ing. An offering was received for the work of the society.

A get-together supper was served in the church January 24, to seventy-seven people. This was followed by a short play, "Beautiful Behave," in which three of our girls did some quite realistic acting in depicting life in a girl's room at college—including the practical joker.

On the evening of January 31, an interesting illustrated talk was given by Mrs. John G. Buoye, a returned missionary from Africa Inland Mission. It was under the auspices of the missionary interests committee of the church.

There have been speakers at the women's luncheon and at the supper for the evening workers on hospital dressings. A Sabbath school class social has been held, and a shower, besides other special activities.

Editor Van Horn has been on the field for the past five weeks in the interests of the denomination. He has visited Salem, W. Va., points in the Middle-west, and is now visiting churches in central New York.

On Sunday afternoon, February 7, Mrs. Wm. C. Hubbard held a "bon voyage" reception at her home for friends of Mrs. Frank Hubbard and her sister, Mrs. Wm. Stillman, who with Mr. Stillman were planning to take a Mediterranean cruise. The party embarked on the S. S. Vulcana, February 10. We all wish for them an interesting and helpful trip.

OBITUARY

COTTRELL.—Ida Bell Tanner, only child of Kirk W. and Caroline Burdick Tanner, born February 1, 1869, in the town of Milton, Wis., died at the home of her daughter, Mrs. Helen Hull, of Milton, January 27, 1937.

On November 23, 1882, she married Ormanzo Buyse, only child of Kirk W. and Caroline Burdick Tanner, of Milton, Wis., and Caroline Burdick Tanner, only child of Kirk W. and Caroline Burdick Tanner. Mrs. Buyse was born in Albion, N. Y., one of five children, Mrs. Helen Hull, and two grandsons, Lawrence and Wayland Hull.

Mrs. Cottrell united by baptism with the Milton Seventh Day Baptist Church when she was a girl transferred membership to the Milton Junction Church soon after that church was organized, when she remained a faithful member until her death. She was an active church worker, a talented dressmaker, and devoted home builder.

The SABBATH RECORDER

The Sabbath Recorder

Vol. 122 February 22, 1937 No. 8

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Young People’s Society, “Hook-up”

Eternity

Baptist Exchange

Our People—George Washington

National Baptist Exchange

Oblation

Inscription at Mt. Vernon

Washington, the brave, the wise, the good.

Supreme in war, in council, and in peace.

Valiant without ambition, discreet without fear, confident without assumption.

In disaster calm in success moderate; in all, herself.

The hero, the patriot, the Christian.

The father of nations, the friend of mankind.

Who, when he had won all, renounced all, and sought in the bosom of his family and of nature, retirement, and in the hope of religion, immortality.

—From “Quotable Poems.”
The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 122, No. 8

Whole No. 4,708

THODRIO L. GARDINER, D. D.,

HERBERT C. Van HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Oaky W. Davis

Luther W. Crislip

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Subscriptions will be discontinued at date of expiration of subscription.

All subscriptions will be discontinued one year from date of payment if not renewed expressly renewed.

Very recently in a conference the editor was asked to state reasons why all Seventh Day Baptist homes should subscribe to the Sabbath Recorder. This editor seeks to set forth some of those reasons.

The printed page, as never before, has its influence. More people are reading than ever before. The trades have their journals; every vocation and business has its house organ; mails are flooded with printed matter. Well it is that the church has an organ, which we can use to appreciate the use of printer’s ink. Some of the larger churches maintain their own weekly or monthly periodicals. In this matter of no small satisfaction that our forefathers were alive to this value, and that for more than ninety-two years the Sabbath Recorder has been meeting the needs of Seventh Day Baptists. Its value, importance, and need of the Sabbath Recorder were never greater than now.

The religious paper is now about the only one coming into our homes free from liquor and cigarette advertisements. Such matters are in vogue in the more and more popular magazines which find such a large place in our family life. Our homes need the cleansing influence of religious papers. This is particularly in insisting upon correctness of facts. The Sabbath Recorder is the paper for us.

The value of the Sabbath Recorder lies also in the information it contains of church activities, local and world religious meetings and conferences, educational and social interests. Its messages are inspiring and uplifting. Age and youth, alike, still need to seek higher ground in moral and spiritual realms and are in need of vision and inspiration. These things are conspicuously absent from the dailies and ordinary magazines. Such things the Sabbath Recorder undertakes to furnish.

The Sabbath Recorder has a unifying influence, and keeps Seventh Day Baptists posted and acquainted with one another. Personally, the editor never feels himself a stranger in the home when the Sabbath Recorder is found. It helps to make us feel we are all a part of a large, friendly family. Back of the disappearance of a score or more of Seventh Day Baptist churches there are some of which a few cooperative efforts may be traced the lack of a medium of thought and news exchange. Without a paper to draw them together, sympathetically to know one another and to have a common purpose, and to inspire them to unity and action, they died.

As a unifying force among us the Recorder has long been recognized. By it we come to know each other better, to appreciate our common thought, and to share our mutual anxieties, troubles, and tasks. Its items of church news inform, enlighten, and inspire us in our loyalties and larger efforts. Take away the Recorder and “Closed” would soon be written somewhere. If there is to be a common purpose, and to inspire them to unity and action, they died.

The great cause for which we stand apart from other Christian groups is served by the Sabbath Recorder as by no other agency. The largest loyalty to this cause is observed in those Christian groups who support and read the Sabbath Recorder. Our absent, or non-resident members who remain faithful Sabbath-keeping Christians, and are included in those homes and lives are found the opened Bible and the Sabbath Recorder. Sears and Roebeck catalog and the Saturday Evening Post—valuable as they may be—cannot meet our spiritual needs.

Every Seventh Day Baptist should have the Recorder. It gives him heart and braces him up to know his people are courageously carrying on, that they have a National Headquarters, that they sustain missions at home and in foreign fields, that they maintain schools, and that they have a printing plant and publish a paper and a magazine. These and by which all may be helped, a paper looked upon favorably by many religious journals and by them frequently quoted. Furthermore, it is Seventh Day Baptists’ only regularly printed and circulated messenger of the kingdom of God.

A campaign is now on to increase its circulation and widen its influence. Its circulation among us should be enlarged: (1) Because more people need it; (2) because more fully it should fulfill its mission; (3) because it must be better supported. Less than one out of seven of our folks take and pay for it. We should double the list of subscribers in the next two years. We now have twelve thousand, during the next three months we need six hundred new ones. The pastors who are undertaking to organize for this campaign should have the same heart, desire, enthusiasm, and support of their people. Times are not half bad. The goal set can be reached, if we will.

Busy Days in the Western Association

The editor afield found himself for several days in one of the most active sections of our denomination in the western part of New York State. In this region, for much more than a hundred years Seventh Day Baptists have been carrying on. Here, last year, Alfred University celebrated one hundred years of its educational work. Two conference meetings were held mid-week at their local Sabbath schools at Little Genesee. Three days were spent in correspondence, editorial work, and on the Conference program. At Nile representatives from the Friendship and Richburg churchees met here and showed sympathetic attention to the messages of the editor, corresponding secretary of the Tract Board, and of the Conference president. For two meetings these pastors discussed problems, and then urged the speaker to preach the sermon he had upon his heart. Seldom is there found a group apparently so willing to spend as much time in a religious meeting as these Western Association Baptists are. The writer does not know whether this group consists of many more “movie” goers or not. Certainly it was an inspiration to see the eagerness displayed for the message of the Conference president. Statements of consistent, practical work and influence of Pastor Emmett H. Bottoms were quite apparent, and the personal testimony before the Conference on the part of his parishioners was heartening.

Another fine conference meeting was held with representative people of the Little Gene

se Church on Thursday night (February 4). About twenty were present who gave an interested attention to the matters presented by editor and president. With this group was present also a group of the Hebron Churches, Rev. C. A. Beebe. The work and its results of the “Tithers’ Store House” group in this church are of interest, and significant. At another time some comment must be made upon this. Pastor Harley Sutton and wife are doing a fine piece of work in stewardship meetings and some of which is being reflected in his work as chairman of the Committee to Promote the Finances of the Conference. While here the writer attended the farewell dinner given by the Doctor and his wife. The Doctor is an active and loved “Country Doctor” of the Genesee and nearby communities. Rev. Alva L. Davis, a former pastor, assisted Pastor Sutton in this service.

In the Alfred vicinity on Sabbath eve (February 5), about thirty of Alfred’s people gave close attention to a telescoped address of the various interests represented by the writer, and asked questions showing interest and intelligent grasp of the problems involved. On Sunday afternoon, at the Gothic, another confer-

ence was held with representatives from Alfred Station and Andover present. It is certain that fine co-operation and effort will be forthcoming in the future. A fine spirit here prevails and should bear splendid fruitage. With such backing as Pastor Ehret, Dean Bond, and nearby pastors will furnish, we are assured of results.

A brief statement concerning value, importance, and interest of the Sabbath Recorder preceded the sermon, Sabbath morning, at the Genesee church. The people were given general suggestions of our need for a Christ who “changes us” as we would go forward with him in stewardship, fellowship, and partner-
DEVOtIOnAL LIFE, THE FouNdATIoN oF SoCIAL AcTIoN

REV. NEAL D. MILLS

The trouble with the Pharisees who thanked God that he was not as other men was that his most generous idea of them was that he might have a duty to the despised publican at his side. We are all in danger of forgetting our brethren in our devotion to God. In the first Epistle of John we read, "He that said he is in the light and hath not his brother, is in darkness even until now,. . . . We know that we have passed out of death into life because we love the brethren." The test of the sincerity of our religious life is in our relations with our fellow men.

Christianity cannot be lived by individuals apart from society. Some of the monks of the middle ages tried it to the detriment of the church. It is told of St. Augustine, cloistered away from the world in his attempt to reach the height of saintliness, that he heard a voice saying, "Thou art not half so much the saint as if thou hadst been finding the cobler he learned that in addition to a faithful devotional life the humble cobler has its place. Said Lyly, "Whoever that John and Harold Hough: "The social message goes sails to the ships. But unless those winds blow which sweep out from individual lives transformed by the grace of God, the sails hang slack and the ships do not move."

It was these that put our spiritual energy to work in practical and meaningful action from devotion to human needs should quicken our own religious lives. But the soul becomes callous from continued contact with evil unless it is kept sensitive through frequent periods of personal communion with God. The Religious Life Committee would urge upon all Seventh Day Baptists the importance of daily devotions, both for the sake of our own security against the evil when our religious faith may be sorely tested, and also for the sake of inspiration for the service which we may perform in helping to solve the great social problems of the generation and put the solutions into practice.

-From the Religious Life Committee.

MISsIoNS

HoldIng PoINTs OcCuPied AND ReACHING OUT TO NEW FIELDS

While Christ's kingdom has been making great strides over all the world, the work is only just well commenced. This is particularly true with Protestants. Ways and means must be found to extend the work until it shall fill all the world.

The same truth is pertinent regarding the work of Seventh Day Baptists. They have tried and worked, and they must hold the points already occupied and carry the light to new territory.

It has been difficult since the depression came to carry out this program. We have not seen how we could enter many new fields and in some cases it has been difficult to maintain the churches already started. This fact was emphasized recently. Within a week letters have come from two missionary pastors bearing on this subject. Each is occupying a stra
ted, but the general situation has become such that a continuation in the work seems in doubt. There are others in the same situation.

What is to be done? Surely the fields must not be left. Surely the men must not be forced to take up other lines of work. We need to know how to reach the people and how we must find some way to enter the new doors the Master is opening to us. All lines of work depend on maintaining the churches and establishing new ones.

"Who Is It, Lord, That I Might Believe On Him?"

As recorded in the ninth chapter of the Gospel according to John, Jesus healed a man who had been blind from his birth, and as a result the man was communicated, a thing much dreaded. After this had taken place Jesus sought the man, and when he found him he said to him, "Doest thou believe on the Son of God?" The man answered, "Who is he, Lord, that I might believe on him?" Here was a man who had grown up under the best religious system. Judaism, as it was brought to that time known, and yet he was in utter darkness as to the way his thirsting soul could be satisfied.

Today there are multitudes asking the same question down deep in their hearts. Their soul is long for something. They do not know how they can find what they desire. They never find satisfaction till they find and abide in the fellowship of the Eternal, and yet they do not know how to bring this about.

Furthermore, they never will know unless Christians tell them. The blind man had never known of the world before he found it to day. There are one billion people who have never heard of Christ, the Son, revelation and personation of God, that they have never known of their great need until they find some way to bring this about.

Paul stated this in the tenth chapter of Romans, "For whomsoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have never heard? And how shall they hear without a preacher, and how shall
they preach, except they be seen; as it is written, Now is the approval time of the God, now is the time of their approving; that preach the gospel of peace, and bring glad tidings of good things.

The Evangelical church and its leaders have a glorious work, as well as an appalling responsibility. It is to bring to all men a complete and everlasting satisfaction through the Son of God.

IS DOCTRINAL PREACHING OR TEACHING NEEDED?

One day in class President Allen asked the seniors, numbering nearly two score, if any of them ever heard a doctrinal sermon. Only one member of the class (the writer) could remember hearing a sermon of that nature.

The president followed the matter up by asking who the preacher of the doctrinal sermon was. In reply the senior said it was Elder John L. Huffman. The point the president was trying to impress on the minds of the class, which contained eight or ten candidates for the ministry, was that doctrinal preaching was needed.

That was forty-seven years ago, but as many see it, it is needed today more than it was then. The latest issue of the Advocate for December 31, 1936, is a timely article by Lee Ralph Phipps entitled, "Vital Doctrinal Preaching." A leading article at the start of this article makes a plea for doctrinal preaching, distinguishing between doctrinal and dogmatic preaching, and, while both types of literature are necessary, says of the latter, "The doctrine of the Christian religion are the teachings of Christ. They are what the world needs and what men long for."

With this understanding regarding doctrinal preaching, perhaps the preacher is doing more of it than they are given credit for. The task of a preacher or missionary is a difficult one. It is a comparatively easy matter to deliver one religious address, but to deliver fifty or a hundred in a year which will be helpful to the same congregation is another thing. Following a system will help; this requires studying and thinking things through till one knows what he believes—till he has a system. A thorough knowledge of the entire Bible and a constant searching of the Scriptures are indispensable; a passion to help men will take away the inconclusiveness of preaching and religious teaching; and above all, the help of the Holy Spirit is needed—and it is promised.

Whether people listen to and enjoy doctrinal sermons and discussions depends on the way they are presented. There is such a thing as causing the words to obscure the thought, and, while such a thing is possible, it is the truth in simplicity and beauty. The latter should be our aim. One of the most successful evangelists among Seventh Day Baptists in their long history was Elder John L. Huffman who labors ended about thirty years ago. In his efforts to preach the profoundest doctrines of the Christian religion, and people listened with breathless attention. They listened because his words did not obscure, his presentation of the truth was clear, and Huffman can be said with greater emphasis regarding Charles Finney, Moody, and others.

Through long years, Elder Huffman has spread through the preaching and teaching of the great truths of the gospel. This has been one of the greatest works of God which men must have and for which their souls thirst.

The SABBATH RECORDER

EVANGELISM THE MAINSTAY

Many churches are no longer productive. Their activities depend upon the transfer of adults from other churches to maintain their membership.

The fact is that the evangelistic urge furnishes the mainstay of any successful church. The absence of this urge cuts the mainspring of personal enthusiasm and the consequent lack leaves the church membership lukewarm, listless, and spiritually undeveloped. The program of services and church work becomes cultural in character, attendance drops, zeal in personal participation in Christian work wanes, and many members who move away do not seek church membership in their new places of residence.

Emphasis upon worship is not enough. Leadership is necessary for some, but spiritual exercise is necessary for all to develop growth in character and powers. Early in his ministry Dr. Shih sent out his disciples two by two, to engage in personal work. He did not feed the five thousand personally, but addressed the people into groups, blessed the food, and gave it to his disciples who then went in person to distribute it to the hungry.

It is not too much to say that the chief effort of officials of all ranks should be devoted to evangelism and that the largest number possible of the membership in work aggressive in design, developing in character, evangelistic in spirit, and truly representative of a world-conquering institution.

CHINA BECOMING UNIT, REPORTS DR. HU SHIH

FINDS LAST THREE YEARS' PROGRESS SURPASSES THOSE OF THIRTY CENTURIES

In the last thirty years China has advanced further toward becoming an independent political unit, and has been the most productive period preceding them, Dr. Hu Shih, dean of the College of Arts at the National Peking University, recently declared at a luncheon given in his honor by the China Society of America at the Waldorf-Astoria.

Dr. Hu Shih, who received the degree of Doctor of Letters at the recent centenary celebration of Harvard University, described the advances in commerce and transportation, rural construction, and education, made in China within the last three years.

The program of rural reconstruction, he said, has involved extensive measures toward flood control and the adaptation of many canals and water courses dormant for many hundred years. Dr. Hu Shih discussed the remarkable growth of commerce in China, saying that there were now 38,000 of these organizations with a membership of more than 500,000,000. The total number of active members, with 1,000,000,000 in 1935.

Another effect of the new rural program, he said, has been to reduce and in many cases to abolish the burdensome taxes which have weighed for centuries about the neck of the Chinese peasant.

Dr. Hu Shih said the Central Chinese government was actively carrying out a modern plan of education which has far more chance of success than any Utopia which had previously been suggested. The first five years of this plan has as its objective a full year of education for all Chinese children between seven and twelve years.—Chinese Christian Student.

DENOMINATIONAL BUDGET

Statement of Treasurer, January, 1937

Receipts

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**THE SABBATH RECORDER**

**Hammonton** .................................................. $20.00
**Hartsville, special** ........................................ 25.00
**Hebron, special** .............................................. 75.00
**Hopkinson, First** ............................................. 30.54
**C. E. society, special** ...................................... $ 3.00
**Intermediary, First** ......................................... 1.00
**Southeastern Association** ................................... $12.00
**Southwestern Association** ................................... 55.00
**Conference offering** ......................................... 24.90
**Seventh Day Baptist** ......................................... 12.00
**of New England, special** .................................... 17.17
**W. C. L. M. B. Board** ....................................... 34.00
**Jackson Center** ................................................ 18.75
**Silloh-Marlboro Vacation** .................................... 8.00
**Little Prairie** ................................................ 3.00
**Los Angeles, special** ........................................ 15.00
**Lost Creek** .................................................... 22.81
**Marlboro** ........................................................ 26.00
**Middle Island** ............................................... 88.10
**Milton** .......................................................... 20.00
**$ 85.00**
**Sabbath school special offering** .......................... 200.00
**Mrs. E. A. Ryno's class** ..................................... 3.00
**Open Circle class** ............................................. 3.21
**Class No. 1** .................................................... 8.00
**$ 1,380.52**
**Milton Junction** ................................................ 36.29
**Tract Society** .................................................. 25.00
**Sabbath Board** ................................................. $199.11
**Special** ................................................................ 805.61
**Missionary Society** ........................................... $ 512.00
**$ 539.69**
**New Auburn** ................................................... $ 61.29
**Young People's Board** ....................................... 211.42
**W. C. L. M. B. Board** .......................................... 15.40
**Ministerial Relief** .............................................. 8.00
**Education Society** .............................................. 23.18
**General Conference** ........................................... 66.10
**Preferred claim** ............................................... 25.00
**$ 150.90**
**Special** ................................................................ 7.70
**Pawcatuck** ........................................................ 10.00
**Silloh-Marlboro** ................................................ 1.00
**$ 214.27**
**C. E. society, special** ........................................ 45.75
**118 Main Street, Wessley, R. I., February 1, 1937.**
**Piscataway** ....................................................... 208.72
**Philadelphia** ..................................................... $107.20
**Offering, special** ............................................... 18.00
**Primary class, special** ....................................... 4.00

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**HAROLD R. CRANDALL,**

**Treasurer.

**IN MEMORY OF WILLIAM RYNO**

**Richburg** .......................................................... 129.20
**Riverside** ........................................................ 727.57
**Roanoke** ........................................................... 30.00
**Rockville** ........................................................... 96.90
** Salem** .............................................................. 59.05
**Salisbury** ........................................................... 57.50
**Shilloh** ............................................................. 227.57
**Ryno, had passed away.**
**Salem** .............................................................. 175.44
**Stonefort** ........................................................... 444.80
**Individuals, and as a church, we feel sadly**
**Verona** .............................................................. 5.00
**Waterford** ........................................................ 80.00
**Ladies' Aid society** ............................................. 19.00
**Sabbath school, special** ....................................... 10.00
**Wellsville** ........................................................ 28.80
**V. F. Randolph** ................................................. 5.00
**Wellton** ............................................................ 13.95
**White Cloud** ...................................................... 28.40

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**Most worth while will long be remembered by**

**his friends and the impressions which**

**reminiscence inspire us to higher living and**

**may God comfort and keep those to whom**

**he was most dear.**

"There are no clouds so dark or**

**gray, But there is a brighter one**

**in our way. To cheer the soul and heart of**

**man, Woman's Home work has its great plan.**

"May angels guide you safely through**

**The paths of life, and lead you to**

**The shining light of endless days—**

**Thus lead you, safely, all the way."**

In behalf of the Piscataway Church,

**HERBERT L. DUNHAM,**

**CHARLES E. ROGERS.**

**New Market, N. J., November 22, 1936.**

---

**WOMAN'S WORK**

---

**Eternal Wisdom, deliver us from the**

**prevalence of a little knowledge,**

**from the impatience of imperfect knowledge,**

**and from the errors which attend our**

**lives.**

---

**WORSHIP PROGRAM FOR MARCH**

**Train up a child in the way he should go,**

**and when he is old, he will not depart from it.**

**Proverbs 22: 6.**

**Hymn: "Open my eyes that I may see.**

**Scripture: 2 Timothy 1: 1-11.**

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**LOS**

**The quaint little name, Los, carries us back**

**to an ancient town in Asia Minor, called**

**Derbe. We know only one family in that**

**city, but their fame has come down through the**

**centuries, because of the life there of one**

**small lad.**

**Los and her daughter Eunice were devoted**

**to Jesus, listening to His teachings.**

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**REPORT OF THE WOMAN'S BOARD MEETING**

The Woman's Board met Sunday, February 14, 1937, at the home of Mrs. C. H. Siedhoff, Salem, W. Va. The president, Mrs. Loef- boro, presided, and others present were: Mrs. S. O. Bond, Mrs. Okey W. Davis, Miss Lotta Dethridge, Mrs. Edith Heaton, Mrs. Edward Da- vis, Mrs. C. H. Trainer, Mrs. Siedhoff, and
THE SABBATH RECORDER

Mrs. Oris Stutler; visitor, Mrs. Florence Siedhoff.

Mrs. Loofboro read John 14: 1-16, and the meditation from "The Fellowship of Prayer." Prayers were offered by all present.

The minutes of the January meeting were read.

On January 13, 1937, the secretary called a meeting of the board. It was voted that the treasurer should send $35 to Miss Anna West to defray the expenses of her attendance, as the board's delegate, at the Conference on the Cause and Cure of War, meeting in Chicago January 26-29.

These minutes were read and approved. The treasurer read the following report which was accepted:

Vene. E. Bond, Treasurer.
In account with the Woman's Executive Board

Receipts

Balance January 10, 1937 $10.40
Harold R. Crandall:
Denominational Budget $4.60
Miss Anna West, refund $17.10

Total: $22.10

Disbursements

Miss Anna West:
Expenses as delegate to Conference on Cause and Cure of War $30.00
Conference registration fee $5.00

Total: $35.00

Balance February 14, 1937 $9.81
February 14, 1937.

An interesting report from Miss Anna West on the Conference on the Cause and Cure of War was read.

Another very interesting report was read from Mrs. Frank Hubbard on the Foreign Missions Conference, which met in Ablury Park, N. J.

Voted $2 be paid Mrs. Loofboro for the registration fee of the board's delegate at the Foreign Missions Conference.

Correspondence was read from Mrs. John Randolph, Milton Junction, Ws.; Mrs. Marian Hargis, Kingston, Jamaica.

THE SABBATH RECORDER

Paul and Dick came upon the boys as they explored a part of the farm Paul had not visited before. They had just sat down on a fallen tree when voices a few rods away attracted their attention.

After listening a moment, Dick whispered, "It's the fellows from the other house and some of their friends who live near the old stone mill. I saw them heading across the east meadow early this morning. I wonder what they're up to now. Say, hear that chopping will you? What do they think they're doing, cutting down our trees?"

"Keep still a minute and perhaps we'll find out," Paul whispered. "They've having an argument about something. We mustn't do anything to frighten them away. They can't see us through the trees."

"I hate to do this," one of the boys was saying. "Those folks ain't half so bad as we thought they'd be. And they'd be told us we'd have to move out nor nothin', like the cap'n said they might. I mos' reckon we goin' to like 'em."

"Aw, don't get soft, Pete," another voice broke in. "You want ter build a hut, don't yer? Well, how yer goin' to build it without no lumber? Most old men on coun'y roads, like some I give it to you. Look at all the wood goin' to waste round here. You ain't never been scared o' don' things till lately."

THE SABBATH RECORDER

"If the boys don't come, we'll just have to leave the plans till they do decide to be friendly."

A month had passed since Ruth received the note from Mrs. Stearns saying that she would need the money. In her daily scenes, Ruth had tried to keep Paul from seeing how this disappointment had hurt her as they walked slowly home, but with little success. Paul was too young to understand, and yet he had shared too many disappointments and anxieties. "I'm terribly sorry," Ruth had said, "but don't give up hope. There will be a way out of our difficulties. Ever since that first time you and I sang together in the little white church I have been sure of that. I hadn't been any too hopeful before, I'm ashamed to admit things had looked so dark. But, do you know, I've been thinking a lot lately about the verse you said seemed to fit us out here on Uncle Jimmy's farm. I've been through, God was opening a door of opportunity for us, and I believe it cannot be shut unless he wills it to be. So let's go bravely on, trusting him to show us his way."

"O Paul, it's worth all the disappointment to hear you say that," Ruth had exclaimed. "You make me so happy. You are like your old self again. I had been afraid you were losing faith. Now I can stand anything."

Ruth had gone to Mrs. Stearns and explained why she could not come out on Sabbath afternoon. Mrs. Stearns had been greatly disappointed, for she had felt that at last she had secured the right teacher for Stanley, and she had every hope Ruth could change her mind.

Seeing that she could not be moved, she reluctantly let her go, and another tutor had come out from the city.

"I want you to think it very strange that anyone should keep the seventh-day of the week as a Sabbath in these modern times," Ruth had told Aunt Abbie Jo and Paul when she returned home. "Apparently she didn't remember that there were Seventh-Day Baptists living in this part of the state a long time ago, and that a Seventh-Day Baptist church was still active within a mile of our home. She said the time had gone by when people were so strict about keeping any Sabbath."

THROUGH THE BARLEY

"It ain't scared now, but they'd find out very soon, boys. Don't you go into those chairs you took from the sawmill across the river? Or the axe skip got from the Davis farm? I guess it ain't right to take them."

"Aw, come on, get to movin', fellers. What Pete says don't amount to nothin'. Tony, bring along that tree."

"Yessir, Mr. Paul. What do to, Paul?" Dick asked in a low whisper.

"I think we better start back home," Paul replied.

"And let those fellows keep on doing things—like taking chairs 'n axes 'n wood that don't belong to them! O Paul, I'm surprised."

"Perhaps I can explain a little later, Dick. Don't make any more noise than you're obliged to."

"You've been getting acquainted with this boy Pete, haven't you?" Paul asked when they could talk without being heard by the boys.

"Yes, he's been quite friendly lately. Don't you remember he came as far as the entry where we had the hymn sing in the church last week?"

"Yes, I do. Well, I have a plan. We want to help those boys, but it seems the way to win their interest had thought of trying to interest them in building a hut, but they've got ahead of me and are building it with material that doesn't belong to them. If we should stop them now, it might be months before we could make friends with them. This is the time for outdoor activities, and most boys like to build anything they can."

"Don't, J. thought! And haven't I found some handy things to put in one, things Uncle Jimmy had stored in his cellar! We could have a club and meet in the hut sometimes.

But go on, Paul.

"Well, you know you and I have been talkin' of cookin' breakfast down by the river some time soon, Suppos' we do it tomorrow. Your part will be to invite Pete and the other boys in the old house to join us. Tell Pete any of his friends can come too. But be sure, Dick, you don't let the boys mistreat us and know anything about the hut they are buildin'"

"All right, Paul, I'll be careful. It's a swell place, Pete, the boys will come, and I wish we had that boat we're going to get some day. It's funny what became o' Uncle Jimmy's boat. He must have had one.
"No doubt many folks would agree with her on that point," Aunt Abbie Jo had remarked. "I'm afraid we Seventies Daily Bread titles have not come across rather proud of our inheritance, but not doing anything much about it. Maybe that's why so many young poor people are not out to do anything they want to be used. They're not satisfied just to drift along. But there, I didn't mean to preach," Aunt Abbie Jo finished, "Paul said thoughtfully.

Ruth had heard nothing more of affairs at the Stearns house. She had gone about her daily tasks, helping Aunt Abbie Jo and working in the gardens whenever she had an opportunity. The flower garden was rewarding her with a riot of color, and fresh vegetables from the other garden helped cover some of the expenses. She and Aunt Abbie Jo were canning the surplus.

Each Sabbath afternoon the little white church had been opened for a hymn sing, and the number of people who gathered to enjoy the old familiar songs was increasing. Gradually it had been a question of wanting people who might be interested in helping. There was a housewife on a lonely farm three miles away who had been a soloist in a large choir before coming to the farm. They had discovered in quite another direction a boy who played the violin beautifully. So the days with their pleasures and disappointments had built up a following where the minister and Paul and Dick went down the hill to the river for an early breakfast in the open air.

"Marylin watched each helper keenly. If the boys came, and when she saw the one called Pete, and his brothers, she ran to Aunt Abbie Jo and Ruth with the news. "You ought to have Paul!" Ruth exclaimed. "Now Paul will win their friendship, I'm sure."

Marylin watched the boys until she saw them go, but she could not help gathering some yellow daisies she had seen near the little white church the day before. She wanted to pick a big bunch of them for Sabbath afternoon.

She was gone only a few minutes, and there was consternation in her voice as she called, "Aunt Abbie Jo! Ruth! Some men are measuring the church. Oh, what are they going to do with it?"

("To be continued")
ETERNITY
BY MARGUERITE CARPENTER

No sailing rain nor crushing tide
Can ever dash their bright Butsides.
For in its rest no treasured mass
Of pirate’s gold, or crystal glass,
Or tapestries, or burnished brass,
Which wind and cliff delight to hide
In slimy graves for seas to ride
Where only fish have mourned and died.

My God has promised more to me
Than I deserve. This promised he:
That all the joy, the love, the sorrow,
The prayers that compose or borrow,
The eager plans for each tomorrow,
Which fill my ship so plentifully,
Shall never be lost on selfish sea.
They’re passwords to Eternity!

CHILDREN’S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Time goes so fast that it has been over a year since I have written to the Recorder. Our Sabbath school teacher suggested Sabbath day that we all write to you, so you will be receiving other letters besides mine.

If you notice, our address has been changed since I wrote you last. We have not moved, but we have our mail delivered from West Winfield.

We have a cat which came to us last winter. We call her Peaker. She is grey, and is very playful. She has become one of the family now.

I am in the ninth grade. Last week I had my mid-year “exams.” I like my school very much.

I enjoy attending the cottage prayer meetings which we are having every Sabbath evening. We are studying the book of Revelation.

Your friend,

WILMA WELCH.

West Winfield, N. T.,
R. D. No. 2

DEAR MRS. GREENE:

I am grateful to you and to your Sabbath school teacher for this good letter, and I sincerely hope it will not be a year before I receive the next one. I’ll also be looking for letters from other members of our class also.

A nice cat is usually a lot of company and we appreciate our kitty, Skeezix, more than ever now that children are grown up and are away from home. Today, however, his “nose is out of joint,” for Eleanor is here with little Joyce Ann. I am glad to hear that you are doing so well in school.

If you will find the book of Revelation interesting and instructive. I used to enjoy reading and studying it with my grandmother. Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is Sabbath morning and it is snowing and raining.

This is my second letter to the Recorder. The first time I wasn’t getting it, but thanks to my dear friend, Pastor Trevah Sutton, I have it now. He has sent me the Recorder for six months as a gift, which pleases me very much.

I got some very nice Christmas presents from my grandparents, a bill, a sweater, and a big top; a typewriter from Daddy and Mama, and handkies, books, and candy.

I’ve been sick this last week with the flu and my ear still bothers me. The other day, while lying in bed I had my Bible, looking in it, and I learned some of the Twenty-third Psalm. I enjoy looking up Bible verses that are in my Sabbath school lesson. My Bible has red lettering, which are the words of Jesus. I like it very much that way.

I miss Pastor Sutton very much for we had such good times together. I shall never forget him. We write to each other.

Our quarterly meeting of Iowa churches meets in Marion, Iowa, in February. I am supposed to be on the program, but we will not be able to attend. Maybe we can sometimes.

This is Wednesday and I am still not very well, so I will close. Your friend,

Gerwin, Iowa
VIRGINIA L. DUTTOTT.

DEAR VIRGINIA:

I do not wonder you miss Pastor Trevah Sutton, for we miss him around here also, as we could see him often when he was in Al re dell. He is a wonderful friend for boys and girls as well as grownups. The Recorder was the only paper we had during our stay, so if what I should do without it, and I am glad we are having it every week once more. Aren’t you?

OUR HORSES

BY MISS LOIS R. PAY

VIII. BETSEY

When I was eight years old my father bought Betsey, our first horse, and she was eighty years old too. So I was always specially fond of her. Before Betsey came to our farm there were oxen to draw the loads of hay and wood, but buggy or carriage rides were rare and only with hired horse. After Betsey came, then came a new mowing machine. Before that our hay was mowed by hand. My father was one of the best mowers.
in our neighborhood, and later my two brothers carried this now almost lost art of cutting a smooth, straight swath of grass with a scythe. A Sabbath clock on the seventh day, when the lawn grows too tall for the lawn mower.

After Betsey came, then came a new democrat wagon; and grandma, my father's mother, and all of us children rode ride ride church. It was the Congregational church we went to then, and I used to wonder, once in a while, "Why," in the Ten Commandments, that Sabbath clock on the seventh day, when in our life, the day the people called church was on the first day of the week. It was in Betsey's day we found answers to "Why." And so Betsey took us to church on Sunday school, whereas before she came we walked in good weather. When we were little my father carried us on his arm, or back, our arms around his neck and our feet in his hands or on a stick held in his hands, for he was a big strong man. Either way, we always liked it. I think Betsey liked to go, too, and stand in the long shed with the other horses.

Mother told us how sometimes before Betsey's day, the people went to church in snowy, muddy weather. Into the wagon or sled would be put some hay, and some blankets in cold weather especially. Six or seven of the Fay family sang in the choir, so if it was bad walking, the oxen were used, to carry the singers to church and home again. If you ever hear anyone say, "Heavy was the trolley day when the cherry tree was cut down," that is a trolley day when the old Puritan Sunday were, just remember there was some mistake somewhere. Our kind, heavenly Father did not make it that way. But if love is in our hearts there is nothing sad or tiresome about it. (To be continued)

OUR PULPIT

GEORGE WASHINGTON

BY REV. WILLARD D. BURDICK

Rockville, R. I.


A mighty man of valor. 1 Samuel 16: 18.

"On the walls at Mt. Vernon you may read the inscription by a noted English philanthropist, Dr. Andrew Reed, written in 1833: 'Washington, the brave—the wise—the good."

Washington, supreme in War, in Council, and in Peace, Washington, valiant without ambition—discreet without fear—confident without pretense. Washington, in desert calm, in success moderate, in all, himself. Washington, the Hero—the Patriot— the Christian. Nature, the Friend of Mankind, who, when he had won all, renounced all, and sought, in the bosom of his Family and of Nature, Retirement—and in the Hope of Religion's fame. Two hundred five years have passed since the birth of Washington, and one hundred thirty-eight since his death. During these years Washington has been weighed in the balances as few have been weighed, and has not been found wanting. "Neither extreme panegyrist, nor zealous iconoclast has dimmed the splendor of his fame or gained one iota from the glory of his achievements. A mighty man of valor Washington was, and is, now, and ever shall be."

George Washington was born February 22, 1732, at Wakefield, Va., and died at his home in Mt. Vernon December 14, 1799. His father died when George, the oldest of five children, was only eleven years old. His mother lived on a farm after the death of her husband, caring for her children.

When George was fifteen years old he decided to enter the navy, but was about to sail his mother prevailed on him to change his plans, and he gave up his commission. In 1748, when he was sixteen, he began farming, and when, at an early age a busy and eventful life.

Every student in our schools is more or less familiar with the outstanding services that he rendered. He was first in war, first in peace, and first in the hearts of his countrymen. History confirms this conclusion of Washington's greatness.

What were some of the qualities in Washington that made him this place in the hearts of his countrymen?

The Sabbath Recorder

I would not attempt to name these in the order of their importance; I think of them much as does Dr. Curtis Lee Laws—"His greatness may be a sort of composite greatness; without any one of its attributes and activities harmoniously blended, accurately adjusted, and working together without friction, marked by clarity of vision and sanity of judgment, it would not be of highest and most useful service. Probably this is the judgment that impartial history would pass on George Washington. His was an achievement rather than greatness of any particular sort."

But it is well to think of some of the high qualities of his being that enter into this "all-round greatness."

WASHINGTON WAS A RELIGIOUS MAN

He belonged to the Episcopal Church, and for many years was a vestryman in the church. But he attended services in many other churches.

In his Inaugural Message to the Senators and Representatives Washington said, "I would have it understood in this first official act my fervent supplications to that Almighty Being, who rules the universe, who presides in the councils of the nations, and who..."

WASHINGTON WAS A HOME MAN

On June 18, 1775, he wrote to his wife immediately after it had been decided that "the whole army raised for the defence of the American cause" should be placed under his command, "I assure you, my dear, I am not the least anxious, when I assure you, in the most solemn manner, that, so far from seeking this appointment, I have used every endeavor in my power to avoid it. It is my wish to bear my part with you and the family, but from a consciousness of its being a trust too great for my capacity, and that I should enjoy more real happiness in one month with you at home, than in a lifetime of years in a remote and unwholesome wilderness."
of war and revolution, America had brought to the world the most noblest of any age in the whole world. There have been no greater generals in the field and no greater statesmen in our country, until other nations. There has been no greater character. When we think of Washington, it is not as a military leader, nor as executive of his government, but as a force of character that has been a divided and organized country together until victory was achieved, and who, after peace was won, still held his disunited countrymen by their love and respect and admiration for himself until America was welded into enduring strength and unity.

Washington—A Mighty Man of Valor!

WASHINGTON'S CHARACTER

As I have listened to addresses and have read history about Washington I have been attracted by the very general statement of speech. In his great part in creation to the world was his character. Bishop Manning has written, "We honor him today as patriot, soldier, statesman, and leader, but his highest gift to us was his own great soul and noble character." Herbert Hoover, "The answer of history is unanswerable: They broke his line where he was in Washington because he had more character, a finer character, a purer character, than any other man of his time.

"What did Washington contribute to the great result? Let me not belittle the nobility of his character. Of him, the soldiers that were approved or disapproved. Services of that order could have been rendered by many another. The supreme contribution that he made can be used up in a single word. He contributed his character." We may well close this paper with words spoken by Mr. Hoover at the Yorktown Cele:

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The Home Benefit Society was happily entertained in the home of Mrs. Helen Gumble last Tuesday afternoon. Mrs. Gumble is a Primitive Methodist lady, but entertains our society at least once a year. We appreciate very much the good fellowship and co-operation of the members.

The Missionary and Benevolent Society met at the parsonage Wednesday for noon lunch. The members of the society and their families were guests of Pastor and Mrs. Thorsgate. In spite of cold weather and very slippery roads a good number was present.

Mr. Henry Kipp has been employed by the two societies to be janitor of the church during the winter months. Correspondent.

MILTON, WIS.

The fifty-sixth anniversary of Christian Endeavor, which was observed Tuesday evening by a banquet in the Milton Seventh Day Baptist church, was attended by one hundred twenty members of the Rock County Christian Endeavor Union. Rev. Carroll L. Hill, pastor of the church, was toastmaster.

John N. Daland, dean of Milton College, was the speaker of the evening and spoke on “Christian Youth Building a Better World.”

The program included a vocal solo, “Shorten’ Bread,” sung by William Carry of the Fosseville Christian Union, accompanied at the piano by Miss Myrtle Carry; a piano duet, “Face to Face,” played by Floyd Mevis and Raymond Godbee; a group of Milton young people; and a selection of two negro spirituals, sung by the Milton quartet. Miss Mildred Carry conducted the closing devotional.

After about two and one half days of discussion and consultation, Milton College will have a mechanical engineering department, located in Whitford Memorial Hall. It will be installed during the spring recess. A good many firms were contacted and finally an unbiased mechanic was hired from a firm in Milwaukee to look over the situation. He reported that heat conservation is necessary to build a bit more beautiful by installing a steel smoke stack. The college regrets this must be done, but it is necessary to save on fuel. This will be added about the middle of February.

—Milton Journal.

OBITUARY

Hosyn—Mary Margaret, daughter of Mary Ayars and David Cook, was born at Marlboro, N. J., March 28, 1866, and died at the home of her daughter, Mrs. Edward Cook at Bridgeton, N. J., on August 17, 1936.

She was one of a family of eight children, three dying in infancy. She united with the Shiloh Seventh Day Baptist church in our community January 2, 1885, and by letter with the Marlboro Seventh Day Baptist Church, September 19, 1931.

On July 12, 1889, she was united in marriage to William D. Husted. She is survived by three daughters: Mrs. Charles S. Dunn, Mrs. Edward Cook, and Mrs. Edward Carney; a brother, James B. Cook; a sister, Mrs. Kizzie Hitchner; besides several nephews and nieces and nine grandchildren.

The funeral services, which were conducted by her pastor, Rev. Herbert L. Cottrell, were held from the Marlboro Seventh Day Baptist church on August 20, 1936. Interment was made in the Shiloh cemetery.

McLARREN—Evaline Harriet Coon, daughter of Harlow M. and Harriet E. Crumb Coon, was born May 9, 1853, at Walworth, Wis., and died at Milton, Wis., February 9, 1937, the last survivor of these “Words, “Faithful unto death.”

She was baptized in November of 1867, by Rev. L. M. Cottrell and joined the Walworth Seventh Day Baptist Church, where her membership has been for sixty years.

She was married, January 25, 1888, to Rev. Alexander McLarren, a missionary pastor living at Berlin, Wis., and serving the Berlin and Marquette fields. Their home was set up in the Berlin parsonage. They went, later, to serve the church at Rockville, R. I., returning finally to Walworth where they were affiliated with the church until their death, in which he preceded her in March of 1901. Throughout her life she kept before her as a motto these words, “Faithful unto death.”

Funeral services were held in the Walworth Seventh Day Baptist church on February 9, 1937, conducted by Rev. Carroll L. Hill. Interment was in Walworth cemetery.

—From Watchman-Examiner.

Christian Patriotism

BY JOHN GREENLEAF WHITTIER

Our fathers to their graves have gone;
Their stripe is past, their triumph won;
But stormy trials await the race
Which rises in their honored place.
A moral warfare with the crime
And folly of an evil time.
So let it be. In God’s own might
We give us for the coming fight,
And strong in him whose cause is ours,
In conflict with unholy powers.
We grasp the weapons he has given—
The light and truth and love of heaven.

—from Watchman-Examiner.

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