GREEN.—Addie Livermore Green, daughter of Theodore and Rebecca Graves Livermore, was born in Andover, N. Y., May 29, 1890, and died at the home of her grandson, Elton Green, in Wellsville, N. Y., January 2, 1927. In early womanhood she married John Martin Green of Independence, where she made her home until her husband's death, November 4, 1916. To them were born three sons, Elton, Donald and E. T., who were reared in the home of their grandmother, Mrs. Ida Livermore, in Wellsville. She was intelligent and in every respect a model wife and mother. The three children were reared in the home of their grandmother, and the eldest, Elton, is now engaged in the real estate business in Wellsville.

Mrs. Green was an active and constant member of the Independence Seventh Day Baptist Church during her many years of residence there, and is held in loving memory as a true friend and devoted mother.

Funeral services were held at the church of her grandson in Wellsville, January 4, 1927. Interment was at the cemetery of the church in the family plot.

CLARKE.-Helen Vine Clarke was born June 5, 1851, at Nile, N. Y., the daughter of Charles Henry and Elizabeth Whiting Clarke. She graduated from the State Normal School at La Crosse for two years, and in 1875 moved to the city of Milton, where she resided until her death, November 4, 1916, at the age of six and a half years. She was a member of the First Baptist Church of Milton, where she was a consistent and steadfast member, and is held in loving memory as a true friend and devoted mother.

Funeral services were held at the home of her son, Frank D. Jackson, in Milton, December 9, 1936. Interment was at the cemetery of the church in the family plot.

LIPINCOTT.—Noble C. Lipincott, son of J. Herbert and Anna Drybon Lipincott, was born in Garvin, Iowa, March 27, 1896, and died in St. Joseph's Hospital, Hartford, Wis., on December 3, 1936. He was united in marriage to Iva Schrader in 1922. To this union was born one son, Wayne Curtis, now twelve years of age.

Noble came to Wisconsin in 1916, and on November 8, 1919, he was united in marriage to Iva Schrader in Garvin, uniting with the Milton Church. He was graduated from Milton College in 1921, since when he has taught in the high schools in Baraboo, Lake Geneva, and Hartford, Wis., having been in the latter place for eleven years.

He is survived by his wife and son of Hartford; his mother, Mrs. Anna Drybon of Andover, N. Y.; and is held in loving memory as a true friend and devoted mother.

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.

Crosby.—Norman Crosby, youngest son of Arthur and Clara McArthur Crosby, was born September 29, 1915, in Milton, Wis., and died, as the result of a hunting accident, in Mercy Hospital, Janesville, November 14, 1915.

He was united in marriage to Janet Anderson of Whitewater in February of 1936. He is survived by his wife and infant son; his mother, Mrs. Clara Crosby; one sister, Mrs. Agnes Langer of Darien, Wis.; four nephews and nieces, and four grandchildren, and several nephews and nieces.

Funeral services were held in the Seventh Day Baptist Church at Milton, December 27, 1915, conducted by Rev. Carroll L. Hill, assisted by Rev. E. Soper of Hartford. Interment was at Hartford.

Sax.—Clara, daughter of George A. and Cordelia Burdick Coon, was born in Lebanon, N. Y., April 14, 1868, and died at the home of her grandson, Elton Green, in Wellsville, N. Y., January 2, 1927. In early womanhood she married John Martin Green of Independence, where she made her home until her husband's death, November 4, 1916. To them were born three sons, Elton, Donald and E. T., who were reared in the home of their grandmother, Mrs. Ida Livermore, in Wellsville. She was intelligent and in every respect a model wife and mother. The three children were reared in the home of their grandmother, and the eldest, Elton, is now engaged in the real estate business in Wellsville.

Mrs. Green was an active and constant member of the Independence Seventh Day Baptist Church during her many years of residence there, and is held in loving memory as a true friend and devoted mother.

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—In Presbyterian Advance.
The Recorder

A SEVENTH DAY BAPTIST WEEKLY
SABBATH BY SATURDAY

American Sabbath Tract Field, Plainfield, N. J.

VOL. 122, No. 4
WHEELOCK L. GARDINER, D. D., Editor
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Editorial

The Tax Problem

Life's problems have no ready-made answers. The work of the bacteria in the soil and the growth of fringes and margins in "no man's land" are overlooked. Seventh Day Baptists perhaps have been too much afraid of encroaching upon the territory of others, or the nature of the case have thought some other church was caring for the man next to our door. This may be the reason why we are so many kinds of church and village church as in the cities. At any rate we, as well as others, are responsible for the men and women who are hungry. We are—admit it or not—our brother's keepers. Ours, in part, is the problem of bringing the untouches into the churches.

An old college mate, Rev. Channing A. Richardson, with the M. E. Home Missions, recently gave out the statistics that 47.5 per cent of the nation's city dwellers are "unchurched." "It is not a question," Doctor Richardson declares, "of seeking groups attached to other denominations, because there are already too many in the unchurched group available for our work." For his own city he cites many churches that have stood in streetcorners for a quarter of a century, with many of their own families moved away, and the names of the newer comers' children within two years of the original congregation.

That not infrequently is true with Seventh Day Baptist churches in lesser cities than Philadelphia, and even in villages. Moreover many of the older folks have lived within and out of this world of our bells who have never known they were ringing from Seventh Day Baptist towers.

Either we have not taken our religion seriously enough, our love for Christ—or we have transferred our responsibility to others, and without justification. Here is a fair field for everybody. All men, for all age groups, works does not need to and by the church. Who is my brother's keeper?"

Editor Afield

In days when space was less at a premium the editor would have told of many interesting things in the progress of the mission upon which he is now embarked. But not now. Two conferences have been held in West Virginia in the interest of enlarging the circulation of the SABBATH RECORDER. In spite of a stormy afternoon at Salem, a goodly number attended for the first conference, with six from Berea, two from Roanoke, and four from Lost Creek. Besides, there were individuals who are mentioned in our columns. In Florida, Kansas, Arkansas, Colorado, California, Nebraska, Wisconsin, New York, and New Jersey the editor was this fine group of young people, their interest, and their hearty promise to write back home in the interest of the Recorder.

The value and importance of the SABBATH RECORDER were stressed by the editor and the work is to be accomplished upon the hearts of those present. A fine response was had to the challenge to support the campaign for six hundred new subscribers by the first of May. Already Pastor Shaw has an active committee which will go forward under his enthusiastic and able leadership.

At Lost Creek, the writer preached to a splendid group gathered in spite of a big basketball game in the village, and of mist and storm, and on Sunday morn-
be disposed of immediately, even if practically given away. There is danger of poor reasoning and bad judgment being used — both pro and con. It's a time to hold steady; family religion is a time to study why Seventh Day Baptists have faith in our churches, the ministry, and for leaders and prominent men. But the Episcopalians, what several great divisions in Washington are now for the BAPTIST BUILDING should mean to our faith and discover if they have faith in the permanency of the kingdom. In doing so we will be serving a never changing God in helping our little ones to faithfully serve him in a changing world.

—For the Religious Life Committee.

THE STEWARDSHIP APPROACH TO RELIGION

(Summary of address given by Bishop Ralph Cushman at the Stewardship Conference)

Stewardship is not the only approach to religion, but it is indispensable. Discipleship and stewardship are very closely related. The Master brings this out in many passages of Scripture. In Luke 4:18 he says that he was sent to assume responsibility for the poor, the broken hearts, the captives, and the blind. We know that as a good steward he fulfilled his mission. He said, "I am the light of the world; ye are the light of the world; I am the salt of the earth; you are the salt of the earth." He also says here that we are responsible for those in a changing world. We are building a new world and need the message of stewardship of all of life.

—Harley Sutton.

MEETINGS OF THE MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held January 17, 1937, at the Pawtucket church, Wasterly, R. I.

The meeting was opened with prayer by Rev. C. C. Kenyon, M. E. Presiding, and Mrs. W. D. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Dr. Anne L. Waite, Charles E. Gardner, Rev. Everett T. Harris, John C. Kenyon, Mrs. A. E. Randolph, Hiram Barber, Jr., Rev. Albert N. Rogers.

The guests present were: Mrs. John H. Austin and Mrs. Luella C. Worden.

The quarterly report of the treasurer and a statement of condition were accepted and recorded, and an appreciation was expressed of the fine progress made. They follow:
The quarterly report of the corresponding secretary was presented, approved, and ordered recorded. It follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As a corresponding secretary I would report that on the correspondence of the material from the Missions Department of the SABBATH Recorder, I have made four trips during the quarter. The first of October I was called to preach to our congregation. The middle of October I was called to preach Sabbath from a denominational estate. It follows:

The quarterly statement as of December 31, 1936, presented, approved, and ordered recorded. It follows:

QUARTERLY STATEMENT AS OF DECEMBER 31, 1936

The Society OWES:
Cash in checking accounts of Washington Trust Co. - $21,61
Industrial Trust Co. - $363.38

In savings accounts - $982.66

Investments - stocks, bonds, etc. - $110,392.22
Loss reserve for future claims - 5,000.00

Total - $126,384.22

But it was voted that the remarks be spread upon the records of the board and that a copy be sent to Mrs. Velthuysen.

In behalf of the Missionary-Evangelistic Committee, the corresponding secretary spoke of the conditions as he had found them over the nation.

Correspondence was brought before the board. Among the important letters was one of Rev. E. A. Witter who recently visited, at the request of the Tract Society, in Cleveland, Ga., where meetings were held:

Rev. Herman Pratt, chairman of the American Tropics Committee, reported that the committee had met and considered correspondence, appealing for more aid in that field.

Rev. Harold R. Cran dall reported a meeting of the China Committee.

The report was recorded and referred to the secretary. The report follows:

Your China Committee met last evening with six members present. Matters pertaining to the work abroad were discussed. The pressing need of the Dr. George Thorgood to our brethren was discussed.

It is a matter of deep concern and regret that funds are not available to meet the need. It would greatly encourage us to undertake the return of Doctor Thorgood and his family to China until such time that the committee could be reasonable assurance of its sufficient additional income for the Missionary Society to meet the expense for a period of five years, at the least. We suggest that our corresponding secretary frequently emphasize this need to the SABBATH Recorder, and by other means as he may have opportunity.

Respectfully submitted,

HAROLD R. CRANDALL,
Chairman.

The report of the special committee "On Policy Regarding Mission Property" was adopted and ordered recorded. It follows:

It is the opinion of the special committee appointed to consider the action of the China Missions in constructing a new school building without the consent of the Managers, that the board should affirm or realign the policy of the Seventh Day Baptist Missionary Society by communicating with all of our missions substantially as follows:

Inasmuch as the members of the Board of Managers of the Seventh Day Baptist Missionary Society act as trustees for all members of the Church, they are responsible for the proper care of all its properties both real and personal, and for the distribution of the mission activities in accordance with the specific wishes of some donors, and for the greatest good of all denominational mission
communism or the american way

by herbert n. wheeler

will the trend toward communism in the united states continue, or will it be stayed and democracy survive? so far, progress to communism has been quite slow, but if we do not safeguard our institutions, the greatest government in the world may be scrapped for the sake of an ideal that has never been realized--

it is not intended to discourage the initiative of our people, who are legally responsible for obligations incurred in its behalf, it is only a matter of good business to adhere to this principle.

respectfully recommended,
willard d. burck, william l. burck, karl g. stillman.

voted that the president appoint a committee to gather together actions that had to do with the resignation of dr. edwin whitford, who was appointed the corresponding secretary, the recording secretary, and the treasurer.

voted that the report of the ministerial relief committee be accepted and recorded. it is as follows:

ministerial relief is extended at the rate of $10 per month, each, to mrs. george k. eldredge, kennon, rev. r. r. thompson, rev. l. j. branch, and at the present time unexpended income amounts to $247.00, is available for this purpose. this constitutes a nine months' reserve based on present amounts being paid.

karl g. stillman, chairman.

the report of the investment committee was adopted and ordered recorded.

the corresponding secretary reported on correspondence which he had received. it included in the matters of the sabbath keepers in portugal, where there are half a dozen churches, and correspondence with sabbath keepers in south africa.

the resignation of dr. edwin whitford as chairman of the missionary evangelistic committee was accepted, and john h. austin, a member of the committee, was elected chairman.

the correspondence from the foreign missions conference, which had to do with the assessment of taxes in china, was referred to a special committee--the president, the corresponding secretary, and the treasurer.

the meeting adjourned at 4:30. rev. e. t. harris offered the closing prayer.

george b. utter, recording secretary.

the sabbath recorder

worship program for february, 1937

steady and true, in the upward way,
never looking back to yesterday.
so would i travel from day to day,
knowing my lord is near.

true and steady thro' the sunny days,
watching the world go by;
scattering joy in some lonely way,
cheering some heart the while.

hymn--"i'll go where you want me to go."

scripture--romans 16: 1, 2

there, a servant

in the chapter just read we find the names of many of paul's christian friends to whom he is sending his greetings at the close of his letter. just the mention of their names has made them an immortal part of the history of the early church. some of them are referred to, very briefly, in other letters by paul, and we can imagine their customs and habits and personalities connected with the beginnings of christianity. but we are interested to see what a combination of these bits, and so get better acquainted, with these early followers of our lord and savior. "the end of the sabbath, a servant." paul was writing from corinth to the church in far-off rome. and he was entrusting his letter to a woman from near-by cenchrea who was soon to make the long and dangerous journey to the imperial city. some important business matters demanded her attention there.

pamphilus behe to the hospitality of the roman christians and bespeak their gracious courtesy in her behalf. we think we would have

reason, and support the local community with their necessities. but it is a serious mistake to think that all who are able to work that a munificent government will care for them whether they do any useful thing or not, is wrong. what really happens is that large sums of public money are given to workers for work that is not good work, or is not what the government decides to be good work. the work is not the work that is needed for the public welfare. just jobs with pay whether or not real work has been done? why not teach service, work, self-reliance, and civic decency? how many more frightened men and women every day have positions handed to them without effort on the part of the individual? the present procedures can only lead to social disorder and final disaster and eventual communism, unless the better men have a dictator steps in as in germany and italy, and thwarts or merely delays the final goal of socialism. but when a new age comes, it is sure to lead us to work. the most rational hardworking individuals. no individualism is really going to believe. rugged individualism is a thing of the past. the future welfare of all the people, then the government or state must step in and see that it is handled properly. perhaps this can be done by suggestion and education, but if not then more drastic measures are necessary. the middle class, which has a much more important role to play in the development of our country, must be protected, and the farmers must have some security. a small royalty from production would support the government and many of the other natural resources, such as coal, oil, and gas, they should be owned or strictly regulated in output by the government or the state. too much has been left under strict regulation, should be by private and corporate enterprise, whether owned by the government or otherwise. a small royalty from production would support the government and many of the states without any other forms of taxation. it would extend the life of these resources. the farmers must be protected, and some of them are referred to, very briefly, in other letters by paul, and we can imagine their customs and habits and personalities connected with the beginnings of christianity.

but the love of true liberty and freedom, and the will to do and accomplish those things that make for good and peace loving, god-fearing, free, home-loving people, ready to help the less fortunate, but constantly building and advancing toward a better american way of life in this advance, evils have crept in that must be corrected, such as waste of national resources, insufficient regard and application to save the less fortunate. these evils must and will be corrected. the more the better. such high-minded people as those who have lived in the early stages in countries where now it is the dominant factor. dictators have stayed in power because of the support of the people, the domination of the country. this is true not only of money but of other property. a farmer or a woods owner has no right to destroy the soil or the forest ruthlessly. there will be need in future generations for that soil and those trees, so if the so-called owner is unwilling to handle it in the best way for the good of the people, then the government or state must step in and see that it is handled properly. perhaps this can be done by suggestion and education, but if not then more drastic measures are necessary. to the other natural resources, such as coal, oil, and gas, they should be owned or strictly regulated in output by the government or the state. too much has been left under strict regulation, should be by private and corporate enterprise, whether owned by the government or otherwise. a small royalty from production would support the government and many of the states without any other forms of taxation. it would extend the life of these resources. the farmers must be protected, and some of them are referred to, very briefly, in other letters by paul, and we can imagine their customs and habits and personalities connected with the beginnings of christianity. but the love of true liberty and freedom, and the will to do and accomplish those things that make for good and peace loving, god-fearing, free, home-loving people, ready to help the less fortunate, but constantly building and advancing toward a better american way of life in this advance, evils have crept in that must be corrected, such as waste of national resources, insufficient regard and application to save the less fortunate. these evils must and will be corrected. the more the better.
liked Phebe for a friend—from Paul's estimate of her.

"Phebe, a servant"—humble, yet very wise, unassuming, yet very much worth while; tested and found faithful; speaking the truth in love, a gentle ministry to the poor, the sick, the unfortunate.

"A servant of the church at Cenchrea." Paul uses the term that is elsewhere rendered "deacon," and we know something of the duties of the deacons of the church.

So we think of Phebe, going about doing good in her quiet manner. On this business trip, facing perils by land and sea; but brave, trusting, hopeful, and looking forward to a friendly greeting in the strange and foreign city. Where Christian meets Christian there is a bond of friendship, no matter how familiar the surroundings.

Of that journey we are not told, or the nature of her business. But we do know that she reached her destination, that she had safely guarded the offering of the church, and that she delivered it safely to the church at Rome.

Correspondence was read from Mrs. George Whitford, Adams, N. Y. Greetings were received from Mrs. Shaw, who is convalescing very nicely at her home, but is still confined to her bed.

The Board appreciated having Editor Van Horn in the meeting. Many phases of work of the Woman's Board and of the denomination were freely discussed.

Voted that the matter of appointing a commission for evaluating the work of the Woman's Board be considered at the next meeting.

Adjourned to meet with Mrs. C. H. Siedhoff the second Sunday in February.

MRS. E. F. LOOPORO, President.

MRS. ORIS O. STUTLER, Secretary.

MISSION STUDY BOOKS

"The goal of living is to find freedom and growth in fellowship. So Christian education is not simply teaching men about the facts of the Christian religion, but discovering the meaning of all life everywhere in the light that Christ throws upon it."

From "Christian Afriki" by Basil Matthews. Such a principle leaves no corner for escape—whether that corner be in your own household, your own church, your community, your country; whether it involves your neighbor next door, your neighbor in the next continent, or in the continent farther removed.

In all places and situations, a fuller fellowship is fostered by mutual understanding, a realization of the interdependence of one with another.

What can be "mutual" between Africa and the United States? Emory Ross in "Out of Africa" says "Canada and the United States may seem a goodly distance from Africa. Actually in many ways they are as closely linked with Africa and as interdependent as they are with one another. Fantasia was all out of Africa," the old Greek proverb ran, "ever something new. Proofs of this
THE SABBATH RECORDER

been trying for two days to get in touch with Ruth Harrison, but no one seems to know just where to locate her. Since I am an intimate friend of the family, you may be able to give me the information I desire.

"Why, yes, I can, Doctor Browning. In fact, I was reading a letter from Ruth when you called to me. She and her family certainly have had more than their share of bad luck. I think this is the latest misfortune. Evidently you haven't heard that the Harri- sons departed two weeks ago to make their home on an eastern farm left them there a bachelor uncle who passed away last June. Before they reached this out-of-the-way place the house in which they had expected to live was destroyed by fire. Instead of coming back to civilization, they decided to stay on the farm, and at present they are living in a barn. Ruth says it's a very comfortable barn, but no one need tell me they can be happy there or that it's a decent place for Paul to recover from his accident."

"Well, that's news to me, and I am very sorry for them all. But I don't believe I'll have to have that address after what you have told me. If Ruth and her family have made up their minds to stay on the farm, she would have to be in the position I was going to offer her."

"Oh, but Doctor Browning, she might be.

Do you mean that you have a good position for her? and she doesn't know she has it?"

"Yes, that's a fact. You may know that she applied for a position as teacher in one of our schools just before she was graduated from normal school six months ago. I had her at that time as the only vacancies called for experienced teachers. She hadn't had the experience. Then, as you may know, she taught without salary in the West Edgewood School for the sake of gaining experience. I had promised her that when there was another vacancy she should have the position. It was one of the boys and girls that I knew definitely that I could hire her for Grade Seven. I'd like for her to have her opportunity she worked hard to com- plete her education. Perhaps I should write her anyway."

"Indeed, you should, Doctor Browning. If anything can bring the family back here, it will be the thought of a decent place to live and of course it is sorely needed, though it wouldn't be if I had my way. Here's the address—I'll write it down for you. I don't think many people knew when the family went, and I have seen nothing about them in the papers. It was a hard breaking up, and they kept it as quiet as possible."

"Thank you very much for the address. I'll get a letter out on the noon mail."

"I think I shall too. This letter I have here needs an immediate answer. I'll see you later, Doctor Browning."

To himself William Thurston said as he started down the street, "It's time I was at the office, you know. It's up to me to write this letter to attend to to this morning, but I must read Ruth's letter again. I'll just step into the park for a few minutes. I can think things out there."

There was a vacant seat near the entrance, and, sitting down there in the shade of a great elm tree, William Thurston read the letter carefully. The first part of it gave an account of the fire and a description of the barn. There was an anxious frown on the young man's brow as he read on, "I know, Bill, almost as if you are thinking. I can almost hear you say, "Ruth, it seems a very foolish hard plan to me, this going off to a strange farm with no man to help you. But if you are thinking before you take this step. It may be months before Paul can do any work to speak of. Think of the loneliness that's ahead of him. And think of your Aunt Abbie Jo and Dick, and think of what you have told me the youngsters will have a long walk to catch a school bus. Ruth, don't do it. Let me take some of the heavy burdens from your shoulders." I've said that so many times, Bill, and oh, I love you for it, but you are thinking."

"These families had never lived in the country till they came here. The children have just been running wild, in my opinion. Well, one of the little girls comes out to the flower garden to pick the flowers. I am working with yours and Dortha this morning. The second thing I did would be to turn them out. They had been turned out of city homes when there was no money for rent. That explains the jingle. Oh, I want to help them, Bill. They need help so badly."

"Aunt Abbie Jo is wonderful. Paul seems a little stronger. Dick and Marilyn likely the farm. We have bought a little Jersey cow and a little milk and we have started a garden. Do you remember the story of the little white church Uncle Jimmy helped build? But Aunt Abbie Jo says supper is ready, so I must go. Don't worry, Bill, just write her. We are not going to give up our inheritance. Oh, we may have to give up the farm, but you know there is another inheritance—the hope and faith and courage of the Seventh Day Baptists who have lived before us. God did not fail them and he will never fail us."

(To be continued)

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am Dorthy Lee's sister. I am eight years old and in the third grade. I haven't missed a day or been tardy in school, and I go to church almost every Sabbath and have a good time, too.

We are going to get up a band at school. This is my first letter, so I will try to have a better one next time. Your little Recorder friend,

WILLA DEAN BONNELL.

Beres, W. Va.

DEAR WILLA DEAN:

I have just returned from Wellsville where I have spent a week with our daughter, Elizabeth, and our little granddaughter, Joyce Ann Clemens, who will be two weeks old next Tuesday. I'll be lones- some without her tonight. Do you suppose she will miss me?

Of course one of the first things I did when I reached home was to glance over my mail, and I was very much pleased to find four lovely postcards from children. I am beginning with yours and Dorthy Lee's, because they started on their journey first.

I am proud of you because you are making such a fine attendance record in school and church. "Promptness and regularity make for success," my father used to tell me when I was about your age.

I am so glad you have started to write to me and hope you will write often.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Forgive me for not writing to you sooner, but I have been so busy. My big brother and little sister go to high school, so I have the work to do. Mother helps when she does not have to stay at the store.

I am helping my grandmother make a rug when I have time.
THE SABBATH RECORDER

We have had our mid-year tests and I made pretty good grades.
I found we were no letters from any of the Recorder boys and girls, so I thought I would write a few lines. I will try not to wait so long next time I write.

Your Recorder friend,
DOROTHY LEE BONNELL,
Berea, W. Va.

DEAR DOROTHY LEE:
You surely are a very busy girl these days, but you prove the rule that busy people are usually faithful people, and I appreciate your faithfulness in writing for the Children's Page. I know I can always depend upon your help when it is most needed.

Congratulations on your good standings in your school, and here's hoping that you'll do as well or better in your final tests in June. Good, faithful study each day brings success in the end.

What kind of a rug are you and your grandmother making? Is it a hooked rug? I made one several years ago, and some day if I can possibly find the time I am going to make another. It's fascinating work but takes a lot of time, especially when one can only spend odd moments, as is my case.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:
It has been such a long time since I've written to you that my conscience is bothering me. I had a lovely Christmas and hope that everyone else had as nice. I got everything I wanted and even more. Christmas day here it was very nice out of doors; the sun was shining bright.

I hope the influenza epidemic isn't as bad in other places as it is here. There has been no school the past week on account of the flu, but we will have to make up for it later. I am in the sixth grade now and will go to Byers Junior High School the first of February.

It has been cold here, in fact below zero. There has been a lot of ice and skating which is swell.

I wish you could have attended Conference. I enjoyed it there.

Your sincerely,
CONSTANCE COON,
Baldwin, R. I.

DEAR CONSTANCE:
Baby sisters are pretty nice, are they not, and great fun to play with. I'm finding my baby granddaughter pretty nice, too, and love to take care of her. Wouldn't you?

Who could ask for a finer Christmas present than a violin? I sincerely hope you can take lessons this summer, that you will prac-
tice faithfully, and soon begin to make sweet music on your violin. I am very fond of violin music, aren't you?

Let me see—tomorrow is your birthday. I hope you had a very happy one and will have many more of them.

Your true friend,
MIZPAH S. GREENE.

THE SABBATH IN TWENTIETH CENTURY SOCIETY

BEY ONDAE J. C. BOND

(Concluded)

THE SACRAMENTS OF THE CHURCH HAVE THE QUALITIES OF SPIRITUAL SYMBOLISM

The significance of baptism has been lost to most of us, because of the apathy and indifference which no longer holds it as a symbol of one's own re-

The center of worship for the great majority of Christians is the sacrament of the Lord's Supper. We would do well to study to make the communion service one of greater value in religious experience, and of deeper significance in our serious purpose to find God a present power in our lives.

In my judgment the Sabbath has this same symbolic character and may become an important factor in a growing spiritual experience. This characteristic of the Sabbath may be clearly seen in Isaiah's exhortation. In that wonderful passage in the 58th chapter of Isaiah, it is Jehovah speaking, and it is as if he said, "As oft as ye do unto the Sabbath, ye do unto me." That is, Turn away your foot from trampling upon the Sab-

Baptism has been cluttered with a hundred affairs, but it is as true to us that baptism has lost its meaning as that it would bring us pause in reverent contemplation of his holy, benevolent, and abiding presence.

But let me hasten to assure you that I am thinking of something more than symbol and literal.

The day that can symbolize God's presence in the world must be a day of unique character and with no formal delimitations. Only one day of the week fulfills these conditions. That is the Sabbath of the Bible: the Sabbath of creation and the Ten Commandments, of the prophets and the apostles, the Sabbath of which Jesus Christ is Lord, the Sabbath of the early church, and of loyal followers of Jesus in all the Christian centuries—the seventh day of the seven-day week.

Let me quote from Robert Cornthwaite something written exactly two centuries ago. "It is as true to us that God rested the seventh day, and blessed and sanctified it for Sabbath, as it was to any before us. We want the same rest and refreshment as they did, and the common sense of the works of creation is perhaps more reasonable and necessary, at least not less so, at this distance of time from the creation than in the early ages of the world. What, then, seems no foundation in reason for any formal renewal of the command of the Sabbath under the Christian dispensa-

I repeat without apology today to Seventh Day Baptists of America what this English Seventh Day Baptist minister said to his com-

One day of the seven-day week fulfills these conditions. That is the day which Jesus Christ has set apart for his own purposes, and the day which has been chosen by the Father and the Son to symbolize their presence in the world.

We stand today in a world filled with confusion and uncertainty. We have been emancipated from much superstition and from many fears. But the spirit is not necessarily freer. The open road to God is not necessarily free from dangers. We have been emancipated from many superstitions and from many fears. But the spirit is not necessarily freer. The open road to God is not necessarily free from dangers.

THE SABBATH CALLS FOR A LITERAL OBSERVANCE

Perhaps the primary appeal of what I have just said is to the emotions. I am willing to have it so. For it is hard to do with the emotions. I would have the Sabbath, the memorial of creation in the beginning, so sym-

Our belief will be adequate to the universe only if we have looked too steadily upon things ma-

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THE SABBATH RECORDER

in our present world, that its coming would fill us with awe and its passing hours at least at some point. But this closed world would bring us pause in reverent contemplation of his holy, benevolent, and abiding presence. 

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It seems appropriate to select the name "Jah" from all the other names given to the one true God, first for its brevity, in these days of abbreviating titles. Jah is a Hebrew abbreviation of the first two letters of Jehovah, also of the less euphonious name "Jahweh," which some modern critics like to use. Jah is also the last syllable of the Hebrew root meaning "to be." Now the true God must of necessity be the one who makes things be, or exist. The true God must be the Creator. We who worship him fall all the rest of the symbolic name of Jehovah. In Genesis 5:24, we read, "And Jehovah saw the righteous Man, and said unto him, Be thou filled with the Holy Spirit." The Psalms of David and the Prophets often refer to the Holy Spirit as the "cherubim," or "angels." In the New Testament, we find that the Holy Spirit is often referred to as the "Spirit of God." The Holy Spirit is often referred to as the "Spirit of Christ." The Holy Spirit is often referred to as the "Spirit of the Lord." The Holy Spirit is often referred to as the "Spirit of the Anointed One." The Holy Spirit is often referred to as the "Spirit of the Living God." The Holy Spirit is often referred to as the "Spirit of the King." The Holy Spirit is often referred to as the "Spirit of the Redeemer." The Holy Spirit is often referred to as the "Spirit of the New Testament." The Holy Spirit is often referred to as the "Spirit of the Church." The Holy Spirit is often referred to as the "Spirit of the New Covenant." The Holy Spirit is often referred to as the "Spirit of the Living Water." The Holy Spirit is often referred to as the "Spirit of the Living Bread." The Holy Spirit is often referred to as the "Spirit of the Living Fire." The Holy Spirit is often referred to as the "Spirit of the Living Energy." The Holy Spirit is often referred to as the "Spirit of the Living Life." The Holy Spirit is often referred to as the "Spirit of the Living Light." The Holy Spirit is often referred to as the "Spirit of the Living Sound." The Holy Spirit is often referred to as the "Spirit of the Living Sight." The Holy Spirit is often referred to as the "Spirit of the Living Touch." The Holy Spirit is often referred to as the "Spirit of the Living Smell." The Holy Spirit is often referred to as the "Spirit of the Living Taste." The Holy Spirit is often referred to as the "Spirit of the Living Feel." The Holy Spirit is often referred to as the "Spirit of the Living Physiognomy." The Holy Spirit is often referred to as the "Spirit of the Living Anthropology." The Holy Spirit is often referred to as the "Spirit of the Living Psychology." The Holy Spirit is often referred to as the "Spirit of the Living Physiology." The Holy Spirit is often referred to as the "Spirit of the Living Chemistry." The Holy Spirit is often referred to as the "Spirit of the Living Physics." The Holy Spirit is often referred to as the "Spirit of the Living Biology." 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Realization of a life-long dream on the part of President and Mrs. Davis has been brought one step nearer by the placing of an order in this country, being made up entirely of bells contributed by a farmer living near Alfred.

This purchase of this valuable addition to the equipment of the university has been made possible by the individual contributions of the many admirers of President and Mrs. Davis. The first contribution was made by Rachel Saunders of Alfred, a sophomore this year in the university, out of money she earned herself by teaching piano lessons. In subsequent contributions, many families of old bells came to the rescue of the university, out of money she earned herself by teaching piano lessons. In subsequent contributions, many families of old bells came to the rescue of the university, out of money she earned herself by teaching piano lessons.

The work of raising the necessary funds and acquiring this memorial, is made up of Dr. and Mrs. L. R. Watson, Professor Norman J. Whitney, Miss Mildred Whitney, and Mrs. Paul Saunders. Doctor Watson has acted as chairman of this committee.

The annual meeting of the First Seventh Day Baptist Church was held in the parish house, Sunday evening, January 10, 1937. The meeting was preceded by a cafeteria supper under the direction of the Sabbath Morning Forum Class, Miss E. F. Hildebrand, chairman. Approximately 135 were present.

Reports were given by the various officers and auxiliaries of the church. There has been a net gain in membership of nine, making a total of 443.---Excerpts from Alfred Sun.

We had a very interesting Christmas party on Sabbath night, December 21. The children, under the supervision of Miss Bernice Rogers, gave a dramatization of the "Birds" Christmas Carol. Farewell gifts were made to Dr. and Mrs. Roy Warren, who are going to Louisiana, where Doctor Rogers will do geological research work for an oil company. Our best wishes go with them. A Christmas offering was also taken for the work of the denomination.

We are looking forward to visits by the editor of the Recorder, and by Rev. Hart St. Sutton on behalf of the Finance Committee of the denomination. Correspondent.

BERLIN, N. Y.

The general activities of the church have been carried on with the usual interest, the regular attendance at church and Sabbath school being maintained. A Christmas so-

realization, under the auspices of the young people — was held at the church on Sabbath night, December 21. It consisted of a short program followed by the serving of refreshments. The annual dinner, January 3, was well attended and seemingly enjoyed by all. Special music was furnished by Mrs. Roy Warren and Miss Stella Spencer of Petersburg, and a quartet from Schenectady. Our fine weather in December and January will greatly shorten our winter, and we enter upon the new year with courage.

Correspondent.

ASHAWAY, R. I.

In December we had the pleasure of listening to Miss Anna West, who occupied the pulpit on Christmas morning, and told about the work in China.

An interesting Christmas pageant, "The Story Beautiful," was presented in the church December 22. Following the pageant the congregation was invited to the parish house where a short program was given by the children of the graded department after which, much of the work of the children, Santa Claus impersonated by Stanton Langworthy appeared, and gifts were distributed to the children.

Sunday, January 3, the annual church dinner and business meeting were held in the parish house. Despite the inclement weather there was a good attendance, and a fine dinner served by the men of the church and community was enjoyed at noon. The business meeting with elections of officers was held at 2 o'clock, and Miss Anna West was elected moderator; Mrs. Walter Saretzki, clerk; and George E. Murphy, treasurer.

Correspondent.

RELIGIOUS EDUCATION

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

As the director was on the field at the time of the regular meeting of the Sabbath School Board in September, this report is a summary of the work done by him from July 1 to December 20, 1936.

Before starting on a field trip the last week in July, the Bible school lessons material was written as far ahead as the first quarter of 1937.

Between the last of July and October 14, the following churches were visited, and from three to five days spent with each one except the little group at Calora, Neb.: New Auburn, N. Y.; Portland, Ore.; Loup and Calora, Neb.; Boulder and Denver, Colo.; Nortonville, Kan.; Gentry, Little Poland and Fouke, Ark.; and Hammond, La. At Fouke and Hammond the work was given in aiding the church in its Preaching Mission.

The director was at his home in Milton, W. Va., October 14 to November 27, a period of about six weeks, which was time to Shiloh, N. J., to aid in the Preaching Mission there. This meeting lasted for a period of thirteen days. The expense of this trip was paid in full by the Shiloh Church and community.

During October and November three visits were made to our churches in New York City, the expense of the trip being met by the Missionary Board.

Sermons and addresses delivered during the month were reported by this report, 22; workers' conferences held, 5; and different homes visited, 176.

Not including the travel necessary to visit homes while with churches, 7,415 miles have been traveled, of which 4,591 miles have been charged to the Sabbath School Board at three and one-half cents per mile; this includes all expense, such as travel, lodging, and meals. The difference was paid from other sources.

There is due the director for traveling expense since July 1, $162.81, which he has paid out of his own funds. There is also a shortage in salary since July 1, $267, which is to be paid when several of the school funds are received for this Conference year.

Respectfully submitted,

ERLIE E. SUTTON,

DIRECTOR SUTTON TO LIVE IN DENVER

Owing to a gradual decrease in funds received by the Sabbath School Board to carry on its work, due largely to a decrease in the per cent it has received of funds raised through the Denominational Budget, the board has for some time feared a crisis.

Three years ago the director agreed with the board to take what it received above other necessary expenses as salary and expenses in case the income was not enough to meet them
THE SABBATH RECORDER

in full. Since that agreement was made, increases in the budgets of some other boards and the General Conference have so reduced the per cent of the budget received, as well as the income itself, that it no longer seems possible to carry on the full work of the board as in the past.

The Denver Church has extended Mr. Sutton a call to serve as its pastor, continuing part of his work with the board, the church and board paying the salary jointly.

The matter was considered in detail by the Sabbath School Board and it seemed wise under the circumstances to make such an arrangement. Mr. Sutton will therefore go to Denver about the middle of February where he will serve our church as pastor, continuing the editorial and office work of the board, but spending only two months of the year on the field instead of nearly one-half his time as in the past.

While joint work of such a nature has not proved satisfactory among our people in the past, this is probably the best that can be done under the circumstances. But it is to be hoped that the Denominational Budget may soon be so adjusted as to again permit the employment of a full time director of religious education and editor of the Helping Hand.

OBITUARY

Burdick.—Deacon Marcellus Oscar, son of Edon P. and Hulda Crandall Burdick, born in Little Genesee, N. Y., January 29, 1847, died June 28, 1936.

In early manhood he united with the Little Genesee Seventh Day Baptist Church where he remained a faithful member until thirty-two years ago, when he moved with his family to Richburg, transferring his membership to the Richburg Church. In the early years of his membership here, he was ordained as deacon, to which office he remained loyal throughout the remaining years of his life, being the only deacon the church had for many years.

On July 4, 1874, he married Elizabeth A. Davis, who died on April 17, 1884. Their one daughter, Gertrude Ophelia, died August 21, 1911.

On September 21, 1887, he married Fannie Eliza Davis, who survives him, with their two sons, Ellis Everett and Elbert Marcellus. Three granddaughters, two great-grandchildren and two brothers, Walter and Thomas, also survive.

Funeral services were held in the home in Richburg by his pastor, Rev. E. H. Bottoms, assisted by Rev. Oscar, on June 30. Interment was made in the Little Genesee cemetery.

Greene.—Deelia Frank Greene, son of Stillman R. and Amy Ann Crandall Greene, was born at Dakota, Wis., October 11, 1858, and passed away at his home near Hancock, Wis., January 1, 1937.

He was married to Louisa Cummings of Grand Marsh, Wis., April 5, 1883. To this union were born two children: Gladys (Mrs. Harry A. Childen) and Frank L. Greene, both of Hancock. He was baptized in early life, but did not join any church.

Mr. Greene is survived by his wife and two children: a grandson, John D. Childen; a sister, Mrs. Ella Hill; and a brother, George Greene. A half-brother, Earnest Hill, preceded him in death.

Funeral services were held in the home on January 4, 1937, conducted by Rev. Carroll L. Hill of Milton. Interment was in a nearby cemetery.

HURLEY.—Clair Eugene, son of Frank and Cora Van Horn Hurley, was born at Garwin, Iowa, January 21, 1914, and died at Mercy Hospital, Janesville, Wis., December 30, 1936, as a result of injuries received in helping combat a fire on a farm near Milton.

While Clair was in his early teens, he came with his father to Milton. He was graduated from Union High School in 1931 and attended Milton College giving up his college work to become a mechanic. Before leaving Garwin he was baptized and became a member of the Clarkston Baptist Church of that place, where his membership was at the time of his death.

He is survived by his father and mother; two brothers and one sister: Dale, Eileen, and Wilton, all of Milton; by grandparents, Mr. and Mrs. Theodore Hurley of Riverside, Calif., and Mrs. L. A. Van Horn of Cedar Rapids, Iowa; and by many uncles, aunts, and cousins.

Funeral services were held at the Milton Seventh Day Baptist church, Sabbath afternoon, January 2, conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in the Milton cemetery.

McGIRITY.—Genevieve, daughter of Charles D. and Lois F. McIerry, was born at East Hebron, Pa., July 6, 1883, and died October 5, 1936, at the home of her son in Bolivar, N. Y.

She joined the Seventh Day Baptist Church at Nile September 19, 1896. On December 24, 1905, she was married to Claude McGirtty. To this union were born four sons and two daughters: Charles, and Leland; and two daughters, Mrs. Verna Gleason; four grandchildren; four sisters, Mrs. De Etta Hills, Mrs. Charles Gilford, Mrs. Arthur Babcock, and Mrs. Mark Hammond; and one brother, H. B. McKee.

Funeral services were conducted in the home in Bolivar by her pastor, Rev. E. H. Bottoms, assisted by Rev. Oscar, on October 5, 1936. Interment in the Mount Hope Cemetery in Friendship.

HIS WILL

By Marie Hunter Dawson

I do not know
How much the plans
God may change
In answer to my prayer.
Pleading my own desire.

But I do know
His plans for me are best.
So I aspire to pray
That my desire should be
His will for me.

A prayer that he
So many years ago
Gave unto searching hearts
That day he said to say:
"Thy will be done!"

—Christian Advocate.

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