

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, "Betty 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. Buyse, 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. *Vulcania*, February 10. We all wish for them an interesting and helpful trip.

CORRESPONDENT.

## OBITUARY

**COTTRELL.**—Ida Bell Tanner, only child of Kirk W. and Caroline Burdick Tanner, born February 21, 1860, 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 Cottrell and with him made their home in Milton Junction. To them were born three children. She was preceded in death by her husband on May 3, 1915, and is survived by her daughter, 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 and transferred her membership to the Milton Junction Church soon after that church was organized, where she remained a faithful member till her death. She was an active church worker, a talented dressmaker, and devoted home builder.

Farewell services were held at the home in Milton January 29, 1937, in charge of her pastor,

Rev. J. F. Randolph. Interment was at Milton Junction. J. F. R.

**CRANDALL.**—Minnie A. Green was born December 12, 1858, and died at the home of her daughter in Friendship, N. Y., January 9, 1937.

She was married to Carlton Crandall of Little Genesee, October 16, 1879. To this union two children were born, Mrs. Eva Burdick who is deceased, and Mrs. C. I. Monroe of Friendship. There are six grandchildren.

Mr. and Mrs. Crandall celebrated their golden wedding anniversary at Nile in 1929. They had lived at Nile for more than a quarter of a century.

Mrs. Crandall was baptized and joined the Little Genesee Church when a young girl. She joined the Friendship Seventh Day Baptist Church at Nile by letter when they moved to that place, where she was a faithful member until her death.

Funeral services were held at the home of her daughter, January 11, 1937, with Rev. Harley Sutton officiating, assisted by Rev. Martz Snyder, pastor of the Baptist Church of Friendship. Burial was in the Wells Cemetery at Little Genesee, N. Y. H. S.

**CRANDALL.**—Carlton D. Crandall, son of Joel B. and Elizabeth Coon Crandall, pioneer settlers of Little Genesee, N. Y., was born in a log cabin September 21, 1858, and died January 14, 1937, just five days after his wife had passed away.

He was a member of the Little Genesee Church, having joined when a boy.

Mr. Crandall was a loving husband and father. He cared for his wife during years of poor health and by his kindness helped her to bear the burden of pain.

Funeral services were held at the home of his daughter, Mrs. Monroe, in Friendship, N. Y., January 17, 1937. Rev. Harley Sutton conducted the service assisted by Rev. Martz Snyder. Burial was in the Wells Cemetery at Little Genesee, N. Y. H. S.

**PRESTON.**—Frank A. Preston, son of Albert and Lois Wilbur Preston, was born at Cuba, N. Y., April 30, 1879, and died at the Higgins Memorial Hospital in Olean, N. Y., January 25, 1937.

Surviving are three children: Frank, Jr., LeClere, and Marjorie, of Allegany, N. Y.; one brother, Arche Preston of Olean, N. Y.; two sisters, Mrs. Stella Clark and Miss Flora Jacques, and his stepfather, C. S. Jacques, of Little Genesee.

Funeral services were held at the Jacques home January 27, 1937, Rev. Harley Sutton officiating. Burial was in the Wells Cemetery in Little Genesee.

Mr. Preston was a member of the Seventh Day Baptist Church at Little Genesee; he joined there many years ago. H. S.

"Experience is an exacting teacher that imposes an expensive tuition charge for the lessons of folly."

# The Sabbath Recorder

VOL. 122

FEBRUARY 22, 1937

No. 8

## 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, himself.**

**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."

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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**All Seventh Day Baptist Families Should Have The Sabbath Recorder** Very recently in a conference the editor was asked to state reasons why all Seventh Day Baptist homes should have the SABBATH RECORDER. This editorial 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 is coming more to appreciate the use of printer's ink. Some of the larger churches maintain their own weekly or monthly periodicals. It is a 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. The 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 cigaret advertisements. Such matters are more and more occupying the dailies and popular magazines which find such a large place in our family life. Our homes need the cleansing influence of religious papers. This is particularly true for Sabbath-keeping families. The SABBATH RECORDER is the paper for us.

The value of the SABBATH RECORDER lies also in the information it contains of church work and plans, of missions, evangelism, youth activities, religious education, woman's work, 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 where 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 in England, in earlier days, 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 work together for 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, encourage, and inspire in us loyalties and larger efforts. Take away the RECORDER and "Closed" would soon be written above our church doors.

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 Christians who support and read the SABBATH RECORDER. Our absent, or non-resident members who remain faithful Sabbath-keeping Christians are those in whose homes and lives are found the open Bible and the SABBATH RECORDER. Sears and Roebuck 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 of which none need be ashamed, 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 hundred. During the next three months we need six hundred new ones. The pastors who are undertaking to organize for this campaign should have the full sympathy, co-operation 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 denominational interests, 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, one at Nile and one at Little Genesee. Three days were spent in correspondence, editorial work, and on the Conference program. At Nile representatives from the Friendship and Richburg churches gave a careful and sympathetic attention to the messages of the editor, corresponding secretary of the Tract Board, and of the Conference president. For nearly two hours they patiently considered the 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 it will spend at the "movies." The writer does not know whether this group consists of many "movie" goers or not. Certainly it was an inspiration to see the eagerness displayed in insisting upon the message of the Conference president. Evidences of consistent, practical work and influence of Pastor Emmett H. Bottoms were quite apparent, and the personal testimony of love and esteem for him on the part of his parishioners was heartening.

Another fine conference meeting was held with representative people of the Little Genesee 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 representative 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 for their people, 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 services of Doctor Hulett, so many years the 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, further conference was held with representatives from Alfred Station and Andover present. It is certain that fine co-operation and effort will be carried forward in the interests represented. 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 Alfred Station. This message carried suggestions of our need for a Christ who "changes" us as we would go forward with him in stewardship, fellowship, and partner-

ship, with sympathetic attitude for the work and workers; in fact an attitude needing display toward all with whom we come in contact.

At Andover in the afternoon a union meeting of the Independence and Andover churches was addressed, the message delivered, with a conference following in which the RECORDER and other interests were presented. Here again was felt a keen interest, and results of fine pastoral leadership seen.

On Sunday morning a rather unusual meeting was held in the Presbyterian church. For the first time in the memory of any present a Sunday morning union service was held with all the Andover churches—four in number—participating. The large auditorium was well filled and the worship program was conducted by four young people, two of them local Seventh Day Baptists. The service was a part of the Christian Endeavor Week celebration of the fifty-sixth anniversary of Christian Endeavor. The writer had been invited to deliver the sermon on this occasion, a privilege much appreciated.

The Sunday afternoon conference at the Gothic completed the activities of the editor in this association, with the exception of some personal contacts and conferences with officers of the Young People's Board, Vocational Committee, Commission member, and editorial work.

It is a matter of some satisfaction that all the churches of the Western Association have been touched in this visit to the Alfred vicinity.

### DEVOTIONAL LIFE, THE FOUNDATION OF SOCIAL ACTION

REV. NEAL D. MILLS

The trouble with the Pharisee who thanked God that he was not as other men was that his religion was selfish. It never occurred to him that he might have a duty to the despised publican at his side. We are all in danger of forgetting our brothers in our devotion to God. In the first Epistle of John we read, "He that saith he is in the light and hateth 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 cause. I believe it is told of St. Augustine, cloistered away from the world in his attempt to reach the height of sainthood, that he heard a voice saying, "Thou art not half so much a saint as the cobbler of Alexandria." Upon finding the cobbler he learned that in addition to a faithful devotional life the humble cobbler lovingly served his fellow men. When Stanley Jones went to call on a famous devotee of India he was told that the man was "realizing himself as divine" and no one was permitted to see him. No one had seen him for eight months except for two minutes on his birthday. Here was a useless, misdirected devotion based upon a misconception of God as Vast Silence or Aloofness.

Much as we might like to stay on the Mount of Transfiguration, we have a mission to the multitudes in the valley below. We must help the deaf to hear, the blind to see, the lame to walk, and preach the gospel to the poor. Otherwise our spiritual energy is like steam in a chamber with all valves open. "My little children, let us not love in word, neither with the tongue; but in deed and truth." (1 John 3: 18.)

But there is another danger into which we may fall if we are not watchful. We should never think of going out to serve the multitudes until we have prepared ourselves in a vital religious experience of our own. We must be filled with the spirit of Christ before we can give it to others. The demons of greed and hate cannot be driven out of the individual or social body except by much prayer and fasting. A strong faith in God and a life completely in his control are necessary either to meet the tests of life that come to us as individuals or to rout the forces of entrenched evil in the community and nation.

Not only those who as preachers and missionaries have succeeded in winning men and women for the kingdom, but the successful reformers of the social order have found it important to maintain a vital connection with the divine source of power. Jane Addams and Frances Willard were held to their course through personal religious experience. On the other hand, public institutions have broken down and noble attempts at social and economic reforms have failed because of the lack of personal integrity in men responsible for

their progress. All social improvement depends upon individual action. The world is in great need of men and women who can bear the strain of social responsibility. Only those whose personal godliness is undoubted can be relied upon.

The leaders of the Preaching Mission emphasized the importance of proclaiming the gospel to the individual heart for the sake of social action and much besides. Said Lynn Harold Hough: "The social message gives 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."

Let us then put our spiritual energy to work in practical ways and the reaction 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 inner security against the evil day 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 our 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 markedly true with Protestants. Ways and means must be found to extend the work until it shall fill the earth.

The same truth is pertinent regarding the work of Seventh Day Baptists. They have truths which the world needs 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 strategic place, but the financial 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 must find some way to solve these problems and 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 excommunicated, a thing much dreaded. After this had taken place Jesus sought the man, and when he found him Jesus asked him, "Dost thou believe on the Son of God?" The man answered, "Who is he, Lord, that I might believe on him?" Here is a man who had grown up under the best religious system, Judaism, the world had up 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 souls long for divine companionship and they do not know where to find it. There are one billion people who have never heard of Christ, the Son, revelation and personation of God, that they might believe on him. They can 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 had a much better chance than one-half of the world today. To help men find this satisfying fellowship with the Son of God is the work of the Church. This also is the purpose of Christian missions.

Paul stated this in the tenth chapter of Romans, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher, and how shall

they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Christians and churches 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 that he had heard such a sermon. 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, even. In the *Christian Advocate* for December 31, 1936, is a timely article by Lee Ralph Phipps entitled, "Vital Doctrinal Preaching and the Next Revival." The author of this article makes a plea for doctrinal preaching, distinguishes between doctrinal and dogmatic preaching, and points out that both saint and sinner need more doctrinal preaching.

Many other Christian leaders are feeling the same need. Mr. Phipps, in the article already mentioned, quotes Dr. Charles E. Jefferson as saying, "I feel we need more preaching about God in Christ. The 'Social Gospel' has been overworked. Thoughtful people are more concerned with the ultimate realities. It is the fundamental beliefs which are being attacked. It is confusion on the primary truths which is causing paralysis and darkening the sky." The Religious Life Committee of the General Conference has emphasized this and has gone further. It has urged that the Sabbath schools study the doctrines of our religion.

For some years past there has been an outcry against doctrinal sermons. Perhaps this is due largely to a misunderstanding, or to the confusing of doctrinal preaching with dogmatic preaching. The term dogmatic has come

to be offensive. Dogmatic preaching is understood to be the asserting of the truths of the gospel in such a polemic and arrogant way as to make it offensive. Polemic, or controversial, preaching is not in line with the spirit of the gospel.

Doctrinal preaching, or teaching, is the unfolding of the truths of the Bible that men may understand them and accept them. The term doctrine in the New Testament commonly means teaching. The doctrines 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 preachers are 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 ineffectiveness 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 there is such a thing as unfolding 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 whose labors ended about thirty years ago. In his evangelistic meetings he preached the profoundest doctrines of the Christian religion, and people listened with breathless attention. They listened because his words did not obscure the doctrines. What we say of Huffman can be said with greater emphasis regarding Charles Finney, Moody, and others. Through the centuries the Christian religion has spread through the preaching and teaching of the great truths of the gospel. This must continue, for in these are found the great realities of life which men must have and for which their souls thirst.

### EVANGELISM THE MAINSTAY

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

The fact is that the evangelistic urge furnishes the mainstay of a live and productive church. The absence of this urge cuts the mainspring of personal enthusiasm and the consequent lack of effort 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 lags, and many members who move away do not seek church membership in their new home.

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 Christ sent out his disciples two by two, to engage in personal work. He did not feed the five thousand personally. He divided the people into groups, blessed the food, and gave it to his disciples who then went in person to distribute it to the people.

It is not too much to say that the chief effort of officials of all ranks should be to devise ways and means of engaging 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. — *Taken from Plans That Work.*

### CHINA BECOMING UNIT, REPORTS DR. HU SHIH

#### FINDS LAST THREE YEARS' PROGRESS SURPASSES THOSE OF THIRTY CENTURIES

In the last three years China has advanced further toward becoming an independent political unit than it had in the thirty centuries preceding them, Dr. Hu Shih, dean of the College of Arts at the National Peking University, said in New York recently at a luncheon held 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 tercentenary 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 amazing growth of co-operatives in China, saying that there were now 38,000 of these organizations with a membership of more than 2,000,000 persons, as against 26,000 co-operatives with 1,000,000 members 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 had embarked last year on "a realistic modern plan of education which has far more chance of success than any Utopia which had previously been suggested." The first five-year stage of this plan has as its object 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	
	January	Total
Adams Center .....		\$ 255.00
Albion .....		75.00
Alfred, First .....	\$ 75.26	
Women's Evangelical Society .....	25.00	
	\$ 100.36	663.44
Alfred, Second .....	51.25	144.94
Battle Creek Ladies' Aid society, special .....	20.00	122.06
Berlin .....	10.00	128.56
Boulder .....	5.00	25.00
Brookfield, First .....	33.53	108.10
Brookfield, Second .....		39.96
Carlton .....		16.00
Chicago .....		20.00
Daytona Beach .....	31.00	31.00
Denver .....		111.40
De Ruyter .....	19.00	201.95
Edinburg .....	5.00	35.00
Farina .....		121.35
Fouke .....	\$ 10.12	
F. F. Randolph .....	5.00	
	\$ 15.12	29.68
Friendship .....	6.62	6.62
Genesee, First .....		192.27
Gentry .....	\$ 6.00	
Special .....	2.00	
	\$ 8.00	11.00

Hammond .....	20.00	Individuals:	
Hartsville, special .....	25.00	Reta I. Crouch .....	\$ 10.00
Hebron, First .....	30.54	A Friend .....	2.00
Hopkinton, First .....			\$ 12.00
C. E. society, special .....	\$ 3.00		55.00
Intermediate C. E. society,		Southeastern Association .....	24.90
special .....	1.00	Southwestern Association .....	12.00
	\$ 4.00	Conference offering .....	200.00
	131.00	Seventh Day Baptist C. E. Union	
Hopkinton, Second .....	22.22	of New England, special ....	.17 1.17
Independence .....	68.00	Woman's Board .....	34.00
Irvington .....	200.00	Shiloh-Marlboro Vacation	
Jackson Center .....	18.75	Bible School .....	8.00
Little Prairie .....	3.00		\$8,799.15
Los Angeles, special .....	5.00	January receipts on budget .....	\$1,252.52
Lost Creek .....	22.81	Special .....	128.00
Marlboro .....	26.00		\$1,380.52
Middle Island .....	20.00		
Milton .....	\$ 85.00		
Special .....	20.00		
Sabbath school special offering			
Mrs. L. A. Babcock's class	3.70		
Open Circle class .....	3.21		
Class No. 1 .....	8.00		
	\$ 119.91		
	805.61		
Milton Junction .....	\$ 36.28		
Special .....	25.00		
	\$ 61.28		
	211.42		
New Auburn .....	8.00		
New York City .....	48.41		
North Loup .....	25.00		
Nortonville .....	\$ 10.00		
Special .....	1.00		
	\$ 11.00		
	45.75		
Pawcatuck .....	\$ 250.00		
C. E. society, special .....	3.00		
	\$ 253.00		
	1,771.00		
Piscataway .....	208.72		
Plainfield .....	\$ 107.20		
Offering, special .....	18.00		
Primary class, special .....	4.00		
	\$ 129.20		
	772.57		
Richburg .....	36.50		
Riverside .....	30.00		
Roanoke .....	5.00		
Rockville .....	58.05		
Salem .....	57.50		
Salemville .....	8.28		
Shiloh .....	175.44		
Stonefort .....	5.00		
Verona .....	10.00		
Waterford .....	\$ 19.00		
Ladies' Aid society .....	10.00		
Sabbath school, special .....	.83		
	\$ 29.83		
	126.83		
Wellsville			
V. F. Randolph .....	5.00		5.00
Welton .....			13.95
West Edmeston .....			10.00
White Cloud .....			28.40

Individuals:	
Reta I. Crouch .....	\$ 10.00
A Friend .....	2.00
	\$ 12.00
Southeastern Association .....	24.90
Southwestern Association .....	12.00
Conference offering .....	200.00
Seventh Day Baptist C. E. Union	
of New England, special ....	.17 1.17
Woman's Board .....	34.00
Shiloh-Marlboro Vacation	
Bible School .....	8.00
	\$8,799.15
January receipts on budget .....	\$1,252.52
Special .....	128.00
	\$1,380.52

Disbursements

Missionary Society .....	\$ 512.60
Special .....	127.00
	\$ 639.60
Tract Society .....	137.80
Sabbath School Board .....	\$ 77.20
Special .....	1.00
	78.20
Young People's Board .....	15.40
Woman's Board .....	4.60
Ministerial Relief .....	27.80
Education Society .....	66.10
Historical Society .....	7.70
General Conference .....	\$ 150.80
Preferred claim .....	214.27
	365.07
	\$1,342.27

HAROLD R. CRANDALL,  
Treasurer.

118 Main Street,  
Westerly, R. I.,  
February 1, 1937.

IN MEMORY OF WILLIAM RYNO

Mrs. Nellie Ryno and Family,  
DEAR FRIENDS:  
On Sunday morning, October twenty-fifth, we were shocked and saddened to hear that on the previous evening our brother, William Ryno, had passed away. Individually, and as a church, we feel sadly bereft in his sudden home-going. At the same time we realize that our deep loss is his gain, for we feel that he was faithful in the service of the Master. Mr. Ryno will be greatly missed in the prayer meeting, the Sabbath school, and in all phases of our church work as well as in his home and community. His willing spirit and his loyalty and devotion to that which he felt

most worth while will long be remembered by his friends and acquaintances. May this remembrance 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 what the sun doth find its way  
To cheer the soul and heart of man,  
Which seems a part of God's great plan.

"May angels guide you safely through  
The paths of life, and lead you to  
The shining light of endless day—  
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 presumption of a little knowledge, from the impatience of imperfect knowledge, and from the errors which attend our search for truth. Make us unafraid in realms of infinite mystery, and when we cannot know, give us still the courage to believe. Amen.

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.

LOIS

The quaint little name, Lois, 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.

Lois and her daughter Eunice were devout Jews, living far from the holy city, Jerusalem. Could they have been among those who were "scattered abroad upon the persecution that arose about Stephen?" We wonder a little just how Eunice won her own consent, or that of her pious mother, Lois, to marry the young Greek, and so introduce into the family life a possible religious discord. He seems to have been well-known and prominent in the social

life of Derbe, for we are told that "They knew all that his father was a Greek."

Then came the little Timothy into the family circle, and all the interest and love of the others were centered in the child.

Did Grandmother Lois determine in her own heart that the boy should be shielded from pagan influences? Did she call the lad to her side and fill his young mind with proud and thrilling tales of his Jewish nation? Did Mother Eunice quietly teach him the holy Scriptures, till he could recite the law and the prophets, and the music of the psalms? Fertile ground for the blessed seed, and carefully tended by these faithful ones.

There came a Sabbath day when the synagogue was filled with eager listeners. The visitors, Paul and Barnabas, declared their startling message: "Christ, the long-looked-for Messiah, had already come to earth to save mankind." With burning words the speakers brought convincing proof that they spoke the wondrous truth.

Were Lois and Eunice seated modestly behind the tall partition that separated the women from the men who attended the service? Was it then that, first of them all, that "unfeigned faith that dwelt in the heart of Lois" claimed Jesus as her Lord?

The gentle heart of Eunice also "believed." And young Timothy? The years of quiet home training in the Scriptures had prepared the youth for this very hour. Timothy was now a Christian. The boy who had learned his Bible at the knee of Grandmother Lois, became the brilliant preacher, the missionary, and the first bishop of the church of the Ephesians.

Some of us are grandmothers.

Dear Lord, may we, the mothers and grandmothers of today, like faithful Lois, find joy in bringing the truths of the Holy Scriptures to the little ones we love. Amen.

H. C. V. H. (MRS. T. J.)

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. Loofboro, presided, and others present were: Mrs. S. O. Bond, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. Earl W. Davis, Mrs. Edward Davis, Mrs. G. H. Trainer, Mrs. Siedhoff, and

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:

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

*Receipts*

Balance January 10, 1937 .....	\$110.40
Harold R. Crandall:	
Denominational Budget .....	\$ 4.60
Miss Anna West, refund .....	17.81
	<u>22.41</u>
	\$132.81

*Disbursements*

Miss Anna West:	
Expenses as delegate to Conference on Cause and Cure of War .....	\$30.00
Conference registration fee .....	5.00
	<u>\$ 35.00</u>
Balance February 14, 1937 .....	97.81
	<u>\$132.81</u>

Salem, W. Va.,  
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 Asbury Park, N. J.

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

Voted \$17.10 to Mrs. Frank Hubbard to defray expenses to the Foreign Missions Conference.

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

Voted that a year's subscription to "The Missionary Review of the World," and a copy of each "Congo Crosses" and "The Call Drum" (teachers' edition) be sent to Mrs. Hargis for use in work among the women of Jamaica.

Voted that Mrs. Loofboro, Mrs. Shaw, Mrs. Trainer, Mrs. Okey Davis, and Miss Lotta Bond compose a commission to evaluate the work of the Woman's Board.

These minutes were read and approved.

Adjourned to meet with Mrs. G. H. Trainer the second Sunday in March.

MRS. E. F. LOOFBORO,  
President,  
MRS. ORIS O. STUTLER,  
Secretary.

### THE OPEN DOOR

BY ALICE ANNETTE LARKIN

#### CHAPTER VIII

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're 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. They ain't told us we'd have to move out nor nothin', like the cap'n said they might. I mos' reckon we're 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? Mebby yer old man could buy some 'n' give it to yer. Look at all the wood goin' to waste round here. You ain't never been scared o' doin' things till lately."

"I ain't scared now, but s'pose they find out what we're doin'. S'pose somebody sees those chairs you took from the swell house 'cross the river? Or the axe Skip got from the Davis farm? I guess it ain't right to take things."

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

"What are we going to do, Paul?" Dick asked in a low whisper.

"I think we'd 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 when 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 isn't easy to win their confidence. I 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 huts, as you know."

"Don't, I though! And haven't I found some dandy 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 talking of cooking breakfast down by the river some morning. Suppose 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 mistrust that we know anything about the hut they are building."

"All right, Paul, I'll be careful. It's a swell plan, and I hope Pete and the others will come. 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."

"If the boys don't come, we'll just have to keep trying 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 her every day except Sunday. 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 close to her to be deceived—they had shared too many disappointments and anxieties.

"I'm terribly sorry, Ruth," Paul 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—"Behold, I have set before thee an open door, and no man can shut it." Back there in Edgewood, a year ago, we little dreamed that Uncle Jimmy would ever give us any of his property. Yet, through him, 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 on the Sabbath. Mrs. Stearns had been greatly disappointed, for she had felt that at last she had secured the right teacher for Stanley, and she had even urged Ruth to change her mind. Seeing that she could not be moved, she had reluctantly let her go, and another tutor had come out from the city.

"Mrs. Stearns seemed 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 still stands within a short distance of her home. She said the time had gone by when people were so strict about keeping any Sabbath."

"No doubt many folks would agree with her on that point," Aunt Abbie Jo had remarked. "I'm afraid we Seventh Day Baptists have been sitting back feeling rather proud of our inheritance, but not doing anything much about it. Maybe that's why so many young people leave us. Young people want activity—they want to be used. They're not satisfied to just drift along. But there, I didn't mean to preach."

"Somebody needs to preach, Aunt Abbie Jo," Paul had 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 keep down 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 Paul and Ruth had been learning of 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 passed by until came the morning when Paul and Dick went down the hill to the river for an early breakfast in the open air.

Marilyn watched eagerly to see 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.

"Oh, I'm so thankful!" Ruth exclaimed. "Now Paul will win their friendship, I'm sure."

Marilyn watched the boys until she saw them meet three of their friends, then she went to gather 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)

## YOUNG PEOPLE'S WORK

Another original poet contributes to these pages in the person of Marguerite Carpenter, a student here in Alfred University. She is quite modest as to the worth of her own work; but she need not be too much so, for her work is much more than mere rhyme. As was the case with the work of the other recent contributor, hers has definite possibilities. "Eternity," below, though definitely didactic in tone, nevertheless now and again sounds forth in poetic melody, as,

"The eager plans for each tomorrow  
Which fill my ship so plentifully  
Shall ne'er be lost on selfish sea."

In "To Live" she sets forth her creed for living, which is one worthy of imitation in our own lives. She constructs for us a goal towards which to live, that is just far enough beyond our realizing it to tempt us on. More of her work will appear in these pages from time to time.

Also below is the second in a series of articles on worship which are contributed by Rev. Edgar D. Van Horn and sponsored by the Young People's Board. This article speaks for itself. It is titled "Symbolism and Christian Worship," and deals with the problem of regaining those symbols of worship which our Protestant forebears, rightly or wrongly, rejected while freeing themselves from anything resembling the formalism of Catholicism. Read it and judge of its worth for yourself.

## SYMBOLISM AND CHRISTIAN WORSHIP

BY REV. EDGAR D. VAN HORN

I am asked again by the editor of the Young People's Department of the SABBATH RECORDER to give a digest of one of my lectures on "Symbolism and Worship." Let us begin by defining what we mean by "symbolism." A symbol is an emblem or a sign, a familiar visible form that reminds us of some invisible spiritual reality. For example, a word is a symbol of an invisible thought, and a thought is real. Symbols have played an important part in the history of God's revelation. The ark of the covenant was a symbol of his presence with his people. The cross in the wilderness with the serpent thereon was a symbol of the presence of sin among the people and that salvation must come by

looking to a higher source of power. In the Christian era the cross became the symbol of the sacrificial love and goodness of God. No wonder it has become central in the history of the Church, suggesting as it does the divine mercy and forgiveness of the heart of God. As we familiarize ourselves with the part the cross has played in human redemption we are not surprised to hear men saying,

"In the cross of Christ I glory,  
Towering o'er the wrecks of time  
All the light of sacred story  
Gathers round its head sublime."

Yet it is a fact that for almost four hundred years following the Protestant Reformation the churches remained practically barren of symbols with possibly one exception. In its revolt from the evils of Catholicism it unfortunately left behind it not only the sins of the Romish Church, but left as well many of the fine spiritual assets which it is now trying to salvage. From the beautiful, impressive cathedrals of the middle centuries Protestantism swung to the other extreme of the plain, austere, barn-like meeting houses of the Puritans. In their reforms and revolt from "popery" Protestants rejected many fine historic possessions of the Church. Even the cross as a symbol became anathema. Not only did Protestantism show a healthy contempt for the gross evils of a decadent church; but it committed a serious error when it allowed itself through prejudice to reject all symbolism, including the cross, from its church architecture. Thus for centuries it suffered the loss of challenging symbolism which stood for the finest and best in the Christian religion. Losing the cross as a symbol, it lost that which stood for the principle of sacrifice in the Christ of Calvary. What a pity! Only recently has the Protestant Church made an attempt to restore this lost symbolism, and is again placing the cross in its central and rightful place in its worship. This is a step in the right direction, for I certainly believe the cross belongs to every follower of the suffering Christ and as a symbol has a message for all mankind. If Protestant churches in their present movement to enrich their worship will restore some of the discarded symbols, I believe they will render their worship services both more esthetic and effective.

The cross is not the only symbol which a discriminating Protestantism is seeking to restore to its ministry. Already we have gone

far in the restoration of the joy of Christmas and the glory of Easter. It is a common knowledge that these festivals for some generations following the Protestant Reformation were also under the ban. I can remember when conscientious Protestants refused to join in the celebrations of these events on the ground they were Catholic festivals. Now, few if any Protestants decline to observe them in their churches. Indeed, how poor the world of Protestant Christians must have been without the joy of the Christmas season, the thrill of carols across the snow as they echoed the angels' song, "Peace on earth and good will toward men."

How dreary the world would seem to us now, were it not for the warmth and tenderness and generosity and unselfishness which are generated by the Christmas spirit. Yet these festivals, so full of their symbolism, had to break through the prejudices, the scorn and contempt of Protestantism before they could become the vehicles of the Christ spirit and fill the world with the glorious and triumphant Christmas and Easter messages.

I believe the present generation has already set its face toward the recovery of its lost heritage in pageantry and symbolism of the earlier days of Christianity. Dean Sperry has reminded us that after years of experimentation, education, and sometimes painful searchings, we have come to see that in beauty, art, and music we have a distinct aid in our hours of worship. And Professor Fisk of Oberlin speaks in ringing terms:

We must recognize that our spiritual ancestors threw away a devotional technique which they did not adequately reconstruct or replace. This was due to their great emphasis on the moral and intellectual elements of religion, their stress on preaching and belief—and their underestimate of worship. Protestantism in some quarters is waning because of the lack of this technique. Lacking thoroughly ingrained habits of personal devotion, taught ineffectively in Bible school and homes, and because the church has failed in its duty to carry through a dignified service of worship, millions of nominal Protestants find it easy to slip into a careless way of living and never worship, never pray, or cross the threshold of a church.

I believe the time has come when we should give more thought to the matter of making our services beautiful, if we expect to keep our people Christian. Multitudes of young people are being educated in the arts and sciences today, where imagination is being

stimulated in its hunger for the beautiful. If God speaks to us through the wonders and beauties of his universe, or through the beautiful and majestic strains of the "Sanctus," or through refined English or meaningful pagentry, why should we continue to try to find him in temples unadorned with beauty and art?

Von Odden Voght, writing on the use of symbols, says:

The person who claims to have no interest in symbolism talks nonsense. He cannot read the morning papers—for every word is a symbol. He could not sing the "Star Spangled Banner." Some sort of symbolism is necessary to any communication of any kind. . . . Religion must also communicate itself by powerful and beautiful symbols. Even those who do not take kindly to the use of an actual wooden cross upon the altar, sing "In the Cross of Christ I glory."

"Symbolism," as some one has said, "is a mystic lens of fairy crystal that transfigures life for us." The Bible is a symbol, uses symbols to reveal to us the mighty truths of God. Repeat to yourself the Twenty-third Psalm and see how powerfully it speaks to us as it symbolizes the wonder and glories of God.

"Worship that reaches its maximum opportunity humbles us, convinces us of our need of forgiveness, reveals to us our hunger for God and satisfies that hunger, challenges us with ideals of Christian living, and then lifts a gleaming cross before our eyes, luminous with glorious memories of calvary. . . . Failing that, the service fails to challenge our human best, to claim the help of Christ to reach the divine heights through the lost bliss of sacrifice."

Alfred Theological Seminary,  
February 3, 1937.

#### TO LIVE

BY MARGUERITE CARPENTER

My aim is to live and to live abundantly,  
With no black ink to smear my page  
And feeble time as the only blotter;  
With no dark shadows in the corners of my life  
That cringe when light hunts them down;  
To lift my little load, nor grumble at its weight;  
To warm one stiffened robin at the fire of love,  
To honor friendship as a sacred privilege,  
To cherish memories above tangible gains,  
And to dare a negative answer when that answer  
is right.

If, when my life is done,  
I have disappointed neither God  
Nor myself in any of these things,  
I shall be content,  
For I shall have lived.

#### ETERNITY

BY MARGUERITE CARPENTER

No slashing rain nor crushing tide  
Can ever dash my bark aside;  
For in it rests 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 I compose or borrow,  
The eager plans for each tomorrow,  
Which fill my ship so plentifully,  
Shall ne'er 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.

I 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. Y.,  
R. D. No. 2

DEAR WILMA:

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 your class.

A nice cat is surely a lot of company and we appreciate our kitty, Skeezics, more than ever now that our 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.

I know 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 for 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 the 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 some time.

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

Your friend,

VIRGINIA L. DUTOIT.

Garwin, Iowa

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 Alfred. He is a wonderful friend for boys and girls as well as grownups. The RECORDER was the best kind of a present; I don't know what I should do without it, and I am glad we are having it every week once more. Aren't you?

I am sorry you have been suffering from the flu and sincerely hope you will soon be well and strong again; that will be good news indeed.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have never written to you before. My mother reads the Children's Page to me and I like to hear the letters.

I will be seven years old February 8, and I am in the second grade in school. I like to go to school.

My mother's name is Mae Mudge Wilkinson, and my daddy's name is Leonard.

When we go to church in Battle Creek we have to drive one hundred twenty-seven miles.

Sincerely yours,

EVELYN WILKINSON.

R. 3, Freeland, Mich.

DEAR EVELYN:

I am ever so glad to welcome a new RECORDER friend, and hope to hear from you very, very often. I am pretty sure I met your mother somewhere, before she was married; I wonder if it was in Battle Creek when I attended Conference there. I rather think so.

I am always glad to have a boy or girl say, "I like school," because that is a pretty good sign he or she is doing good work. How do I know? Well, you see I was once a school teacher.

You must have to start out pretty early in the morning to attend church in Battle Creek, so I imagine you do not get there every week. Sincere good wishes to my new RECORDER friend.

Your true friend,

MIZPAH S. GREENE.

#### OUR HORSES

BY MISS LOIS R. FAY

#### VIII. BETSEY

When I was eight years old my father bought Betsey, our first horse, and she was eight 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 a 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 on this now almost lost art of cutting a smooth, straight swath of grass with a scythe—nice to know how to do, 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 could ride to church. It was the Congregational church we went to then, and I used to wonder, once in a while, "why," in the Ten Commandments, the Sabbath came on the seventh day, but in our life, the day the people called Sabbath came 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 and 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 oxen took the family to church in snowy or 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 what a sad, tiresome day the Sabbath and the old Puritan Sunday were, just remember there was some mistake somewhere. Our kind, heavenly Father did not make it that way, and if his 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.

Scripture lesson: Micah 6: 6-8.

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 assumption. Washington, in disaster calm, in success moderate, in all, himself. Washington, 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.' "

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 Washington's fame or taken one iota from the glory of his achievements. A mighty man of valor Washington was, 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 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 enlist in the British Navy, but when he 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 surveying in Virginia, thus entering 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 in the French and Indian War, in the Revolutionary War as commander-in-chief of the Continental Army, and during the two terms when he was the first President of the United States.

General Henry Lee, with his knowledge of Washington in times of war and times of peace, and knowing the love, respect, and trust that the people had for Washington, said of him that 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 won for him this place in the hearts of his countrymen?

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, compounded of various attributes and activities harmoniously blended, accurately adjusted, and working together without friction, marked by clarity of vision and sanity of judgment, and dominated by one regnant purpose of highest and most useful service. Probably this is the judgment that impartial history would pass on George Washington. His was an all-round greatness, 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, "It would be peculiarly improper to omit 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 whose providential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to its charge."

At Valley Forge, in the dark days of the Revolution, Mr. Potts the Quaker saw Washington "in a thicket . . . upon his knees in prayer, his face suffused with tears." This scene is brought to us on the United States Commemorative stamp, 1778-1928, and beneath the picture are the words, "In God We Trust."

In Washington's Circular Letter to the Governors of the Thirteen States are these words: "I make it my earnest prayer, that God would have you and the state over which you preside, in his holy protection; that he would incline the heart of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have

served in the field, and finally, that he would most graciously be pleased to dispose us all to justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation."

#### HE WAS AN EDUCATED MAN

Washington had but little education in the schools, but it is said that "his school exercise books are models of neatness and accuracy." He studied under tutors, and was a careful student and reader.

Albert Bushnell Hart says, "It is not an over-statement to say that he was the best educated man in the United States of his day."

Washington received the honorary degree of Doctor of Laws from five of our oldest colleges—Harvard in 1776, Yale in 1781, the University of Pennsylvania in 1783, Washington College in 1789, and Brown in 1790.

Mr. Hart says, "Perhaps as many as 20,000 of his letters are in existence."

Bancroft says, "His culture was altogether his own work, and he was in the strictest sense a self-made man; yet from his early life he never seemed uneducated."

#### HE WAS HONEST AND TRUTHFUL

The story of George Washington and the cherry tree has been shown to be untrue, but he was reliable, truthful, and honest.

"So noted for excellence was everything bearing his brand, that a barrel of flour stamped 'George Washington, Mount Vernon,' was exempted from the customary inspection in the West India ports."

(Curtis' Washington.)

#### "WASHINGTON WAS ESSENTIALLY 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 care: "You may believe me, my dear Patsy, 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, not only from my unwillingness to 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 I have the distant prospect of finding abroad, if my stay were to be seven times seven years."

But during the eight years of the war he spent only thirteen days at Mount Vernon—four days in September, during the Yorktown campaign, and nine days in November, after Cornwallis' surrender.

From the time of his marriage to his death "he wore suspended from his neck by a gold chain a miniature portrait of his wife."

We have but little to inform us of the joys of his home-going for Christmas at the close of the war, but enough is known to assure us that wife, and children, and servants, and the house and his broad acres gave him a glad and satisfying welcome.

And when he laid down the responsibilities of the Presidency and returned to private life and the enjoyment of his loved Mount Vernon home, then he was happy.

#### 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 speakers and writers that his great contribution 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 unmistakable: They brought their problems to Washington because he had more character, a finer character, a purer character, than any other man of his time. In all the shifting pressures of his generation, all men acknowledged that the one irresistible force was the overwhelming impact of his moral power." Justice Cardozo, "What did Washington contribute to the great result? Let me not belittle the nobility of his contribution by cataloging the sections that he approved or disapproved. Services of that order could have been rendered by many another. The supreme contribution that he made can be summed up in a single word. He contributed his character."

We may well close this paper with words spoken by Mr. Hoover at the Yorktown Celebration: "Washington's greatness was far more than a great general; it lay in his soul and his character. Of him, in sober, critical judgment, a gifted modern historian, James Truslow Adams, has written: 'In the travail

of war and revolution, America had brought forth a man to be ranked with the greatest and noblest of any age in all the world. There have been no greater generals in the field and statesmen in the cabinet in our own and other nations. There has been no greater character. When we think of Washington, it is not as a military leader, nor as executive or diplomat. We think of the man who by sheer force of character held a divided and disorganized 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 a Nation was welded into enduring strength and unity.' "

Washington—A Mighty Man of Valor!

#### DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Sabbath day was a great day and one long to be remembered for several reasons. There was a good attendance at church, attendance that taxed the seating capacity of the basement. Sabbath school was well attended and students again made up the classes that had been broken up because of small attendance during the month of January. One can readily offer valid excuses for the rather small attendance during the month of January when we learn that it was one of the coldest Januaries in the history of the state, the average for the month being one below zero.

The fellowship dinner enjoyed by the Christian Endeavor and some invited guests was a very enjoyable affair and participated in with all the enthusiasm of youth, and the Christian Endeavor meeting following the dinner, which was led by a former Christian endeavorer, was also a helpful and instructive service.

Sunday night two long tables were filled with people gathered to have a social time and to bid farewell to the Roy Cruzan family who leave soon for their new home near Marlboro, N. J. Different people from different organizations in the church spoke as they were called upon to express their sorrow at the loss of these faithful church members. Pastor Hill spoke for the church, Jessie Babcock for the Nellie Shaw Missionary Society, Lillian Babcock for the C. E. society, Albert Babcock for the boys' class, Mrs. Alice Van Horn responded with an original poem and a group

of boys sang two songs. The prevailing thought was that, what was North Loup's loss would be gain to some church in New Jersey. Games of a vigorous and of a quiet nature were participated in to the enjoyment of all, until it was announced that we would sing "God Be With You Till We Meet Again" and declare that aside from the sadness caused by the loss of a family, another splendid social had been enjoyed.

Word has come to North Loup by the "Grape Vine Method" that the present C. E. up at Battle Creek has gone North Loup. The information has it that the president, vice-president, secretary, treasurer, and music leader are all "North Loupers." Well, anyway, it guarantees to Battle Creek some good supervision. Go ahead, young people, and make things hum.

Following suggestions received of Editor Van Horn asking for the appointment of a special RECORDER subscription agent, the pastor has asked Mrs. Myra Barber to take over the work. The material is in her hands and she will try to see to it that we make our contribution to the six hundred new subscribers the Tract Board is asking for, which, if accomplished, will make it possible to continue our paper as a weekly visitation.

H. H. Thorngate, collector for flood relief for the Red Cross, reports that a contribution was received recently from Art Watts, of St. Charles, Ill. Mr. Watts said in an accompanying letter that, while funds were being solicited there, he wished to add his money to that collected in his home town, North Loup.

—North Loup Loyalist.

WELTON, IOWA

The quarterly meeting of the Iowa, northern Wisconsin, and Minnesota Seventh Day Baptist churches was held at Welton Sabbath, February 6.

An evening service was held Friday with Estelle Bottoms in charge of the singing and President Jay W. Crofoot of Milton College bringing the message on "Growth."

Sabbath morning at 10 o'clock Sabbath school was in charge of the superintendent, Lucy Van Horn.

At 10.45 a.m. the ordination services of Mr. Kay Bee for deacon were called to order with O. A. Hurley in charge of the congregational singing and Pastor A. T. Bottoms presiding.

Brother Kay Bee was asked to state his Christian experience, which he did, proving to the listeners he was a true Christian man. A vote of the council showed they considered Brother Bee's statements satisfactory.

After a song by the congregation "He Leadeth Me," the ordination sermon was preached by President Jay W. Crofoot, the Scripture lesson being read from Acts 6 and First Timothy 3. The speaker outlined his sermon with the following five words: Spirit, Enlightenment, Reputation, Veracity, and Endurance. These five words when summed up spell "Serve."

Deacon Charles Mitchell of Marion gave the charge to the candidate, after which Pastor A. T. Bottoms gave the charge to the church.

The laying on of hands was then administered and the consecration prayer was given by the speaker of the morning.

Deacon Charles Nelson of Marion spoke words of welcome to the candidate. Wade J. Loofboro, O. A. Hurley, Mrs. Lucy Van Horn, and Mrs. W. L. Kershaw sang a mixed quartet number, "Have Thine Own Way," after which the Benediction closed the morning service.

The noon lunch was served to all in the home of Mr. and Mrs. Loyal Van Horn. At 2 p.m. the communion service was in charge of Pastor A. T. Bottoms with the worship service in charge of Wade J. Loofboro. The special numbers being a duet, "An Evening Prayer," by Estelle and Thomas Bottoms, and a mixed quartet, "The Accepted Time." During this service the right hand of fellowship was extended to the members who had recently brought their letters of membership from West Virginia to the Welton Church, namely Pastor and Mrs. A. T. Bottoms, son Thomas, daughter Estelle, and Mr. and Mrs. Kay Bee.

The testimony meeting during this service was an inspiration to all present.

Due to weather and road conditions most of the visitors left after the afternoon meeting, but the few left met for an evening meeting with Pastor A. T. Bottoms bringing the message.

The next meeting will be held at Marion in May with George Mitchell of Marion, moderator, and Mrs. George Mitchell, secretary.

—Delmar Journal.

DODGE CENTER, MINN.

The people of the Dodge Center Church held their annual meeting at the parsonage

January third. Between fifty and sixty were present, and all enjoyed a social time as well as a fine chicken pie dinner.

The officers elected at the business meeting in the afternoon were: moderator, Mr. Larue Socwell; clerk, Mrs. Lottie Langworthy; treasurer, Mr. Roy Daggett; chorister, Mr. Lester Greene; assistant chorister, Mr. Wallace Greene; correspondent, Mrs. Leslie Langworthy.

ALBION, WIS.

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 women in our community.

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. Thorngate. In spite of cold weather and very slippery roads a goodly 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, "Shortenin' Bread," sung by William Carry of the Footville Christian Church, accompanied at the piano by Miss Myrtle Carry; a piano duet, "Face to Face," played by Floyd Mevis and Raymond Goodsell; a song by a group of Milton young people; and a selection of two negro spirituals, sung by the Milton quartet. Miss Mildred Carry conducted the closing devotionals.

After about two and one half years of discussion and consultation, Milton College will have a mechanical stoker installed 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 for heat conservation the necessity of making our building a bit less beautiful by installing a steel smoke stack. The college regrets that this must be done, but it is necessary to save on fuel. This will be added about the middle of February. —Milton Journal.

## OBITUARY

**HUSTED.**—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, by baptism, February 7, 1885, and by letter with the Marlboro Seventh Day Baptist Church, September 19, 1931.

On July 12, 1899, 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. H. L. C.

**McLEARN.**—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., on February 7, 1937, the last survivor of her immediate family.

She was one of three children, having an older sister, Phoebe S., and a younger brother, H. Irving, both of whom preceded her in death in August of 1933. A large number of cousins and distant relatives remain to honor her memory.

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 the large part of her life.

She was married, January 25, 1888, to Rev. Alexander McLearn, who was at that time 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 both were affiliated with the church until their death, in which her husband preceded her in March of 1907. 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, conducted by Rev. Carroll L. Hill. Interment was in Walworth cemetery. C. L. H.

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## Christian Patriotism

BY JOHN GREENLEAF WHITTIER

Our fathers to their graves have gone;  
Their strife is past, their triumph won;  
But sterner 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 gird 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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