THE SABBATH RECORDER

"His words have gone out unto all the earth," and have been a source of comfort and strength, to untold thousands of God's people."—D. J. Finley, in The Tarshish-Shell.

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

"Doctor Thistle's home-call is a great loss to the Church and is keenly felt by his friends. He has been an inspiration to many."—Robt. G. Chowne, Hon. Secretary, Movement for World Evangelization.

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

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

MARRIAGES

Burdick-Fox.—At the Seventh Day Baptist parsonage, Dr. Royrer, N. Y., in the afternoon of January 22, 1935, Mr. Arlo Burdick of Lockport Center, and Miss Florence Fox of Shedds, N. Y., Rev. Theo. J. Van Horn officiating.

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

OBITUARY

Bones.—Varum C. Bond, son of B. F. and Ada- reena Bond, was born at Milton, Wts., March 19, 1895, and died at his home in Dodge Center, January 8, 1935. He was married to Mrs. Ella Sterner in April, 1900, who survives him. He became a member of the Seventh Day Baptist Church in 1894, and has been loyal and faithful, having held the offices of trustee, clerk, and assistant superintendent. He was a Bible class teacher, and taught his class the very forenoon of the day he was taken sick. He had served as a member of the village board for thirty-five years, having a heartfelt interest in public affairs. Funeral in the Seventh Day Baptist church Thursday afternoon, and burial was in Riverside Cemetery. —Star.

Burrus.—In the end of the Sabbath, January 19, 1935, Deacon George W. Burrus, in the eighty-second year of his age. Y. V. H. (Longer notice in another part of this paper.)

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

TAPPAN.—Polly Bailey Tappan was born July 10, 1853, at Potsdam, St. Lawrence County, N. Y. At an early age she came with her parents to Transit, Minn., where she lived until her marriage to Alfred Tappan of this place. To this marriage, two sons were born: Ray, who preceded her in death in 1930, and Clifford, whose home is in Minneapolis. She was baptized when young and joined the Seventh Day Baptist Church at New Auburn, Minn. After her marriage she transferred her membership to the Seventh Day Baptist Church at Dodge Center, where she has lived a faithful Christian life.

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

RECIPIER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at twenty-five cents per word for first insertion, additional insertions, six cents per word. Cash must accompany each advertisement.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised) is now ready, in a form of exceptional value to those who would know more about Seventh Day Baptist customs and customs. Price, attractively bound in cloth, $1, postpaid, to Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE EDITOR, by Uncle Oliver. Of special interest to young people, but contain many helpful words. We have the interests of their sons and daughters at heart. River bound, 96 pages and cover, 25 cents; bound in cloth, 35 cents. Mailed on receipt of price, Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, 2nd class, with denominational budget pledge cards, $0.20 per 100; duplex pledge cards, 50c per 100; pledge orders to Sabbath Recorder, Plainfield, N. J.

WESTERN UNION

N. O. MOORE.

INVOCA TION

By REV. EDWARD M. HOS TON

O God, eternal and unchangeable, Creator of the mighty universe, Creator of light, Creator of good, Creator of the spirit of men, we wait—we tarry—That our troubled and discordant spirits may catch the rhythm and the harmony of thy Divine Spirit.

With our tiny intellects and feeble thoughts we are filled with awe at the stupendous mechanics of thy heavens; we are overcome with wonder at the chemistry of a petal;

We are bowed with reverence as we contemplate the exalted place thou hast given among thy works; we are humbled with devotion at the infinite quality of thy love and thy mercy.

O God, in this hour—May men's eyes catch a glimpse of the Eternal Good which must triumph; May men's ears catch a strain of the Divine Harmony which must prevail; May men's hearts feel a pulse of grateful praise for the revelation of thyself.

O God, in this hour—We give thee the praise, the honor, the glory. AMEN.

Battle Creek, Mich.
MARRIAGES

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

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

OBITUARY

Bones.—Varnum C. Bond, son of B. F. and Ada-Beulah Bone, was born at Milton, Ws., March 19, 1895, and died at his home in Dodge Center, January 8, 1935. He was married to Mrs. Ella Sterner in April, 1900, who survives him. He became a member of the Seventh Day Baptist Church in 1894, and has been loyal and faithful, having held the offices of trustee, clerk, and assistant superintendant. He was a Bible class teacher, and taught his class the very morning of the day he was taken very ill. He had served as a member of the village board for thirty-five years, having a heartfelt interest in public affairs. Funeral services were held in the Seventh Day Baptist church Thursday afternoon, and burial was in Riverside Cemetery.

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Richmond.—Ellison Daniel, son of Daniel and Aurilla Richmond, was born May 11, 1849, and died February 13, 1935, at the Sister Hosp. of Red Bluff, Calif., after a few weeks' illness. He leaves an adopted son, John Richardson, Alameda, and a dear daughter, Mrs. William M. Simpson, Monton, Mich. He will be greatly missed.

Tappan.—Polly Bailey Tappan was born July 10, 1853, at Potsdam, St. Lawrence County, N. Y. At an early age she came with her parents to Transit, Minn., where she lived until her marriage to Alfred Tappan of this place. To this marriage two sons were born: Ray, who pre­ ceded her in death in 1930, and Clifford, whose home is in Minneapolis.

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RECORER WANT ADVERTISEMENTS

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

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist essential order and customs. Price, attractively bound in cloth, 45c. postpaid. Publisher, Plainfield, N. J.

LETTERS TO THE SMITHER, by Uncle Oliver. Of special interest to young people, but contains many helpful words for all. The letters show that the writer has the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100; 10c per 1000; small nominational budget pledge cards, 50c per 100; duplex pledge cards, 25c per 100; pledge orders to Sabbath Recorder, Plainfield, N. J.

WESTERN UNION

Message from Finance Committee

February Rec. 118, 1935.

PLEASE EMPHASIZE THE SERIOUS CONDITION NEXT RECORDER.

N. O. MOORE.
We need eight hundred new subscribers. If we had them we might soon see the Recorder reach the goal set for us. In this a possible goal of three hundred. This much new support would take care of the cost of the proposed extra pages to be used for Sab- bath promotion. Two or three subscriptions for the $1.50 annual subscription. And every month. A loyal Seventh Day Baptist has written to the editor urging that the board work out some policy whereby these extra eight pages in the Recorder's cir- culation can be increased.

Next month, all over the denomination there will be efforts made along this line. Let him who reads this do all he can to make the canvass for new subscribers a success. The editor, his staff, and the American Sabbath Track Society thank all for their help. It is our task to reach the SABBATH RECORDER; it is your responsibility to support it and increase its usefulness. Each time you persuade a family to subscribe for and read the SABBATH RECORDER, you are rendering them and your church a real service, as well as the denomina-

Christ's Claim Upon Men  “Follow me and I will make you,” Jesus said, “to become catchers of men.” This is a significant promise in his name to make.” You in that are found all kinds of wonderful possibilities. He makes new creatures of those who follow him. Out of the absolute youth, unendependable, he makes a fine young man, respected and de- pended upon. Out of the pit of drunkenness and sin, he makes one who takes one and "makes" him a "new creature in Christ Jesus." In the new life and new character Christ is entered, "the hope of glory."

But what is the power that Jesus has over men? What is Christ's claim upon men? What is the teacher has some claim upon the in student in his class; the president upon the man in his country; the country upon its citizen. What claim has Christianity upon the world? What is the claim of the Unit and, official paper in that or- ganization, says:

The world sneers at idealists sometimes. Our founding fathers and mothers "sought a better country and an eternity, but in the now. They did not die that we should hold the fire of faith, hope, and suffering, must build for completeness of that ideal. We are beginning to realize that there can be no material recovery for our nation till there is a spiritual recovery. To you, young and old, we give this challenge: be true to your country and fulfill the nation's destiny. Destroy greed. Destroy drink, which is a cause of all this. Destroy them by a clean personal life which practices none of these sins. Be the citizenship which cleanses so- ciety of them all.

Kansas days netted a thousand per cent gain over their previous vote, fifty-four years before: 1934 majority, 80,000; majority in 1904 only 8,000. One reason for this gain is the dynamic vitality of the Kansas State W.C.T.U. which, besides other things, netted more than 500 new members during 1934.
acts of worship, but in the way we live and use our money. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father," said Jesus. And again, "Why call ye me Lord Lord, and do the things that I say? If we say we have developed in ourselves such virtues as honesty, sincerity, loyalty, faithfulness, and then go wrong in the use of our money, we betray our Lord and reveal the fact that we do not know what it means to be a Christian or are just plain inconsistent. Money is a precious power and should be used in such a manner as to advance the kingdom of Christ on earth. A study of his teachings on stewardship clearly emphasizes this reality.

**GOD LOVETH A CHEERFUL GIVER.**

In recognition of the truth we shall make no effort to "coerce anyone into giving. We leave you to decide this matter for yourself, and do what you do of your own free will. We urge you however to study the matter in the light of your Christian ideals and add your gifts to ours that the work may not suffer. On the accompanying sheet we present some interesting comparisons of what we have done with what might be done, if all gave.

**TO OUR NONRESIDENT MEMBERS**

Last year we received only four gifts from the seventy nonresident members. We assume that this was partly our fault. We now appeal to you to do something. We believe you are interested in your church and will be glad to help. In turn we pledge you our renewed loyalty and pray our Father's blessing on you.

For all our members and friends we enclose a pledge card which we invite you to use. Pledge what the thing you can give and send to our treasurer, Mr. . . . . , for which you will have our thanks.

1. **Membership Classification**
   - Total number on the church roll... 252
   - Nonresident members... 70
   - Approximate number of active members... 118
   - In our membership not in attendance... 134

2. **Attendance Record**
   - Number regular attendants at Sabbath school, even... 88
   - Number of resident members not attending... 110

### 3. Giving Record

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount ($)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Member who give a tithe or more (exact number not known)</td>
<td></td>
</tr>
<tr>
<td>(2) Number of members who give regularly</td>
<td>50</td>
</tr>
<tr>
<td>(3) Number who give irregularly</td>
<td>68</td>
</tr>
<tr>
<td>(4) Number who give through the nonresidents</td>
<td>140</td>
</tr>
<tr>
<td>(5) Number who give by furnishing for church dinners</td>
<td>60</td>
</tr>
</tbody>
</table>

**SOME SUGGESTIONS AS TO GIVING**

From the above statistics, taken from the Treasurer's record, we are justified in raising the question whether we are meeting to the best of our ability our responsibility. Have we come up to the full measure of our privilege in the amount of money we raise? It will be observed that a large percentage of our members give nothing. Is it possible that this is due entirely to inability, or is it due to lack of disposition and to indifference? How many of these people attend movies, spend money for candy, chewing gum, cigarettes, tobacco, or other non-essentials?

If the one hundred forty who gave nothing last year should give ten cents a week this year, our receipts would be increased $728. If they gave twenty cents a week, the amount of their gifts would be $1,456. (We have families now giving $1 to $2 per week.) If it be objected that there are some who could give nothing, we grant that it may be so. But there are some who could give $50 or $75 a year, and thus make up for such. May it not be true that the failure to give on the part of those who desire to give is due to something else than "depression"?

**SUPPOSE**

Twenty-five boys and girls should give five cents a week for one year, this would make $65.

Twenty young people who now give nothing, gave twenty cents a week, we would receive $120.

Twenty families who now give nothing gave $10 a year, this would amount to $200.

It will be seen that in any case we could double our annual income and instead of raising approximately, as now, $1,600, we could raise without any difficulty at least $3,000, and this in spite of the depression, which has become to some of us a handy excuse. That a mighty impetus would give to our cause.

---

**WHAT WE GET FOR OUR MONEY.**

We get a real church home, warm hearted friends, a good service of worship and inspiration, messages that help, music that lifts, religious instruction far above the average, Vacation Religious Day School, the ministration of a spirit of kindness and death, fine fellowship and co-operation with all enterprises. The church in our midst creates a better atmosphere in which to live. Will you help us continue the good work?

---

**FINANCE COMMITTEE.**

February 28, 1935.

---

**THE WAY TO PEACE**

By HERBIE WHEELER

Peace talk has been the order of the day so much since the great war that there is danger of getting a distorted idea about it. Everyone wants to avert war between nations, but will it be brought about by praying, preaching, and talking peace and the avoiding of a fight? Should we not much more pray and talk about wars that make for peace and even fight for those things? Christ was not a military man, but he showed the money changers out of the temple. He talked so excellent talks to us, we are in constant danger for his life, and finally lost it. Instead of peace, peace, why not make war on the evils we see about us, such as stealing, drunkenness, and debauchery? We need to fight against indecent plays, books, and radio, language, lewd pictures, but most of all in our homes. We are fighting the cause of all this uncleanliness. If we preach, pray, and fight for decent living and better social conditions, and against the things that cause war — greed, hatred, iniquity, misrepresentation, jealousy, and ruthless efforts to gain favor and wealth regardless of the rights of others—will we not more readily attain lasting peace than ever before? We need to cry out against the armament race and destruction of warships and military weapons. As long as there is the incentive to fight, people and nations will go to war.

Life is a short work for all of us, and in the peace forest we must fight only for one thing. Even in the peace forest we must fight for lost souls. We will accomplish more in that warfare by fight-
Young People's militancy attitude is no provocation to the interests of a given board, especially given the fact that their work and problems. The president may prefer to use other methods; and there can be no objection to his doing this. He may wish to preach a sermon on missions; or he may wish to call attention to the work and needs of our missions every Sabbath in the month; or he may devise some other method of making April a missionary month. He and his officers will need to decide the best method.

The missionary secretary in April will send to every pastor missionary, chief, of what will be a statement concerning the work of the Missionary Board is trying to carry on, its needs and new open doors. Whatever else may be done in the interests of missions, we should make April a month of prayer for missions.

**TREASURER’S MONTHLY STATEMENT**

January 1, 1935, to February 1, 1935

K. G. Stillman, Treasurer,
In account with the Seventh-day Adventist Missionary Society

**GENERAL FUND**

<table>
<thead>
<tr>
<th>Dr.</th>
<th>November 30, 1934</th>
<th>December 31, 1934</th>
<th>$446.62</th>
</tr>
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<tbody>
<tr>
<td>G. D. Harrell gift</td>
<td>43.08</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Miss M. Morey, Nashville, Tenn.</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Young People’s Board, Idaho</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missionary Board, Idaho</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mill Yard Church</td>
<td>2.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L. E. P. Board, Tennessee</td>
<td>30.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L. E. T. toward unpaid missionary salaries</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>June 1. H. Salo, Missionary</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salemville</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donation (Local)</td>
<td>76.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donation (foreign missions)</td>
<td>3.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baptist Sabbath school, school Head</td>
<td>10.17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dunsby Beach, Miss Isabel Rogers</td>
<td>25.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salaries</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Miss Helen Moore (North Home, gift)</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missionary Board</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>October 1, 1933 (salary and mission and other current bills due this month but unpaid)</td>
<td>2,017.46</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**TREASURER’S COMPARATIVE STATEMENT**

**RECEIPTS**

<table>
<thead>
<tr>
<th>February 1934</th>
<th>February 1935</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Memorial Board income</td>
<td>$1,385.20</td>
<td>$1,425.00</td>
</tr>
<tr>
<td>Perpetual Fund</td>
<td>$20.00</td>
<td>$20.00</td>
</tr>
<tr>
<td>General Missionary Board</td>
<td>$200.00</td>
<td>$200.00</td>
</tr>
<tr>
<td>Salaries</td>
<td>$100.00</td>
<td>$100.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$15.00</td>
<td>$15.00</td>
</tr>
<tr>
<td>Total</td>
<td>$1,910.20</td>
<td>$1,940.00</td>
</tr>
</tbody>
</table>

**EXPENDITURES**

<table>
<thead>
<tr>
<th>February 1934</th>
<th>February 1935</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Missionary expenditure</td>
<td>$1,500.00</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>Other Missionary expenditure</td>
<td>$50.00</td>
<td>$50.00</td>
</tr>
<tr>
<td>Total</td>
<td>$1,550.00</td>
<td>$1,550.00</td>
</tr>
</tbody>
</table>

**BALANCE**

| February 1934 | $350.20 |
| February 1935 | $390.00 |

**JAMAICA, B. W. I.**

DEAR LOYAL FRIENDS IN U.S.A.,

It is about time a letter from the tropics should make an appearance in the Recorder.

We have managed to get settled again, and are comfortably located at our old abode there. We have been fortunate in having all the churches which were started in construction in 1932, the first year we were here, have been so fortunate as to be willing to "look ahead" again. Some of these churches have been able to have coal, and new members are being added, and everyone has a cheerful outlook for this present year.
The Adventists are making a big drive against us, hoping to tear down the work and the faith of our people. But we believe that in this new effort they have made a great blunder. The strong and most convincing arguments for their tracts which they are widely distributing in the island, "Doctrinal Differences Between Seventh Day Adventists," are a great advertisement for our people. You see, heretofore they have been telling the people that theirs is the only Sabbath keeping church and we never knew otherwise.

We have had more questioning about our faith and teachings from their own people since the tract came out than we have ever had before. And now, and ever is the time when we are very anxious to have Brother Conrad's tract for wide distribution. Brother Mignot agrees with us that the Adventists will lose, rather than gain anything from their last move.

Since January 1, we have visited the following fields: Wakefield, Luna, Bath, Bowler, Wood, Siloah, Aberdeen, Castleton, Pilot (a new group there, not before reported), Bowlesville, and Marlboro. We spent the night at Guy's Hill. Brother Edwards asked us to postpone his ordination a little on account of sickness, so we hope to have it early this spring.

On the third of February we made a trip to the west end of the island. On this trip we held five services and a baptismal service, and we cancelled one of the services. While going over some new territory, we found a great hunger on the part of the people for the gospel story. At Negri we were in the great mass of eager faces, for a great longing for something better; the swish of air, the talk of the crowd, and the smiles of the people indicate that somewhere in the North there is ice and snow and cold, blissfully weather.

Before I close I wish to thank all those who contributed stamps to Robert's collection. He lost all in the fire, but through the kindness of friends he has been able to get the stamps, quite a set again, and has been very happy to receive them. He may get around to write his own thanks later.

We were glad also to receive the China Baptist Tract and the Israelite Tract and give us all a better appreciation of the China field of work. We are praying that China, Germany, Japan, and all other mission stations may have the biggest and best year yet in this year of 1935, and we hope to hear soon that it has been possible for Doctor Thorngate and Miss Durk to get back on the field. We are glad that Miss Burdick could at last realize her dreams, and that Doctor Palmberg has been given a much deserved vacation in America. With loving greetings to you all, and praying for a new awakening in the hearts of both young and older people in the entire denominations,

PASTOR AND MRS. G. D. HARRIS.

85 Constant Springs Road,  
Half Way Tree,  
Jamaica, B. W. I.  
February 19, 1935.

PAUL EUGENE COTTRELL

Paul Eugene Cottrell, only son of Rev. and Mrs. Herbert L. Cottrell, was born at Berlin, N. Y., September 6, 1916. Two years later his family moved to New Ararat, Wis, where his father was pastor of the church. The friends at New Auburn and at the Gargoyle left a great and profound impression on Paul as a small lad with a happy smile, while those at the longer pastorate at Nortonville, Kan., remember him as a school of diligent in his studies and loyal to his companions.

He was baptized September 10, 1927, and joined the Nortonville Seventh Day Baptist Church. Two months later his family moved to Marlboro, N. J., where they are still serving the Lord. Paul was graduated from the nearby public school, in 1930, and from Bridgetown High School in 1934. He was a fine student in high school and an outstanding athlete in his senior year he ranked first in tennis in a school of over thirteen hundred students.

Last September Paul entered Salem College as a member of the golden jubilee class. He was making a name for himself as a student and athlete and in the other activities of the college, and was a member of the basketball team, even though a freshman.

His death is traced to an accident on January 25, 1935, when he was struck by a car while crossing the highway.

He suffered a concussion of the brain and other injuries. Although he was apparently recovering, he was sent to a hospital where in a few days he suddenly became ill and was taken to a Clarksburg hospital, where it was pronounced pneumonia and meningitis. His parents were called to his bedside hastily. They removed him safely to their home and gave every possible aid and loving care to him in the next few days. He passed quietly on, just after the Sabbath closed March 2, 1935.

Although deeply grieved by his loss, his father, mother, and sister Hattie have shown their love for the world by their wonderful Christian attitude that there is no sting in death, or victory in the grave, when Jesus Christ is in the hearts of his children. Paul was a true follower of Christ and will meet them in a better land at the throne of God.

Parirel service in charge of the Shiloh pastor were held in the church at Marlboro, March 6. President S. O. Bond of Salem College spoke beautifully of the deep impression which the last two years have made on the high ideals and wonderful Christian character of this young man. Other ministers on the platform were Alva J. Bond, Herbert C. Van Horn, Neil D. Mills, Everett T. Harris, W. A. Mac Kenzie, and Mr. Simpkins. Interment was made in the Marlboro Seventh Day Baptist cemetery.
spent outside Alfred, $1,400 was for laundry, showing that practically all the food was purchased through Alfred merchants.
Approximately 250 students lived last year in the college dormitories. The enrollment last year was 540, leaving 290 students to pay living expenses in other Alfred places than the college dormitories. The cost for this will all pass through Alfred channels, but one would not be far from the facts if it he estimated that $1,000 in trade coming to Alfred residents through the 290 students.
One might go further and estimate the amount of spending with the students, but the figures as given are rather impressive: $192,000 each year to village residents as salaried workers. At least $38,745 is spent over a period of years; $7,555.24 tax for the upkeep of the village and public school; $631 toward the village light bill; $32.20 for food purchased through Alfred merchants. These figures do not include taxes paid by the various interests mentioned above for occupation and state taxes, a considerable part of which benefits the village as well as the town as a whole.

WOMAN'S WORK

"Kindle within us, Lord of the challenges of life, the sharing spirit. Help us thus to become the comrades of the brave and the living of all time, good soldiers of Jesus Christ, who bearing our burdens bravely, find them eased as we share the burdens of our comrades. In his name, whose sharing was our redemption—America.

VIEWS OF OUR MISSIONS

Is it too much to hope that the stereopticon pictures prepared by the Woman's Board will be shown in all our churches before the time for the next Conference?
It seems best that they may be used in all the churches in each association as far as possible before they, go on to the next.
They have been in the Eastern Association and are now in the Western Association. The slides will be sent to Mrs. A. E. Whiford at Alfred, N. Y., the associational correspondent in the Western Association, as soon as the societies in the Central have finished with them.

THE SABBATH RECORDER

You will find the pictures entertaining and instructive. Your knowledge of China and Japan and what our missionaries are accomplishing there will be increased.
Please make your plans right away to have them shown in your church.

REPORT OF WOMAN'S BOARD

The Woman's Board met Sunday, March 10, at the home of Mrs. G. H. Trainer, Salem, W. Va., the president in the chair, the following members present: Mrs. George B. Shaw, Mrs. Okey W. Davis, Mrs. Oris O. Stutler, Miss Lotta Bond, Mrs. E. F. Loof- borg, Miss L. E. Edward Davis, Mrs. C. H. Sted- hoff, Mrs. Earl W. Davis, and Mrs. G. H. Trainer. 

Mrs. Shaw read Acts 16: 1-9. Prayers by the members. Minutes of the February meeting were read.

The treasurer's report was read and accepted as follows:

Frances E. Davis (Mrs. Okey W.), Treasurer.
In account with the Woman's Executive Board of the Seventh Day Baptist General Conference

Receipts
Balance, February 10, 1935 $64.43

Disbursements
Recorder Press, for books $1.85
Balance 62.58

$64.43

Salem, W. Va.
March 9, 1935.

Correspondence was read from Rev. T. J. Van Horn, De Ruyter, N. Y. He reported that the committee (of five) be sent to the treasurer of the De Ruyter Aid society.

Voted that an order be drawn on the treasurer for $2.63 for World's Day of Prayer, programs and postage on same.

Voted that the chairman appoint a commit- tee of three to place the program for the woman's hour of the Seventh Day Baptist General Conference.

The minutes of the meeting were read and accepted. Adjourned to meet with Mrs. Shaw the second Sunday in April.

MRS. GEORGE B. SHAW,
President,
Mrs. Oris O. Stutler,
Recording Secretary.

THE LAST SUPPER

BY SIGIE FLEISCHER

(A paper read at the Iowa Yearly Meeting, 1934)

"Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God. 

"He rose from supper, and laid aside his garments, and took a towel, and girded himself.

"After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherein he was girded." John 13: 3-5.

Virgil wrote a superb epic of a temporal empire. Shakespeare wrote a mighty tragedy of a legendary king of Briton. Shelley wrote to express the bitterness of life. He said of Keats, "The beauty that is all their labor compared to the words of Christ's Sermon on the Mount?" Can we compare any epic with the love story of Jesus, any tragedy with the tragedy of Judas, any lyric with the opening verses of John's Gospel? We cannot, for there is not one thing, one fragment, in woman's life that can compare with Christ; he is everything; the entire heritage of the human race is worthless compared to all that is ours through Christ. Vow thus to be filled with the love story of Jesus, any tragedy with the tragedy of Judas, any lyric with the opening verses of John's Gospel? We cannot, for there is not one thing, one fragment, in woman's life that can compare with Christ; he is everything; the entire heritage of the human race is worthless compared to all that is ours through Christ.

It is the Passeover. Jerusalem is filled with a called crowd of pilgrims, pious Jews from the outlying villages, grasping merchants catering to the new market, prostitutes and counterfeit olive oil. Gentile with Roman merchant, both serve the same master. The Jews, Roman soldiers who walk here and there to remind all of their prowess. Apart from the hubbub of the streets, in an ancient building, door is being opened. Out step the twelve. A hush falls as they file in with the ancient feast of Passeover. The table is set with the spitted lamb, the unleavened bread, bitter herbs, red sauce, and wine.

All is in readiness, and as the disciples gather about their Master before this last feast, all seem to realize that this supper is to be different from any they have ever known. As they eat they remember the many strange
THE SABBATH RECORDER

words of the Master; they seem to sense op­position in the very soul of Jerusalem. It is truly a tender meeting as these thirteen men celebrated the end of the old cov­enant and the beginning of the new. There is both a touch of the customary Passover fest­ivity and a touch of tender grief and sorrow. After the supper is finished Christ takes off his garments, wraps himself with a towel and, despite the protests of Simon Peter, washes the feet of the disciples.

No picture that I can imagine, nor any that I have ever seen, could give the dramatic intensity of this scene. How different this picture is from any other. The ancient statues of the Greek gods represent those mock mon­archs sitting on their thrones, Jove with his thunderbolt and Poseidon with his trident. The figures set up in ancient Egypt are a fitting worldy tribute to the worldly gods of the Nile. The Ammonites erected their great iron Moloch and sacrificed babies, their work a fitting worldly tribute to the gods of their country. From the beginning of his ministry Jesus had been preaching a message hard for men to accept, a message that seemed to en­dorse practically everything that men held dear — riches, power, renown, revenge, war. And in exchange one received into his life worthlessness of love, kindness, long suffering, tolerance, humility. What value are these in waging wars and conquering the world?

It is not easy to accept Christianity, but never has it been easier to accept that it would be. This complete reversal of values in Christian teaching makes its message just as dear to the heart of Jesus as it makes it hard to live. In harmony with this complete transforma­tion of the hearts of men from hate to love, is Christ's ever recurring warning that if a man despises the kingdom of heaven he must be last, judged according to the worldly criterion.

As a witness to these teachings, Christ, the Son of God, the Prince of Peace, the rich­est, brightest, and purest possession of the universe, bent his knees and with tender hands washed the feet of his disciples, the meanest of God's earthly creation. What power lies in this picture, in which the Mas­ter practices his own message, what a fitting prelude to the ignominy of the cross, where


THE SABBATH RECORDER

Miss Marjorie Burdick, past salary ...$50.00
Service charge at banks during two months ...$1.64
Balance on hand February 24, 1935 ...$80.34

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Service charge at banks during two months ...$1.64
Balance on hand February 24, 1935 ...$80.34

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

The following reports were given:

Report by the corresponding secretary of the appointment of Miss Dorcas Austin as secretary of the New England region of the East in 1930.

Letters have been sent to the young people's representatives suggesting spring plans such as rallies to include all young people's organizations. A "News Letter" is to be sent out shortly.

Report by Mrs. L. Ray Polan of table do­nated by Rev. E. G. Bliss in honor of Miss Susie Burdick, with much excellent music. The attendance at the lecture by Mrs. Julia Ward Howe, was very large, showing the high­est place upon the advantages of the Lecture course. It is useless to speak of the great merit of the lecture or the matterly way in which Mrs. Howe handled the subject, "Women as a Social Power," as she is too well and favorably known.

A MINUTES OF THE YOUNG PEOPLE'S BOARD

After a tureen supper at the home of Mrs. L. Ray Polan at six o'clock, a special meeting of the Young People's Board was held. The board was led in prayer by Rev. J. L. Skaggs and by Rev. E. E. Sutton. The minutes of the last meeting were read and accepted.

The treasurer reported as follows:

Kenneth T. Greene, Treasurer,

In account with

Seventh Day Baptist Young People's Board

January 20, 1935 to February 24, 1935

Dr.

Balance on hand January 20, 1935 ...$48.09
Denominational Budget for January ...$32.25
$80.34

THE IMPPELLING FORCE OF PROPHECY TRUTH

That Rev. L. R. Conradi's new book, The Impelling Force of Prophecic Truth, has com­manded the serious attention of the leaders of the church in New England is clear from the full and favorable reviews given it in their columns. The last two paragraphs from the written report of Mr. W. W. Parsons, published in The Record, of Leominster, the Church's oldest newspaper, are as follows:

Whether we agree with the author or not, there can be no doubt of his qualifications for his task. He was born in Germany in 1858, at the age of sixteen, traveled to the United States. Six years later he was ordained as a pastor in the German churches near Cincinnati. During the war, when many German refugees in South Dakota. For over fifty years, his life has been full of Christian activity in almost every part of the world; and, as we gather from the biography which intro­duces the book, he has also been a patient and pains-taking student of prophecy. He wrote large tracts on Daniel and Revelation in German, of which fourteen editions appeared, over 200,000 of these being circulated, the largest circulation of any commentary in German on prophecy.
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CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We have a rat; his name is Pinkey. We have a dog, too, whose name is Scotty. I like them both.

Down at school we had a program and I was in it. It was a pet program.

I have four brothers and one sister. Two of my brothers are in the fourth grade, one of my brothers is a first grade, and my sister is in the twelfth grade, too. I am in the third grade. My teacher's name is Miss Roose. My other brother is in the eighth grade.

We like all kinds of games. I like my room at school and I like to go to school. The third grade had an examination in Bible at school. I got a good grade in it, too.

Well, that is all I can think of this time.

Godbye to Mrs. Greene from
MILDRED ORR

Loma Linda, Calif.,
March 18, 1935.

P. S.—I go to Riverside to church and Sabbath school. I like to go to Sabbath school.

DEAR MILDRED:

I am grateful to your Sabbath school teacher, Mrs. Stone, for suggesting that you write this interesting letter, and I hope to hear from you often. I'll be looking, too, for letters from all the other members of your class.

Is your Pinkey rat a white one? I think I have written for the Recorder about the woodbox full of white rats my brother and I had only to keep rusty, so fast that we finally had to get rid of most of them.

I wish you would tell me more about your pet program. Did you take your pets to school, recite pieces about them, or what? I am anxious to hear all about it.

Sincerely your friend,
MIZPAH S. GREENE

Dear Lorina Payne:

Are you beginning to think after this long time that I have entirely forgotten my promise to answer your letter written several months ago? No, dear girl, I haven't, and here is my letter to show it.

You mentioned in your letter that you were learning much about the Seventh-day Baptist church in Berea, and I think that is a splendid habit to form. My grandmother used to help me learn Bible verses when I was a small girl and I, too, enjoyed learning them very much. I remember those verses to this day better than the ones I learn nowadays. The Bible has been called "The Book of Life," and it is. Boys and girls, as well as older people, by daily Bible reading and learning Bible verses, may be led to live better, truer lives; to grow more like Christ and living, too, with Christian people in the home, the church, the Sabbath school, Christian Endeavor, and other places of Christian service, is constantly helping us to gain many Christian traits. You may be proud to think that you are the youngest member in your Christian Endeavor society for you have made big things of you.

I'll be looking for another letter from you soon and I'll not be so tardy about answering it, I promise you.

Your sincere friend,
MIZPAH S. GREENE

Dear Edith Davis:

Your letter, too, came on the very day I received Lorna's, so here is another promise I am tardy in fulfilling. "Better late than never," isn't it?

I am fortunate to be able to go to church, Sabbath school, and Junior Endeavor every Sabbath, and I am glad you enjoy going for we gain most from any service which we take pleasure in doing. Don't you think so?

You surely have a nice large Junior society, and I think your teacher is pleased to know that it is a "live one." I hope you will tell me more about it soon—some of the interesting things you do in your Junior meetings, etc. Don't delay as long as I have. Prety please! You are very fortunate to have Mrs. Cotrell as your teacher. Are you still secretary, and how did you like the work?

I, too, enjoy the letters from our Recorder children. I enjoy them very much myself.

Your sincere friend,
MIZPAH S. GREENE

OUR PULPIT

IS THY GOD ABLE?

BY REV. AHVA J. C. BOND

Our other member holds the honor and carried the responsibilities of prime minister in the reign of three kings of the Babylonian empire. In every case and under all circumstances he showed that whatever the issue, until it came to a time when there was an issue between the decree of the king and his own sense of duty. In other words, Daniel acknowledged the authority of the ruler of the realm until the royal decree came in conflict with what he conceived to be the will of God. He faced the issue there was no argument, and no compromise.

To each of the three kings in turn Daniel brought reason. But just as faithfully as he served his king did he give them to understand also that he owed his ability, and his capacity for leadership to the God whom he served.

Daniel's way was not a thankless path. No one went ahead of him to see that the stones were laid before the road he was about to travel. But Daniel was never much concerned for the pitfalls that might perchance entrap him. His safety was not so much in the road ahead. He was anxious only to keep on the way unchoked and uncluttered. This he did by keeping himself free from weakening habits of every kind, which kept his body fit and his soul, to be of service to him, to be of service to his faithfulness and regularity in the worship of God. These things did not inspire him against difficulties and hardships, but the very experience made him face victory and success in his own religious life, and commended to others the God whom he served.

Our text this morning expresses the anxiety felt on the part of Darius lest Daniel had trusted his God in vain. The king by his inquiry expresses hope that there may be some thing to this trust which Daniel shows in the God whom he serves, but he exhibits by the same token some doubt.

We cannot now how it came out in the end. We have rejoiced time and time again because of Daniel's bravery in going to the lion's den, and his subsequent release from great danger. But today we want to put the question straight to ourselves. So let me ask you

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We cannot now how it came out in the end. We have rejoiced time and time again because of Daniel's bravery in going to the lion's den, and his subsequent release from great danger. But today we want to put the question straight to ourselves. So let me ask you
The question is, Is thy omnipresence~
just what you imagine. But do not be
there is a way to deal with the question in a practical way.
This is the question that should concern us all.
Whether I shall be able to give a satisfactory answer or not, that is the question I want to discuss.
If I have succeeded in arousing some interest in the subject, and have exceeded your expectation, you may be disappointed in my next statements. I may not seem to you to claim enough for God and his power to meet your need.
My first caution is that you should be careful not to claim too much when considering whether God is able. To my mind that is the weakness of Christian Science, and all the cults which discard scientific means in caring for bodies. For how could a spirit grow if there were no way of measuring the rate and degree of its growth as you look at the how the measures of God works. I grant that; I believe that. But my point is that the whole population of this world has made such discoveries of science in a belief that God will take care of our health without these means, is asking something which we have no right to ask. In the case of children, a child may have a fever in stressing the necessity for an immediate answer to our desires. Perhaps this is the most serious and common error of the Oxford Groups. And these groups have much to commend them. Our best judgment, common sense, and morality are the means whereby we may rightly decide whether we shall take a particular journey, starting tomorrow or the next day, or whether we shall wait. And if at that hotel we shall put up, I am not in the mood to criticize too harshly those good Christians who believe in our salvation thus definitely and immediately by the Holy Spirit. But it has grave dangers. Jesus refused to put God to that kind of a test. Another mistake in measuring the ability of God, or in judging his interest in us and our demands, is that the very idea of looking for material reward. Our material necessities look so big and are so persistent in the world of material experience everywhere, knowing, everything, and can do anything. I am not here to deny these statements; but rather, for the present, to disregard them, and so try to deal with the question in a practical way.
But what about the uncertain way ahead? Our lives are filled with many things which we may not know as much as we think. And the world never presented more causes for apprehension. We are faced with a multitude of special situations because of this possibility, or that. We cannot see what is coming out in this respect, or in the lives of men. What is the state of society is such that we fear even when we cannot tell why we fear, or what. We are just uneasy and restless and terribly afraid. A shadow falls upon us. Someone has said that the only thing to fear is shadow. Well, how can we get rid of this fear which we feel? Is thy God able? That is the whole question. Either he is able or he is not. If he is not, then I am ready to give up without further struggle. For we claim that our dear God and the world are speeding to their doom. But he is able.
We do well to remember that no false philosophy of our day is new. All were present in the days when early Christianity was struggling for supremacy, with its new and urgent needs, even before the day when the whole world of this oppositely forces of evil and Christianity has never yet been submerged by it. And it never will be.
There is that which we have felt some positive impulse of Christ's Spirit, and that I have not seemed to destroy faith in God, rather than the given his people a more meaningful and constructive observations. Is thy God able?
I think he is able to take care of your past? I dare say you do not want to carry anything in that past with you through all of life, and every evil act is registered against you, and every sordid thought, and tainted motive. We may have tried to put them away, and they are registered against us in the records of the angels, but they are registered against our character, and have in some measure set the direction of our lives, unless they have been taken care of. And there is but one way to do that. Is thy God able? No one else is. Lord, to whom shall we go; thou hast the words of eternal life." In him is pardon. And when he has taken away our sins, we have no right to ask.
But what about the uncertain way ahead? Our lives are filled with many things which we may not know as much as we think. And the world never presented more causes for apprehension. We are faced with a multitude of special situations because of this possibility, or that. We cannot see what is coming out in this respect, or in the lives of men. What is the state of society is such that we fear even when we cannot tell why we fear, or what. We are just uneasy and restless and terribly afraid. A shadow falls upon us. Someone has said that the only thing to fear is shadow. Well, how can we get rid of this fear which we feel? Is thy God able? That is the whole question. Either he is able or he is not. If he is not, then I am ready to give up without further struggle. For we claim that our dear God and the world are speeding to their doom. But he is able.
The dictator of Censorship refused to surrender to any other dictatorship in religious matters.
TOLEDO, O. — A recent Toledo (Ohio) Blade announces the name of John Reed Spicer of the faculty of Toledo University in a list of twenty-five Business men under thirty who have been nominated for accomplishing the most outstanding service for Toledo in the last twenty years. Spicer was chosen for an award at a forthcoming meeting of the Junior Chamber of Commerce.—Alfred Sun.

SALEM, W. VA. — Under action of the Harrison County Board of Education, in approving a selection of a vote of the patrons, the graded school in the west end of Salem will hereafter be called the L. M. D. H. M. School. Mr. L. M. Davis, late Dean M. H. Van Horn who spent his life in educational work in public schools and institutions of higher learning. At the time of his death, less than two years ago, he was assistant superintendent of county schools as well as dean at Salem College.—Salem Herald.

BROOKFIELD, N. Y. — The Junior Class of MacArthur Academy staged a surprise party for the pastor by gathering at the parsonage house after school on Thursday. This was prior to the pastor’s Birthday. When he appeared at the door, it had been requested to come on the pretext of helping someone. A beautiful birthday cake, with candles was drawn from his house, the spot, and other refreshments of sandwiches, fruit punch, and nuts were served. Games were then played, and a discussion was held. A long time of devotionals the society dismissed, wishing the pastor many happy returns of the day. —Brookfield Courrier.

ALFRED, N. Y. — Professor H. H. and Mrs. Alfred spoke Friday night at the Hornell Rotary Club dinner on the subject, “Human Mess Mates.” Dr. J. Nelson, N. York, A. W. Whedon, and Dr. Murray J. Rice also attended the meeting.

It will be seen by the following that Alfred had a local newspaper as early as 1859, but that periodical was soon discontinued and no other local paper was printed until 1884, when the Sun and Times was established. The plant of the American Sabbath Tract Society moved its publishing house here in 1872, and was housed for a number of years in a building located on the site of the present Carnegie library. It later was moved to a new building erected for its purpose, which now the building occupied by the Machine Shop.

The first printing office in Alfred was established in 1859, by J. B. and Wm. P. Maxson, and published the New Era, a weekly local newspaper.

In 1872, the Sabbath Recorder, the organ of the Senate Committee, was issued in Alfred in July of that year. It was the property of the American Sabbath Tract Society, and was in the twenty-eighth year of its existence. The plant, during its stay here, until the close of 1894, grew to immense proportions, the office issuing very many other publications weekly, biweekly, and quarterly, among them the Outlook, Peculiar People, Helping Hand, etc., sending through the mail many thousands of copies.

Also printed for Alfred University, the Student and the Alfred University, both of which have appeared for many years, the editors of which years the editors were Rev. N. V. Hull, Rev. Stephen Burdick, Rev. L. A. Platts, and Rev. E. Livemore, and the business managers, David R. Platts, Rev. Earl P. Saunders, and John P. Mosher. At the close of 1894, the publishing house was transferred to Plainfield, N. J.—Alfred Sun.

PLAINFIELD, N. J. — Some of the members of the Plainfield Church in recent weeks are as follows: January 25, the Sabbath Promotion committee of the Church held an interesting program consisting of slides, and probationaries from this and other people’s committee. This had charge of another Friday night meeting, March 15, when a discussion was held on the Practical Problems Involved in Sabbath Keeping.

The fourth annual “Interracial Church Service” was held March 30. At 10 a.m. in the main auditorium and the Sabbath school room were filled and thirty-five people took part. The people who spoke were invited to introduce the entertainment speaker, Mr. William Pickens, field secretary of a colored organization.

On the evening of February 24, a Washington Fourth was held in the auditorium. It was historical in character—New Jersey women of Revolutionary days being portrayed in costume. Two young men from the church,Rev. E. O. Leuenberger spoke. This minister came to the Chicago Church two years ago from the Methodists.

Rev. E. O. Leuenberger is a former Shiloh boy, is the faithful superintendent of the Sabbath school. The presence of Dr. Anne L. Waite of Ashland, Ohio, to speak at Sabbath Rev. E. O. Leuenberger spoke. This minister came to the Chicago Church two years ago from the Methodists.

An old member of the church, Rev. E. O. Leuenberger spoke. This minister came to the Chicago Church two years ago from the Methodists.

Marlboro, N. J. — "God moves in a mysterious way his wonders to perform. We who "see through a glass darkly” and little understand why God should have called ‘home’ Paul Cottrell, in the flush of a vigorous manhood — sincere, talented, save, and heroic — are left to wonder. At least we all are learning lessons from the fortitude of his stricken parents; as one said, “They have something I haven’t got.”

On March 19, Pastor Cottrell conducted farewell services for one of our long-time active members, widow of the late Deacon Henry L. Davis. "Aunt Ida" longed to go; but for both we know "all is well" E. F. Davis.

CHICAGO, ILL. — While visiting my sister, Mrs. Po., it was a great privilege to worship with the Chicago people for nearly two months. How different from our rural church! In Chicago we, who were up in the elevator to the sixth floor of one of the tallest buildings, on one of the busiest streets, in one of the largest cities on the continent. But in room 601 we feel at home, as we meet there those of like faith; "Rev. E. E. Sutton preached on three Sabbaths; Doctor Palmberg gave an encouraging and helpful account of the work in China; Miss Ethel Butterfield, the Sabbath Rev. E. O. Leuenberger spoke. This minister came to the Chicago Church two years ago from the Methodists.

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there were 1,004 in attendance. When the announcement was made, some one said, "Now let's sing, 'Oh, For a Thousand Tongues to Sing,'" but testimonials I hear in these meetings remind me of the old days in the Lost Creek church, years ago, when I used to hear that "call" and "Gether! Gether! Let us get together enough shekelos soon to pay part of our church's budget?"

"Well, hast thou not heard?" cried the church member in astonishment. "There has been a drought, the unemployment situation is terrible, the suffering is great, and I cannot pay for our church."

"Verily, this is a sad state of affairs you relate," sighed the sympathetic steward. "How large is thy farm that the drought burned up?"

"Why, I have no farm," replied the church member, "but other men have, and their farms dried up."

"And how long hast thou been unemployed, my poor unfortunate friend?" said the steward. "I am not out of a job," indignantly replied the church member, "but you must read in the papers that many people are.

"But thy suffering during this period of bad times may be compensated for and helped by the debt you owe to the steward. "I know it was hard for thee to store thy car to save the expense of operating it, and to send back thy radio because thou couldst not meet the payments, and to cease dropping in at the fountain for a drink and a cigar, and no longer to be able to see the beautiful Shirley Temple for thy entertainment.

All these must have been great depreciations to thee, to say nothing of the scantly fare thou must have had to eat these months, and the anguish and sorrow, thy wife and children in patched garments."

"What are you trying to do?" shouted the enraged church member. "Kid me or something? What do you think I am, a cheap horse?

"Tell me, thou art not the very nearest running little Simpleton Six you ever drove, I'm still able to step out for a frolic with the men, and I could sure hop aboard a bike and learn to ride."

"At last I see," said the deacon, as he left the now "royally indignant" church member, "it was the ancient Jews who gave the first fruits to God's work. I wonder if it was Christ who taught Christians to give the leftovers."

—Selected—

REligious Education

The director of Religious Education conducted a Leadership Training Class in Plainfield, N. J., March 17-23.

The unit studied was "The Teaching Work of the Church." The first two days were the work of the local church in all its departments.

There was a large group of people present at every session, the largest attendance being forty-two and thirty, eighteen of whom will do the work required for credit.

The class met each evening for a two hour session, a worship period being conducted between the two class periods. One worship service is given in full, and a prayer is taken from another that our readers may see the nature of them.

Worship Service Conducted by Pastor

A. J. C. Bond

Musical prelude—"Day is dawning in the west.

At the evening hour when the day's work was over thy disciples came unto thee, O Christ, seeking thy companionship. So we come, O Christ, Speak to us as in this silent moment we pray."

"At the evening hour when the day's work was over the multitude also came to thee, seeking healing for body and soul. So we come, O Christ, Touch us with thy power as we pray."

(Silent prayer)

Hymn—"Now thank we all our God."

Many of us have been studying this week, and discussing together the subject: Christians Education in Your Church. How to bring home to do our part in our place. Burn out of our hearts the dross of self-seeking, the impurity of jealousy and ambition, the sin of meanness and indifference.

with the greatness of the task, and have found it difficult to know just where to begin in order to improve our church and make things better. We shall try to improve.

Among other things we have learned that while the old relationship of the church has changed, the home is still the primary agency in the field of education. People have inspired to break up family life, and still there are many others who do take, if it is to be so chosen. I quote from the book we have been studying, by Harry C. Minor: "The shared activities of this common table; of listening together to the radio; of sharing in the laughter and tears of the individuals of the family car—these activities are still richer educational possibilities than those in control in other institutions. Treasures of music, literature, art, and other cultural facilities greatly enrich these opportunities of the typical modern home, if it wishes so to use them."

With great emphasis we are teaching us that feeling responses have a larger bearing upon character and personality than do ideas and thought patterns. "We live ourselves into family ways of thinking far more than we think ourselves into them."

We ask that you should educate the emotions. And here is where the home functions best.

Prayers—For pastors; for teachers; for our home."

A Prayer from a Worship Service

(Prepared by Rev. H. C. Vee Horn and conducted by Mrs. Harry C. Minor)

We thank thee, O God, that thou hast set thy holy temple in the midst of the earth, and opened it to the East, and to the West, and to the North, and to the South.

We thank thee for the heart of it—for him who gave himself as the sacrifice on its altar, the suffering for the many.

We would hear his call today amidst disappointments and failures and discouragements, and live with him in the East, and the West, and the North, and the South.

Grant unto us the vision of thy holiness and of thy beauty. We are left to the task of living, teaching, preaching, evangelizing ministry. Help us to learn from books and teachers and experiences and to go forth to serve.

Teach us, O Lord, methods and material and life; teach us programs and courses of study, even more than these—grant us the wisdom and the patience to press home upon unsaved men and women and boys and girls the claims of a loving God and let us urge them to a definite decision for him, and to a commitment of self to the Christ-way of love.

Touch our lips with truth, and our hearts with purity, and our minds with beauty. Help us to do our part in our place. Burn out of our hearts the dross of self-seeking, the impurity of jealousy and ambition, the sin of meanness and indifference.

May the sense of God's presence, the impressive nature of the demands of the task, and the conviction of our helplessness constantly drive us to a humble confession of our unworthiness and need. And then, our Father, if it may be, help us to bring to the church leaders love and hope and confidence and joy, and love and hope to them, which they may in turn pass on to others and love and hope to say, with Isaiah of old, 'Here am I, send me.'

ANNIVERSARY

By MRS. LUTHER A. WING

(Written on occasion of the fiftieth wedding anniversary)

October 7, 1934-1934

It's fifty years today, dear,
Since you and I were joined
Fifty years of sunshine and of storm;
And glancing quickly backward,
How swiftly the years have fled,
With the two psychologists well gladdened,
And the partings that have saddened,
Leaving us our memories instead.
Do you mind the dear old farm
Out on Alfred's sunny hill,
Where we were young and promised to be true?
Do you mind the kindly faces
Greeting us in many places
Where we went, the Master's work to do?
In the years there came to cheer us
Baby forms we held so dearly
One, long grown, we still have near us,
The other trust we still depend on,
While she sleeps beneath the shadow
Of the Rockies that we long away.
Sure, we've had trials, who has not?
But taking all in all, our lot
Has held more sunny days than sad or blue.
Here and there we've seen the beauties,
Of flowers and treasuries, and East and West,
Finding always in all places
Things on which our eyes might feast.
After our dear named C. L. Munro
To Berlin's friendly town we've come, Where amid its byways so dear,
For a time we've settled down.
So fifty years have flown by,
And there can't be many more—
Then one day there will be parting.
For us who must start on
For the last long sleep,
In an early summer's snow,
So while golden wedding bells are ringing,
We'll be saying, 'Thank you, Lingering,
Of the friendships and the blessings
Of the days that come so rare.'
But in this day let me advise you,
And with him to walk beside us,
We'll not fear what life still has in store.

When from our better selves we have too long
Been parted by the hurrying world, and drap,
Our faith and hope in Christ to wear,
How gracious, how benign, is solitude;
How potent a mere image of her.
CORRESPONDENCE

Editor, Sabbath Recorder:

In a Bulletin, under "Do You Know?" reference is made about the abandonment of Nysaaland. Our people sold our mission there to the Seventh Day Adventists. Last June, I met J. B. Armitage (twenty-eight years a missionary in Rhodesia, Africa). He asked me about the work in Nysaaland. He left Africa two years ago on account of his wife's health and life in the Nysaaland Valley, southern California. Mrs. A. F. Bellanger knew him very favorably before Mr. Armitage went to Africa.

He said the mission there two years ago had in the Malomula Training School 400 pupils; Theckarone school, 300; Matandan, 300—all in Nysaaland; a camp meeting attendance in one locality of 4,000, and not far away another, where 1,000 boys for 10 years old, and school with teachers taught in their own schools. A leper colony of 200 is maintained, where a serum is used with much success. Many are cured where the disease has not advanced too far. . . . So much to the credit of Seventh Day Adventists.

F. J. W.

Riverside, Calif.

I will follow the upward road today;
I will keep my face to the light;
I will think high thoughts as I go my way;
I will do what I know is right.
I will walk along the side of the road;
I will laugh and love and be strong.
I will be the load of another's load.

--Methodist Protestant Recorder.
"THE RECORDER IN EVERY SEVENTH DAY BAPTIST HOME."

Is this too much to hope for?

The Sabbath Recorder, as much as any single agency, keeps Seventh Day Baptists interested and informed in the various branches of our work. Every home that does not have the Recorder is losing a blessing that would be theirs if it was read regularly by all members of the family. Let's try to get the Recorder into every Seventh Day Baptist home.

THE SABBATH RECORDER,
Plainfield, N. J.

Dear Friends: Please find enclosed $2.50 for which send the Recorder, for one year, to

Name:
Address:

Yours very truly,

Name:
Address:

"How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10: 14, 15.

For many years Seventh Day Baptists have had a part in missionary work in many sections of our own country and in countries across the seas. Those of us who do not preach may send. As never before our missions need the support of our money and our prayers.

—Plainfield Church Bulletin, April 6, 1935.

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