MARRIAGES

Bears-Hurley. — Mr. Roy Bears of Rockford, Ill., and Miss Eileen Hurley of Milton, Wis., were united in marriage by Pastor Carroll L. Hill at the Milton Seventh Day Baptist church on February 2, 1940. The new home is at 413 Park Street, Rockford, Ill.

Ochs-Feagans. — Mr. Kenneth Ochs of Milton and Miss Josephine Feagans of Janesville, Wis., were united in marriage by Pastor Carroll L. Hill at Janesville on February 16, 1940. The new home is in Milton.

OBITUARY

Brague. — Robert Ernest Brague, son of Milford E. and Edna May Rowley Brague, was born at Alfred Station, N. Y., March 2, 1925, and died at his home in Wellsville, N. Y., October 12, 1939. He is survived by his father and mother; two brothers, Roger and Richard; his grandparents, Mrs. and Mr. Ernest Brague, Mr. and Mrs. Ernest Rowley; and great-grandparents, Mr. and Mrs. Conkey.

In the absence of his pastor, Rev. Elmo Randolph, farewell services were conducted by Rev. Charles Kemp of Wellsville, and Rev. E. D. Van Horn, his former pastor of Alfred Station. The body was laid to rest in the Alfred Rural Cemetery. E. D. V. H.

Burdick. — Mrs. Emma Collins Burdick was born November 2, 1865, and died January 17, 1940. She was the daughter of Arnold and Sarah Saunders Collins.

On October 12, 1887, she was united in marriage to Truman G. Burdick of Alfred. To them were born four sons: Elwood, Glenn, Clifford, and Lloyd. Lloyd passed away in 1919, and Elwood in 1934.

She spent most of her life in and near Alfred. In early life she united with the Alfred Seventh Day Baptist Church, where she remained a most faithful and consistent member. She not only professed her religion but she lived it—in her home, in her community, in her church. She was of a temperament that made and held friends. She could be depended upon to do her part in all lines of life.

She is survived by her husband; by two sons, Glenn and Clifford; by two brothers, Roscoe Collins of Broome County, and Melvin Collins of Alfred Station, N. Y.; and by a number of grandchildren.

Funeral services were held at her home in Railroad Valley, by her pastor, A. Clyde Baret, and was laid to rest in the Alfred Rural Cemetery.

Place. — Thomas Irwin Place, son of Philip and Emma Place, was born March 9, 1861, near Alfred, N. Y. He was one of six children.

He grew to manhood in his native state, attending school at Alfred and working in the jewelry store of Amos A. Sharpee. After graduation in 1884, he came to Milton, Wis., where he went into the jewelry business for himself, continuing for fifty-five years.

On December 8, 1887, he was married to Lena Burdick of Milton, who died the following February. On November 17, 1891, he married Catherine Masson of Milton, who preceded him in death on June 13, 1929. Two brothers and three sisters also preceded him in death.

He was a life-long member of the Seventh Day Baptist Church. In 1918, he was elected a member of the Milton Village Board and ten years later became its president, serving in that capacity for ten years. He always maintained an active interest in civic affairs.

He died in a Monroe, Wis., hospital on January 19, 1940. Funeral services were held January 22 in the Milton Seventh Day Baptist Church, conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton Cemetery. C. L. H.

Brague. — Letia Lydia Caroline Rogers was born in Lone Grove Township, near St. Peter, Ill., June 15, 1900, and departed this life February 2, 1940, at the farm home east of Farina, Ill.

She was the daughter of Adolph and Emilie Soderlin Ambuehl, and during early life was an attendant at the Ambuehl country school and was an attendant of the St. John's Evangelical church, where in childhood she was confirmed. She was united in marriage with Shirley Rogers of Farina and to this union two girls, Shirley June and Per­ dilla Jeanne, were born. In June 20, 1925, she was baptized and united with the Farina Seventh Day Baptist Church, the church of her husband's faith, where she was deeply interested in its activities and its welfare.

Funeral services were conducted from the Seventh Day Baptist church in Farina Sunday afternoon, February 4, by her pastor, Rev. Claude L. Hill, and burial was made in the Farina cemetery. C. L. H.

Sherman. — George W. Sherman was born in Saratoga County, N. Y., May 3, 1859, and died in Chicago, Ill., February 1, 1940. Mr. Sherman married Louisa Wangner fifty-nine years ago. About four years later they moved to Chicago, where for thirty years he was associated with the plumbing business in the south side of the city. About forty years ago he united with the Chicago Seventh Day Baptist Church.

Mr. Sherman leaves his wife, seven children, fourteen grandchildren, and two great grandchildren.

The funeral services were held in the Kinny Brothers Funeral Home February 3, conducted by Rev. Willard D. Burdick of Milton, Wis. The burial was in a cemetery near Morgan Park.

STATION Y-O-U

You are a broadcasting station, On the air from day to day, In toil or in recreation, In hard labor or in play.

Are you sending out a story With joy and with hope replete, Or do you bewail a glory That has faded in defect?

Do you broadcast a compassion To a bleeding fellow man In a noble Christlike fashion, Like the Good Samaritan? —John H. Apel, in The Messenger.

Do you sing a song of gladness To disperse the clouds of fear, To lift falls of gloom and sadness, To fill heart and soul with cheer?

Do the waves which you are sending Touch like sweet accords the ear? Do the efforts you are spending Lift man to a higher sphere?

Broadcast messages of brightness To mankind, enfolded in sin, Fill the hearts with joy and lightness, Kin and friends are tuning in.

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Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., MARCH 11, 1940

No. 11

Recorder.—Sabbath Testimonies.—Quonochontaug Celebrates First Day Service Convocation. —181

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Obituary.
Possibly our own attitudes in the family, among our various fellowships in club and church, should be changed, made more Christian, our lives more truly to the spirit, teaching, and life of Jesus. As Christians, honest and sincere, we must admit we have fallen far below what we know Jesus taught. Perhaps—there's the rub, we are not entirely willing to do as well as we know. That is wrong, too. So there is a vital place to begin. Carry it over into our church life—changed attitudes are needed there.

There is another point of attack, also, on these things we admit are wrong in the world. That is in the field of faith. This faith must be brought over into our church life—changed to the spirit, teaching, and life of Jesus. As Christians, honest and sincere, we must admit we are convinced of the dangers of beginning to drink, or be warned of the results by reading such reports as made by the secretary of such an institution as the Douglas (Ill.) Keeley Cure Institute, Mr. Martin Nelson. He declares that drinking among women is increasing at a rapid rate. The 'cure' at this institute has been shown to have been, in an eleven month period, by ninety per cent more women than in a corresponding period in 1933, when the prohibition law was still in effect. "Today," he states, "public complacency about women drinking at bars is making the problem of the women inebriates tragically serious." Recently the Chicago Tribune spoke of patients coming to the Keeley Institute from the United States both men and women—in a three year period more than at any other time in more than thirty years.

Of course, no one expects ever to become so addicted to alcoholic beverages as ever to need the "cure." But temptations for your young people to start drinking are many. It seems smart. It seems up to the times. It's in keeping with common usages. We see it on the screen; we hear it in our magazines—fine, upstanding young women, lovely, piquant young women—reaching for that sparkling wine. But, you want to know, can there be no wrong, or only a little wrong! Why not be like others? "You will be thought a prude or a prune if you don't." You will be seen a "dud" to your escort if you refuse. And a lot more.

But, you don't have to drink, and the chap doesn't have to drive. It's just the same thing to the world. But, you will be looked upon as being highly of you if you don't. You see, we have our girls especially in mind. The Good Housekeeping magazine for March has a fine article on the subject, "Lots of People Don't Drink." We wish we could reproduce that of the whole, but that is impossible. The author, after advising girls how tactfully they may meet embarrassing situations, says, "All right, then, accept the cocktail. You don't have to drink it, do you? Keep it in front of you. If more is offered, refuse it. Abandon the glass somewhere, inconspicuously. You don't have to swallow anything you don't want to." The italics are ours. This article has good advice, and we hope our younger readers will read it in full.

It is, at least, that some of our best magazines are beginning to see the folly of growing evils and are daring to speak against them. No, no one has to drink.

APPRECIATION OF THE RECORDER

A long-time friend, well acquainted with our people but doing his public work among others, writes words of appreciation that we are well pleased to publish. They were not intended for publication. We trust it will not seem too much like putting ourselves on the back. He explains how he happened to be reading through a neighbor's files of Sabbath Recorders for the past few years; then writes:

I wish to write and tell you of my pleasure in seeing the Recorder. I know that you do not speak especially of the fine work you have done in your editorials and in the general tone of the paper. Your paper is a fine and generous spirit which makes it a representative religious journal. I think it compares favorably with the larger and more heavily supported papers of which I have any knowledge. I wish I could reproduce that in this issue of true devotion to Christ and his cause. It seems to me, as the Douglas Keeley Institute, Mr. Martin Nelson, stated, that there is a vital place to begin: to do away with profanity, to do away with alcoholic beverages, to do away with divorce, to do away with the scandal of divorce. And I think the Recorder is doing just that.

Appreciation of the Recorder.
THE SABBATH RECORDER

will be run daily Sabbath meditations prepared
by one of our youngest pastors. But the
special number will contain an unusual amount
of material of Sabbath interest.

You Can Help

We want your help in Double of the Sabbath:
what it means to you; how you feel about it;
your experience in accepting it, or in keep-

Write your testimony within one hundred
words and be sure to mail it to the editor not
later than May first. For each of the three
best we will give a free copy of the “Life
of Governor Samuel Ward,” an early
Seventh Day Baptist of Rhode Island.

QUONOCHONTAUG CELEBRATES

The Quonochontaug Seventh Day Baptist Church
has just celebrated the one hundredth year of its
founding. While it is not a Seventh Day
Baptist church, it has been served by Seventh
Day Baptist ministers for a great many years.
Rev. Harold R. Crandall, pastor of the Paw-
catuck Seventh Day Baptist Church, at West-

erly, R. I., has served the Quonochontaug church
for the past two years as acting pastor. He
preached the one hundredth anniversary ser-
mon, and added to the membership fourteen new members, according

to the Westerly Sun. The week previous
there had been baptismal services administered
by Pastor Crandall at the Pawcatuck Seventh
Day Baptist Church. Mr. Crandall is thus

No attempt is made to name all the men of
the various faiths who ministered to the
Quonochontaug Church in the past. In 1895,
Rev. E. B. Saunders held a revival meeting in
the church and some four or five persons
were baptized. When this editor became
pastor of the First Hopkinson (Ashaway,
R.I.) Seventh Day Baptist Church in 1914,
Dr. Clayton A. Burdick, of sainted memory,
then pastor at Westerly, was supplying the
Quonochontaug Church. During the summer
vacation there was a preaching meeting held
in Brother Burdick’s place. Later, Rev. Alva L.
Davis supplied there during the larger part of
his Ashaway ministry. Doubtless other Rhode
Island pastors have done likewise.

The church building, which was dedicated
in 1854, is located in the vicinity of Quonochontaug Neck, and on a
very pleasant elevation, commanding an ex-
tensive view of the ocean and surrounding
country. With a membership never large,
but faithful, the church also ministers to sum-
mer folks at the shore, offering to all who will
a place to worship God while enjoying a
summer’s vacation at the ocean side.

A WORD FROM THE LEADER IN SABBATH

PROMOTION

The world has gone wrong.” “The times
are out of joint.” Such are the things we
hear from all sides. And there is no question
but what conditions are bad throughout the
world. But many people come to a wrong
conclusion. They begin to doubt religion,
to question our Christian faith, and even to won-
der if there is a God! How can a God come
they say, “why doesn’t he do something about it?”

The fact is, of course, that the present
world disorder is proof that we live in a moral
universe. It is a witness to the character
and presence of God in our world. Men cannot
not hate and lie and kill, and then immediate-
ly have peace and brotherhood. “Whosoever
is a sower, shall he also reap.”

If that law should be fulfilled, we would begin to see the foundations upon which a Christian civiliza-
tion must be built would be destroyed. While
we do have some evil today, let us not be too
sanguine, therefore, we thank God that the law
of seed-sowing and harvest can still be de-
pended upon. We can still believe in God
and in the moral law. We may still sow
the good seed with confidence in the harvest.
We now know that in aligning ourselves with
the moral forces of the universe.

This moral law we find set forth in the
Bible, and in brief epitome in the Ten Com-
mandments. God said to Moses, “Thou shalt
in a sense the key word, on whose proper
observance in a great measure the others de-
depend—has been sadly neglected, “Remember
the sabbath day to keep it holy.”

Seventh Day Baptists do well to practice Sabbath obser-

vation and to teach this truth to others, because
it is part of the faith professed upon by
the world and by millions of Christians.

Again, Seventh Day Baptists emphasize the Satur-

day as the day to develop the spiritual life of our people. The
Sabbath is a symbol of the presence of God
in time. To set it apart from the other days of

SABBATH RECORDER

In keeping the Sabbath we begin at sun-
set as we do in the Scriptures, and
such beginning increases its value and
helpfulness in our lives. Sabbath-eve thoughts
send us to bed (at the proper time), not
with feelings of anxiety concerning the
interests that drive us during the week, but, insted,
with restful feelings and in an atmosphere of
peace and restfulness, as we contemplate
the goodness of God. In such a confident state
of mind we go to sleep, and something takes
place in the development of our souls. The
Sabbath morning dawns different from all
other days.

We go to church on Sabbath morning then,
not simply because it has been appointed as
a convenient time. It is God’s holy day, sanc-
tified in the beginning, observed and taught
by the prophets of old, and as we take up the
teachings and practice of Jesus and his dis-
ciples, sacrificed for by our own religious an-
cestors, and now through our own experience
it has come to have a vital place in our lives.
All these influences converge upon us as we
worship God on his holy day. Then at the end of the Sabbath the weekly saw has been
overcome and the line of our life has been
lifted to a new level. We enter upon a new
week, and all that our Sabbath experi-
ence has given us a fresh view of life’s high
standard, but has given us new faith and
added power.

Alva J. C. Bond.

MISSIONS

METHODS OF EVANGELISM

There are many methods of evangelistic
work. In fact, the purpose of all that Christ
did and said was evangelism. The same
truth is the doctrine of the church and its
members. Some of Christ’s works were more directly
evangelical than others, and some of the ac-


tivities of the church and its members may be
called evangelistic. Both these need to be
adapted to the conditions and these may well be carefully studied.

The account in this issue of the work in
Jamaica calls to mind the methods followed
by Christ. When he sent out the twelve and
again when he sent forth the seventy, he sent them “two and two.”
This method has been used with success in the centuries since Christ.
The church at Antioch sent Paul and Barnabas.
Seldom, if ever, did Paul go alone, and some
of those who accompanied him were not preaching, but going along
in many of the Preaching Mis-

sions in our churches the last three years, the
pastor and his helper have gone forth.
The method of organizing all the workers of a church into work
in two teams has been found successful in many denomina-
tions in recent years. There are several ad-

dvantages that make this method one of the
best: it gets results, it trains workers, and it
brings a larger number into active service.
Evangelism is the great work of the church.
In studying methods and adapting them to
existing conditions, the plans followed by
Christ may well have first consideration.

PROMOTION

NEWS FROM JAMAICA

(Ecaps from a letter by Rev. W. Crichlow,
written February 16, 1940.)

Dear Brother Burdick:

As I mentioned I was going to do in a
recent letter to you, I visited the Font Hill
company on January 11. The church booth
is still standing and was not threatened as
I had thought. It is the foundation for a
church building which was laid many years
ago that was and is threatened by an ordinarily
insignificant little stream that during the rainy
time becomes a raging torrent. We talked
with Brother Charles Webb, the local
leader there, and went with him to look over
some suitable sites for the new church building.
I saw several which are promising, but thought it best to leave it
to those brethren to decide which one they
shall choose to build on. This one thing is certain:
the Font Hill company is determined to build
a church in the near future. Though the
company is small, they think that they will
begin to build. We are planning to hold an
evangelistic campaign with them early in
April.

On Sabbath afternoon, January 13, Mrs.
Crichlow and I, along with a brother and sister
from Kingston, went to visit the Pen company
in the Grant’s Pen. We met the leaders and
were invited to a meeting at the Grant’s Pen
company for the first time since we have been in the island. Grant’s
Pen is about fifteen miles east of Kingston,
on the main road to the parish of St. Thomas.
While on our way over, we stopped by Bull
Bay, ten miles from Kingston, the place where
Brother Louie Mignott was buried, to pick up
Sister Mignott, the widow of Brother Mign-
ott’s brother, and her two sons. Thus when
we got to Grant’s Pen, we had seven persons
in our little five-passenger car. The brethren there were very glad to see us. After giving them all a warm welcome and administering the Lord's Supper, I learned to my sorrow that one of the brethren who partook of that communion had died late in January. You can believe that Grant's Pen at just the time I did. Let that one of the brethren who partook of that communion be the example for the many of the folks there attend the Kingston Church every now and again.

Last Sunday night we completed the second of two evangelistic campaigns we have held since the first of the year. The first one was held with the Bowserwood company January 13, and the second with the Cottage company February 2 to 11. In both of these efforts practically the same team of workers worked. The brethren, Smellie, Lyons, Grant, and Sister Emily Smolke co-operated with me. In the last, only the three brethren mentioned worked with me. Perhaps I had better mention here our plan of action with relation to these evangelistic campaigns. We expect the company or church with which we cooperate to entertain our workers. The transportation expenses of the workers from their home churches to the field of activity of the company or church we through the contributions which they make each month to what we call the Missionary Fund. This plan has worked very well. It seems that in Brethren Smellie, Lyons, Grant, and Sister Smolke we have the making of a very efficient gospel team. At Bowserwood company, we divided into two teams and every morning of the week, with the exception of Sabbath and Sunday, made personal calls at all of churches through the contributions which they make each month to what we call the Missionary Fund. This plan has worked very well. People who meet in the church on Sabbath and Sunday, they are our primary interest.

When I got there, the work had already started and my first visit was to a group of workers who had set aside some morning hours to get the church ready for that service. This work is now underway and to proceed in this particular case to help the Cottage brethren to organize themselves into an active Seventh Day Baptist company.

With this teamwork we are developing a new and practical technique for carrying on an evangelistic work. The cooperative method is not new, is, in fact, a thorough working knowledge of the Bible and a sincere desire to build on practical Christian principles.

Very sincerely yours,

Luther W. Chriaw.

NEWS FROM SHANGHAI

(Extract from a letter by H. Eugene Davis, written January 31, 1940)

Dear Secretary Burdick:

Your letter of November 13, 1939, has been here for some time. Our mail service these days is not what it used to be and we have long periods between incoming mail. We do not know when the mail is to arrive, as many of these letters are not called at Shanghai post office. They are handled in this way, with much the same results.

I am enclosing some information about the Shanghai Church which may be of interest.

Executive Committee of Shanghai Church

Moderator — Mr. Tsau, vice — Mr. H. E. Davis.
Secretary — Mr. Tsha, vice — Mr. C. U. Dzau.
Treasurer — Miss Yu, vice — Miss Sool.
Service committee — Mr. H. E. Davis, Mr. Tsau.
Prayer meeting committee — Mrs. Koo, Anna West.
Social committee — Miss Yu, Miss Mary Zong.
Music committee — Mrs. Loo, Mr. Zong.
Evangelistic committee — Mrs. Lu, Mr. C. U. Dzau.
Genter committee — Mrs. Tsau, Mr. Tseu.
Sabbath school senior dept. — Mr. T. M. Chang.
Sabbath school junior dept. — Mr. S. D. Dzau.
Boys' School — Miss Zong, Miss Lui.
Girls' School — Miss Zong, Mrs. Sih E. Yung.
Sabbath school for outside — Miss Zong, Mrs. Tsau.
For Boys' School — Mr. Tsau, Mr. Tsha.
For Girls' School — Mr. Tsau, Mr. Tsha.
Leader of singing — Mr. S. D. Dzau, Miss Sool.
Piano player — Mrs. Loo, Mr. C. U. Dzau, Miss Tso.
Care of church — Mrs. Toong, Mr. C. U. Dzau.

Evangelistic committee — Mrs. Tsau, Mr. Tsau, Mrs. Doo, Mrs. Yang, Mr. Tsong, Mr. Tsau, Mr. Tsau was in charge of this loose ends and to proceed in this particular case to help the Cottage brethren to organize themselves into an active Seventh Day Baptist company.

The entire committee has been asked to meet this coming Sabbath afternoon to face the little task of the church together. Then separate committee will begin to carry on in their separate field, but relate their particular task to the other parts of the church life.

Our church finances are in very good order, as you will see by the report.

Treasurer's Report of Seventh Day Baptist Church, Shanghai, China, for 1939, Shanghai City

Receipts

Year gifts $ 589.70
Monthly gifts 581.05
Weekly gifts 679.45
Stamp $ 369.89
Total receipts $1,169.15
Balance from 1938 22.76
In bank in 1938 10.54
Total $2,232.45

Expenditures

Mo. Tsong (evangelist) $ 804.00
Mr. Tsau (evangelist) 600.00
Mrs. Ko (musical woman) 20.00
Janitor of church 30.00
Communion expense 6.50
Water way out 10.00
Electricity 42.96
Repairs 25.10
Sabbath school helps 246.65
Trains expense for evangelist 16.00
Stamps 5.45
Envelopes and paper 16.70
Caret of cemetery 2.40
Total 148.00
Gift to Mr. Peter Chang 4.87
Gift to special evangelist 20.00
Evangelistic expenses 18.70
Travel for our own workers 20.00
Refreshments for socials of church for Newman meeting 20.00
Electric bulb 1.80
Total expenditure (1939) $2,055.33
Balance 1939 177.12

Receipts

Electric bulb ............................................................... $ 12.80
Toilet .......................................................... $ 9.20
Water .............................................................. $ 3.00
Communion ............................................................... $ 6.50
Envelopes and paper ............................................... $ 16.70
Salaries .......................................................... $ 250.00
Piano .......................................................... $ 150.00
Stamps .............................................................. $ 0.50
Total expenditure (1939) .................................... $2,232.45

We have added another worker for this year at an additional $420 Shanghai money. The budget has been met in full for most of these years, and the budget committee was discontinued. This emphasis our year will be spirit and purpose in relationship of giving, "just give what you are sure God wants you to give; then have faith that he will give the incentive to ask in the church of his kingdom.

We are greatly heartened in the development of the church work. We have two fine groups of older people, who worked much for us, and each from the Boys' School and the Girls' School. All from the church on Sabbath morning have now become once to the girls' groups and to the boys' group. It is a great joy for us to look into their earnest faces and to believe that they can see God is the only answer to our individual needs, social, national, and international. Of course you understand these young people are not Christian, at least the great majority are not, but they are willing to be shown the value of Christ.

We now have such a church that we can go into this new territory. We were told to go to Da-Zang twice. We went with an officer of the Japanese army to see the land and were told that the Japanese authorities would do something about their occupation of the land. To date, nothing has come of it. We shall make further notification to the U. S. authorities. Our opportunities for service are unlimited.

Sincerely,
H. Eugene Davis.

DENOMINATIONAL BUDGET

Statement of Treasurer, February, 1940

Receipts

Feb. Total for 1940

Adams Center $ 198.25
Beloit 79.00
Alfred, First 761.20
Alfred, Second 154.50
Andover 13.00
Asian Co., Associations, Churches, and church groups 388.70
Batavia Creek 25.00
Berlin 79.78
Boulder 137.15
Brookfield, First 171.13
Brookfield, Second 103.50
Brookfield 48.00
Daytona Beach 163.05
Denver 8.75
Diagnostic Department 97.95
De Ruyter 21.00
Dodge Center 20.05
Edinsburg 5.00
Fortuna 16.75
Fouke 21.00
Friendship 31.68
Gentry 18.75
Hammond 1.00
Hebron, First 17.62
Hopkins, First 160.61
Independence 3.00
Individuals 151.00

133.00
12,588.49
THE SABBATH RECORDER

Irvington ........................................... 230.00
Jackson Center ..................................... 5.00 5.00
Little Genesee ............................................. 32.23 268.02
Little Providence ........................................ 2.00 19.00
Los Angeles ........................................... 3.25 42.20
Los Angeles - Chris's .................................. 8.00
Lost Creek ............................................. 10.50 50.60
Marlboro .................................................. 10.50 206.11
Middle Island .......................................... 2.50 18.00
Milton ..................................................... 109.00 1,077.60
Milton Junction ........................................ 37.43 324.79
New Auburn ............................................. 39.31 287.88
New York ................................................ 39.31 287.88
New York City .......................................... 31.00 183.25
North Loup .............................................. 31.00 180.00
North Hampton ......................................... 70.00
Pawtucket .............................................. 250.00 1,750.00
Pike county ............................................. 62.40
Plattsmouth ............................................. 114.95 862.03
Richburg ................................................. 44.00
Richfield ............................................... 50.00 290.00
Rockville ................................................ 50.00 290.00
Riverdale ................................................ 50.00 290.00
Rochester ............................................... 50.00 290.00
Salem .................................................... 30.00 270.53
Schenectady ........................................... 9.00 134.81
Shelburne .............................................. 5.00
St. John ................................................. 56.13 384.34
Starks ................................................... 2.00
St. Lawrence ........................................... 2.00
Scottsbluff ............................................. 1,100.00
North-Star ........................................... 1,100.00
E. S. T. ................................................ 1,100.00
Windsor ................................................ 1,100.00
West Edmeston ........................................ 5.00
White Cloud .......................................... 13.90 154.55

Comparative Statement

This year
Budget receipts—February $ 919.07 $ 1,094.39
Special receipts—February $ 59.00 264.99
Budget receipts—6 months 10,350.54 8,609.82
Special receipts—6 months 2,916.10 1,209.71

Disbursements

Missionary Society ..................................... 406.80 $ 29.00
Tract Society .......................................... 63.00
Sabbath School Board ................................ 63.00
Young People's Society ............................... 3.00
Woman's Board ........................................ 9.00 30.00
Ministerial Retirement ................................ 58.50
Education Society ..................................... 58.50
Historical Society ..................................... 58.50
General ................................................ 108.00
Seventh Day Baptist Building ......................... 76.50

Morton R. Swinney, Treasurer.

RURAL INTERESTS

Seventh Day Baptist Denomination Represented

New York State Farm and Home Week, Cornell University

Two of our progressive young pastors were in attendance at the annual Farm and Home Week at Cornell University—Pastor Harmo Sutton of Little Genesee and Rev. Miss Nelia D. Mills of DeRuyter.

Mr. Sutton spoke on the topic of "Stewardship" as a part of the Rural Church Day program. This talk was part of a presentation of how rural churches raise money. The financial canvass, and how to increase its spiritual emphasis, also the Lord's Acre were stressed on this occasion.

Rural Church Day was planned by the Rural Worker of the New York State Council of Churches. Rev. James Wyke of North Carolina, Ohio, gave a valuable message on "A Church Program Which Transforms Rural Life." Rev. H. J. Williams of Ithaca spoke on the subject, "Religious Education in New York." Mr. Sutton told of some means of emphasizing Stewardship used by our own denomination. He has kindly consented to write a series of articles on the various types of giving at the request of the Finance Committee. This talk was included in an exposition of the Lord's Acre.

Gordon Sanford of Little Genesee was a lay representative at the Farm and Home Week. As a state officer of the Future Farmers of America, he was on the committee to plan for the Amateur Night program.

Ben R. Crandall.

WOMAN'S WORK

PROGRAM OF CHRISTIAN FOREIGN SERVICE CONVOCATION

(Auspices of Foreign Missions Conference of North America)

To be broadcast March 16, 1940, New York City, over NBC and affiliated stations 2 p.m., E.S.T.

Those participating in the program are:

The Rt. Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, in the chair.

His Excellency, the President of the United States.

Her Majesty, the Queen of the Netherlands.

His Excellency, Count Robert van der Straten-Ponthoz, Ambassador Extraordinary and Plenipotentiary of Belgium.

Dr. George A. Buttrick, President of the Federal Council of the Churches of Christ in America.

Dr. John R. Mott, Chairman of the Inter-

national Missionary Council.

Dr. Charles R. Watson, President of American University, Cairo, Egypt.

THE SABBATH RECORDER


The Turkoe Choir.

The Westminster Choir.

Excerpts from a letter from Emory Ross

These convocations under the auspices of the Foreign Missions Conference are being projected in the interest of all the mission boards and in the hope that they will create a greater interest in missions, which in turn will be reflected in the life of local churches and communities, as well as strengthening the mission work of the various denominations.

We are advised that this will be the first occasion on which Her Majesty, Queen Wilhelmina, has broadcast to others than her own people, and that it is the first time two Heads of States have joined in a radio program. In the face of great world need it seems significant that these two unprecedented steps should be taken under the auspices of the Christian world missionary enterprise.

The broadcast, as indicated, will be over NBC and affiliated stations, but it might be well for you to clear with your local stations to insure proper radio reception.

In addition to publicizing this broadcast through the press, you will kindly bring it to the attention of all the pastors, so they may have the opportunity of drawing as many as possible of their people into touch with this exceptional program.

YOUNG PEOPLE'S WORK

A SABBATH THOUGHT

In the King James version of our Bible there are many passages that speak of "fear of the Lord." That is well and good, but I think often these passages are misunderstood. I have found much richer meaning in some of these passages since I discovered in Moffatt's translation that the word "fear" is translated "reverence."

Fear as we understand it is repressive, even depressive. It stunts and hinders free growth, but reverence is different in its understanding. It is uplifting and forth-coming, inspiring. Reverence is deep respect, the bestowal of honor. It is even worship. It guides us in our life.

Yes sir, when we stop to think of it, the things for which we have reverence are those that really guide us in living. They are the truly forth-leading and spiritually uplifting and inspiring guides of our lives.

Once a rich man, who knew very little about seamanship, owned a nice ship. One night he was standing on the forecastle watching the captain at the wheel, steering. The captain was keeping his eyes on the stars too much and was steering into dangerous waters. An important order, he gave to his captain to "give over this star gazing and tend to the ship." The captain's calm answer was, "Whoever reverences the Eternal, learns what is the right course to take." (Psalm 25: 12, Moffatt.)

That is the most practical rule for all conduct of life. True religion is a true reverence for all the characteristics of the Eternal—God if you please—in things and beings all about us. This is especially true of our Sabbath. And when we hold it for the proper reverence, we shall be guided by it into the "abundant life." It will be one of the most forth-leading, inspiring, and uplifting elements in our experience. Try it. M. C. V. H.

CHRISTIAN ENDEAVOR AT NORTONVILLE

(Talks were given by the young people of the Nortonville Church at the morning service on Christian Endeavor Day, February 2, 1940)

Christian Endeavor Develops Leadership

By Marie Hurley

There are four principles which Christian Endeavor stands for, and because of these principles Christian Endeavor inevitably pro-
duces leaders.

1. The first principle is "Confession of Christ." To confess one's self to Christ we must acknowledge the Lord as our Master and Savior. We must give up all the bad and evil thoughts in our minds and hearts, and start out on a new and better path of life.

We should give freely of our time, talents, and money. Although our possessions may be much smaller, we should give as much as possible to our fellow men, and that is what is really guiding us in our life.

To be Christian is to be different. Christians who are really true and conscientious will stand out from among other people. Sometimes young Christians are laughed and scoffed at and life is made very miserable for them. It is not easy—at first—to take a new stand in life and be sneered at by former com-
panions and friends. But such Christians have the restful assurance that they have chosen the right way. Christ is the only true way. Let's be different, then, and let people know that we are not afraid of showing our colors, and stand firm for Christ and the Church.

For, after all, the Christian way is the only satisfactory way of living. Only the people who believe that Christ is the only true Saviour and that the Church is the one place where one can find complete happiness.

We are disappointed when we see young people, who are faithful in their work, who put themselves wholly into the job to which they have been called, who are faithful when they go to choir practice or Sunday School class, because they feel that this is a part of their Christian life. Not only is it helpful to make friends and work with Christ's people in our own country, but to help others in their own people of other races and nations will be en-lightening and helpful also. The contacts which we make help train us for better service.

The necessity for Christians to work to-gether is becoming more and more evident. Christian Endeavorers who follow these principles are the ones who find complete satisfac-tion in their work, and are the ones who are the church of Christ.

Fellowship With Christ's People.

Nearly every church has a social life. This is to serve. Because the point of Christian Endeavor is to serve the best that it can.

Christian Endeavor aims to emphasize the spiritual and leadership values of this organization. We have more and more people who are not true to the ideals of the church, in business and daily life. The young person who is neglectful and dishonest in these respects is not very likely to succeed.

Christ's Church.

As the number of organized societies in creased, state and district unions were formed. The purpose of a union, I think, is to emphasize the spiritual and leadership-training values of the Christian Endeavor. For all young people, stimulating interest in societies of Christian Endeavor, promoting their effi-cency as factors in Christian life and church work, general, into closer relationship with one another and making it possible for them to work together in common enter-prise.

Almost every state is organized into a union with various departmental superintendents who work with the corresponding superintendents in the state.

The ways in which they serve are:

1. Literature: States publish their own Endeavor papers and the International Society sends out the Christian Endeavor World, which gives suggestions for improving the meetings and ways to carry out topics.

2. Many books and pamphlets which pro-vide information for leaders in all departments of Christian Endeavor work are developed and published and made available by the International Society.

3. County officers often print off copies of suggestions for societies to use in the improvement of their own meetings.

The International Society of Christian En-deavor embraces all Christian Endea-vor societies and unions on the North American Continent. Leadership and ad-vancement of their own meetings.

Sunday School classes, which are the lifeblood of the local church, the foundation of the Lord's Kingdom, and the basis for all other Christian work.

When Christian Endeavor serves, its goal is to serve the best that it can.
Reluctantly my work became a pattern none could see;
The swift waves, the changing scenes between the
flame and me.
The patchwork quilt my thoughts had made is
still—and so my hands—
Empty the room, and to the flaming west my love has
gone away.
And I am left the fragrance, the million lights, the
night.
MRS. FAY B. COON.
7902 W. National Ave.,
West Allis, Wis.

CHILDREN'S PAGE
OUR LETTER EXCHANGE

Dear Mrs. Greene:
I am seven years old and in second grade. I have two friends, Alice and James. Elmo is
two years old and James is twelve.
We have a lot of snow.

We have a post office in our school room. We do not have a valentine box but put our
valentines in our post office. It was fun.

There are five children in my Sabbath school
class. My teacher's name is Mrs. Burdick.

Your Recorder girl,
Marjorie Campbell.
Milton Junction, Wis.

Dear Marjorie:
We, too, have snow and plenty of it. Our
snow is better because it is not as heavy as
ours. We have a lot of it.

Dear Mrs. Greene:
I am left the fragrance, the million lights.
The patchwork quilt my thoughts had made is
empty the room, and to the flaming west my love has
gone away.
And I am left the fragrance, the million lights, the
night.

S. S. POWELL.
Junction, Wis.

Mr. Andover:

Andover, N. Y.

FOLLOWING JESUS' INVITATION AND SALVATION

(From the Intermediate Sabbath School at Alfred. N. Y., by Mrs. C. E. W. Miller, and reprinted by
permission of the publishers."

It is an honor to be asked to talk about some
wonderful subject as "Following Jesus," and

pleasure to be acquainted with a group of
young people interested enough to carry out
a program upon this inspiring theme.

We have the best of reasons for following
Jesus. First, he wants people to be his disciples
and he invites them to his service. He said,
"Follow Me!" and to say, "Come unto Me!"—over and over
in different settings.

This is a great help to us. To illustrate
how much such repeated invitations encourage
us, think how we feel when invited to some
famous wedding or other social event. If
the call comes from a second and third person
whose word we can trust, we feel sure we
shall have a wonderful pleasure, without any
shrieking of dread or bash-
fullness. But if we hear some random invita-
tion from only one person, we hesitate till
we hear the call verified by someone we trust.
Then we feel encouraged to accept.

Now we have no cause to feel timid about
following Jesus; we will find when in the
study of this lesson we notice the sincere and
of repeated invitations given by Jesus himself
and by his disciples; and in the present time
by people whom we hear re-echoing the same
call, to all of whom we have to give very
close heed, for the insistent secular
calls, which break in and keep us from hearing
all gospel invitations. Now is the time to
prepare a strong block to our radios, our telephone
and our "good times" inter-
rupt with calls to side-track us from Jesus'
invitations. Just ordinary, everyday "good
times": week-end fun, turned into the
"best times ever," in our accepting him. You
who live in a section abounding with
people's parents and grandparents, aunts and
uncles who followed Jesus. I
know the tremendous calling for young
people today than to aim to be aunts and
uncles and perhaps later, parents and grand-
parents following Jesus and extending his
invitation and salvation to the troubled place
of the earth.

THEN AND NOW

By W. M. Davis

Where are we going; what way are we
heading? Have we old folks changed a lot;
are the young folks as good or better than
they used to be? Just where do we stand?
Do we still have the same interest in a faster
pace than when we were young, or are we
just getting old, and "old foggies"?

Young folks will be far more charitable
with us when you realize that thirty or forty
years ago it was the "public" women that
wore the "scanty" dresses (not as scanty as
are new fashions) at lots of parties; what
a good habits are required for success in
that occupation, and you understand the wis-
dom and the good-doing of the invitations to
the fishermen, Andrew, Peter, James, and
John to follow him.

My home has been in hill country where
sheep and cattle abound, and it is easy for me
to understand his references to his sheep fol-
lowing him when they hear his invitations.
There are few sights more interesting than a
flock of lively young lambs rush into the
fold at the call of the shepherd. The old
sheep go more sedately, if they knew the
reasons for the wisdom of the call, and the
lead in numbers, young women: can you blame one born back there for saying, "then
and now"?

Some man complained that women drove
ours, the men shops, from the
smoke shops, and now they are driving us
from the saloons. We all must admit one
thing; there is a lack of men in the churches,
down in comfort today and breathe the fresh
air God gives us—it is poisoned by women
smoking. The call to salvation can on any train
were free from it until women started to
smoke; not so now. Even the libraries and
reading rooms on ocean liners, as well as all
eating places, are all polluted with bad air.
They all demand that "I shall smoke where
I please." There is only one place that is
free from smokers, and that is the home. But
I suspect that there are some churches
where that does not hold good today.
So say, where are we going, where are we
heading? How much have we lost the
past thirty years? Have we lost or gained?
If we change as much the next thirty years
as we have the past thirty, what will we
leave that will be for the building of a strong
womanhood and manhood in America. If we
drop God high into life, and our government
together, where are we coming out?
Are we just "sheep": do we have to do as
others do; can't we stand out? I recall a
wonderful educator who after obtaining a
higher position had to
he went to smoking cigarettes. In the presence
of company (who were somewhat shocked)
he lit a cigarette for himself and another for
his young daughter. That man has been passed
over now. I wonder if he could not have left
better, higher ideals for this daughter.

Yes, may be a "bump number" just not
up to date. But if I am willing to like to ask
you what you will have left in thirty years
more, if we keep being "up to date" as we
think, how many things in life, the real things
are supposed to be it all right?
Can you wonder that we "quake" a little
when we are told this, yes, and wonder where
it is taking us?

To see our young women sitting up at
the bars with men drinking, talking loud, reeling
out like the drunks did in these old days, we
can't catch our breath and wonder. Take
a trip on any ocean liner and see the gambling
rooms, "horse buying," and slot machines—
gone full blast day and night, women in the
HONOLULU, T. H.,
January 2, 1940.
OUR PULPIT

A SEVENTH DAY BAPTIST LOOKS AT WAR

(Preached at Plainfield, N. J., December 29, 1939)

By Rev. Paul H. Burdick


Seventh Day Baptists derive their authority for moral judgments primarily from the Bible. Practical, they must be, because they live in the midst of a world of everyday type of environment. But where questions of right and wrong are involved, they unfailing refer to that Book, because in it they recognize, more than in any other source, the voice of Divine Guidance, speaking through history and to the human heart today.

So when we read the words of the text, even though we read them against a background of Old Testament warfare and retaliation, and even though we hear voices all around us counseling us to avoid the visionary, the idealistic, and the "impractical," yet our attention is arrested. We feel that surely this is the voice of God. If ever a message came from heaven in pre-Christian times, it is this is the voice of God. If ever a message was written by men of God, it is this. If ever a message was inspired of God, it is this.

1. There is more danger of our nation being an oppressor rather than oppressed in our relations with others. Our war-making forces, upon which we have set our hopes of safety and glory, have come from heaven in pre-Christian times, it is this is the voice of God. If ever a message was written by men of God, it is this. If ever a message was inspired of God, it is this.

2. The war-making forces of a nation are so strong and insistent that they can only be curbed by the power of a great conviction operating in the lives of God-inspired leaders. The war-making forces of the world, upon which we have set our hopes of safety and glory, have come from heaven in pre-Christian times, it is this is the voice of God. If ever a message was written by men of God, it is this. If ever a message was inspired of God, it is this.

3. Propaganda and censorship make it increasingly difficult, if not impossible, for the average citizen to judge whether or not his nation is engaged in a "just" war.

4. If it be decreed that those of us who hold these opinions are not worthy to enjoy the privileges of citizenship in a Christian country—that unless we are willing to help push off another Great War upon the world by our silent contribution worth giving or being received—then we shall have to fare forth as did the early missionaries of a bygone age, who at the behest of the kingdom of God, to find refuge, mayhap, under the banner of some Gandhi.

5. Of course, no such outcome is in prospect. Rev. Robert Youngren of the Christian Endeavor movement February 2, 1881, in Portland, Me., by Rev. Francis E. Clark, was given in the name of the Christian Endeavor. The sermon for the occasion was delivered by Pastor Davis, his subject being "Some People the Church Cannot Do Without." We can only assume that the Church cannot do without the right to explore the way offered by Jesus—the way of active, outgoing, all-conquering love.

If it be asked what the result of such an attitude would be, in case many of the citizens of a nation should adopt it, let this be a partial answer:

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Viola Belle Hewitt was born near Farina, Ill., March 4, 1889, and died at the family home in Farina, Ill., February 18, 1940, following a brief illness. She was the daughter of Otis and Nellie Smith Hewitt, and was the fourth of the children to depart this life. Funeral services were conducted from the family home by her pastor, Rev. Claude L. Hill, and burial was made in the Farina cemetery.

O B I T U A R Y

The Kingston Church, I am sure, if necessary, will help with the cost of posting them from America to Jamaica. If any church should have more than a hundred hymnals to give away, others of our churches could use the surplus. So you can see that any hymn books sent us would not be wasted.

Luther W. Crichtlow.

Farina, Ill.

Rev. C. L. Hill and C. F. Persels drove to Ashley, Wednesday night, where they were guests of the Ashley Commercial Club. Following a 6:30 o'clock dinner, Mr. Hill addressed the club, using as his subject, "The American Way of Living." You are all urged to be present Sabbath morning for the worship period and for the sermon which has special application to the times in which we live. The subject will be: The Mission of Changing Conditions, with the text, Psalm 55: 19: "Because they have no change, therefore they know not God." Not only the membership of the church is urged to be in attendance, but any citizen of Farina that cares to hear an interesting and helpful interpretation of present day conditions, and hear an application to every day life that will be helpful, is cordially invited to attend.

In the midst of the world's most rapidly changing conditions, with the doubt and fear that are engendered, mankind is seeking, sometimes blindly, and the hard way, for light. Russia and Germany have said, and are saying today, "Christianity has failed." There is a large group of people in America, England, and France, that are saying, "Christianity has failed." Christians leaders themselves are baffled and are looking on every side trying to regain lost ground. Can it be possible that the text chosen is applicable? "Because they have no change, therefore they fear not God." Come out Sabbath morning and let us reason together concerning the meaning of this text.

The O. C. Wells home was the scene of a very happy gathering last Wednesday, when a group of brothers and sisters gathered for the celebration of the forty-ninth anniversary of the marriage of Mr. and Mrs. Wells, where a cafeteria dinner was enjoyed, ice cream included, and many pleasant and happy memories recounted. Of the guests present five attended the wedding forty-nine years before; they were, E. F. Randolph, Moses Lona and Hattie Wells, and C. E. Persels and wife—Farina News.

M A R R I A G E S

DeGroff-Crandall. — Miss Leta Crandall, daughter of Mr. and Mrs. A. J. Crandall, and Gerald DeGroff, son of Mr. and Mrs. Andrew DeGroff, were united in marriage at the Seventh Day Baptist church at Litle Genese, N. Y., October 28, 1939, Rev. Harley Sutton officiating.

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C. L. H.