Mrs. Davis was married to Nathan Davis on Christmas day, 1933, and they had three sons, last of whom passed away two years ago. Since the death of her husband, over twenty years ago, Mrs. Davis has lived in Shiloh. At the age of seventeen she was baptized and joined the Seventh Day Baptist Church there, and has remained a faithful member. She was much esteemed for her accurate memory of historical events. Neighbors and passersby will miss the cheerful, smiling face of a Christian woman who grew old beautifully.

She is survived by a faithful daughter-in-law, Mrs. Ida Davis of Salem; two grandchildren, Chester B. and Wilson, Jr., who made their home with them; two granddaughters, Mrs. Lucille Binali and Miss Lotta Davis of Pasadena, Calif., and other relatives.

JEFFREY.—Deacon James Robinson Jeffrey, son of William and Mary Ann Randolph Jeffrey, was born at New Milton, Va., May 22, 1850, and died in Los Angeles, Calif., January 5, 1935. [A more complete obituary elsewhere in this paper.]

McWhorter.—Sophronia May McWhorter, daughter of Philip and Elizabeth Petters, born in Jay County, Ind., January 17, 1877, died at her home near Jackson Center, Ohio, on the eve of Christmas, 1934. At the age of eleven, she came to live with Mr. and Mrs. Edgar Davis, of Jackson Center. She married Edward Sherman Newman, June 22, 1897, who died July 19, 1922. Their son, Chester D. Newman, is a teacher in Milwaukee, Wis. On April 14, 1930, she married Henry McWhorter, who, with her son and a grandson, survives her. In early girlhood she became a Christian and united with the Seventh Day Baptist Church at Jackson Center. Upon moving to Milton she changed her membership there, but transferred it back to Jackson Center upon her return there. Funeral services were conducted in her home church by Rev. Erle E. Sutton, assisted by Rev. Ernest Kempler, her nephew.

Thomas.—Nettie Thomas was born at Shiloh, N. J., July 16, 1861, and died in the Rock County, Wis., hospital, December 17, 1934. She was the only daughter in a family of five children born to Amos W. and Abigail Thomas.

At an early age she was baptized and united with the Shiloh Seventh Day Baptist Church. In January, 1926, she transferred her membership to the Milton, Wis., Seventh Day Baptist Church, where she was then making her home. She was always active in church work.

Funeral services were conducted in her home church by one of her former pastors, Erle E. Sutton, assisted by her pastor, Rev. Carroll L. Hill.

THE OBITUARY

BOND.—Deacon Luther A. Bond, son of Eli Bond, Jr., and Mary Batten Bond, was born near Lost Creek, N. C., November 15, 1854, and died December 29, 1934. [A more complete obituary elsewhere in this paper.]

Cottrell.—Julia Randolph Cottrell, daughter of Alfred Thatcher and Elizabeth Swing Rand-olf, was born in Shiloh, N. J., November 17, 1872, died at Rangely, Me., January 9, 1935. She joined the Shiloh Seventh Day Baptist Church, when she was a child. She attended Bridgeton Academy and Trenton Normal School. In 1898 she married John B. Cottrell. They lived in Brooklyn ten years, then moved to Plainfield, where she continued to reside until five years ago. For many years she was a loyal member of the Plainfield Church and a faithful worker in the Women's Society. She was a true Christian in every sense.

She leaves her husband, one brother, Jacob H., Randolph of Newton, Mass., and five children: Mrs. Paul A. Whitford of Plainfield, J. C. Cottrell, Jr., Rutherford, Me.; Mrs. J. Edgerton Crosby, Ridgewood, N. J.; Mrs. J. E. Fieldan, Brooklyn, N. Y.; Thatcher Randolph Cottrell, Evanston, Ill.

Funeral services were held in the Baptist church at Rangely, conducted by the pastor.

DAVIES.—Sarah E. Davis, daughter of Benjamin Davis, of Shiloh, N. J., was born November 12, 1846, died December 21, 1934, in Shiloh, N. J.
Revival Possible

"Revive us again," will be answered in our churches when the Christian people become interested enough in the salvation of souls, really to pray. The church needs help. It needs more great givers or great preachers or great singers. A revival is the result of prayer, not of tricks. Revivals are prayed for, not worked up. Power in the church must come from God, who will send the Holy Spirit. "Tarry ye," said Jesus, "till the Holy Spirit comes upon you." And while they prayed, the Holy Spirit came, and they had power.

It is a wonderful promise that where two or three are gathered together in prayer—Jesus will be in the midst of them. We can have the power of the Holy Spirit by the right kind of praying. It must be a believing "ask." "Let him ask in faith, nothing wavering.

Prayer at Shiloh
Sustaining evidence of the truth stated above is furnished by the recent meetings at Shiloh. For a year the pastor had been planting the seed in his people's hearts that a revival in the church was needed and possible. Many of them knew they were in line were preached, also sermons on faith and prayer, and what God could do through them if they would let Him. Little by little was the need of a revival developed, and faith established that a revival was possible. Many prayer services were held, and definite prayer, as a private act, was added. A great revival might be experienced in the church and souls be brought to a saving knowledge of Jesus.

So thoroughly had this work of grace in the church become, that when a preacher from outside—"the evangelist," they called him—came, he had to discard his early series of sermons meant to awaken the church, and at once begin delivering the message to the unconverted. What a privilege it was. From the very first the presence and power of the Holy Spirit were manifest. The spiritual atmosphere was electric. People gladly accepted prayer cards and asked for more, as the names of those listed for prayer were checked off. Faithfully the task of reading a chapter daily from Romans was accepted and Bibles or portions were brought so that all could join in reading the daily chapter publicly. The series of three letters written to the pastors each week were presented each morning by the pastor, aided in the worship and was a very helpful feature. Closely did the people follow "the evangelist's" message. Loyally did busy people gather each morning in small group prayer services for half an hour. Prayers for definite people that were needed were offered in these meetings. Prayer was made for guidance of personal workers to those who were to be invited to the meeting, or personally asked to accept Jesus Christ.

But everywhere and always prayer—prayer by husband and wife who could not attend the meetings; prayer for the sick unto death and who lived to see at least one of his very definite prayers answered. Everywhere the pastor and "the evangelist" went, the door of the heart opened "openly" to prayer. But this is not a report of the Shiloh revival. That will be found later. This is just pointing out how the saints can do, if it wants badly enough really to pray.

Cause for Rejoicing
"And the hand of the Lord was with them; and a great number believed, and turned to the Lord" (Acts 11:21). This can be said of the meetings at Shiloh. And there was rejoicing and praising God. Faces already beautiful were glorified by the spirit born within, as young mothers who found acceptance of Christ as Savior. Faces made hard by sin were lighted up by the "unseen presence," as men marched to the altar and gave God thanks. Faces that once were clouded by sin and doubt were radiant, as bravely the audience was faced and genuine penitence was made in asking the forgiveness of wronged neighbors. Dissolute families were transformed by the "newing of the mind in Christ Jesus." Lives were changed by the saving and cleansing power of Jesus Christ. These changes were evident daily and witnessed by many others than those interested in the third phase of the work of grace was the need of a revival. This work of grace was the need of a revival. This work of grace was the need of a revival.

Christian Russian Relief
It is increasingly borne upon us that multitudes of Russian Christians are starving to death and need the sympathy and help of Christians of other lands. The Russian religious groups are seeking the help of Christians in working the snow-covered story of suffering. The Recorder cannot endorse in any official manner the appeal on behalf of the Russian religious groups, or send out appeals. But we might as individuals Christians do something in support of this worthy cause. An authorized letter reads:

"Dear Brethren:

It is unbelievable how the people here look—starved, horrible. We can't work anything more. A hard time is ahead of us. Has the time come when we must die of hunger? God only knows."

The Russian government, doubtless, wants these people to starve. Christendom has been forced to become a new "church of the catacombs." Leaders, one by one, are "spirited away to prison or death. Others, however, are standing up for the people of the believers are kept filled. "Always there is some one to catch the torch as it falls from the hands of the other."

Will Americans for any reason let starvation wipe out the remnant of Christianity in Russia? It is not enough to say, "We have our own problem of bread before us," or "Let them look after their own needs." We do have heartbreaking tasks of our own, but these ought we to have done and not left the other one?

What made it necessary here? It was sustained through William Hiram FOukes, Chairman American Executive Committee, 287 Fourth Avenue, New York City.

Kicking Over Ladders
A successful business man was looked up not long ago in a great city. But he had been a pastor, and when told of being a deacon and worker in a community church. His suggestion that he had been emancipated from "narrowness" of Seventh Day Baptist was "not so good."

Here was a middle aged man, in a highly trustworthy position—evidently respected and trusted by a big business and by a local church. What made him turn to Communism? He had been brought up in a home devoted to ideals and to the work of the church. Here Sabbath keeping had had no small share in his development. The church, the Sabbath school, the Christian Endeavor had helped to mold character. The denomination had organized and supported a school that furnished him opportunity for practical and special preparation, elements which, entering into character, made him trustworthy and competent.

The Sabbath now is discarded. Those who so much contributed to his possibilities of success, are now looked upon as "bad." How will he be cared for when he dies? He has no one to catch the torch as it falls from the hands of the believer.
A Bad Kind of Sia

The other day a union meeting in the interest of promoting the support of Christian work was being held. A man prominent in the Northern Baptist Convention for the raising of church finances told of an experience of his one time when present to liquidate a debt. He had been presented by "Amen," loudly called a dignified looking man on the front seat. When the "Amen" again was vociferously repeated, the speaker called his finger at the pious gentleman and said, "Brother, I hope you pay as well as you yell." Later, the speaker informed that the noisy asserter was not a financial supporter, and had no interest in the work of the church. The preacher said the representative of that type everywhere. Isn't such a man just about as dishonest as Ananias and Sapphira? Or as one who subscribes to the Lord's work and newer plans to pay? Anyway, there ought to be many people, today, thankful that the Lord does not use the method of expressing indignation such as is recorded in the Book of Acts.

Items of Interest "War on Rackets" is the title of a hard hitting article against war in a recent number of the Christian Herald, by Major General Smedley D. Butler, retired commander-in-chief of the United States Marine Corps. Butler credits the world with being more fully realized this than ever before. In the face of international war clouds he feels consoling hope, for he is sure that the benevolent forces have been made by a few out of the suffering and losses of the many. "The public pays the bills," he declares. He would take profits out of munitions manufacture, and add the value of goods used to carry on war, and give those the power to declare war only who must do the fighting.

The eighteenth newspapers of the Gannett line in this country continue consistently to refuse to carry liquor advertisements. At the close of 1937, Gannett, in January, wrote the National Woman's Christian Temperance Union, the following:

a. We feel that a paper that goes into the home should be fit for the home. We don't believe that parents in the home who take our paper will like to see their favorite paper filled with appeals for consumption of alcoholic beverages.

b. We feel that the promotion of drinking of alcoholic beverages is not only harmful to society but would be injurious to your best interests. Money spent for liquor will not be spent for other things.

c. We feel that no progress will ever be made against the liquor traffic until advertising of liquor is stopped and a cessation of the business is checked effectively.

GENERAL CONFERENCE INTERESTS

by James L. Skaggs, President

Since the adoption of the budget plan of financing our denominational work, we have frequently heard the lament that we have sacrificed the special appeal, which was made with some effectiveness when representative of our boards came to our churches and preached their respective interests. It has been felt that many people respond more generously to a particular cause than to a general budget.

However, a study of our history for the last thirty years shows clearly that we have done much better under the budget plan than we did under the old plan of special appeals. So I think there are few who would want to give up the budget plan in raising our denominational funds.

This plan has been submitted to the Finance Committee of the General Conference. The chairman writes me that his "committee has given it a fair hearing, yet moderate agreement. Pastors will double hear more about it soon, directly from an officer of one of our boards.

QUARTERLY MEETING OF SOUTHERN WISCONSIN AND CHICAGO CHURCHES

The quarterly meeting of southern Wisconsin and Chicago Churches was held at Milwaukee, February 19th, 1937. At the Friday evening service, a vesper service was given by the Milton choir, under direction of "Professor" L. H. Stringer, and music was supplied by Pastor C. G. Sturgis. The service was presided over by Rev. Claude Hill. Scriptures were read and prayer offered by Rev. Claude Hill, Pariss, Ill. Rev. M. G. Sullivan preached the sermon, using the topic "Salvation." A short temprory meeting followed, led by Pastor Hill.

Services began at 10:30. Sabbath morning, Pastor Hill presided. Rev. J. F. Randolph, read, the Scriptures and offered prayer. Music was rendered by the Milton choir. The morning sermon was given by Mr. G. H. Sturgis, who used the topic, "The Kingdom of God," for his message. Mr. Sturgis, who is with the church at Webster, was sent as a delegate from the northern Wisconsin and Minnesota churches.

Due to the severe winter weather and icy condition of the roads, the attendance was smaller than usual. Dinner was served at noon in the church basement.

Pastor Hill presided at the afternoon meeting at two o'clock. At this service devotions were conducted by Rev. Charles Thompson, music by a men's quartet—Donald Gray, Robert Randolph, Victor Burdick, and Edward ReoL—and a sermon given by Rev. E. E. Sutton.

The young people's hour at three o'clock was in charge of Mary Burdick, from the Milton church. "Our Leader," who had chosen the subject, "Christian Leaders in the Discussion," Scripture was read by Mary Thorn- gate and prayer offered by Arlie Davis. Ber- nie Davis, supplied the music.

The Christian leaders—Harry Emerson Fosdick and John R. Mott—were discussed by Donald Gray and Forrest Branch. Mr. Robert Ran- dolph did a unity prayer. Rev. Claude Hill gave an address on the subject, "Our Leader."

At the business session at 7:30 p. m. Mr. C. Allen Davis was elected secretary-treasurer for the ensuing year, and Mrs. Donald Gray was elected representative for the young people.

Mr. Donald Gray had charge of the meeting at eight o'clock. He gave a sermon on the subject, "Tact."

Rachel A. Coon, Secretary

NOTICE

Mr. Frank Jefferson, 811 Street Road, Mount Olive, has been invited to preach at the church. Mr. Pastor G. C. Sturgis is to preside.

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The soul longs for satisfaction and cannot rest till it finds it. There is nothing greater than to be the instrument of helping others. The seeker can never be happy. If one is trying to be helpful to others, one is on the road to boundless satisfaction.

It is not enough to treat others with kindness, but it is with the home, school, church, and business. We ought to do this. To look back over life and be able to say, "I have not injured others or been unfair to them," is a great thing; but that is negative; it is not enough. We need to make the supreme object of our lives to be helpful if we are to obtain the peace and blessedness of Christ. Simply to let people alone does not satisfy the soul. Our attitude must be that of encouraging and helping. It is not so much what we have got out of life in the way of favors from others that makes life worth living; it is what we have done for others.

We must go further. It is not enough that we are helpful to a few, to a certain set. To attain the satisfaction for which the soul longs we must strive to be helpful to all whom our lives touch, or can be made to touch. Such living will bring the peace of Christ now and forevermore.

The passion to make our lives a blessing to as many as possible is the supreme thing in missions. As the individual missionaries, churches, and denominations reach out to the ends of the earth, and brings to life a blessedness which can never be without the missionary yearning and endeavor, all have part in the Master's missionary program and be blessed beyond measure in our participation therein if we will. In missions is to be found life's greatest joy.

THE MISSIONS

THE GREAT JOY

The object of The Fellowship of Prayer is to unite Christians over all the world in a period of prayer. This call has been going out for a number of years, and in recent years millions of Christians have joined in. The indications are that more will enter this concert of prayer this year than ever before.

Many pastors will lead their churches in promoting the spirit of prayer. If the pastor does not lead, any one can send for the booklet entitled The Fellowship of Prayer and join the great throng of Christian listeners. Copies of The Fellowship of Prayer may be had by addressing the Commission on Evangelism, 287 Fourth Ave., New York City. The price is three cents per copy; twenty-five or more, two cents per copy.

INTERESTING NEWS FROM REV. B. BOULGONE, JAVA

(Diary excerpt from a recent letter)

DEAR MR. BURDICK:

It is nearly five months ago now since we arrived in this country and since I commenced the work at Pangongsen. The Lord has been with us and has helped us.

Two weeks ago I made a trip through a small part of Java, traveling hundreds of kilometers, visiting many of the villages, schools, churches, and denominations to reach out to the ends of the earth, and brings to life a blessedness which can never be without the missionary yearning and endeavor, all have part in the Master's missionary program and be blessed beyond measure in our participation therein if we will. In missions is to be found life's greatest joy.

THE MISSIONARY WORK

As he has done for several years, the missionary secretary, the last of last month, sent copies of The Fellowship of Prayer to all our pastors.

It is needless to say that The Fellowship of Prayer is a folder outlining direction for special prayer during the six weeks prior to Easter. This year the season begins March 6.
WOMAN'S WORK

"O Father, God, we would commit to thy care all whom we love, especially those who are far away. Be thou with each one of them. Keep them from all harm outwardly, and strengthen their souls. Pour out thy Holy Spirit upon them in all truth."

VERONA, N. Y.,
February 19, 1935.

WORKSHOP SERVICE FOR MARCH MEETINGS

Hymn—Oh, worship the King.
Subject—Bear Ye One Another's Burdens.
Bible Reading—Galatians 6: 2; Romans 12: 16; 1 John 3: 18; Romans 12: 18, 20, 21; Psalm 107: 1, 3, 8.
Prayer—O Lord, thou dost us the way to serve and help our neighbor. We pray thee, give us open eyes for the needs that surround us for the task which is ours.

Keep us from holding ourselves back from that part of the work in thy kingdom for which thou hast destined us by the talents thou hast intrusted to us, by the gifts of the heart and the mind, which thou hast in some way, in some measure, given to all of us.

Make us faithful in thy service, and may we understand that what we do unto the least of thy brethren, thou dost to me.

Give us a vision of what the present demands of us. Make us see that we cannot rest content with the achievements of former generations. Give us that burning desire to

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WHAT OF THE HARVEST?

"Put ye in the sickle, for the harvest is ripe."
Joel 3: 13. "Say not ye, There are yet four months; and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest."—John.

"Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe."—Revelation 14: 15.

The harvest is ever new. It is the sickle of the reaper. But the reapers have ever tarried. And in the ears of many Christians the bitter lamentation rings: "The harvest is past, the summer is ended," for multitudes around us are not saved.

By the time this article reaches you eight months of our Conference year will have passed for us forever. Our hearts are deeply burdened over our work. The committee is anxious to know what progress has been made in our churches during these eight months. Some churches, we know, have held revival services; others have had ingathering through personal work. Training classes have been conducted, prayer groups organized, and in one church, at least, a 'Tithers' Association has been formed. But in all too many churches we fear, little is being done in active evangelistic work. The "Spiritual Recovery Program" is elastic. There is no church, large or small, how small a church, that can share in this program, and be blessed in the work.

Four months of our Conference year remain. How are you going to use these four months? If you have not yet entered into any definite program for this time, it is not too late to organize and lead your church in a personal visitation campaign, or a revival service, or through group training lead your young people to the work.

An consecrated layman has the burden of our work on his heart. In a recent letter he says: "I am so anxious that we wake up, as a denomination, to the value of our religion and the Salvation Army, and determine to share it with those on the outside. I hope I am not becoming a burden to too frequent letters, but the matter seems to be in my system and I must confess that sometimes it is a burden, may God put this burden on all our hearts. My appeal is to all.

To the old, who have reaped long years—Thrust in the sickle and reap another sheaf.
Day Baptist church, January 16, and the body was laid to rest by the side of that of his wife in the little cemetery that lies in the very shadow of the church where he first publicly committed Christ, where he was licensed to preach, where he was three times pastor, and from whose portals he fared forth to that home from which no man returns. The services were conducted by Rev. C. L. Hill of Farina.

C. L. H.

MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING

The regular meeting of the Young People's Board was called to order by the president at the Gothic Alfred, N. Y., at 2:30 p.m., January 20, 1935. Mrs. L. Ray Polan led in prayer after a moment of silent prayer.

The minutes of the previous meeting were read.

Voted that the treasurer's report be accepted and placed on file.

A letter was read from Mr. Morton Swinney refusing appointment as secretary of the New England region of the Eastern Association. The secretary of the New England Union of the Seventh Day Baptist Societies to that position.

Voted that the corresponding secretary get in touch with Miss Elizabeth Crandall and Miss Marjorie Burdick, if necessary, to obtain information on organization of the New England Union of Seventh Day Baptist Societies. Signed that following the corresponding secretary's investigation of the New England Union, Miss Dorcas Austin be appointed secretary representing the New England region of the New England Union of Seventh Day Baptist Societies.

A discussion of young people's Conference program in view of letter from Rev. James L. Skaggs, and of answers to questionnaires sent out by the board was held. Among the things discussed were the possibility of securing an outside speaker such as Dr. Daniel A. Poling, the time psychologically best for the young people's program, possibilities for drama, movies, etc., organized recreation, attendance of young people at business sessions, continuation of pre-Conference meeting, futility of Sabbath, boycott, etc. An large groups, rally songs, etc., and necessity for definite planning.

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Decided that the corresponding secretary should ask Rev. Neal D. Mills to send Sabbath Survey Tracts to Rev. Harley Sutton.

Voted that the board pay $50 on past salary of Miss Elizabeth Crandall, Miss Dorcas Austin, and Miss Marjorie Burdick, in February, when Denominational Budget funds arrive.

Doctor Skaggs will be in Alfred between February 17 and 21, at which time he will meet with the board to discuss Conference plans. Mrs. Polan invited the board to hold this meeting at her home, with a turbine supper.

The meeting closed with the Mattath benediction. Respectfully submitted,

ROBERTA CLARK,
Recording Secretary.

REV. L. R. CONRAD'S NEW BOOK

BY CORLISS F. RANDOLPH


Besides a very full table of contents, the extensive index of the authors quoted gives the reader a very fair command of the book, as a whole.

There are numerous illustrations, showing the author in various places, including the following: In His Study (frontispiece); On the Top of Mars Hill; At the Temple of Heaven, near Peking; Damascus; Mount Lebanon; At Berea; With Friends on the Temple Mount of Athens; The Ancient Gateway of Tarsus; and Outside St. Paul's Charlestown. The book has a neat cloth binding, enclosed in a striking jacket. It has met with a favorable reception by the British press, from which we quote the following (others will follow in subsequent issues of the SABBATH RECORDER):

"This is a remarkable book by a remarkable man, and an adequate review would require too much space. Here is doubt, it should be on the bookshelf of every student of prophecy, and the very low price at which it is issued, brings it within the reach of
most fitting preparation, seeing that soon the ing... which our minds... is... referred to his own commentaries shared the merits of having clung to the old standard and the hope of the Antichrist par excellence, that the Advent is pre-millennial, that all the prophetic times have been verified in the past, and now live in the new millennium. The book is based upon the epistles of the Seven Churches, which is a fragment of the whole prophecy, from that date to the present time. Ephesus, Thyatira, the Church of the Desirable Apostolic period; Smyrna, the Church of the Martyrs under pagan Rome; Pergamos, the Imperial State Church; Thasira, the Church during Papal Supremacy; Sardis, the Church of the Reformation period; Philadelphia, the Mission Church of Brotherly Love; Laodicea, the Lukewarm Church at Christ's Return. Thus the 1000 years have witnessed the testimony of all these Churches bearing, in turn, upon each of these seven historic periods, now simply awaiting the Lord's Return. Whether you are a friend of Doctor Conradi or not, we shall all appreciate the beautiful spirit in which he has written his autobiography, he says, 'To my own soul, the prophetic word has become more and more a shining light, which has increased in splendor as the days have passed by.' —The English Churchman and St. James Chronicle, February 7, 1935.

WHERE STANDEST THOU? As we enter upon the work of this new year there are many and varied questions that confront us as individuals, as a people, and as a nation.

A backward look over the recent past reveals the fact that there has been something of a slipping from the standards and high ideals of our fathers and mothers, as well as those of our nation and world today.

The deep waters of depression through which all have been passing have engendered much of the spirit of discouragement, and filled the minds of all with more or less of questioning and doubt. As I face these things, and remember that the Lord said, 'Go ye therefore, and teach all nations'... "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world," I am led to ask, "Where standeth thou?"

To me this is an especial time of heart searching and of personal consecration to the Master.

We were all filled with a sense of sadness with the word that Rev. J. H. Hurley has passed on. We feel the loss of a personal friend and a helpful counselor.

In December I received a letter from him. After speaking of his condition and his hope, he told how, when the doctor told him the nature of his malady and that he must get out in the sunshine and dig in the dirt like an old hen, but must not talk, he said, "Well doctor, I can keep smiling, can't I?" What a commentary is that upon a cheerful spirit.

Jesus said, "My meat is to do the will of him that sent me." Could all the professed followers of the Christ whom Hurley loved so well realize that they really feel that their meat was to do the will of him that had given them with his own precious blood, think you the Church would be languishing and the world rushing on in sin? Where standest thou? E. A. Witter

RESOLUTIONS OF RESPECT Whereas it has been the will of our heavenly Father to call home our sister, Mrs. Sal- lie B. Davis, who has been a faithful member of the Shiloh Ladies Benevolent Society, for many years and who has served so efficiently as our executive committee for sixteen years and who was interested in the work of the church and community and in any phase of human uplift for which she cared...

Resolved, That we take in humble submission to the will of our heavenly Father and that we tender our deepest sympathy to her family and grandchildren. May the inspiration of her life lead us to be interested in worth while things.

Respectfully submitted,

Mrs. ANNABEL BOWDEN
Mrs. ELIZABETH BONHAM

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CHILDREN'S PAGE

JUNIORS FOR MARCH

BY MRS. PHEBE H. POLAN

March 2—Joseph—Genesis 37: 1-14, 12-36
March 9—Shepherd Psalm—Psalm 23
March 16—Hymn—First Sunday—Isaiah 14: 1-25
March 30—What It Means to Become a Christian—Philippians 4: 4-9

Our project for March is based upon the subject of Money and Stewardship. Find Bible references on tithing and taxes, and explain them in simple terms to the children.

Ask your junior why a collection is taken at church. Explain who takes care of the collection and how it is used. Develop many important items (without using any figures) such as pastor's salary, care of the church which includes janitor's pay, heat in cold weather, lights, repairs and insurance, and cost of music.

Spend one project period in explaining why we have a Danforth Memorial Budget, how it obtains money, and how this money is spent.

For what are Junior collections used? Who is expected to give money to the church? Every member. Give reasons.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

You said in your last letter to me, after I wrote my first letter to you, for me to write again. This may be pretty soon, but you can use it when you need letters.

A letter from Jean Bailey of Plainfield, N. J., was on your page January twenty-first, and her grandpa wrote the letter for her. She tells about her teachers, Miss St. John and Miss Lucy Whitford. When my daddy was a baby about a year old, he was invited to a baby shower at the church of Daland's home in Leonardville, N. Y. The babies were told to bring their mothers with them to the Daland baby's one-year-old baby party. Grandpa and grandma's invitation note said, Miss Lucy Whitford was one of the many babies, and Miss St. John's brother Milton was born on the same day. It is the first of the other babies. Probably that bunch of grow-up kids will never meet in another party. I can't type as fast as my brother Dean can, but when I get through it is just as good. I will be eleven years old on March 27, 1935.

Sincerely yours,

GRAYDON KEITH COMSTOCK.

GENESIS, Ili.,

February 10, 1935.

DEAR GRAYDON:

I was pleased to get your true baby story. It is very interesting, especially to those who were the leading characters in the story. Of course they can't be expected to remember about it, but I'm pretty sure the mothers did.

Your typewriting is fine, and practice will give you sweetness. Please let us have more of your interesting true stories. I'm thinking your grandson has a pretty good memory and I'm glad he uses it to help you in your letter writing.

Sincerely your friend, Mrs. MIZPAH S. GREENE.

DEAR MRS. GREENE:

The first time I have written to you. I am seven years old and in the second grade. I have three brothers. Susbert is five years old, Berwin is three years old, and Glathan is two years old. My daddy's name is Nathan Monroe. Mother's name is Elsa Monroe. She is a German police puppy. She can bite. The other day he fell and the letter went... The boys brought him in where mother was working. They told mother what had happened. Then Berwin said, "Just put Billy down under the stove and he will soon forget about his leg." If you can read this I may write again. Your friend,

COLLETTE MONROE.

YMCA, February 6, 1935.

DEAR COLLETTE:

I am not sure that I have your five-year-old brother's name spelled correctly, for I was a little in doubt about the first letter. I made a guess on the "S." I liked your letter very much and hope to see many more of them. You are surely blessed with little brothers. Ben's circus, when he was five, was very cunning, for such a little fellow. It made me laugh. Puppies are a lot of fun, but some-
times their habit of biting is a bit troublesome, especially when they chew your hats, shoes, etc. Does Billy do that? One of our friends has a puppy who tries to chew everything in sight, even to the kitten.

Do you have any pets at school, do you like your studies, and how do you enjoy going to church and Sabbath school?

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been reading the letters in the Sabbath Recorder, and decided to write to you. I am ten years old and in the fifth grade. I have a brother, David, who is eight years old and a little sister, Mayola, who is four. I have quite a number of pets. I will name them for you; three cats, two hens, three pigeons, a canary, and a turtle.

My turtle is about as big as a quarter. My folks sent it to me from the World's Fair.

Our pastor told us about Edward Bok in his children's sermon today. He told us about the "Singing Tower" he built. I hope you have seen it. It is very pretty. I hope it can see it sometime, too. Your friend,
DOROTHY MAE WILLIAMS.

342 Maple St.,
Oneida, N. Y.

DEAR DOROTHY:

From Arkansas to New York State—quite a distance, isn't it? Isn't it wonderful to have Recorder children from all parts of the country? The next two letters are from Illinois; so south, east, and west go we. Isn't it fun?

You certainly have a fine company of pets; almost like you, I'm thinking. Are the members of your pet family good friends? I have heard about such little turtles as yours over the radio, but have never seen one that small. I once had a pet turtle but he was almost as large as the bottom of a milk pail. My brother and I kept him down cellar at night, but one morning when we went down after him he had disappeared, and we never saw him again. Perhaps he didn't like so much petting.

I don't believe I ever heard of the "Singing Tower." Is it anywhere near your home? I would like to see it some time, if it is written.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

My grandfather has two scrap books. In one of them is a place where he has put the letters we, his grandchildren, have written to him and you, and about what is your picture and what you said about the editor of the Children's Page. (My daddy says it is the children's and grandparents' page.) You say at the last of your letter that if we want to know any more, ask the editor.

You tell about living in Walworth, Wis., when a little girl and then taking my sister Byrmina to Milton College. You say you lived two and a half miles from Walworth, but do not say which way. It might be several different ways as far as we would know. I thought one time as I saw a cat cross the road that it might be related to one of the thirty-two cats that you owned and your sister and which we had on the farm. We do not have any cats since we moved to this city. Oh, dear!

To a friend of cats, as well as,
DEAN EDGAR COMSTOCK.

GENEVA, III.

P.S.—I typed this letter myself.

DEAR DOROTHY:

Your grandfather surely has quite an interesting scrap book. I hope I'll get more peeps into it through your letters as time goes by.

I often get rather mixed in my directions as I change from place to place, for instance, when I lived in Dunellen, N. J., and sometimes went to the old Recorder office, in Plainfield, I would go in on one side of the street, but when I came out it looked to me as if I were on the other side. Queer, but not funny, at least to me. With that thought in mind I'll try to direct you to my old Walworth home: Get on the main street, go west, till you come to a schoolhouse at the end of the road; turn south again; the first farm you will see on the right is the Sheets farm; turn right and the old building where I have been changed since my day, for the old house burned to the ground some years ago, and the barn has been rebuilt, so it makes me almost wonder where I am when I go there. Ha! Ha! I don't know whether our thirty-two cats left any descendants or not. Wait until you see our Skeezes' picture. I rather think he is an improvement on such and every one of the thirty-two cats. MIZPAH S. GREENE.

THE SABBATH RECORDER

"LAISSEZ-FAIRE!" PAST AND PRESENT

BY HURTON B. CRANDALL.

(Continued From Last Issue)

Another phase of this change in the status of labor has been the widening gap between labor and management. The concentration of power and the physical combination of productive capacity have centered by real economy. The growth of the corporation has fostered this to a marked degree. In colonial days the corporation was not even a word. There were few stock joint companies such as the East India Trading Company and certain of the early colonies—but the majority of business enterprises were operated by individual proprietors who managed and, in the majority of cases, did most of the work in their respective establishments. As previously mentioned, the answer and was non-existent. There were incentive of large increasing market was not fostering expansion. Control of business and industrial activity was thus in the hands of the actually owning and operating the concern.

Following the Civil War history tells us of a rapid growth of corporate organization. Incentive to finance and operate industry. Not only was the laborer forced to confine his activities to some minor operation in the manufacturing concerns or to be allowed to voice any control in the affairs of management. An increasing amount of capital required to finance new industrial enterprises. Capital of individuals in two ways. First, if a controlling interest in the concern was desired an ever increasing amount of capital was required to secure that control. And, today, with corporations of several billion dollars capital, purchase of even a minority control is practically impossible and a majority control is out of the question. Second, the size of business and manufacturing enterprises has eliminated the right of a majority of individuals to enter a great many fields of industry and commerce. How many individuals have sufficient capital to enter a retail grocery business? Nothing of constructing a steel or automobile plant?

Freedom of enterprise, in the sense that any individual or even should be allowed to enter a private business is gradually passing. Large business corporations and combinations are here and here to stay. The theory of free small, individual enterprise in a majority of our industries is inapplicable today.

The laboring man himself has realized the futility of attempting to gain his desires through individual initiative and has resorted more and more to union organization as a method of protection. Hence the cry of the laboring man in this country is a story of continuous struggle against the concept of laissez-faire as a guiding principle in the solution of labor troubles. In direct violation of laissez-faire principles of individualism, the cry of labor since the advent of modern industrialism has been—united we stand, divided we fall. The demand for needed social legislation is but another illustration of the inability of the individual to protect or care for himself, and shows an increasing dependence upon governmental aid. Labor has long since realized the futility of individual initiative or individual freedom as methods of securing better working conditions and has organized itself to protect its rights.

Let us glance at another angle of this problem. Laissez-faire, however, still allows the creation of industry—dowm from being both labor and the stockholders—to control the life savings of millions and the monetary income of hundreds of thousands as they desire.
Modern large scale production has brought about one other change which I shall only mention, although it is basic to a consideration of our problem. We are definitely in an era of specialization, and the result is likely to be the development of industrial production if not agricultural production at the present time.

During the nineteenth century there was a continual cry for more goods and more food. Population growth was such that an age of enterprise had some meaning in normal conditions, crop reductions were invaluable in developing and opening up co-ordinated agriculture. But today we find ourselves in an age of scarcity and the dangers of the industrial and business nation of our time are evident to all. There was probably no age, this writer maintains, where the ability of the market to consume did not cover the expenses of the factories to produce. But we have yet to learn to distribute them equitably.

One writer has said that "laissez-faire" competition adapted itself to the deficient economy of petty trade will fail to serve the surplus economy of big business. The incentive of trade is ready to produce; ours is to co-ordinate and balance production with consumption.

History shows that then laissez-faire has been modified and the concept must be increased. Many socialists have found the concept too idealistic. It is the function of our time to rise above this idealism. Laissez-faire has not been an economic religion. It is an actuality, not a theory.

The revolution in American political and economic life is not a revolution of American society, which goes by the name of the New Deal, but a revolution in Libertarianism. The constitution of the New Deal is being conducted without victory. It is an attack on the man who entertained those ideas. The enemies of the New Deal revolution are ideas, out-moded ways of thought and institutional procedure. The Constitution is a collection of documents in which the authors of the Constitution could not foresee.

The Board of Trustees of the American Sabbath Recorder met this month in session in the Seventh Day Baptist, Publishing, Plainfield, N. J., on Sunday, February 10, 1935, at 2 p.m., with President Corliss F. Randolph in the chair.


The minutes of the last meeting were read.

The report of the corresponding secretary, Herbert C. Van Horn, was read by L. H. North and accepted as follows:

...
motion and other tract material, and offered the following recommendation which was adopted:

The time and when in the opinion of the Budget Committee sufficient funds may be on hand to finance the additional eight pages in the Recorder, tract material, such a project be undertaken.

The president reported that he had written a letter of sympathy to the family of the late Doctor Thirde of London as requested by the brethren.

Asa F. Randolph reported, referring to the T. W. Monell mortgage for $1,400, covering property in Colorado, being part of a bequest to this board under the will of Silas C. Burdick, deceased, the maturity date of which mortgage will expire April 1, 1935, that a request from Mr. Monell for a further extension of said mortgage for eighteen months to October, 1936, subject to payment of the interest at 6 per cent per annum, payable quarterly, and subject to default provisions, he stating that such extension will allow him to pay off the loan without negotiating another loan, had been received. It was voted that we grant such further extension, with the understanding that said loan be paid on or before the end of such extended period.

It was voted that the president be authorized to appoint a committee to prepare the Tract Society program for the next session of the General Conference. Whereupon he appointed A. J. G. Bond, James L. Skaggs, and Neal D. Mills.

The minutes were read and approved.

Adjournment was followed by a period of prayer for the evangelistic campaign being conducted by Secretary Van Horn at Shiloh.

Neal D. Mills, Recording Secretary.

OUR PULPIT

WHY SHOULD WE HAVE MISSIONARY PASTORS?

BY REV. ROBERT W. WING

(Substance of address delivered Missionary Day of Conference, August 22, 1934—Transferred to Department of Missions)

The question is often asked, "Why is it necessary to have missionary pastors," or "Why should we, who have our own church to support, our own problems to meet, be asked to help support missionary pastors, or the pastors of others?"

The question seems fair enough and deserves a fair answer. First of all, we know that some churches that were once considered fairly strong churches are now extinct, and many others that were once strong churches are so weakened in numbers that unless help is extended to them, they, too, will soon be past help. It is, I am sure, the consensus of opinion among those who have made a study of the matter, that the main cause of this condition is the lack of consecrated pastoral care. So if it is true that these churches have died out for lack of help, and if others will not give us unless assistance is given them, where is the help to come from, who is to give it? Let Paul answer that question: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." It is plain that Paul did not refer to financial aid but to spiritual aid. But, if a missionary pastor or any other pastor is not a spiritual help to a church, that church had better be without him.

Again it is plain that none of us, pastors or laymen, have our own spiritual life or energy to give to others, even if it were possible for one to transmit such life or energy. In fact, we shall need all we can possibly acquire, and if we could share what we have, ourselves would be saved. It is not hard to understand how it is that we can and do add to our physical strength by giving help to others.

This truth is illustrated by the story of the man who, when lost in a blinding snowstorm and was about to give up in despair, stumbled over the fallen body of another man half buried in the snow and nearly dead; but in his strenuous efforts to save this weaker and more helpless man, his own pulse was quickened, his own body was made stronger. While but it is less easy to understand how it is that we gain spiritual strength by ministering to the spiritual needs of others, all who have ever had the privilege to test it are sure that it is true, that it is a theory that works. "Help thy brother's boat across, and lo, thine own has reached the shore." It is not for me to say which of the two fields, the home or the foreign, is the more important; but I am sure that we as a people will never accomplish what God expects of us if we neglect the foreign; nor can the foreign field be supported if the work on the home field is allowed to die out. We must realize that the foreign field, the strong church, the weak church are all common, all one. The small church or its individual members, if they are one, will not all be saved. We have the mind of Christ, cannot say that the welfare of the larger and stronger church is of no interest to them, and this is equally true of the larger church and its individual members. Jesus said, "All ye are brethren." Neither can suffer loss without injury to the other. I am sure that some of us have lost some of that which we define as optimism; we are not so deaf sure that everything is coming out all right somehow, whether we do anything to help or not, but we are beginning to realize that we must help if righteousness shall triumph.

William Lyons Phelps has said, "The real pessimist is the person who has lost interest," and I might add that the real optimist is he who sees conditions as they are, but instead of curling up and weeping over the state of things, will dig his way out of it. I was told that when he was girding himself for the work and with Isaiah of old say, "Here am I, Lord, send me."

Again, why is it that we who claim our trust in the Abiding spend so little time and energy in helping to build up and use so much time and energy to gain those things which will soon pass away? Paul wrote, "And now abideth faith, hope, love, these three; but the greatest of these is love." And if we realize the importance of these things to our own welfare, and the state of the world in general, we will be more concerned with the spiritual welfare of others than we have been in the past.

A. V. Ward; and the superintendent of the E. S. M. has given two illustrated lectures on "Pitcairn" and "Pitcairn and the Missionary Field of the "Pox and Knot Mission," near Charterhouse, Virginia.

On the eve of Armistice Day, the pastor preached on "Peace"; and spoke on the same subject in the Sunday School the following morning, November 11, in the Estate Gardens, Melbourne, by the Right Reverend C. White Hart, Bishop of the Diocese of South China Welfare Association.

The Mill Yard Church sponsored a special series of Sunday evening meetings in the North Library Hall, Manor Gardens, Holloway, London, which began in November and continued into December.

The Mill Yard Church will celebrate its annual observance of the Lord's Supper on Tuesday, 16th of April, 8 p.m. (14 Nissan - 16 Tishrei) "When the even came, he sat down with the disciples to the supper."" - E. K. A.

Shiloh, N. J.

The Shiloh church is experiencing a great revival this winter. We put this statement in the present tense, in spite of the fact that our special series of meetings closed over a week ago. A revival meeting is followed by an awakening are soon. The revival started, as someone has said, with the burning of our church a little over a year ago. Plans were under way, for several months and intensive
preparation was made by prayer the three weeks before the special services began. About twenty-five spikes of special prayer meetings were held. People learned to pray who had never prayed in public before. From February 3 to 17, Rev. H. C. Van Horn, former evangelist, was our speaker. We had been praying definitely for the conversion of certain individuals. Therefore he made his ministrations strong enough to help the people. The cottage prayer meetings were continued at the rate of three every morning, four one morning, with good attendance. The pastor of the church gave a brief message each evening on lantern slide reproductions of famous paintings of the life of Christ. Before the end of the first week prayers began to be answered definitely. On Sabbath eve nine people responded to the definite invitation and came forward. Every night afterwards until the last there were conversions and recognitions. Many also were won by personal visits outside the meetings. The total number was forty-two.

On Friday evening, February 22, the pastor of the church baptized sixteen candidates, mostly adults. A number are still waiting for baptism. The last Sunday of the month was extended to twenty-one people on Sabbath morning. The attendance at the meetings from 6 A.M. to 1 P.M. last Sabbath there were 182 present. A great work of grace has been wrought in our midst in response to prayer. Day by day we hear of more people praying daily for the services. Praise God from whom all blessings flow.

BROOKFIELD, N. Y.

The annual church meeting of the Second Brookfield Seventh Day Baptist Church was held at the Baptist house on February 3. The attendance was smaller than usual due to illness in several families, yet the tables were full and the dinner excellent. Several were present out of town. Following the dinner the annual business meeting was conducted, with D. J. Frair as moderator and Mary Eliza Crumb as secretary. Reports of the various auxiliaries of the church show interest and encouragement for the coming year.

Following the business session, a very interesting program consisting of slides showing some of our missionary field and views of the various churches in the world. The pastor, assisted by Dighton. These pictures were prepared for use among our churches by the Woman's Board.

Berea, W. Va.

Pastor A. T. Bottoms, of the Seventh Day Baptist Church, has been conducting group meetings for the fellowship Bible study: Hughes River, west of Berea; G. A. Brisset: Slab Creek; G. A. HolliFilet, Mrs. Guy Sutton; Lower Otterslide, H. Crab; Middle Otterslide, Charles Batson; Upper Otterslide group, Gertrude Kelley and Elvy Maxson.

Several men of the community gathered at the Seventh Day Baptist parsonage and held a prayer meeting. The pastor and Mrs. Bottoms invited the ladies at H. HolliFilet, Mrs. Guy Sutton, where they did some comfort knotting and prepared dinner for the ladies, as Mrs. Bottoms, the pastor's wife, was sick with the measles.

RICHBURG, N. Y.

Plans made last year by the Ladies' Aid society for raising money aside from regular dinners and meetings have netted us nearly $80. Our first project was a play put on by our young people, doing them much credit. From the annual bazaar dinner and supper we managed to raise about $150. This has helped on the pastor's salary, Denominational Budget, and some outside work. We are thankful to our heavenly Father.

CORRESPONDENT.

SALEM, W. VA.

We brought Mr. Shaw home Wednesday (February 20) and he now sits in a rocking chair in a comfortable room, making a remarkable recovery considering the serious operation. The operation was performed two weeks ago Tuesday. Ernest Davis brought him home in his car and he was none the worse for the trip. . . . We are so thankful it is over and that he got along so well.—Personal letter from Mrs. Shaw.

President S. O. Bond, of Salem College, is confined to his home suffering from injuries which he sustained in a fall last Sunday night a week ago at Durham, N. C. The president who was on a business trip to Duke University, slipped and fell in the hotel where he was staying, and in the fall suffered a fracture and break of his left arm and also a broken rib. He remained in a Durham hospital a few days for treatment before coming home last Wednesday. He got a severe attack of influenza before making the trip to North Carolina.

Salem Herald.

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—Harrison Gazette.

Morales, Tex.

The Lord has been good to us this winter, and our health fairly good considering our ages. We enjoy the Recorder visits, only wishing it might come every week. I was able to do some preaching in October and November until the roads got bad. This country is building some graded roads and I hope with their improvement to get out for more preaching work. We are anxious to form a Seventh Day Baptist colony here on eighteen sections of fine agricultural land, lying some eighty and a half miles, feet west north and south through here will improve conditions for us. It is twenty miles to a market town and we are a nice community. The climate is good, with winters seldom severe. We will be glad to write full particulars to any inquirers. Too many live in large centers—why not scatter out and fill the market work?

Andrew J. Williams.

Northern Lorp, Neb.

The services Sabbath morning were held in the church parlor and the pulpit from the old church was occupied by Pastor Warren for the first time. Following are a few thoughts from Pastor Warren's sermon:

Everyone has a certain amount of self control, the toil in the ways, the spiritual, mental, and physical are at the lowest ebb. At such times it is well to seal the lips. If we can accept trials, tragedies, disappointments, the inevitable, quietly, and with the help of God, we will be on the way to a mastery and self control. If we can accept as our philosophy of life, the example of Christ. "This cup of my Father's shall I not drink it?" then we shall be far on the way to self control.

—Loyalist.

The Gentry Church has recently been blessed with an increase of membership and interest by receiving into full fellowship by letter from the Stonefort Church Mr. and Mrs. R. E.Fitton of East Stonefort. During the past few weeks we have had in our community M. C. Greene and son, Claude, of Freeport, C. W. Shipstead of Freeport, L. S. Adam's of Freeport, and R. W. Martin of Freeport. The minister is in charge of the church. The people are well pleased with the way the preacher is leading the service. The meetings are growing larger and more pleasant each week.

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—Loyalist.
The school house which the church had helped to organize in Utica was now occupying too small a structure for the growing church, so it moved to a new site provided by Wm. Henry Coon, and the church house was built there. All the church but $1,000 was contributed by the local society. This church was dedicated in 1867.

Elder Asa Prentice, their beloved pastor, having been called to the pastorate of the Christian Church, but was soon followed by Russell G. Burdick who was assisted by his son Geo. W. Burdick. Elder Russell Burdick soon passed to the byway and Elder Wm. B. Maizo was called, but he too was soon called to his reward.

The church, recognizing the sincerity and the ability of Geo. W. Burdick, Frank O. Burdick, and Clayton A. Burdick, called them to ordination as occasion demanded, as calls came for pastors in eastern churches and as needed for a pastor in the local church. Elder S. L. Maxson of Albion Academy and Massini G. Stillman and Solomon Carpenter were at times utilized as pastor of the Utica Church, so called after 1875, and among the last persons we church as pastor were Elder Nathan Wardner, who also died in office, and Elder E. Adelbert Witter. Thus the Utica Church made use of both old and young to the full relieving of all. But as years passed, men found cheaper lands in Wauusha County, Wis., in Minnesota, Iowa, and in Nebraska, and they sold their homes to local societies which seemed to be more promising.

Young men were called to the pastorates of eastern churches and others went out seeking employment as teachers and in other lines and so the once strong Utica Church became so much depleted that it decided to disorganize.

In the church records under date of June 2, 1931, I find this resolution as offered and adopted:

Resolved, That when this meeting adjourn it shall be sine die and that the Utica Seventh Day Baptist Church shall be declared disorganized and its members free to unite elsewhere.

Not only has the Utica Church, produced men with the best of the Liberal church, but men and women useful as ministers in other churches, occupying responsible positions in the boards and societies of the General Conference, workers in the Christian Endeavor movement, and missionaries in foreign fields. This is notably true of the descendants of Elder R. G. Burdick. Others have filled just as important positions in the secular world. The church was originally started by a Scandinavian people, was peculiarly situated for such training.

As the story of the Utica Church hinges about the life of Elder Geo. W. Burdick, the following paragraphs from the Sabbath Recorder picturing the last communion with Brother Coon in the old church is particularly fitting at this time:

It has been for him a year of suffering bravely borne, he being many times near the end of life's journey. As the annual meeting drew near, the word came that he was failing fast, and the friends who came from far wondered if he would be able to go to the church. To their felt that they could not hold the services without him. It was he who had passed for the one of the year before and proposed its continuance. We found him there with the welcoming hand, but the face was that of one answering the call of the last messenger, and the eyes had the far-away look that grips the great future.

The communion table was spread exactly as it had been on the day the church members clustered near, with Elder Babcock of the Albion Church, presiding. Father Prentice passed the cup on his face, at the front, in his easy chair. When all had taken the cup, in their testimony and none had spoken of what they most deeply felt, we listened with bated breath to catch the words of him who was slipping away. He could not voice the deep gladness of the voice was almost gone, but we caught words of triumphant faith, and the words, Though I may not meet you here again, I hope to meet you all in heaven. These words, uttered very clearly, were a fitting conclusion. Twenty-four hours later he was at rest.

When in the time to come it is asked what means this tablet, we can reply, The Utica Church was for fifty years a vital and cultured and refined home of its members, furnishing them, by God's grace, in youth, for all good works, and in their declining years, peace, joy, and comfort.
January 1, 1869, she was married to Alexander B. Campbell. She was one of the few surviving Civil War widows; her husband, a member of Company G, Wisconsin Volunteer Infantry, died December 9, 1920. Since that time she has lived with her sister, where she has been tenderly cared for. She is survived by her brother Silas of Janesville, and Mrs. Ada Smith, Alton, and other relatives. Funeral services were held from the Seventh Day Baptist church in Alton, December 11, 1934, conducted by Pastor Chas. W. Thorngate.

Davies.—Mrs. Sarah E. Davies, daughter of Isaac and Hannah Bacon Hoffman, was born in Salem County, N. J., March 10, 1849, and died at her home in Shiloh, February 13, 1935. She was educated at Shiloh in Union Academy. At the age of eighteen she united with the church here, remaining a convert and a member of the church until shortly before her death. On March 23, 1870, she married Daniel W. Davis. She is survived by two sons: Asley C. of Shiloh, Daniel W. of Pitman, N. J.; and a daughter, Mrs. Walter G. Davis of Ridgefield Park, N. J. Besides these children and other relatives there are surviving her twenty grandchildren, twenty-seven great grandchildren, and one great-great-granddaughter.

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

L. M. M.


Hillhouse.—Ethel Haven, daughter of Horace M. and Mary Fitch Maxson Haven, was born at Milton, Wis., February 27, 1878. She died at the General Hospital, Passaic, N. J., February 5, 1935. She was a student at Alfred but was graduated from Geneva State Normal School and from Mechanical and Technical College at Rochester, N. Y. From the midst of a busy life in educational work, she gave ten years to the care of her mother and an invalid aunt at Leonardsville, N. Y. She was married February 1, 1923, to William Hillhouse, and thereafter lived at Rutherfordia, N. J. Mr. Hillhouse survives her.

She became a member of the First Brookfield Seventh Day Baptist Church in 1896, and transferred her membership to New York City in 1923. She was a consistent Christian in all of life's relationships.

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

J. L. S.

Hurler.—Rev. James H. Hurler, born December 21, 1856, died January 14, 1935. (An extended obituary elsewhere in this paper.)

Randolph.—Carrie Eugenie, daughter of Deacon Thomas F. and Caroline Yarnell Randolph, was born in Plainfield, N. J., June 17, 1864, and died at her home in the same city January 12, 1935. With the exception of a few months immediately after his marriage his entire life was spent in Plainfield. In January 1877 he was married to Miss Emma Mosher. For more than forty-six years his wife had been his constant and devoted companion. When a mere lad Mr. Randolph served an apprenticeship with the Charles Potter Printing Press Company, and worked and served them for years in positions of responsibility. For eleven years, until the close of his retirement six and a half years ago, he was bank examiner in the State of New Jersey. Mr. Randolph was a life-long member of and a generous supporter of the Seventh Day Baptist Church of Christ of Plainfield.

Besides his widow he leaves one brother, John Dunham of Madison, Wis., and several relatives who were in charge of his pastor. Burial was in Hillside Cemetery.

A. J. C. B.