THIS NEW YEAR

Like a ship with orders sealed;
Whence or whither, unrevealed,
Cargo of a worth untold,
Joy and sorrow in its hold
The New Year comes.

He who made the stars will guide;
Knows the sea, the wind, the tide:
Knows the channel deep and still
To the haven of God's will
For this New Year.

With his hand upon the helm
Storms that rage cannot o'erwhelm:
With the ship in his control
New horizons wait the soul
In this New Year.

—Martha S. Clingan, in
Presbyterian Tribune.

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As individuals need to take a look back, then get a fresh start, so does the denomination. As a denomination we have been greatly blessed during the past year. Many revivals have been conducted, churches revived, and new members added. Whole new churches have been received into our midst. Gifts have been received and obligations met, that we did not think possible at one time in the year. We have been enabled to "carry on" much better than has been expressed in any of our communications. This is due to spiritual progress, as well as to the liberality of the churches.

But since the beginning of this Conference year there has been a letting down in the financial quarter that we need to take seriously. Read again the "Urgent Message" from the Financial Program Committee and the statement by the treasurer of the Denominational Budget, which appears on pages 332 to 335 in the Recorder of December 23. You see that we have not raised half the amount that should have been raised for these five months. There is surely something wrong here. Let us make it personal. Let us go down to our knees and ask our heavenly Father, "Lord, what wilt thou have me to do?"

Looking ahead, we see plenty of opportunity. As individuals we should extend our vision of the new year. Let us make it personal. Let us go down to our knees and ask our heavenly Father, "Lord, what wilt thou have me to do?"

Not as though I had already attained, either were I now even a minister or a servant or a leader. But it need not be this way. Many of us living so fearfully in our hearts. In thought and word and deed let us be more fully what God expects of us.

THE SABBATH RECORDER

The
Sabbath Recorder
Published by the American Sabbath Trust Society, Plainfield, N. J.
Vol. 120, No. 1
Whole No. 4,675
THEODORE L. GARDINER, D. D.
HERBERT C. VAN HORN, D. D., Editor
WILLIAM J. DURBEE, Business Manager
CONTRIBUTING EDITORS
William L. Burleigh, D. D.
Mrs. George H. Trainer
Mrs. Walter L. Greeno
Rev. Eric B. Sutton
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THE SABBATH RECORDER

The Week of Prayer

The annual Week of Prayer will be held throughout the country from January 6 to 12. It is suggested that during the seven days of that week the program should be arranged so that prayer should be made "For Ourselves," "For Our Homes," "For Our Churches," "For the World," "For the Country," "For Our Nation," "For Every People," and "For Light on the Way Ahead."

The Mid-Year Meeting of the Conference

Taxation of the Denominational Building presented the Commission with one of the most difficult problems. In fact it was this problem which led the chairman of the Commission to call a special meeting of the Conference in Plainfield rather than in Milton. A committee of the Tract Board consisting of Corliss P. Randolph, Asa F. Burdick, and L. Harrington North met with the Conference to consider its consideration. More than seven hours were consumed in a full, frank, and free discussion of every phase of this problem and proposed solutions including renting of space to outsiders and complete disposal of building, furniture, etc.

An account of the efforts made by the Tract Board under the able direction of its legal adviser, Asa F. Randolph, to surmount the legal difficulties involved in determining tax exemption is being mimeographed and will shortly be placed in the hands of the pastor of each church where it can be readily available to any who may wish to examine it.

Disposing of the problem temporarily the Commission voted to recommend to Conference:

(1) That the removal of the offices of the Recorder Press from the Seventh Day Baptist Building to the Press Building be approved.

(2) That the Commission be directed to incorporate the General Conference in the state of New Jersey for the purpose of disposing of the building and its contents and for any other purpose relative to this matter at that meeting.

(3) That the Tract Society be directed to transfer title to the Seventh Day Baptist Building and grounds, exclusive of the Recorder Press and grounds, to the New Jersey corporation of the General Conference if practicable to do so.

(4) That further consideration of the status of the Seventh Day Baptist Building be an order of business for the next Conference in 1939, and that the Commission be directed to bring recommendations in that meeting.

The Murray War

It was further voted that the Commission authorize the Board of Trustees of the American Sabbath Tract Society to borrow on the security of the Seventh Day Baptist Building sufficient funds to care for taxes which it has already paid and which may become due and payable prior to the next meeting of the General Conference; and that the Commission recommend the inclusion of an item in the Conference budget for 1936-37 to amortize this amount.

The Commission recommended that the Conference construct a new building for the churches the desirability of improving their contact with nonresident members. A mimeographed letter is suggested as one useful way in which such a purpose may be accomplished. Such a newslette should include news notes concerning church activities, visitors to the church, improvements in church plant and equipment, activities of church auxiliaries, occasional denominational news items, etc. It should include notes about committee activities but not formal committee reports, nor is it about financial matters but not formal treasurer's reports. It should not include sermons or appeals for funds. However, in which such items are not communicable, graph machines will often find them available at little or no cost in local school and factory offices. With volunteer assistance mimeographed material may be prepared with little expense. Any church which for any reason finds these services unavailable is requested to get in touch with Mrs. O. Burdick, Alfred University, Alfred, N.Y.

The matter of the division of the Northwestern Association was presented and referred to that association.

The Commission recommended that Conference suggest that a close check be kept by the churches through their church clerks, special committees, or in other ways, upon the church affiliation of members to whom the privilege of membership might be extended. It is the practice of Seventh Day Baptist Churches that such persons remain members of the church granting the letters of commission until actually received into membership in another church. The letters of membership and character and official notice duly received by the issuing church.

Our churches were urged by the Commission that the Nation-wide Preaching Mission now being promoted by the Federal Council.

Rev. Loyal P. Hurley was requested to arrange for a conference between some of our official leaders and the leading pastors of other denominations who have come to us from other groups, with a view to increasing our service to unattached Sabbath keepers.

The Fountain of Abundant Life

The Holy Spirit in the Apostolic Church

By Rev. Loyal P. Hurley

"But ye shall be obtaining power at the coming of the Holy Spirit on you." Acts 1:8.

The apostolic Church was the church of the Spirit. No one can read the pages of the New Testament without realizing that fact. The minute one thinks of it that truth jumps out from every page of the Gospels and the Epistles. From Matthew to the Apocalypse we are face to face with the presence of the Holy Spirit. The Holy Spirit is our guide. Take your concordances and look it up. You will find that only four short books fail to refer to the Holy Spirit. They are Titus, Hebrews, James, and 1 John.

Jesus is the supreme example of the work of the Holy Spirit. "Now, being baptized, Jesus straightway stood up from the setting sun; and the Spirit, because He had received, was filled with the power of the Holy Ghost and were his teachings were by the Spirit. "The Spirit is that which is vivifying. The flesh is benefiting nothing. The declarations which
I have spoken to you are spirit and are life.

I John 6: 63.

His healings were by the same power. "Now if I am casting out demons by the power of God, consequently you have also cast them out by the power of God." Matthew 12: 28.

His entire life and activity were by the power of the indwelling Spirit. "Are you not believing that I am in the Father, and the Father is in me? The declarations which I am speaking to you, I am not speaking from myself, nor is he remaining in me, he is doing his works." John 14: 10.

And Jesus taught his disciples that it was only by the Spirit that they could enter into the kingdom, or be fitted for service in it.

"Except anyone should be begotten of water and Spirit, he cannot be entering into the kingdom of God." John 3: 5.

Truth was to be learned from the Spirit. The Comforter or "Conoler" was "the Spirit of truth, which the world cannot get, seeing that it is not believing that he is in the world." John 14: 17.

Jesus didn't want his disciples to attempt to work without the Spirit in his fullness.

"And being foregathered, he charges them not to be departing Jerusalem, but to be remaining about for the promise of the Father." Acts 1: 4.

"But you shall be obtaining power at the coming of the Holy Spirit on you." Acts 1: 8.

The Holy Spirit was the essential requirement for everything.

And when we turn from Jesus' teaching to the early church itself, there is no doubt about what he meant by the power of that church was not in its orthodoxy, but in its beliefs, which were not yet formulated. The later books of the New Testament show us when and how those beliefs came to be set down. But they had not yet been stated on the day of Pentecost. And the power of that church was not in its organization, either. It was not organized at Pentecost. It came to be set down at Pentecost. And the power of that church was spoken in its ritual. The Holy Spirit of God led them into whatever "form" their overwhelming worship and joy showed them. The church of the Holy Spirit was solely the church of the Spirit. The explanation is all found in this, "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 4.

And they needed all the "filling" they received. It was from Hafod R. Eccles who I copied this statement: "God gives power only to men who need it. He does not waste power. And he gives it to those who have tackled something so big, so overwhelming, that their own resources are quite insufficient.

And the disciples had tackled a big job. Part of the ideas which I wish to suggest in connection with their task I have gathered somewhere, it may be from Luccock, I don't remember; but think of the following: They undertook

1. To Live Pure Lives in a Rotten World.

In an age of gluttony, drunkenness, and immorality, with theaters as lewd in many ways as our movies, with literature as vile as some of our printed slimes, and with sex morality as lax as Walter Lippmann advises, Jesus' followers attempted to keep unspotted their own life and thought. This was for often men only. Each guest was expected to gorge with food until an emetic was needed—and each guest brought his own emetic; he was expected to drink wine unto stupi

didity; and the host provided a dancing for each one of his guests. Only the Holy not could keep folks clean in a world like that!

But think of our own times. Think of the philosophers who advise us to junk all the standards of the ages. Think of the movies that have just bored sex at our youth for the last twenty years. Think of the divorce record of our land. Think of the boozе that has come back upon us like a fatasm. The Holy Spirit was quite prominent for the promise of the Father. They needed—without the Holy Spirit when we do! As Walter Luccock.

And those first Christians undertook

II. To Maintain a Brotherhood in Every Way.

1. Socially. The whole New Testament bears witness to that fact. In spite of a few exceptions, that book breathes a spirit of love and kindness and forbearance, so genuine, as can be found nowhere else in all the world. They must have remembered the words of Jesus, "Yet you all are brethren."

Is it the goal of the Church today that everybody shall love everybody? Is it true that God gives work on the same committee, not to mention loving each other? Of course, with all our natural differences and our human nature, only the Holy Spirit is sufficient for that.

2. Politically. The church has come back upon us like a fatasm. The Holy Spirit was quite prominent for the promise of the Father. They needed—without the Holy Spirit when we do! As Walter Luccock.

And those first Christians undertook

III. To Meet Force with Suffering Love.

When they were flogged they rejoiced that they could suffer shame for Christ; and prayed for his murderers. Imprisonment brought singing and prayer. By the year 250, after 300, Christians were paganized enough to go to war. But not the Apostolic Church. They only suffered!

In our generation the outstanding example of suffering love is not a Christian at all. He is a Hindu. Why is that?

And war seems more imminent than at any time since the World War. The nations sitting over powder magazine, and the leaders playing whiting fire. Propaganda is likely to start in America at any time—some is in the press already. Oh, if all Christians would only refuse to fight! Suffer, if need be, but not kill.

We would need the Holy Spirit for that!

They started out also

IV. To Evangelize the World.

The Early Church neither quarrelled about, nor quarrelled, the social gospel and the personal gospel. They lived and preached both.

From Jerusalem as a center they carried it all over the known world. Every Christian was a missionary, was always ready to do if need be. Their method was prayer—"The early Church and day." They started with only one: They would send them to speak of Christ; after he came they couldn't keep still!

They thought the church today could do if only there were passion and power. The steamship, the train, the auto, the airplane; the printing press, the telegraph, the telephone, all the resources are quite insufficient for that.

But the church today could do if only the Holy Spirit is sufficient for that.

And those first Christians undertook

V. To Restore the Church.

To make it whole again, to bring it back to what it was before the world began. It is to be done by the Holy Spirit. The church today could do if only there were passion and power.
WOMAN'S WORK

As we have therefore opportunity, let us do good unto all men.

WORSHIP PROGRAM FOR JANUARY

Song: "What a Friend We Have in Jesus"
Prayer Song—"Open My Eyes That I May See"

As women of the Seventh Day Baptist denomination we need to begin this new year with prayer in our hearts and lives. We need, as the disciples did, to ask Jesus to teach us how to pray. Then when we have sought his help, let us follow his example and be found often seeking our heavenly Father. May we be so sincere, earnest, and persistent in our prayers that we may receive the blessing, and thus be an unconscious influence in touching the hearts of those about us. May our example in prayer life be an influence in causing others to accept Christ and consecrate their lives to him in service.

WOMAN'S BOARD REPORT

The Woman's Board met at the home of Mrs. C. H. Siedhoff, December 8, 1935, at 2 p.m., with the president, Mrs. E. F. Loopboro, in the chair. The following members were present: Mrs. E. F. Loopboro, Mrs. Geo. B. Shaw, Mrs. Okey W. Davis, Mrs. George T. Baker, Miss D. P. Davis, Miss Lotta Bond, and Mrs. Siedhoff.

The twelfth chapter of First Corinthians was read by the president, followed by prayers by members.

In the absence of the recording secretary, Mrs. O. O. Studier, Mrs. C. H. Siedhoff was made secretary.

The minutes of the November meeting were read.

The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey W.) Treasurer
In accord with the Woman's Executive Board of the Seventh Day Baptist General Conference

Receipts

Balance November 10, 1935 $96.20
No receipts

Disbursements

No disbursements since November 10, 1935
Total balance December 8, 1935 $96.20

North Loup Church still carries on with strong heart and purpose. It cannot be denied the folks were slow to leave their pastor called to another church. But with characteristic unselshliness they carried their grief and disappointment cheerfully and accepted his resignation with what his opportunity for useful service might be greater elsewhere.

Nebraska

Nebraska makes no claims demanding the use of superlatives, yet it is a state of which no native or resident need to be ashamed. Fine herds of cattle are seen on its broad, rolling prairies. Good corn in some localities was raised this year, in spite of drought and dust storms. Twenty-seven stacks of alfalfa were counted in one field, stacks that would probably run from four to five tons each. These stacks of bright hay. Beautiful, sunny days gladdened the stay of the secretary while he worked here. He now goes home, brightened the prospects for another year's crops. Dry weather conditions lowered yields of corn and other grains around North Loup, corn averaging about twelve bushels per acre, perhaps less than a third of a crop. Little complaint, however, was heard. Hope springs perennially in the brave hearts grown up in a western land.

Nebraska has good schools. The larger cities have fine systems. Some to none; every village has its splendid high and graded schools. These words are being written in a village of 100. Its high school has an enrollment of one hundred nine, with another hundred in the grades. There are four teachers in the high school besides the superintendent. Comfortable houses are everywhere, as well as the more usual ones. Not only are these advantages found in the small villages, but many of the country schools have their junior high. One such was visited in the sand hills of Valley County, presided over by one of our BS's. It was a pleasure to speak before that group, as well as before the large high school group at North Loup, with two opportunities with the seventh and eighth grades there.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE SOUTH AMERICAN BAPTIST CONFERENCE.

NORTH AMERICA.

Nebraska, 1935.

A hand, a heart, a life—Mrs. Earl W. Davis, the second Sunday in January.

Mrs. E. F. LOOPBORO, President.
Mrs. C. H. SIEHOFF, Secretary Pro Temp.

The executive committee met following this regular meeting and appointed Mrs. Geo. H. Trainer as the Foreign Correspondent on the Conference on the Cause and Cure of War, which is to be held in Washington, D. C., in January.

North Loup has sent out many of its youth who have filled and are filling honorable positions of trust and service in the varied fields of religion, education, science, missions, civil and political life. It has a history of more than six decades of which it may be proud. But it does not live in the past alone. It still is preparing men for unselfish and helpful service. At least one young man is in college preparing for the ministry, and another may be headed that way.

The writer was entertained in the home of one of the earliest pioneers—a kindly, bright, and alert woman still at the age of eighty-three. We have to have a cut, some day, of this good friend with three of her "girl" friends, who work assiduously at the quilting frames. This lady, Mary Clement, sister of the late Rev. James E. Clement, was in for quite a little publicity, recently, through one of the state journals—Sunday edition—with full page story and pictures. So interesting is the story of her career, pioneer, farmer, etc., that someone has suggested her experiences, if written in a book, would rival "Bea Sterling Alma" daughter, a story, "With a Lantern in Her Hand." We wish it might be written. It was a blessing to have the rare privilege, to be in this home for two weeks with this lovely character and her splendid daughter. The last season's work by the church was for this age in 1935, was done as a "hired hand" on Mr. and Mrs. Clement's farm in Mira Valley.

In the Lincoln Journal's story, a three generation family, one of the leading farm families, and granddaughter was featured. The fourth generation, pictured as yet too young to work in the fields, was also pictured. Some things learned at the beautiful state capital and at Lincoln are worthy of brief notice.

The city has taken all the work. Moscow improvements and seeds has been and still is
The governor was than experience. Some· cent raised by taxation before the building was erected. A wide view of surrounding city and county was had from the top balcony of the tower.

Early boyhood friends head up the state fire department. The fire marshal, an old high school classmate, was compelled to hurry away in the investigation of a recent fire. Lunch with some “writer” friends, calling on one in the hospital, helped to fill full the day in Lincoln.

Traveling on toward Kansas, through fields, orchards, and woodlands of southeastern Nebraska, thinking over the places and people visited, we must say, “Yes, Nebraska is a fine state.”

NORTONVILLE Nortonville is a comfortable village of six hundred people in the rolling prairie country of northeastern Kansas, in the county of Jefferson. It is located on the federal highway No. 59, about twenty miles from Atchison and twice that far from St. Joseph, Mo. This section was settled about the middle of the nineteenth century by people from various eastern and central states. Seventh Day Baptists were among the first to come. “Seven Day Lane” designated the road along which these people lived. The only exception was Isaac Matia, a “Friend,” but a Sabbath keeper. His descendants are still here, and among those who strive to live their religion sincerely seven days in the week as well as to observe the seventh.

From the very first a Sabbath school was maintained, and other religious exercises soon were established. When the Missionary Society sent Rev. A. A. F. Randolph to encourage the establishment of a church, the people—first day keepers and Sabbath keepers—were not so sure it would be a good thing. “The devil will be to pay if a preacher comes,” some said when it was learned there was one on the way. But Elder Randolph quickly won his way and soon was greatly loved by all. A church was established in 1863, but a house of worship was not erected until 1882, one mile south of the “Lane.” This building moved to Nortonville in 1901, where it is rebuilt and beside a pleasant parsonage it now stands as seen in the accompanying cut.

Two constituent members are still living. Upon one of these, Mrs. Hannah Vanden-berg, now eighty-three, the writer made one of his last calls after closing his work of assisting Pastor Osborn. This bright-eyed lady of more than thirteen years old when she helped organize this church.

As early as 1882, work was organized among the young people, a missionary society was established, Rev. Arthur F. Main. In 1886, a Christian Endeavor society was started, and this movement is still going strong, with the children’s, Junior, Intermediate, and Senior departments. The young people’s conferences for the past few years under the efficient leadership of Pastor Osborn are most promising for the future of the church.

In social betterment and civic righteousness the people of our church are strongly in evidence, as their cooperation and leadership in pool-hall clean-up testify. The young people of our church, too, in music and school affairs, carry on true to history and form. Many public school teachers and college students are constantly being furnished. The church, as ever, stands high in the minds of the religious population of the town. The attendance of the people of the other churches upon the recent meetings is evidence of this.

With other western communities Nortonville has suffered from droughts, dust storms, and depression. Last year there was no crop whatever, they were saved, and the present year is only a little better. The small grain harvested was light, and corn is yielding from five to twelve bushels per acre. However, one of the reports was: “A good corn crop,” say they, “is all we need to change our entire prospect.”

A KANSAS REVIVAL

Meetings began at Nortonville on Wednesday night, December 4, and continued until Sunday night, the fifteenth. Many Services were not held the nights after the Sabbath of this “Preaching Mission.” From the very first the attendance was good, ranging from 43 to 175, with an average of 110 for all the night meetings. The music was good and special numbers excellent. One night: a men’s chorus of twenty-three voices rendered two pieces. A men’s quartet from a neighboring town sang two numbers on another night when the people of that place were the honored guests. High school night, with a large school orchestra and girls’ quartet, accounted for one of the best audiences. The largest audience came one Sunday night when an evangelistic singer from Atchison conducted the song service. Seventy-eight men and boys occupied the central section as special guests at this meeting. They made a splendid contribution to the worship, while the pictures thrown on the screen furnished a basis for inspiring brief messages from the pastor.

Kent Osborn, second son of the pastor, handled the stereopticon like a professional. Many attended every service and many others who were not present but carried a splendid co-operation besides being an exhibit of loyalty meant much and brought encouragement to pastor and evangelist. It would hardly be seemly for the writer, being the evangelist, to say that the messages were especially helpful; but at least there was some evidence that we were not present in vain. Certainly the speaker had little left to be desired in the way of attention and apparent interest. No starting themes were announced or spectacular subjects discussed. A good gospel was preached, messages concerning the mercies of a loving heavenly Father for a needy world of sinners.

Many calls were made and helpful fellowship was much enjoyed. One of the most satisfying experiences was discovering how much the people love and appreciate their pastor. This always gives an evangelist or a field worker a real thrill of pleasure and genuine satisfaction.

Again there was some disappointment that there were no conversions, but again the “unsaved” are not as numerous as we thought. However, pastor and other leaders expressed themselves as being well pleased with results as they are.

A real revival has been experienced, and Christians have found new experiences and inspirations, and with fresh determination face the future with hope and confidence. We must be prepared to carry on in a recreation of themselves to the service of God. The weather was fine, and the Holiness gospel gave us a fine meeting.

The writer has had opportunities aside from the services to speak of the SABBATH RECORDER, the work of the American SABBATH TRACT SOCIETY, interests on the Pacific Coast, Value of Bible Study, and on Building Walls; besides giving an address before more than one hundred high school scholars. He feels encouraged to believe that the work of the Tract Society will be better appreciated at Nortonville, and that a larger interest in the SABBATH RECORDER will be felt.
The Sabbath Recorder

We thank God for the presence, personality, and power of this consecrated servant of his church, who has been one of the most significant swings of his ministerial career.

HURLEY S. WARREN
North Loop, Neb.
December 20, 1935.

Mrs. Irene Van Horn Wheeler

We always take pains to report the work and service of our pastors and deacons when they have been called to be with the Lord, but I think it would do us common folks as much good sometimes to consider the life of prayer and service of one who has been a home body and served in an extraordinary way under trying circumstances.

Mrs. Wheeler (the notice of whose death appears elsewhere in this issue) they gave her life for others. For many years she was afflicted with arthritis, and although it was not for all these years in this article she would have put her weight on them. In spite of her suffering she gave herself unsparring in service to her family, her church, and her friends. She seemed to find her especial joy in the Friday evening prayer meetings. She has confided in her church the very things she should all ways be more people at the church socials than at prayer meetings. Hers was a life of prayer. She requested for the pastor, the young people, and all of the church work.

For years she has prayed for a real revival in her church, always asking that it might begin in the nearest members of the Boulder. The Church feel that she has been one of the main inspirations for the praying that led up to the revival that is now in progress in this church. Her life was a concrete illustration of the value a life may be to the Lord, even though suffering prevents one from getting out and doing what she would like to do. We who knew her can see how the prayer life of a Christian can live beyond the physical life in its effectiveness.

R. H. G.

Quarterly Meeting

The quarterly meeting of the churches of southern Wisconsin and Chicago will convene at Milton on January 17 and 18. It is expected that Rev. E. H. Bottoms and Mrs. Minnie Churchward will be present.

C. A. Davis,
Secretary.

Young people's work

A Good Test for Christianity

By Rev. Edgar D. Van Horn

We call this a scientific age—and it is. It may be a scientific age in many respects, but confusion. People are worried, anxious, confused in their thinking even to a sense of futility. I fear this is especially so in matters of religion. I do not believe we shall have to be so easily determined after all. "Things are not what they seem." This being an intellelctual age, it is not surprising. With the over-stressing of intellectual honesty, experience and the moral consciousness go for little. Old beliefs, doctrines, creeds, and traditions are being tried at the altar of reason. Young people are saying, "Show us" and we will believe.

Every generation faces essentially the same problems of the problem of testing truth out in the laboratory of its own experience the traditions, the customs, and beliefs of the past. This is true in natural and normal. Jesus had the same questioning in his day and gave a simple rule for testing truth which is still valid—"By their fruits you shall know them." "Even so every good tree brings forth good fruit, but a corrupt tree bringeth forth evil fruit."

A few years ago the agricultural department of our state told the farmers if they wanted their orchards to pay they would have to give them better care. They must prune, clean, spray and put lime on. As the years passed, orchards of apple Spray and gave it otherwise scientific and needed care. As a result the orchard produced a hundred bushels of A No. 1 fruit which sold on the market for $1 a bushel.

Paul tells us that the fruits of the Christian restoration are "love, peace, joy, long-suffering, gentleness, goodness, faith, meekness, temperance." But Christianity, like the old orchard, has been invaded by foreign and subverting elements until what we often observe is an inferior fruit, little resembling its normal fruit. Little wonder that people are confused. The Christian shall have nothing of it."

Mahatma Gandhi is
The old orchard

Christianity.

hood of God and the universal brotherhood of man, that says my country, first and not the foreign elements which have crept in.

When I inquired if there was any special reason about—but in the centennial services, I are being consulted to bring to those living at all kinds, and also older.

...on a summer day flourished the Old Testament, has been a source of strength, and handling a deadly foe of war, as he was hand�ing it.

One claimed that the opportunity to reminisce to our older content and it closely contemporaneous in their documents of.

By Rev. E. Mathewson at the centennial services in Hopkinton on a summer morning at the home of the way. By

After Brother Griswold passed away, my long and pleasant association with his successes, and he continued till the end of his earthly life.

In frequent interchange of pulpits service, in the Union Church, and in his pulpit service, and as he was physical infirmity, I often wondered at the work he carried on and of which he was the vital promoter. In his day flourished the Hopkinton Temperance Union, which held an annual open air meeting in the grove of Deacon Gardner Kenyon, at which Bishop Washburn spoke.

I found inspiration and help in our relations and I sincerely joined with you in lamenting his demise. He was a faithful minister, not only of your church but also of service to others and to others of different denominations. Bereaved of one of his beloved sons and twice driven from his home by fire, he bravely and patiently endured the sorrow and hardship resulting from these trials. He and I co-operated in a series of special helps which were profitable in spiritual inspiration we both to us and others and were attended and took part in the services. At no time was there any friction or dissatisfaction among the people.

When I brought the opportunity to reminisce to our older content and it closely contemporaneous in their documents of.

The old orchard

Christianity.

The old orchard

Christianity.

The old orchard

Christianity.

The old orchard

Christianity.

The old orchard

Christianity.
to Hopkinton in January, 1881. Both churches co-operated on the occasion of those annual visits to the ministers' homes sometimes before, and sometimes after the annual visits. I am reminded of the story of a little girl, once asked what the name "donation" meant in this connection and she replied, "The nation means the people." I have sometimes thought that the "nation" ate up, and scattered, and then the "church" drove the "nation" means the people.

I applaud, Reverends E. A. Witter, D. B. Coon, Paul Burdick, and W. D. Burdick, has not been so close. I knew enough of them to know that they all sowed and are sowing the seed of the kingdom faithfully, and the ministers are still a blessing to your church. I recall that early in my ministry in the other church, Elder Hoffman conducted in this church a series of revival meetings from which both churches received an increase of members and strength. There was also a later series of such meetings with Rev. E. B. Saunders as evangelist. He seemed to me a model in that line of work. Quiet, earnest, and sincere, he would lean in yonder pew and look at his hearers. I could see her and hear her the cake and the wind where 1 hall where I have sometimes spoken from the pulpit. Sometimes I could see her and hear her the song of your Christmas shopping. I always plan to be, but am always tardy. Did you know that I knew your daddy when he was no longer than you? You must ask him what he used to call me. Your true friend, 

MIZPAH S. GREENE.

THE ROAD OF THE LOVING HEART

Once upon a time, near an Enchanted Wood, there lived a little girl named Starlight, whose father was a prince and whose mother a princess. Starlight was a very beautiful child with hair as golden as the sunshine, and eyes as blue as the sea, but oh! she had the most frightful temper. She made everyone unhappy around her, especially her dear father and mother who loved her dearly in spite of her temper. But Starlight had worries from morning till night for fear her

The following is a letter written in this un-Christian manner

Sincerely,

LESTER G. OSBORN.
Nortonville, Kan.
December 18, 1935.

Dear Mrs. Greene:

I have read the Children's Page and I like the letters the children write, so I decided that I would write...

"My little sister Marilyn calls me "Horn" when she is here. She said that she was "Horn's sweetheart," and some times she said that she was "daddy's sweet heart."

One Sabbath day, she went around the room and pointed to everyone and said, "Healing will be here." Shy: she would point to the one who wasn't singing and say, "Hing," and when she wanted us to pray, she would open the door and say, "Prayer."

This is the year 1935, and I have my Christmas shopping all done. I got Marilyn a little pocketbook, and when I ask her what she wants for Christmas, she says, "Two one dimes." That means two dails. Marilyn calls pennies "two one dimes."

Marilyn is three years old and I am seven years old.

Yours truly,

PAUL BRICE OSBORN.

Nortonville, Kan.
December 18, 1935.

DEAR PAUL:

And I like your letter very much too, and hope you will write very, very often.

Little Marilyn must be a cunning little girl. How I wish I could see her and hear her use her quaint words. "Horn" is not quite so funny a boy name as Victory, the name called Pastor Greene once. He called him "Mr. Greenhorn." I guess he thought all ministers added horn to their names, just as when I was a child, I thought all ministers wore beards because my pastor did.

You certainly are very prompt with your Christmas shopping. I always plan to be, but am always tardy. Did you know that I knew your daddy when he was no longer than you? You must ask him what he used to call me.

Your true friend, 

MIZPAH S. GREENE.
naughty ways would get her into trouble. What if she should wander off by herself and meet some creature of the wood? What if she should meet the Old Witch who is always thirsty, and fly into a passion? When she might come home with toads and vipers hopping from her tongue.

Her nurse told her about two sisters of whom the witch asked a drink of water. One, ever and again, would kiss the witch, and diamonds from her lips when she spoke, because she had answered kindly; the other dropped toads and vipers for her cross words.

But this didn’t make the little girl any better. She was crosser than ever. She bit her nurse, slapped the page, threw her silver porringer at the footman, and screamed until her parents had to put their fingers in their ears.

Then the big brown bear in the courtyard, who was really a prince from a neighboring kingdom in disguise, would growl and growl as if he were going to eat her up, but he was really a dear friend and loved her very, very much.

Now, far off in the wood, was a giant magician called Thunderbludgeon. People said that if Starbright were to see the southern magic spectacles she would be cured of her temper.

When the prince heard this he cried, “I will give the half of my kingdom to the one who will bring me the giant’s spectacles.”

But no one could find the giant and Starbright.

Now the little girl heard so much about the magic spectacles that she was anxious to look through them just to see what she could see. So one day when her parents were away and the nurse was busy talking, she slipped away to look for the giant’s house.

She walked and walked and walked until she came to the edge of the wood, but she could not find it. Then she walked and walked in that, but couldn’t find it. She asked the birds and the bees and the animals about it, and when she tried to come home she got lost.

She walked all day until it was dark and cold. She wished she were safely at home in her little bed. She ate down under a tree and began to cry, for every minute she became more and more frightened and sorry that she had disobeyed and run away.

All at once a furry paw touched her. It was the enchanted bear who had followed her all the way to see that no harm came to her. He covered her over with leaves, so that she was warm and comfortable, and all night he watched beside her so that she was no longer afraid. In the morning he showed her the way to the giant’s house. Up in a high tower was the giant magician looking through his spectacles which were as big as wagon wheels. He looked very ugly, but the little bear was not afraid of him, for in a kind voice he said, “Riddlely, riddlely, riddle mear!

What is here that you wish to see?”

Starbright said, “I want to look through your magic spectacles.”

(Concluded in next issue)

DEAR BOYS AND GIRLS:

This is a fairy story I heard years ago. I thought you might enjoy it as much as I did.

THE SABBATH RECORDER

MISSIONARY DAYS

BY TREVIAH R. SUTTON

This article was written at the request of the editor.

Although the school year is crowded with intense courses of study, time is taken at various points of the schedule to give special emphasis on missions. In addition to a required course in “Christian Missions” for all students who plan to graduate, there is one day each month set aside as “Missionary Day,” at which time special programs are held. Attendance at these services is compulsory, but students are urged to be present and nearly every student will usually be found at one or more of the day’s events. The students from the Baptist Women’s Missionary Union Training School (also located in Louisville) likewise come to the meetings.

The first of the two regularly beginning at nine in the morning, is set aside for sectional meetings. The student body is divided into geographic divisions, each of which contains a section for most of the southern students, with a single section for all the northern students, and the same for those from other nations. Just what takes place in each section the world over cannot say except for his own group, the northern. Last year the members of this section met at least six denominations, thus the nature of our meetings was concerning missions in general. Because of this, these programs proved to be of extreme interest and value to me, as well as being a time of fellowship among those of us—a minority—from scattering states. At this session, following a brief meet to introduce members of the group, would lead in a devotional service. This would be followed by an address. At some sessions the leader of the group addressed us; at one session a Cuban student; at another a Roumanian student; and at other sessions we were inspired with addresses from members of our own faith with which they recently, John R. Sampey, Dr. J. McKee Adams, and Dr. Charles S. Gardner.

Following a fifteen minute intermission the students would come together in the general assembly held in the seminary chapel. Here we would listen to reports concerning the religious activities of student groups. Each student is urged to take part in some outside activity such as: pastoral work, preaching, teaching, missionary work, etc. Each student voluntarily joins one or more of these groups as he wishes. There is some competitive spirit among these groups as each strives to have a one-hundred per cent of its members reporting. At this general assembly there was at least one, if not two, addresses. Men from various Baptist Southern Bodies have brought these messages, which were interesting and inspiring even though often of great length.

In both the sectional meeting and the general assembly there was opportunity for congregational singing and special musical numbers. This, of course, added life to the services.

Many of the training school students and other visitors remain for the dinner hour at the seminary. At a young hall at the close of the forenoon sessions. The remainder of the day would be left as a holiday, thus encouraging students in attending the morning events.

MISSIONARY DAY, I believe, is a valuable asset in the seminary’s curriculum. Especially to the Southern Baptist student would be the geographically divided, made up of students with many of his missionaries and would get an outlook on mission fields. Perhaps to those of us of other denominations it would be good to see sectional meetings, as we studied a more varied missionary program, not having our own fields to study as do the Southern Baptist students. In this way Missionary Day helps all students in some phase or other of the day’s program regardless of denominational connections.

Milton, Wis.

AN APPEAL

DEAR MR. EDITOR:

I would like to ask you to open your column to a somewhat unusual appeal—an appeal for children’s books.

Down in the isolated mountain centers of the Cumberlands, where I believe without question are the neglected children of America today, there is need not only for food and clothing, but books.

The Save the Children Fund is striving this winter to provide hot meals in the rural schools for some twenty thousand hungry children, shoes so that they can get to school through the snow and cold—and books.

The appeal which I am making now is for books only. I wish you could know the heart hunger of these mountain youngsters for reading and the joy a book brings them. They are the mountain cabin. It amazes anyone who visits the Southern highlands, as I have, to see the yearning for the books people for something good to read, a natural and wholesome outlet for knowledge of the great world. Does it not reflect the pioneer American stock from which these children came? They represent the purest Anglo-Saxon breed in America. Many of their ancestors fought with Washington and the Continental army generals.

One hundred fifty years has seen commerce and progress march by and leave these mountain families desperately poor. Certainly the children are worth not only nourishment in body, but in mind and spirit. It is good to witness the pure delight in receiving the books sent to them as though they were a gift of gold.

Now do I feel that many of your readers would be glad to send some children’s and young people’s books, but I feel that reviewers in the editorial field might like to send along one or two books which come to them from the publishers.

Now a very practical word: the place to send these books is the Children’s Fund, 309 Market Street, Knoxville, Tenn.

With appreciation for any response to this suggestion, I am

Sincerely yours,

GUY EMERY SHIPLEY, Editor, the Churchman.

“We cannot possess what we do not share with others.”
THE SABBATH RECORDER

OUR PULPIT

THE GOSPEL OF STEWARDSHIP

(An address given at Conference, Alfred, N. Y., 1925)

BY LOYAL F. HURLEY

"Well done, good and faithful servant; thou hast been faithful in that which was committed to thee: I will set thee over many things; enter thou into the joy of thy lord." Matthew 25:21.

"And the Lord shall reward every man according to his deeds." Revelation 22:12.

I. The Gospel. The message of the Gospel is one of stewardship. Every Christian is the steward of God, and must live his life as such. The Spirit of God is in the Christian, and the Christian is the steward of the Holy Spirit. The Christian is the steward of the gospel, and must live his life as such.

The Christian is the steward of God's grace, and must live his life as such. The Christian is the steward of God's glory, and must live his life as such. The Christian is the steward of God's love, and must live his life as such. The Christian is the steward of God's holiness, and must live his life as such. The Christian is the steward of God's righteousness, and must live his life as such. The Christian is the steward of God's wisdom, and must live his life as such. The Christian is the steward of God's power, and must live his life as such. The Christian is the steward of God's grace, and must live his life as such.

II. By Faith—not by Works. The blessings of the gospel are to be received merely by believing that God will accept them, and trusting Him to do so. We are not pardoned because God sees our acrobatic stunts of penitence, but simply because of His promise. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Ephesians 2:8,9.

What is true of pardon is true also of character and righteousness. Christian character is a gift, not an attainment; it is a bestowment, not an achievement. It is the fruit of the Spirit, not the result of human effort. Of course, this is not the general opinion in the churches. Most folks in the churches believe about as much as Doctor Hopkins once said: "To Keswick Convention. "Justification," he said, "is expected by faith; but when we come to sanctification, people believe that every fellow must padle his own canoe." The usual teaching in the Christian church is that God has given us the right, the function, the work, but left us to do it. And the same Spirit in which we find pardon by faith. And in the same Spirit we find an Example whose matchless life we may allow to gradually approach by constant effort and struggle. And that is what I myself have preached most of my life. And now that I am preaching character as the "gift of God," I feel that this may readily accept it because it is utterly new to them.

Not long ago we were studying Paul's Epistle to the Romans, and one fine elderly Christian expressed his doubt of the possibility of living of righteousness by faith alone. He said, "Elder, I don't believe one can-attain righteousness on this basis. Perhaps it is a struggle and effort on his part." This opinion, Of course, a man reminded me of Paul's description of the works of being ignorant of God's righteousness, and, to establish their own righteousness, have not submitted themselves unto the righteousness of God. And yet, I had to admit to this good church member—about as follows: "My brother, I do not criticize you for not believing the Epistle to the Romans, for, I preached a good many years before I ever penetrated my dull vision and gripped my heart." You see, Christian friends, the gospel is good news and not merely good advice. There is much "good advice" in the Bible, but there is none being told what we ought to do. The gospel is the best news of what God has done, and is still doing; and will continue to do for all who trust Him. And part of the needed news is the teaching that God will impart righteousness to all who trust Him to do it. It is not any teaching of perfectionism, but it is the fact that God will take a man, with a sinful nature and kind of a man from sin as long as he trusts God to do it. When the man trusts his own effort again he will fail just as he always did. Some of us are barely beginning to learn this truth, but long years have strength and struggled against the evils within and without, and we have constantly failed. But when there came the vision of the gospel of Grace we have said, "Lord, these temptations to evil thoughts, or pride, or selfishness, or irritable temper have conquered us, and we are helpless; but we know thou canst conquer them, and we trust thee to do it." And so long as we trust Him, He does.

The same principle operates regarding divine provision for the physical life. God can sustain us all our days, if He chooses to do so. If we believe Him, He knows it best for us only as fast as we allow Him to do so. "That brings us to the consideration of the other part of our theme.

III. Stewardship—the Human Side of the Gospel. The relationship of a trustee, or agent, or steward, is not one employing him is a very common one in our daily life. So that little need be said except to remind ourselves that we are stewards of a great trust or stewardship, and that God does not own what he handles. A Christian steward is one who recognizes that he does own it, but does not own it himself, and who, as such, does not accept his responsibility towards it. He knows that his body and his mind, his time and talents and treasure, all belong to God. And he uses them with the understanding that they were God's and not his own.

Someone will say that a Christian stewardship is not a very common one. That the Christian is the steward of God, and not of his own. That is true. But how often has God's Spirit taught us that quietness after prayer, even though it wasn't so loud as a cannon's roar. "The voice of God is loud enough to shake a soul to its seat," runs the saying. And it is true. We believe we would have been better off financially if we had followed that voice even though we were not in a position to do so.

You see we are bound in our vision by a small knowledge of the past, coupled with a fleeting glimpse of the present scene thrown in. But God can see far down through the spiritual scale. His tithing didn't make him a saint. I have known a man who tithed, but who was immoral and profane and vile. Tithing alone is not enough.
coming weeks and months, and is able to guide us into the way of our prosperity and blessing, and the way of his glory, if only we will let him do it. He can guide us, either because we do not recognize that we are stewards, or because we do not believe that we are stewards. If we do not believe that we are stewards, because we have been taught in the Church that we are not stewards, then we are not stewards; but if we do not believe in the Church, then we are self-wielded stewards, and God's guidance and grace would become available in their fullness.

Christian stewardship is simply such a yielding of ourselves and our assets and talents to God, and the guidance and blessing of which are available to us, and the Church is a stewardship. It is God's gift, and it is the Church's gift. The Church is a stewardship.

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THE SABBATH RECORDER

OUT IN THE NORTHWEST

DEAR ROLES:

Last Sunday I secured the address of Charles Bailey and wife, of Seattle, Wash. I knew him as a boy and young man. We were in school together and were chums back in New Albany, Ind. It was his habit also to have a word from him for nearly fifty years. We wrote them inviting them to visit us in Roseburg. They came and spent a couple of days with us. They urged us to visit them in their home in Seattle. After their return home they repeated the invitation so urgently that we decided to respond to the invitation down. So Mrs. Coon and I went to their home during the warmest weather last summer.

We spent a wonderful week with them, visiting many places in their beautiful city, the great metropolis in this great northwest country. Roseburg, is the third loftiest mountain in the United States exclusive of Alaska. This mountain is in the midst of a mountain park of 908,000 acres. The summit is 14,408 feet high, being only twelve feet lower than Mount Elbert in Colorado. It is a remarkable mountain in that it rises almost 16,000 feet in an immediate base. Another remarkable thing about this mountain is that on its sides are twenty-eight glaciers, covered by any of the glaciers of the Alps. How anyone can view a mountain like that with all its surroundings of beauty and grandeur without thinking of God the Creator is beyond my understanding.

Then we spent much time viewing the public buildings and parks, especially enjoying our visit to the old Port of Puget Sound. In these parks are large brick ovens protected from sun and rain with plenty of wood at hand, all free for the use of visitors. Thousands of people are enjoying the salt waters of the Pacific. We saw the boats passing through the locks next in size to this wonder the most beautiful of all the Sabbath school and the preaching service every Sabbath. It requires loyalty and fidelity to these faithfulness in such a humble place to worship the King. But the shepherds did not find him who was born King in a palace, but in a manger.

Our winter weather in this northern latitude is mild. Mercury has been three or four degrees below freezing, but it is warmer again now. Many robins and some other summer birds always spend the winters here. Roseburg has the least wind. Velocity of any spot in the United States. But whiskey and sin have the same effect upon people here as anywhere. It requires the same faithfulness to Christ to serve one who has fallen before the demon alcohol here as is required to save a bigoted, moral, self-righteous, pharisaical, ecclesiastical boss in our own land. It is no breach of Christian faith who is able to save unto the uttermost, and who will forgo all of our sin if we turn away from it.

D. BURDETT COON.

1102 Umpqua Avenue, Roseburg, Ore.


ROSES

BY MRS. HERBERT C. VAN HORN

We have lived in the parsonage at Lost Creek at two different times with an interval of some years between. (We think that they forgot many things about us and so asked us to return.) When we were there the first time we set out fruit trees and grape vines, hoping that some future pastor might enjoy their fruit as we did. We also realized that we must plant in field, orchard, and garden that which we would harvest there, though we oft times trust to chance for the planting in the garden of our souls. Youth is the best time for such planting, for it is then that the soil is most easily prepared, and the seed sown against the will. It has so happened that it is always planting time in the human soul, but that we who are older may still plant within ourselves the qualities which are lacking them.

When we returned to Lost Creek the second time, we looked for the trees and vines we had left. Somewhere we found anything at all where we had put an apple tree, it was an apple tree; and if we found anything at all where we had put the grape vine, it was a grape vine. We found many other things about the house and garden which we had not planted there, but we knew some hands with careless touch had planted there—trees and shrubs and vines and flowers. Perhaps that which we enjoyed most of all were the roses which grew there, of many varying shades and colors and sizes, and I am taking the rose garden as the symbol of what I want to say. There was no yellow rose in the garden at Lost Creek and we missed it. The first rose which I shall beg you to plant in the garden of your soul is the bright yellow rose of Faith. Long ago, when the rose had laid aside and upon which we had depended for the comforts of life has vanished away. The jobs which we had expected would furnish us employment are often without. The Christian government under whose protection we dwell secure, seems to be crumbling before our very eyes. Our city and our need is we recognize now. Some years ago the religious world was shocked to read that a great scientist had said he did not believe in God. However, it is fair to say that the atheist did say what no he did not believe in God as many conceive of Him, but that he did believe in a great force and a great rule. The Christian gives to that great Force personality and the qualities of justice, love, and mercy and calls him God. So if at first God is to you only an omnipotent, creating, and ruling Force, clinging to the faith which you have till he becomes the Father in whose love you may abide. You enjoy in your garden the glowing red rose of Faith and in your darkest day its bright gleam will save you from despair.

Jesus is the one sack to the glowing red rose of Courage. It will grow there easily for Faith and Courage dwell side by side in the human soul and you will scarce understand either of them. It is true that the glowing fiery furnace awaits you as it did the three "Hebrew children" of old nor a lion’s den and neither campfire. In the Christian this is made easy for a new world may be your portion and such a task will demand the highest type of fortitude. So begin your garden in your heart and nourish it well till it grows firmly there.

Plant, too, the beautiful pink rose of Love. Who has not had a heart crushed and a heart, lovely, but love will add to it a softness and a beauty that no other grace can give. You remember that when you gave without it and our Master himself said that all the law was summed up in love to God and to our fellow men.

Perhaps that which we enjoyed most of all were the roses which grew there, of many varying shades and colors and sizes, and I am taking the rose garden as the symbol of what I want to say. There was no yellow rose in the garden at Lost Creek and we missed it. The first rose which I shall beg you to plant in the garden of your soul is the bright yellow rose of Faith.
Purity. Rude hands, evil thoughts and habits will seek to destroy it and take it from you, but guard it with jealous care. If perchance it has been stained and almost torn from you, God can cleanse your soul and through his mercy it will bloom again.

Religious Education

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

A meeting of the Sabbath School Board held on Sunday evening, December 15, 1935, was called to order by the president, Rev. J. F. Randolph, and prayer was offered by Rev. E. E. Sutton. J. W. Crofoot was chosen secretary pro tem. There were present: J. F. Randolph, D. N. Inglis, A. L. Burdick, L. C. Shaw, J. W. Crofoot, and Director of Religious Education E. E. Sutton.

Reports of the various committees were called for, but the Committee on Publications, the Committee on Field Work, and the Finance Committee each reported that no meeting had been held.

The treasurer read the following report, which was adopted and ordered filed with the secretary.

Robert E. Greene, Treasurer,
In Account with the Sabbath School Board
For the quarter ending December 15, 1935

Receipts
Oct. 1, 1935 Balance on hand .................. $103.36
Oct. 3 Harold R. Crandall, Denominational Budget 108.56
Nov. 1 Harold R. Crandall, Denominational Budget 86.30
Dec. 1 Harold R. Crandall, Denominational Budget 103.56
Alfred Station Church 25.64
Independence Church 15.25
Bennett and Farm School 15.00
Dividend—Lincoln Building 6.25
Oct. 7 Dividend—Cheeseborough Bond 14.90
Total receipts ................................ $479.82

Expense
Oct. 9 E. E. Sutton, salary ....................... $100.00
Nov. 12 E. E. Sutton, salary .................... 100.00
Dec. 2 E. E. Sutton, salary ........................ 90.00
Dec. 10 Miss Martha Dolson, work ............... 25.00
Total expense ................................... $315.00
Balance on hand, Dec. 15, 1935 ............ $164.82

None other has ever known.

Director Sutton read his report which was adopted and ordered filed with the minutes.

Mr. Sutton also mentioned two suggestions that have come to him: first, a leaflet on the lessons prepared for the Children's Department of the Sabbath School; and second, the presentation from time to time on Religious Life that the Helping Hand should have less material about the Interna
tional Lessons, and should regularly give space to material of a denominational nature.

It was voted to refer these suggestions to the Committee on Publications.

After discussion, it was agreed by unanimous consent that the president should have more assistant to him for trivalon's come to
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Among the various business features of the evening were the following: A report of the Sunday School at the Alfred Station Church; a report of the Children's Department; a report of the Finance Committee; and a report of the Committee on Publications.

The minutes were read and approved.

Adjourned.

J. W. Crofoot, Secretary pro tem.

THE SABBATH RECORDER

DENOMINATIONAL "HOOK-UP"

ALBION, WIS.

The annual church dinner and business meeting were held in the church parlors last Sunday evening, with a large and cheerful group attended these services. Reports were given and officers elected for the coming year. Pastoral work was invited to remain another year, with privilege of two months off for missionary purposes.

The junior choir, with Mrs. Sayre as leader, again filled the choir seats last Sabbath. Mrs. Frank Kelling entertained the Home Benefit Society in her pleasant rooms Tuesday. The Missionary Society met with Mrs. Halbert Lilly. Officers were elected for the coming year.

The Pastor's Annual Report

From December 7, 1934, up to and including December 8, 1935, your pastor would report fifty-three weeks of service—filling the pulpit every Sabbath but one, when he was absent attending the Northwestern Association at Welton, La. Preached fifteen sermons; gave one temperance talk; attended the society. It would seem that the society was well attended, according to the report.

There have been five additions to the church: Mr. and Mrs. Russell Maxson, Fred Walten, Delton Clifford Maxson, George Thorngate, Jr.

Other persons who have occupied the pulpit during the year are: Rev. Warren Jones, state prohibition worker; Secretary W. L. Burdick, Dr. H. L. Hulett, Rev. M. G. Stillman.

Vesper services were held Friday evenings from July 1 to October 19, in charge of different persons. A special Thanksgiving service and sermon were given in the church Thanksgiving eve, with special music by the choir and the young people's quartet. We are planning a baptismal service in the near future. Correspondent.

ADAMS CENTER, N. Y.

A class of young people of the church is meeting every Sabbath and studying The Teaching Method. Group meetings were held. Through the textbook and discussion of the principles set forth in relation to the needs of the local church, the members feel a greater work can be done in the class, aiming at the achievement of its aims and purposes of the Christian Church.

The church has had two socials recently. On November 30, an oyster supper followed by games and entertainment was arranged by the Mayflower Class. A Christmas party on Sunday, December 22, planned by the children's class, with Rev. E. E. Parker, provided a program by the children of the primary and junior departments. The season was observed by presents on the Christ- mas tree for the children, and an opportunity was found by the older people for fellowship at the picnic dinner served at noon.

The choir is spending the winter in warmer climates this year. Rev. E. A. Witter, Mrs. and Mrs. S. G. Gtrey, Miss Anna Maltby, and Miss Moss Glass have all gone to Daytona Beach, and Miss Margaret Williams to Bigby, Okla. Their absence greatly decreases the number of work
er here this winter, but they shall find a ready welcome on their return next spring.

Mrs. Margaret Stoddey was sent by the Northern District of the State Federation in the Home Bureaus, of which she is president, as a delegate to the National Convention in Chicago, December 6-9. On her return she visited persons in Milwaukie and Battle Creek.

The Christmas cantata, "Child Jesus", by Clokey and Kirk, was presented in the Seventh Day Baptist Church on the evening of December 18. The chorus, of some eighty voices, was made up of the First Baptist and Seventh Day Baptist choirs, combined with the high school glee club, Miss Jeceica Brown, teacher of music in the Central School, directed the cantata, and Miss Mary Ellen Greene played the organ with skill. All the music was provided in a violin trio, and trumpet and violin obbligato were played by various musicians of the village. The church was packed to capacity. Correspondent.

ALFRED, N. Y.

At their first appearance before the public Friday evening, the Women's Glee Club under the direction of Mrs. John R. Spicer presented a Christmas Cantata, "The Second Coming", by George Newin, at the University church.

The beautiful story of the Nativity was dis
closed in song in the atmosphere of soft can
dles, with a background of the Madonna scene given by Marion Jacox. Soloists were Dorothy...
THE SABBATH RECORDER

Wilson, Dorothy Saunders, Ruth Milstein, and Nellie Bond.

Following the cantata, Professor Ray W. Wingate gave a half hour organ recital.

Last Sabbath evening the Sabbath school departments of the church gave a Christmas ent-
tertainment. This was a program based on the story, "Why the Chimes Rang." After members of the primary department had entered singing "Silent Night," the program was opened by pupils of the primary and intermediate departments.

ALFRED STATION, N. Y.

Because of Pastor Van Horn’s illness, Pastor Ehret baptized six young men last Friday evening. They with two young women were received into the church Sabbath morning. Dean Bond preached the sermon Sabbath day. The new electric light, gift of the Young People’s Class, has been installed over the front door of the church. This is a welcome appearance to the church.—Alfred Sun.

Christmas carols were sung by the young people, to the shut-ins; and a special Christmas program was given by the Sabbath school. —Gleanings.

PLAINFIELD, N. J.

Christmas in the Plainfield Church was ob-
served Sabbath morning, December 21, by a program of Christmas carols of other coun-
tries by the choir, appropriate readings by Mrs. Mabel Hubbard, and a Christmas story by Miss Evalois St. John.

In the afternoon at four-thirty the Sabbath school gave a Christmas vesper service spoi-
tered by the Wardner Class. It consisted of carols, Scripture reading, and a lovely little play called "The Littlest Shepherd," by Florence Rottman and Colleen Johnson. A fine contribution of money was made for the pur-
pose of making needy families happy on Christmas day.

The meeting of the Commission—from the evening of December 28 to Monday night, December 30—was held in the Denominational Building. Members attended the Sabbath day at New Market and Plainfield. Rev. John F. Randolph preached at Plainfield.

An impressive Christmas sermon was preached at the Sabbath morning service in Plainfield, December 28, by Rev. Murray A. Cady, from Philippi. His theme was "Modern Wise Men."

THE SABBATH RECORDER

A get-together supper was held in the church on the evening of December 29. There was a good attendance because of the blizzard. weather.

ASHAWAY, R. I.

At a meeting of the Religious Life Com-
mittee of the church, it was decided to urge the church to unite in the nation-wide Week of Prayer; holding meetings in the church from January 6 to the 13th. The meetings will be conducted by a different leader each night.

Tuesday evening a number of Christian Endeavor members went about town singing Christmas carols to the sick and the shut-ins. By a happy chance they met at the par-
sonage and a social time was enjoyed.

On Sunday evening the church and parish house were well filled, with a very appreci-
ating audience, which sponsored the Lenten pageant, which was very well rendered, fol-
lowing which a Christmas tree laden with gifts for the children was stripped. Preceding the stripping of the tree a short program was given by the nursery class. —Westerly Sun.

WESTERLY, R. I.

A Christmas vesper service will be held in the Pawcatuck Seventh Day Baptist church tomorrow evening at 7.30 o’clock. The pro-
gram, which will be under the direction of Mrs. Rose Green, will include the first fifteen minutes of organ music played by Miss Elizabeth Grandall, organist and choir di-
rector.

Following this there will be selections by the choir including traditional Christmas carols.

The musical program will be followed by the showing of lantern slides depicting the life of Christ, accompanied by readings by Mrs. Lewis R. Greene. —Sun.

SHILOH, N. J.

The Shiloh Church recently released the program to build a 100 seat annex to the call of the Salemville, Pa., Church. A series of meet-
ings beginning Sunday evening, December 8, lasting some two days showed a lively in-
terest in that pastorless church. The attend-
ance averaged nearly as high as the resident membership of the church. The ground was broken by the third day service conducted by Rev. T. J. Van Horn immediately preced-

ing the opening of the evangelistic program. Almost continual rain and snow during the past week and the care of those who had no connection with the church. The speaker wishes to acknowledge the help re-
ceived from the great volume of intercessory prayer given for the successful ending of the Chris-
tmas program from East to West as well. Perhaps one of the greatest blessings that can be mentioned came in the form of a series of weekly meetings in homes of members and friends. Although this was one of those efforts where an abun-
dant harvest was not seen, yet Christians will not lose faith, for God’s Word of eternal life was proclaimed and his Word shall not re-
turn unto him void. Many expressed them-
selves as feeling the fresh help from the services. The writer feels that this rural community with its splendid groups of active young people is a hopeful field and one like all others that needs not only occasional seed sowing, but frequent watering and cultivating, and constant prayer that God will give the increase.

During the pastor’s absence at Salemville, the annual canvass of the church for local and denominational pledges was made. At the boun-
tiful table, so the thirty-five solicitors and officers at the close of the day, the reports were presented. Although falling considerably short of the proposed budget, the figures showed, as last year, increases not in the number of people contributing to the church, but in the average amount pledged by the week, but also a substantial increase in the total amounts pledged to both branches of our work.

The Recorder does not have space to print reports of all the Christmas programs. We mer-
ely mention that the young people of the Sabbath school presented a simple but well planned program, using the children and the two choirs in an effective “white Christmas” service. Gifts of money for missions and pres-
tents for the less fortunate were laid upon the altar in appreciation of the great Gift to us.

COCONUT GROVE, Fla.

The Benjamin Foster Company appointed Dr. E. W. Ayars as head of the camp med-
ical and advisory doctor. Doctor Ayars has had experience with camp projects as he was formerly medical officer to the Key Veter-
ans Hospital, and was one of the staff fortunate in surviving the hurricane which struck the Florida Keys in September. Doctor Ayars stated that he has five assistants who will be with him on the field. It is expected that two of these men will act as pharmacists and that they are registered in this state.—The (Ocala) Florida Canaler.

SHANGHAI, CHINA

DEAR FRIENDS IN AMERICA:

Thank you for letting me know that a special Christmas edition of the “China Bul-
letin” is to be soon out, and I want to write a word for it. Of course I am mighty glad of this opportunity, glad to send you all my sincere wishes for a “Merry Christmas” and another year of prosperity and blessings.

In looking back through this passing year, I must mention one thing that I have come to be most valuable and for which I feel very grateful, and that is the spiritual transformation of this church, of our faculty members, namely, Mr. Thaug, Mr. Tash, and Mr. Wang. It is indeed a miracle. It shows that God has been working in and among us. Therefore I wish to give thanks at this season not only for the historical birth of Christ in Bethlehem in the days gone by, but also for the actual birth of Christ today, in my own life, as a result of faith, prayer, and God’s love. I am happy that I have been granted the privilege of being an eye-witness to a thing which I do not believe has ever been seen before. Thank you for all the loving and wondrous work that has been done among us by the hand of our living and loving God.

Sincerely yours,

T. M. CHANG.

The Shanghai Seventh Day Baptist Church has its annual meeting at Christmas time when the re-appointment of the officers is chosen for the year, and plans discussed. This year there are seventeen members of the executive committee. To its committee is intrusted the carrying out of the plans and deciding upon any question within the scope of the regular work of the church. The exec-
utive committee meets on a regular basis each month for ten months of the year, and after refreshments which are furnished by two mem-
bers of the group, and which are served at six-thirty, we adjourn to the more serious con-
sideration of the problems at hand. Seldom are there more than two members of the committee at any one time serving on the committee.

It would encourage any Christian group to sit with them always until nine o’clock and
A SURE GUARANTEE OF RELIGIOUS LIBERTY

A civil government which persecutes religion and interferes with its free exercise, is destined to destroy its own stability; and a state religion that employs the civil government to persecute the nonstate religions or sects, roves the way for its own final downfall. Whether who is all wise, all power is, one thing is absolutely certain, the persecutor is never right. Religious bigotry and intolerance al- ways lead to religious persecution whenever power is entrusted to the hands of overzealous religious leaders.

The only government that does not indulge in religious persecution is the government that remains absolutely neutral upon all religious matters, and vouchsafes the free exercise of the conscience to each individual in religious matters. Equality of all religions and all in- dividuals before the law, in theory and in practice, is the only guaranty against religious persecution.—Liberty.

WINNING FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom," has proved to be so popular that we are offering it to any pastor free of charge. On request we will send, postage paid, enough copies to supply the 'lay officials of his church, to help him teach the people.

Our Father, we come to you to claim your promises to us. You have promised to hear and you have promised to answer. Your word is true and so we come in prayer. In spite of people or difficulties help us to draw so close that we may touch the hem of his robe. If we can but touch in faith, healing peace will come and fill our anxious hearts. If we will only follow our Lord and Savior, nothing can come that will take from us your loving care. We may not fit as you see it for us. Father, fill us with the Christ love, the Christ spirit, that may we have understanding hearts and be brave and strong in all things.

We ask in the name of him who taught us to call you, Father. Amen. P. H.

AN INSPIRATION IS A JOY FOREVER, A POSSESSION AS SOLID AS A LINED ESTATE.

Robert Louis Stevenson.
Mr. Bee had lived in Colorado for about twenty-five years. His body was brought to Salem for burial at the Greenbriar Church, where the funeral was conducted by the pastor of the Salem Church.

Davie—Carrie E., daughter of Hiram Charles and Anna M. Davis, born November 2, 1847, died November 14, 1935, at Shiloh. In January, 1877, she married Richard S. Shepard, who preceded her in death about fourteen years. In the family plot at Greenville, N. J., she is buried with her husband. Mrs. George E. Jones of Greeneville, N. J., is the only child of that marriage.

Mrs. Davis taught music for several years, and lived at Millen for some time. For the last few years she was at her home in Shiloh, with winters in the South. Her interests centered in music and benevolent organizations. Many distant relatives and friends remain to cherish her memory.

Funeral services were held in the Greenbriar Church, conducted by Rev. H. L. Cottrell of Shiloh and Rev. William Harder, pastor of the Shiloh Church. The body was brought to the Shiloh Cemetery. The body was brought to the Shiloh Cemetery. The funeral services were conducted by the Shiloh Church, conducted by Rev. H. L. Cottrell and Rev. William Harder, pastor of the Shiloh Church. The body was brought to the Shiloh Cemetery. The funeral services were conducted by the Shiloh Church.

Olive Wheeler. — Mrs. Olive Van Horn Wheeler, daughter of Mr. and Mrs. James Van Horn, was born January 9, 1877, at Wetzel, Ia., died November 23, 1935, at Boulder, Colo. She was married to Mike Jett in 1896. She is survived by her husband, two sons, two sisters, and two brothers; also two half-brothers, a half-sister, a step-mother, and nine grandchildren.

For about five years Mrs. Jett joined the Seventeenth Baptist Church at Berea, and has been faithful in all her work, and greatly missed in the church organizations, in her home, and community.

Her funeral was conducted by the pastor of the Shiloh Church, in the absence of her pastor, who is temporarily on the Iowa field.

Kenyon.—Marie J. Kenyon, daughter of Abel B. and Julia A. Burdick Kenyon, was born in Hopkinton, R. I., June 11, 1863, and died at her home in Rockville, R. I., November 16, 1935.

On March 23, 1889, she was married to Byron L. Kenyon by Rev. A. McClellan. She was baptized by Rev. James R. Irish and united with the church. She was very active in church work, winning a member for sixty-two years, and dying a few minutes before the Sabbath morning service. Services were arranged by her husband and many other relatives.

Funeral services were held at the Avery Funeral Home in Hope Valley November 17, conducted by her pastor, Rev. D. M. Burdick, and Mrs. D. M. Burdick. Burial in the cemetery at Rockville. w. d. b.

Shepard.—Patience Ann Shepard, daughter of Caleb Davis and Keziah Ayars Davis, was born October 10, 1805, at the home of her daughter, Ann D. Davis, at Greenbriar, and died December 10, 1873, at the home of her daughter, Mrs. Robert Stanfield, at Shiloh. At an early age she united with the Shiloh Baptist Church of Shiloh, where she has always kept her membership.

On August 16, 1871, she was united in marriage with Gustav Smith. This union was broken by the sudden death of the husband. Mrs. George E. Jones of Greenbriar, N. J., is the only child of that marriage.

In January, 1877, she married Richard S. Shepard, who preceded her in death about fourteen years. In the family plot at Greenville, N. J., she is buried with her husband. Mrs. George E. Jones of Greenbriar, N. J., is the only child of that marriage.

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