

January 1, 1869, she was married to Alexander B. Campbell. She was one of the few surviving Civil War widows; her husband, a member of Company A, 13th Wisconsin Volunteer Infantry, died December 9, 1920. Since that time she has lived with her sister, where she has been tenderly cared for. She is survived by her brother Silas of Janesville, and Mrs. Eliza Smith, Albion, and other relatives. Farewell services were held from the Seventh Day Baptist church in Albion, December 11, 1934, conducted by Pastor Chas. W. Thorngate. C. W. T.

DAVIS.—Mrs. Sarah E. Davis, daughter of Isaac and Hannah Bacon Hoffman, was born in Salem County, N. J., March 10, 1849, and died at her home in Shiloh, February 13, 1935.

She was educated at Shiloh in Union Academy. At the age of eighteen she united with the church here, remaining an active Christian worker until shortly before her death. On March 23, 1870, she married Daniel W. Davis. She is survived by two sons: Auley C. of Shiloh, Daniel W. of Pitman, N. J.; and a daughter, Mrs. Walter G. Davis of Ridgefield Park, N. J. Besides these children and other relatives there are surviving her twenty grandchildren, twenty-seven great-grandchildren, and one great-great-granddaughter.

Funeral services from the home were conducted by her pastor and interment was made in the family plot at Shiloh. L. M. M.

DAVIS.—William Jaspar, son of Jaspar and Levina Brown Davis, was born in Waushara County, Wis., January 2, 1857, and died at the home of his son in Riverside, Calif., February 7, 1935, after a long illness.

On December 22, 1886, he was married to Anna Goodrich. He is survived by his son, W. Starr of Riverside, Calif.; one daughter, Mrs. Ernest Lunda, Madison, Wis.; and a sister, Miss Rosa Davis, Riverside, Calif.

Mr. Davis' boyhood was spent near Milton. He conducted a livery business in Janesville, Wis., Colorado Springs, Colo.; and Long Beach, Calif., returning to Milton in 1905. The past several winters have been spent with his son in California. Interment was in Milton. C. L. H.

DUNHAM.—Charles Horace Dunham was born in Plainfield, N. J., June 11, 1862, and died at his home in the same city January 12, 1935.

With the exception of a few months immediately after his marriage his entire life was spent in Plainfield. May 10, 1888, he was married to Miss Emma Mosher. For more than forty-six years they have lived their lives in happy companionship. When a mere lad Mr. Dunham served an apprenticeship with the Charles Potter Printing Press Company, and worked for them for years in positions of responsibility. For eleven years, until the time of his retirement six and a half years ago, he was bank examiner in the State of New Jersey. Mr. Dunham was a life-long member and a generous supporter of the Seventh Day Baptist Church of Plainfield.

Besides his widow he leaves one brother, John Dunham of Iowa. Funeral services were in charge of his pastor. Burial was in Hillside Cemetery. A. J. C. B.

FREEBORN.—Irving L., son of Daniel P. and Amy Burdick Freeborn, was born in Lima Township, Rock County, Wis., March 25, 1857, and died January 15, 1935, at Warren, Pa.

The most of his life was spent in Wisconsin; the last sixteen years were with his son Frank, Shinglehouse, Pa. Mr. Freeborn and Nellie Violet Fox were married at Adams Center, N. Y., August 25, 1881. He is survived by two sons: Frank J. of Shinglehouse, Pa., and Victor D. of Cuba, N. Y.; and six grandchildren.

Funeral services were conducted from Milton Junction church, January 18, 1935, by his former pastor at Exeland, Wis., Chas. W. Thorngate of Albion, assisted by Pastor John F. Randolph of Milton Junction. Interment in Milton Junction cemetery. C. W. T.

HILLHOUSE.—Ethel Haven, daughter of Horace M. and Mary Fitch Maxson Haven, was born at Milton, Wis., February 27, 1872. She died at the General Hospital, Passaic, N. J., February 5, 1935.

She was a student at Alfred but was graduated from Geneva State Normal School and from Mechanical Institute, Rochester, N. Y. From the midst of a busy life in educational work, she gave ten years to the care of her mother and an invalid aunt at Leonardsville, N. Y. She was married February 1, 1923, to William Hillhouse and thereafter lived at Rutherford, N. J. Mr. Hillhouse survives her.

She became a member of the First Brookfield Seventh Day Baptist Church in 1886, and transferred her membership to New York City in 1923. She was a consistent Christian in all of life's relationships.

The funeral at the family home was conducted by her pastor, James L. Skaggs, assisted by Rev. Paul H. Conrad. Interment was at Willimantic, Conn. Rev. Harold R. Crandall conducted a short service at the grave. J. L. S.

HURLEY.—Rev. James H. Hurley, born December 21, 1856, died January 14, 1935.

(An extended obituary elsewhere in this paper.)

RANDOLPH.—Carrie Eugenie, daughter of Deacon Thomas F. and Caroline Yarnell Randolph, was born in Plainfield, N. J., June 17, 1864, and died January 24, 1935.

She taught school in North Plainfield for seventeen years, and later did service as a practical nurse. She was an accomplished pianist. She joined the Plainfield Seventh Day Baptist Church of Christ early in life, and was a consistent and devoted member all her life. She was the last of her immediate family to survive. Her nearest relatives living are four nephews and three nieces.

Funeral services were conducted by her pastor and interment was made in Hillside Cemetery. A. J. C. B.

The Sabbath Recorder

VOL. 118

MARCH 18, 1935

No. 6



HERBERT C. VAN HORN, Editor

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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Revival—Results A movement that has drawn people—lifted them emotionally—whither does it carry them? "Souls have been saved," we say; praise God for that. "Faith has been restored, backsliders reclaimed," and we rejoice in that. The church has been spiritually quickened, revived; there is cause for congratulation.

With the visible, outward signs of revival, be it never so quiet and deep moving, we are more or less familiar. But what of the afterwards? What do these experiences get us? There is unquestioned satisfaction. But souls saved or reclaimed or renewed should mean more than a personal satisfaction. Personal salvation is the starting point and not a stopping place; it is not an end in itself. What about those who have found Christ as a personal Savior? Do they love each other any better than they did? Is there less pride, less vanity, less uncharitableness, more patience, more sympathy, more helpfulness in the home, more brotherhood in the church and community? These are the fruits of salvation, fruits of the Spirit.

Does the church recognize its obligation and meet its responsibility? Here are new born souls on its doorstep. Will the church give these babes the sincere milk of the Word, feed them upon the bread of life, and place before them in due season the strong meat of doctrine?

Too often in a revival many of the church have taken part only by proxy—have not entered personally into the contests against sin for the souls of men.

Now, if ever, the entire membership must respond to their leader's call to higher ground, more vigorous life and service. In old and new Christians the results of a real revival will be seen in a quickened conscience, enlarged loyalty to ideals, deeper appreciation of spiritual values, with a far-reaching dedication to the service of Jesus Christ, and cheerful financial support of his cause.

Sabbath Recorder Campaign The SABBATH RECORDER is announcing a campaign for new subscribers. We are constantly getting letters telling how much the SABBATH RECORDER means to the writers and has meant to them all through their lives. Writes a prominent man in one of our West Virginia churches who has been sick all winter, "May God continue to bless the dear old RECORDER. It has been a guide to my life and helped me in many ways."

Such a testimony is of encouragement to those who produce the RECORDER and is a strong incentive to make our paper increasingly helpful and influential.

But more than good wishes is needed. More than moral support must be had. The loyal support of the RECORDER's constituency is greatly appreciated. The action of last Conference concerning the RECORDER was encouraging. But the RECORDER cannot live and prosper on votes. The \$1 new subscriber-with-a-paid-up-renewal proposition, recommended by the Milton Conference, has not proved all that its promoters hoped, though it has brought the RECORDER to many new homes; for this we are thankful. Very few permanent subscribers, however, have resulted from this plan.

We need eight hundred new subscribers. We are going out for a minimum of three hundred. We are designating the month of May as RECORDER month. We must have the support of every church, the aid of every pastor and leader, and the interest, prayers, and

co-operation of all. By our combined efforts the goal can be reached.

Watch for an interesting proposition concerning plans for the future, in the next issue.

"As We Forgive" "I cannot forgive that; you do not know how the thing he did hurts," is not infrequently heard in men's confessions. But Jesus taught his disciples to pray, he taught them to say, "forgive us our debts—as we forgive our debtors." A striking illustration of this principle at work was found in a group of Chinese Christians in Shanghai, last March. For the story we are indebted to Isabelle Lewis Main, writing to the *Christian Century*.

The Fitch Memorial Church stands in the midst of the Hongkew district which was "protected" by the Japanese. The church was at the center of a live, active Christian community. The pastor, Chiang Shih-chu, refused to leave on the many rumors of invasion by the Japanese, but held services for encouragement of his own flock and for prayer for the Japanese. When the attack finally came, he and his family were mercilessly snatched from their home by the Japanese and were never seen again.

Last March, the great Japanese Christian, Kagawa, was passing through Shanghai and was invited to speak in the Fitch Memorial. "Kagawa's face shone as did those of his Chinese hosts," as he and they testified to the power of Christ in their lives. "They and all the others present became truly one in Christ, for he himself was in their midst."

Said Kagawa in his sermon, "If we did not have Christianity, I could not stand here. I personally regret the things we have done as a nation. Because you are Christian and forgive, you let me stand in this pulpit. He is our peace who has broken down the middle wall of partition between us. When we have love and when we have the spirit of forgiveness, that will pave the way to peace. That is the spirit of Jesus. Jesus Christ is the only one who can break down the middle wall, even between China and Japan. He has made and can make two peoples and two nations into one."

What we all need—what the whole world needs—is this love of Jesus Christ, which is beyond all understanding but which leads wronged lives to forgive, and cements hearts in peace.

Praying Hands Recently an esteemed sister paper—the *Methodist Protestant Recorder*—carried a cut on its front page of impressive character. It is entitled "The Praying Hands." They are hands pressed in the attitude of prayer. They are hands that express character in every line. They are toil worn hands—knotty fingers, enlarged knuckles, rough hands. The nails are not manicured—they are hands that show hard, loving work. Before one reads the story of them he is impressed that the artist is moved with some deep emotion. And so we find.

"The Praying Hands," by Albrecht Durer, is the monument of the painter to the unselfish toil and sacrifice of another. The artist, we read, is a German. He had a friend who shared with him an ambition to paint. Both were poor. The older, less talented friend, offered to continue his work in a restaurant until Durer made enough by his work to support both, when the friend was to have his chance. When success finally came to the artist, the muscles in the arms and hands of his friend had, through toil, come to be too stiff to use the brush. One day the artist saw his friend at prayer, and painted the uplifted hands as a tribute of love. The hands, bearing the marks of sacrifice for a friend, are a beautiful evidence of the truth, "He prayeth best who loveth best."

This writer remembers a dear woman, now nearing the sunset of life in the sunset state, who could not seem to pray in public or give testimony in prayer meeting, at least without great difficulty, whose whole life has been thus sacrificed for others.

Praying hands and praying hearts bring opportunity, comfort, and success to others—whether in public life or private; whether in souls saved or lives encouraged to nobler development. Are yours—praying hands? Let us pray.

Items of Interest Secretary William L. Burdick is heartily to be commended for the helpful and inspiring pamphlets and booklets he is frequently mailing to our pastors. As a pastor the writer was always encouraged, and not infrequently inspired, by messages, suggestions, and helps thus received. A pastor may not always be able to use such material, but in it he finds much of vital importance to his thinking and devotional life. For example, there is the "Fellowship of Prayer" booklet just received. For many years Brother Bur-

dick has sent this on its pathway of blessing. It will prove rich to everyone who will use it as a basis for his personal or family daily devotion.

Another example of this service rendered is at hand in the form of a call or notice of a National Younger Men's Missionary Conference, sponsored by the Laymen's Missionary Movement that has been active for more than a quarter of a century. The leaflet of eight pages gives publicity to this congress, which is to meet in Chicago, May 2-5, 1935. The theme is Jesus Christ and the World Today. "The problems attending the chaotic conditions of the world are not merely economic and physical, and not merely national and local, but *spiritual* and *universal*. They can, therefore, only be solved in a *spiritual* and *universal* way." Hence the theme of this congress. Our churches will hear more of this, and it is hoped many of our churches will send delegates. Laymen and ministers of all ages are invited, but the younger men—up to and including men of forty-five—are especially urged to attend.

Daily Vacation Bible Schools are increasing in numbers and interest in many foreign lands. The general secretary reports an increase in Korea. In 1934, there were 1,172 schools with an enrollment of 137,852 teachers and pupils, an increase of 7,000 over the year previous. Their aim for 1935 is to enroll 150,000 students. The total Daily Vacation Bible Schools in seventeen foreign countries held in 1934 were 3,607.

From a report of health problem committees interested in blind children, some interesting and challenging facts are learned. Approximately one eighth of our entire school population is handicapped in education by defective eyesight. Farsightedness is the most common visual defect among American school children, astigmatism next, and nearsightedness is third. The report urges the responsibility of correcting these defects upon the home, school, and health organizations. "The importance of good eyesight among school children cannot be overestimated. We have come to recognize that defective vision or disease of the eyes of the child not only has detrimental influence on his school progress, but may react upon his general health and upon his adjustment to his school, his playmates, and even his family."

The one hundred twenty-fifth report of the New York Bible Society carries good news for the blind. A substantial beginning has been made by this society, according to the report, in recording the books of the Bible on the new long-playing records, or talking books. Now besides the Braille method—raised type to be sensed by the touch of the fingers—the blind will have available the talking books of the four Gospels and the Book of Psalms. The Bible Society is now prepared to supply these talking book records to the blind. The specially adapted reading machine, including a standard radio set, has been developed by the American Foundation for the Blind and is being distributed by them. The Library of Congress also is co-operating in the production and circulation of these and other talking books.

The death of former Chief Justice Holmes of the Supreme Court removes a most interesting character. His age of nearly ninety-four years was not the remarkable thing about him, but his fine life, sane philosophy, and fair-mindedness. The decisions written by him were classics of good English. Nearly half of his fortune, his residuary estate, was left in his will to the United States Government, in amount of about a quarter of a million dollars.

"WAR—WANT—WASTE—WHY?" is the title of a new film just produced to help local groups to intensify their program on world peace. It clarifies the disarmament problem, and impressively presents the economic waste of war. This picture was produced by the Good Will Pictures, Inc. (a non-profit organization), and is being distributed by the Y.M.C.A. Motion Picture Bureau at 347 Madison Ave., New York, and 19 South LaSalle St., Chicago.

A good friend, an aged and interested gospel worker in the Southwest, writes, deeply concerned that as Seventh Day Baptists we have failed to grow. He believes the reason is two-fold—reasons that should at least challenge our thought. First, he believes, there are "too many lost sinners in our churches"; second, "too much paid out to 'middle men,' secretaries and agents of boards and pastors of churches, in seeking the desired end—the salvation of souls in all the world."

THE BUSINESS OFFICE

In response to requests from Shiloh, N. J., that the editor's picture be printed in this issue, we are "going over the editor's head" and taking this responsibility without his permission. Editor Van Horn won many new friends in the meetings recently held in the Shiloh Church.

L. H. NORTH,
Business Manager.

INFORMAL ADDRESS

BY REV. JAMES L. SKAGGS
President of General Conference

(Given before the Missionary Board, January 20, 1935)

In such a time as this, there is little value in recounting the problems and limitations which confront us on every hand. The fact that our boards and workers are crippled by lack of money is known to all. What we want to do is to find resources which will make it possible for our work to go forward.

In such a time as this, we should remember that there are resources which do not depend upon money. Unlimited resources of spiritual power are within our reach. Perhaps we are wont to depend too much on money; though money we must have that we may bear to the ends of the earth our spiritual gifts. If in these difficult times, we can learn first of all to rely upon God, the final results will be to our advantage. We shall have more spiritual power and more money than we have ever thought possible.

In such a time as this, when we have first drawn upon the abundant spiritual resources of God, many who have already given generously will doubtless find it a joy to make much larger gifts of money. Yes, we know there are many devoted people who have little to give; but may there not be others to whom it might be a privilege and a source of blessing to give from capital sums or savings of more generously from salary and income, that our work may go forward and our workers be paid? Oh, for some experience which will stir the hearts of us all and release both our souls and our money for God!

In such a time as this, word came that the home and furnishings of a mission family were destroyed by fire. A generous response was immediate, just as it should have been. Now, is not our whole denominational house on fire and threatened with destruction? We have

He thinks too much is laid upon boards that ought to be handled locally and by individual Christians, emphasizing the Spirit's call. Christ's "go" and "come" should not all be delegated to boards or groups. If we would gain as a people we must use more the "Bible plan of reaching the lost—the main, great work of Christ's Church on the earth." We may well think on these things.

An attractive booklet of ninety-six pages—"Prohibition Facts"—is just off the press. It is compiled by W. G. Calderwood, and can be secured at his address, 986 Fifteenth Ave. S. E., Minneapolis, Minn., at ten cents each or \$1 per dozen.

"This edition is a new presentation of the current phases of the liquor question," in five divisions: Science, Philosophy, Legislation, History, Repeal. The question and answer method is followed.

"Facts" is readable, gripping the interest, and giving authoritative answers to the questions that befog the liquor problem in the thinking of many who have not had the opportunity for a study of its various phases. It makes a valuable book of reference and furnishes a good text for class or individual study.

An appeal to President Roosevelt under date of March 10, New York City, signed by some two hundred prominent churchmen from all parts of the United States, protesting against the holding of the naval maneuvers in the Pacific, has been made public by Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America. These religious leaders in their letter to the President declared that the maneuvers, if held, "will seriously complicate the task of maintaining peace in the Pacific." The President was implored, "as commander-in-chief of the armed forces of the United States, and in the name of peace, to alter the plans for these maneuvers so that they may be held, if at all, under such circumstances as will not occasion suspicion and ill will in the Far East." Bishops, college presidents, pastors, missionary leaders, editors of the religious press, and the executive officers of many city and state councils of churches were among those signing the appeal to the President.

both home and foreign workers who are all but burned out and destitute. Some tell us of their needs; others suffer in silence.

In such a time as this, how can we present our whole program "like a house afire"? Is it necessary to have the stark disaster in order that we may discover what we can do?

—The Budgeteer.

GENERAL CONFERENCE INTERESTS

BY JAMES L. SKAGGS
PRESIDENT

The Sabbath of April 27, 1935, has been chosen as a special day for the presentation of our missionary interests in Seventh Day Baptist churches. As was stated in a former article, Secretary William L. Burdick will furnish to pastors up-to-date information and inspirational material for their use in the preparation of their messages. We cannot be expected to be deeply interested in matters concerning which we are not well informed. This movement is undertaken in the hope that with full information as to opportunities, needs, and responsibilities, there may be a larger interest in our board and its work and more generous giving for the support of the workers on the field.

It is suggested that a special offering be taken in our churches for the Denominational Budget or for missions in particular at the discretion of the church or individual.

I would make a special appeal to all pastors and leaders that this movement be given the heartiest support. Arrange your program if you possibly can so as to present our mission interests on the date suggested. Advertise this special day and make every possible preparation, that there may be great stimulation of interest in our whole missionary enterprise. If you want further information or help, make known your needs to Secretary Burdick. You may want to read again my article concerning this general plan in the SABBATH RECORDER of March 4.

Let us keep in mind these words of the Master, indicating the chief objective of the Christian Church: "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

MISSIONS

NATIONAL YOUNGER MEN'S MISSIONARY CONGRESS

There is to be a Missionary Congress which promises to be of great significance the first of May. It is to be called the National Younger Men's Missionary Congress and is being promoted by laymen. Those forty-five years of age and under are considered "younger men." It is hoped that President Roosevelt will address the opening session.

This congress is being sponsored by the Laymen's Missionary Movement, an organization which has done much for missions during the last thirty years. The officers of mission boards have been asked to co-operate and they are entering into it with a zest. The Presbyterians alone expect to have five hundred delegates present and the National Council of Northern Baptist Men has mailed over eight thousand programs to laymen and ministers. Men all over the world are being asked to pray for the congress.

The first of this month the writer sent a letter enclosing a program of the congress to Seventh Day Baptist pastors, and it is hoped that a goodly number of our men, especially the laymen, may find it possible to attend. The congress is to be held in Chicago, May 2-5. Any man of any age, layman or minister, may enroll, and all can aid by their prayers, so much needed in this day when missions, like everything else, seem to be in a crisis.

INVESTMENT COMMITTEE REPORT

December 31, 1934

During the quarter ended December 31, 1934, there have been added to the Permanent Funds of the society total sums aggregating \$305.27. This amount is made up of a bequest of \$300 from the estate of Amy K. Crandall and an additional 24 per cent liquidating dividend of \$5.27 on Pawcatuck Bank and Trust Company savings account opened by the former treasurer of the society in its name, though not accounted for on its books.

Changes in investment holdings since our last quarterly report include the exchange of 25 shares of General Motors Corporation common stock into 38 shares of S. S. Kresge Company common stock, which will give a slightly larger annual income and a security

with apparently better immediate future earning prospects. We have sold also our holdings of United States Rubber Company bonds consisting of \$2000 of its 5's of 1957 which were disposed of at a profit. With the proceeds thus obtained, we purchased 20 shares of Curtis Publishing Company 7 per cent cumulative preferred stock, which again will yield a greater annual income to the society without jeopardizing safety of principal.

Income of the society six months or more in arrears at this time amounts to \$75.

There has been no change in our general investment policy which favors the continued retention of our railroad bonds. As a group they have appreciated in value since their purchase and at the same time have given liberal interest yields. Until the government's attitude toward the public utility industry is clarified, we cannot favor the purchase of obligations issued by such companies and are pleased to be able to report that our list of holdings does not include any public utility securities with the exception of \$4,000 of International Telephone and Telegraph Company 5's of 1955, which are favorably situated because its operations are carried on in foreign countries where the United States dollar now is at a substantial discount.

The Permanent Funds of the society are invested in the following manner:

Stocks	\$ 8,609.05	9.0%
Mortgage notes	54,926.34	57.3%
Bonds	27,064.19	28.2%
Real estate	3,362.50	3.6%
Loans General Fund	1,462.22	1.5%
Cash	399.35	.4%
	<hr/>	
	\$95,823.65	100.0%

KARL G. STILLMAN,
Chairman.

HELPS IN MISSION WORK

Those who do mission work, whether home or foreign, whether as minister or layman, desire to be efficient. There are some things which are very helpful, and a few essential.

First, a Christian experience is indispensable. It will go without saying that if one is to lead others to Christ's way of life, one must have experienced a complete surrender and the blessedness which comes from yielding oneself to the divine will.

Second, to be successful in Christian work one must continue the surrendered life. It so

often happens that people lose their first love, cease to be completely surrendered, become indifferent, "neither cold nor hot," and still keep up the form of Godliness; but the Christian worker must live in the full enjoyment of religion.

Third, a thorough knowledge of the Scriptures is a priceless help to any one who would be successful in missions or any form of religious work. The ability to read the Scriptures in the original languages opens up treasures otherwise unavailable; but those who do not have the opportunity to learn the Hebrew and the Greek can come to have their minds and hearts saturated with the inspired Word and its truths, if they will. This will be an inestimable help to any follower of Christ; and for those who would give their entire time to the ministry or mission work it is indispensable. For this purpose the Scriptures were given.

Fourth, the Christian worker should have thought things through till he knows what he believes and what he ought to teach; otherwise his message, private or public, is likely to be uncertain and contradictory. Keeping in the forefront the love of God, the forgiveness of sins, and the new life in Christ through faith and repentance, the Christian worker should "Prove all things, hold fast that which is good," and "Be ready always to give an answer to every man that asketh you the reason of the hope that is in you, with meekness and fear."

Fifth, it is helpful for one to know the history of the Christian Church, his own denomination, the local church of which he is a part, and the history of the country and community in which he would do Christian work. "Young men, the trouble with you is you do not know your history," said a famous professor of Greek Testament.

Sixth, if a Christian worker is to be successful he needs to be able to work with others. It sometimes happens that an able Christian's life-work is destroyed because he is constantly alienating both saints and sinners. Any one of a number of things may bring about this condition. One who loves God and men will correct these errors.

Seventh, glancing at the items already mentioned, it is evident that a Christian laborer must be diligent and a hard worker. Not that he can do anything without God's help,

but the results of his work are in proportion to the persistency and strength of his efforts. The Holy Spirit helps those who trust him and try to help themselves.

THE WORK ADVANCES IN GERMANY

A LETTER FROM BROTHER CONRADI

DEAR BROTHER RANDOLPH:

I left home on a round trip, January fourth, and have visited Erfurt, Coburg, Chemnitz, Leipzig, Halle, Radis (?). At present I am at Wittenberg, Luther's residence; will be at Delitzsch and Halle tomorrow, and probably near Madgeburg Sunday, and reach home at night. During 1934, Chemnitz has nearly doubled its membership (thirty-one); and has its old elder again, and a good strong committee of five. Wednesday, early, I baptized three at Halle, and another united; at Delitzsch there are four more, and with the two families here, we shall have the fifteenth church — Wittenberg-Halle-Delitzsch. The two brethren Schmitz (watchmakers) here are bright and will look after these companies. Thus far, we have Seventh Day Baptist members in about forty-five cities and towns of Germany; and it is quite a task, not only to visit them, but also to add new members. Brother G. Wipperman has won the eight; and on January 31, will go to Berlin and follow up the work there. I have received invitations from several new towns. Thus the good work is moving onward, and I am ready to answer the calls, though it is not so comfortable as at home. But winter is the time for meetings, and it is reaping time, as well. My health is remarkably good.

At Coburg, the new book reached me; and I am well pleased with it, as is Brother Spence at London, also. I hope you have received a copy by this time. Rev. Mr. Aurich bought my copy, and his mother-in-law ordered two — thus even Germany buys.

(See footnote 1.)

Well, here I am in the old Luther town! Yesterday, I had a most interesting time at the Special Exposition at the Luther House; and the custodian, Doctor Jordan, was very kind, indeed. He appreciated what information I gave him, as I did for what he secured for me. He showed me the original large silver coin of Luther, as Tertius Elias, and, on

1. Elder Conradi's new book, *The Impelling Force of Prophetic Truth*, just published in London.

the back, the City of Babylon fallen. He finally found three copies of a picture which I had found in Coburg (there was one in Dutch), printed first in the Centennial Jubilee in 1630, then again in 1730, and again in 1744. Over Luther's head is Revelation 14: 6. The picture is full of significance, and demands a full description.

Step by step, Germany is advancing; and, I may add truthfully, the Seventh Day Baptist work in this country is advancing, too, whatever reports to the contrary.

I notice some improvements in your *Year Book* as to your statistics. Why did you leave the Chinese membership out?

We received a very fine report from Missionary Boulogne, from Java, the former efficient secretary of Rev. Mr. Velthuysen; and the Hamburg Church has a part in the success, as one of our Java members acted as interpreter for Missionary Boulogne. Fourteen Malay converts are reported; and, thus, we in Europe will be greatly interested, and delighted to carry on mission work. There is nothing like mission work to stimulate the members to give, to be alive—*The Gospel to the World* must also be our motto. This only saves us from drying up at home.

I have heard from the Free Church in Germany, and find that they have set the mark quite high for membership in their organization. They are not willing to recognize a denomination as a full member unless it has at least five thousand communicants. This means quite a task for us; but we shall try, and try again. I had quite a nice interview with the leaders, and they are very friendly.

(See footnote 2.)

Our monthly paper has a new heading, and our new plan of publication will help us to make it pay its own expenses. One month it is devoted to purely missionary interests, printing an edition of three thousand. If we can secure a few more canvassers, we can print four thousand. We give the canvassers fifty per cent of their sales receipts. In other months it is purely a church paper, containing the eight Sabbath school lessons, and church news. Of this, we print one thousand or twelve hundred.

Faithfully yours,

L. R. CONRADI.

Wittenberg,

January 18, 1935.

2. A federation of the Protestant Churches (not including the Lutheran) of Germany.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, March 10, 1935, at 2 p.m., with President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, James L. Skaggs, LaVerne C. Bassett, Herbert C. Van Horn, Neal D. Mills, Courtland V. Davis, Asa F. Randolph, Mrs. William M. Stillman, Irving A. Hunting, George R. Crandall, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, and Business Manager L. Harrison North.

Rev. A. J. C. Bond led in prayer.

The minutes of the last meeting were read.

Corresponding Secretary Herbert C. Van Horn reported as follows:

The corresponding secretary closed his labors at Shiloh, N. J., February 17, where he assisted Pastor Leon M. Maltby in two weeks of evangelistic work. During the series of meetings the secretary preached sixteen sermons, conducted the introductory song and worship services most of the first week, attended six of the daily morning prayer services, and made sixty-two calls and visits. Prayer was had in the homes where calls were made. Thorough preparation had been made for a revival by Pastor Maltby, an untiring, unflagging worker with whom his church is co-operating with full harmony. Under such conditions and circumstances, with the Holy Spirit's blessing, a revival resulted in which the church was aroused and the entire community deeply stirred. Reclamations and conversions known were forty-two. Already sixteen have been baptized, twenty-one have been added to the church, and others are ready for baptism and membership.

The Sabbath along with sermons on other accompanying doctrines of salvation and Christian life was preached, and at least ten people took a stand on belief in and the keeping of the Sabbath of God. I believe every one of these has joined the church. The average attendance at the meetings was 128; the smallest attendance was 77, the largest 172. Pastor Maltby's stereopticon pictures on the Life of Christ, his personal work, and earnest invitations to accept Christ were of untold value in bringing many to find Christ. The secretary's expenses were cared for by the Shiloh Church and an offering of \$15 forwarded to the board.

Since my return to the office much accumulated work has been cared for. *RECORDERS* and tracts have been sent out to scattered inquirers and letters written to interested people. Since the twenty-fifth of January over 4,000 tracts have been sent to Jamaica for use by Mr. Hargis. Of this number 2,025 are Elder Conradi's "Seventh Day Baptists and Seventh Day Ad-

ventists: How They Differ." The sum of \$2 has been received for the tract, "Pro and Con," from Pastor William Kimshell, Durham, Conn., an "undenominational Sabbath-keeping" minister. The tracts were promptly sent, accompanied by a letter.

Of special interest in correspondence may be mentioned communications from Berkeley, Calif.; Blum, Tex.; and Nazareth P. O. South India. The minister's letter from South India tells of seven churches organized and ministered to by him. He and his churches have withdrawn from the Adventists and are independent churches, enjoying "that liberty of conscience and understanding of the Bible which should characterize all who make the Bible the sole rule of faith and its own interpreter," as depicted in Elder Conradi's tract, which they have read and with which he expresses himself as in harmony. On his request for some of our other literature there has gone forward to him a package of tracts, 1934 *Year Book*, *SABBATH RECORDERS*, copy of *Helping Hand* and copy of *Manual of Procedure*, accompanied by a letter setting forth something of our doctrines, history, and work.

Faithfully submitted,

HERBERT C. VAN HORN,
Corresponding Secretary.

Ahva J. C. Bond, leader in Sabbath Promotion, reported concerning a week-end spent at Salemville, Pa., and a visit to Salem College, where he interviewed students in the interest of the gospel ministry. He also mentioned having received three books from W. Launcelot Holland of Worthing, Eng.—not an Adventist—who operates a small publishing plant in the interest of the Sabbath truth.

Treasurer Ethel T. Stillman reported the receipt of a contribution of \$15 from the Shiloh Church and the following balances:

General Fund	\$ 195.20
Maintenance Fund	444.19
Denominational Building	
Fund: General	\$179.67
Waldo Fund	824.15
	1,003.82

For the Committee on Distribution of Literature N. D. Mills gave the following report:

A meeting of the committee was held March 3, with five members present. We voted to send enough of the Conradi tract to Rev. G. D. Hargis to make a total of two thousand with those he has already received.

We voted to encourage the editor in the use of discretionary funds in his hands to add eight pages to the *SABBATH RECORDER* for the purpose of publishing Sabbath promotion material in one issue each of April and May, at least; and that we recommend that this project be accompanied by a vigorous campaign for more subscriptions and the sale of extra copies for distribution.

During February, 595 tracts have been sent out

besides back numbers of the SABBATH RECORDER and the *Helping Hand*.

N. D. MILLS,
Secretary of Committee.

This report was accepted and its recommendation referred to the Budget Committee with our recommendation that it act in harmony with the recommendation of the Distribution Committee.

Wm. M. Stillman announced his offer of his recently published tract, "Sabbath and Sunday," to the board for distribution, subject to the approval of the Committee on Distribution of Literature. Voted that in accord with the suggestion of the author, this tract be referred to the Committee on Distribution.

A letter from the Shiloh, N. J., Church, thanking the board for the service of the corresponding secretary in the evangelistic meetings recently held with that church and containing a contribution to the funds of the board, was read. The recording secretary was requested to make suitable reply.

At the invitation of the chair, Rev. James L. Skaggs, president of the General Conference, reported on his interviews with groups of pastors concerning the welfare of the denomination and excellent work being done in various of our churches.

The minutes were read and approved.
Adjournment.

CORLISS F. RANDOLPH,
President,
NEAL D. MILLS,
Recording Secretary.

RESOLUTIONS OF SYMPATHY

To Mrs. J. R. Jeffrey and Family:

The entire membership of the Los Angeles Seventh Day Baptist Church, with the undersigned committee, wish to express to you our real sorrow at the death of our beloved brother and deacon, James R. Jeffrey, and extend to you our sincere sympathy in your great bereavement.

We hope that we may, in some way, be a source of encouragement and help to you in this dark hour, and pray that your faith in Christ may prove an ever increasing comfort and help to you.

FRANCES DAVIS,
SCENA KENYON,
MRS. HAZEL WELLS.

Los Angeles, Calif.,
February 14, 1935.

WOMAN'S WORK

"O God our Father, we thank thee for the words of Jesus, so fragrant in beauty, so rich in cargoes of wonder. No other words stir us so deeply. They answer a wistful cry of the soul; they quench an intolerable fear; they heal a hurt within us, which, if left broken, turns life to bitterness. Help us to read, to heed, and find joy instead.—Amen."

WORSHIP SERVICE FOR APRIL MEETINGS

THE GRACE OF FORGETTING

Read Philippians 3: 8-15.

Forgetting is often a misfortune and more often an inconvenience, but it is also a blessed and healing grace. What is remembered lives—even when it ought to die. "Forget the offence," said Marcus Aurelius, "and you will forget the offender. Forget the offender, and the offence ceases to be." Too many of us drag down the lengthening years some chain of bitter, brooding memories which do no good and much harm. The nations today are arming themselves for their future destruction, because they will not forget. We can never truly forgive unless we forget. "The glory of life," says St. Paul, "is to forget old failure—and go on."

Sentence Prayers, closing with—

Grant unto us, God of forgiving mercy, who promised no longer to remember even the sins of which we have repented, the grace of forgetting. Forgive us the old enmities we cherish and the old sorrows in which shadows we linger. Cleanse our memories of yesterday's shadows and turn our faces toward tomorrow's light. Amen.

Song, "What a Friend."

The following is a report made by Mrs. Frank J. Hubbard of Plainfield, N. J., to the Woman's Board. Mrs. Hubbard represented the Woman's Board, in the Foreign Missions Conference, in Garden City, N. Y. We think our women will be very much interested in reading this report.

REPORT OF FOREIGN MISSIONS CONFERENCE

Truly an internationally minded group of persons gather at a Foreign Missions Conference! This year—a speaker "just off the boat" from a trip through countries in Europe; a vice-chairman from Canada; men and women from centers in Turkey, China, India, Japan, Scotland, Brazil, and Mexico; a colored representative from Brooklyn—all contributed and shared wisdom and inspiration.

One world-wide traveler, Dr. John R. Mott, secretary of the International Missionary Council, set forth in an address some reasons for "Failures and Successes in Co-operation." Though referring to boards in mission work, his presentation was equally suggestive and helpful in any co-operative enterprise. He said, "Co-operation was formerly a privilege—it is now an obligation." There must be more planning together, that crises may be met intelligently. Co-operation begins where love begins and ends when love ends. Some causes for failure are denominational pride and exclusiveness, race prejudice, lack of confidence, small group doing the work of the whole, fear of being submerged in the whole, personal ambition or maladjustment, failure to select persons fitted for positions. For success in co-operation he suggests open-mindedness; an objective to serve rather than build an organization; all co-operative bodies being on the "ground floor." Co-operation will cost hard work, continuous, constructive, and conclusive thinking. It will require spirituality and sacrifices, but when all these have been tried, it is found that co-operation never fails.

Another world traveler, Dr. Stanley High, said economic security is a paramount subject in political and international affairs. The lack of it explains most all the unrest in the world. It explains Mussolini in Italy. It explains Hitler in Germany. A planned economy would go far toward a moral substitute for war.

Not so traveled as were these men, a group of young people from Hartford Seminary gave an excellent impression of their sincerity, good training, high ideals, knowledge of missionary requirements and methods. They made a request that this conference sponsor a group of young people, including specialists in different lines, who shall go into a foreign section unoccupied by other foreign groups.

This met with such favorable response that by vote the matter was given to the committee of reference and counsel for further consideration and planning. Expression was given of the value to the conference of attendance and participation in discussion of the young people.

Throughout the meetings there was a strong sentiment favoring more flexibility of board programs to meet the constantly changing conditions and allowing greater independence of action by mission workers on the field.

There was felt to be great need of more knowledge of friends of other lands and situations in other countries by our home membership, a need of more missionary presentation from the pulpit, more reading by pastors and laymen of recent reports, such as prepared by Doctor Warnshuis, of the International Missionary Council, and other available and excellent interesting material.

Not a pessimistic note was sounded, but, rather, the firm belief expressed that "the greatest days of the world mission of Christianity are but beginning."

BESSIE T. HUBBARD.

DENOMINATIONAL BUDGET

Statement of Treasurer, February, 1935

Receipts		February	Total
Adams Center			\$ 268.35
Albion	15.00		65.00
Alfred, First	59.74		626.95
Alfred Second	35.10		164.95
Andover			5.00
Battle Creek			103.45
Berlin			137.36
Boulder	4.50		
Special	.75		
		\$ 5.25	33.95
Brookfield, First			94.07
Brookfield, Second	24.50		88.65
Carlton			7.69
Chicago			122.50
Daytona Beach			55.00
Denver	4.50		25.95
De Ruyter			182.00
Dodge Center	44.95		
Woman's Benevolent Society	10.00		
Sabbath school	5.43		
Friend	2.00		
		\$ 62.38	95.79
Edinburg	4.40		37.90
Exeland			5.10
Farina			50.00
Friendship			20.00
Genesee, First	30.02		207.32
Gentry			5.00

Hammond	5.00	
Hartsville		
J. M. Pope	\$ 8.00	
Mrs. S. D. Burdick	2.00	
	\$ 10.00	
Hebron, First	60.00	
Hebron, Second	18.51	
Hopkinton, First	5.00	
Christian Endeavor Society, special	\$ 44.50	
Intermediate society, special ..	6.00	
	2.00	
	\$ 52.50	189.50
Hopkinton, Second	4.20	24.50
Independence	28.00	196.00
Irvington		50.00
Little Prairie	3.00	14.50
Los Angeles, special	10.00	76.00
Los Angeles, Christ's	2.50	2.50
Marlboro	15.00	68.32
Middle Island	27.00	27.00
Milton	75.60	854.61
Milton Junction		202.96
New Auburn		7.00
New York City	28.25	361.43
North Loup	12.50	36.50
Nortonville		15.00
Pawcatuck		
Woman's Aid society	\$250.00	
Christian Endeavor society, special	6.00	
	\$256.00	1,715.00
Piscataway	42.80	149.80
Plainfield	77.50	908.80
Richburg		56.00
Riverside		238.70
Roanoke		5.00
Rockville	11.20	46.95
Salem	53.00	705.40
Shiloh		387.06
Syracuse		1.00
Verona	12.00	108.00
Washington		15.00
Waterford	\$ 4.00	
Sabbath school, special	2.00	
	\$ 6.00	87.00
Welton		135.40
West Edmeston		23.00
White Cloud		96.48
Individuals:		
L. S. K., Mystic	25.00	134.50
Eastern Association		44.30
Central Association		21.50
Western Association		18.30
Southwestern Association		11.38
Nile and Richburg C. E. societies Conference collection		5.00
Young People's Board in Holland		151.38
Junior C. E. societies		10.00
Yearly meeting of New Jersey, New York City, and Berlin, N. Y. churches		5.00
May B. Fisk estate		25.00
		419.54
		\$10,140.80

Disbursements	
Missionary Society	\$460.08
Special	26.75
	\$ 486.83
Tract Society	102.78
Sabbath School Board	80.73
Young People's Board	19.35
Woman's Board	4.86
Ministerial Relief	29.07
Education Society	69.12
Historical Society	8.10
General Conference	125.91
	\$ 926.75

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
March 1, 1935.

JAMES H. HURLEY

Many hearts in the North Loup Church were saddened to hear the words, "James Hurley is dead." There are many of us who remember him as our pastor. It was here he began his ministry, coming to us as an evangelist just after the death of our pastor, Rev. Joseph W. Morton, in 1893. So much did he endear himself to us that in August we called him as pastor, and in October, to ordination. We remember his humility and his zeal in the Master's work. It is not always that the two go hand in hand as they did with him. We remember his cheerfulness and his kindly humor. Those were trying years, those drought years, and we owed much to his happy faith and optimism. We remember his love and kindness, freely poured out to all who needed it. Perhaps it was characteristic of him and his faithful wife, that when, on two occasions, they went to Omaha for a baby for adoption they chose, not healthy, attractive ones, but the poorest, sickliest ones in the "Home," the ones that most needed loving care. We look around the church and community and see whole families that he brought to God's service, most of whom are still active in church work. We know, in that bright, new home to which he has gone, he will try to slip into a back seat, but the Father will say, "Come up higher."

By vote of the church Sabbath morning, January 26, 1935, this tribute is to be recorded, a copy sent to the immediate relatives, and the RECORDER.

CHURCH CLERK.

YOUNG PEOPLE'S WORK

IT IS TO THINK

PLAINFIELD Y.P.S.C.E. REPORT IN
SABBATH RECORDER, 1895

Eight new members have been added during this time, so there are now sixty active, three associate, and twenty-five honorary members in the society. The monthly business meetings have been held as usual, and there has been a good attendance with full response given at the six monthly consecration meetings, as also at twenty-six weekly prayer meetings. All who have been present can but have gained much benefit from them. During six months, \$105.36 was sent through our society to the Boulder Church; \$14 to the Nebraska sufferers; \$10 to Mizpah Mission; and the tuition of a student at school in Alabama has been paid. Through the care of the lookout committee many absent members have been heard from. The social committee has given us a social each month, which has increased our financial as well as social interest. The pulpit has been well supplied with flowers or potted plants each week under the care of the flower committee. The literature committee has introduced several new lines of work. Through them fifteen persons are receiving, regularly, papers sent them by some member of the society. The prayer meeting committee, beside appointing the leaders, looked well after them to see that they did not forget the appointment, and through the kindness of the president, furnished each leader with the copy of the "Golden Rule," containing the topic for the date each would lead. Though we see many mistakes, and many times work might have been done but was not, we think we may feel encouraged and sure that the work of the past six months has not been in vain. We are to take courage, and trusting more in him whom we strive to serve, work more for him in the future.

CHRISTIAN YOUTH BUILDING A NEW WORLD

INTERNATIONAL CHRISTIAN ENDEAVOR
CONVENTION

"We Choose Christ" is its theme and slogan. July 2 to 7 are the dates. The united youth program and emphasis, "Christian Youth Building a New World," will be taught and discussed in practical terms. The place is Philadelphia, Pa. And the event thus outlined is the thirty-fifth International Christian Endeavor Convention.

Philadelphia proves to be the ideal center for this youth gathering to seek religious inspiration, training, and fellowship. Few cities are stronger in Christian Endeavor membership and organization, as well as other phases of Protestant activity. The conventions and meetings and schools conducted by Philadel-

phia Christian endeavorers typically attract thousands of young people. It is natural that the entertaining city and state are thinking of the July meetings in terms of a registered strength of twenty-five thousand to thirty-five thousand.

Far advanced in planning are the great citizenship parade and demonstration, scheduled for July 6; visits to historic centers; and Junior and Intermediate sessions. All denominations are being invited to plan an afternoon program for their members among the delegates. New York State, Maryland, and other state unions will hold one-afternoon conventions as a part of the international meetings.

Among speakers already accepting are: Dr. S. W. Hughes of England; Senator William E. Borah; Dr. James Kelly of Edinburgh, Scotland; Dr. Norman Peale of New York City; Dr. Robert E. Speer; Dr. Daniel A. Poling, international president; Rev. Lynn Harold Hough, D.D., of Drew Theological Seminary; Rev. Oscar W. Blackwelder, D.D., of Washington, D. C.; Miss Margaret Slatery of Boston; Rev. Lester Clee, D.D., of Newark, N. J.; Dr. William Hiram Foulkes of Newark, N. J., vice-president of the international society; Rev. Vere W. Abbey of Bangalore, India; and others.

Homer Rodeheaver will be song leader, assisted by a large chorus that is being organized months before the convention begins.

The educational conferences conducted on four mornings, beginning July 3, will be based on the united youth theme: "Christian Youth Building a New World." The leaders will be young people's directors, leading ministers, and several educators from a number of denominations. In a fifty-minute period each morning, the delegates will be divided by age groups to meet in twelve to fifteen simultaneous forum sessions. A later group of conferences will deal with fifteen or more phases of Christian service in the church and community.

Doctor Peale has been invited to lead the daily Quiet Hour sessions. A united communion service on Sunday morning, July 7, closing day of the convention, will be in charge of Dr. William Hiram Foulkes of Newark, N. J., assisted by ministers of the Philadelphia area.

The program committee is headed by Dr. Harry Thomas Stock, young people's director of the Congregational Christian churches, and

a number of ministers, educators, field secretaries, and younger laymen, representative of the educational and organizational strength of the Christian Endeavor movement.

Following the Philadelphia Convention, a number of officers and delegates will sail for Europe to attend, in August, the World's Christian Endeavor Convention at Budapest, Hungary.—*International Society of Christian Endeavor*, 41 Mt. Vernon Street, Boston, Mass.

RELIGIOUS TROUBLE IN MEXICO

FEDERAL COUNCIL VIEW OF MEXICAN CONFLICT

Opposition to Senator Borah's resolution, which would set up a governmental inquiry into the religious situation in Mexico, was expressed by the Executive Committee of the Federal Council of the Churches of Christ in America in a statement adopted March 1. The proposed investigation by the American Government was termed "an unwarranted interference with the internal affairs of another nation." At the same time, the church council went on record as strongly supporting "religious liberty for all groups, both in Mexico and in every other part of the world." The text of the resolution was as follows:

In the absence of sufficient authentic and unbiased information, we do not undertake at this time to pass judgment on various aspects of the controversy between the Mexican Government and the Church. On two points, however, our convictions are clear:

1. We take a vigorous stand in support of religious liberty for all groups, both in Mexico and in every other part of the world. We would be untrue to the genius and spirit of Protestantism were we to do otherwise. If the Mexican or any other government fails to recognize the right to full freedom for the worship of God and for religious teaching, it will forfeit the respect of all who understand the indispensable place of religion in both personal and national life.

2. We record our strong opposition to the resolution introduced into the United States Senate calling for an inquiry by the American Government into the religious controversy in Mexico. We would regard such action by our government as an unwarranted interference in the internal affairs of another nation. We believe that it would have no value for the safeguarding of religious liberty and would jeopardize our friendly relations with Latin-American countries. Moreover, the proposed measure ignores the grave denials of religious liberty existing in other nations, which are equally subject to investigation.

A STUDY

THE APOSTOLIC PRAYER OF EPHESIANS THREE

BY REV. RALPH H. COON

Let us first note the connection of the prayer which begins in the sixteenth verse with what goes before in the chapter. Verse thirteen reads, "Wherefore I desire that ye faint not at my tribulations for you, which is your glory." The "therefore" refers to the work of the Church about which he has been writing. God has revealed to him that the Church is to preach the unsearchable riches of Christ among the Gentiles (verse eight) and even to principalities and powers in the heavens; that is, to spiritual or supernatural powers (verse ten). Compare Ephesians 6: 12. Paul is saying I do not want you to worry about my tribulations, because they are just a part of the wonderful work God has committed to us as members of his body. In verse fourteen he goes on to say that it is for this same cause that he is offering up the prayer for them.

The prayer is addressed to "the Father of our Lord Jesus Christ, of whom the every fatherhood on earth is named." (Verse 14—Revised version, margin.) That is, every family relation on earth or in heaven is patterned after this relation we may have to God through the Lord Jesus. Note that the prayer which follows is entirely about the realization of this relationship between God and the Christian.

Now follows the petition that Paul offers in behalf of the Ephesian Church and through it in behalf of the Church of God in general. It begins with the assurance of God's ability to answer prayer, for he asks "according to his riches in glory." There are four parts to the prayer. Notice that each of these is merely an enlargement on the ones before, until a grand climax is reached in the fourth. Paul prays:

1. "That he would grant you . . . to be strengthened with might by his spirit in the inner man." (Verse sixteen.)

2. "That Christ may dwell in your heart by faith." That it is by Christ's indwelling that we are strengthened with might in the inner man is shown by the Master's own words, "All power is given unto me. . . . Go ye therefore . . . and, lo, I am with you alway." (Matthew 28: 18, 20.) Here, too, it will be noticed that the thought is in connection with the work of the Lord in the world

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I meant to answer your letter before, but mama said I had better wait until after my birthday. I did not have any birthday party, but I went over to my chum's place to stay over the week-end. My birthday was the ninth of February. I am eleven years old now. I got two handkerchiefs and a nickel for my birthday.

Our Christmas program was very nice. I got an eversharp pencil, a string of beads, a chain, a pair of mittens, a bracelet, a picture, a compact, and a handkerchief. So you see I was a pretty lucky girl.

We had a play on Washington's Birthday. We children could not go because we had the measles.

I am sorry you thought I lived in South Dakota.

Yours truly,

IDA CHANEY.

Dunseith, N. Dak., Star Route,
February 23, 1935.

DEAR IDA:

Did I try to plate you in South Dakota? That surely was a mistake and I'm sorry, too. I wonder if I can lay the mistake to my typewriter. That would be a rather poor excuse, wouldn't it, as the S and N are rather far apart on the keyboard? At any rate I'll not make the same mistake again.

I shouldn't wonder if you had a better time with your chum on your birthday than you might have had at a party, for I always thought it a great treat to spend the night with a friend, though home looked pretty good when I returned to it. What would we do without dear, faithful, understanding friends?

Of course you are all over the measles by this time. I hope you did not have a very hard time with them. We are having a measles epidemic in the Andover school, too. Every day, nearly, someone comes down with them. One of the Independence girls has been having them here at the parsonage, but is much better today and up and dressed for the first time in over a week. She doesn't think she likes measles very well. Do you?

I was pleased to receive another good letter from you.

Sincerely yours,

MIZPAH S. GREENE.

3. "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." The only way Christ can dwell in our hearts with power is for us to begin to understand the marvelous extent of his love.

4. "That ye might be filled with all the fullness of God." What an astounding climax! Could man possibly think of anything more wonderful than to be filled with all the fullness of God?

Anyone would think that Paul would be willing to stop here but, no, he goes on. We have in a measure at least been able to think through these four cumulative petitions that Christ may dwell in this wonderful way in us, but Paul goes on in verse twenty to say that God is "able to do exceedingly abundantly above all that we ask or think."

The prayer concludes with the statement that God himself is to receive glory in or through the Church by Christ Jesus. That is, his glory comes in his dwelling in us in the person of his Son, through the Spirit, an overwhelming revelation.

Denver, Colo.

WHAT DO YOU THINK?

In the fifth chapter of Matthew, the twentieth verse, who is it that "shall in no case enter into the kingdom of heaven"? Is it not those who "break the commandments, and teach men so"?

I showed it to an old school teacher who had taught many years in one of our large city schools in the Middle West, and she said it was. To me it reads something like this: "For I say unto you (you who break the commandments, and teach men so), That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Certainly those who keep Sunday break the commandments and many of them teach men so. What do you think?

F. D. CRANDALL.

Aztec, N. M.

"The true spirit of Christianity advances without a fanfare of trumpets and without the sword of Caesar."

DEAR MRS. GREENE:

I have never written to you before, but I read the letters written to you by other boys and girls.

I will be eight years old May seventh. I have a brother. He is nine years old. His name is Robert.

We go to Sabbath school every Sabbath with mother. I like to go to Sabbath school. My teacher's name is Miss Marion Parslow. One Sabbath day last fall I went with others to Verona to church and saw Pastor Davis baptize several children. I want to be baptized next year.

I have a dog named Pat. He is nine years old.

Your new friend,

DOROTHY CLAIRE SPAID.

241 Nottingham Rd.,

DEAR DOROTHY CLAIRE:

I find it very easy to write the second part of your name, for my grownup boy's name is Claire, and what do you think, his birthday is May seventh; only he will be twenty-three, almost three times eight. Sometimes he gets letters addressed, "Miss Claire Greene," and maybe you can guess why.

I am so glad you have become a RECORDER girl, and I hope to receive many more letters from you.

I am glad you can go to Sabbath school every week, and especially glad that you are expecting to be baptized next year, for by so doing you are saying, "Dear Jesus, I am planning to love and serve you all my life." No other service can possibly bring such happiness and blessing.

Your dog Pat is over a year older than our Skeezics kitty, who still acts as if he thought he were a kitten. Does Pat still have his puppy ways? I'm going to send a poem this week about a boy and a dog, which I'm sure you will enjoy. It was sent me by Norris North of New Auburn, Wis.

Yours sincerely,

MIZPAH S. GREENE.

PUPPY LOVE

A very small and lonely lad
Sat weeping on a log;
His little heart was broken, for
He'd lost a friend—his dog.

There was a sound; his face felt wet;
He turned with tear-dimmed eye
And saw a pup—a spotted pup—
About eight inches high.

"Go 'way!" the little laddie said;
"You're not a bit like Bill."
Brown, pleading eyes looked into his—
Then everything was still;

For chubby, little arms held tight
A warm and wriggly pup;
A little laddie smiled again;
A heart had been patched up.

—Dorothy M. Herr.

DEAR RECORDER GIRLS AND BOYS:

Well, at last I am keeping my promise made to you some time ago, for here is a picture of Skeezics in one of his resting positions. Pastor Greene took it by flashlight, one morning just before daylight. I am also adding another of "The Adventures of Skeezics."

Sincerely yours,

M. S. GREENE.



ADVENTURES OF SKEEZICS

(Continued)

It was some time after dinner, one bright summer day, and we were all wondering why Skeezics had not been in demanding food and plenty of it. Usually he cries lustily when he is hungry. If that does not bring food, he proceeds to nibble somebody's heels. If that effort is not successful, somebody's ankle, usually that of the house mother, gets a sudden dig with sharp claws.

All at once there came a loud rattling of the front door knob, a sure sign that Skeezics had arrived. When the door was opened for him he came in with a rush and proudly deposited a live robin redbreast at the feet of the house mother. Then he purred as loud as ever he could.

But Mr. Robin Redbreast did not stay put, for Skeezics had not hurt him in the least. He flew in all directions—to the top of the piano,

DOCTOR THIRTLE—A TRIBUTE

BY CORLISS F. RANDOLPH

the back of the couch, the top of a window, under Eleanor's bed, etc. Such an exciting time! Skeezics was very much bewildered and hid under a chair. At last, after every door and window had been opened, Mr. Robin decided to fly out and was soon out of sight.

(To be continued)

DEACON GEORGE W. BURDICK

He was born in Verona, N. Y., September 22, 1853, the son of Zacchaeus and Lovina Remick Burdick. Some of his early years were spent in Watson, Lewis County, but the most of his first forty years was lived as a successful farmer in the town of Verona. He was married to Miss Eleanor Clark of Brookfield, in Brookfield, March 17, 1886. She has been his faithful companion in the intervening years until the end came in the fading hours of the Sabbath, January 19, 1935.

Forty-four years ago they came to De Ruyter, where he carried on his farming enterprise for twenty-five years. He was an industrious man and was distinguished for his ability in accomplishing a large amount of work in a day. His vigor was maintained until a short time before he was called away. He was a respected and honored citizen; honesty, sincerity, and cheerfulness were outstanding qualities of his life among us.

On April 19, 1908, he was elected a deacon of the De Ruyter Church. In this capacity he served with fidelity and efficiency until near the close of his life. He leaves his aged widow and two stalwart sons: Raymond C. of Syracuse, and Carroll R. of Mariposa, N. Y.; and seven grandsons. A large company of admiring friends attended the farewell services at the Seventh Day Baptist church, January 22, 1935, the pastor speaking the farewell words. Burial in Hillcrest Cemetery.

T. J. V. H.

CONRADI'S NEW BOOK

The following is the closing paragraph of an extended review of Rev. L. R. Conradi's new book, in *Public Opinion*, of London:

"The result of this research is to be found in Mr. Conradi's book, *The Impelling Force of Prophetic Truth*. The author's record of prophecies fulfilled, and his findings as to the future, will be considered on their merits—and the author by his reasoned method of writing will be content with such consideration."

C. F. R.

The SABBATH RECORDER of April 2, 1934, carries a brief sketch of Dr. James W. Thirtle by the present writer, who desires again to testify to his manifold obligation to his departed friend of many years. Doctor Thirtle's friendship was a possession to be prized as highly as pure gold. Aside from the keen sense of personal relation which that friendship gave, his rich experience through a long life of close contact with multitudes of men in all walks of life, with a resulting knowledge of men and of conditions of common interest, made him invaluable for information and advice. His clarity of vision, his well-poised judgment, his keen sense of righteousness and justice, his all but uncanny knowledge of human nature, and his accurate interpretation of human motives and human action, coupled with his great loving heart and its boundless charity, all conspired to make him the great man that he was. Instead of driving him into seclusion, his noted scholarship but drew him closer to the human heart, and made him a common friend of mankind.

As pointed out in the previous article, Doctor Thirtle was a warm friend of Seventh Day Baptists. They had none better. Of this he gave tangible evidence continually, from his earliest acquaintance with Dr. Wm. M. Jones, then pastor of the Mill Yard Seventh Day Baptist Church, in London, down almost to the hour of his death. He it was who discovered the country estate of Dr. Peter Chamberlen, Seventh Day Baptist physician to three British sovereigns, and his grave near by, at Woodham Mortimer, near Malden, up in Essex, some forty miles northeast of London, almost on the direct road to Harwich. Twice he accompanied the present writer to visit these shrines. They were dear to his heart. He loved to talk of them. It was a joy to listen as he pointed out the spot where, for some unknown reason, Doctor Chamberlen secreted the prized instruments of his profession; as he pictured the celebrated Doctor driving up to his country house from London in his coach and six; as he talked of the skillful cunning which enabled the Doctor to sustain amicable relations with Charles I, Cromwell, and Charles II, through all those troublous times. The second recital was even more charming than the first. And the next—but there is to be no next. However,

if there were, it would doubtless be still more charming. If it should be the happy privilege of his companion on both those visits to visit London again some time, it will not be the London of other days; nor will Woodham Mortimer be the Woodham Mortimer of former days. Doctor Thirtle will not be there. But the memories of the by-gone visits will remain; and, come to think of it, Doctor Thirtle will be there, so indelibly is his gentle and charming personality fixed upon the memory of his quondam traveling companion.

OUR PULPIT GOD'S REMEDY FOR SIN

BY REV. S. S. POWELL

Pastor Seventh Day Baptist Church,
Hammond, La.

Text—"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Corinthians 5: 21.

"Who was delivered for our offences, and was raised again for our justification."

"Where sin abounded, grace did much more abound."

Sin is of two kinds, original and personal. The first we have inherited; for the other we are personally responsible, each of us who has arrived at the years of accountability. It was not always so; for man in his original estate was innocent; his home was in paradise, without the least acquaintanceship with sin, and he might have lived in the exercise of his divinely given powers, lord of creation in this world of ours, and steward under God's appointment for his own good and happiness and for the betterment of the race. It was a life lived in converse with God, for we are told that God walked with him in the cool of the day.

God was not in any sense the author of sin; but it came into this world by man's yielding to the first temptation and by his disobedience. Why God ever permitted sin we may not know; but we do know that this world is in a fallen condition and that the consequence of that condition for man, if unredeemed, is death, both temporal and eternal. Sin is but the transfer to earth of the rebellion of Lucifer, Son of the Morning, who fell with the host of his rebel angels, through pride.

But where sin abounded in this world, there did grace much more abound. This is true in human history. It is the upward trend of Christian civilization. It is the recovery of man's right and privilege to walk with God again. This is true also in every man's struggle in contending against sin. If it were not for that heavenly grace, man could not be a victor.

It is defeat and discouraging for anyone of us to live all our days in the seventh chapter of St. Paul's epistle to the Romans. Rather, let us move into the eighth chapter and live there. There we are told that "all things work together for good to them that love God, to them who are the called according to his purpose." In this and in the succeeding verses is given the history of our redemption, the origin of the abounding grace of God, and the disclosure of God's remedy for sin. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." When David went down into the valley to meet Goliath, he selected five smooth stones from the brook, with one of which he slew the giant; so with these five words, foreknowledge, predestination, calling, justification, and glorification, we may slay the giant of unbelief and sin; for herein is the history of our redemption. "He loved me ere I knew him."

By common consent the cross has come to be accepted as the symbol of Christianity, and justly so. Since the death of Christ the appearance of Golgotha has entirely changed its aspect. Before, the cross was a symbol of shame. Death upon it was only to be for malefactors. "Cursed is everyone that hangeth on the tree." But now all of that is changed. "The sacrifice of nobler name" has become a subject for most blessed contemplation. The cross is gilded with the joy of victory.

Before Christ was crucified he appeared as a great teacher, the greatest whom the world has ever known. He lived as he taught, sealing his teachings with his blood. Because he was the Son of God his death for us upon the cross has given eternal validity to his teachings, and we may know that every word of his is eternal truth.

The passion and crucifixion of Jesus, like his whole character, stand without a parallel, solitary and alone in their glory, and will ever continue to be what they have been to the noblest and best of men, and to every saved sinner, the sacred theme of meditation, the exemplar of suffering virtue, the weapon against sin and Satan, the stimulus to gratitude and holiness, the source of comfort and peace.

Let us remember that sin is rebellion. We have all been sinners, preferring our wills for the holy, righteous, and beautiful will of God. Political offenders in case of a rebellion are sometimes accorded an amnesty. The meaning of that word is a forgetting. So when we come to the Father, just as we are, though we may have been the chief of sinners, not able to make ourselves any better, but trusting in the all prevailing merits of the Crucified One, we receive the forgiveness of sins; God's grace is conferred upon us; we become severally a child of God and experience the new birth. The past is blotted out. Our sins are remembered against us no more forever. They are cast into the sea of oblivion. Let us therefore love God with all our hearts.

DENOMINATIONAL "HOOK-UP"

LIUHO, CHINA

We feel that the time and money we invest in lives is the best work we can do over here. Lives are what make a country, and every time we can repair a life and put it back into its environment, enriched with an understanding of true values as Christ taught them, we have done something permanent for the good of China and of the world.

The progress (in twenty-four years) has been really remarkable — progress in understanding which is changing whole communities. . . . It is the whitening of the field before the harvest. There is the coming of more reverence in church services, the assuming of responsibility by the Christians themselves, a growth in spiritual insight and evangelistic spirit which is wonderful. . . . There are rare souls among us now in whom the Spirit of God is working to accomplish great things.

—Bulletin.

SHANGHAI, CHINA

"I used to be ashamed to carry my Bible under my arm," said Mrs. Loo, Sabbath school superintendent, "fearing I should be

pointed out as a Christian. Then someone said to me, 'The Bible and a Christian hymn book are our rice bowl and chop sticks. They are the means of conveying spiritual food to ourselves. Why be ashamed of them? We could not live without food.'"

Voted to ask Mr. Tshaung, Zok-li to give half time (from teaching) to religious work. . . . "Absolute obedience to God is my only purpose," he replied as he accepted the new work. The Shanghai Church takes over the financial responsibility of this half-time service.

"Decided that in each of the five centers chosen in Shanghai by our committee, one Chinese woman church member will be responsible not only for planning and carrying out a weekly home prayer meeting, but also for the interest and care for all the families in her group."

One day we were going through a village many miles from Shanghai, and as our rickshas passed a tiny shop in the very rural spot, we heard the words in Chinese, of course—"And Jesus said unto his disciples. . . ." And we knew that the work of God is penetrating, no matter what may be thought of the slow progress of Christianity here.

—Bulletin.

HAMBURG, GERMANY

A recent letter from Brother Conradi bears interesting glimpses of his work in Germany. The letter was mostly written from Luther's old city, Wittenberg. A post card scene of this city, received, is of interest, especially in the detail of the renewed church on whose doors Luther nailed his ninety-five theses that started the great Reformation. If I gather the information correctly, Brother Conradi has now established a Seventh Day Baptist Church in this city. He says, "If at some day we can gain some members at Worms, we shall have churches in all the known Luther towns." This church at Wittenberg is the fifteenth Seventh Day Baptist Church in Germany. Elder Conradi continues to receive many calls, and many meetings, Bible studies, and conferences are held. "We have," writes he, "in about forty-five towns and cities in Germany, Seventh Day Baptist members, and after awhile Seventh Day Baptists will not be so unknown here as they were a few years ago."

EDITOR.

SOUTH INDIA

Eight years ago I was pastor of the Seventh Day Adventist Church in South India. Owing to differences between myself and Seventh Day Adventists, as explained in the tract sent by you (Elder Conradi's), I severed my connection and formed an independent church in the manner described in Section X of your tract. From that time we are endeavoring to teach the essentials of the gospel to the millions of India. God has wonderfully blessed our efforts, notwithstanding the odds and difficulties. . . . We have organized seven churches in South India so far, by the grace of our heavenly Father, under whose guidance and safety the gospel ministry is carried on with success. . . . I wish to inform you that our believers in South India are of good courage in the Lord. We send our Christian greetings to the Seventh Day Baptists in America. I am the only ordained gospel minister in this part of God's vineyard to preach the gospel of salvation. Kindly pray for me.—*Extracts from a letter addressed to The Manager of the American Sabbath Tract Society.*

ALBION, WIS.

We like the sentiments expressed on the front page of the SABBATH RECORDER, March 4. We welcome the coming of the Charles Saunders family to a farm near Albion from Waukesha, and the return with them of Mrs. D. R. Babcock. Mrs. Clyde Clapper and son from Porcupine, S. Dak., are guests of her parents at the parsonage. The missionary society gave a box social at the home of Mr. and Mrs. Joseph Tierney recently. The church choir entertained the Milton College Glee Club to a pie supper, last Tuesday night. The pastor's annual report shows many interesting items. Besides his local pulpit work, we read: "sermon at Hammond, La.; three sermons and talks at Edinburg, Tex.; talk in Sabbath school, Riverside, Calif.; sermon, North Loup, Neb.; two sermons, Dodge Center, Minn.; sermon each at—Meteor, Exeland, New Auburn, and Fulton, Wis. Have given the addresses at two eighth grade commencement exercises. . . . Have made 652 calls. . . . During the year 1934 and January and February of 1935, have received Dr. and Mrs. George Thorngate and son, George Fourth, Deacon Clifford Maxson, Mrs. Fred Walters, and Mr. and Mrs. Russell Maxson into the church. We feel encouraged and strengthened by these additions to our membership.

. . . The interest is good and the societies of the church are active and full of plans and projects. . . ."
CORRESPONDENT.

MILTON JUNCTION, WIS.

At a recent meeting of the Milton Junction Seventh Day Baptist Church members it was voted to adopt the system of selecting their pastor for a term of two years. This system has been adopted by many churches and has proved successful. The present pastor, Rev. J. F. Randolph, was chosen by an almost unanimous vote to remain. Mr. Randolph has been pastor of the local church for the past eight years and has endeared himself to his congregation.—*Milton News.*

MILTON, WIS.

The following facts and statements were gleaned from the *Annual Bulletin*, February, 1935:

Cost of the new building and fixed contents \$29,493.92. Total membership at present is five hundred five, of which about two hundred are nonresident. Besides these there are forty or fifty affiliated members who work and worship with us. Twenty-one members received—eighteen by baptism, three by letter. All rejoiced when the new building was occupied March 1.

Among the activities of the education committee, the Sabbath afternoon program has been promoted and worked out very successfully. Under that plan the three Christian Endeavor societies and adults — four groups in all—meet in their respective places in the church at four o'clock. The Junior superintendent has added a pre-junior group, so that there are five different age groups meeting simultaneously. The adult group constitutes a forum, which has proved both interesting and instructive. At five o'clock all meet together in the auditorium for a quarter-hour worship period, after which all adjourn to the basement for a social hour until six.

As each family comes at four, it brings sandwiches, which are deposited in a basket at the door. A volunteer committee makes cocoa or coffee and has these, together with milk, with the sandwiches ready for the social hour. Service is cafeteria and the whole is done with a minimum of work.

The topics discussed at the forum are varied and are presented by many different people, either singly or in groups. About forty

people have appeared before the forum up to January 1.

Among the direct benefits of the new program are noted:

It helps in the matter of Sabbath keeping. There is an interest for each member of the family at the church for two hours. The problem of the long Sabbath afternoon is much less a problem. As one father of three remarked, "This new program is an oasis in a long Sabbath afternoon."

We attend church as families. Instead of sending the children to Christian Endeavor, one or two at a time, we go together. No longer do we say, "It is time for you to start for C. E." Now we say, "It is time for us to start to church."

Lunch at the church relieves mother of preparing an evening meal. At the church it is no great burden to anyone, unless it be to the social committee who arranges for someone to do it. The cost of lunch aside from sandwiches is about two cents per person and is cared for by voluntary contributions.

A new avenue of service is opened. Even pre-junior children have a place—even the adults have a place. Here is a new means of social fellowship and a richer Sabbath observance.

The treasurer's report shows receipts of \$3,889.18, of which \$1,255.26 went to the Denominational Budget.—*Bulletin.*

Mrs. Alfred Burdick and Riley Brown of Chicago brought Dr. Rosa Palmberg, Seventh Day Baptist missionary from China, to Milton last Sunday. Miss Palmberg is spending the week with friends. Mrs. Burdick and Mr. Brown returned home Sunday.

—*Milton News.*

VERONA, N. Y.

Services on the Sabbath of February 23 were to honor the composer, George C. Stebbins, native of this state, whose eighty-ninth birthday occurred February 26. Pastor Davis was detained at home with illness and Mrs. Davis conducted the meeting. A letter was read from Mr. Stebbins, thanking Pastor Davis for the honor conferred and wishing him success in his work for the church. The hymns written by Mr. Stebbins and used in this service were, "Saved by Grace," "True Hearted, Whole Hearted," "Evening Prayer," "Have Thine Own Way, Lord," and "In the Secret of His Presence."

The pastor's engagements in Syracuse were cancelled for the month of February.

Miss Gertrude Hyde was sent as a delegate from this church to attend the twelfth annual New York State Youth Conference held in Troy, February 22-24.

On the Sabbath of March 2, we were pleased to have with us the pastor of the New York City Church and president of the Seventh Day Baptist General Conference. He delivered the morning sermon. A supper was served at the church that night and a program rendered, the chief feature of which was an interesting address by Doctor Skaggs, on the work of the denomination. Pastor Davis and President Skaggs met the Religious Life Committee of the General Conference at the parsonage in DeRuyter, March 3. Pastor Davis is chairman of this committee.

CORRESPONDENT.

BROOKFIELD, N. Y.

Rev. and Mrs. Paul S. Burdick of Leonardsville and Rev. and Mrs. Herbert L. Polan were in De Ruyter Sunday, attending a Seventh Day Baptist Conference committee meeting on Religious Life. The meeting was held at the home of Rev. Theodore J. Van Horn. Rev. James Skaggs, of Teaneck, N. J., president of the General Conference, was also in attendance.—*Courier.*

ALFRED, N. Y.

A most entertaining and instructive discussion of contemporary American literature and religion was given by Rev. James C. McLeod before a joint meeting of the Amandine, Forsythe Willson, and Allen Civic clubs, Thursday afternoon.

"There is no relation between modern literature and religion," said Chaplain McLeod. "Nowhere in modern literature does religion receive a sympathetic treatment, but rather it is ridiculed and held up to scorn." Citing such authors as Sinclair Lewis, Theodore Dreiser, and Aldous Huxley, he pointed out the cynicism, sarcasm, and irony which have characterized the post war period.

Dr. Paul C. Saunders will have given nine liquid air demonstrations this week by Friday night. Monday he gave his program in Springville, Scranton, and Hallstead, in Pennsylvania; Thursday in Goshen and Kingston; and Friday in Pelham and Hawthorne. He gave duplicate performances in several of the towns to entertain both school children and townspeople.

Rev. J. L. Skaggs of Teaneck, N. J., president of the Seventh Day Baptist General Conference to be held in Alfred this summer, spent Tuesday and Wednesday here making arrangements for the sessions of that body.

—Alfred Sun.

INDEPENDENCE, N. Y.

The Independence Church has lost by death one of its three aged members, and the other two have been critically ill. In our society activities we have helped keep the buildings in repair, pay part of the pastor's salary, and send fruit and flowers to the sick and shut-ins of the community. We are all interested in our denominational work, and are looking forward to Conference at Alfred.

PRESS COMMITTEE.

LOST CREEK, W. VA.

A union evangelistic service with the Methodist Protestant Church was held for a period of two weeks and two days. Bad weather and "flu" worked against the meetings, but the churches were encouraged and strengthened, and hopes are entertained of accessions to both organizations.

Rev. William L. Davis was invited to assist in the meetings and did most of the preaching and the directing of the music. He stimulated good thinking, both by his preaching and comments on hymns. "There were no fireworks," but the need of foundation work was realized and that need was met by Brother Davis. The writer from whose letter these items are taken speaks highly of Mr. Davis and feels that he is well "equipped for rendering valuable service to many of our churches," especially the pastorless ones.

EDITOR.

DAYTONA BEACH, FLA.

On February 10, 1935, occurred the third annual meeting of the Daytona Beach Seventh Day Baptist Church. Seventy-one persons assembled for a bountiful dinner, which was served in the Odd Fellows Hall, located near the church.

After the dinner the business meeting of the church was held. Reports of officers were made, followed by the transaction of business for the new year. Reports of the pastor, Rev. Elizabeth F. Randolph, and other officers of the church were most encouraging.

Three members have been added by baptism. A Daily Vacation Bible School was

conducted after the pastor's return from the Conference at Salem. Thirty-five pupils were enrolled, with a staff of five teachers.

The treasurer's report showed the church clear of debt except the obligation to the Memorial Board for assistance in the erection of the new church. This obligation has been reduced during the year from \$3,000 to \$2,500. All current bills were reported paid, with a cash balance in the bank of about \$200.

The Aid society and Sabbath school have contributed screens for the windows and doors, and other improvements and furniture for the church building. The Church Aid society holds monthly meetings, spending the day in work and social fellowship. A buffet luncheon is served, to which all members of the church and congregation are invited. Before and after the luncheon the women sew—the men washing the dishes.

The associate members from northern churches add greatly to the numbers and activities of the church during the winter months. The weekly attendance averages about seventy, and has been as high as ninety-two.

The pastor and other officers of the church were reelected for the coming year.

CHURCH CLERK.

CORRESPONDENCE

DEAR FRIEND:

We have your card and note your wish, which has been respected, and your name has been dropped from RECORDER list.

I can appreciate one's deep interest in evangelistic work. Indeed, I have just returned from such an effort at Shiloh, N. J., where more than forty were converted in a wonderful revival meeting, and many of them are taking a stand on the Sabbath—nearly all for the first time. It has been a great experience for me. So, I say, I can understand one's feelings of the vital importance of saving souls.

Therefore I may not be misunderstood if I urge as of vital importance the support of such a paper as the SABBATH RECORDER. It is much more than "a wonderful medium for denominational news"; it is the *only* organ we have as a people through which may be sounded the message of salvation—with which the Sabbath is closely related—a message Jesus gave us for "all the world." Without the

RECORDER, our missions would suffer from lack of support—much more, even, than they do now. So of all other lines of our religious activity. The many Seventh Day Baptist churches of England of former years became extinct largely, I believe, because there was no medium of exchange among them, of encouragement and general propagation of the truth. Without the RECORDER, all our work for the Lord would be crippled and caused to suffer, and perhaps expire. So it is not a question of "either - or," but of "both - and" evangelistic work and SABBATH RECORDER support.

Sincerely yours,

EDITOR.

DEATH OF DOCTOR THIRTLE

BY CORLISS F. RANDOLPH

Letters from his son and a daughter have brought news of the death of their father, Rev. James William Thirtle, D.D., LL.D., editor of *The Christian*, at his home in Stratford, E. (London), in his eighty-first year. Several months ago, declining strength due to a "tired heart," compelled him to reduce his editorial work to a minimum, and rest; but more recently, he failed rapidly, until early in the morning of the fifth of December, last, he very peacefully fell into his eternal sleep. A year ago, on January 23, he celebrated the eightieth anniversary of his birth; and, had he lived a few months longer, he would have celebrated the diamond jubilee of his association with the press—the *Staffordshire Sentinel* for nine years; the *Torquay Times* for about three years; and since January, 1885, to his death, *The Christian*.

In its issue of December 13, 1934, *The Christian*, editorially, carries a biographical sketch of Doctor Thirtle, from which the following is quoted:

"Full of years, honored, and beloved by all who knew him, there passes to his rest a gifted journalist, Biblical scholar, and Evangelical stalwart, whose career furnishes an outstanding example of consecrated purpose, and who made notable contributions to the cause with which this paper is unswervingly identified. . . . He was a student of the Scriptures in the original tongues; a theologian in whom faithful adherence to Evangelical doctrine harmonized with a layman's independence of outlook; an experienced writer who had become master of a style that was chaste and precise, yet singularly vigorous and arresting; a resourceful journalist who fully understood the requirements of a popular religious weekly. . . . He was completely at home in the Greek Test-

ament, had mastered Latin, and possessed a working knowledge of French and German, with some knowledge of Italian. His special line, however, was Semitic study, in the broadest sense; including, besides Hebrew, Aramaic, and the cuneiform of the Assyrian and Babylonian tablets. . . . He was in his element when engaged upon the refinement of words, and the force and prevalence of idioms in the ancient and modern tongues. . . . He took keen interest in Biblical archaeology, and in researches which he believed to yield situations and conditions of thought and action such as lie at the back of Biblical records. . . . For the purposes of his life-work, he gathered a large and valuable library, and his collection of Greek Testaments, and editions of the Old Testament in Hebrew must be almost unique outside the great libraries. He was a member of several learned societies, including the Royal Asiatic, and the Victoria Institute, of which he was vice-president, and Chairman of Council. . . . Brought to a saving knowledge of Christ as a lad, J. W. Thirtle joined the Baptist Church, and in later years served as deacon and secretary of Baptist churches on the eastern side of London. . . . A man of real but unostentatious piety, of simple tastes and habits, his sense of divinely-given vocation caused him to labor with extraordinary diligence while strength remained. . . . The only thing that mattered, was that Christ should be magnified."

Doctor Thirtle is survived by five children, one son and four daughters. His wife died in 1933, after fifty-five years of married life.

From the issue of *The Christian* announcing the death of Doctor Thirtle, the following brief extracts are taken from "Memories and Tributes":

"He was a man of sterling merit, of deep knowledge, and having an exceptionally well-balanced mind. . . . His association with *The Christian* was one of the happiest features of his life. . . . For my own part, I would that the years of working together had been more, for out of experience has come the assurance of the value of this good man's friendship, in the enjoyment of which all the years are too short."—*F. H. Marshall, Chairman, Marshall, Morgan & Scott, Ltd., publishers of The Christian.*

"His great learning, deep piety, earnest zeal for truth, no less than his most kindly courtesy and readiness to help to the utmost of his ability, kindled in all hearts the warmest affection and respect."—*J. Ambrose Fleming, M.A., S.Sc., F.R.S., The Victoria Institute.*

"The passing of Doctor Thirtle creates a great gap in the ranks of Biblical scholars. Nevertheless one is thankful for the service he has rendered to conservative attitudes towards the Scriptures. That service has ever been characterized by genuine scholarship, and the utter absence of any lack of courtesy towards those of the contrary opinion."—*G. Campbell Morgan, Westminster Chapel.*

"His words have gone out unto all the earth, and have been a strength, comfort, and blessing, to uncounted thousands of God's people."—*D. J. Finlay, The Tabernacle, Glasgow.*

"We have greatly appreciated the interest he took in our Bible translation and Scripture distribution work, and in our Society generally."—*C. E. Wilson, Foreign Secretary, Baptist Missionary Society.*

"Doctor Thirtle's home-call is a great loss to the Christian public. . . . His addresses were an inspiration to many."—*Robt. G. Cochrane, Hon. Secretary, Movement for World Evangelization.*

"He was a great soul, as well as a genius. . . . Doctor Thirtle was true and straight in all things, and as kind-hearted as he was true."—*W. Percy Hicks, Editor, The Christian Herald.*

"To have worked in close association with Doctor Thirtle for six years is a privilege for which I shall ever thank God. . . . Doctor Thirtle's intellectual qualities and attainments were of a very high order, and it is doubtful if his scholarship has received adequate recognition in this country. In early years he made a practice of reading Hebrew and Greek aloud, and to the end he kept abreast of textual criticism. He corresponded with scholars, and respected men from whose conclusions he profoundly differed. . . . His knowledge of Evangelical movements during the past sixty years was well-nigh encyclopaedic. Painsstaking thoroughness distinguished all his work."—*Chas. T. Cook, Co-Editor, The Christian.*

MARRIAGES

BURDICK-FOX.—At the Seventh Day Baptist parsonage, De Ruyter, N. Y., in the afternoon of January 22, 1935, Mr. Arlo Burdick of Lincklaen Center, and Miss Florence Fox of Sheds, N. Y., Rev. Theo. J. Van Horn officiating.

DAVIS-MALTY.—At the home of the bride's brother, Rev. L. M. Maltby, Shiloh, N. J., February 12, 1935, David S. Davis of Shiloh, N. J., and Bernice Mae Maltby of Adams Center, N. Y., were united in matrimony, the brother of the bride officiating.

OBITUARY

BOND.—Varnum C. Bond, son of B. F. and Adaliza Bond, was born at Milton, Wis., March 19, 1855, and died at his home in Dodge Center, January 8, 1935.

He was married to Mrs. Ella Sterner in April, 1900, who survives him. He became a member of the Seventh Day Baptist Church in 1884, and has been loyal and faithful, having held the offices of trustee, clerk, and assistant superintendent. He was a Bible class teacher, and taught his class the very forenoon of the day he was taken sick. He had served as a member of the village board for thirty-five years, having a heartfelt interest in public affairs.

Funeral services were held in the Seventh Day Baptist church Thursday afternoon, and burial was in Riverside Cemetery. —*Star.*

BURDICK.—In the end of the Sabbath, January 19, 1935, Deacon George W. Burdick, in the eighty-second year of his age. T. J. v. H. (Longer notice in another part of this paper.)

RICHMOND.—Ellison Daniel, son of Daniel and Aurilla Richmond, was born May 11, 1849, and died February 13, 1935, at the Sister Hospital at Red Bluff, Calif., after a two weeks' illness. He leaves an adopted son, John Richmond, Baird, Calif., and a foster daughter, Mrs. William M. Simpson, Manton, Mich. He will be greatly missed.

M. M. L.

TAPPAN.—Polly Bailey Tappan was born July 10, 1853, at Potsdam, St. Lawrence County, N. Y.

At an early age she came with her parents to Transit, Minn., where she lived until her marriage to Alfred Tappan of this place. To this marriage, two sons were born: Ray, who preceded her in death in 1930, and Clifford, whose home is in Minneapolis.

She was baptized when young and joined the Seventh Day Baptist Church at New Auburn, Minn. After her marriage she transferred her membership to the Seventh Day Baptist Church at Dodge Center, where she has lived a faithful Christian life.

The funeral was conducted at the Seventh Day Baptist church of Dodge Center, January 26, 1935, where Rev. J. Thornell officiated. Burial was in Riverside Cemetery. —*Star.*

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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N. O. MOORE.

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INVOCATION

By REV. EDWARD M. HOLSTON

O God, eternal and unchangeable,
O God, Creator of the mighty universe,
Creator of light,
Creator of good,
Creator of the spirit of man,
We wait—we tarry—
That our troubled and discordant
spirits may catch the rhythm and
the harmony of thy Divine Spirit.
With our tiny intellects and feeble
thoughts
We are filled with awe at the stupendous
mechanics of thy heavens;
We are overcome with wonder at the
chemistry of a petal;
We are bowed with reverence as we contem-
plate the exalted place thou
hast given man among thy works;
We are humbled with devotion at the
infinite quality of thy love and
thy mercy.
O God, in this hour
May men's eyes catch a glimpse
of the Eternal Good
which must triumph.
May men's ears catch a strain
of the Divine Harmony
which must prevail.
May men's hearts feel a pulse
of grateful praise
for the revelation of thyself.
O God, in this hour
We give thee the praise,
the honor, the glory.

AMEN.

Battle Creek, Mich.