true friendship have gone to that land, and by the material fifteen or men't. Foreign business were not subject to Chinese search or subject to the United authorities.

However, we are sure that the respect and rights. We are indebted to News of the Chinese people.

JOY IN CHINA

The Chinese people have long had respect and love for America and American friendship. That there is a true friendship have gone to that land, and by the material fifteen or men't. Foreign business were not subject to Chinese search or subject to the United authorities.

Today marks a new epoch in China's history and today Britain and America have lighted a new light to guide man's progress on the road to equality with human decency and human right—and have proved their high ideals and lofty purposes. From the United States we have received, an especially gratifying, complete, and unreserved agreement to the hopes and aspirations expressed by our government. From the action of our Allies, every one of the United Nations must draw new courage for the task. By their actions our Allies have declared their basic war—-to sustain the rule of human decency and human right—and have proved their high ideals and lofty purposes. From the United States we have received, an especially gratifying, complete, and unreserved agreement to the hopes and aspirations expressed by our government. From the action of our Allies, every one of the United Nations must draw new courage for the task. By their actions our Allies have declared their basic war—-to sustain the rule of human decency and human right—and have proved their high ideals and lofty purposes. From the United States we have received, an especially gratifying, complete, and unreserved agreement to the hopes and aspirations expressed by our government. From the action of our Allies, every one of the United Nations must draw new courage for the task. By their actions our Allies have declared their basic war—-to sustain the rule of human decency and human right—and have proved their high ideals and lofty purposes. From the United States we have received, an especially gratifying, complete, and unreserved agreement to the hopes and aspirations expressed by our government. From the action of our Allies, every one of the United Nations must draw new courage for the task. By their actions our Allies have declared their basic war—-to sustain the rule of human decency and human right—and have proved their high ideals and lofty purposes.
The charge that the world is getting worse and worse is no nearer true than that "Every generation is better than the one before it," as is better and better." Sad, indeed, is the world's condition. But it is true that in many ways it is better and further advanced than in any previous age.

The other day, my wife came home from the hospital in a most promising convalescence, I received the news of the end of a war ago was unknown, and for lack of which my mother died in the midst of her years.

Today millions of homeless and starving people are being cared for and resuscitated, who would have perished unknown or ignored a few years ago. Where or how would such be fed if this age, desperate but for the love of God, was without the presence of the people who knew him and his Son whom he sent. "First the blade, then the ear, then the full corn is ready to be gathered." This is the way concerning the kingdom. Many of his parables illustrated the development of the kingdom of God: that of the sowing of the seed; the net that was cast into the sea; the seed sown in the field by an enemy. "Let not your heart be troubled... .if it were not so I would have told you." It sounds and sounds some wholesome warnings. We are not aggressive enough. We may be led into neglect by extreme toleration. Co-operative people— to be most helpful—should be frank and open in stating their belief; however, they may differ from others.

One of the best evidences of the helpfulness of Seventh Day Baptist polity is the fact that their principles are widely written and offer sympathetically their criticisms. Similarly, the evidence of the spirit and loving fellowship is attested in this effort concerning the kingdom. Many of his parables illustrated the development of the kingdom of God: that of the sowing of the seed; the net that was cast into the sea; the seed sown in the field by an enemy. "Let not your heart be troubled... .if it were not so I would have told you." It sounds and sounds some wholesome warnings. We are not aggressive enough. We may be led into neglect by extreme toleration. Co-operative people— to be most helpful—should be frank and open in stating their belief; however, they may differ from others.

The ringing of church bells to the public, with news of the battles. to care for the wounded, to carry on the munitions, to relieve the suffering, and offer sympathetically their criticisms. Similarly, the evidence of the spirit and loving fellowship is attested in this effort concerning the kingdom. Many of his parables illustrated the development of the kingdom of God: that of the sowing of the seed; the net that was cast into the sea; the seed sown in the field by an enemy. "Let not your heart be troubled... .if it were not so I would have told you." It sounds and sounds some wholesome warnings. We are not aggressive enough. We may be led into neglect by extreme toleration. Co-operative people— to be most helpful—should be frank and open in stating their belief; however, they may differ from others.

So without hesitation or mental reservation, without sense of guilt or desire to apologize, the world should perceive that the "blessed" are those who help the war effort, to raise the money, to make the sacrifice, to fight the battles, to care for the suffering, and to put up with the inconveniences. If you pray that the "blessed" may manifest the power of God in the world, you can go ahead and suspend the derogatory portrayal of the "blessed," if they seem to be manifesting a crisis and urging people to grapple with it. It is a stern way when it is clear that it is to be the responsibility of us, the normal, against the illusions and dealing with things as they are.

**ITEMS OF INTEREST**

The pulpit must not be a dispenser of hate, a recruiting desk for any political party, a bomb-proof shelter, a refuge from reality, an opportunity for one man to air his private opinions, a sounding board for any economic group, a defender of special privilege or a spokesperson for the malcontents, an expression of pious opinion for personal profit, a fountain of soft soap, an echo chamber, a bog of gossip or slander, or a vehicle for the gratification of vanity.

Ray Tucker, a reliable Washington reporter, reveals the fact that "several hundred tank cars which could carry more important commodities arrive in this area weekly with full cargoes of the fermented stuff. The industry has turned over about fifty per cent of its normal shipping equipment, but it is thought here that the trade could be turned until the scarcity of fuel is relieved by the coming of milder winter.

We have heard some people claim that liquor keeps people warm in times of stress, but this is a new experiment in the field, so far as we know.

The ringing of church bells to call people to worship is an old tradition. To some it is a call to come to the house of God—to others it is a call to pray at home or elsewhere. But sad to think, there are those who give no heed to the bell's call.

Church bells, under emergences, are also useful as signals to police to sound them as alarms. When a raid alarm is sounded, all give heed. All need in co-operation; others by their own initiatives, to break the power of as dangerous, international conspiracy as we can find in history, and to give the world a chance to organize on a new and better basis.

So without hesitation or mental reservation, without sense of guilt or desire to apologize, the world should perceive that the "blessed" are those who help the war effort, to raise the money, to make the sacrifice, to fight the battles, to care for the suffering, and to put up with the inconveniences. If you pray that the "blessed" may manifest the power of God in the world, you can go ahead and suspend the derogatory portrayal of the "blessed," if they seem to be manifesting a crisis and urging people to grapple with it. It is a stern way when it is clear that it is to be the responsibility of us, the normal, against the illusions and dealing with things as they are.
Meeting of International Council of Religious Education

Governor Stassen was honored at a special luncheon during the conference at which Christian education leaders, as well as the delegates, heard him plead for more lay-co-operation in meeting the problems of Christian education. Governor Stassen challenged laymen to give more of their money, talents, thoughts, and initiative to this cause.

Welcome speeches for Governor Stassen as the new president of the International Council were given by Dr. Roy G. Ross, Chicago, general secretary of the International Council; Dr. C. C. Dickinson, Toronto, Canada, book steward of the United Church of Canada and vice-president of the Council; Dr. B. A. Whitmore, Nashville, Tenn. Methodist missionary and publishing agent and a trustee of the International Council of Religious Education; and Mr. James L. Kraft, Chicago industrialist and treasurer of the Council.

Church and Christian education leaders were challenged to take the lead in a "well conceived program of education designed to acquaint the American people with a full sense of responsibility for the winning of the peace, after the military victory," by Dr. Walter W. Van Kirk, New Jersey, secretary of the Department of International Justice and Goodwill, Federal Council of Churches of Christ in America.

Without such a program of peace education, Doctor Van Kirk warned, America will head toward post-war isolation. "That would mean, he added, "that America would be lost even though the war be won."

"The churches must create the spiritual atmosphere conducive to the establishment of a just and durable peace," Doctor Van Kirk declared. "To do this we must combat the spirit of hatred both for the prosecution of the war and for the attainment of a better world after the war."

New President Honored

"What should our attitude be after victory in this war toward co-operation with the other nations of the world? If we think our policies bear to the Axis nations after the war? Can we smugly wrap the cloak of our rich resources around us and go blithely on our way, head up, looking neither right nor left, East or West? Or do the concepts of our religion leave us to make a responsibility toward men and women and little children on another continent?"

A REPORT

Commissions Recommend Actions

Wartime problems facing Christian education leaders as well as on the national level, were studied by the conference delegates in eight commissions which met in detail with the problems of Christian education and made recommendations and procedures as outlined by these commissions will be made available later. Some of the general recommendations of the commissions were:

The commission on "Family Security in Wartime" recommended that parents should get together to study war philosophy, in order to answer their children's questions. Development of racial friendship and fellowship was also urged as an activity for church families.

Two commissions considering the problems and responsibilities of the church in the wartime community expressed the need for church participation in providing care and religious education for children in trailer camps and defense housing projects who belong to the "uprooted families" in more than four hundred industrial defense areas.

Spiritual Aid to Armed Forces

Promotion of the new Service Men's Christian League for Protestant men and boys in the armed forces, as an interdenominational enterprise, was emphasized as a potent factor in meeting the problems of the service men. Close contact between home churches and the boys in service also was recommended by this commission. Need for demobilization planning to bring the men back into normal civilian life is another factor.

In order to stimulate Christians to personal responsibility for planning a lasting peace, the commission urged that church plans will be planned and expanded greatly expanded programs of education on a basis of a just and enduring peace in local churches and the training of proper leadership for these courses.

Chinese Christians Lead Nation

In a "town hall" meeting on "Local and National Initiative in Community Building," Dr. A. Whitmore, Nashville, Tenn., professor of psychology and religious education in Yenching University and editor of the China Christian Recorder, pleaded for America to give China ten percent of its lend-lease aid to prevent the collapse of his country. As a result of war action will be forced to fight against the United Nations unless this aid is given," Doctor Lew stated.

"The influence of China's 2,500,000 Christians, a minority of only one-half of one percent, is clearly of concern to its neighbors. Chinese leadership in China has spoken more eloquently than anything else of the importance of Christian service and religious education in its technical sense." Dr. Maynard L. Casady, Washington, D. C.,冲刺ent of the Chinese Christian Defense, challenged the Church to take its right in "to a battle going on behind the lines, a struggle against declaiming standards, physical and spiritual inertia, ignorance, superstition, intolerance, bad health conditions, emotional tensions, and despair."

Community Strategy Needed

Developing a Christian action in civic affairs which will find overt expression through each member-citizen's exercise of the franchise at the polls according to the dictates of the church leaders, according to an assumed position of authority by the Church," was urged by Dr. John W. Harms, new executive secretary of the Chicago Church Federation.

"Freedom from sectarian or even religious authority controls is the banner Protestantism has ever held high in community organizations," Doctor Harms continued. "When it ceases to do so, then it has surrendered the distinctive characteristics which gave it birth and made it significant across the centuries."

One of the jobs for Christian education leaders after the war, the conference was warned by Dr. Harry Thomas Stock, Boston, Massachusetts, executive secretary of the Council of the Congregational Christian churches, will be to convince "provincialist, isolationist, and nationalistic Christians" that the United States must keep on feeding the world and giving leadership in world affairs.

By Philip C. Landers, Director of Public Relations.

Ninety Per Cent of Protestants Represented

Four hundred seventy-five delegates representing forty-two Protestant denominations, thirty state, seven provincial, and seventy-nine city councils of churches and religious education in the United States and Canada attended the conference. Both professional leaders and prominent laymen took an active part in the discussions, which purpose was limited to 25 per cent of the 1942 conference because of wartime conditions.

"I do not propose that we violate the fundamental principle of separation of church and state," Governor Stassen told the delegates. "We are called to be in the decisions of state, the decisions of the community, the decisions of the commercial world must not be extraneous from the fundamental precepts of our religious belief."

"What should our attitude be after victory in this war toward co-operation with the other nations of the world? If we think our policies bear to the Axis nations after the war? Can we smugly wrap the cloak of our rich resources around us and go blithely on our way, head up, looking neither right nor left, East or West? Or do the concepts of our religion leave us to make a responsibility toward men and women and little children on another continent?"
FORM THE HABIT

Psychologists have pointed out that habit is a great thing in the life of human beings. At first it is difficult to direct our movements, but by constant effort it comes to be easy and then we perform the act without thinking. It has become a habit. The musician sits down to the piano and her fingers fly over the keys, producing beautiful music. If it were not for the law of habit written in our human nature, she would have to learn to play every time she sat down to the instrument. The same fact holds true with all our activities. We learn to do by doing. Habit is a powerful and beneficent thing.

We form the habit of using clean language and we are not tempted to use any other. We form the habit of going to church and Bible school and we are lost if anything prevents our attendance. We form the habit of going irregularly and we do not care whether it is ordered or not. The law of habit holds true in our benevolence. If we write a letter of giving as God hath prospered us, we find delight in doing so. For this reason, children should be taught to give early and adults who are not in the habit of giving as God hath prospered them should commence at once. "Bring ye all the tithes into the storehouse. If it be a heartly seed, he will make it to spring forth like a shoot of the vine, and set it on the top of the hills." (Hab. 2:11-12)

Everything human is imperfect and however good any ministerial placement plan may be, its success will depend upon the human element—the way it is worked.

W. L. B.

MISSIONARIES IN CHINA TODAY

By A. T. Steele

China correspondent of the Chicago Daily News Foreign Service

Never did the foreign missionary—especially the American missionary—stand higher in the estimation of the Chinese people and the Chinese government than now.

But this appreciation goes far beyond the limits of China's ruling family. Missionaries are a trusted people, and much is expected of them. The Chinese see the Christians in many lands of China—Christian and non-Christian alike—for the courageous way in which they have stood at the head of the bombarding raids, artillery fire, and repeated warnings from their respective embassies. The missionaries hold that it would be cowardly and dishonorable to abandon the people to whom they have dedicated their lives at a time when their presence is more urgently needed than it has ever been before.

Throughout the chaos which usually accompanies the siege and capture of a Chinese city by the Japanese army, the missions remain as the only unshaken institutions in a world turned upside down. When the local government collapses and officials and soldiers begin to decamp, the missionaries turn to the government for leadership—Taken from Christian World Facts.

THE SABBATH RECORDER

THE SABBATH RECORDER

The following year, the year of the Reign of Terror in France, Carey went to India. From India, while the wars were still on, he proposed to his board in England that every ten years an international, interdenominational missionary conference be held, the first to be convened at the Cape of Good Hope, in place of the Anglican conference. The board's faith did not rise to the vision, but Carey's dream was fulfilled over a hundred years later by the formation, immediately after another world war, of the International Missionary Council.

In 1799, when Napoleon was returning to France from his effort to break Britain's commercial system, the Religion Herald (Baptist) expressed the belief, and no doubt correctly, that the Church of England organized the Church Missionary Society for Africa and the East.

In 1804, not far from the time when Napo­leon's bounty to England first reacted upon the threat of invasion between the Spanish Armada and Hitler, men of faith formed the British and Foreign Bible Society.

In 1812, while American ports were being blockaded by the British and on the eve of our second war with England, Adoniram Judson sailed for India. At the time all these movements were in their infancy and almost no public attention. Yet they and the others associated with them have grown to world-wide proportions. They have had more influence upon mankind as a whole than did Napoleon. And they were a blessing in no small degree. In an age when sin on a vast scale annuls a whole life, we live a more abundant. With this record behind us, we can thank God and take courage. In this year we stand on the world-wide platform to which God calls us, knowing that God's word cannot fail but will accomplish the purpose for which it was designed and prosper in the thing wherein he hath sent it

"Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord. -Furnished by Woman's American Baptist Foreign Missionary Society.
The policy of the commission has been summarized under four heads:

1. We should conceive that our great and primary task is to define, in terms susceptible of practical application, those moral principles of conduct, which undergird our world and by which the nations must be guided if they are to achieve just and durable peace.

2. We should encourage our people to study and seek to formulate for themselves the practical consequences of the moral principles we proclaim.

3. We should keep in current touch with those in government in charge of foreign policies.

4. We must collaborate closely with those who are seeking for a political or economic principle which might be accepted as such moral principles as those we have formulated.

In order to implement number three above, it was proposed that representative Christian men be appointed to confer with men in the state department at Washington. This proposal received the hearty approval of the Council, and since the Cleveland meeting these representatives have been appointed by the chairman of the commission, data concerning which is in hand. It is a strong list of names, and each person on it has the confidence of his brethren. These men are not official representatives of the churches, but they are representatives of Christians, selected both because of their Christian integrity and because of their ability.

Dr. Kenneth S. Latourette will assume responsibility with respect to East Asia and will keep in touch with those in the state department who are charged with post-war plans. Professor F. van Bartek was the other delegate selected by the General Conference, who told the Seventh-day Baptists of America to circulate the Bible in Spanish, visiting the men during the long ordeal. He says he has done very little to make it possible for the common people to buy a copy. Their Bible is very expensive. On page 41 of their present report, the commission says: "We must organize a Bible League, in order to be able to circulate the Bible. We want to be able to say very soon that you will not find a single Catholic family without their Bible."

Some time ago a Roman Catholic priest, who is greatly interested in Bible distribution, visited the agency. Among other things he made this remark: "We must all go back to the Bible. It is the only solution to troubles in this world. I am glad you are doing your share."

Of late, orders for a goodly number of Bibles in Greek, Latin, Hebrew, and Spanish have been coming from different seminaries in this country (Argentina). The national Bible and Book Society of Buenos Aires has also used the society's Greek New Testaments as a textbook.

The above excerpt came from a pamphlet composed of extracts from the current report of the American Bible Society, "The Bible in Latin America, Today." It is now available for reading, and the Christian Culture Committee recommends it as being of especial interest to our women's study groups. It is procurable from the American Bible Society at the cost of a few cents.

CHARLES WELLS SAYS: He Found Reality

Did you see the report concerning Sergeant John Bartek's decision to become a minister after the war? Sergeant Bartek, you remember, was with Captain Eddie Rickenbacker during the twenty-one days the plane survivors drifted in life rafts on the Pacific Ocean.

Although he says that he wasn't much of a church goer, Sergeant Bartek was the owner of that New Testament which was more in his heart than the things he had lost. He was always listening to the word of God, and it was written by Mr. Charles. The title of the book is "What Is the Bible, and Why We Ought to Read It."
People's Page

editor, in Committee

Program, 'an appointment

which he did excellent work until he had to advance, and assistance to teachers on use of Five Year Plan.

for conveying the quarterly report of Rev. chairman, the Recorder of an Education Committee reported the continued

denten and the forthcoming publication in the paper. The chairman of the Recorder position,

through which the Waterproof covering which packed in the waterproof covering which

accepted an offer of the American Bible

the following report is interesting:

Chairman A. N. Crandall of the Recorder position, a position in which he did excellent work until he had to retire in order to devote his full effort to his

new pastorate at New Market. The chairman has recently given to students in the School of Theology lectures on young people's camps.

The War Shipping Administration has accepted an offer of the American Bible Society to supply a New Testament free for every under-10 year old in the United States. As the control, it was announced at the Bible House, Park Avenue and 57th Street, headquarters of the international work.

The Testament is especially designed and is packed in the waterproof covering which guarantees the preservation of the book even though it is submerged in water for days at a time.—The Clarksburg Baptist.

BOARD OF CHRISTIAN EDUCATION

Digest of the Minutes

The regular quarterly meeting of the Board of Christian Education was held at the Gothic, Alfred, N. Y., on Sunday, January 10. Thirteen members were present.

The treasurer's report showed a balance in the revenue fund of $41,161.89, as compared with $1,281.29 at the beginning of the quarter.

Chairman A. J. Bond of the Higher Education Committee reported the continued availability of pamphlets for high school students and the forthcoming publication in the Recorder of an illustrated supplement on the School of Theology.

For the Church School Committee, the chairman, Rev. Everett T. Harris, reported various activities included in addition to conveying the quarterly report of Rev. Harley Sutton, who has been re-elected executive secretary of the Christian Education Advance, and assistance to teachers on use of pictures in teaching children. His total expenses were $78.83.

Rev. E. F. Randolph, chairman of the Committee on Young People's Work, reported study of "The Objectives for a Coordinated Program," appointment of David S. Clarke as editor-in-chief of the Beacon, and the need for replacing Victor Skaggs as editor of the Young People's Work. In addition, a suggestion was made to the Committee on Church Schools.

The president announced membership in the board's Young People's work, which was referred to the Committee on Church Schools.

The following are chairman for the coming year: A. J. Bond, Higher Education; E. T. Harris, Church Schools; A. J. Bond, Young People's Work; Ben R. Crandell, best.

Acting upon a letter from Rev. Erlo E. Sutton, it was voted not to send a delegate to the Christian Endeavor Convention.

It was voted that a committee consisting of the four members of the board under the chairmanship of the president be appointed with power to secure someone to carry on field work for the board during the summer months.

Dear Recorder Editor:

In the Recorder for February 13, on page 27, a request was made that Seventh Day Baptists Fraternize with Catholics. The circumstance which gives rise to the article is a worship program conducted by a bishop of the Eastern Orthodox Church, during the meeting of the Federal Council of Churches of Christ in America held at Cleveland.

The article fails to make the proper distinction between the Eastern Orthodox Church and the Roman Catholic Church. The latter is not affiliated with the Federal Council. In the article this statement is made: "They claim the right of the pope and the church to add to the Scripture what is handed down by tradition." This is not true of the Eastern Orthodox Church, for it is distinguished from the Roman Catholic Church in "its repudiation of the papacy and its separation from the Roman Communion." This quotation is from A Dictionary of Religion and Ethics, page 196, edited by Matthews and Smith.

In another paragraph containing this statement "The Catholic Church endeavors to keep the Bible from the people," and referring to a majority in South America the two churches are said to be not properly distinguished. The statements may be true of the Roman Catholic Church, but not of the Eastern Orthodox Church, which is not in majority in South America. Catholics may affiliate with Protestant denominations, and which "favors reading of the Bible by the laity, and welcomes the efforts of Bible societies to circulate the Scriptures." (From A Dictionary of Religion and Ethics, page 191.)

The theme of C. E. Dunn was used, with emphasis on victory and co-operation.

The North Loup Christian Endeavor Society was founded in North Loup in 1886, by Pastor and Mrs. Crandall. The organization has been in constant activity during all these years. The Junior Christian Endeavor was founded six years later.

YOUNG PEOPLE'S WORK

NORTH LOUP CELEBRATES FIFTY-SEVEN YEARS OF SERVICE

With a service flag bearing seventeen stars, as a background, the young people of the church fittingly observed Christian Endeavor Day, February 6.

The entire morning service was given to the young people—Pastor Ehret sitting in the congregation. The regular order of service was carried out. In place of the sermon, letters from eight of our Boys in the service of their country were read.

A twenty-five foot service flag was served at near one o'clock in the church parlors. At the tables twenty-five were seated. A short time of fellowship and animated conversation was passed before the program of toasts was given.

With Marion Maxson presiding, the following list of talks was presented to a large audience of interested listeners: Christ, by Pastor Ehret; Enthusiasm, Belva Babcock; Duty, Muriel Van Horn; Sport, Paul Delta, Marcia Rod; Youth, Lois Barber. A duet was sung by Marion Maxson and Claire Barber.

To Mrs. C. E. Dunn was used, with emphasis on victory and co-operation.

The Sabbath was made for man (Mark 2:27a)

What Difference Does It Make? (From A Dictionary of Religion and Ethics, page 191.)

If our eternal salvation depends not upon the day we keep, but rather upon being a new man in Christ, then why go to the inconvenience of keeping the seventh day? Or, if the day we keep stands in the way of winning souls to Christ would it not be better to change our day and win more souls? These questions have perplexed some of our best people in one form or another, at some time or other. But I believe there is a reasonable answer to them.

In the first place, a new man in Christ would want to keep holy the same day which
Jesus used for worship—the seventh day. Can a soul be entire to Christ who does not follow him in this matter also? When Jesus was baptized he said to John, "Suffer it to be so now for thus it becometh us to fulfill all righteousness." He did not need baptism as cleansing from sin, but he "suffered it," to set us an example of it. The same is true of Sabbath keeping. He was "Lord of the Sabbath," but he kept the Sabbath. Do we think that we need it less than he did? And again, Sunday was instituted in part to distinguish the Gentile Christians from the Jewish Christians. Is it not high time the only consistent Protestant today.

Any man who thinks he can win more souls for Christ if he leaves the Sabbath and worships on Sunday should remember that his own Christian testimony will be greatly weakened by the change. For every one he lays off the Sabbath—which can be truly a badge of intolerance and racial prejudice? The Jewish Christians. Is it not high time the Jews, the Gentile Christians? Can we, as the world rejected such a badge of intolerance and racial prejudice? The only consistent Protestant position is to reject the mixing of our denomination with the Bible-ordained Sabbath; otherwise, why call ourselves Protestants?

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WARNER THAYER. For more than fifty years Benevolent Society of the Church of the Master, whom she loved and served.

The children and young people. He asked that we pray, and volunteered his pledge faithfully to read that Testament, with all his heart. He said, "Why?"

Someone experienced the sentries along the famous Overseas Highway. About midway to Miami there was a celebration, on July 19, 1942, of the wedding anniversary of our former pastor and wife, Rev. and Mrs. T. J. Van Horn, while they were visiting friends here.

She was deeply appreciative of all that was done for her and often remarked during her illness, "How kind you are!"

"Her example of faithfulness, loyalty, and trust in the Savior leaves a rich heritage to her family."

When she knew she had placed in the hands of this sentry the last chapter of Matthew, and was anxious to help him with it. He said, "Why?"

Then he replied, "Yes, I will."

The above references are only by Adventists and Russellites. Harry Emerson Fosdick could say today, why think about it at all? Why not work for righteousness and a better social order here and now, and let tomorrow take care of itself? Why not listen while our Lord Jesus and his apostles answer that one:

"Watch therefore: for ye know not when the master of the house cometh... lest coming suddenly he find you sleeping." (Mark 13: 35-36. Read also Matthew 24: 42-45. 13: 5-12, 14.)

"What manner of persons ought ye to be in holy conversation and godliness, looking for and hasting unto the coming of the day of God?... Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot or blameless." (2 Peter 3: 11, 12, 14.)

"Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great
God and our Savior Jesus Christ." (Titus 2: 12-13.)
"Every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3: 3.)
"Which hope we have as an anchor of the soul, both sure and steadfast." (Hebrews 6: 19.)

Signs of His Coming

Although Jesus would give us no information as to the definite time of his coming, he did name some signs which must come to pass first. Foremost and most definite of these signs was the destruction of Jerusalem, which was accomplished by the Roman army under Titus, A. D. 70, a bare forty years after Jesus had prophesied, "This generation shall not pass, till all these things be fulfilled." (Matthew 24: 34.) Further, in the prediction of the destruction of Jerusalem, Jesus had said that, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is near." (Matthew 24: 15.) So it was that when Titus' army surrounded Jerusalem, the Christians, recognizing the literal fulfillment of the prophecy, were filled with thanksgiving. The Lord had returned to Jerusalem in ever observable fulfillment of these signs in our day.

The past century has spread the gospel into the farthest corners of the earth, with Jewish and Gentile alike recognizing the literal fulfillment of these signs. With the coming of the Christians, the Lord returned to earth in our day. For the Lord said, "Verily I say unto you, This generation shall not pass away till all things be accomplished." (Matthew 24: 34.) During this time, the church school has been a historic fact that when Jesus came, He said, "Let the little children come unto me, and do not hinder them; for to such is the kingdom of heaven." (Matthew 19: 14.)

And our Lord said, "Surely I say unto you, There is no Gener
cation of men on earth, that shall not see the coming of the Lord." (Luke 21: 23.)

Even as true today as it was when Christ went down from the cross, He has returned to repeat it the first week in March. The Loyal Sabbath School Class recently sponsored the purchase of twenty Bibles for use in the church school.

From Sabbath Observer, November 11, 1942.

Some people are so painfully good that they would rather be cruel than pleasant.
Howe--Wagner. Donovan R. Howe of Elizabeth, Ill., and Katherine L. Wagner of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist Church on February 12, 1943. Pastor Carroll L. Hill officiating. The new home is at Elizabeth, Ill.

Barker.--Ebenezer Clarke, son of Thomas O. and Mary Ann Weeden Barker, was born in Milton Junction, Wis., December 29, 1865, and died in Anbry Hospital, Denver, Colo., January 25, 1943.

The family was removed from Nebraska in July, 1873, and settled on a homestead in Mira Valley. In 1922 he came to Denver, making his home since that time with Ovralie G. and Mattie Burdick and family. Early in life he united with the Seventh Day Baptist Church of North Loup, Neb., then in 1930, by letter with the Seventh Day Baptist Church of Denver, of which he remained a faithful member until death.

One brother, Dr. Frank Barker, of Detroit, Mich., survives.

Funeral services were conducted by his pastor, Rev. Erlo E. Sutton, and burial was in Fairmont Cemetery.

Burdick.--Eleanor Clarke Burdick died at the home of her son, Carroll, at De Ruyter, N. Y., January 1, 1943. She was born in Brookfield, N. Y., August 8, 1853, the daughter of Williet and Elizabeth Lewis Clarke.

While in Milton, she resided with her uncle and aunt, Mr. and Mrs. Solomon Carpenter, who invited her to join them in their work on the mission field in China. She declined this, but became a teacher, serving principally in the vicinities of Brookfield and Verona.

When a young girl she joined the De Ruyter Seventh Day Baptist Church of Brookfield; she was a member of the De Ruyter Church at her death.

March 17, 1886, she became the wife of George W. Burdick of Verona, where they lived until 1891, when they moved to De Ruyter.

She is survived by two sons, Raymond E. and Frank R. Burdick, six grandchildren, several nephews and nieces, and many friends.

Funeral services were conducted by Rev. Neal D. McMillan of De Ruyter, and burial at Hill City Cemetery of De Ruyter.

L. P. Burdick

Davis.--Walter Gillette, son of Albino W. and Phoebe A. Davis, was born at Shiloh, N. J., and died at home of Ridgefield Park, N. J., January 27, 1943.

He retired from the teaching and administrative duties in Ridgefield Park schools in 1934, after many years of service. He united with the Shiloh Seventh Day Baptist Church in 1889.

Mr. Davis was married to Euphemia Leone Davis of Shiloh, July 26, 1904, and to them were born two children: Thurlow Woodford Davis of North Arlington, and Eleanor Webster of Ridgefield Park. All of his family survive him, including four grandchildren.

Services were conducted by the Brotherhood of Junior Mechanics and by Rev. Albert N. Rogers, minister of the First Seventh Day Baptist Church in New York City, on which he and Mrs. Davis brought their church letters when they moved to the metropolitan area. The body was cremated.

A. N. R.

Kenyon.--In Westerly, R. I., February 2, 1943, Albert Prentice Kenyon, aged 64 years.

Mr. Kenyon was the son of Aldrich C. and Kate Chapman Kenyon, and was born in Pawtucket, Conn., August 9, 1878. He was united in marriage with Mabel Alice Tuckerman on April 22, 1903. Mrs. Kenyon survives, with their two sons, Lt. (J. G.) A. Prentice Kenyon, Jr., U.S.N.R., and Capt. John G. Kenyon, U.S.N., their two daughters, Miss Abbie E. Kenyon of Ashaway, R.I., and Miss Alice Kenyon of Ashaway, R.I.

She was a member of the Pawtucket Seventh Day Baptist Church.

Memorial services were conducted by her pastor, Rev. Harold R. Crandall. Interment was in River Bend Cemetery.

H. R. C.

Randolph.--Dr. Ette L. Walters, daughter of Thomas and Eliza M. Walters, was born on her father's farm in Linn Township, Wis., January 30, 1863, and departed this life December 3, 1942, at Bradenton, Fla. She was buried in Florida.

She was baptised and united with the Walworth Seventh Day Baptist Church April 11, 1863, of which she was a faithful member through life, and a cheerful supporter in all ways possible.

She was united in marriage to Warren J. Randolph. She leaves a son, Ernest H. Randolph of Bradenton, Fla., with whom she resided for some twelve years ago. There are also a number of relatives among whom are two granddaughters and ten great-grandchildren, and Miss Mabel Walters, a niece, of Walworth, Wis.

E. A. W.

Van Sickel.--Eva Hubbard Van Sickel, daughter of J. Frank and Elizabeth Grace Hubbard, was born September 2, 1852, in Allegheny County, N. Y., and passed away at Richmond Hill, L. I., N. Y., December 12, 1943.

She joined the Plainfield Seventh Day Baptist Church of Christ in 1866, of which church she has been a member for fifty years.

She was united in marriage with Isaac Newton Van Sickel April 16, 1880. To this union were born one son and two daughters. Mr. Van Sickel passed away August 17, 1941, and Mrs. Van Sickel passed away August 17, 1942. Mr. and Mrs. Van Sickel were succeeded by their daughter, Mrs. Grace Van Sickel of Pelham, N. Y., and one granddaughter.

Memorial services were conducted by her pastor, Rev. Hurley S. Warren. Interment was in Hillside Cemetery, Plainfield.

H. S. W.

"It is difficult to deal justly with those who praise you."