

Interim (Here an opportunity was given for the testimony of parents, friends, and teachers.)

Hymn—I love to tell the story (Processional of the candidates)

Baptism Scripture read from the water, Matthew 28: 18-20

Aaronic benediction

Correspondent.

OBITUARY

Childers. — Rachel B. Davis, daughter of Cornelius S. and Elizabeth Sutton Davis, was born in Doddridge County, W. Va., May 2, 1863, and died at Salem, W. Va., January 27, 1940.

She was married to Asher S. Childers December 8, 1884. Mr. Childers had a son and a daughter by a previous marriage: Arthur D. and Mattie, now Mrs. Kirby B. Davis. Mrs. Childers gave to these stepchildren the care of a loving mother. Eight children were born to Mr. and Mrs. Childers of whom six are living: Gilbert B., Wichita, Kan.; Dr. Asher T., Cincinnati, Ohio; Dr. Elsworth W., Baltimore, Md.; William J., Salem; Erma, Mrs. Grant Perry, New Haven, Mich.; Howard D., Weston, W. Va.

Mrs. Childers was one of the older members of the Salem Seventh Day Baptist Church. Through life she has been known as a devoted wife and mother, a helpful neighbor, and a devout Christian.

The funeral service was held on January 29 and was conducted by her pastor, James L. Skaggs. The body was laid to rest beside that of her husband. J. L. S.

Kennedy. — Jesse D., son of William and Ma-linda Davis Kennedy, was born near Lost Creek, W. Va., October 25, 1855, and died January 12, 1940.

He was twice married. He leaves his widow, Emma S. Kennedy; a son, Russel M., and a daughter, Osa M., both of Lost Creek; and five grandchildren, Manning H.; Jesse W.; Harry J., Emma Ellen, and Regena Joe Kennedy.

In early life Mr. Kennedy united with the Lost Creek Seventh Day Baptist Church. He was a faithful attendant at Sabbath services all through his life.

As a citizen he was held in high esteem, as the unusually large attendance at the funeral indicated.

Farewell services at the church were in charge of Pastor E. F. Loofboro, who was assisted by local pastors, Rev. Reese Burns and Rev. Birdsel Randolph. Burial was in the Lost Creek cemetery. E. F. L.

Randolph. — Edgar D., son of Lloyd F. and Elizabeth Davis Randolph, was born at Salem, W. Va., May 23, 1869, and died December 7, 1939, at Gallipolis Ferry, W. Va.

Members of the immediate family surviving are the widow, Nora Williams Randolph; one daughter, Mrs. Freda Holbert, of Salem, by a former marriage; one son, Aubra Randolph, Pittsburgh,

Pa., by the second marriage. Mr. Randolph's first wife, who died forty years ago, was Minnie Ford Randolph.

Mr. Randolph was a member of the Seventh Day Baptist Church at Salem. He lived in Salem until about twenty-five years ago when he moved to Gallipolis Ferry.

The funeral service was held on December 10, at the Salem church, conducted by Pastor James L. Skaggs. The body was laid to rest in the church cemetery. J. L. S.

Randolph. — Thomas B., son of John L. F. and Bashaba Skinner Randolph, was born January 26, 1863, at Salem, W. Va., and died at Long Bottom, Ohio, January 27, 1940.

He was united in marriage to Miss Stella Garrett, April 17, 1889. To this union four children were born: Harlan, Smithburg, W. Va.; Lucy Cowdery, Long Bottom, Ohio, at whose home he died; Fred, Warren, Ohio; and Garrett, Cameron, W. Va. Mr. Randolph is survived by a sister, Mrs. Ruth Hurst, of Salem, and by a half-sister, Miss Cecelia Randolph, Federalsburg, Md.

Since youth, Mr. Randolph has been an active member of the Salem Seventh Day Baptist Church. The funeral service, conducted by Pastor James L. Skaggs, assisted by Rev. V. F. Williams, was held on January 29, 1940. The body was laid to rest in the cemetery near the church. J. L. S.

Van Horn. — Zeruah R., daughter of Fenton F. and Emily Kennedy Randolph, was born in Salem, W. Va., July 20, 1862, and died January 7, 1940.

Being left an orphan when but a child, she came to live with an uncle, Loman Kennedy, near Lost Creek.

She was united in marriage to Newton J. Van Horn, February 27, 1879. To them were born Harvey O., Orpha G., Ottis J., and William Burl. Besides these she leaves ten grandchildren and two brothers, William and Charles F. Randolph of Lost Creek.

She became a member of the Lost Creek Seventh Day Baptist Church in her youth. She was gentle, kind, a good mother, a good Christian.

Farewell services at the home were conducted by her pastor, Eli F. Loofboro. She was laid to rest in the Lost Creek cemetery. E. F. L.

Christ gives the best. He takes the hearts we offer
And fills them with his glorious beauty, joy, and
peace;

And in his service as we're growing stronger
The calls to grand achievement still increase.

The richest gifts for us on earth or in the heaven
above,

Are hid in Christ. In Jesus we receive the best
we have.

—Chas. A. Cook.

"Personal: Man of means who snores de-sires to meet attractive woman who is deaf but not dumb. Object, matrimonial peace."

The Sabbath Recorder

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THE PARABLE OF THE LITTLE TOWNS

Now I traveled through the countryside amid decorations such as I had seldom seen of gold and orange and bronze. And nothing had been neglected that might have been for my comfort. And the hillsides were aflame with crimson and gold. And the railway bore me swiftly and pleasantly from place to place.

And as the journey of the day moved prosperously forward so also moved the day, and I journeyed in comfort and content.

And as I looked out upon the towns through which I moved and considered how the folk live who abide there, I marveled at that which every town doth supply of entertainment in movies and in beach shows and in clam bakes, so much more than belonged to the days of their grandsires. And I beheld still in every little bleak town an white steeple with its upward admonition. And I said, O ye little bleak towns from whence have gone forth the men and women who have made your country free and strong, and which serve now but for filling stations and whistling posts, think not your glory is departed. Still are ye great and potent, and in ye abideth yet that which was in the beginning; for out of you still shalt go the Governors of the land.

—From Parables of Safed the Sage.

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The Sabbath Recorder

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EDITORIALS

"WHY WILL YE DIE?"

Why will men die, when life is offered to them? Why will they despair, when courage is possible? Why will they continue in unrest and distress of mind and heart, when peace may be had?

Simply, it is because they will not believe; they will not accept the gift; they will not receive the offer from one who has made the gift possible and who proffers it to them.

Were a friend to offer another a watch or a bracelet or an automobile, however impossible the giving of such a gift might seem, he would doubtless put forth his hand to receive it. He would gratefully accept so gracious and precious a gift.

But when the greatest friend of all, who paid the price at a supreme sacrifice, offers a gift more priceless than all the gold buried in a Kentucky stronghold, people refuse the gift or long hesitate in believing it can be true, and neglect accepting it, possibly until it is too late.

Jesus is such a friend. He offers salvation as a gift; not something that can be purchased by one or earned. "By faith are ye saved, and that not of yourselves; it is the gift of God." No greater gift was ever offered to mankind. The riches of the earth pale into insignificance beside it. The offers of a kingdom's crown are as nothing in comparison. Yet men are unmoved so many times. They cannot believe, and do not take what is so freely offered to them. The more abundant life which Jesus came to bring seems unattractive as compared with the things

they think they can get for themselves. Were it in the form of bank account or gold or jewels, how eagerly would it be seized upon in the competition of the crowd. Never is this attitude of indifference better seen than in an evangelistic meeting or a really spiritual preaching mission. "What shall I render unto the Lord for all his benefits," cries the Psalmist? And then answers his own question with the cry of faith, "I will take the cup of salvation and call upon the name of the Lord." Unless man does this, he will die. "Why will ye die?"

Courage is a gift of Christ. "Be of good courage," said he, "I have overcome the world." Strong words for one within the shadow of the cross. But he proved his strength and fortitude in all that followed. "Be strong and of good courage" was spoken to one of old about to assume large responsibilities, "for I the Lord thy God am with thee." Some of the courage of Christ will be the portion of those who really accept him and have intimate fellowship with him as they follow where he leads. "Why will ye die," when the assurance of courage is within the gift of life which Christ offers?

"Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." The questions people ask, the doubts that are manifest, the bewilderment of our times, all reveal the deep need of the human heart and soul. Peace is needed if we are to be what we ought to be and do what we ought to do. Men need God, need

the peace of God. Christ offers that also as a gift, our Christ who is one with God. "Peace be unto you" were his first words to his disciples in the group after his resurrection where they were gathered for fear of what they did not fully know. "My peace." That peace is offered to men today. But it, too, is something that must be accepted from him if it is to be realized at all. "Why will ye die," when such peace is possible?

There is little of beauty in the children of men, but Christ sees beauty not apparent to the world. He sees that the ugliest has the possibility of becoming a child of God. Little could his fellows see in Zaccheus; but Jesus saw in him a "son of Abraham." Little loved or appreciated was Levi, at the seat of customs of a hated government, but Jesus saw in him a Matthew and a gospel. In the Simon, a rather impetuous, common fisherman, Jesus saw an upstanding preacher of the good news and a future leader. The membership of the early church saw in Saul only a self righteous Pharisee, consenting unto the death of Stephen; but Christ saw in him a Paul, preacher to the Gentiles and unto all parts of the world. Yes, "to as many as believed, to them gave he the power to become sons of God." The same possibilities are within us all, unlovely as we may be. The touch of Christ is needed; his gift must be accepted. "Why will ye die?"

WHAT DO MINISTERS EXPECT?

To one who complained that his preaching did not meet with results as it ought, a noted evangelist replied, "You do not expect some one to accept Christ every time you preach, do you?" "Oh, no!" was the reply. Then the noted man said, "That is the trouble. You should preach expecting some one who hears to accept."

We wonder if the general principle of that reply is not true. Do we preach expectantly? Certainly we should, and should have definite objectives in mind in every sermon, not merely a theme and text.

Another preacher, somewhat discouraged, complained to a true friend of his concerning the matter. He felt that people don't want to think, won't think, no matter how the minister tries to stir them up. His friend replied, after quietly paving the way, "If everybody in church had responded to your morning's sermon, you would have been the

most surprised man in this town, wouldn't you?" The minister rather reluctantly admitted he would, but continued, "But how much our church could do if even a handful of you took seriously the plain truth of Christian obedience." The friend agreed, of course, and assured the pastor that as shepherd of the flock they should all more faithfully follow him than they did. But as a true friend only can, this friend probed deeply into the matter by asking, "Suppose that we had all come to you after your sermon this morning, and had declared ourselves willing to accept as personal everything you said, no matter what the consequences. Just what would you have asked us to do?" We can imagine the momentary reaction. We do not like to be put in the wrong, anywhere; or prodded too deeply. But this man was a true servant of God, and soon replied, "That was plain talk. But I deserved it. . . . If all of you had come questioning me, as you imagined, I shouldn't have known what to tell you. . . . But here is a promise—next time I shall know what to say."

CARRYING PITCHERS

The servant of Naaman, the Syrian, in the time of Elisha, made an observation of quite general experience when he said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it?" Of course. One likes to do some great thing. We look for great things to do, things worthy our metal, tasks suited to our "standing." But, on the lookout for great opportunities, we miss openings for a vast amount of valuable accomplishment in humble service.

One day Jesus sent two of his disciples into the city on an errand. That day a man was going along the street carrying a pitcher of water. Just carrying a pitcher of water into a Jerusalem house. Little he thought, as he walked along the street, that the simple duty he was performing would never be forgotten. But God was weaving him and his pitcher into the most wonderful story of the ages. The man was doing a servant's work, trifling it may seem to us who are kept so busy about bigger (?) things, but far from trifling in the sight of God.

The story of the Master's finding a place for him and his disciples to celebrate the feast is a familiar one. Little, if anything, is thought of the man with the pitcher of water

and the part he had in the simple story. It was an insignificant detail, and the man seems insignificant.

But no one is insignificant in God's sight. He may be filling only a lowly place and doing only a lowly service, but who knows but that in the world to come he may have a fuller joy and a more blessed inheritance than many who are occupying a more conspicuous place and seem to be doing a larger work in the world.

Only now and then God needs a Lincoln, a Livingstone, or a Billy Sunday. But he always wants and the world always needs a multitude of men and women who are ready to fill to the best of their ability the humbler places of life, and are willing to do a little good whenever and wherever they can, though their deeds are never heralded abroad and their names never seen on front pages or in "Who's Who." "You in your small corner and I in mine" is the spirit and need of all time and places. It is within reason to suggest, at least, that the world is more indebted to the many such self-denying, humble workers than to the few who occupy positions of prominence.

Let no man, therefore, think his task, whatever it is, if honest and sincere, of little significance, or become weary in well-doing. He that is faithful in little things, Jesus assures us, will be found faithful in the larger things. In such faithfulness of service will one achieve true greatness.

In the home, in the church, in whatever vocation we are pursuing the ways of life, if we would do much good in the world, we must be willing to carry our little pitcher of water when that is the thing needed.

THE SCHOOL OF THEOLOGY

By Dean A. J. C. Bond

All readers of the SABBATH RECORDER are familiar with the fact that besides the regular income of the School of Theology there is needed annually an additional \$1,200. In other words, the monthly pay roll is just \$100 in excess of the regular income.

This situation is well understood by the Commission and by the General Conference, if not as keenly felt by these groups as it is by those who administer the affairs of the School of Theology. Upon the latter falls the responsibility of raising the necessary amount

to balance the budget. But the members of the Commission and of the Conference are sufficiently concerned to authorize the solicitation.

This article in the RECORDER is one means we are taking to set the matter before our people again. This is a part of our solicitation for the third year of our necessity. Two years ago we raised through special gifts from individuals, churches, Sabbath schools, and Ladies' Aid societies, \$1,079.50. Last year the amount raised in this way was \$846.88.

Because of a reserve fund which was accumulated in the years when the school had no dean, we have thus far avoided going into the red. However, this fund has been exhausted, as was anticipated. When salary checks were drawn for January salaries, there was less than five dollars left in the treasury. To be sure, money from investments will continue to come in during the year, and we shall still receive month by month the usual amount from the Denominational Budget. But we shall need the one hundred dollars per month in special gifts.

Of this amount we have received to date, this year, \$217.85. This amount comes from the following sources: three individuals, \$112; four churches, \$73.25; two Sabbath schools, \$27; one Ladies' Aid society, \$5.

Part of this amount was received through the treasurer of the Denominational Budget, and was credited to the churches through which it was sent, respectively. The larger portion was sent directly to the dean of the School of Theology, and was receipted from the treasurer's office in Alfred.

If you desire that your church shall receive credit for your gift in the form of a "special," you should place it in your church offering, designated for the Education Society or the School of Theology. If you want to pay it direct to the school, check should be sent to Burton B. Crandall, treasurer, or to Dean A. J. C. Bond. It all gets to the same place finally, and is used to maintain the work of training our young men for leadership in our churches.

One individual gift received recently sets us ahead just one month. That is, this friend sent us a check for \$100. Perhaps some one else who believes in the work we are doing here at the Gothic will want to do likewise. Smaller amounts will be appreciated.

The point is, we need a thousand dollars to bring us up to the date when the new budget, to be adopted at the next Conference, will go into effect, October 1, 1940. When that happy day arrives we confidently believe our needs will be more nearly met by regular contribution, and our direct appeals will be for correspondingly less amounts. If that budget is adopted and the entire amount raised, then there will be no longer need for special appeals.

We are sincerely grateful for the support given during the last two and a half years, in which time the total amount raised through these special appeals has been \$2,238.63. We have tried faithfully to give the denomination an honest return for the support received, by giving our best to the work of training the splendid young men who have come to us, and in encouraging some of our finest students now in college to join our classes as they finish their undergraduate work.

MISSIONS

PRETENSE

There is a temptation on the part of people and organizations to appear to be that which they are not. Christ, as well as the prophets before him, had much to say about this. Christ tells us of those who "love to pray standing in the synagogues and in the corners of the street, that they may be seen of men," and Ananias and his wife are striking examples of pretense and the disaster it brings.

The temptation is as strong today as in other generations. People want to appear learned when they are ignorant; industrious when they are lazy; pious when they are irreligious; rich when in society and poor when the assessors come around. The temptation to pretend is stronger with some than with others, but it comes to all. Some fight and overcome it while others yield to it, and the sin destroys their influence and eats into their lives "as doth a canker."

Pretense is a sin of organizations, as well as of individuals. This was a charge brought by the angel against the church in Sardis. "I know thy works that thou hast a name that thou livest, and art dead." Most organizations desire to appear to be serving the community, no matter how snobbish they may be.

The world is wondering if professed Christians and churches are wholehearted in their mission work. There is no doubt some are and all want to be so considered. We would be offended if somebody told us we were not missionary. A church would be offended if accused of not being missionary. A denomination would be offended if listed as indifferent to missions. There is danger, however, that we are only pretending to be missionary. We may well ask ourselves as individuals, as churches, and as denominations, Are we really missionary? If we are, why do missions languish?

Miss. Sec.

HOME MISSIONS

By Rev. Claude L. Hill

The time has come when there should be written into the history of the conquest and settlement of North America the important part played by the missionaries of the Cross. They were fearless and persistent, consecrated and loyal, loved and hated, feted and persecuted; they were the very core of a new civilization. In many cases they were aside from missionary or preacher, teacher, doctor, builder of churches and schoolhouses, and the presiding officer at public meetings. Perhaps more than any other they guided and directed the flow of public opinion.

Into this history go the efforts and the service of the Seventh Day Baptist denomination. We have kept pace with civilization's advance from Newport, R. I., to Los Angeles, Calif., and a glance at our prime motive will reveal the chief concern to be an endeavor to fulfill Christ's commission, "Go ye into all the world and preach the gospel." These same orders are our orders today.

We may erect beautiful houses of worship, have the best and finest educated ministry in the land, build denominational buildings that for beauty and convenience are not excelled, and all they become "as sounding brass or a tinkling symbol" if we leave the all important part undone, namely, "make disciples of all nations."

The local church is the home base for all operations at home and abroad. The order of the march of civilization seems to have been the home, the school, the Church. It is still the order today, but in a changing world and a changing condition.

The daily paper, the auto, the radio, city attractions made possible by good roads, have changed the picture of rural life until churches and schools in many cases are deserted. In fact our rural communities have enlarged their borders until they might be called cosmopolitan in their life, social and religious, rather than rural. The country school cannot compete so far as excellence is concerned with the consolidated school, or the town school. Neither can the country church with its poorly paid pastor compete with the large city church, though that church be located from twenty-five to fifty miles away. In the latter there is the fine choir, the magnetic speaker, large attendance, modern conveniences, and with all lessened responsibilities.

Of the sixty churches in our denomination, practically all are located in rural communities and so have suffered from these changing conditions—from the shift from the farm to the city, from ownership of the land to tenant farming and day labor. Tenant farming, by the way, is a problem that not only faces the Church today, but is a major issue that faces our government also. The nation is recognizing that the very lifeblood of our country depends in large measure upon our rural communities. Large denominations are making efforts to restore to these communities the churches that have been deserted in so large numbers. At the eighty-first Annual Assembly of the Presbyterian Church in North America, convened at Oak Park Church, Philadelphia, there appears in their findings this statement, "Because of changing conditions, it was recognized that home missions in many presbyteries must be strengthened; while the forces that rule the world are in the city, the forces that sustain the world are in the country." Again, "What is the greatest need of your synod? The answers to this query included rebuilding the home altar, faithful attendance upon public worship, truer appreciation of spiritual power at our disposal, more pastors with more preaching and leadership ability, increasing loyalty, larger financial support, to be shaken loose from indifference."

Into this picture now comes the Seventh Day Baptist Church with her pastor as a home missionary. We have a great advantage here because we cannot, as do other people, find either near or far other churches of like faith. One can worship almost anywhere on Sunday, but the churches are few

and far between where one can worship on the Sabbath. So it is that in communities where Seventh Day Baptist churches are located they continue long after other churches have ceased to function.

Here, then, is a Seventh Day Baptist Church and a small group of worshipers. What are the possibilities for the church and the pastor? Is there real opportunity for missionary work? Is the work worth while? Are these bases important to us as a denomination?

1. Are they important to us as a people? Take our list of ministers and leaders today and you will discover that most of them were raised in rural communities, so rural in many cases that preaching was only available occasionally. When you call the roll and eliminate those that came from rural communities, you really have but few left. One task of the home missionary is to locate leadership material and inspire that material to make the effort necessary to consecrated leadership.

2. Are these bases important today in this rapidly changing scene? The pulpit, some argument to the contrary, is still a power in the formation of public opinion. Opportunities come to the pastor in a rural community that come to few men in the larger cities. The rural pastor is called upon to address community gatherings, to speak at picnics and anniversary celebrations, to speak at commencement and baccalaureate services, to marry and bury, in fact to become the very center of the community in which he lives. The opportunity is great for the molding of public opinion, in fact so great that no one can face it without feeling the almost overwhelming responsibility.

3. There is a certain kind of missionary work that includes one's country—patriotic, let us call it—rendering unto Caesar the things that belong to Caesar and unto God the things that belong to God. To the old Jew patriotism and religion flowed in the same channel—that could almost be as truthfully said of Seventh Day Baptists. Certainly under conditions that have existed since the World War there has been abundant opportunity for the teaching that makes for democratic government and for calling men to the defense of its highest principles. There is also the opportunity of elevating the social and the moral life of the community through the type of preaching that springs from a life that burns with truth and desire to uplift and to

save. Such service will be highly influential for good, and will find its place in the lives of men.

4. Not all work in rural communities is the same. A pastor must discover where his work will meet with the most responsive cooperation. It may be a Sunday night meeting; at funeral services; with the young people; a column in a local paper; revival services of union nature; house to house visitation; a young man won to the ministry or prepared through schooling to assume leadership in political affairs. Where, I ask, can be found greater opportunity for righteousness, truth, and God?

5. Does it pay? Is it worth while? Can the Seventh Day Baptist denomination afford to pay men to man these fields? For me there is but one answer and that is this: Here lies the greatest opportunity for good, providing—the church is located right, the proper leadership is provided, and the Church and denomination catch the vision, "Where there is no vision the people perish."

There is one other product from this large field of service—the young people, the leaders for tomorrow. Here, with Boy Scouts, C. E. meetings, camping trips, weddings, baptisms, confidences, and a host of other contacts, a pastor does his most telling and lasting work and finds his choicest experiences. A letter of appreciation to a missionary pastor said, "You know, you were always something of a hero in the eyes of us young people, and every sermon you ever preached was an inspiration." The world goes forward upon the feet of children and young people, and as go the young people, so goes this old world of ours. Those were not idle words of the Master when he said, "Suffer the children to come unto me," and "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Leaders are wondering today what democracy and religion will be like, if indeed there be any religion or democracy when the present generation takes it over. The answer is easy. It will be like the young people who take over government and religion. Does it pay? It pays with the greatest of dividends. We should go to China, to the islands of the sea. We should go everywhere and preach the gospel, but we must not neglect the great

home field, white unto the harvest and as needy as the field has ever been. Does it pay? Is it hard work? Yes, but it pays dividends beyond any present conception, and projects the spirit of the Christ, the Church, and the individual, far into the future where such work flowers and brings forth fruit. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

OUR TITHE

By Lucille Severance

I have just read in the Conference reports a statement made by Doctor Whitford saying, two per cent of the income of one third of our membership would easily finance all our work.

Seventh Day Baptist brothers and sisters, think what that means. Does it mean we are cheating God? Yes, of course, and we're cheating the heathen and also our own neighbors, but the most pitiful thing is that we are cheating ourselves.

I say the last is the most pitiful, not because it is ourselves, but because the blessing we are cheating ourselves of is so much greater than the money we are depriving others of.

It doesn't seem to me that our preachers and Sabbath school teachers and writers teach tithing as emphatically as it should be taught.

We criticize the Sunday keeper for reading "Remember the sabbath day to keep it holy," and saying to himself or his children, "That means Sunday." Yet we do the same thing when we read "By tithes and offerings have ye robbed me," and say, "He means we should give whatever we think we can afford."

Personally, I am as thoroughly convinced that God meant for us to give ten per cent—not eight, or five, or even nine and a half—of our income, just as much as he meant for us to keep the seventh day Sabbath rather than the second, fourth, or first.

Our denominational arms shouldn't be crippled and withered for lack of funds. We should be so proud to be a member of such a fine organization that it would be a greater pleasure to turn in our tithe than the spending of any of the balance of our income. And when we stop to think, it isn't our denomination or pastor or missionaries we give to, but far better, our loving Father. How

can we withhold one penny of that which rightfully belongs to him?

How much of your salary could you earn if it didn't please him to give you the health and ability to earn it? And how many, many things do we use of his every day? Don't we owe him a little in return? A large amount of money is spent daily for insurance of various kinds, which can't possibly compare to the protection of God and "that peace that passeth understanding." It's not surprising God asked, "Should a man rob God?" and puts the matter in no uncertain terms in saying, "Ye have robbed me."

All too often I have heard supposedly good Christians saying, "I don't think it's necessary to give one tenth; we poor folks can't afford it, but we should give what we can afford." No one is so poor he can't afford to tithe. The blessings of God are free indeed, but why should he shower them on us if we are not willing to return a small portion as a thank offering?

I have found it makes it much easier to take out God's money the very first thing, as though you had never even earned it. I never even miss it.

Lincoln, Neb.

WOMAN'S WORK

CONFERENCE ON THE CAUSE AND CURE OF WAR

By Mrs. E. F. Loofboro

We have returned from the Conference on the Cause and Cure of War, held in Washington, D. C., January 22-25, thrilled with our experience there, and eager to give to the women of our denomination such information as will inspire them to take a very positive stand for peace. We shall try to give through the SABBATH RECORDER, not just a story of the days' events, but the gist of what we heard.

Four hundred sixty-six delegates or alternates sat in sessions for three days, three sessions a day, listening to the presentation of vital national and international subjects, some of which were given in ten-minute speeches followed by fifty-minute discussion periods, and some in longer addresses at the evening sessions.

You already know that the Woman's Board sent me to the Conference; Mrs. George H.

Trainer who has been attending the Conference for many years as our delegates at her own expense and Mr. Trainer went with me. Our board is a member of the National Committee of Church Women of the Foreign Missions Conference of North America, thus we were entitled to send delegates to this meeting.

The Conference on the Cause and Cure of War is made up of eleven national women's organizations. I mention them here that you may understand the wide range of interests and various points of view represented in the group who came together in the interests of peace. They are American Association of University Women, General Federation of Women's Clubs, Board of Young Women's Christian Association, Committee of Church Women, Council of Jewish Women, Federation of Professional and Business Women's Clubs, Home Demonstration Council, League of Women Voters, Women's Christian Temperance Union, Women's Conference of the American Ethical Union, and the Women's Trade Union League.

"1940 in the Light of 1939" was the subject of the first address of the Conference, given by Dr. Harry D. Gidionse, president of Brooklyn College. "In America we have . . . run away from reality. . . . We are a part of the world at war. . . . War means fundamental domestic readjustment to us, irrespective of whether we get into the war or not. American public opinion at present is the weirdest mixture of irresponsible isolationism and incessant meddling with other peoples' business. . . . Educationally, it is far more important to stress the price of peace, rather than the objective of peace. . . . If we are not willing to take lasting responsibility in the coming peace settlement, we should be silent and let others state the terms for which they at least have undertaken the responsibility of action."

Tuesday afternoon, there were "Interviews With Experts." Quincy Wright, professor of International Law of Chicago University, spoke for ten minutes on "Foreign Policy in the Political Field." He said, "There are three outstanding things America wants at the present time: (1) to keep out of war; (2) to see the end of war; (3) to see the establishment of permanent peace after the war is over. Our policy of keeping out of war and of ending war should be subordinated to the policy of establishing a more successful peace."

Doctor Wright gave eight points he considered fundamental in the establishing of world peace; both he and the speaker who followed were besieged with questions showing the keen interest of their listeners. Henry Deimel of the State Department, spoke on our "Foreign Policy in the Economic Field." "One aspect of our economic policy is the question of the Reciprocal Trade Agreement program. . . . This program is advanced and argued on its own merits as an economic measure. It is, however, a policy well adapted to the restoration of world trade as a whole. Herein lies its relation to world peace."

The Tuesday evening address on "The Challenge of Totalitarianism," by Dr. Harry Rudin, professor of German history at Yale University, is so fundamental and so concisely stated, I found it difficult to reduce the stenographic report, and I am asking our editor to use it in full in a separate issue as soon as possible.

Speaking on "Justice Within and Among Nations," Robert Watt of the American Federation of Labor said in closing his address, "We of the United States can make our contribution to peace if we have clear thinking and calm courage. . . . Let us not forget that the best defense of liberty and democracy is the living proof that representative government can and does solve economic and social problems more fully and more happily than can the most grandiose projects of a dictatorship. If we contribute an example of real progress within our nation, that is the most vigorous and best answer to the dictators. Our contribution need not be and will not be in millions of marching men. Europe . . . needs a greater contribution from us—the inspiration of neighborly co-operation and democratic good will of a continent which has lived at peace for nearly a century and which has settled its problems according to the principles of justice clarified by conference—not gunfire."

Wednesday morning, Claude Pepper, United States Senator from Florida, came before the Conference to lead a discussion on international issues before Congress. Speaking on the bills that have arisen as a result of our neutrality legislation, Senator Pepper declared that "We are in a state of transition. We are determining the direction in which the United States must go in order to shape itself into the pattern of the world."

"Exodus in the Past and Today," was the title of Oscar Janowsky's address Wednesday afternoon. He said in part, "So long as the inhabitants of newer, sparsely settled areas view immigration from foreign lands as an economic asset and welcome them, the suffering entailed in migration may perhaps be overlooked as inevitable. But, once a menacing finger is pointed in the direction of a specially marked group and it is told 'you are superfluous and must get out,' then we are no longer dealing with migration, but with persecution and murder. . . . The refugee problem will not be solved until a solution is found for the problem of minorities."

Following the afternoon session Wednesday, delegates to the Conference were entertained at "tea" at the White House. This was a pleasant, informal affair, which gave us the opportunity to meet our First Lady.

Wednesday evening the Hall of Nations, where our daily sessions were held, was transformed into a banquet hall, and the program was given around the tables. Addresses were given by Mrs. Franklin D. Roosevelt, Mrs. Carrie Chapman Catt, and Dr. William Allan Neilson, president emeritus of Smith College. Speaking on "Our Responsibilities as Individuals," Mrs. Roosevelt said, "To accomplish anything on an international scale, we need to be better equipped. . . . We should be tremendously interested in what our young people are learning today in schools and colleges. That is where education for understanding between nations begins; that is where a feeling of responsibility for citizenship in the world begins. There is no question of being able to live in a world of our own any more. You are a part of the world. . . . Are we ready to make sacrifices for peace? We do have to pay for peace. . . . The time is coming when we will have that to do."

Doctor Neilson said in discussing "Choosing Our Direction," "Peace cannot be studied by itself; peace like any other important matter affecting society is related to many other things and cannot be pursued in isolation. The direction we ought to take is the direction our country has taken from the first. . . . We set up the principles of government by consent of the people. . . . What Congress is going to do, depends on what you, your sisters and brothers, want it to do."

Mrs. Catt told a story, explaining the legend of roof-trees as she learned it while visiting

the Island of Sumatra. Perhaps that, too, can appear some time as a separate article.

A symposium on Permanent World Society was opened Thursday morning by the Honorable A. A. Berle, Assistant Secretary of State. He was assisted by others in discussing the types and bases for the organization of a world society. He said, "Modern nations have always worked under some form of organization. . . . It is, therefore, not a question of whether there shall be an organized world society, but how shall it be made effective. . . . Fundamentally the problem of peace is a problem of morals. It presupposes the will to live together; the desire for peace; will to respect rights of others; fairness which recognizes the needs of all." Citing lessons to be learned from the Pan-American Union, Honorable Warren Kelchner of the State Department said, "The doctrine of inter-American solidarity is a doctrine of friendly and mutual co-operation between equal sovereign nations, based on the conviction that independent nations should live as free and friendly entities, and that they should be of assistance to each other in various fields of international relationships. The doctrine is founded on law rather than force, of juridical equality regardless of size or power, of scrupulous respect for the right of all independent nations to develop, free from outside interference, and of the sanctity of international obligations and the pledged word. It is fundamentally a matter of the spirit or ideal."

The closing address on Thursday evening was by Dr. David Bryn-Jones of Carlton College, who spoke on "Our Responsibilities in the New World Order." He asked, "What can we hope for and work for when this war has come to an end?" One of the darkest results of the last war was the mood of disillusionment that followed; then cynicism. One of the grave dangers that we face in this war is that youth will be more cynical than at present. . . . We must combat that. We must not deny the values on which life is built.

I find the great thing in this world is not so much where we stand, as in what direction we are moving. To reach the porch of heaven, we must sail sometimes with the wind and sometimes against it, but we must sail, and not drift, nor lie at anchor.

—O. W. Holmes.

A TRIP TO LIUHO

(Excerpts from a letter to her sister, Mrs. James Stillman, written January 14 by Mrs. George Thorngate.)

We have been to Liuho today, the first time since we came in across the trenches in 1932. We started with the Davises about eight this morning and got back at five. The roads were passable, but in stretches very rough. We have become so accustomed to crumbled walls and desolation and knew the hospital was in bad shape, that it wasn't the shock to see the place that I had expected. I was so surprised to see how my ivy plants had covered Waite cottage—the ivy was even growing all over inside as well, in one ward. After a picnic lunch on the only clean spot, the porch of Waite cottage, which is concrete and didn't receive any shells (although one came clear through the reinforced concrete roof of the sun room just above), we took a walk through the town and marveled at the recuperative power of the Chinese. All the necessities of life, but no luxuries, were to be had in the little shops along the streets, in new or toggled-up buildings.

Many exclaimed over our presence, one beggar announcing that he had been "hoping to death" for our return. It took twenty cents to get rid of him. Mrs. Davis and I took bows right and left for Doctor Palmborg and Doctor Crandall. Several asked after Miriam. When we were almost out of town, we met a man who ignored all the rest of the party and said (to translate rather freely from the Chinese),

"Well, if it isn't Mrs. Thorngate!" Did I beam on him!

We had a most interesting day. We got some eggs at Liuho, and squash, greens, potatoes, and picked lovely Chinese lilies at the hospital. There was jasmine coming out, an apricot tree in bud, and violets in the same mossy corner of the wall. Everything, of course, is overgrown with weeds. The lilies were right beside a shell hole—a study in contrasts. The church and Doctor Palmborg's house are not in very bad shape. We had great times pointing out landmarks or disagreeing as to where they should be, since often a gate or a couple of stone pillars would be all that was left to identify a familiar place.

We were greeted on every hand by friendly smiles, even from those who only knew "the foreigners are back" and repeated it over and over as if our return lent a reassuring air of

REV. LOUIS RICHARD CONRADI, D. D.

A Biographical Sketch

By

CORLISS FITZ RANDOLPH

Supplement to The Sabbath Recorder

Plainfield, New Jersey

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THE "SOUL-WINNER"

I have fought a good fight,
I have finished my course,
I have kept the faith.

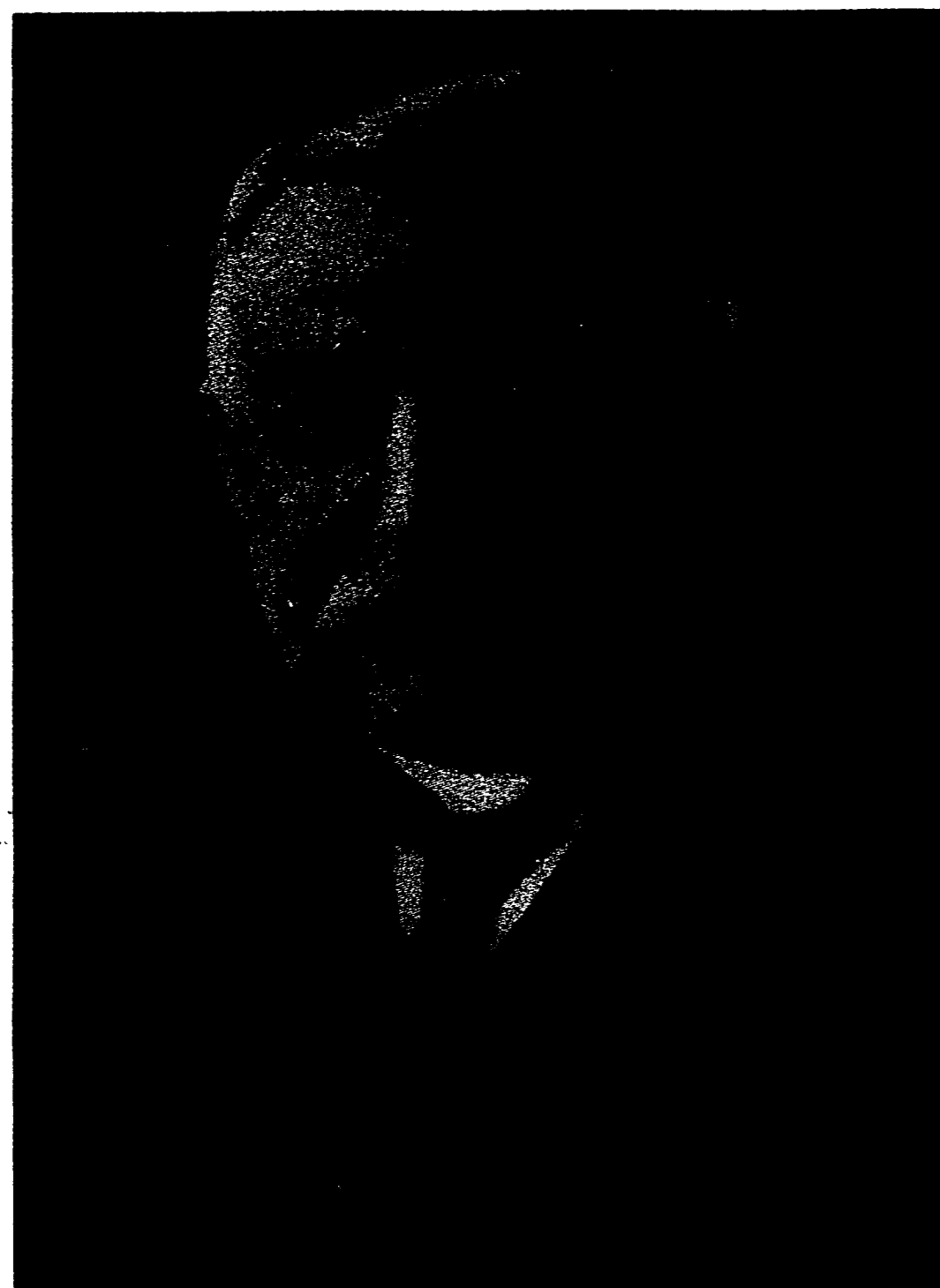
Henceforth there is laid up for me
A crown of righteousness,
Which the Lord,
The righteous judge,
Shall give me at that day.

And not to me only,
But unto them also
That love his appearing.

St. Paul.

There remaineth, therefore,
A Sabbath rest for the
Children of God.

Hebrews, iv: 9.



REV. LOUIS RICHARD CONRADI, D. D.

1856 - 1939

LOUIS RICHARD CONRADI *

BY CORLISS F. RANDOLPH

Louis Richard Conradi, familiarly called Richard by his more intimate friends, was born at Carlsruhe, in the Grand Duchy of Baden, in the south of Germany, March 20, 1856, of Roman Catholic parentage. Destined for the priesthood, he entered upon his training to that end while little more than a mere boy. But he lost his father at an early age; and, at his mother's insistence that he learn a trade, he was apprenticed to an old cooper; but in the winter of 1872, he fell into the hands of a young master who took him away from home to Oppenheim, and over-worked and otherwise mistreated him. As a result, his mother sent him funds with which to come to America. He was in his seventeenth year when he arrived in New York City in September, 1872. He soon found a place on a farm on Long Island, where he quickly learned the English language.

He now drifted about into various cities, including Brooklyn, Baltimore, Cincinnati, Chicago, New Orleans, and Yazoo City (in Mississippi). For a period of eighteen months he worked in wine cellars and breweries, regarding such labor as a matter of course, since the use of wine and beer was common in his native land. Quite naturally he acquired their use, as well as that of tobacco. In Cincinnati he almost lost his life from an attack of smallpox. He spent one winter in the South gathering cane and picking cotton, "meanwhile drifting into rank infidelity," as he said.

Finally, in January, 1878, he took a job with a Methodist merchant at Afton, Iowa, of clearing forty acres of light woodland. After much persuasion, he obtained board in the very humble home of the renter, near by. Here, for the first time in his life, he found a family altar, where the Bible was read and

where prayer was made. As already stated, he had drifted away from the faith of his Catholic father and mother into a state of rather extreme infidelity, if not atheism.

But now he soon found himself attracted to the faith of his new home, and had a joyous experience in the new birth. He said, "Jesus became most precious to my soul." The question of Sabbath-keeping at once became a vital question with him. He appealed to Catholic Bishop Stang, at Providence, R. I., a former schoolmate when they were boys together in Germany, who sent him a German translation of Cardinal Gibbons' *Faith of Our Fathers*, in which the authority of the Roman Catholic Church is extolled as the final arbiter of Christian faith and practice.

In his *Reminiscences*, Conradi quotes from this, as follows:

"You may read the Bible from Genesis to mysterious Revelation and you will not find one single word ordaining Sunday-keeping. The scriptures demand the observance of Sabbath, a day which we no longer keep."

This appears completely to have satisfied the young man as to the possible sanction of Sunday. He says, "By faith, the Sabbath soon became to me the blessed rest day."

When he acquainted his mother with his new experience, she was appalled, and took measures to deprive him of his inheritance, in so far as she could legally do so. But he had made his decision. His course was fixed. He was not to be moved. Again he said, "Leaving all for my Saviour, I found ALL in Him."

With his conversion, there came an intense, burning spirit of evangelism—"The great desire to testify to others what the Lord had done for me." He abandoned drink and tobacco, and otherwise setting his spiritual house in order, he at once set out on what was to be his life mission, that of "soul-winning." And, from the first, "Many of them which heard believed." (Acts, 4: 4).

After his baptism, he took a piece of heavy timberland near Macksburg, Iowa, of which the owner was a Universalist, who tried in vain to convert the young man to that faith. But he rose early in the mornings, searched his Bible studiously, and in the evenings gave Bible studies. His zeal and success in this

* The sources from which this biographical sketch is drawn, for the most part, are three in number; viz., 1. The "Brief Biography of the Author", found in the preface of his book, entitled, *The Impelling Force of Prophetic Truth*. 2. His unpublished MS., entitled, *Reminiscences*, completed a short time before his death. 3. A book, entitled, *A History of the Origin and Progress of Seventh-Day Adventists*, by M. Ellsworth Olsen. Second edition, 1926. These are supplemented by selections from the present writer's file of correspondence, and by his personal knowledge of Doctor Conradi during the nearly eight years of an intimate acquaintance. Helpful assistance has been given by Rev. Frederick F. Stoll, of Irvington, N. J. So freely have these sources been drawn upon that quotation marks have generally been omitted.

respect attracted the attention of Adventist leaders. He was already embarked on his life work of "soul-winning."

Now arose the question of an American education. Earlier in life, he had learned Latin, History, and Geography; and somewhat later, French and Greek. With his native tongue, German, he was of course familiar. As to his further education, that, as were all the problems of his life, henceforth, was "left with the Lord." Meanwhile, he "gained that very experience in soul-winning which can only be acquired by doing it."

Quite unexpectedly, the way opened for him to enter Battle Creek College, at Battle Creek, Michigan. Here he applied himself so assiduously to study that he completed a four years' course in about one-third of that time. Meanwhile, he learned something of the printer's trade by setting type for a German periodical, and thus earned nearly enough to cover all his modest expenses. He said,

"A half dollar, or so, sufficed for my simple food each week, and kept my head clear to master Greek and Hebrew, and even prepare stenciled charts of Hebrew roots for the University at Chicago, Ill."

For these charts, the University paid him \$25.00. But this Spartan mode of living greatly undermined his health, and all but threatened his life.

Upon graduation he remained in the printing office for a time to replenish his purse. Finally, James White, whose wife was the acknowledged prophetess of the Seventh Day Adventist Denomination, asked the young man to become his private secretary, on flattering terms; but, though White plead with him until far into the early hours of the morning, Conradi was determined. He was irrevocably committed to a life task of "soul-winning," and was not to be moved.

Accordingly, in the spring of 1881, with but the \$75 in his purse which he had saved from his modest earnings as a type-setter, he set out upon his mission. He first went among Germans in Iowa; then, in the fall, he moved on to the Russian-Germans in South Dakota. Here, by the summer of the following year, 1882, he had built up several churches.

He had now proved himself worthy of his calling. Consequently, on the fourth of July of that summer, he was ordained to the Chris-

tian ministry by Elder Butler, a Seventh Day Adventist minister. On the 31st of August, following, he was married to Miss Elizabeth Wakeham, a native of Devonshire, England. At an early age, she accompanied her parents to Canada; after a short stay there, they moved on, and finally settled on a farm near Denison, Iowa. Like her husband, she had struggled for an education, graduated from Battle Creek College, and finally earned a first class state license as a teacher. She was trained in music, both vocal and instrumental. Teaching among Germans, she became proficient in their language.

From her youth, she had been a devoted Baptist; but her father had become an elder in the Seventh Day Adventist Church near their home, and she had accepted the tenets of that faith. It was about this time that Mrs. White was attempting to launch her movement in dress reform. This the Wakeham family refused to accept. In his *Reminiscences*, Conradi writes of it, as follows:

"If one thing above another Mrs. Conradi and myself ever mentioned as a wild movement, it was Mrs. White's dress reform, in which she so utterly failed."

Conradi's account in his *Reminiscences* of the experiences of Rev. Alexander McLearn, a Sabbath-keeper, from Mason City, Mich., as the head of Battle Creek College, is most interesting; but far too lengthy for recital here. Suffice it to say that he never became a member of the Seventh Day Adventist Church, though in an emergency in the life of the college, he was appointed to its head in the hope that he would become such a member; that Mrs. White soon took a hostile attitude toward him; and that he was finally dismissed and left. Soon afterward, he became a Seventh Day Baptist minister and pastor.

Conradi and his bride were called in various directions, he to preach the Gospel, and she to sing it, to the accompaniment of a little portable organ which they carried with them, to Dakota, Nebraska, Kansas, Wisconsin, and Pennsylvania. Four bleak Dakota winters were passed in a little shanty, acquired at a total cost of \$40. The price of this home and that of a horse and buggy was saved, above the cost of maintaining the home, from an income of from \$6 to \$8 a week. But the fruit of their labors in their several fields was seven

hundred (700) German Sabbath-keepers. Meanwhile a son was born to them in March, 1883.

Calls now began to come from German Sabbath-keepers in Russia, brought to the Sabbath through returning visitors from this country, and correspondence with Sabbath-keeping friends in this country. In response, upon the recommendation of its Mission Board, the Seventh Day Adventist General Conference consented that he should visit Russia. While missionaries bound for other foreign countries were permitted to defer their departure until warmer weather, Conradi and family—his wife scarcely recovered from a severe illness—were required to sail in January, the heart of winter. For the time being, they settled in Basle, Switzerland, where they lived, temporarily, in the comfortable home of his Roman Catholic sister, in a suburb of Basle, instead of the cold, cheerless quarters provided for them on the fourth floor of the Seventh Day Adventist publishing house. Their home was in Basle and its environs until the spring of 1889, when they removed to Hamburg, Germany, which was to be their home for the remainder of their lives.

While waiting in Basle for the summer for his visit to Russia, he engaged in evangelistic work among the German Swiss; and by May, he and his associate in this work had baptized twenty-five converts, in Lake Geneva, at Lausanne.

In July, following, he visited the Crimea, in the south of Russia, and at once engaged in evangelistic work with fruitful results. But government spies were on his trail; and he was arrested, and lodged in jail for several weeks—a bleak prison in Perekop, near the shore of the Black Sea—charged with teaching Jewish heresy and with baptizing converts into that faith. Sometime before leaving America, he had become a naturalized American citizen; and now he appealed to Ambassador Lathrop, at St. Petersburg. The Ambassador, whose home was in Detroit, Michigan, and who had been a patient at the Battle Creek Sanitarium, gave his personal pledge to the Russian government that the prisoner was a Christian, and he was set free after forty days confinement, although the Russian authorities had already determined to banish him to Siberia. Afterward he visited Russia several times, often preaching behind closed doors in St. Petersburg and other large cities,

as well as in German settlements of Russia, many times pursued by the police, but never again arrested. He was expelled from Rumania, Turkey, and Hungary; but an over-ruling Providence opened the way for his return. In 1925, he spent three months in Soviet Russia, on a philanthropic mission to the Volga German Republic.

On his return from his first visit to Russia, he engaged in evangelistic work until 1888; when, in response to an urgent call from the United States, he returned to help build up the educational work among his German brethren, and conducted the first Seventh Day Adventist German training school, in Milwaukee, Wis. During this visit, he laid the foundation for the expansion of his work in Europe, with Hamburg, Germany, as its centre.

As soon as the project in Hamburg was well under way, his thoughts turned to the heathen in Africa. Seeking fields not hitherto occupied by missionaries, he first sent missionaries into the Pare Mountains, in the Tanganyika Territory, not far from Dar-es-Salaam, a port of the East African coast, some twenty-five miles south of Zanzibar, in 1903; and, subsequently, along the eastern coast of Lake Victoria Nyanza. At intervals afterward, he visited these missions to give them encouragement and sympathetic aid. He made two visits to Eritrea to start mission work in the Italian colony in Abyssinia. He also visited Persia, and both South and West Africa. He likewise did missionary work among the Mohammedans. He wrote, "I have baptized in the Nile and in the Jordan, among the Armenians in Asia Minor, in the Black Sea, the Mediterranean, the Baltic, etc." In 1909, he made an extensive tour through Argentina, Chile, and Brazil, in South America.

In 1926, he was invited to make a journey to the Far East. Accordingly, he set out on a tour of nearly six months, going by way of Siberia. He visited various cities in China, Japan, Korea, Manchuria, and the Philippine Islands. A well-nigh fatal illness overtook him at Peking, where he spent some weeks in the Lutheran Hospital. Recovering, he visited Weichow, inland from Hongkong, where he contracted a severe cold, had a relapse, and spent several weeks in the Peak Hospital in Hongkong. A homeward voyage of six weeks on a slow ship, via Cebu, Manila, Singapore, and Penang, to Naples, was helpful. But a third attack of his disease followed not long

afterward, with treatment under the oversight of his son in the Seventh Day Adventist Hospital in Berlin, before he was fully restored to health.

Although so constantly in the field, his pen was not idle. He was editor of various German periodicals, as well as corresponding editor of journals published in the English language. His first literary undertaking of major importance was a revision of the *History of the Sabbath and First Day of the Week*, by J. N. Andrews, first published in the early 1860's. The second edition, enlarged, appeared in 1873. Andrews died in 1882. The book, probably the best of its kind in any language, needed to be thoroughly revised and published in a more attractive modern form. The task of revision was committed to Conradi. The revision was in English, and then was translated into German. This monumental work, for the accomplishment of which he had assembled what was perhaps the most complete collection of books in existence relating to this subject, was carried through with the same zeal that marked all his undertakings. Besides the exhaustive use of his own library, he visited and consulted many libraries in continental Europe; the British Museum in London; and our own Congressional Library, in Washington, D. C. The result is the most authentic and exhaustive work on the subject treated known to the present writer. Subsequently, he wrote a number of pamphlets on various subjects, such as "The Ministry of Angels", "The Bible and The Book of Books", "The Groaning of Creation after Life Eternal", and "The Blessed Hope." These had a wide circulation in various languages. Some of his minor publications reached a circulation of a million copies, each.

As the years passed, his attention became more and more fixed on "The Sure Word of Divine Prophecy." He wrote large commentaries, each, on the books of Daniel and Revelation, in German. Fourteen editions of these appeared, and upwards of 200,000 copies of each were circulated, thus giving them a larger circulation than that of any other commentary on prophecy published in German. Translations were called for, in Swedish, Spanish, Danish, and Finnish. Later, he wrote a book in English, entitled, *The Mystery Unfolded*, which was printed in London, and

then published in about a dozen other languages.

But he was not yet satisfied, and entered upon an exhaustive study of all the old commentaries in the leading languages on the books of Daniel and Revelation. Weeks were spent in the major continental European libraries, and six months in the British Museum. Many a day he spent in copying his authorities from nine o'clock in the morning till six o'clock in the afternoon, without interruption of any kind. The ultimate result of all this study was published in English, in London, in January, 1935, under the title, *The Impelling Force of Prophetic Truth*.

Feeling that due recognition had not been given O. R. L. Crozier, one of the early leaders of the Seventh Day Adventists, he addressed himself to the task of placing the activities and influence of Crozier in their proper setting. The first result of his research was published in German, at Hamburg. Some years later, an edition in English, materially revised and enlarged, was published by the American Sabbath Tract Society, at Plainfield, N. J. It came from the press at just about the time of his death, and a package containing fifty copies was mailed to him, as he had requested, before the news of his decease had reached this country. The work is entitled, *The Founders of the Seventh Day Adventist Denomination*.

Although at the time of his conversion, he identified himself with the Seventh Day Adventists, as early as the year 1888 he found himself differing radically from the teachings of Mrs. James White, their acknowledged prophetess and leader, as to certain doctrinal beliefs. Indeed, it is by no means certain that he ever fully accepted certain of Mrs. White's claims. At all events, his one mission in life was to preach the "everlasting Gospel", rather than millenarianism. That he was a sincere and ardent believer in millenarianism, there is no reason to doubt; but it does not appear that he ever held the extreme views which characterized Mrs. White and other leading Seventh Day Adventists. It also appears to be fairly clear that converts to Adventism under his leadership had a training somewhat different from that of those accepting those doctrines under other leaderships. He totally rejected Mrs. White.

With Conradi, these differences grew in proportion until, early in 1932, he returned

to this country to arrange for a formal separation from the Seventh Day Adventist Denomination. Naturally, its leaders were much grieved; but offered him the usual retirement allowance granted their superannuated leaders, if he would remain silent and refrain from any activity by way of propagation of his new views. But he declined the offer. He was committed to preach the "everlasting Gospel" so long as the Lord should give him mental and physical vigor. Besides, he felt in duty bound to make public his reasons for this new step, and to give aid and comfort to the many hundreds of Seventh Day Adventists who had come to hold views similar to his own.

Through the intervention of Elder Evans, Conradi was ultimately awarded a full year's salary, after finally severing his ties with the Seventh Day Adventists, upon formally renouncing his claim to "sustentation" (retirement allowance). Thanking him "for the outcome of a happy understanding," Elder Evans wrote him, as follows:

"Not without sincere regret and sorrow we took this action recording your departure from the fundamental teachings of our faith. You have been a diligent worker and have accomplished much for the cause."

Following this, Conradi adds this categorical statement,

"My departure from the fundamental teachings of Seventh Day Adventist faith was only based upon my disbelief of Mrs. White's visions."

Not wishing to be without a church anchor of recognized standing, a Sabbath-keeping church, he turned to the Seventh Day Baptists, making a diligent and searching inquiry as to their doctrinal beliefs and, very particularly, their church polity. As a result of informal conferences held with the corresponding secretaries of the Missionary and Tract Societies and the president of the Seventh Day Baptist General Conference on the very eve of his departure for home after his final conference with the Seventh Day Adventist leaders in Washington, D. C., in November 10-11, 1931, a small group of interested friends made it possible for him to attend the Seventh Day Baptist General Conference at Adams Centre, N. Y., in the following August; and he accepted the invitation of the president of the General Conference so to do. Here, after an extended conference with a commit-

tee specially appointed for the purpose, and on its advice, he applied for membership in the Adams Church. That church at once called a council, consisting of a large number of leading delegates to the General Conference to pass upon his credentials, including an examination as to his Christian experience, his doctrinal views, and his fitness for recognition as an accredited minister of the Gospel by the General Conference.

This council, presided over by Dr. Boothe C. Davis, president of Alfred University, held an extended session in the Adams Church, in the course of which the candidate made a very full statement as to the several questions concerning which the council was called, and made full and satisfactory replies to various points raised by members of the council. At the conclusion, the council, without a dissenting voice, passed a favorable vote on all the questions involved. Thus he became a member in full and regular standing in the Adams Church; and was given full recognition, also, as a duly accredited Seventh Day Baptist minister, by the General Conference.

Happy in his new church relationship, and after a visit of some weeks among friends and relatives in this country, he returned to his home in Hamburg, Germany, to give solace and comfort to many friends there, who, like himself, had found themselves out of harmony with their former church relationships. At once he began organizing them into Seventh Day Baptist Churches; until, according to their annual report to the General Conference in 1939, there were twenty-seven (27) churches in number, with a total membership of 533, including a scattered membership of sixty-four (64), in twenty-six different cities and towns in Germany; including one church, each, in Saxony, East Pomerania, and Westphalia, besides three churches in East Prussia. Our church at Irvington, N. J., with a membership of thirty-eight (38), is of this class, though not included in the twenty-seven churches named above.

All this was accomplished without any proselyting. He went only where he was invited to go, and accepted for church membership only those who asked for the privilege; and at all times he scrupulously refrained from entering a Seventh Day Adventist Church.

A great believer in the use of the printed page, early in this new work, he established a small monthly magazine, entitled, "**Wahrheit - Licht - Leben**" (Truth-Light-Life). Besides Gospel messages and other relevant matter, this magazine contained the Sabbath School lessons, month by month, prepared by Doctor Conradi, for its German readers.

Throughout his entire career, he sought to safe-guard his health by taking much daily exercise by walking. Even in the last few years of his life, except on occasion, this habit was kept up. When at home, a normal day meant the morning in his study, occasionally stopping to talk or whistle to his canary, kept in its cage near his desk, or perhaps permitted to fly about the room, often perching on his typewriter while he operated it. Soon after the mid-day meal, weather permitting, accompanied by his faithful house-keeper, he set out for two or three hours walk into some pleasing park, perhaps into the beautiful Ohlsdorf Cemetery to visit the grave of his wife, who had passed away in February, 1928. At all times, his house-keeper, Miss Anna Sass, who had lived in his family for many years before the death of his wife, an event which not only deprived him of the light and joy of his home, but also of his most sympathetic and faithful and loyal ally in all his undertakings throughout their life together, sought in every way that lay in her power to conserve his health and his serenity of mind.

In traveling he was not always as mindful of his physical welfare as more thoughtful prudence would have dictated. Was he going on an ocean voyage? Ample funds were provided for him to travel in full comfort as a second class passenger on one of the largest of the ocean-going steamers; but he would choose the Spartan third class, lacking in the ordinary comforts of a sea voyage, with a minimum of appointments of convenience. Thus he saved the difference in cost "for the good of the cause." A similar habit characterized his land travel, and for the same purpose. A laudable purpose, certainly. But this was the one type of thing in which his otherwise good judgment appears to have been somewhat biased. He seems often to have failed to realize that his service for the Master, whom he so dearly loved and whom he served so faithfully and efficiently, could best be given through carefully conserving his

physical well-being. On the other hand, many of his journeys, of necessity, subjected him to undue strain and exposure. His visits to forbidding Siberia, to torrid Africa, to the debilitating Far East, and even to the modern Near East, all exacted a toll that drained his physical resources far beyond the normal measure of even so magnificent a physique as that with which his Maker had endowed him. Such excesses, made in however good the cause, naturally tended to shorten his life, even though he was well beyond the Biblical four score, by depriving him of certain reserve power sadly needed in his latter years.

In the summer of 1934, he again visited this country and attended the General Conference, at Salem, W. Va. Following this, he made a visit to friends in the mid-west and other parts of the country, at the same time reaching as many of our churches as reasonably possible, about twenty in number, in New Jersey, West Virginia, Nebraska, Michigan, New York, Rhode Island, and Connecticut, and preaching or conducting Bible studies on every available occasion, sometimes as often as three times a day. In his *Reminiscences*, he writes,

"Thus I became acquainted with several thousands of Seventh Day Baptists, and especially the many young people in Salem and Milton Colleges, and at Alfred University. My first blessed experience was the organization of the first German Seventh Day Baptist Church, at Irvington, N. J., with nearly forty members; and it was arranged that some ninety of us could assist in the ordination of Pastor Stoll, at Maplewood, N. J."

The meeting for this ordination was held in the Morrow Memorial M. E. Church, since the usual meeting place of the Irvington Church was not available for this occasion.

Of his visit to Rhode Island, he says, "Rhode Island will always remain a happy remembrance"; for here was the home of the first Seventh Day Baptist Church in the New World. Could he have visited the Old Meeting House in Newport, his cup of joy would have been full; but it did not seem reasonably possible to make it so. He was to come again. Alas! he did not come, and he never saw Newport.

The type of house of worship to which he had been accustomed all his life was, upon the whole, rather austere in appearance, both within and without; and often wholly uninviting to the eye. But he had a keen sense of

architectural proportion and beauty. In that respect he was favorably impressed with several of our churches. Certain of those in New England appealed to him in this respect. He remarked, particularly, upon that of the First Hopkinton Church, at Ashaway, R. I. Its stately exterior, and the dignity and majesty of its beautiful interior, all, made a profound impression.

Ever since he had been associated with Seventh Day Baptists, he had been anxious to see some noteworthy, concrete example of their contribution to the business and industrial life of this country. In this respect, a visit, arranged by Mr. Karl G. Stillman, to the manufacturing plant of the C. B. Cottrell & Sons Company, of Westerly, afforded an opportunity to gratify this desire. Needless to say, this made another deep impression upon him. Of it, he says,

"In Westerly, R. I., I saw the mighty factory of the Cottrell printing presses, employing 400 persons; and the owners quietly testified, 'this is the fruit of Sabbath blessing.'"

From this visit to this country, he returned to his home in Hamburg with such an understanding and appreciation of Seventh Day Baptists as had not hitherto been his.

When he departed for home, it was with the hope that he would return two years hence for a more extended visit among our churches, and for a more general and more intimate acquaintance with our pastors. But it was not to be. His physical limitations became more circumscribed. Deafness grew upon him. These with other considerations seemed to make it unwise for him to undertake such a journey.

In the late summer of 1937, he visited England, where, for the last time, the present writer saw him in London. Though his deafness had become a most serious handicap, his eye was undimmed, his mental faculties unimpaired, his spiritual vision never clearer, his smile as winning as ever, and his sermons no less appealing.

Through the courtesy of Miss Alliston, in the home of Mr. Charles H. Merryweather, whose housekeeper she was (and is), Doctor Conradi and this writer were afforded the opportunity where, despite his deafness, they could converse freely and have what proved to be their last long, intimate visit, overheard by no one. Of the then present conditions, of

his hopes and anxieties for the future, as well as more intimate personal affairs, they conversed without constraint. It was a visit to be remembered by both so long as life should last.

A few months after his return home from London, came news of impaired use of his right arm and the injunction by his physician that he should take a long rest. The future of his work in Germany had long lain heavily upon his heart, and now more so than ever. He was training a young man, Herr Walter Lösch, to become his successor; but military training, made mandatory by the German government, on the part of the promising student, interfered seriously with his preparation for his task as a home missionary.

Doctor Conradi's health improved, and the use of his arm appeared to be restored, at least, to a reasonable degree. He resumed his work on the Crozier memoir, the MS. of which had been edited by the Rev. James McGeachy, pastor of the Mill Yard Church, in London, during the author's last visit there. He read four printer's proofs of it, two in galley form, and two page proofs, making changes and corrections in all, even a few in the final page proof, all of which consumed many months of time. It was now passed through the press as rapidly as possible; and, as soon as completed, a consignment was shipped to him, as previously requested. Now came the sad news of his death.

On Friday, September 15, last, he wrote a lengthy letter to his very dear friend, Rev. Frederick F. Stoll, of Irvington, N. J. He assured his friend that he was in good health, comfortably situated, lacking nothing for his physical comfort. His only inconvenience was that he had "to go to bed with the chickens." Enclosed with this letter, was a message written to the Irvington Church, assuring its members of his sympathy and prayers, and encouraging them to be steadfast in their faith, and active in their good works. These letters were written and posted on Friday, apparently in the best of good spirit and in good health. The next (Sabbath) morning, about half-past six o'clock, his spirit took its flight to the better world.

The notice of his death, sent to his friends immediately upon his decease, was printed in German, but translated into English for the present writer by Br. Heinrich Bruhn, an in-

timate friend of Doctor Conradi, in Hamburg. It was, as follows:

By the holy will of God, there died on the holy Sabbath morning, about half-past six o'clock, after a long life, full and rich of work and success, and blessed by a full age of eighty-three and a half years,

the former Director of Missions,
DR. L. R. CONRADI

true in faith to his Saviour and Redeemer.

We sit in silence and deep grief beside the bier of this most praise-worthy man, who, for the benefit of evangelical mission work all over the world, has spent himself, in so far as in his power lay, and in love and faith, up to the last moments of his life, with all his strength, both bodily and spiritual.

With painful sorrow he is missed by

His son (Dr. L. Conradi) and wife,

His nephews and nieces,

Miss Anna Sass, for many long years his

true helper and servant.

The Seventh Day Baptist Congregations, and

His fellow labourers.

Hamburg, the 16th of September, 1939.

A funeral service was held on Tuesday, September 19, at three o'clock in the afternoon, in the mortuary chapel of the Eppendorf Hospital; and burial was made, after a brief service at half-past eleven o'clock the following morning in one of the cemetery chapels, in the beautiful Ohlsdorf Cemetery, where his body was laid beside that of his beloved wife.

A special number (*Mitteilungsblatt*) of "*Wahrheit - Licht - Leben*" was issued, dedicated to the memory of the beloved "Former Director of Missions." With other germane matter, this contains commemorative articles by each of the following: Johannes Bahlke, Heinrich Bruhn, Pastor Johannes Miltz (of Berlin), and Walter Lösch. The last named is the young man previously referred to as the one trained to become the successor to Doctor Conradi's mission work. The latter had fondly hoped that he might make one more visit to this country, and bring this young disciple with him, to attend the General Conference and visit among the churches, as related above. In this, he was unhappily disappointed. The young man had entered upon his missionary work in Germany; but on the outbreak of military hostilities, he was called to the colors; and, at the last report received, was still so engaged. But the church work, including publication of "*Wahrheit - Licht - Leben*" is being carried on by other leaders.

Not only among those of his own faith was Doctor Conradi esteemed and held in high

regard, but among those of other faiths, as well. Especially was this true of clergymen who knew him, particularly those of his own home city. As an instance in proof of this, the following incident may be recited: When, in the previous World War, he was reported to the military authorities as a spy, and was in grave danger of standing before a firing squad, the clergymen of Hamburg, almost, if not quite, to a man, rushed to his defence, and convinced the court-martial that he was innocent of the charge. At the loss of this man, these friends, doubtless, wept as sadly, as they had valiantly defended him in his hours of trial.

As the Apostle Paul wrote to his beloved son, Timothy, so did our saintly friend often say in these last years, that he, too, was now ready to be offered, if it were the will of his Heavenly Father; that he, also, had fought a good fight, had kept the faith, and was finishing his course. He had watched in all things, endured afflictions, done the work of an evangelist, and made full proof of his ministry.

Nevertheless, again like Paul, he continued in his good work. And when he was last in this country, and was so full of mental and physical vigor, his friends here felt that they had reason to expect that his life might be spared for a considerable number of years yet to come, years that would be full of fruitful labor, both in his home land, as well as among the American churches where his presence was always an inspiration.

As to his home churches, and work in his study, these hopes were, in a measure, fulfilled. He was also able to visit the churches in Holland and London, and brought messages of cheer, comfort, and courage to them all. But the work for which many had hoped in this country, and for which they had so fervently prayed, that was not to be. Perhaps it is better so. It must be better so. Our Heavenly Father whom he so fully and implicitly trusted, ruled otherwise; and now He has taken him to Himself. We can only bow our heads in submission, and pray, as he ever prayed, "Even so, Father, thy will be done."

As he looks down upon us from his home in heaven, may we all in our hearts, hear the words of cheer, faith, and comfort which he speaks to us, and to all his friends on the earth below, in these troublous, war-stricken times.

normalcy to the forlorn town. The men talked enthusiastically of the immediate opportunity for evangelistic work among these country people, but I noted that it got pretty badly jolted out of them before we got back to terra-smootha in Shanghai. After all the desolation and struggle for bare existence to be seen all the way out to Liuhoo and back, the bustle of the International Concession and the bright lights looked good to us, as well as the garage door opening smoothly to our "honk," the small children demanding salutes, and inside the gate our own children spilling out of the house wanting to know all about the trip, Philip clamoring,

"Did you really see the house where I was born?"

Yes, it's been a day.

YOUNG PEOPLE'S WORK TO THE YOUNG PEOPLE

A Message From the Woman's Board

By Greta Randolph

Recently we were on a pleasant but unfamiliar road. We had a very definite idea as to how far we should go and how our destination should look, but not how to reach it. An unmarked crossroad made us question which way to take. The road chosen was pleasing to travel but proved to lead in the wrong direction. The mistake was soon discovered as we were watching for guiding signs, and it was an easy matter to turn around. We were rewarded by a change in the signs that assured us we were going in the right direction.

In the walks of life we are confronted with choices to make. Often the way to a wise choice is not well marked but there, too, if a wrong turn is discovered in time, a complete about-face will lead to the desired goal. The choice of friends, companions, vocations, and use of leisure time as well as problems pertaining to the spiritual life are common to us all. If we have a very definite ideal we can attain it by wise choices and constant attention to the signs along the way.

Perfection in ideals and ability to see and interpret signs are not suddenly achieved, but grow and develop slowly. How fortunate most of us are in having good Christian homes, worthy examples, the opportunity to attend church, and a chance to work in the various

Christian organizations. All these give us help in defining our ideals, and guidance in following the signs of life's highways. The feeling of responsibility of each for his own life makes us realize that there is no place to relax, but that we must be ever on the alert.

As Ella Wheeler Wilcox says:

One ship sails East, and another West,
By the self-same winds that blow;
'Tis the set of the sail and not the gale,
That determines the way they go.

Like the winds of the sea are the ways of fate
As we voyage along through life;
'Tis the set of the soul that decides the goal,
And not the calm or the strife.

A SABBATH THOUGHT

I have a lot of friends. Most of them I have never seen—but they are my friends because they have helped me to understand life. The ones I am thinking of just now are poets and other fellows who have said truly wise things about life. One said, it takes a "heap o' livin' in a house to make it home." Yes, it takes faith and the hanging up of pictures on the wall. Yes, it takes knowledge and understanding and patience and "love ye one another."

Did it ever occur to you that it takes the very same elements to make a Sabbath? Yep, it sure does—"a heap o' livin'." Just an evening and a morning won't do it at all. Yes sir, "a heap o' living," so there can be faith and memories to hang up in our minds, and so there can be knowledge and understanding and patience so we can love one another. Yes sir, it takes *all* of these to make a Sabbath.

M. C. V. H.

SOCIAL SECURITY

By Burton B. Crandall

President of the Young People's Board

A few weeks ago Whiting Williams, world-renowned lecturer on labor problems, spoke to the student body at Alfred on the topic, "What's on the Worker's Mind?" He based his observations on his nearly thirty years experience in which he had gone out and worked as a common laborer in order more adequately to determine what the common laborer of this country really desired. His first two wants were a job, security of em-

ployment, and second, social recognition so that he might hold and maintain his own self-respect and give his family a social position.

Fundamentally, aren't these the wants of every person, young or old, poor or rich, laborer or executive? The first of these is the Utopia toward which all governments and economies are working. This is largely an economic matter and outside the field of this article.

Social recognition, whether for a day laborer or a president, is essentially a degree of self-confidence generated by the relation of one individual to another. Mr. Williams spoke of the great social accord given to an advancement of two cents an hour among the common laborers, especially when it meant leaving the pick and shovel gang for a job as machinist's helper. The social status far outweighed the slight increase in wages. In the middle classes this social contest often takes the form of a race to keep up with the Joneses. This type of social recognition and social conquest is never satiated, and one conquest leads to another. There is little if any security in this type of social fight for recognition.

Have you ever questioned the social security of Abraham Lincoln, Clara Barton, Jacob Riis, or Jane Addams? No, why? They gave themselves to a social cause far greater than themselves and gave unstintingly for the aid of others and the building of a better social order. Theirs was not a selfish striving but a selfless giving. They lived that others might secure social advancement. Their goal was not to maintain a social position in relation to some other person, but to relieve human suffering and elevate all those whom they could reach.

The utter lack of regard for self is perhaps the outstanding characteristic of those who have achieved true social security.

However, these workers did, and those today who give themselves to causes greater than themselves do, have a certain individual social status which gives them a deep sense of self-confidence and respect—perhaps not specifically from those with whom they seem too idealistic. A good friend of mine in college once said that when his fellow fraternity members called him a "Christer" as a term of derision, he felt highly complimented that his life so resembled that of his Master. This definite alignment with a great cause raises the individual above petty, personal jealousies,

not as a scorner, but as one who sees so much that is great that the petty is not binding and is largely overlooked. There is so much of value to be done that there is no need to spend time and effort on the unimportant. My text might well be that verse from Philippians 4: 8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Social security comes to those who lose themselves in some social cause greater than themselves. Society gives them a secure place because they have given their own personal security for humanity. Again and again we have seen examples of those who have saved their lives for posterity because they gave themselves unreservedly for some cause larger than themselves. For the Christian young person today, true social security comes to him who lives for humanity rather than the fight for personal social recognition.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

January fifth was my birthday. My mother let me have a birthday party. Six girls came to it and I got some very lovely gifts. The one I liked especially well was an autograph book with a key. Among the others were a pair of white ribbons and a pair of blue ribbons.

I hear that the General Conference is to be in Battle Creek, Mich., this time. If you come to it I would like to meet you.

I got twenty-six things for Christmas.

In school we have to learn the twenty-third Psalm and the hundredth Psalm. I have learned the twenty-third Psalm but have to learn the hundredth yet.

I will try to write a story because you said that you would like to have some more children write stories.

Your friend,

Mary Bottoms.

217 Charles St.,
East Lansing, Mich.

A Hero

By Mary Bottoms

Laddie was a St. Bernard dog that belonged to three year old Nancy Jane.

One day Nancy and Laddie were down at the beach. Nancy was in wading and Laddie was watching her so that she would not fall in. All of a sudden he heard a scream from Nancy. Laddie saw her being washed out to sea. So he leaped into the water and away he swam until he had reached Nancy. When he had a good hold on her back he swam. And so Laddie was the hero of the day.

Dear Mary:

January fifth was also our little Joyce Ann's birthday. Only she was just three years old on last January fifth. I read your story to her just now and she said, "I want to see the nice doggie." She liked your story and so do I. I hope you'll write another before long.

I am planning to come to Battle Creek for Conference next summer for the second time. It will be nice to meet you and your sister there and perhaps other RECORDER children.

I am glad you were so well remembered both at Christmas time and on your birthday.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

Let me introduce myself. I am Anna Lou Bottoms, Mary's sister. This is the first time I have written to you, but it will not be my last. I enjoy reading the Children's Page, especially when there are letters from my cousins in it.

Mary says I have written before, but I don't believe I have although I have written several letters in my mind.

I am a sophomore in the East Lansing High School and am sixteen years old.

As Mary says, we hope to see you at Conference in Battle Creek this year.

Mary and I are taking music lessons. We enjoy playing duets together. I have taken piano lessons for four years.

Valentine greetings from a RECORDER friend,

Anna Lou Bottoms.

East Lansing, Mich.

Dear Anna Lou:

I am glad your letter this time was written on paper as well as in your mind, and you may be sure you have a hearty welcome into our RECORDER family. It is also most welcome news that we may expect to hear from you again.

I am looking forward to Conference next summer and another visit in Battle Creek. Not only did I have the pleasure of attending Conference there about twenty years ago, but we also spent a day there on our way home from Conference at Milton ten years ago. I'll be looking for you and Mary when I get there. Our first trip was by train, but we find it much more enjoyable to travel by auto. Our daughter, Eleanor, has never been on a train in her life but thinks she would like to try that mode of travel at least once.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

It has been a long time since I have written to you. Mr. Sutton asked me to write to you about our Sabbath school class.

The secretary is Elaine Kellogg; treasurer, Barbara Spicer; recorder, David Lance; and myself, president. We changed our class name from "Victors" to "Trailmakers."

We had a big snow storm here and our lane was drifted very badly. We didn't go to school Thursday, as the busses couldn't get through.

Your RECORDER friend,

Jeannette Randolph.

Dear Jeannette:

I was pleased to hear about your Sabbath school class and think you have chosen a very good class name. In fact, I am always glad to hear from the boys and girls of the New Market church; yes, and the grown-ups as well; it is almost like getting a letter from home, for the second year of our married life we lived in Dunellen some over eight months, attended the New Market church, and learned to love the people there. At least I lived there over eight months. Pastor Greene was then field secretary of the Sabbath School Board and so had to be away from home a good deal. I remember he acted as Santa Claus at the Christmas exercises at the church that year. I made the Santa Claus suit, which we still have and which is used three or four times on

an average every Christmas season. While Old Santa was delivering the gifts a small boy piped up, "If I didn't know that was Santa Claus I'd think it was Mr. Greene!"

Your sincere friend,
Mizpah S. Greene.

GOD'S STEWARDS

By George A. Berry

The hope of the Church is based on Jesus' promise to come again, John 14: 3, a promise given the disciples and to us. His words are spoken in sympathy with their grief as he foretold his departure. That promise of Jesus to return is held out to us who would put on Christ and become members of the Church founded upon the prophets and apostles with Christ as the chief corner stone.

However the reward is based on the condition of our obedience. Jesus' coming is certain and it is for us to be found faithful stewards at his coming, and not as the one who hid his lord's money for fear (Matt. 25: 30). If we are to enjoy the reward with the disciples we must emulate their lives and example.

The disciples were commanded to go into all the world and preach the gospel. We know they did their part. We must do ours.

Paul was so hopeful of this promise that he felt that famine, persecution, pestilence, or any other influence could not sever him from the love of God. Nor were Paul's utterances mere lip service, for we find him spending his life, lovingly serving others. By faithfully performing our tasks, whatever they may be, we show forth the works of God, and by faith in our Christ do we make sure of the blessed promise. "Why call ye me, Lord, Lord, and do not the things I command you?" And, again, "If ye love me keep my commandments." Also he asserts that the law is summed up in the commandments to Love God supremely, and one's neighbor as himself.

Jesus had confidence that his disciples would carry out his commission to go into all the world. This was the last of his instructions on earth, and for that reason, if for no other, they should have weight with us all. Failure in this will mean defeat, but obedience will mean life everlasting (John 5: 24; Rev. 22: 14). For such a purpose we

were created—to fear God and keep his commandments (Eccl. 12: 13).

At a later time Peter and John ministered of their stewardship. Though without silver or gold, they had something of far greater value to bestow upon the impotent man at the Beautiful Gate. Without hesitation they acted. Why should God's stewards hesitate to distribute of their blessings to the deserving? Our rewards will be realized only as we become real builders in God's kingdom. Our efforts will be effective, not because of any perfection in us or our efforts, but because of Christ's worthiness and in fulfillment of his promise.

We can be confident that Jesus is coming again to fulfill his promise. He will reward his own for their faith and labors. It will be fine to hear the voice speaking to us, "Come thou good and faithful servant, enter into the joy of thy Lord," not for great service but because of faithfulness in the little things.

Amen.

Wakenaam,
British Guiana.

OUR PULPIT

WHO ARE THESE SEVENTH DAY BAPTISTS?

(A broadcast over radio station KFEQ)

By Rev. Lester G. Osborn

1. Not Seventh Day Adventists.

Because they observe the Sabbath, the seventh day of the week, these people are often confused with the Adventists, which is a mistake.

Seventh Day Baptists have a history of over three centuries. The oldest known church, one still in existence, is at Mill Yard, London, founded in 1617. The first church in America was organized in 1672 at Newport, R. I. Seventh Day Adventists have a history of less than one century, dating from the Millerite movement in the middle of the last century, when Rachel Preston, of the Verona Seventh Day Baptist Church, took the Sabbath truth to Adventists at Washington, N. H.

As to beliefs, Seventh Day Baptists hold that the Bible and the Bible only is the rule of faith and practice, while Seventh Day Adventists hold that the writings of Ellen G. White are as divinely inspired as the Bible.

There are marked differences, too, as to the nature of man, the atonement, the sanctuary, and the interpretation of prophecy.

As to polity, Seventh Day Baptists are congregational, while the Adventist system is a hierarchy, with authority over ministers and churches.

Seventh Day Adventists claim to be the only true church, and others are "Babylon" and lost unless they accept the doctrines of Adventism and join their sect. Seventh Day Baptists believe that all who accept Jesus Christ as Savior and Lord are saved, and that Sabbath observance and other conduct are not a matter of earning salvation, but of Christian life and future reward.

2. Early History of Sabbath Observance.

Sabbath observance can be traced back through the centuries to Paul and the New Testament church, who observed the seventh day. In post-apostolic times Sunday was gradually substituted because of antagonism for the Jews. A.D. 321 it was legalized by Constantine, and has been promoted since by the Catholic Church through legislation and persecution.

All through the centuries the Sabbath had loyal advocates in dissenting sects such as Nazarenes, Catharii, Albigenses, and Waldenses. "Of these the world was not worthy," standing as they did for the authority of the Bible as against that of the Church, and for the Bible Sabbath as against Sunday, in face of bitter persecution and threats of death.

3. In the Reformation.

The appeal to the Bible forced the reformers to look for Scriptural ground for Sunday. They did not find it! A few felt the inconsistency of accepting the Bible as the sole authority, and at the same time observing a man-substituted day which had only the questionable authority of tradition and the church. The Anabaptists carried the doctrines of the Reformation to the logical conclusion, and broke entirely with Romanism.

One of the most active reformers, Carlstadt, stood out for the Sabbath so strongly that Luther said if he were not silenced, all would have to observe the seventh day.

In this particular the Reformation failed, accepting Sunday on tradition in the face of Bible authority for the Sabbath of the Lord God. We read that later Calvin suggested

the observance of Thursday, so as not to appear Romish.

4. Origin of the Denomination.

Many English Christians were like the Anabaptists, and many followed Carlstadt. Their descendants are the Mennonites, English and American Baptists, and Seventh Day Baptists. Along with other independent churches, the Seventh Day Baptist Church at Mill Yard, London, took its stand for religious liberty and for the authority of the Bible. Many gave their lives or spent time in prison for this truth.

In America they went forth from three centers: Newport, R. I., led by Stephen Mumford, who came from England; from New Market, N. J., under Edward Dunham, who found the Sabbath truth in his own study of the Bible; and from Philadelphia, under Abel Noble, who learned the Sabbath truth in New Jersey. From these centers Seventh Day Baptists have spread across the continent.

From this small people have come many great men of whom they are justly proud. Peter Chamberlen, a Seventh Day Baptist, was physician to three of England's kings. Another of their forefathers, Nathanael Bailey, published the first dictionary in the English language, in 1721. Samuel Stennett, who wrote "Majestic Sweetness Sits Enthroned" and "On Jordan's Stormy Banks," was a fourth generation Seventh Day Baptist minister. Samuel Ward was a colonial governor of Rhode Island and a member of the Continental Congress. Peter Miller, a Seventh Day Baptist pastor, conducted the diplomatic correspondence of the Continental Congress and translated the Declaration of Independence into the principal European languages. The first copies of the Declaration were printed on a Seventh Day Baptist press at Ephrata, Pa.

5. Working With Others.

Seventh Day Baptists have always worked with other Christians. It was due to the same Peter Miller mentioned above that the First Day Baptist Church of Newport remained alive during the Revolution. Seventh Day Baptists have always been rather proud of the fact that when the pastor of this church went into service to help win independence from England, Pastor Miller, who was an older man and not subject to military service, preached and did pastoral work for both churches until the return of his fellow minister.

While holding to their own convictions concerning the Sabbath, these people co-operate with the united forces of Christendom. Not only do they belong to the Baptist World Alliance, but they are members of the Federal Council of Churches, and have representatives on the International Council of Religious Education and on the Board of Trustees of the United Society of Christian Endeavor. Locally they co-operate in town and county Bible School and Christian Endeavor Union work, and in other united Christian activities.

6. What They Believe.

An examination of their literature shows these people to be Baptists in doctrine and practice. They believe in the Bible as the inspired Word of God, the record of God's will for man, and as the only and final authority in matters of faith and conduct. They believe that Jesus Christ was God manifest in the flesh, and that he died on Calvary as man's sin-substitute. They believe in salvation through faith in his atoning blood. They believe that eternal life is the gift of God, the present possession of all who are born of the Spirit through faith. They believe that the Holy Spirit is the Inspirer of Scripture, and that he is at work in the hearts of men, convicting them of sin, instructing them in righteousness, and empowering for witnessing and service. They believe in and observe the Sabbath, not as a means of salvation, but as a matter of Christian living—one of the great, imperishable moral principles which are as old as creation. They keep the Sabbath day holy because of love for and gratitude to God for their salvation.

7. Headquarters.

The headquarters of this people is at Plainfield, N. J., where they have a building containing offices, board rooms, historical library and museum, and a modern, completely equipped publishing house.

Nortonville, Kan.

Uncle John came to stay, and before he left gave his nephew a pound note.

"Now, be careful with that money, Tommy," he said. "Remember the saying, 'A fool and his money are soon parted.'"

"Yes, uncle," replied Tommy, "but I want to thank you for parting with it, just the same."—Selected.

HYMN SLAUGHTER

By Alton Wheeler

I am not a musician. I do not claim the ability of intelligently discussing an opera or symphony, although I have a quarter of an inch of veneer which earmarks me as a tentative listener to classical music. When another suggests Beethoven's Fifth Symphony, I smile approvingly, for that indicates good taste and breeding. But when it comes to hymns, I feel that I can justly criticize the hymn's role in our churches today.

Hymns are fascinating, not only in their expression of worship and praise, but in their lasting nature. Hymns of antiquity have survived ages of persecution, and many are sung today. Dramatists, when thinking of the birth of Greek drama, revert to the sixth century B. C. when the Grecian "dithyramb" (hymn of praise) was sung to Dionysus, god of vegetation. Bible students read and sing the poetry of the Psalmist, perhaps dreaming of its being sung to the accompaniment of the harp or lyre. Handed down with many hymns of today are legendary accounts as to their origin, which frequently add to their fascination.

Hymns, to many, serve as mere ornaments in a church service. As flowers, they seem to lend color and atmosphere and are frequently beautiful. And as flowers punctuate a semi-barren stage, so hymns break the spell of discussions, sermons, and prayers.

Hymns frequently suffer the fate of being slaughtered. The attack is most obvious by two channels. First, they may be sung thoughtlessly, and certainly this will make any hymn appear anemic. We sing them over and over, observing the melody but not the words. We sing hymns of consecration, as "Have Thine Own Way, Lord," and then we selfishly go out and have ours. We sing, "I Am So Glad," with expressionless or depressed countenances. Hymns, rightly sung, must emerge from the heart rather than from the lungs.

Then the second attack is evident when we consider the cold-blooded cleaver tactics. The leader of a meeting has an allotted time to fill. If he needs five hymns, he may choose such as everyone knows, those which are his favorites, or those which he is sure the assistant pianist can play. He decides to sing two verses of each. That leader has slaughtered those hymns, for he has bled them white of

DENOMINATIONAL "HOOK-UP"

Daytona Beach, Fla.

The eighth annual meeting of the Daytona Beach Seventh Day Baptist Church was held in the Y.M.C.A. on Sunday, February 11, 1940. The place proved so satisfactory that the pastor withdrew a suggestion that she had made in regard to starting a fund for a social hall or parish house.

There were twenty-seven persons present when the meeting began, and forty at the dinner afterwards. Dr. B. C. Davis, president, was in the chair, and J. W. Crofoot acted as clerk, *pro tem*.

Among the items showing progress in the past year and mentioned in the report of the pastor were the installation of the baptistry, and the fact that the church has had a larger part than formerly in the general Christian work in the city. The pastor spoke once at the Sunday service on "the Boardwalk," where two thousand or more were in attendance. She also takes her turn every two weeks with other members of the Ministerial Association in giving a religious broadcast over the local station.

The report of the Church Aid society showed that sixty new hymnals have been given to the church for Sabbath use, and that \$33.48 was realized from thank offering boxes, besides other sums raised in other ways.

The report of the treasurer showed receipts of \$1,047.15. The largest items of expenditure were pastor's salary \$460.04 and Denominational Budget \$328.51. The budget for the new year for local expenses calls for \$594.

Two amendments to the by-laws were adopted, one making the annual meeting come in January instead of February, and one providing for communion on the first Sabbath of each even-numbered month.

Most of the officers of the church were re-elected. Among these were: Pastor, Rev. Elizabeth F. Randolph; president, Dr. B. C. Davis; vice-president, Dr. M. Josie Rogers; clerk, A. R. Maxson; chorister, Mrs. T. J. Van Horn; pianist, Mrs. C. M. Rogers. Mr. W. K. Davis was made treasurer, succeeding Rev. E. A. Witter.

J. W. C.

Among those present Sabbath day, February 17, were Bessie Hubbard and Ethel T. Stillman of Plainfield, N. J., and Dr. and Mrs. William J. Hemphill of North Loup,

their message. The stanzas of a hymn are nothing more than poetry set to music, and each stanza is a continuation of the thought of the one preceding. When I am reading a poem, I never think of reading the first, third, and fifth verses, for I know well that I will lose the thread of thought; no more should I ruthlessly chisel up a hymn of like construction.

A short time ago, I helped lead a young people's meeting of another church, and I purposely led in singing all five verses of a hymn. I saw several puzzled faces at the intervals preceding the third and fourth verses, as if to ask, "Where next?" The meeting was closed by singing the first and last verses of "Joy to the World." At one of our revival services in Salem this winter, I personally heard an elder congratulate a fellow ministerial student when he led in singing all the verses of every hymn for the evening. Last spring I visited a Ministerial Convention, of another denomination, where approximately six hundred pastors were congregated, and they, too, sang the "first and last verses" of hymns, so I guess that this weakness is common to all of us.

Now I do not contend that every time we sing a hymn, we must render its entirety. Dismissing portions is permissible and does not weaken the pulsation of the hymn, if one uses a little care in making the incision. If one has a certain theme, he will naturally select hymns which coincide. Then he may see verses which are outstanding and which express the exact thought he desires. In this event, it is advisable to select the stanzas sung. I do not have to quote all sixty-two lines of Keats' "Proem to Endymion" in saying that "a thing of beauty is a joy forever." Nor must I read an entire chapter of the Bible when I find but a portion appropriate to the occasion. The idea is, don't be slipshod or happen-chance in making selections. Choose with care.

Our hymns were written for praise and worship of our God; if we defeat their intended purpose, we are at the same time defeating our heavenly Father. And so with prayerful hearts, with purposeful minds, and with joyful voices, let's sing praises to our King.

Salem, W. Va.

"Do you want your boy to be like you?"

Neb. Dr. Herbert N. Wheeler, who has been recently lecturing in Florida, spoke at the Sabbath school on February 10. The attendance at Sabbath school for the year, as shown at the annual meeting, was approximately twice as great as for the previous year.—(From personal letter to Editor.)

Little Genesee, N. Y.

Feb. 20—Several of the Boy Scouts of the Genesee troop attended Makahiki at Belmont. Don Sanford received second place in knot tying and Keith Webb second in the cot dressing contest. Pastor Sutton, M. R. Sanford, Mr. and Mrs. Claude Webb, and Mrs. Ferris Whitford accompanied them.

Pastor Sutton and Gordon Sanford attended the farm meeting at Cornell University the first of last week. Mr. Sutton had a part in one of the sessions. They returned home Wednesday night.

Robert Whitford and James Reeland were in Buffalo for the week-end to attend the New York State Youth Council. They went as delegates from the Christian Endeavor.

—*Alfred Sun.*

Farina, Ill.

The idea of a pre-Easter service seems to meet with favor with a goodly number of our people. It will be really worth while if we are willing to put ourselves to it and so humble ourselves that the Spirit of God may find opportunity and place to cleanse us and to make known to us his will. There is a rich blessing in store for any individual or group that will humble themselves, confess their sins, renew their allegiance to the Master of men, and receive of his blessing for daily life. To every such group, large or small, there will come the fulfillment of the promise, "There will I be in the midst."

Ask for the family survey pamphlets that have come to hand and fill them out and turn them in to the pastor. It is an attempt to locate employment for those among us who are unemployed and that with Sabbath-keeping privileges.

There was good attendance at the Ladies' Aid meeting Tuesday and a good deal of work was done, one quilt being finished and another put upon the frames. All told, about twenty persons were present.—*Farina News.*

Alfred, N. Y.

Dean A. J. C. Bond will leave on Friday for Plainfield, N. J., where he will speak Sabbath morning at the Seventh Day Baptist church services. On Monday, in New York City, he will attend the American Section of the World's Council of Churches. Tuesday, Wednesday, and Thursday, he will go to Philadelphia for a special meeting of the Federal Council of the Churches of Christ in America to discuss the Responsibility of the Church in a World at War.

In a private letter Mrs. Curtis F. Randolph had the following:

We are still hoping for real Florida weather. It is warmer than it was but no inducement for bathing yet.

Nearly every street has its huge pile of frozen shrubbery, trees, and flowering plants waiting for the city trucks to haul away.

People everywhere are cutting the hedges down to the stubs near the ground and pulling up plants, and the door yards look so forlorn and bare!

The fruit story is another thing and so discouraging, yet people seem brave and hopeful, saying "It will all come back soon, for things grow rapidly here," and then they go to planting at once. Nevertheless Florida is "hard-hit."—*Alfred Sun.*

Waterford, Conn.

Mr. Earl Cruzan, at present a student in the Alfred School of Theology, has been called to the pastorate of the Waterford Church, and he has accepted the call as of June first. Rev. Everett T. Harris will conduct the annual Preaching Mission which has been planned as one project for the interim between the closing of the present pastorate and Mr. Cruzan's arrival.—A. N. R.

Westerly, R. I.

Dr. Howard M. Barber, chief engineer of the C. B. Cottrell and Sons Company, was among twenty-eight New England inventors and scientists honored last evening at Boston in citations making them charter members of the new American order of "Modern Pioneers." Doctor Barber has perfected many improvements in the multi-color rotary press. A number of friends from Westerly occupied a table at the dinner.

Six hundred were present at the dinner at which Karl T. Compton, president of Massachusetts Institute of Technology, made the awards. Prof. Edward R. Weidlein, director of the University of Pittsburgh's Mellon Institute, said in the principal address of the evening, "Modern Pioneers have proved their value in helping to raise the standards of living and to give opportunities for steady employment to their fellow countrymen."

The affair commemorated the 150th anniversary of the founding of the United States patent system.—*Westerly Sun.*

RELIGIOUS NEWS SERVICE

New York.—The recently announced campaign to promote interest in the world-wide missionary program of the various Protestant denominations will be launched on March 16 by Queen Wilhelmina of the Netherlands, and President Roosevelt, it was stated here by the Foreign Missions Conference of North America, sponsors of the campaign.

Both speakers, according to an announcement, will address several hundred gatherings throughout the country over a National Broadcasting Company hook-up.

The principal meeting is scheduled to be held in New York with the Rt. Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church, as chairman.

Louisville, Ky.—Completion of a \$3,000,000 fund to underwrite pensions for all ministers and missionaries of the Presbyterian Church in the United States (Southern) was announced here by Dr. Henry H. Sweets, secretary of the Board of Pensions. He said the fund, effective April 1, would benefit 2,500 ministers and 400 foreign missionaries.

Minimum pensions of \$50 a month will be paid at first. Ministers will contribute 2½ per cent of their salaries, their respective churches contributing 7½ per cent, the plan stipulates. Missionaries' contributions will be the same as ministers', the boards of home and foreign missions contributing the 7½ per cent.

Church workers reaching the age of sixty-five will be eligible for retirement, although it is not compulsory. Those forced to retire sooner on account of disability will receive proportionate compensation.

Doctor Sweets said it is planned eventually to absorb the work of ministerial relief into the fund, the relief fund now aiding widows and minor children of ministers and missionaries. Under the new plan, widows would receive \$300 a year minimum, with \$100 a year more for each minor child.

SONG OF THE ROLLING COULTER

I cut the sod, the lush green sod,
And the mould of last year's stubble—
On through the clover roots, rod on rod,
On through the trash and the rubble.

Oh, I am the rolling coultter,
And my rolling falters never—
With the sod in my teeth,
And the share underneath,
I plow the fields forever!

The lark pipes loud on the fencepost there
As we roll the greensward under—
The furrows gleam in the sunshine fair,
But tomorrow there'll be thunder.
So it's rolling, rolling, rolling on,
To the end of the long brown chapter—
A coultter rolling free am I,
And the moldboard follows after.

The rich loam flutters endlessly
To join its fresh-turned brothers,
And even my heart grows sad to see
The grass and flow'rs it smothers.
But I am a rolling coultter,
And I know why the grass is slain—
For the sower will sow,
And the rich grain grow,
And the bins be full again.

Then what care I for the fields of blood
Where the war-mad worldlings blunder—
Where they use good steel for bayonets
And guns to blast asunder?

The share and I, and the moldboard, too,
We plow in a land of peace,
Where the hearthstones glow, and the strong sons
grow,
And the tribes of the just increase.

Oh, I am the rolling coultter,
And I sing of life and laughter—
I plow all day in the fields of God,
And the moldboard follows after!

D.V.G.

"Opportunity knocks once at every man's door, but usually he is down street telling someone about the good chances he has missed."

"A lot of people are like goldfish. They keep moving around in a circle without getting anywhere."

MARRIAGES

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

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

OBITUARY

Brague. — Robert Ernest Brague, son of Milford E., and Edna May Rowley Brague, was born at Alfred Station, N. Y., March 2, 1925, and died at his home in Wellsville, N. Y., October 28, 1939.

He is survived by his father and mother; two brothers, Roger and Richard; his grandparents, Mrs. and Mrs. Ernest Brague, Mr. and Mrs. Ernest Rowley; and great-grandparents, Mr. and Mrs. Conkey.

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

E. D. V. H.

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

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

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

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

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

A. C. E.

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

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

On December 8, 1887, he was married to Lena Burdick of Milton, who died the following February. On November 17, 1891, he married Catherine Maxson of Milton, who preceded him in death on June 13, 1929. Two brothers and three sisters also preceded him in death. He is survived by eight nephews and two nieces.

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

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

C. L. H.

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

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

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

C. L. H.

Sherman. — George W. Sherman was born in Saratoga County, N. Y., May 3, 1859, and died in Chicago, Ill., February 2, 1940.

Mr. Sherman married Louisa Wangner fifty-nine years ago. About four years later they moved to Chicago, where for many years he followed the plumbing business in the south side of the city.

About forty years ago he united with the Chicago Seventh Day Baptist Church.

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

The funeral services were held in the Kinny Brothers Funeral Home February 5, conducted by Rev. Willard D. Burdick of Milton, Wis. The burial was in a cemetery near Morgan Park.

W. D. B.

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STATION Y-O-U

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

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

Do you broadcast a compassion
To a bleeding fellow man
In a noble Christlike fashion,
Like the Good Samaritan?

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

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

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

—John H. Apel, in
The Messenger.

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