What Will Happen June 30?

**THE BOOKS FOR THIS CONFERENCE YEAR WILL CLOSE!**

What will their closing mean to you?
Will you have given more, or less, than you should have?
Has your Church followed the suggested programs for the presentation of denominational interests?
Has your Church been stimulated by the suggestions of the Religious Life Committee?
Will your Church come to the end of this Conference year with a quickened interest in its spiritual life?
Have the Bulletins from the Finance Committee been presented and discussed each month? Have the graphs been of any use?

**WHAT CAN YOU DO?**

1. Note that there are only three months left in which you may contribute to the Denominational Budget for this year. Arrange your giving accordingly.
2. Divide the amount you have given for the Master's work outside of your community by 12 (months). Will your problem look like this: $0.00 ÷ 12 = $0.00 per month?

**DID YOU KNOW:**

1. **THAT** only 24 churches sent in contributions to the Budget treasurer in February? This is 14 less than in January.
2. **THAT** $1,094 was contributed in February by the churches? This sum can be added to your church graph.
3. **THAT** our Denominational Budget receipts show an average increase of $94 per month over the same period last year?
4. **THAT** approximately $750 more has been received thus far from the churches than last year?
5. **THAT** we have, nevertheless, a deficit of $9,600 now?
6. **THAT** much of this deficit can be removed by June?

**WILL YOU TRY?**

Committee for the Promotion of the Financial Program.

---

**The Sabbath Recorder**

**Vol. 120**

**APRIL 27, 1936**

**No. 9**

**ARE YOU WILLING?**

To close your book of complaints and to open the book of praise?
To believe other men are quite as sincere as you and to treat them with respect?
To ignore what life owes you and to think about what you owe to life?
To stop looking for friendship and to start being friendly?
To be content with such things as you have and to stop whining for the things you have not?
To consider the meanings of life and to cease striving for the artificial pleasures of the day?
To forget what you have accomplished and to meditate on what others have done for you?
To cease looking for someone to help you and to devote yourself to helping others?
To consecrate your life to the service of an imperfect church and to remember that Christ chose twelve imperfect men to be his disciples?
To accept Jesus Christ as your Savior and to let your life be an outlet for his joy, love and peace?

—By S. M. Lindsay, D. D.

*In Watchman Examiner*

**Contents**

ATAL—Working Together.—Steps by Faith.—Elder Conradt Honored.
*Fighting Groups on the German Front.—From Prigs Ring to Christian Service—Encouragement.—China Bulletin*...

**Tract Board Meeting.—**...**Letter to the Editor.—**

**Mission.—Conserving the Influence of Easter.—A Veteran Missionary Honored.—**

**The Children Return to New York in May.—**...**She Show Back to Her Work in China.—It Is His Church—Not Ours—**

**Church Worker's Monthly Statement—**...**Letters of Appreciation—**

**Women's Week—**...**Worship Program for May—**

**Women's Auxiliary of New York City**

**Letters and Comments**

**Surprise—**...**The Train—**

**Observations**

**The Fountain of Enduring Life**

**Young People's Week—Young People's Work Section—Yes—People and Prayer**...

**Theological Seminary**

**Deacon Fred Palmieri**

**Young Men's Work**

**Twenty-five Years of Progress**

**Our Parish—**...**Christian Stewardship at the Crossroads**

**Denominational Book-Club**

**Marriage**

**Brookline, Mass.**
It may well encourage all of us in our perplexiti-
ies and problems of Christian living. Many
a difficulty is overcome by attempting it fear-
lessly and even though no one appears open till we have pressed into
the flood. We should remember, too, that
honesty in pressing on the leaders may be,
there is no one who works with equal
courage and faith and share the march
and its dangers with them.

Step out on the promises of God. "Prove
me, now henceforth, saith the Lord." He
has never failed nor forsaken his people
who have dared to rest their feet in the waters ac-
cording to his command.

Elder Conradi Honored A special English
edition of Truth, Light, Life has been dedi-
cated by its co-worker, Brother Bruce,
to Elder Conradi, editor and publisher, in
honor of his eightieth birthday.

It is a neat pamphlet of sixteen pages and
cover, with three photographic cuts of our
honored brother—one as a lad of sixteen, one
as he appeared in America in 1913, and one
of his home in England at the time he
was at the Walden Hotel, Paris. It contains messages and expres-
sions of appreciation from friends and fellow workers from
many countries, including Canada, and
from the Baptist and Seventh Day
Baptist associations of the whole
world. It is a truly a valuable and
interesting addition to the
library of every Seventh Day
Baptist.

"Steps by Faith" True faith expresses itself
in action. "It shall come to pass, as soon as
the soles of the feet of the priests that bear
the ark of the Lord, shall rest in the waters of
Jordan, that the waters of Jordan shall be
cut off." (Josh. 3:16, KJV.)

Sturdily the burden bearing priests
marched down into the Jordan, with the
 발생 of high waters and the river
flowed on its current. Fearlessly these leaders stepped in-
stead of fear. Their faith was
renewed.

But there is more to this picture. The
line of march was formed and in motion before
the waters parted and the priests
had gone down into the Jordan, followed by
onscoming people of God, did the waters
abate and roll back. Only then was the way
open for Israel to pass over the
Jordan.

Elder Herman Conradi is the oldest of a
family of fourteen children. He was
born in Germany on August 3, 1841, and
in 1875 went to the United States. Here he
married Mary Yoder in 1878 and
wrote his church, the Working Baptist,
and worked with the late Elder
C. H. Marsh, the long-time editor of the
Weekly Messenger. Elder Conradi was
a devoted friend to the cause of truth and
light and has been a faithful working
member of our beloved church for
many years.

Today we may look to God with hearts filled
with gratitude for what he has given us.
His grace has been given us greater
than any we can think to be the case up to the present
day. That his Word, his grace, his
rightly proclaimed. But for a few years have
shown to the world. If success we must confess "God has been a won-

derful work. He has been a

...
Our desire and our prayer can only be that the heavenly Father may preserve us our dear Brother Conradl that we may long enjoy the benefit of his help. Much grace and blessing of God the Father, and our Lord and Jesus Christ, be with you, that the work may end, as it began, in "Truth—Light—Life."

Fighting Groups of In a recent communication the German Faith Press and Information Service we learn that the consolidation of folk-religions at the end of 1933 has now led to the formation of a German Faith Fighting Group. Its program runs:

The fighting group of the German faith is a religious fellowship whose members form their way of life on the German philosophy. It aims at bringing together "the world and all of nation as the revelation of community pf tence-minded as his, mate. From Prize gospel, occult philosophies. The pastor knew the need of the community of the time and, co~veraging group of the German faith, in the

The fighting group of the German faith is a religious fellowship whose members form their way of life on the German philosophy. It aims at bringing together "the world and all of nation as the revelation of community pf tence-minded as his, mate. From Prize gospel, occult philosophies. The pastor knew the need of the community of the time and, co~veraging group of the German faith, in the...
The Corresponding Secretary was instructed to write a letter of greeting to Dr. Theodore L. Garretson in recognition of his ninety-second birthday.

Secretary Van Horn gave the report of the Leader in Sabbath Promotion, Rev. Ahva B. Bond. It appears elsewhere in this issue.

Treasurer Ethel T. Stillman gave the following quarterly report which was adopted:

Ethel T. Stillman, Treasurer.
In account with the American Sabbath Society

For the quarter ending March 31, 1936

Dr.
To balance on hand January 1, 1936:

General Fund .................. $ 370.00
Reserved for taxes, etc. ........ 72.50
Reserved for Denominational Building tax 10.00
Reserved for Sabbaths supplement 811.00
Denominational Building Fund 9.67
Reserved—furnishings, Historical Society rooms 700.04
Maintenance Fund 238.12

$2,220.42

To cash received since as follows:

GENERAL FUND
Contributions—individuals $30.25
Contributions—organizations 400.59
Income from invested funds 460.00
S. D. B. Memorial Fund 1,144.31
Receipts from Sabbath Records 1,058.16
Receipts from Helping Hand 399.32
General printing and distribution of literature 37.25
Contributions—sustenance 50.00
Tax, Denominational Building—
Account corresponding secretary's coast 144.71
Interest on treasury notes 5.45
Refunds—account interest on notes 19.30
Discount, postage, and quarter taxes 17.50
Discount from savings account, Pease Trust Fund 4.73
Loan for executive building, $1,172.93
Transfer from savings account, Pease Trust Fund 30.00
Transfer from savings account, Egbert Trust Fund 30.00

$10,095.21

By cash paid out as follows:

SABBATH PRESS
Mailing, advertising, $1,585.13
SABBATH RECORDS
Remittance on deficit 210.00
Helping Hand 415.98

$2,315.01

General printing and distribution of literature 68.89
Contributing Secretary—
Salary 256.59
Expenses 164.50
Stationery, etc., executive secretary agency 40.09
Recording secretary—expense typing minutes, etc. 1.49
Treasurer's expenses 57.36
Payments on notes, General Fund 450.00
Interest on notes, General Fund 26.59
Payment of Amunt Good income 363.75
Payment of note, tax certificate 2,700.66
Interest on note (see refund) 83.29
Interest on new loan covering entire tax 77.17
John D. Dilts, tax collector—
1935 and first half 1936 taxes on Denominational Building—
Account corresponding secretary 3,477.00
Recording tax certificates, Forristel, tax collector 46.68
Accounting and disbursement of tax, J. C. Kenyon 1.30
Withdrawal from Egbert Trust Fund 7,794.38
Withdrawal from Pease second 30.00
Trust Fund 30.00

$10,285.78

TOTAL ACCOUNT
GENERAL FUND $3,590.00

To total indebtedness—General Fund $3,590.00

E. & O. E.


eTHEL T. STILLMAN
Treasurer

Plainfield, N. J., April 1, 1936.

Examined, compared with books and vouchers, and found correct.

John W. Heidinger,
Auditor.

Plainfield, N. J.,
April 11, 1936.

N. D. Mills gave the following report of the Committee on Distribution of Literature, which was adopted with its recommendation:

The number of tracts sent out last month is 2,687. Ten new SABBATH RECORD subscribers, in addition to those on file, and seven new. Forty-eight were discontinued, sixteen at $2.00 each, twenty-three at $1.00, two paid for by the Sabbath Record subscribers, and seven at $1.00. The committee reports that the Plainsfield Sabbath School had pledged to finance the sending of thirty-eight Helping Hands to Jamaica for a year.

The committee recommends that the SABBATH RECORD be sent for one year to nine leaders in Jamaica and charged to the funds allotted to this committee.

MAY 12, 1936.

Lavern C. Bassett reported that the Investment Committee plans to foreclose two mortgages now held by this board.

Herbert C. Van Horn reported for the Agency, negotiating with Unattached Sabbath Keepers as follows:

The chairman and executive secretary of the agency sent out during the past month eleven letters to interested teachers of the work of this agency. An information sheet was prepared for the use of these letters, which enclosed and mailed to them and to two or three other key people. This single sheet shows twenty-seven groups in fourteen states. The results are not calculated, but twenty-three in thirty-two, twenty-three in thirty-two, but paid for by the Sabbath Record subscribers, and seven at $1.00. The committee report was filed, with the agreement of the representative of the Sabbath Recorder for the purpose of Procedure, 1933 Year Book, Helping Hands, and the Sabbath Record, has been mailed. In the answer to the report of the representative of the Sabbath Record for the purpose of Procedure, 1933 Year Book, Helping Hands, Tracts, was adopted.

The faith and vision of representatives of these agencies are that the Sabbath Record will contain the quote below from what one who recently found liberty and a place among us: "I cannot
believe," he writes, "that it is God's design that this church shall remain the small and so-little-known people in the great world that need us to be living, to stand for all that is good, truly Christian, and truly evangelical. We are a people who have a history of which no one should be ashamed, and we champion a great truth which means more to thousands of people every day above all else.

Office supplies—stationery, postage, etc.—have been provided at an expense of $13.93. Respectfully submitted,

C. VAN HORN,
Chairman and Executive Secretary.
April 12, 1936.

The president announced the receipt of a letter from the president of the General Conference relating to our part in the program of the coming session. It was voted that the chair be authorized to appoint a Conference program committee, and it was pointed: Herbert C. Van Horn, Mrs. William M. Stillman, Asa F. Randolph, Hurley S. Warren.

The minutes were read and approved. Adjournment.

CORLISS R. RANDOLPH,
President,
NEAL D. MILLS,
Recording Secretary.

MISSIONS
CONSERVING THE INFLUENCE OF EASTER

Easter is past. In most churches the event it memorializes has been observed. Multitudes have been stirred to renewed consecration and the praying have been called to their duty regarding becoming Christ's disciples.

The weeks that follow Easter constitute a time of danger. The danger is that the holy impulse of the day may be cooled, the good resolutions be forgotten, and that the influence of Easter be lost. If we allow this, the holiness of Easter may be a hindrance rather than a benefit, for to be forever stirred to rise to higher things and make no effort to attain them is a menace.

It is not necessary as individuals and churches to sink back to the dead level of former days. The weeks that follow Easter should be those of growing zeal, increased achievements, and a new joy. But this will be realized only as we churches and professed followers of Christ plan and endeavor to make it so.

A VETERAN MISSIONARY HONORED

On March 20, 1936, our beloved brother, Rev. L. Richard Conradi, Hamburg, Germany, celebrated his eightieth birthday. To mark this event, friends from many countries sent him messages of appreciation, and Elder Conradi's co-workers in Germany published a special edition of the Sabbath Day Baptist magazine, containing some of these letters. Not only was the birthday edition put out in Germany, but there was also an attractive English edition, a few copies of which were sent to America. These are being circulated and read with much interest, pleasure, and inspiration.

Very few men living have accomplished as much in the field of missions as has Brother Conradi. He has been one of intense activity extending around the world and his achievements cannot be measured. We thank God for his life and pray that he may be given many more days of joyful activity.

MRS. HARGIS AND THE CHILDREN RETURN TO JAMAICA

Mrs. G. D. Hargis has been expecting to join her husband in his work in Jamaica this spring. At the time the Sabbath Recorder was issued two weeks past, it had been decided when she would sail; but arrangements were perfected for her return earlier than expected, and she and the children sailed from Los Angeles April 14. Their many friends rejoiced with them in the fact that the family is again united and will constantly bear them and their work to the Throne of Grace.

ADVANCING THE WORK IN LONDON

The work of Seventh Day Baptist in the city of London is now well along in its fourth century and it is gratifying to know that it is being pushed by Pastor John B. Morgan and the church. The vigor with which it is being spread is a truth is encouraging and the skill in devising methods for this purpose is worthy of commendation.

One of the unique means which is being used is the writing, publishing, and selling of books which give information in a brief, and interesting way regarding subjects in which thoughtful people are interested. The subjects of some of the books are "Tales From the East," "Tales From the West," "Tales From the Northern and Southern Hemispheres," "Proclamation of Liberty." Ten of thousands of these books have been sold and in addition to giving useful information to the public, they bring in a profit which is being used to help the church to carry on an extensive work.

Not every man can write books as does Pastor McGeachy and not every congregation can find the means to sell them, but our church in London is giving us an illustration of how much can be done to promote the work at home and abroad, and because of this fact, a plan of a recent letter from Pastor McGeachy are given below:

DEAR BROTHER BURDICE:

I was pleased to receive your letter. I am sorry you have not been receiving the Sabbath Observer lately. I am sending you several of the few copies which I have in this country, and will be glad to receive a list of dates on all matters touching the work in England. As the reports in the Sabbath Observer are very full, I shall not trouble to give you much information in this letter.

I think I know however, that we were aiming at raising $200 as a reserve fund, for our Evangelical Sabbath Mission which would enable the Evangelical Sabbath Mission Press to individual investors, after which all additional money could be freely spent for missionary work. I am glad to say that we have succeeded in this and that our funds had reached $222 at our last committee meeting. Unfortunately the $200 was also allotted to help with the lady's hotel for the summer, as we did last year, and also $5 was voted to the family of Mr. and Mrs. White, a member with us.

And am now being raised chiefly by my own personal work in selling our publishing books. Remembering these things around Potters Lane and neighborhood in the West End of London. I believe, this is our equivalent of Fifth Avenue in New York, where our homes of lords and ladies, so that our books have been sold in some of the highest streets, the want of which is not so apparent. One bought by the Italian embassy, the wife of the Jugo-Slavian consul, and also by the Royal Egyptian consul.

I am now stopping this work for two months in order to write a new book to be called "Tales From the East," which is to be a sixth shilling book. I hope to include the story of the Filipino Fathers and others from Persia and early neoconformist history, including some of early Seventh Day Baptist mission work in China. Other of this country of the book, "Tales From the East" second series, which dealt principally with the influence and mission work of the Seventh Day Baptist mission in China, we have now sold about twelve thousand copies, or half of the whole edition since it was published in October. The popular nature of the books, the fact that they give the facts of our work, and also the fact that they help the work of our mission, is what helps us to sell the books. I should think it would be possible to do something similar in America and so help the denominational funds.

With best wishes,
Your sincere brother,
JAMES McGEACHY.

17 Higham Road,
Tottenham, N.17,
March 30, 1936.

MISS SHAW BACK TO HER WORK IN CHINA

DEAR SECRETARY BURDICE:

This isn't going to be a long letter, for we came home from prayer meeting to find the fire out. The weather has been very slow and rainy; it's been boiling heat down in the warm South, I had difficulty in not feeling sorry for myself for several days.

I was delighted to find the hospital doing so well and busy, in spite of the cold season and the new hospital opened near here. Doctor Crandall had already contracted for a new porch to be built on the building where we train the nurses. He has also been using the hospital as a reserve fund, to find some use for it. He has been very busy painting beds, trimming rose bushes, besides the regular tasks of doctoring and teaching. She has ordered a large quantity of vaccine from the government and plans to begin a campaign as soon as the weather gets warm enough. (It is impossible to get down to the skin while winter clothes are in season.) The government has also sent a supply of quinine for free distribution.

While I was away, the department of education took over the control of nursing education. It was necessary for us to register as a nursing class. We did not know just what effect this will have upon the work. Doctor Crandall has nearly always written some of the questions for our examinations. She began to wonder if she would have to hire someone else to do the work while she was away. The nurse twice last week to hurry us in sending in a questionnaire. We are beginning to fall into the habit that the country people have of interposing every move of the government as related to preparation for war.

I have found it a bit hard to get back into the routine after a vacation. I suppose it is always true that there is more romance about

THE SABBATH RECORDER
forces are sweeping through the world today: mighty in our view, puny in his if they are directed against the line of his will. The greatest Church today are a quiet courage, faith, and the grace of a right judgment in all things, that we may not make mistakes while we forget our weaknesses. For I have had a desperate time for a week. It seems as if my students draw out and discover all my faults. I feel as if I were surrounded by a world into which I see myself trying to conceal my self-pity, prejudices, stubbornness, fears, over-sensitiveness. I think I can get my perspective back now, for it came to me in prayer meeting tonight that I was looking at life through the microscope of anxiety instead of the telescope that sees past today's ups and downs. I wish I knew what Stanley Jones meant when he said so often, "Let go and let God." I guess I try too hard and in the wrong way.

Both of the doctors seem very well. Doctor Palmberg has to be careful not to use her eyes too much. I didn't realize how sick Doctor Grace was last summer when she had carbuncles on her neck.

The salaries were greeted joyfully, yet it disturbed me, and I think, that we Seventh Day Baptists can't get along without help. The money has not come from Mr. Starr this year. Doctor Crandall told his aunt that the hospital could pay my salary if he was too hard pressed this year. We may need the money worse later on ourselves. We have needed seven and one-half per cent from the closed bank deposits. The bankers have been sent to prison.

Yours most sincerely,

MIRIAM SHAW.

Liushu, Kuo China;
March 20, 1936.

IT IS HIS CHURCH, NOT OURS

This survey opened by pointing to the growth of cooperation and the renewed coke-scent of Christianity in the life of the Church. It would close with the reminder that the Church is not man's creation, but God's—a simple truth which we are, nevertheless, in many of our activities apt to forget. Beneath all that has been written in the preceding pages there lies the thought: Art and Act are one, for in the necessity, seeing 'with his eyes, thinking after him his thoughts, planning his plans': Mighty

---

THE SABBATH RECORDER

234

SEVENTH DAY BAPTISTS IN CURRENT RELIGIOUS BOOKS

FROM THE LEADER IN SABBATH PROMOTION

September 27, 1936

As least five important books published within the last three years contain references to Seventh Day Baptists. Whether their credibility is valuable or not may depend upon the character of the references. On the whole it would be nicely proper to count the references in these books as indicating the assets of the denomination. They will be carefully read by many people in certain religious circles. Two of them at least will be read by many in other countries than America.

Below they are listed in the order of their publication.

1. Christian Unity in Practice and Prophecy by Dr. Charles S. Macfarland, and published by Macmillan, appeared in 1933. Doctor Macfarland was for many years the general secretary of the Federal Council of the Churches of Christ in America, and now secretary emeritus. In this book he gives the history of the beginning and growth of Church cooperation in America. On page 187, in a discussion of one of the smaller bodies, such as the Friends, the Moravians, the Evangelical Church, the United Brethren, and the Seventh Day Baptists, have exercised an influence out of proportion to their size in the movement for federal unity and would be likely to follow it toward a movement for world unity.

Just how far Seventh Day Baptists would go in the direction indicated by Doctor Macfarland is a question we need not discuss here. But the book is one of the best meetings of this movement on which elicits so favorable a reference in so important a volume is worthy of note.


Religion and War

This volume, published by Willett, Clark and Company, is by Dr. Walter W. Van Kirk, of the Federal Council Commission on International Justice and Good-Will. In his book, Religion and War, he quotes at considerable length and under various headings the positions of the churches in the subject of war and peace. In the index to this book there appears the item: "Seventh Day Baptist, General Conference." This is followed by six subjects with page references: "Affirmation Against War, 11; Defends Rights of Conscience, 177; policy of non-recognition, 77; Reduction of Armaments, 106-107; War Debts, 60."

The first item reads: "War is unchristian. Up to the last time we have worshiped military force. We have defined war and made warriors our heroes. The time is here when we must decide which of these traditions shall pass. It is time that we shall be our symbol; whether we will worship Christ or Mars, for both cannot prevail."

Other references are equally worthy and stimulating.

Conclusions

This volume, edited by Canon Leonard Hodson of England and published in this country by Macmillan, has already amused many people. It contains the responses of the churches to the reports of the World Conference on Peace and Order held in Lausanne, Switzerland, in 1927. Pages 50 to 60 contain the reply of Seventh Day Baptists which was approved by the General Conference in Chicago in 1932. The Analytical Index refers several times and under several headings to the pages containing this report. The sole reference to the Sabbath is on page 60, and it finds a place under that head in the index.

World Fellowship

"World Fellowship presents significant addresses and messages delivered by leading spokesmen of all Faiths, Races and Countries in 83 notable meetings of the World Fellowship of Faiths." So reads the first page of the jacket of this book published last year by Livingston. On page 547, there is an excerpt from an address delivered in New York City in 1913, by the president of our Conference for that year. Pages 801 to 806, contain the address delivered in Chicago as a part of the program of the World Fellowship of Faiths in connection with the Century of Progress Exposition.

Contemporary Christian Thought

This book by Doctor Macfarland is published by Macmillan. In this book many of the books recently published are reviewed and these reviews are presented as illustrative of present trends in Christian thinking.
The Sabbath Recorder

Following this early ministry in Galilee, where he selected his first disciples, began his teaching, and did his first miracles, we find him in the synagogue at Nazareth, his home town, doing simple and unpretentious works to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord. In discussing Christ in his community, we must see, as his activities and teachings down to what today we would call "social service work. Christ considered the whole world his temple, the whole man his neighbor, as shown in the story of the Good Samaritan. In the Gospel of St. Mark, chapter 12, verse 31, Jesus tells us: 'Thou shalt love thy neighbor as thyself.' There is no greater commandment. Christ taught us the dignity of service of menial labor, as well as of Oeuvre, when he washed the disciples' feet, in the upper room, and on another occasion he rebuked Simon the Pharisee for bringing him to eat for abatement. He denied that food, even if eaten with unwashed hands, can defile a man. It is what comes out of you that defiles you. In either the washing of the feet or every social accomplishment, Jesus was perfect. Christ exalted the greatness of service to his disciples in St. Mark 10:43, 44. "And whosoever shall do and teach these sayings of mine, shall be called Great in the kingdom of heaven; for I say unto you, That ye are the servants of the Lord." In the first chapter of Isaiah, the seventeenth verse, we are told, "Learn to do well; seek judgment, deliver those that are oppressed, judge the fatherless, plead for the widow." All through the Bible we find much to stir our spiritual interest. The social teachings and moral precepts of Christ's life he taught by asking questions that stir one's own judgment and conscience, not to help one to put himself in the place of another. In St. Luke 6:31, Jesus gives us the Golden Rule: "And as ye would that men should do to you, do ye also to them likewise." Time does not permit us to take each act of Jesus as given in the New Testament and analyze for its social service value as pertaining to his time and ours, but perhaps this short review will show that Jesus did command us to be social-minded; he showed us the dignity and privilege of service; that to serve men is good, but to win them is better. Christian service is the most successful, and is best of all. In trying to develop social conscience of the church we find much need of: 1. To have a Definition of Social Service, twenty-eighth verse. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." Also in the first chapter of Luke, the thirty-seventh verse we find, "For with God nothing shall be impossible." In John 14:25, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 13:34, 35. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that we are bone of Christ, if ye love one to another." Although we do not know much of Christ's actual teachings, they were very great and important. When first he began to teach he was recognized as a promiseful teacher. He and his disciples went a multitude followed, drawn from all classes and occupations; the sick were brought to the market-places where he healed them. These were not prettily arranged, nor was any social accomplishment, Jesus was perfect. Christ exalted the greatness of service to his disciples in St. Mark 10:43, 44. "And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." In the first chapter of Isaiah, the seventeenth verse, we are told, "Learn to do well; seek judgment, deliver those that are oppressed, judge the fatherless, plead for the widow." All through the Bible we find much to stir our spiritual interest. The social teachings and moral precepts of Christ's life he taught by asking questions that stir one's own judgment and conscience, not to help one to put himself in the place of another. In St. Luke 6:31, Jesus gives us the Golden Rule: "And as ye would that men should do to you, do ye also to them likewise." Time does not permit us to take each act of Jesus as given in the New Testament and analyze for its social service value as pertaining to his time and ours, but perhaps this short review will show that Jesus did command us to be social-minded; he showed us the dignity and privilege of service; that to serve men is good, but to win them is better. Christian service is the most successful, and is best of all. In trying to develop social conscience of the church we find much need of: 1. To have a Definition of Social Service, twenty-eighth verse. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." Also in the first chapter of Luke, the thirty-seventh verse we find, "For with God nothing shall be impossible." In John 14:25, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 13:34, 35. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that we are bone of Christ, if ye love one to another." Although we do not know much of Christ's actual teachings, they were very great and important. When first he began to teach he was recognized as a promiseful teacher. He and his disciples went a multitude followed, drawn from all classes and occupations; the sick were brought to the market-places where he healed them. These were not prettily arranged, nor was any.
WOMAN'S WORK

Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.—Matthew 18:18-20.

WORSHIP PROGRAM FOR MAY

Read John 17: 20-21.

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Where is heaven? How close is God to us? Are we able to pray we might be? Can we have heaven now, no matter what our trials and troubles are, for through prayer the Father and Creator is able to keep and sustain us in peace and security. The lesson in Luke 18: 1 can be stated: Always pray and you will not lose heart. The universe is governed by spiritual laws: one of these important laws is prayer, the soul's communion with God.

Song—"Come, Thou Almighty King."

MILTON JUNCTION LADIES' AID

The Ladies' Aid society of the Milton Junction, Wis., Church starts 1936 with forty-eight members, a very good average. For the past few years the past record of divisions, one for each of the first three quarters of the year, the fourth quarter the society works as a whole under the direction of a committee. This year a program committee arranges for the meetings, time, place, type, program, and devotions. A social committee takes care of all tea luncheons and work of that sort, and a work committee has charge of the work at the meetings. A birth-Anniversary Committee has been added, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members who is doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work occupy the time in the morning. This year, sewing for the family of one of our members, who are doing a little work. The order of the meetings has been much like that of former years. They have been held in the homes of the different members, and work committees, and other functions of hand work. The organization took its place in raising funds in another aid society, which is not yet presented. The treasurer reports the following:

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>From dues and thank offerings</td>
<td>$61.50</td>
</tr>
<tr>
<td>From Aid Society Fund</td>
<td>21.60</td>
</tr>
<tr>
<td>From sale of aprons and holders</td>
<td>3.90</td>
</tr>
<tr>
<td>From direct fund for Salem College</td>
<td>10.00</td>
</tr>
<tr>
<td>From director fund for Lewis Camp</td>
<td>5.00</td>
</tr>
<tr>
<td>For Denominational Fund</td>
<td>$ 4.00</td>
</tr>
<tr>
<td>For church expenses</td>
<td>26.75</td>
</tr>
<tr>
<td>For Lewis Camp</td>
<td>5.00</td>
</tr>
</tbody>
</table>

With a balance in excess of last year's balance, we have continued accomplishing greater things this coming year.

The suggestions from the association secretaries, Miss Mary Dixon, were received and thoughtfully considered.

During the year, death has claimed two of our members. Mrs. Ethel Havik Hallhouse, who for several years served as secretary of this auxiliary, and secondly, always such an inspiration, died in February. In September, Mrs. Addie Lewis Russell, who had been inactive because of ill health but whose interest was always keen, passed away. One new member has been welcomed to the joys and pleasures as well as to the work of our organization.

Perhaps it would be of interest to mention: a few of the homes where the meetings were held, just to give an idea of the miles to be traveled in order to enjoy and help with these social occasions that are a means for stimulating our interest in denominational work and Christian fellowship.

The fall meeting was held with Mrs. John Anderson, Linden, N. J., the fall meeting was with Mrs. Ernest White, whose home is in Plainville, N. Y. The December homest was Mrs. Earl F. Randolph of Great Kills, Staten Island; and the invitation for the next meeting came from Mrs. Coralene F. Rankin of Maplewood, N. J.—but this was the beginning of another year's work.

Respectfully submitted,

CORRESPONDENT.
When we're irritable, we have irritations....

Teal Teal Teal

The most common criticism of the subject of the Holy Spirit is that it is a "phantasmagoria," as they incorrectly term it, emotionally fanatical and unbalanced. And to a large number of people who claim the "baptism of the Spirit," in religion is the final and damning sin. We expect folks to get excited over football or politics, but when it comes to religion there is a suspicion on the part of many that it is akin to insanity. The religious enthusiast is thought unbalanced.

Now there is a sound basis for a part of that judgment. Who is the fanatic? He is the one that has not seen someone very fervent in praying and singing and shouting in church, but who acted like the very devil in his daily conduct?

You have all known someone who was long on profession, but short on performance. Long ago that was a criticism of religious sham. John 10:15: "I bring you a truth that will establish irrevocably one should say that he believes without bothering his intellect to learn whether his pet notion is true or false. He is a visionary. Or he may feel that he is too busy, and enjoy his emotion. He may even make good, following their materialism; as fanatical a criticise. There is no emotion without intellect. He has wild dreams without intelligent foundation. He believes what he feels like believing, instead of believing what his intellect tells him. To be the truth of the matter, utterly irrevocably one should say that he believes without bothering his intellect to learn whether his pet notion is true or false. He is a visionary. Or he may feel that he is too busy, and enjoy his emotion. He may even make good, following their materialism; as fanatical a criticise. There is no emotion without intellect.

The scientific atmosphere of our age overshadows the exact antithesis of the calm, scientific attitude of mind that our modern age well-nigh worship. So religious emotion is taboo.

Yet our criticism of emotion in religion may be as fanatic as is the emotion we criticise. There is a place for emotion, in religion as well as in life. Let us think about it a moment.

First let us note that emotion must have a proper place in all life's experience, for God put emotion into human nature. It may be misused or abused, but that is no fault of the emotion, but a misuse of the facts upon which he can explain with intellectual clearness. Often they have a moral and emotional basis, and to rise up within him from a deeper well than his mere intellect can fathom.

He feels that they are true and right, even when he is unable to give an intellectual reason for them.

And it is out of convictions like these that earth's most dynamic characters have been moved to action. The will becomes mighty to do and do only when it is stirred by a mighty emotion. Think over the doctors, the teachers, the inventors, the scientists, the evangelists, and the missionaries who have blessed the world with their sacrifice and devotion. All one of them has had a fire burning within his bones. He has been the instrument of a come-such-as-they-are, a clear revelation that one on till his work was accomplished. He stirs the world because he himself has been first stirred.

The story tells us that there appeared tongues "like as of fire" and rested upon each of them. Now it is open to anyone to decide for himself whether "like as" means literal fire or only the appearance of fire. For facts that is not so important as what was within them. They were all filled, burning with love and power.

And this emotion was not divorced from intellect. When Peter, as the spokesman of the group, began to preach, his sermon was a repetition of a discourse he had written down in the Hebrew Bible, facts of the life of Jesus known generally over Palestine, facts of his teaching and healing, his suffering and death; and then the new fact of which the disciples were glowing witnesses, the resurrection of Jesus their Lord. Peter was no sensationalist. He was partner with his emotion in all he said.

Neither was Peter a sentimentalist. He was not just enjoying his good feelings. Rather this holy enthusiasm had burned up the timidity and fear that had previously held them all in bondage, and sent them out to challenge the merciless power of life; to face to face. Emotion was inspiring dynamic action.

Now there are certain facts and features of Pentecost that will so more be repeated than the incarnation of Christ. Our Lord was born; "the word became flesh"; the revelation was made, and it must be repeated. So on the day of Pentecost the dispensation of the Spirit began; the Church was born with accompanying demonstrations some of which will probably never be repeated. But one thing seems clear by the verdict of history. That is that every great revival in the church since that day. For a wonderful birthday has grown out of a correspondingly great emotional enthusiasm. If we want another revival we must have another Pentecost.

But let us be sure we have a sane emotion and that we get it in a right way. Raymond Calkins calls attention to Phillips Brooks two tests of religious feeling. They are its forme
tage and its offspring. "Whence did it spring? Did it come from a conscious effort to create, or to manufacture it? Or work it out by ourselves?" Then he says, "If the official process one has consciously tried to produce it, is sure to be false and superfluous and unworthy. " But one is entitled only
to that degree and amount of religious feeling which comes to him as a result of the daily doing of one's duty to Jesus Christ. Such a soul is sure one day of a Pentecostal blessing from above. But any other kind of feeling is meretricious, artificial, and is sure sooner or later to issue in spiritual disillusionment."

"In the next place, what is its offspring? What does the feeling do? It may be an enervating and thus a positively dangerous element in religious life. The feeling can be trusted which cannot be put to work."

The emotion of Pentecost had the spirit of God for its parentage, and the acceptance of the great commission for its offspring. That was safe for the apostles, and will be for us. To quote Calkins again, "Thus, it is not less feeling that we need in religion. If many people had less feeling than they have in religion, they would not have any. It is not less, but more, that we need. And not only more feeling, but more of the right kind of feeling: a feeling that comes, and comes only as the result of, as the reward of, a life that gives itself daily to God in a humble effort to know Him, love Him, and to wait for, and so receive the gift of the Spirit; that is, that issues in conduct as truly as the mill stream turns the wheel and provides the food by which men live. For to be filled with the Spirit is to walk in the Spirit. And such is the living that not only exalts him who lives it, but replaces "life of the world in which he lives." Such an emphasis was the first manifestation of the Spirit."

**Riverside, Calif.**

**WORLD MISSIONS INSTITUTE**

"The dates for the World Missions Institute connected with the Chautauqua Assembly at Chautauqua, N. Y., are August 16-23, 1936. A splendid missions program is being built up this year. Dr. W. C. McNeel, Jr., of the Polish Baptist Church, Raleigh, N. C., has been secured as chaplain of the assembly for that week. Mr. Emory Ross, who has traveled in Africa widely as a missionary and as secretary of the Protestant Mission Council of the Belgian Congo and who is the author of next year's study book, "Out of Africa," will also take part in the series of lectures on Africa. Other outstanding missionary speakers will be a part of the program."

**YOUNG PEOPLE’S WORK**

**YOUNG PEOPLE’S WORK SECTION**

BY TREVIIS R. SUTTON

In February, I was sent to represent the Seventh Day Baptist Young People’s Board on the Young People’s Work Section of the International Council of Religious Education, held at the Stevens Hotel in Chicago, Ill. This International Council is made up of about two hundred persons representing various denominations. Under the council are more than a thousand other persons working on various sections. The Young People’s Work Section is one of these groups. The work of the section overlapped that section received recommendations and cooperation from other sections, and likewise we had the same relationship with the others.

The major business item of this section was the merger of this group with the International Young People’s Commission, and the drawing up of a new constitution for the united group. The new name is to be Young People’s Work Section and Commission.

The greater part of the time used in these sessions was devoted to the discussion on many topics. A more detailed report has been given to the Young People’s Board, so this will be just brief statements of the chief ideas expressed and reports made.

In the discussion concerning Christian Patriotism several suggested that the term Citizenism should be given up because Patriotism appears to connote an attitude of loyalty to government regardless of right or wrong. Citizenship the attitude allows for loyalty to one’s convictions. Church programs should aim to influence young people into standards of citizenship that are Christian.

At several times plans for youth conferences and camps were presented. Plans to continue the youth conferences similar to last year’s generation of "Christian Youth Building a New World." One conference this year is to be on Lake Erie at Lakeside, Ohio, June 23-28. See page 198 in Sabbath Recorder of March 30. Efforts are being made to avoid competition and overlapping in conferences and to cooperate of various denominational and other agencies.

In regard to curriculum both in the Bible schools and young people’s societies, it is important that the curriculum deal with the needs and problems of the children and youth of America. A truer reading of the Bible in ways that they become vital experiences. There was a strong feeling that there was a lack of suitable materials for the rural and small churches.

Several speakers pointed out the importance of impressing upon young people and children that religious experiences can be vital and dynamic. There must be some means for having these vital experiences through worship services (both formal and informal), camps, conferences, choirs, dramas, etc. We must not stop there, for there must be actual action to follow up the inspiration of these experiences. Vitalizing these experiences must grow as the individual grows in these experiences. Youth is ready to be bound to a religion that gives the chance of actively following.

Under the leadership of Stanley Vanderwall of the International Society of Christian Endeavor, consideration was given to the trends in the field and procedure. There is a trend away from a set name for the society like that of G. E., or B.Y.P.U., to some local selected name like that of organized classes, yet remaining in contact with the larger organizations. There is a trend toward more simply organized societies. There is a trend away from definite standards of membership handed down from leaders. There is a trend away from standard dated topics to use of topics which will best fit local needs, with an increased use of Bible material as a basis of study of personal and world problems.

It was expressed that youth should be taught this social program must be slow—that we cannot reform or Christianize the world over night. Like the great cathedrals which took many centuries to build. The cathedrals of society cannot be erected in one generation. The youth of today will be a part of many builders.

At the joint session of all sessions, each day, we had the opportunity of hearing inspiring addresses by Toyodhiko Kagawa of Japan. So inspiring were his messages that they nearly made the auditors challenging to become more faithful to the Master. Space will not permit a report of his addresses. Many readers perhaps have heard him, others may yet have the chance. The rest may get a glimpse of Kagawa’s life and work by reading an article by Victor Marriott on page six of the front section of the International Journal of Religious Education.

Cedarville, Iowa.

**YES!**

No one pays Any attention
To red traffic lights
On the way to ruin.

**PEOPLE AND PRAYER**

BY ANON E. MCBASS

The effectual fervent prayer of a righteous man avaseth much. James 5:16.

Someone has said, "A church moves forward on its knees." It is a true statement. There is something about prayer in a church which binds it together and sets it in a place by itself, apart from other churches and people.

Why pray? We do not pray to attract God’s attention to any plight we may be in or to let him know we are in need of something as though he were far away and didn’t know it. Psychologically, we pray to attune our minds to God so he can help us. He is just outside our consciousness all the time, waiting to be asked in. When we pray we are tuning the harp of our soul so God can play sweet music on it. It is up to each man to tune his own harp; no one can do it for him.

When we pray for someone who is away from us and with whom we cannot communicate, then—and only then—are we wholly dependent on God for the outcome; then he takes matters into his own hands and we can do nothing but pray and believe that we are doing his will.

Prayer is an attitude. That is why Jesus said, "Men ought always to pray" (Luke 18:1); that is why the church at Thessalonica was told to "pray without ceasing" (1 Thessalonians 5:17). It is an attitude of humbleness, a realization of weakness, an intense and unquenchable longing and application to God for the solution of life’s problems. Prayer is—and must be—a conversation. We would not expect to stay on friendly terms with someone who did all the talking...
THE GREAT DAY OF ATONEMENT
LEVITICUS 23: 23-32
By REV. MARTIN STEUCKLACH

The Great Day of Atonement was a great Sabbath, a day of rest from all usual daily employment, as an announcement of the yearly atonement, which was a remembrance of sins every year. This Sabbath announcement of the yearly atonement repeated, in type, the proclamation of the gospel of reconciliation. The great yearly Sabbath of Atonement, with its sacrifices, pointed, continually, to the finished work of reconciliation by God from God's presence. "The chastisement of our peace was upon him." God laid on him the iniquity of us all. Isaiah 53: 5, 6. "Behold the Lamb of God which taketh away the sin of the world." John 1: 29. "Who himself bare our sins in his body upon the tree." 1 Peter 2: 24. "Christ was offered to bear the sins of many." Hebrews 9: 28. "He, having offered one sacrifice for sins, is sat down at the right hand of God." Hebrews 10: 12. "And in Christ be not raised, your faith is vain: ye are yet in your sins. But now is Christ risen from the dead, and become the firstfruits of them that slept." 1 Corinthians 15: 20. "Who was delivered for our offences and was raised again for our justification." Romans 4: 23-25.

Both Christ's death and resurrection were necessary for our salvation unto eternal life. Both are illustrated in Leviticus 14: 1-7, 42-53 by two birds which were used for the cleansing of the leper. One bird was slain, and the leper was sprinkled with its blood seven times. The live bird was dipped in the blood of the bird that was slain, and the atonement was completed by letting the live bird in the open field, and the leper was pronounced clean and free. Besides all other sacrifices on the great day of atonement (Leviticus 16), lots were cast upon two goats, one lot for Jehovah, the Lord, and the other lot for the scapegoat (Hebrew: for Azazel; i.e. goat of departing, for entire remission according to the context in Leviticus 16: 9; 10; 20-26). Both goats were identical, like the two birds for one sin offering and atonement. The slain goat represented the "work which is justified, vindicated; or expired the majesty of God's righteousness as expressed in his law. The live goat was one with the dead goat, and typified Christ's work of bearing, removing, and taking away the sins of the world in the presence of God. Hebrews 9: 24-26. The mercy seat (Hebrew: Kapporeth, or covering) which it was a name of grace in the ark of the Holiest of God's sanctuary. It was sprinkled seven times with the blood of the slain goat for covering. All the transgressions and iniquities of the people were confessed and laid on the scapegoat, and he was sent away with them. This was a symbol that the sins of repentant sinners were forgiven and entirely removed from God's presence. "As far as the east is from the west." Psalm 103: 12.

The Lord Jesus Christ was, according to God's will, the true bearer, carrier, and remover of sin. He answered them, "I am in the midst of you." Acts 13: 36. "For man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4: 4. "Amen, I say unto you, all that ask, receive; and they that seek, find; and to him that knocketh, shall be opened." Matthew 7: 8. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give good things to them that ask him?" Matthew 7: 11. "Ye have heard that it was said of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew 5: 28.
tion entered Albion Academy, from which he was graduated in 1890. On March 18, 1893, he was married to Miss Vinnie Coon, also of Albion. To this union were born three daughters: Wilma Irene, who, in infancy; Mildred, now Mrs. Carol Oakley; and Winifred, now Mrs. Willard Babcock. For more than twenty years he was a farmer, but in 1915, he and his family moved to Albion village, where he built up a business in printing and paper hanging. He was a swift and capable workman and unlike many craftsmen, he gave full measure of service.

In 1915, he was baptized and joined the Albion Seventh Day Baptist Church and remained a faithful and consistent member until his death. During the pastorate of Elder James Hurley he was ordained a deacon of the church and his faithfulness and helpfulness and his willingness to serve will be long remembered.

He was an intelligent and well-read man and an interesting companion. For some years he taught the adult Bible class in the Sabbath school. He had suffered constantly but work in his long illness. He is survived by his wife and his two daughters who have so devotedly cared for him during his long illness. He is also survived by his mother, one brother, and two sisters, two grandsons, and three granddaughters, besides a host of other relatives and friends.

Funeral services were held from the home Tuesday, March 10, at one-thirty and at the church at two o'clock, conducted by the pastor, Rev. W. T. Hurley. Burial was in Evergreen Cemetery, Albion.

C. W. T.

Ernest Gordon, in the Sunday School Times, is cited as authority for the statement that the number of pilgrims to Mecca has fallen off enormously. More Mohammedans are said to pay first-class fares to Paris from Cairo every summer than pay any class fares to Mecca. They no longer want to see that barren valley. And yet some people feel that the Mohammedan is a fortunate man; he’s able to share our religious insights with the non-Christian religions—and sharing, of course, is not a one-way street.—Selected.
As for little Saburo, he called America a bumpy place, for although his ship brushes did not hurt any more it didn’t take him long to get new ones on the train. The first night he wanted to sleep in the top berth with Jiro, so mother put on his new American pajamas and helped him climb in. When Jiro got in after him he fell asleep trying to climb into the clothes hammock. Just then the train jerked and the two little boys were sent sprawling in the aisle, and poor little Saburo had a much bruised elbow. As soon as mother had bound it up, however, he climbed up into the berth again and slept soundly beside Jiro until morning.

(To be continued.)

TWENTY-FIVE YEARS OF PROGRESS

DEAR HOMESIDE FRIENDS:

Since this is my twenty-fifth anniversary in China, I have been asked to write a little of my impressions during these years. There is so much that I might write I hardly know where to begin. I probably shall know less how to stop.

You who have heard me speak at home will remember how much I talked of political conditions. That has always been a fascinating subject to me, especially over here where a great deal is made of the ideas of government of the Babylonian era has within a few years become a modern nation under party rule. As you perhaps know, I reached China just a few months before the Manchus abdicated the throne, and the developments since then have appealed to me like a great deal. I do not feel that the thrill of the whole thing has been well worth all the suffering and loss due to wars and rumors of war which, I, have experienced. I understand there is much talk of thrills among this generation. I would advise anyone who really wants a new and thoroughly thrilling thing to come to China. Not in Shanghai, but among the people of the hinterland, hearing them talk and living their life with them. I am sure there will be more thrills during these years.

Probably some will take exception to my calling China a modern nation, but I was taught as a school boy in China that modern civilization has been a very long time coming. I do not mean to say it is not coming, but I do say that China is by no means modern as yet.

The future is uncertain. The struggle with Japan has long been on going but is growing more and more intense in spite of the apparent yielding and the bland talk of friendship. It has thus far been mostly a struggle of wits against force, the wits losing ground mostly, but obstructing too much to allow Japan to carry on. I do not know that I am a prophet, but I feel that if in the present struggle in Japan the army wins completely over the throne and the conservation elements, it will mean an intensifying of the struggle in China and it will become arms against arms. Yes, it will soon be over for China but also war for Japan. Japan has too few resources of her own and too many enemies in her back yard. Why they could with the years of development, in conquering they may even lose all their life blood; 1936 looks like a red year, but the experience of the Chinese friends, will not fail to pray for the Christian leaders of China. Grace Hospital stands right in the center of the first line of defense of the Shanghai area and we remember you, too.

Your friend,

Grace I. CRANDALL

REV. G. VELTHUYSEN, JR., HONORED

COLLIS F. RANDOLPH

REV. VelthuyseN, JR.

It is well known to readers of the SABBATH RECORDER that Rev. G. VelthuyseN, Jr., pastor of our church in Amsterdam, and pastor of the Midnhit Mission of Holland for the suppression of traffic in women, appears as a Jubilee Number in honor of the seventieth anniversary of the birth of Rev. Gerhard VelthuyseN, Jr., who, in early man-

THE SABBATH RECORDER

249
The Sabbath Recorder

250

The Sabbath Recorder

hood, consecrated himself to the cause represented by the Midnight Mission. More than twenty years ago, his contribution to the social and political movements of his time was due to his special recognition, when he was decorated by Queen Wilhelmina for distinguished service. Now, on the occasion of this present anniversary, authorities and other friends, alike, conspired to do him honor, after more than forty years of unremitting devotion to this task.

In the following outline of what he has accomplished in this life-long period of ungrudging toil and responsibility—years in which the earlier ones were replete with ridicule and scorn and violent opposition, De Geusige carries messages of appreciation and praise, of confidence and esteem, and of affectionate congratulations from leaders in this cause with whom he has been so long associated. These come, not only from the many parts of his own country, but from other countries as well.

From Paris, M. Avril de Ste. Croix sends a message of "admiration and appreciation to one who, for more than forty years, has labored for social and moral uplift, not alone in his own country, but also in others which are engaged in the struggle of the International Bureau for the betterment of mankind, and in behalf of the protection of women."

From London, F. Simpkins, Esq., secretary of the International Bureau for the Suppression of Traffic in Women and Children, writes, "Years ago the late Mr. Alexander Coote, the founder of this International Bureau, wrote of Mr. Velthuysen as follows:

"He is a man full of charity, and ready at all times to do all in his power to help and assist others in distress and in the interest of which his heart and hand are set."

"This is a better tribute than anything I could write myself."

Similar messages came from Sheffield in England, and from Winterthur in Switzerland.

On the front page of De Geusige is a half-tone portrait of Brother Velthuysen; and on the fourth page is one of Mr. and Mrs. Velthuysen, showing the mellowness of the years as they have crept upon them, the latter with the characteristic pleasing half-smile which has marked her throughout this page content. It contains a portrait of Brother Velthuysen in the early years of his spiritual purity work, along with that of his intimate friend and co-worker of those days, Joh. van der Steur, seated beside him. True yoke-fellows they were, like unto David and Jonathan, as one writer in De Geusige says: "They worked to the utmost of their abilities, and by their example taught the spirit of self-sacrifice and self-denial."

Of this occasion, in a recent private letter to the present writer, Brother Velthuysen modestly says, "At my seventieth birthday I have been honored, more than I deserve, by a select company of friends from divers associations which have at heart the cause of social purity, and protective and rescue work; and also by several authorities. From my father's all-conquering faith and my mother's example, I learned the source of power and grace by which the Lord has crowned my work outside the church, in the combat against vice, and in so much protective and rescue work." "Well done, thou good and faithful servant." -

Our Pulpit

Christian Stewardship at the Crossroads

Rev. Hurley S. Warren

(Biblical preached at Plainfield, N. J., March 28. Commonly published in the Western Christian.)

Text, Isaiah 55: 2: "Christian stewardship of life is at the crossroads today. For our present purpose let us select one phase of this broad subject for consideration. It is, Christian stewardship of money. Your pastor holds it a privilege to present, at least once a year, a message on this broad subject, and essential to the success of the entire project of Christian stewardship."

Christian Stewardship of Money

This seems to be an age of questioning and testing. Hardly a practice escapes at least an inquiry. Questions and doubts are applied by the one investigating, however superficial the investigation may be. Much to my astonishment, I find to my several wonder, that the ethical standards and ethical practices and ethical principles of our day, are replacing and taking the place of those that our ancestors held. It is with particular regret that I state this in the realm of financial affairs of the church.

One can recognize God as the Giver of all and at the same time tithe; that one can easily fool himself into believing that he is giving more than a tenth when a careful check is not made; that until some way is found to be better, tithing should be taught. The consequence of this is that the money given is merely a part of the wealth that the same person has practiced the art is that tithing is definite, dependable, and effective.

No one, I suppose, is more aware of this than are scores among us who would testify that holding rigidly to at least one-tenth has been a source of certain joy and satisfaction and a means of grace surpassing any legal enactment.

Money is a medium of exchange almost universally accepted and employed. It is easier to handle in the body of spirit which God himself bestows. "The silver and gold of earth are his also." The case is plain—he who handles money is handling that which is God's and is a steward under him. Christian stewardship of money means that one will study to use material things (all of which have value in money terms) in a way that Christ would have him use them.

In order to render satisfactory stewardship one should have a budget of some kind. It is desirable, in my opinion, to budget in the case of stated and regular salary or income. Yet a farmer or a merchant can work a budget. It is not necessary to budget in order to make it work. One of the sins of some Americans is the mania for living beyond their incomes. There is little uncertainty that this habit will be overcome by this determination to stay within specified amounts for certain items and to avoid a superabundance of items. One can get extensive and essential information and perhaps education to some to make an enlarged diagram of a dollar and designate what part goes for this item and what for that. One can do this peacefully, and this stewardship involves budgeting, and a budget worked is a Christian virtue.

According to a chart published by the American Educational Digest we spend our personal, state, and national income as follows: church, three-fourths per cent; schools, one and one-half per cent; government, one and one-half per cent; crime, eight and one-fourth per cent; investment, eleven per cent; dividends, fifteen per cent; taxes, two per cent; living costs, twenty-four and one-half per cent; miscellaneous, thirteen and one-half per cent.

It appears from this set of figures that, generally speaking, the last end of the family income is used for the promotion of the kingdom of God. Not so, however. When the last end is used, there is usually nothing. The figures represent definitely reserved amounts, many of which are taxes. One-tenth of every government, the church, and the school is to be an amount taken out before other items are provided for, thus making sure the sharing of the financial burden of the kingdom.

The practice of tithing may be simpler for persons with stated incomes, but just as a farmer or merchant can budget, so can he tith. And great will be the joy and blessing to every one in any walk of life who remembers and worships the heavenly Father in his many acts of kindness.

The principle of the tithe is brought this morning as a basis. I realize that there are those who may not be able to give one-tenth. At the same time there may be some whose giving might well be in terms of five-tenths.

There are right ways of using money, and wrong. Every day witnesses both. And all of our care and reading and reasoning is useless unless we learn to judge between the two.

There are nine-tenths as we are for reserving one-tenth for definite purposes. Isaiah says, "Wherefore do ye spend money for that which is not bread? and your labor for that which SATheth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in the fatness of the righteous." Money represents invested and expended thought, time, and energy. In a very real sense it represents a part of oneself. One may spend more than nine-tenths of his income on twenty dollars. Why will he spend his money for that which is not food for the body or food for the soul? Why will he give what which is good and your soul delight itself in fatness." As we give diligently unto the instruction of our God we shall be led to partake of that which is good and your soul delight itself in fatness. We give diligently unto the instruction of our God and our stewardship of money will be fulfilled as unto God in the name of his Son.

The Sabbath Recorder

251

The Sabbath Recorder

The Sabbath Recorder

251
LOCAL AND DENOMINATIONAL NEEDS

I have entire faith that the budget will be realized. The purpose of this brief study is to encourage everyone to have a share in its realization. As we make our pledges may they not be made unto another, but as unto our heavenly Father "For Christ and the Church."

Well do I remember the experience of several young men when in college. These young men were burdened upon which to stay in school. They were tithing as well. There may have been some in the church who were more able to give than they, but they had the satisfaction and joy of doing as they felt led to do.

If everyone will pledge as he is able, the church budget will be raised with money on the table.

Therefore, do we (you and I) spend money for that which is not bread? and our labor for that which satisfieth not? Let us hearken diligently unto the Lord, and eat that which is good, and allow our souls to delight themselves in fatness.

DENOMINATIONAL "HOO-KUP"

White Cloud, Mich.

A midnight fire on Tuesday, March 31, damaged the Seventh Day Baptist parsonage at White Cloud, to the extent of about $800. The blaze had broken through the roof when it was noticed by a neighbor. Rev. and Mrs. R. J. Severance escaped uninjured. Some of their furniture was saved and they are keeping house in two rooms in a building on Main Street until their house can be repaired.

BATTLE CREEK, Mich.

"Holy Week" services were conducted as union services by the churches at the Post Theater, daily except Friday, from 12 to 12:27 p.m. In the Good Friday service, lasting from 12:15 to 12:30, Pastor Edward M. Holston brought the message of the "Fourth Period," "A word of victory from the cross."

A tentative date is set for the semi-annual meeting of the Michigan-Oho churches, May 1-3, at Battle Creek.

Members of the Local Temperance Legion, of the Seventh Day Baptist Church, presented an entertainment in the social room of the church, Saturday evening. A short musical program was followed by a reading, "Yes, I Am Guilty," given by Mary Lou Langworthy. H. P. Bozzell gave an interesting lecture on "Alcohol and Health," illustrated by slides. Brief remarks were made by Mrs. W. C. T. U., and Mrs. G. G. Price, of the First Methodist Episcopal Church. The program in charge of Lyle Crandall, president of the S. D. B. Local Temperance Legion, assisted by Mrs. Paul Crandall, in charge of the local temperance work.

NORTONVILLE, Kan.

While studying his lesson last Friday night, Jay Wills wrote a poem which we print this week. This is his hobby and he writes several poems each week.

THE PRINCIPAL THING

If I were a Hebrew and lived long ago
And prayed in the streets, just for a show.
Or spent all my time a keeping the law.
And principly cared for what others saw.
I fear I should miss just the principal thing
Of carrying the message that I should bring.
A man is a man. I care not his birth:
Just measure a man for what he is worth.
If I were a Hindu and belonged to a caste
And by one tribe I must be owned:
No matter how hard I tried to get loose
The laws of the land would say it's no use.
I fear I would miss the principal thing.
Of carrying the message that I should bring.
If you live in the principal thing
Is to show to the world how much you can.
It matters but little what trade you may hold;
The first question asked is about how much gold.
Don't you think we have missed the principal thing
Of carrying the message that we should bring?
Don't measure a man just by his birth;
Just measure a man for what he is worth.

J. E. WELLS

NORTONVILLE NEWS

BEREA, W. Va.

The Sabbath school held its election of officers, March 28. L. F. Jett was made superintendent, with C. H. Batson as secretary, and Mrs. Guy Sutton superintendent of the primary department.

A Christian Endeavor social was recently held at which all attending had a good time.

RECTOR.

BROOKFIELD, N. Y.

A large group of Seventh Day Baptist people attended a maple sugar party last Sunday evening in the parish house.

Howard Fitch and Mary Palmer, with family, assisted Mr. D. B. Babcock, who had charge of all arrangements.

A very amusing session was held with Major Bowes' amateurs, Howard Fitch acting as master of ceremonies. Surprising talent was displayed by stage and screen stars and actors of note, as well as accomplished amateurs.

PLAINFIELD, N. J.

On Sabbath afternoon, March 28, a forum was conducted in our church, at which Dr. Corlies W. Randolph gave a very interesting and instructive paper on Tract Society work and Rev. Neal D. Mills and Editor Van Horn also spoke. A social and supper followed with family and friends.

Annual meeting of the Sabbath school was held on the evening of March 29; and the annual meeting and supper of the church were held April 5. The committee appointed to have charge of all arrangements.

A very amusing session was held with Major Bowes' amateurs, Howard Fitch acting as master of ceremonies. Surprising talent was displayed by stage and screen stars and actors of note, as well as accomplished amateurs.

Most of our church people and many visitors were highly entertained on the evening of April 8, by the liquid air demonstration.

CHICAGO, ILL.

The Chicago Church again sends greetings to all the faithful Seventh Day Baptist brethren.

The Chicago Church is being served every second Sabbath by our worthy editor of the Helpind Hand. We think him a very impressive preacher and would only be too glad to have every Sabbath if our finances would permit it. Mr. and Mrs. E. Leuenberger are in the Dakotas serving the Methodist Church. We are truly to see them go. I am sure they will carry the Sabbath message to seekers after the truth and we trust all things will work together for good.

We are of good courage and from time to time are advertising our church name and meeting place in one of the Chicago daily papers, that many people read every day. We hope to keep our banner flying.

Some day we hope to see the awakening of the church to greater home missionary activity, especially in the large cities like New York, Chicago, etc., holding special services or meetings during summer months. It would well repay the General Conference to make special consecrated efforts employing their greatest evangelists in these tent preaching services.

Yours for a greater evangelistic Church.

DEACON M. WILEY.

VERONA, N. Y.

For three months our church services have been interrupted by stormy weather and almost impassable roads. Now that spring is here we trust all will work with renewed interest.

April 4, Pastor Davis delivered the Palm Sabbath sermon, "The Triumphant Christ."

At the close, the sacrament of the Lord's Supper was observed. In the evening the church program and fellowship supper were held in the church parlors. The interesting program included a symposium on denominational needs and problems. Subjects discussed were Missions and the Missionary Board; The Tract Society and the Publishing House; The Church. The closing discussion was led by the pastor.

The annual meeting of the Town Council of Religious Education will be held in our church Tuesday evening, April 21. The combined choir will furnish special music.

The committee to plan the program for the Central Association, to be held in Brookfield in June, met at the home of Mr. and Mrs. T. Stuart Smith, Sunday, April 12.

The Young People's Circle was entertained by Mr. and Mrs. Floyd Sheller on the evening of April 11.

CORRESPONDENT.

253

Plenty of maple syrup on snow and stirred sugar disappeared in the accustomed manner, and the group managed fairly well, considering we experienced because of the jam demonstration put on by the announce over station FUN. —Brookfield Courier.
given by Dr. Paul C. Saunders, of Alfred University.

Easter was appropriately observed by a beautiful candlelight vesper service on Friday evening, April 10, and on Sabbath morning by especially good music by the choir, and a sermon by Pastor Warren on "The Risen Christ." The Sabbath school also had an Easter service.

At the Friday evening meeting, April 17, Mrs. Charles F. Neagle and Mrs. L. H. North gave, in a very interesting way, their impressions of David Grayson's book—"The Friendly Road." 

ASHAWAY, R. I.
FIRST HOPKINTON CHURCH
A large audience witnessed the play, "The Rock," given in the Seventh Day Baptist church, Friday evening. The parts were well chosen, each one acting his part in a most creditable manner. The play itself, equal to a sermon, carried a great message and a call to follow the Master.

The costumes and scenery added much to the play, which showed that a great deal of time, thought, and practice had been put into it, and many words of appreciation were being heard. It is considered by many as the finest programs ever presented in this church.

WESTERLY, Sun.

SECOND HOPKINTON, R. I.
All are glad Rev. W. D. Burdick is able to resume preaching services in both churches here. His recent illness necessitated a substitute for the third time in forty-three years of his preaching, which marks an unusual record. 

ROCKVILLE, R. I.
Easter services were held Sabbath morning at the usual time of worship at the Rockville Seventh Day Baptist church. Rev. W. D. Burdick preached an Easter sermon and there was special Easter music.

WESTERLY, R. I.
Nearly two hundred men were present last evening, April 5, at the meeting of the Federation of Men's Clubs in the Pawcatuck Seventh Day Baptist church. A meat pie supper was served at 6:30 o'clock by the women's department with a demonstration in liquid air given by Dr. Paul C. Saunders, professor of chemistry at Alfred University.

Preceding Doctor Saunders' address several selections were sung by the men's chorus under the direction of Miss Elizabeth Crandall. Doctor Saunders was introduced by Karl G. Stillman, president of the Pawcatuck Seventh Day Baptist Church, and the members of the federation were welcomed to the meeting by the pastor, Rev. Harold R. Crandall. Invocation at the supper was pronounced by Rev. Everett L. Sabbath, pastor of Calvary Baptist Church.

Doctor Saunders performed a number of interesting experiments showing the peculiar characteristics of liquid air and explained how it is produced and its commercial value.

The annual church gathering and meeting of the Pawcatuck Seventh Day Baptist Church was held last evening, April 13, at the church. More than one hundred sixty members and their families sat down to dinner furnished by the Woman's Aid Society. Following the dinner a hymn sing was led by the chorus of the Men's Club which also rendered a number of selections.

The financial reports of the church and all organizations showed balances on hand and that all organizations had carried their proportionate load in denominational and local charities as well as meeting the expenses of the church.

All the present officers were re-elected.

Although they didn't exactly see the sun rise, morning at 5:55 a.m., at the united Easter sunrise service at the Pawcatuck Seventh Day Baptist church this morning. The service was scheduled at six o'clock, forty-five minutes after sunrise. The sermon was delivered by Rev. Harvey H. Conklin of Grace Methodist Episcopal Church, with others taking part.

Welcoming remarks were made by the pastor of the church, Rev. Harold R. Crandall, and congregational singing was led by John Gavit with Miss Elizabeth Crandall at the organ. 

"God's livery is a very plain one," but its wearer is a very great man, to be content. If it has not so much gold livery about it as Satan's, it keeps out foul weather better, and is besides, a great deal cheaper.

"You manage your affairs so well," said one man to another in a business conference. "You always cheerfully and you never seem to get into a row.

The other man laughed. "I am not sure I manage my business well," he said, "but I do not often get into a row.

"Meaning?"

"Well, I used to be a worrier. I was bounded by fear and dread continually. I kept myself ill and unwell, and of course I could not work with any efficiency in such a state of mind. Then something made me see how very foolishly I was behaving. I made up my mind that I could not control all the circumstances under which I worked, I would at least learn to control the effect of these circumstances upon my inner self—the real me.

"Of course it was not all accomplished at once, but it was not so hard to change my habits of thought when I once got clear in my mind what I was trying to do.

"The visitor, noting the tranquil, confident way in which the man's employees were doing their work, could not doubt that the control of self had had a wholesome and profitable effect on the whole business. He resolved in his own mind that he would learn the secret of self-control.

"Such a man or woman may be compared to a corked bottle thrown into the sea. So long as the cork is in place the bottle is kept in, the bottle may safely yield itself to the water. It is tossed up and down, turned end over end and submerged by the waves time and again. It always returns to the surface unimpaired.

"But if the cork comes out, and the disturbing element gets inside, the bottle is lost. It soon strikes the rocks and is dashed to pieces."

We may be tossed and tumbled about by outside events. Our business and our home and our whole plan of living may have to be changed. But so long as we refuse to let these events replace our tranquillity faith in a loving heavenly Father, we shall come through it all unharmed.

"Our lives are simple or complex, according as we do, or do not get into line with God's plan."

THE SABBATH RECORDER
KEEP THE DISTURBANCE OUT
BY ORA A. CLEMENT

DIAL-COURT—Miss Dorothy Coe and Essery Dial, both of Topka, Kan., were united in marriage as the bride's mother was unable to attend the services April 12, 1936. Rev. Lester G. Osborn, of Nortonville, officiated.

PARRISH-DAVIS—At the Seventh Day Baptist church, Battle Creek, Mich., February 28, 1936, Mrs. M. T. Davis and Mr. Charles W. Parrish were united in marriage by Rev. Edward M. Holston.

Wa!sa-McCoy—Miss Vivian McCoy and Alfre d R. Wells, both of Nortonville, were united in marriage by Pastor Lester G. Osborn at the Seventh Day Baptist parsonage Sunday, April 12, 1936. The new home is to be at Abilene, Kan.

OBITUARY

DAYS—Hattie A., daughter of Milton and Mary Ford Davis, born in Doddridge County, W. Va., March 7, 1870, died in Battle Creek, Mich., March 18, 1936.

At the age of fourteen she was united with the Lost Creek Seventh Day Baptist church, and on going to Battle Creek, joined the church there, where she was a faithful member until her death in 1917. She married J Osona Hayden, who died in 1929; and on September 15, 1930, she married Rev. E. M. Holston. Besides her husband she leaves a sister, Mrs. Elizebveh Drysdale of Colorado, and two brothers: A. G. and William E. Davis.

The remains were removed Tuesday morning to Westerly, R. I., by Rev. E. M. Holston assisted by Rev. H. H. Jordan, and internment was in the Oak Lawn Cemetery.

GREENE—Christine Odell Babcock was born at West Waterbury, Conn., December 23, 1897, and passed away at New Haven, Conn., May 16, 1936.

She was the mother of eleven children born to Wil bur and Laura Babcock. In 1913, with her par ents, they moved to West Waterbury, where she was united to the Seventh Day Baptist church by Pastor Warren. In 1918, she was married to Harley D. Green. To them were born two children, Ella Marie, and John Frederick.

At the age of fourteen she united with the Farum Seventh Day Baptist church, coming to Wisconsin she transferred her membership to the Westwaterbury church. Her strong faith in God enabled her to the last. She is survived by her husband, two children, her mother, and two sisters. Farewell services were conducted at the New Albany church by Pastor C. B. Loofbourrow, May 19, and the body was laid to rest in the village cemetery.
At an early age he became a member of the Seventh Day Baptist Church of Adams Center, N. Y. He was married to Miss Ida E. Cadby, March 11, 1884, and they were blessed with two daughters: Mrs. Roy Greene and Mrs. Elmay Reed, both of Adams Center.

Funeral services were held from the home of his daughter, Mrs. Greene, March 15, 1936, conducted by a former pastor, Rev. A. Clyde Elret, assisted by Rev. Ivan M. Cash of the Baptist Church. Burial was in the Adams Center union cemetery.

JACOBSON—Nellie Doris Jacobson, daughter of William and Harriet Doran, was born in Lincoln County, N. Y., and died March 19, 1936, at the home of her cousin, Mrs. Harry Greene, of Milton Junction, Wis., where she has resided the past four years.

She was a member of the Clinton, Wisconsin, Presbyterian Church. While living in Milton Junction she attended the Seventh Day Baptist Church of that village.

Farewell services were conducted from the Seventh Day Baptist church at Milton Junction, by the pastor, Rev. John P. Randolph. Interment was made in Milton Junction cemetery.

LOOFBORO—Ralph Ruberta, the oldest son of John W. and Susan Forrye Loofboro, was born near Welton, Iowa, August 8, 1860, and died at his home near New Auburn, Wis., March 21, 1936.

When a young man he went to Nebraska, where in 1880 he married to Melissa Potter. Later she died leaving an infant son. On March 8, 1884, Mr. Loofboro and Mary Mattson were united in marriage. Seven children were born to them. In 1902, he came to New Auburn, Wis., where he lived the last 34 years. He was always active in the community. He was a member of the club, church, and was active in all town affairs. He had three sons, three daughters, and 16 grandchildren; also by four brothers and one sister.

Funeral services were conducted from the Seventh Day Baptist church at New Auburn, Wis., on March 23, 1936, by Pastor C. B. Loofboro. Interment was in the New Auburn cemetery.

PALMITER—Deacon Fred Palmiter, of Albion, Wis., died March 7, 1936. (An extended obituary elsewhere in this issue.)

A MESSAGE

BY C. M. SHELDON

I would like to write a message call of joy and peace and love, that would drive all doubt and sorrow away. From that path that leads above.

I would like to give a message. That would carry onward go, like the moving of a river. Ever onward it would flow.

1:24:11 OF THE LORD

Calm and still at close of day, Gleanings, He has come inspired by two daughters: Mrs. Roy Greene and Mrs. Elmay Reed, both of Adams Center.

Funeral services were held from the home of his daughter, Mrs. Greene, March 15, 1936, conducted by a former pastor, Rev. A. Clyde Elret, assisted by Rev. Ivan M. Cash of the Baptist Church. Burial was in the Adams Center union cemetery.

JACOBSON—Nellie Doris Jacobson, daughter of William and Harriet Doran, was born in Lincoln County, N. Y., and died March 19, 1936, at the home of her cousin, Mrs. Harry Greene, of Milton Junction, Wis., where she has resided the past four years.

She was a member of the Clinton, Wisconsin, Presbyterian Church. While living in Milton Junction she attended the Seventh Day Baptist Church of that village.

Farewell services were conducted from the Seventh Day Baptist church at Milton Junction, by the pastor, Rev. John P. Randolph. Interment was made in Milton Junction cemetery.

LOOFBORO—Ralph Ruberta, the oldest son of John W. and Susan Forrye Loofboro, was born near Welton, Iowa, August 8, 1860, and died at his home near New Auburn, Wis., March 21, 1936.

When a young man he went to Nebraska, where in 1880 he married to Melissa Potter. Later she died leaving an infant son. On March 8, 1884, Mr. Loofboro and Mary Mattson were united in marriage. Seven children were born to them. In 1902, he came to New Auburn, Wis., where he lived the last 34 years. He was always active in the community. He was a member of the club, church, and was active in all town affairs. He had three sons, three daughters, and 16 grandchildren; also by four brothers and one sister.

Funeral services were conducted from the Seventh Day Baptist church at New Auburn, Wis., on March 23, 1936, by Pastor C. B. Loofboro. Interment was in the New Auburn cemetery.

PALMITER—Deacon Fred Palmiter, of Albion, Wis., died March 7, 1936. (An extended obituary elsewhere in this issue.)

A MESSAGE

BY C. M. SHELDON

I would like to write a message call of joy and peace and love, that would drive all doubt and sorrow away. From that path that leads above.

I would like to give a message. That would carry onward go, like the moving of a river. Ever onward it would flow.