what things he will not do on the Sabbath, no matter what may be the circumstance, he is in great danger of committing the sin of the Pharisee who thanked God he was not as the penitent publican. The fact that the question of what one should do on the Sabbath is ever calling for fresh consideration is an evidence of the Sabbath's vital relation to religious experience, and to Christian life and conduct. If we hold our Sabbath principles in such a way that we become harsh judges of others, the Sabbath has become a hindrance and not a help in developing within us the true Christian spirit.

Religion is not static, and our salvation is not sacramental. Religion is life, and salvation through faith — Christ-fruits in living — is living. If the Sabbath has to do with religion and with life, it will come in for new appraisal and fresh interpretation, often. Our conceptions concerning it will grow. On occasion our Sabbath habits will be altered. Our social judgments and our human reactions will be modified, either becoming more liberal or more restricted, as the spirit of Jesus becomes increasingly manifest in our Sabbath keeping, and as we feel the responsibility of building a better world.

This brings us to the main theme of our discussion. That is:

**HOW THE SABBATH CAN HELP US TO BE BETTER AND MORE HELPFUL MEMBERS OF THIS TWENTIETH CENTURY SOCIETY**

1. The Sabbath is needed for physical rest and relaxation.

Rest was one of the primary purposes of the pristine Sabbath law: Rest for master and servant, rest for man and beast. It has been demonstrated times without number that regular and frequent periods of rest are essential to physical health and efficiency. Many contend that it has been demonstrated that one day in seven, the right proportion of labor and rest to insure the best results in human welfare. I am not disposed to dispute these contentions. The orderly laws of nature and the human constitution given in creation to the adjustment of means to ends make it logical for me to believe that the Creator of the universe has preserved with rigid exactness the law of physical rest just as certainly as he has established the changeless laws that govern in other phases of our life. Surely rest and relaxation are not less needed in this twentieth century than in centuries gone by. With multitudes of men dying at fifty, with their possible fruitful years cut short by half, we are called upon to consider the value of the Sabbath as a means of arresting this waste of life and of prolonging the usefulness of men for whom society has great need.

Perhaps a day will never be appropriated with sufficient regularity to serve its important purpose of physical rest and relaxation except as the weekly Sabbath takes on for us its ancient religious character of a holy rest day.

(Continued Next Week)

**MARRIAGES**

**HUTSON-DAVIS.**—At the home of the bride's parents, Deacon and Mrs. Arthur Davis, by the bride's pastor, Rev. Geo. B. Shaw, December 24, 1936, William Brent Hutson and Lois Elma Davis, all of Salem. W. Va.

**FARTELO-WEBER.**—At the Seventh Day Baptist parsonage, Ashaway, R. I., October 30, 1936, Everett C. Farlelo and Mabel Dorothy Weber, both of Ashaway, Rev. Everett T. Harris officiating.

**WESSENDAVIS.**—Leonard Edwin Wiesend of Waterford, Ohio, and Edith Virginia Davis, daughter of Mrs. Adrian Davis of Salem, W. Va., were married December 11, 1936, by Rev. Paul L. Flanagan, pastor of the M. E. Church of Salem.

They were married by Pastor Flanagan because the bride's pastor, Rev. Geo. B. Shaw, was not in Salem at the time. The home is to be at Waterford, Ohio.

**OBITUARY**

**BAKER.**—Sherman E. Baker, son of Lyman and Charlotte Dow Baker, was born in the town of Portville, N. Y., April 1, 1865, and died at his home in Main Settlement, December 29, 1936.

He was united in marriage to Susan A. Walton November 3, 1887; of this union three children were born: Bertha Baker Kenyon, the late Baker Kenyon, and the late Alice Baker Barrett. After the death of his wife, Mr. Baker was married to Edna Burdick, who died a few years ago. He was a member of the Seventh Day Baptist Church in Main Settlement.

Funeral services were conducted by Rev. Harley Sutton and burial was in the Main Settlement cemetery.

No one but a usurper of arbitrary authority over the rights of mankind, ever attempts to muzzle the freedom of the press.—Liberty.
The SABBATH RECORDER

The Sabbath Recorder
(Established in 1844)
A SEVENTH DAY BAPTIST WEEKLY
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CHOICES OF PREACHING MISSION

Two notable addresses were given at a vespers service in the Fifth Avenue Presbyterian church, New York City, in connection with the Preaching Mission program. The addresses were given by Dr. John A. Mackay, president of the Princeton Theological Seminary, and Miss Muriel Lester, founder and head of Kingsley Hall, London.

"Thy Kingdom Came" was Doctor Mackay’s theme, in the definition of which he included "the state of mind," "loyalty," and "pattern for living." Briefly he spoke of three states of mind operating in the world: (1) The state of mind that is the star mind, the mind of those who control. It is the mind that might be the governing forces. This is exemplified in international, academic, and economic circles. Such a mind is known as the "bureaucratic mind" of those who control. (2) The star mind — in certain philosophies, and such slogans as "Mind your own business," "Keep your distance." It is the mind of isolation as exemplified in national affairs. "Isn’t it found too much in religion?" he asked. The will to isolation, he said, shatters solidarity. Neither

We are glad when the Sabbath Recorder has to write another column personal letter or work has helped. May God guide our words and our pens that there may be no hurt or stings in them.

Items of Interest

Gideon Bibles in Hotel rooms throughout the United States now total 1,300,000. This is a source of inspiration and strength to many worried and disheartened travelers. A dramatic story is told of a prominent business man who lost sight of a Gideon Bible in a hotel room to which he had gone with a revolver. Another tale is told of a reformation by a life prisoner who disused Gideons from preying a plea for commutation of his sentence, because he wished to do Bible work in the prison.

A contemporary says:

"We do not know where the following originated, but it is going the rounds of the papers: "That you could get religion like a Methodist, experience it like a Baptist, be positive of it like a Disciple, be proud of it like an Episcopalian, say yes for it like a Presbyterian, it is no worse than saying that a Yankee is an Adventist, and enjoy it like a Negro: it would be some religion."

In Christian Endeavor World we read:

An Illinois thief stole $50 worth of shoes, the entire stock of a store, and in addition played a trick on the dealer by leaving all the empty boxes, putting them back just where they belonged, and the dealer could not tell the difference alone, and the next day, the dealer pulled out one box after box to find his loss.

That was a unique theft, but something much like it takes place all the time in the spiritual world. For there are many thieves of faith and writers who make it their business to destroy belief in God, in Christ, in religion. But they always leave the boxes. They always leave the boxes. In order to deceive people into thinking that they have taken nothing at all. But pull out the boxes once a line, you will see what they have done and you will see that the theft has been complete.

We were accompanied by a check for ten dollars for the benefit of sisters from Christian Endeavor. The officer thus justifies his faith by his work, for "faith without works is dead" the Scriptures say.

This May Help You

A lone Sabbath keeper who has never known a resident church among us has often let some of us see into her heart and life, with the result a fellowship with the Master. Sometimes there comes hurts, ones that wound all of us as they come or as we know of their coming to others. The particular thrust need not be told, but the results of its reaction may be reflected in a part of the letter that follows:

You were very kind to answer the references. Yes, I did help, but I have to think through for myself where to begin. I do not believe it was so much the doubt as to the Sabbath in my mind, it was the hurt in my heart. And I do not think it would have hurt so if I could have talked it over with someone soon after it happened; but being so much alone, as far as human help is concerned, in spiritual things, as if I were in an island, I sometimes lose my balance. Of course I get up, scrape off the mud, go and wash all clean, and — start again, each in the place where it is thought of, to the time, the lost ground, while I was getting ready to go on again.

In my Bible study this past week I discovered something that perhaps you have known for many years, that was not the talents or pounds the master gave his servants as it was tasks — work he gave to be done for himself. From a necessary yield, as I left a person’s lovely home, the other day, I could not but think of the great distance, of the thinking, things that came to me. No one can choose his parents; some are much off; others much on. Just well, just what they are. The children born in one home start out on a certain plane of life, and the next day, the dealer pulled out one box after box to find his loss.

That was a unique theft, but something much like it takes place all the time in the spiritual world. For there are many thieves of faith and writers who make it their business to destroy belief in God, in Christ, in religion. But they always leave the boxes. They always leave the boxes. In order to deceive people into thinking that they have taken nothing at all. But pull out the boxes once a line, you will see what they have done and you will see that the theft has been complete.

MICHEL LESTER

What Jane Addams did for America and Chicago, Miss Muriel Lester is doing for England. She is in the middle of her work, and reared in the wealthy class, she early became a Christian and interested in the underprivileged. From her consecration and efforts, coupled with the help of others whom she has inspired, Kingsley Hall has become a house of refuge, service and love for the poor of the world’s greatest city. No condescending charity, but a living, breathing, sharing spirit with those less fortunate. As one listened to her simple story he forgot to note the things said, so much did he become absorbed in what had been done. We learned from other sources than the address, that Miss Lester and her helper take from their incomes an allowance for bare living necessities and share the rest with those who come to Kingsley Hall. She, herself, who could have all that wealth might provide, limits herself — above her food and clothing — out of love. The great thing she did was: this — that all over America the words of such a woman make such an appeal to all classes as hers in the Preaching Mission.

Testimonial

"To think we are to have the Recorder every week again makes us happy. May the next year be one of wise editorialship and give you funds so that it will never be necessary again to discontinue its weekly messages." These good words were accompanied by a check for ten dollars for the benefit of sisters from Christian Endeavor. The officer thus justifies his faith by his work, for "faith without works is dead" the Scriptures say.

Meetings continued through Thursday and Friday, and on the evening after the Sabbath until 11, 1937.

In the call for the meeting attention of the members was directed to two items in the report of the Commission to the Conference of 1919, as follows:

A SICHER SPIRITUAL LIFE

First of all, the Commission recommends that a campaign be inaugurated to deepen and enrich our spiritual life, and to make us a more Godly people, a people more worthy of the name of Christians than we are.

PURPOSE OF NEW FORWARD MOVEMENT

The purpose of this movement is to marshal all the spiritual forces available in a united and effective way to carry on the work of God on earth. It does not seek to interfere with present methods and agencies in the churches and in the denomination, but it aims to promote and encourage larger endeavor.

It is a clarion call to us as Seventh Day Baptists to go into the service of our great Captain, Jesus Christ, and to think of our day as the sole means of raising sufficient funds to provide for the taxes billed to them for the Denominational Building on January 1, 1937.

It was voted that the Commission recommend to the various denominational agencies that contributions for other than expense purposes be for the Denominational Building and turned over to its treasurer. It was voted that the Denominational Building, with the understanding that contributions for other than expense purposes be for the Denominational Building and turned over to its treasurer. It was voted that the Commission recommend to the various denominational agencies that contributions for other than expense purposes be for the Denominational Building and turned over to its treasurer.

The thoughts expressed in these quotations were much upon the hearts of the members of the Commission throughout the meetings and the discussion turned repeatedly to the vital necessity of deepening the spiritual life of our people. The members of the Commission expressed deep personal concern over this problem.

The Committee on Denominational Budget was directed to improve the projected statement on the state of the denomination and to have a recommendation ready for the August meeting of the Commission.

The chairman named Herbert C. Van Horn as chairman and Corliss F. Randolph and William L. Burdick as members of a committee to study the possibility of drawing up a statement on the state of the denomination and to have a recommendation ready for the August meeting of the Commission.

D. Nelson Inglis reported that the committee on denominational camps had been selected and was at work.

William L. Burdick was appointed a committee to draw up and present to the Commission a certificate of membership for use in the churches.

Orville B. Bond was asked to study further the matter of surveying the churches and communities and report to the August meeting with recommendation for action which the Commission might take.

D. Nelson Inglis was requested to draw up a resolution concerning the matter of keeping churches and communities in denominational work.

The Committee on Denominational Budget consists of Harold O. Burdick and D. Nelson Inglis; and the Committee on Conference Budget of Paul H. Hummel and Orville B. Bond.

By invitation, A. F. Randolph and Nathan E. Lewis of the Traction Board met with the Commission. The problems involved in the taxation and use of the Seventh Day Baptist Building.

L. Harrison Worth discussed with the Commission the work of the Committees of the General Conference and the Memorial Board on Ministerial Relief.

It was voted that the August Commission meeting begin on Wednesday, August 11, 1937, at a convenient place in South Jersey, location to be arranged by the chairman.

“Why the world can do very little with men who care not whether they live or die. Every fiery furnace is like painted flames to them so long as their faith remains steadfast. The Lord is never far from the furnace when his own are in the flame.”

THE MISSIONARY PASSION

The missionary passion is one of the highest of all our spiritual gifts. It is back of all human progress in all worth while things. The purpose of missions is to help all peoples and to help them to the noblest and best in character.

The impulse to reach out to others and give them the great and good things Christ brings to his sincere followers is the mark of a true disciple. We must seriously question our own standing if we find ourselves indifferent regarding helping others to Christ's way of living and its boundless blessings. One may have an enthusiasm for missions and not be a missionary disciple, but it is inconceivable how one can influence the work of Christ and not be missionary to the core.

 Doubtless every redeemed soul in the first experiences of Christian life had the missionary vision and passion, but it so often happens that other things come in to destroy the passion and a false philosophy of life takes away the missionary vision and passion.

We must always keep our hearts aglow with the Spirit of Christ, which is the spirit of missions, and constantly, in the midst of life, realize our vision for others and for a sinless world through Christ's way of life.

REPORTS FROM PASTORS ON THE EIGHT DAY PREACHING MISSION

Last month a circular letter was sent to the pastors asking for reports on the Preaching Missions which had been held in our churches during the previous year. A number of reports were received. From this and other correspondence it is evident that many of our churches entered with spirit into the program, and others are planning to hold a mission. Doubtless other reports will come in. The plans used in the different churches have varied; for instance, one church held in its mind the idea of giving a mission for eight days, made the Sabbath services for eight consecutive weeks the Preaching Mission of his pastor, but the responses already received we learn that the workers have been encouraged, new zeal instilled, the place of preaching in the establishment of Christ's kingdom is not lost, the workers are working on the lines of the mission, and a deeper interest created, and theCheckout your established reports (s).
THE SABBATH RECORDER.

in are interesting and encouraging and in substance are given below.

It is difficult to ascertain the values of the Preaching Mission to this church, but the following are a few of the results which were made noted: (1) We made many new friends to the church; (2) the sustained efforts and interest kept the church close together as a working unit; (3) we felt ourselves a part of the nation-wide movement; (4) the exchange of ideas and the regeneration of the spirit of the visiting preacher was good for the pastor and people.

EVERETT T. HARRIS, Ashaway, R. I.

It did not seem advisable to hold evening meetings or to have another meeting assist us in meetings. I decided to speak on Sabbath days in November and December on subjects in which I could bring out truths to be magnified in the Preaching Mission. My subjects for the eight weeks were: (1) The Day’s Mission for Souls; The Unchanging; The Cross of Choice and the Cross of Circumstances; Bible Sabbath—Eight Reasons for Reading the Bible; Kindness; The Foolishness of Preaching; and Kings in Contrast (Herod and Jesus).

WILLIAM D. BURDICK, Rockville and Hopkinton City, R. I.

A Preaching Mission was held with the Plainfield Seventh Day Baptist Church of Christ November 27 - December 2, 1898. Everett T. Harris of Ashaway, R. L, assisted. Pastor Harris preached each evening and the two Sabbath evenings. His simple, sincere, direct, inspiring, searching messages were very good. All felt that he was guided by the Holy Spirit. The cumulative effect was very evident in the closing services. Every one seemed conscious of being greatly helped and richly blessed. The interest and attendance were very good. The attendance was twenty-six (in the evening) was forty-nine, the smallest, twenty-six; the average, thirty-six. The pastor of the church worked earnestly and faithfully in many ways for the success of the mission.

HORACE W. WARREN, Plainfield, N. J.

We held evangelistic meetings December 1-13, with Rev. E. E. Sutton doing the preaching. Wayno Rood was also here by invitation to lead the singing. We were not particularly advertised as a part of the Preaching Mission, though we hoped that it was of such people as was gratifying. Most of the young people attended regularly. Some of the non-Christian people of the community. A number of young people were converted, most of whom will probably work in the church.

LEON M. MALTRY, Shilo, N. J.

The Eight Day Preaching Mission held in our church (Verona, N. Y.) closed November 14, with a very helpful sermon by Rev. H. C. Van Horn, who assisted Pastor Davis. At the close of the sermon all who wished to recommit themselves in the God’s Church were invited to come to the altar and stand while Pastor Davis and the young people responded to the entire congregation responded to the invitation. The meetings during a week were very interesting, well attended, and we believe much good was accomplished.

VERONICA, N. Y.

I think the Preaching Mission in De Ruyter was good. Good while, though, there were no spectacular results, very little interest and attendance very bad held. I preached three times, two local pastors preached once each, and Secretary Van Horn preached Thursday and Friday evenings and Sabbath morning. After the sermon Sabbath morning, we sang “Have Thine Own Way,” every one present came to the front and took the pastor’s hand as a pledge of reconsecration. Forty-nine decision cards were signed, nine by families of the Adventist non-Christian People, which indicated a decision to accept Christ. There has been an increased interest in the church since the meetings.

NEAL D. MILLER,
De Ruyter, N. Y.

From my observation and the consensus of the members of the churches here, I am convinced that the Preaching Mission was a decided success. It was thoroughly enjoyed by almost everyone. It was a rendrey evening and I believe was thoroughly enjoyed by all. The attendance ranged from twenty to one hundred. Forty-four decision cards were signed, nine by families of the Adventists, which indicated a decision to accept Christ. There has been an increased interest in the church since the meetings.

ROBERT W. WING,
Ona, N. Y.

Our Preaching Mission was conducted November 27 - December 5. I preached Friday evening and Sabbath morning as part of the mission in our church. The next Friday night we had union services with the Milton Church. Sunday, Monday, and Tuesday nights we met in our church, and the remaining three nights in the Milton Church. Rev. A. J. C. Bond was to preach the six nights of union services, but was unable to be with us on Sunday night, so Pastor Hill preached in our church. The work was done by the pastor and two ministers from Walworth. Four had recently been baptized in our church, as the result of the mission. The following class work on Church Membership conducted by the pastor in Vacation Bible School in the summer.

JOHN FITZ RANDOLPH,
Milton Junction, Wis.

The meetings were, genuine interest to all that were happening was experienced on Sabbath, October 3, Sunday, October 4, was the annual home opening of the church. This marked the beginning of another church year with us. On Sabbath, October 10, was held a recognition service for all offices for all officers. We live to address those newly elected. The eight days ended with a candlelight consecration, which was a most interesting night. In the entire group to the altar, which an unusually large number took part. In the week were responses of sixteen different Seventh Day Baptist churches.

CORRESPONDENT,
Verona, N. Y.

With regard to the Preaching Mission in Berea, we would say that the interest and attendance were very good, with the exception of two very bad Sundays. Spectacular results were very few, most of the time. It is thought better results would have been obtained, at least better attendance, could the meetings have been held before the late fall rains set in. However, there were, I believe, thirty-nine decision cards signed; nine were beginners in the Christian life. I enjoyed the work and the association with the people there very much.

ROBERT W. WING,
Visiting Preacher.

Our Church joined with the Methodist churches in Lost Creek and Rockford in holding fifteen meetings, including the two-week end worship services. We began Thanksgiving night. A full house heard Doctor Fenrick on Education Night. The same right of a church composed of students in the high school and grammar school was an added attraction. The best evening was held Thanksgiving afternoon. The work was of a constructive nature. The churches were benefited by the joint effort.

ELI F. LOOPFORD,
Lost Creek, W. Va.

Our Preaching Mission was conducted November 29 - December 5. I preached Friday night and Sabbath morning as part of the mission in our church. The next Friday night we had union services with the Milton Church. Sunday, Monday, and Tuesday nights we met in our church, and the remaining three nights in the Milton Church. Rev. A. J. C. Bond was to preach the six nights of union services, but was unable to be with us on Sunday night, so Pastor Hill preached in our church. The work was done by the pastor and two ministers from Walworth. Four had recently been baptized in our church, as the result of the mission. The following class work on Church Membership conducted by the pastor in Vacation Bible School in the summer.

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CORRESPONDENT,
Sales, W. Va.

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CLAIRE L. HILL,
North Loop, Neb.

We are having a community Preaching Mission in the city hall, each of the four ministers preaching two nights.

LESTER G. OSBORN,
November, Kan.

Milan and Milton Junction united in the Preaching Mission, holding the services at the Junction on Sunday, Monday, and Tuesday evenings, and at Milton on Thursday, and Friday evenings. Rev. A. J. C. Bond did the preaching. On Friday evening I baptized five young people, one from Fardeville, and four from Milton, and Donald Gray baptized two from Walworth. On Sabbath night Doctor Bond held a young people’s conference, with about fifty in attendance, andOfficers, and attendance suffered because of changing from one place to another, and because of many activities carried on by other organizations. A number signed decision cards, signing their interest and purpose (who are already professing Christians). Dates of Preaching Mission November 29 - December 5.

CARROLL L. HILL,
Milton, Wis.

Our Preaching Mission was conducted from December 6 through 19, inclusive. Attendance averaged twenty. A general deepening of the spiritual life seemed to result. Attendance was not what we expected. The meetings were well attended and the community interested in other things. Very few non-Christians attended. House to house seems to be our only hope.

A. T. BOTTOMS,
Wilton, Iowa.

DENOMINATIONAL BUDGET

Statement of Treasurer, December, 1936

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### The Sabbath Recorder

**Boulder, First**
- 20.00
- 24.57

**Brookfield, First**
- 36.00
- 39.96

**Brookfield, Second**
- 3.00

**Genesee, First**
- 50.00

**Gentry**
- 3.00

**Hillock**
- 2.50

**Los Angeles, First**
- 3.00

**Irvington, Independence**
- 3.00

**Little Prairie, First**
- 50.00

**Milton**
- 20.00

**North Loup, First**
- 6.00
- 16.00

**Piscataway**
- 253.00
- 1,518.00

**Plainfield, First**
- 129.90

**Women's Society, special**
- 50.00

**118 Main Street, Westerly, R. I., January 1, 1937.**

**Harold R. Cranfill, Treasurer.**

### Woman's Work

#### WORLD DAY OF PRAYER, FEBRUARY 12, 1937

**DEAR FRIENDS:**

Let us be thinking about the World Day of Prayer and how a wider observance of the day can be assured this year. Never has there been a greater need of united prayer. How can we make our women more conscious of this day?

Listen in for the morning devotional hour, 8 to 8:15 a.m. on NBC on February 12, and watch for notices of other broadcasts during the day.

We are making a special effort this year to have a Day of Prayer poster hung in every church of the land, that our women may be in prayer on that day. How can you help us? By inserts in your magazines. By mention in your letters. Yes, and by every other means.

Sincerely yours,

**Florence G. Tyler, Committee on Women's Work, Foreign Missions Conference.**

**Edith E. Lowry,**

Council of Women for Home Missions.

#### A CALL TO PRAYER

**Thank God and praise him for the manifesta-**

**tion of himself**

**in**

**the**

**unutterable majesty of the Son of God,**

**into**

**the**

**greatness of the Son of God,**

**to**

**overthrow the laws of war.**

**Either in war of peace.**

**To**

**thank God and praise him for the mission of Christ to the world.**

**And to**

**see what is therein.**

**THOUGHT AND PRAYER.**

**That the community of God's Can-**

**dies may be purified and spread through all the world.**

**That the community in which we live be**

**consecrated to the service of God and his children.**

**That our nation may measure all activities by Christ's**

**law of love and universal brotherhood.**

**That the whole earth be filled even in this our day with the knowledge of the living God, and of his Son, Jesus Christ.**

This "Call to Prayer" should be used in preparation for the observance of the World Day of Prayer on February 12, 1937, the first Friday in Lent. The "Call" is free. The program, "Thou Art the Christ," is 2 cents each, $2 per 100; children's program, "Come Unto Me, Children of Every Land," 1 cent each, 75 cents per 100. The "Call" is 9 cents per 100. Supplies should be ordered from denominational boards.

The program, "Thou Art the Christ," the Son of the Living God," is being used on the same day in various forms in more than fifty countries. In order to keep the world unity, it should be followed both in spirit and content with adaptations for all forms of worship.

The program was written by Miss Mabel Shaw, founder of the Livingstone Memorial Girls' Boarding School at Mberesi Kawambwa, Northern Rhodesia, Africa. Miss Shaw went to Central Africa in 1915. She is the author of "God's Candlighters" (1933).

In sending the program, Miss Shaw writes:

"The program is supremely an act of worship. I feel more and more that our hearts must be stirred to adoration before prayer can be real power. We must dimly see the unbearable woman's need of the greatness of him to whom we pray, the unutterable humility of the Son of Man. I have tried to catch this in the 'Call'".

In "1936 and before" Miss Tyler writes:

"But what of that meeting far to the south in Santiago, Chile, presided over by Miss Laura Jorgensen who compiled the program? The women met in the morning for a long and earnest prayer service—their prayers for a real realistic by political disturbance and government instability—and only after the meeting had closed was it discovered that revolutionists had plotted to overthrow the government; the alarm was to have been given at midday in "some unaccountable way" the plot had just 'fizzled out' and nothing happened. How could the women's prayer be brought to maturity at a time when millions of women the world around were praying for peace, in the same way that the missions and churches centered around Chile and the Christ of the Andes?"

"This story of answered prayer in Chile can but stimulate us to the realization that the fires of war could not be kindled in any corner of our world if all the hosts of Christendom were but joined in continued prayer for peace."

"Dreams of dreams—we take the taunt with gladness. Knowing that God, beyond the years they see, Has woven the dreams that count with them for madness into the substance of the years to be."

The primary function of civil government is to protect the rights of all men equally before the bar of justice.——Liberty.
THE OPEN DOOR

BY ALICE ANNETTE LARKIN

CHAPTER III

It had been a busy day—that first day at Uncle Jimmy's farm. Now, as the day was drawing to a close, Aunt Abbie Jo, Ruth, Paul stood in the main room of the barn and considered the results of their activities.

The late afternoon sun shone in upon the furniture that had been cleaned and polished and upon the old-fashioned rugs scattered about the floor. It shone upon a big bouquet of lilacs in a cherry table and upon a tall oil stove thankful hardly know what to do. Now going to the aunt's house let you work so little~ thenelly had come a picture of the nedd of the disappointment. Their cousins and nieces had come a picture of the living Christ. Other pictures would have taken places on the walls when everything was settled, but today, this first hard day, the picture of the Christ seemed to bring comfort and cheer to hearts so recently hurt by sorrow and disappointment.

"Why don't you sit down, Aunt Abbie Jo?" Ruth suddenly asked. "We're hoping that you'd notice her Aunt's drooping shoulders. "I shouldn't have, let you work so hard. You're hardly know what the day was, Mrs. Stearns lived in the big house, almost unknown to anyone except the elderly housekeeper, the maid, and the workmen. Even Uncle Jimmy, who was their nearest neighbor, had never talked more than five minutes with them, though he had tried to be friendly.

One morning he had gone down to the river to fish awhile, and, as he stood on the rustic bridge, he heard loud voices near the big house. Presently two cars whirled up the driveway and out towards the road leading to the nearest city.

Uncle Jimmy wondered what had happened, but it wasn't until two days later that he found out. The farm had been closed and the owners had departed for an unknown place.

Days passed, then weeks and months and years, but Mr. and Mrs. Stearns did not return. One of the men who had helped set out the trees and bulbs and make the paths acted as caretaker of the grounds, coming out from the city several times each week. But, when he ever went into the house, he took no chances of the old rooms being left unoccupied. He was afraid he might be caught unawares. Even the untasted breakfast remained on the table for some time. Thus the house became known as the House of Mystery.

"Do you suppose the draperies are still hanging in the house?" asked Marilyn, as she and Dick stood outside the fence. "If they are, they must be all in shreds now. And the chairs and tables and beds must be worn down. Probably there are dozens of rats in the house. Ooh, I'd hate to go in there!"

"Why, what do you think rats would eat in such a place?" demanded Dick. "Furniture and dishes!"

Dick was climbing the fence now. Suddenly he exclaimed, "Marilyn Harrison, what do you know about this? The Mystery House has come alive again! The windows are open wide, and there's somebody on the porch. There are gay chairs and tables in the yard and a lawn outside the porch that has never been raked. It has happened since Uncle Jimmy went away. Boy, O boy, it's a swell place now, and the women!"

Marilyn had started to climb the fence, but Dick urged her to go back. "We mustn't stay here another minute," he said as he jumped to the ground again. "There's a man mowing the lawn, and he'll be ordering us away if he knows we're here. I'm sorry you didn't see all the things I say."

(TO BE CONTINUED)
THE SABBATH RECORDER

48

WORSHIP PROGRAMS

BY RUTH FITZ RANDOLPH

Man has always felt the need of a sense of nearness to God. Way back in the times of the Druids places of worship mysteriously came into being, such as Stonehenge, built secretly, primarily to amaze the inhabitants and stir their superstitions and increase their awe in the Druid's religion. In pioneer days in our own country men gathered together to build log cabins where they could meet and worship God and pray for divine guidance.

Yet even in the crudest structure there has been a conscious attempt to create a thing of beauty and fitness in order to truly come into communion with the Great Creator. All things that we do first were added to point toward heaven and to make their places of worship distinctive and graceful. Stained glass windows were soon added to give a rosier light within the building. Beautiful Gothic architecture and splendid pipe organs with lovely angelic chimes are other features of beauty which are conducive to a religious atmosphere.

All these things add to the spirit of worship, and yet if our services are introduced with a collection of hymns, prayers, and special music—beautiful perhaps in themselves, but wholly incumbent to the services, they may be ruined and quite the opposite result to our intentions may have been achieved. Promptu services are sure to include such hymns as "Day Is Dying in the West" and "When Morning Gilds the Skies" and "The Son of Man Goes Forth into the Wilderness." With Happy Days Wished My Sins Away are all thrown together into a worship program preceding a talk on, say, "World Peace," and maybe a solo. "Just for Today," is beautifully rendered. It would be a remarkable feat for a speaker to artistically include such varying themes into a unified whole, despite the fact that each item is perhaps poignant with association for one or two and yet a bit too brief for a serious little care has been shown in selection, even when invariably you will find the hymn book itself is divided into appropriate themes in the index. Favorites should be used, but only as integral parts of planned programs.

It is necessary, therefore, to carefully, thoughtfully, and prayerfully plan, arrange, and execute our programs. The so-called worship program has become a vitally important part of our church. Usually a committee is chosen of those who are willing to spend some little time in preparing the services and who can dignifiedly and sweetly carry out through the features of the program.

The primary consideration when planning the worship service should be that the theme about the whole of the program are expertly woven to make a unified whole. This theme may be chosen for the weekly service as has been done, or for a monthly theme, such as for November, "We Thank Thee": (1) For Peace; (2) For Our Liberties; (3) For the Bible; and (4) For Christian Youth.

There are a multitude of themes from which to choose if you will but be alert to find the spirit of the occasion an actual experience of the week in your own life, an article in the Reader's Digest, a heroic incident in the newspaper, the life of a prominent person, the day of your history lesson—a million and one things may be the inspiration of an entire service, about which hymns and prayers could be woven together to make an impressive and worshipful program.

To be more specific and practical, let us suppose we are to have a nature service. "The World—God's Garden" could be our theme and This Is My Father's World, and "Thy World Is Like a Garden, Lord," and "Trees." by Joyce Kilmer, could be recited or sung and appropriate Scripture could be chosen, as to consider the properties of the flowers—"they tell not, neither do they spin—yet Solomon in all his glory was not arrayed like one of these!" The altar itself could be attractively arranged with flowers, perhaps clustered about a picture of Jesus in the Garden of Gethsemane, which so beautifully depicts the agony of sin upon our spirit to have a mood that wilt not let me go, and the beauty of the moment gradually sink into the quiet and holy recesses of our memories.

The idea is to create them a little enough that I can say to help you people in your worship programs. Your last week's worship service still lingers tenderly in my heart. You have the spirit, the ability, and the ideal type of your person; you are doubly blessed with a splendid superintendent, a beautiful church building, and bewitched Christian homes. With that heritage much, too, is expected of you. Let me admonish you in one way only—never put on an impromptu service—the successful impromptu is only possible in that it is successful by the charm. The more time and effort you put into a service the better it will be the result. As my grandmother used to say to my frequent provocation but everlasting good—"Anything that is worth doing at all, is worth doing well."

WHAT IS WORSHIP?

BY DWIGHT BRADLEY

It is the soul searching for its counterpart. It is the yearning for a will in the willless. It is a candle in the act of being kindled. It is a drop in the ocean. It is the grinding through a tornado for the Still Small Voice. It is the voice in the night calling for help. It is a sheep lost in the wilderness pleading for rescue by the Good Shepherd. It is the same sheep nestling in the arms of the Rescuer. It is an oridgal son running to his Father. It is a soul standing in awe before the mysteries of the universe.
THE SABBATH IN TWENTIETH CENTURY SOCIETY

By Dean Aiva J. G. Bond

(Continued)

2. We need the Sabbath to restore mental peace and to aid in bringing about intellectual adjustment.

I suppose if there is one thing more definitely characteristic of our generation than any other, it is its mental unrest and its state of intellectual turbulence. I mean by turbulence, not so much from any lack of active mental activities, but from such a love for mental agitation for our beliefs, somehow we seem very far from philosophical satisfaction. And few claim to know the way out. The scientist, so cocksure a little time ago, no longer fuses to be able to give us final conclusions. He discovers facts and relates them in a system which seems true so far as his discovered facts go. But he is still seeking after unrevealed facts, the discovery of which at any moment may radically change his whole structure, thus upsetting the mental equilibrium of those who had thought the discoveries of science at a given time were final. Relativity is the box they can give us now. Which as someone has said, "means that the universe has no hitching post." Now, I am like a friend of the scientific in. It is a good experience. It is similar to the experience of the early church, and which is in reality a renewed search after God, we are a bit hesitant about taking up the old world religion lest we be found using the forms of worship without the spirit thereof. But if we go back far enough we shall also find those symbols which enriched the life of the early church, and which are wholly free from the taint of paganism and from the hollowness of mere formalism.

THE SABBATH RECORDER

DEAR RECORDER CHILDREN:

I am still looking for your letters; I am depending on you, one and all. Who will be the first to write? How pleased I should be to have my mailbox running over with letters this very week, and all from Recorder boys and girls.

I have some wonderful news for you; at least, I mean wonderful to me. This is it:

We have a dear little granddaughter, Joyce Ann Clemens, just five days old tonight, and in just a few moments I am going down to worship service for the church, and to see our daughter, Eleanor. So I must bid you goodbye, hoping I will have many letters to answer next week.

Your sincere friend,

MIZPAH S. GREENE.
Andover, N. Y., January 10, 1937.
THE SABBATH RECORDER

OUR HORSES

BY MISS LOIS R. PAY

VI. MOLLY (Concluded)

But Molly did not enjoy the work on the farm that was done without shafts, such as cultivating, plowing, and plowing. As soon as she heard a chain clank, terror would come in her eye, and when loose traces or tights were put on, her heart would quiver with fear. My brothers tried to teach her that she wouldn't be hurt, but it couldn't be done. One time we hired another horse to work double with her, thinking she would improve with the help of another. The men tied Molly to a tree while the other horse did the work. When noon-time came, the neighbor took Molly to drive home to dinner, and she had all the work; but Molly was still bad tempered. She thought this time she had surely sold her. She did not have patience to wait and see, but squealed and kicked at the man who drove her back to us after he had eaten his dinner. You can imagine he had no idea of buying her. His hands were wet and dirty work, while Molly nursed her bad temper. At night the man was glad to return home with his own horse.

After this Molly's temper grew worse, more and more crabbed, but we never wanted to sell her, for we felt a new master would not understand her and would abuse her. She never bit us, but her dislike of the work above mentioned seemed to make her lose the happy spirit she had when young. It was a lesson to us not to let dislike for work disolor our temper. Human beings are taught to overcome in such cases; and if work is necessary, how to do it, while done with a cheerful spirit, as helping along the good work of God, both the work and the worker are glorified. But Molly, being a horse, did not know about spiritual redemption from bad temper.

One day when my brother was driving her in the village she suddenly went very lame. She showed by her limp what she was hurt and my brother examined it very carefully but could find no cause. As she grew worse she let her head in a foot in crock, and worked over it. At last she found a long nail pushed into her foot till the head scarcely showed. He pulled the nail out and kept up the treatment, but some germs of lockjaw had entered her blood on the nail, and we lost Molly. We were always glad she picked the nail out of ashes thrown in the road where she went lame, and since then we are careful about throwing out old nails. Horses are likely to have care in memory of Molly, whom we all loved so much.

Next time you will like to hear about Dick, who lived with us before Molly and Feliz.

OUR PULPIT

"WHAT DOETH THE LORD REQUIRE OF THEE?"

SERMON BY REV. E. ADELBERT WITTER

Text—Micah 6: 8.

This chapter in Micah is very interesting, not only because of the clear-cut truths of our text, but because of the form in which these truths are arranged. The prophet brings these truths to our attention in the form of a dialogue between the servant of God and the people. To get this clearly read the Word for us after 7.

Now let us refresh our minds a little by referring to Balaam and Balak as found in Numbers 22: 5. It will be well also to read chapters 23, 24, and 25. In chapter 23 Balaam was the prophet, and in chapter 24, the form in which these truths are arranged. The prophet brings these truths to our attention in the form of a dialogue between the servant of God and the people. To get this clearly read the Word for us after 7.

Who is most benefited by a child's rendering obedience to the parent? Is it the child or the parent? Sometimes the parent is the party.Balaam, as we find from a peculiar point of view, but in the larger sense it is the child. Obedience, loving service to the parent, is the development of the child's character that fits one for friendship, for companionship, for citizenship. The want of this kind of character is great cause for national insecurity, for church insolvency, for Church division, for family want of harmony, and for maintenance of divorce courts.

We all know that devotion make a beautiful picture to look upon. It gives light to the eye, covers the face with a halo of glory, and fills the whole being with a tranquillity. The Scripture exhorts to walk humbly with thy God. A beautiful picture of this is seen in Moses. Why that look? Some one taught the same lesson to the disciples when he said to Thomas, "Reach hither thy finger and behold my hands; reach hither thy hand and thrust it into my side." Without this humility of spirit that sinks self out of sight, there can be no walking with God. Without his mercy, no soul can be saved.

Salvation, eternal life, is not earned; it is the gift of God bestowed for surrender of self. We must come to God before we can walk with God in the true sense of our text.

"Thou shalt love the Lord thy God with all thy heart, with all thy strength. How blessed life in this world would be if people observed this teaching and squared their lives with that other word of Christ, "Thou shalt love thy neighbor as thyself."

There is another thing God requires according to Scripture, which I wish to bring to your notice in the verses 27: 32 and in Malachi 3: 8-10. Go, read and think upon these things, and see if your heart is harmonized with the thought of Francis R. Havergal as expressed in these lines:

Master, speak. Thy servant heareth, While with thy gracious word, Longing for thy voice that cheers. Master! Let it now be heard. I am listening, Lord, for thee. What hast thou to say to me?

Master, speak! I do not doubt thee, Though so tearfully I plead; Master, Shepherd! Oh, without thee I live, but with thee I am a blank indeed. But I long for fuller light, Deeper love, as I try to say. Master, speak! and make me ready. When thy voice is truly heard, 'Who is so faithful as thy servant?' Still to follow every word. I am listening, Lord, so see me. Master, speak, oh, speak to me!

DENOMINATIONAL "HOOK-UP"

WELTON, IOWA

Mrs. Bottoms was confined to her bed for some time, is somewhat better as this is being written, we are glad to report. Her many friends are anxious to hear of her comfort and recovery.

Sabbath day, December 19, was a red letter day in the Welton Seventh Day Baptist church when Rev. A. T. Bottoms, wife, son Thomas, and daughter Estelle, and Mr. Kay Bee and wife were received into membership from the Berean, Va., Seventh Day Baptist Church.

A Christmas program was given by the little children of the Welton Seventh Day Bab-
tist Sabbath school at the regular hour for classes one day. The young ones did themselves credit under the management of the committee by the superintendent.

—Delmar (Iowa) Journal.

NORTH LOUP, NEB.

The Loup Valley Ministerial Association was held at W. H. Mabey's home at the Seventh Day Baptist parsonage Monday. Seven ministers and wives were present. A very well-prepared business was enjoyed in the noon hour. After the items of business had been taken care of, Rev. W. Bruce Wylie, pastor of the Methodist church at Burwell, read a very inspiring paper on "Planning for the New Year."

The annual church dinner of the Seventh Day Baptist Church passed off most pleasantly. This was held as usual on New Year's Day, in the church parlors.

The long tables were charmingly decorated—pomander balls on standards, white streamers, and cellophane being used. Nearly a hundred members and guests were served, the number being considerably smaller than usual because of the snowy day. The food, being furnished by those who attended, was abundant and well served. The guests being done was the Barber orchestra played appropriate selections. Grace was returned by Pastor Hill. The children were cared for in the balcony by Mr. and Mrs. J. H. Hurley. The games were played and other fun enjoyed. . . . The quarterly church business meeting was held immediately after dinner in the main room.

—Loyalist, January 8.

MILTON, WIS.

President Jay W. Crofoot is in Washing- don, D. C., attending a session of the Association of American Colleges. He left Milton, December 29, and plans to be back February 18. Rev. Loyd F. Hurley, Riverside, Calif., addressed the students of the college at chapel, Monday, January 4. His topic was "The Two Futures."

The students and faculty of Milton College join with the many others in extending their sympathy to the relatives of Clare E. Hurley whose sudden death was a great loss to Milton. "H.E."

BROOKFIELD, N. Y.

Brookfield Seventh Day Baptists had a happy Christmas—except that we were sorry to have to miss several from our Christmas party because of illness. This year we combined the December church social and Sabbath school committees, both helping. A very delicious Christmas supper was served to a group of about fifty-five. The parish house was gay and delightful with Christmas decorations, two

ALBION, W. I.

The annual meeting of the church and society was held at the time of the regular service of the church, Sabbath morning, January 2. In spite of the very inclement weather, a goodly number turned out, and many who were unable to come sent verses of Scripture and hymns to be used in response to names called.

A reception and miscellaneous shower were held in the church parlors, the evening of January 2, in honor of Mr. Albert Palmore and bride, who were married at Racine, Wis., December 25. Albert is an Albion boy—his relatives all living in Albion—but he is a senior in Wisconsin University and a Madision [sic] student.

The Albion postmistress, Mrs. Anna Kelling, entertained the Home Benefit Society in her pleasant rooms—back of the postoffice, Tues.-day afternoon, December 29, 1936.

—Correspondent.

ANDOVER, N. Y.

The church and society meeting was held in the church parlors January 2. Reports included the local church expenses and pastor's salary had been met in full. Plans are under way to redecorate the interior of the church auditorium.

—Correspondent.

INDEPENDENCE, N. Y.

The annual meeting of the church was held in the parish house, January 10. The church came to the end of the year with all bills paid and a small balance to begin the new year.

Pastor W. L. Greene was unanimously asked to serve as pastor for the coming year. This will be his twenty-third year as pastor at Independence.

The church and society dinner was well attended following the business session.

—Correspondent.

MARLBORO, N. Y.

Miss Eunice Brown, Roy Tomlinson, and Earl Crusan were home from Salem College for the holidays. The latter was accompanied by Duane Hurley, California and Francis Sanders of Colorado.

Gerald Bond of Nortonville, now working on Washington (W. Va.) Times, visited his brother, Allen Bond, at the home of Luther S. Davis.

Marlboro people joined with Shiloh in special services at the Misson, and are now joining with Shiloh and Roadstown in the Week of Prayer. A Christmas program was given by the children and intermediates, under the leadership of Miss Harriet Cottrell, superintendent, and her assistants.

—Correspondent.

WATERFORD, CONN.

In a program of the Seventh Day Preaching Mission, conducted by the New London Federation of Churches, in cooperation with the Connecticut Council of Churches and the Salvation Army, "The Saviour," on December 7, at the New London and Mystic, Conn., the Seventh Day Baptist Church of Waterford was named one of the cooperating churches. Rev. Albert N. Rodgers, chairman of the general committee and conducted a worship service. Mrs. Charles E. Gardner was a member of the women's committee and conducted a devotional service in the women's meeting.

—Taken from the printed program.

MARRIAGES

DAVIS-BABCOCK.—O. Arlie Davis of Milton and Miss Edith Babcock of Milton Junction were united in marriage at the Seventh Day Baptist church, December 29, 1936, by Rev. J. F. Randolph. Miss Edith F. Babcock of Milton Junction were married at Racine, Wis., December 25, 1936, by Rev. Pastor Carroll L. Hill, assisted by Pastor Charles W. Thorne.

MITCHELL-McKAY.—On August 1, 1936, Homer Preston Mitchell, son of Rev. Rev. J. H. and Mrs. M. M. Mitchell, and Miss Mildred McKay, daughter of Mr. and Mrs. J. H. McKay, both of Nady, Arkansas, were married in Waterford, at the Missionary Baptist parsonage at Decorah, Iowa, by Rev. Pastor Burdick.

WILSON-DAVIS.—Malvin S. Wilson and Anita B. Davis were united in marriage at Sidney, Ohio, December 29, 1936, by Rev. H. Owen Wilson, father of the groom. They are at home to their friends at 601 South Main Ave., Sidney, Ohio.

OBITUARY

BURDICK—Mary Watson, youngest of thirteen children born to William H. and Charlotte (Kendall) Watson, was united in matrimony to George W. Burdick of Utica, Wis., on November 5, 1872. To this union were born three children: G. Merton, Harvey L., and Bernece A. (Mrs. A. R. Hurley), all of Milton. Mr. and Mrs. Burdick settled on a farm north of Utica, Wis., and were members of the Utica Seventh Day Baptist Church until 1911, when they moved to Little Greenes, N. Y. Their work in the pastorate there continued until
1893, when they accepted the pastorate at Milton
Junction, where they remained till 1899. Then
they moved to the church at Welton, Iowa, where
they served till 1915, and then moved to the church at Milton,
where Pastor Burdick preached his last sermon in
1922.

Mrs. Burdick was baptized and joined the Seven­
day Baptist Church at Andover. She carried
her membership with her in the various places
of residence, finally joining the church at Milton,
where she served till 1915. In that year they retired
from the pastorate, making their home at Milton,
where she served till 1922.

Besides her church work, she was a devoted mother
of residence, finally joining the church at Milton,
where she served till her death. She was a
faithful and loyal member.

 Funeral services were held at the home of her
dughter, Mrs. Frances Martin, and several nephews and nieces.

CLARKE.-Helen Vine Clarke was born June 5,
1861, at Niles, N. Y., the daughter of Ezra
and Mary Smith Crandall, and died at the
Edgerton General Hospital, Edgerton, Wis.,
December 9, 1936.

She came to Milton with her parents in 1869,
and in April, 1869, brought her family to the
Milton school. In December, 1899, she was
married to Wallace W. Clarke, who pre­
ceded her in death fourteen years ago. In her
good health she wrote her life history and joined the Seventh
Day Baptist Church, and in April, 1909, brought
her family to live in the town of Milton, where she was
an active and loyal member for sixty-seven years.

Her brother, Professor C. Eugene Crandall, pre­
ceded her in death. She is survived by a
nephew, Ray Clarke of Madison, Wis.; a niece,
Mary S. Clarke of Andover, N. Y.; and two
cousins, Presidents J. W. Crofoot and Robert
Green of Milton.

Funeral services were held in the Seventh Day
Baptist church at Milton, December 13, conducted by
her pastor who was assisted by Rev. Frank
D. Jackson.

GREEN.—Addie Livermore Green, daughter of
Theodore and Rebecca Graves Livermore,
was born in Andover, N. Y., May 29, 1882, and died at the home of her
grandmother, Mrs. Burdick, of Emerald Grove. c.

She was baptized at the age of sixteen and after
her baptism was a faithful and loyal member.

She was married to Wallace W. Clarke, who pre­
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her pastor who was assisted by Rev. Frank
D. Jackson.

She was buried at the home of her daughter,
Mrs. Burdick, in Emerald Grove. c.

LIPPINCOTT.—Noble C. Lippincott, son of J. Her­
bert Lippincott and Ada Mayo Lippincott,
was born in Garvin, Iowa, March 27, 1886, and died in St. Joseph's Hospital,
Hartford, Wis., on December 13, 1936.

He was united in marriage to Iva Schrader
on November 17, 1915, in Milton, Wis., and died,
November 25, 1936, in Milton, Wis., and died,
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was born in Garvin, Iowa, March 27, 1886, and died in St. Joseph's Hospital,
Hartford, Wis., on December 13, 1936.

He was united in marriage to Iva Schrader
on November 17, 1915, in Milton, Wis., and died,