OBITUARY

Children. — Rachel B. Davis, daughter of Cornelius S. and Elizabeth Sutton Davis, was born in Doddridge County, W. Va., May 7, 1863, and died at Salem, W. Va., January 27, 1940.

She was married to Asher S. Childers December 8, 1888. W. Childers had a son and a daughter by a previous marriage: Arthur D. and Mattie, now Mrs. Kirby B. Davis. Mrs. Childers gave to these stepchildren the care of a loving mother. Eight children were born to Mr. and Mrs. Childers of whom six are living: Gilbert W., Baltimore, Md.; William J., Salem; Erma, Mrs. Grant Perry, New Haven, Mich.; Howard D., Weston, W. Va.

Mrs. Childers was one of the older members of the Salem Seventh Day Baptist Church. Through life she has been known as a devoted wife and mother, a helpful neighbor, and a devout Christian. The funeral was held on January 29, 1940, and was conducted by her pastor, James L. Skagg's. The body was laid to rest beside that of her husband.

J. L. S.

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

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

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

J. L. S.

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

Being left an orphan when but a child, she came to live with an uncle, Luman Kennedy, near Lost Creek, W. Va. She was united in marriage to Newton J. Van Horn, February 27, 1879. To them were born: Harvey O., Orpha G., Otis B., and Russell H. Bur. Besides these leaves ten grandchildren and two brothers, William and Charles F. Randolph of Lost Creek.

She became a member of the Lost Creek Seventh Day Baptist Church in her youth. She was gentle, kind, a good mother, a good Christian. Farewell services at the home were conducted by her pastor, Eli F. Loofhoro. She was laid to rest in the Lost Creek cemetery. E. F. L.

Christ gives the best. He takes the hearts we offer and fills them with his glorious beauty, joy, and peace. And in his service as we're growing stronger the calls to grand achievement still increase. The richest gifts for us in earth or heaven above are hid in Christ. In Jesus we receive the best we have. —Chas. A. Cook.

"Personal: Man of means who spares desires to meet attractive woman who is deaf but not dumb. Object, matrimonial peace."
Why will ye die?

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

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

Were a friend to offer another a watch or an automobile, however costly, and then give him the key and say, "It is yours," would he not hesitate in believing it can be his? Would he not take the watch or automobile and have intimate fellowship with it? Would he not accept the gift of life which God offers? Would he not accept the gift of salvation which Jesus offers? "Peace be unto you" was the first words to his disciples in the group after his resurrection where they were gathered for fear of what they did not fully know. "My peace." That peace is offered to men today. But it, too, is something that must be accepted from him. It must be accepted by faith. And if faith is to be the gift or long hesitated before accepting it.

There is little of beauty in the children of men, but Christ sees beauty not apparent to the world. He sees that the ugliest has the possibility of becoming a child of God. Little could his fellows see in Zaccheus; but Jesus saw the possession of a heart that was pure. To teach the touch of Christ is needed; his gift must be accepted. "Why will ye die?"

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

"Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." The questions people ask, the doubts that are manifest, the bewilderment of our times, all reveal the deep need of the human heart and soul. Peace is needed if we are to be what we ought to be and do what we ought to do. Men need God, need the peace of God. Christ offers that also as a gift. He who is one with God, "Peace be unto you" was his first words to his disciples in the group after his resurrection, where they were gathered for fear of what they did not fully know. "My peace." That peace is offered to men today. But it, too, is something that must be accepted from him. It must be accepted by faith. And if faith is to be the gift or long hesitated before accepting it.

What do ministers expect?

To one who complained that his preaching did not meet with results as it ought, a noted man said, "I the Lord thy God am with thee." Some of the courage of Christ will be the portion of those who really accept him and have intimate fellowship with him as they follow wherever he leads. "Why will ye die," when the assurance of courage is within the gift of life which Jesus offers?

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

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

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

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

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

THE THEOLOGY

By Dean A. J. C. Bond

All readers of the Sabbath Recorder are familiar with the fact that besides the regular income of the school there is a need annually of an additional $1,200. In other words, the monthly pay roll is just $100 in excess of the regular income.

This situation is well understood by the Commission and by the General Conference, if not as keenly felt by these groups as it is by those who administer the affairs of the School. The latter falls the responsibility of raising the necessary amount to balance the budget. But the members of the Commission and of the Conference are sufficiently concerned to authorize the solicitation of "specials;" this article in the Recorder is one means we are taking to set the matter before our people again. This is a part of our solicitation for the third quarter of our necessity. Two years ago we raised through special gifts from individuals, churches, Sabbath schools, and Ladies' Aid societies, $1,079.50. Last year the amount raised in this way was $846.88.

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

Of this amount we have received to date, this year, $217.95. The receipts come from the following sources: three individuals, $112; four churches, $73.25; two Sabbath schools, $27; one Ladies' Aid society, $5.

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

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

One individual gift received recently sets us ahead just one month. That is, this friend sent us a check for $100. Perhaps some one else who believes in the work we are doing here will see the responsibility of raising the necessary amount to balance the budget. But the members of the Commission and of the Conference are sufficiently concerned to authorize the solicitation of "specials;" this article in the Recorder is one means we are taking to set the matter before our people again. This is a part of our solicitation for the third quarter of our necessity. Two years ago we raised through special gifts from individuals, churches, Sabbath schools, and Ladies' Aid societies, $1,079.50. Last year the amount raised in this way was $846.88.

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The temptation is as strong today as in the days of our Saviour, who often sat at the meals of rich men when in society, and poor when the servants came round. 'The temptation to pretense is stronger with some than with others. But a man will do everything to overcome it while others yield to it, and the sin destroys their influence and cuts into their lives. "As doing a kindness to each other." Pretext is a sin of organizations, as well as of individuals. This was a charge brought by the angel against the church in Sardis. I know the works that thou hast a name that thou livest, and art dead."

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

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

HOME MISSIONS

By Rev. Claude L. Hill

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

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

These same orders are our orders today.

We may erect beautiful houses of worship, have the best and finest educated ministry in the land. We can and do contend that for beauty and convenience are not excelled, and all they become "a sounding brass or a tinkling cymbal." If we leave all the important part undone, namely, "make disciples of all nations."

The local church is the home base for all operations at home and abroad. The order of the day for the church in Sardis, "I know the works that thou hast a name that thou livest, and art dead." Most organizations desire to appear to be serving the community, no matter how shabbily they may be doing it.
The daily paper, the auto, the radio, city attractions more important to us than the rural communities where they have been deserted in so large numbers. At the eighty-first Annual Assembly of the Seventh Day Baptists, convened at Oak Park Church, Philadelphia, there appears in their findings this statement, 'Because of changing conditions—farms to city, city to farm—the Presbyteries in many numbers must be strengthened; while the forces that rule the world are in the city, the forces that rule the world in the country.' Again, 'What is the greatest need of your synod? The answers to this query were: attendance upon public worship, truer declaration of spiritual power at our disposal, more country here, we cannot, as do other home missionary societies, because we cannot face it without feeling the almost overwhelming responsibility. There is one other product from this large field of service—the young people, the leaders of tomorrow. Here, with Boy Scouts, E. F. meetings, camping trips, weddings, baptisms, conferences, and a host of other activities, a pastor does his most valuable work. A letter finds his choicest experiences. A letter of appreciation to a missionary pastor said, 'You know you were always something of a hero in the family—of course, and young people, and every sermon you ever preached was an inspiration.' The world goes forward upon the feet of children, and as we face our problems, as we do our work, the need of young people, so goes this old world of ours. Those were not idle words of the Master when he said, 'Suffer the children to come unto me,' and 'Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the sea.' Leaders are wondering today what democracy and religion will be like, if indeed there be any religion or democracy when the present generation takes it over. The answer is easy. It will be like the young people who take over government and religion. Does it pay? Yes, it pays. Yes, but it pays dividends beyond any present conception, and projects the spirit of the Christ, the Church, and the individual, far into the future. The work flowers and brings forth fruit. 'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.'

1. Are they important to us as a people?
2. Are these bases important today in this rapidly changing scene? The pulpit, some argument to the contrary, is still a power in the future. The forces that come from rural communities to the pastor in a rural community that come to few men in the larger cities. The rural pastor is called upon to address community gatherings, to speak at picnics and anniversary celebrations, to speak at commencements and baccalaureate services, to conduct funerals and the funeral is the spiritual center of the community in which he lives. The opportunity is great for the molding of public opinion, and in fact so great that no one can afford the almost overwhelming responsibility.

3. There is a certain kind of missionary work that includes one's country—patriotic, deaconry, and religious work. There is a clock that is set by God and the things that belong to Caesar and unto God the things that belong to God. To the old Jew with his law and his religion, there was a channel—that could almost be as truthfully said of Seventh Day Baptists. Certainly under conditions that have existed since the World War there has been abundant opportunity for the teaching that makes for democratic government and for calling men to the defense of our rights and religious freedom. And when we stop to think, it isn't our denomination or pastor or missionaries we give to, but far better, our loving Father. How
can we withhold one penny of that which rightfully belongs to him?

"I don't think it necessary to give any further consideration to the question of your salary. It is simply your right, and you earned it by your own efforts."

"Ye tithe in the Light of Christ, saying, "We poor folks can't afford," and those to whom it was given in ten,minute speeches.

"... run away from reality. . . . We are a part of the world, and we have to take responsibility for it."

"We have returned from the Conference on World Peace, held in Washington, D.C., January 22-23, thirled with our experience there, and eager to give to the women of our denomination such information as will inspire them to take a very positive stand for peace. We shall try to give through the SABBATH RECORDER, not just a story of the days' events, but the gist of our experience there, and eager to give to the women of our denomination such information as will inspire them to take a very positive stand for peace."

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"Speaking on "Justice Within and Among Nations," Robert Watt of the American Federation of Labor said in closing his address, "We of the United States can make our contribution to peace in the world.

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WOMAN'S WORK

CONFERENCE ON THE CAUSE AND CURE OF WAR

By Mrs. E. F. Loofboro

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We have returned from the Conference on the Cause and Cure of War, held in Cleveland, Jan.
the Island of Sumatra. Perhaps that, too, can appear some time as a separate article.

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

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

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

—O. W. Holmes.

A TRIP TO LIUHO

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

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

Many exclaimed over our presence, one beggar announcing that he had been “hoping to death” for our return. It took twenty cents to get rid of him. Mrs. Davis and I took buses right and left for Doctor Palmberg and Doctor Crandall. Several asked after Miriam. When we were almost out of town, we met a man who ignored all the rest of the party and said (to translate rather freely from the Chinese), “Well, if it isn’t Mrs. Thorngate!” Did I beam on him!

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

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

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

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

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

St. Paul.

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

LOUIS RICHARD CONRADI

BY CORLISS F. RANDOLPH

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

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

Finally, in January, 1878, he took a job with a Methodist merchant at Afton, Iowa, of clearing forty acres of light woodland. After much persuasion, he obtained board in the very humble home of the renter, near by. Here, for the first time in his life, he found a family altar, where the Bible was read and where prayer was made. As already stated, he had drifted away from the faith of his Catholic father and mother into a state of rather extreme infidelity, if not atheism.

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

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

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

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

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

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

After his baptism, he took a piece of heavy timberland near Macksburg, Iowa, of which the owner was a Universalist, who tried in vain to convert the young man to that faith. But he rose early in the mornings, searched the Bible studiously, and in the evenings gave Bible studies. His zeal and success in this...
of that summer, he was ordained to the calling. Ing among Germans in Iowa; then, in the fall, he Dakota. Here, by the summer of the set out upon his mission. He first went cably committed to a life task of
charts of Hebrew roots for the University at
tering terms; but, though White plead with
ning," 

Conradi's account in his Reminiscences of the experiences of his family, and by his wife, Mrs. White; and his associate in this work had baptized twenty-five converts, in Lake Geneva, at Lausanne.

Accordingly, in the spring of 1881, with $25.00. But this Spartan mode of living greatly undermined his health, and all but threatened his life. Upon graduation he remained in the printing office for a time to replenish his purse. Finally, James White, whose wife was the acknowledged prophetess of the Seventh Day Adventist denomination, asked the young man to become his private secretary, on flatting terms; but, though White pleaded with him until the early hours of the morning, Conradi was determined. He was irrevo-
cably committed to a life task of "soul-win-
ing," and he set out upon his mission. Accordingly, in the spring of 1881, with but the $75 in his purse which he had saved so assiduously to study that he completed a
ning office for a time to replenish his purse. He said, "I am a

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

Although so constantly in the field, his pen was not idle. He was editor of various German periodicals and contributing editor of journals published in the English language. His first literary undertaking of major importance was the History of the Sabbath and First Day of the Week, by J. N. Andrews, first published in the early 1860's. The second edition, enlarged, appeared in 1873. Andrews died in 1882. The book, probably the best of its kind in any language, needed to be thoroughly revised and published in a more attractive modern form. The task of revision was committed to Conradi. The revision was in English, and then was translated into German. This monumental work, for the accomplishment of which he had assembled what was perhaps the most complete collection of books in existence relating to this subject, was carried through with the same zeal that marked all his undertakings. Besides his own library, he visited and consulted many libraries in continental Europe; the British Museum in London; and our own Congressional Library in Washington, D. C. The result is the most authentic and exhaustive work on the subject treated to that time. In 1884, while still in business, he wrote a number of pamphlets on various subjects, such as "The Ministry of Angels", "The Bible and the Book of Books" "The Gravest Lesson of Life Eternal", and "The Blessed Hope." These had a wide circulation in various languages. Some of his minor publications reached a circulation of a million copies, each.

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

But he was not yet satisfied, and entered upon an exhaustive study of all the old commentaries in the leading languages on the books of Daniel and Revelation. Weeks were spent in copying pertinent passages from early libraries, and six months in the British Museum. Many a day he spent in copying his authori- ties with extreme care, listening, as the o'clock in the afternoon, without interruption of any kind. The ultimate result of all this study was published in English, in London, in January, 1935, under the title, The Impelling Force of Prophetic Truth.

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

Although at the time of his conversion, he identified himself with the Seventh Day Adventists, he was not one to remain static. Not satisfied with his own growth, he endeavored to advance in full and satisfactory proportions until, early in 1932, he returned to this country to arrange for a formal separa- tion from the Seventh Day Adventist De- nomination. Naturally, its leaders were much pleased; but offered him the usual retirement allowance granted their supernanu- lated leaders, if he would remain silent and refrain from any activity by way of propa- gation of his new views. But he declined the offer. He was committed to preach the "verbal plenary inspiration" of the Bible, and should give him mental and physical vigor. Besides, he felt in duty bound to make public his reasons for this new step, and to give aid and comfort to the many hundreds of Seventh- Day Adventists who had come to hold views similar to his own.

Through the intervention of Elder Evans, Conradi was called to give his reasons for this new step, and to give aid and comfort to the many hundreds of Seventh-Day Adventists who had come to hold views similar to his own.

"My departure from the fundamental teachings of Seventh Day Adventism is based upon my conviction, as early as Mrs. White's vision.

Not wishing to be without a church anchor of recognized standing, a Sabbath-keeping church, to turn to the Seventh Day Bap- lists, making a diligent and searching inquiry as to their doctrinal beliefs and, very particularly, their church polity. As a result of in- formation communicated to the correspon- ding secretaries of the Missionary and Tract Societies and the president of the Seventh Day Baptist General Conference on the very eve of his departure, he made full and satisfactory arrangements with the Seventh Day Baptist leaders in Washington, D. C., in November 10-11, 1931, to attend their annual meeting, and it was made possible for him to attend the Seventh Day Baptist General Conference at Adams Centre, N. Y., and to accept the invitation of the president of the General Conference so to do. Here, after an extended conference with a commit- tee specially appointed for the purpose, and on its advice, he applied for membership in the Adams Church. That church at once offered him membership, and a large group of leading delegates to the General Confer- ence to pass upon his credentials, including an examination as to his Christian experience, his doctrinal views, and his fitness for recog- nition as an accredited minister of the Gospel, by the General Conference.

This council, presided over by Dr. Booth C. Davis, president of Alfred University, held an extended session in the Adams Church, on the course of which the candidate made a very full statement as to the several questions concerning which the council was called, and made full and satisfactory replies to various questions that were put to the council. At the conclusion, the council, with- out a dissenting voice, passed a favorable vote on all the questions presented. Thus he became a member in full and regular standing in the Adams Church; and was given full recog- nition, also, as a duly accredited Seventh Day Baptist minister, by the General Confer- ence.

Happy in his new church relationship, and after a visit of some weeks among friends and relatives in this country, he returned to his home in Hamburg, Germany, to give solace and comfort to many friends there, who, like himself, had found themselves out of harmony with their former church relationships. At once he began organizing them into Seventh Day Baptist Churches; until, according to their annual report, their membership was ultimately awarded a full year's salary, after fairly supervising the church and being a Sabbath-keeping church, and had given full recog- nition, also, as a duly accredited Seventh Day Baptist minister, by the General Confer- ence.
A great believer in the use of the printed page, early in this new work, he established a small monthly magazine entitled, "Mahrbriri - Licht - Leben" (Truth-Light-Life). Besides Gospel messages and other relevant matter, this magazine contained the Sabbath School lessons, more or less prepared by Doctor Conradi, for its German readers.

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

In traveling he was not always as mindful of his physical welfare as more thoughtful prudence would have dictated. Was he going to sea? Ample funds were available to transport him anywhere he desired; but he would return two years later, having been induced to do so by the many young people in Salem and Milton Colleges, and at Alfred University. My first blessed experience was the organization of the first German Seventh Day Baptist Church, at Irvington, N. J., with nearly forty members; and it was arranged that some of our young people, besides those who were able to go to London, might visit among its churches, and for a more general and more intimate acquaintance with our pastors. But it was agreed that physical limitations be made more circumspectly. The author had grown up in the midst of these with other considerations seemed to make it unwise for him to undertake such a journey. The notice of his death, sent to his home in Hamburg with such an under

In the summer of 1934, he again visited this country and attended the General Conference at Salem, West Virginia, and made a visit to friends in the mid-west and other parts of the country, at the same time as much as was reasonably possible, about twenty in number, in New Jersey, West Virginia, Nebraska, Michigan, New York, Rhode Island, and Connecticut, and preaching or conducting Bible studies on every available occasion, sometimes as often as three times a day. In his Reminiscences, he writes, "Thus I became acquainted with several thousands of Seventh Day Baptists, and came to know and love many of the many young people in Salem and Milton Colleges, and at Alfred University. My first blessed experience was the organization of the first German Seventh Day Baptist Church, at Irvington, N. J., with nearly forty members; and it was arranged that some of that group, together with the Rev. J. J. Stoll, of Maplewood, N. J., should join us in London, during the author's last visit there. He read four printer's proofs of it, two in galleys form, and two page proofs, making corrections, even where he saw himself. This final page proof, all of which consisted many months of time. It was now passed through the press as rapidly as possible; and as soon as completed, a consignment was shipped to him, as previously requested. Now came the sad news of his death."

On Friday, September 15, last, he wrote a letter to his friend, Mr. H. Merryweather, of New York City, expressing his satisfaction at his son's success in the business of the firm,interfered seriously with his preparation for his task as a home missionary. Doctor Conradi's health improved, and the use of his arm appeared to be restored, at least so far as walking was concerned. He continued his work on the Crozier memoir, the MS. of which had been edited by the Rev. James McGauchy, pastor of the Mill Yard Church, in London, during the author's last visit there. The notice of his death, sent to his friends at the manufacturing plant of the C. B. Cottrell & Sons Company, of Westerly, R. I., afforded an opportunity to converse freely and have what proved to be their last long, intimate visit, overheard by the present writer by Dr. Heinrich Bruhn, an in
timate friend of Doctor Conradi, in Hamburg. It was, as follows:

By the holy will of God, there died on the holy Sabbath, September 19, at three o'clock, after a long life, full and rich work of service, and work and success, by a full age of eighty-three and a half years,

the former Director of Missions, B. R. CONRADE, D. D.

true in faith to his Saviour and Redeemer. 

A special number of the Berlin Mission, issued recently, gives the following: Johannes Miltz, Heinrich Bruhn, Pastor Johannes Bahlke, and Walter Lösch, have been the successor to Doctor Conradi, of whom the following will be said:

The Seventh Day Presbyterian Congregation,

Hamburg, the 16th of September, 1939.

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

A special number (Mitteilungsblatt) of "Wahrheit - Licht - Leben" was issued, dedicating it to the memory of the late beloved "Former Director of Missions." With other germane matter, this contains commemorative articles by each of the following: Johannes Bahlke, Heinrich Bruhn, Pastor Johannes Miltz (of Berlin), and Walter Lösch. The last named is the young man previously referred to as Doctor Conradi's assistant, who is now the successor to Doctor Conradi's mission work.

The latter had fondly hoped that he might make one more visit to this country, and bring this young disciple with him, to attend the General Conference and visit among the churches, as well as among the people. In this, he was unhappily disappointed. The young man had entered upon his missionary work in Germany; but on the outbreak of military hostilities, he was called to the colors; and, at the last report received, was still so engaged. But the church work, including publication of "Wahrheit - Licht - Leben" is being carried on by other hands.

Not only among those of his own faith was Doctor Conradi esteemed and held in high regard, but among those of other faiths, as well. Especially was this true of clergymen who knew him, particularly those of his own denomination. As an immediate successor to Doctor Conradi, the following morning in one of the cemetery chapels, the clergymen of Hamburg, almost, if not quite, to a man, rushed to his defence, and convinced the court-martial that he was innocent of the charge. At the loss of this man, these friends, doubtless, wept as sadly, as they had valiantly defended him in his hours of trial.

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

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

As to his home churches, and work in his study, these hopes were, in a measure, fulfilled. He was also able to visit the churches in the United States and London, and brought messages of cheer, comfort, and courage to them all. But the work for which many had hoped in this country, and for which he had so frequently prayed, that was not to be. Perhaps it is better so. It must be better so. Our Heavenly Father whom he so fully and proudly served, has taken him to Himself. We can only bow our heads in submission, and pray, as he ever prayed, for "The guidance of the Lord that He may be a very definite, ideal we can attain it by wise choices and constant attention to the signs along the way.

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

Perfection in ideals and ability to see and interpret signs is not suddenly acquired - but grow and develop slowly. How fortunate most of us are in having good Christian homes, worthy examples, and opportunities to attend church, and a chance to work in the various normalcy of the forlorn town. The men there enthusiastically offered an immediate opportunity for evangelistic work among these country people, but I noted that it got pretty badly mixed up before we got back to terra-smootha in Shanghai. After all the desolation and struggle for bare existence to be seen all the way out to Lihu and back, this businessmen's International Convention and the bright lights looked good to us, as well as the garage door opening smoothly to our "heaven," small children demanding salutes, and inside the gate our own children spilling out of the house wanting to know all about the trip, Philip clamping, "Did he really see the house where I was born?"

Yes, it was a day.

THE SABBATH RECORDER

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

As Ella Wheeler Wilcox says:

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

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

A SABBATH THOUGHT

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

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

M. C. V. H.

SOCIAL SECURITY

By Burton B. Crandall

President of the Young People's Board

A few weeks ago Whiting Williams, world's most famous Father, left us, you may have heard, spoke to the student body at Alfred on the topic, "What's on the Worker's Mind?" He based his observation on thirty years experience in which he had gone out and worked as a common laborer in order more adequately to determine what the common laborer of this country really desired. His first two wants were a job, security of emp-
The Sabbath Recorder

Employment, and second, social recognition so that he may maintain his own self-respect and give his family a social position. Fundamentally, these are the wants of every person, young or old, poor or rich, laborer or employer. The first of these is the status toward which all governments and economies are working. This is largely an economic matter and outside the field of this article.

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

Have you ever questioned the social security of Abraham Lincoln, Clara Barton, Jacob Rua, or Jane Addams? No, why? They gave themselves to a social cause far greater than themselves. Society gives them a secure place because they have had certain social security for humanity. Again and again we have seen examples of those who have saved their lives for posterity because they gave themselves unreservedly for some cause larger than themselves. For the Christian young person today, true social security comes to him who lives for humanity rather than the fight for personal social recognition.

Children's Page

ChEILDREN'S PAGE

Dear Mrs. Greene:

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

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

I got twenty-six things for Christmas.

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

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

Your friend,

Mary Bottoms.

217 Charles St.,
East Lansing, Mich.

A Hero

By Mary Bottoms

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

Dear Mary:

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

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

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

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

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

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

As a sophomore in the East Lansing High School and an 18-year-old, I have learned that you don't have to learn the hundredth yet.

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

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

Valentine greetings from a Recorder friend,

AnnaLou Bottoms.

East Lansing, Mich.

Dear Anna Lou:

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

I am looking forward to Conference next summer and another visit in Battle Creek. Not only did I have the pleasure of attending Conference there about twenty years ago, but we also spent a day there on our way home from Conference at Milton ten years ago. I'll be looking for you and Mary when I get there. Our first trip was by train, but we find it much more enjoyable to travel by automobile. It is something to be on a train in her life but thinks she would like to try that mode of travel at least once.

Your sincere friend,

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

**GOD'S STEWARDS**

By George A. Berry

The hope of the Church is based on Jesus' promise to come again, John 14: 3; a promise given the disciples and to us. His words are a prophecy of our obedience.

However the reward is based on the condition of our obedience. Jesus' coming is certain and it is for us to be found faithful at his coming, and not as the one who hid his lord's money for fear of losing it (Matt. 25: 30).

If we are to enjoy the reward with the disciples we must emulate their lives and example. The disciples were commanded to go into all the world and preach the gospel. We know they did their part. We must do ours.

Paul was so hopeful of this promise that he felt that famine, persecution, pestilence, or any other events could not sever him from the love of God. Nor were Paul's utterances mere lip service, for we find him spending his life helping those in need. By faithfully performing our tasks, whatever they may be, we show forth the works of God, and by faith in our Lord we do make sure of the blessed one. "Why call ye me, Lord, Lord, and do not the things I command you?" And again, "If ye love me keep my commandments." Those are some of the things that have been with us for three centuries. Whether the Church had only the Bible or not, it had the Bible, and it is for us to be found faithul in the little things.

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

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

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

2. Early History of Sabbath Observance.

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

All through the centuries the Sabbath had loyal advocates in dissenting sects such as the Anabaptists, and to the descendants of "these the world was not worthy," standing as they did for the authority of the Bible as against that of the Church, and for the claims of the sixth day, that Sunday, in face of bitter persecution and threats of death.

3. In the Reformation.

The appeal to the Bible forced the reformers to look for Scriptural ground for their beliefs. The concept of the seventh day was felt to be the true day of rest. The question of accepting the Bible as the sole authority, and at the same time observing a man-substituted day which had only the questionable authority of tradition and the church. The Anabaptists carried the doctrines of the Reformation to the logical conclusion, and began the practice of observing the seventh day.

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

In this particular the Reformation failed, accepting Sunday on tradition in the face of Bible authority for the Sabbath of the Lord God. We read that last Calvins suggested the observance of Thursday, so as not to appear Romish.


Many English Christians were like the Anabaptists, and many followed Carlstadt. Their descendants are the Mennonites, English and American Baptists, and Seventh Day Baptists.

Along with other independent churches, the Seventh Day Baptist Church at Mill Yard, London, was organized in 1643, and for the authority of the Bible. Many gave their lives or spent time in prison for this truth.

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

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

7. Working With Others.

Seventh Day Baptists have always worked with other Christians. It was due to the same Peter Miller mentioned above that the First Day Baptist Church of Newport remained alive during the Revolution. Seventh Day Baptists have always been rather proud of the fact that when the pastor of this church went into service to help win independence from England, Pastor Miller, who was an older man and not subject to military service, preached and did the work for both churches until the return of his fellow minister.
While holding to their own convictions concerning the Sabbath, these people cooperate with the united forces of Christendom. Not only do they belong to the Baptist World Alliance, but they are members of the Federal Council of Churches, and have representatives on the International Council of Religious Education and on the Board of Trustees of the United Society of Christian Endeavor. Loosely they cooperate in town and county Bible School and Christian Endeavor Union work, and in other united Christian activities.

6. What They Believe.

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

HYMN SLAUGHTER

By Alton Wheeler

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

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

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

Hymns frequently suffer the fate of being slaughtered. The attack is most obvious by two channels. First, they may be sung without passion or desire to excel, as if any hymn appear anemic. We sing them over and over, observing the melody but not the words. We sing hymns of consecration, "Have Thy Own Way, Lord," and then we selfishly go out and have ours. We sing, "I Am So Glad," with expressionless or depressed countenances. We say, "It is mighty sure, must emerge from the heart rather than from the lungs."

Then the second attack is evident when we consider the cold-blooded slayer tactics. The leader of a meeting has an allotted time to fill. If he needs five hymns, he may choose such as everyone knows, those which are his favorites, and those which he feels the talented pianist can play. He decides to sing two verses of each. That leader has slaughtered those hymns, for he has bled them white of their message. The stanzas of a hymn are nothing more than poetry set to music, and each stanza is a continuation of the thought of the one preceding. When I am reading a poem, I never skip the first, third, fifth and seventh stanzas; I look for well that I will lose the thread of thought; no more should I ruthlessly chisel up a hymn of like construction.

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

Now I do not contend that every time we sing a hymn, we must render its entirety. Dismissing portions is permissible and does not weaken the pulsation of the hymn, if one uses a little care in making the incision. If one has a certain theme, he will naturally select the verses which interest him. Then he may omit verses which are outstanding and which express the exact thought he desires. In this event, it is advisable to select the stanzas sung first and last, and to use the middle verses only, as they do in Shakespeare's plays. For example, the lines of Keats' "Prom to Endymion" in saying that "a thing of beauty is a joy forever." Nor must I read an entire chapter of the Bible when I find but a portion appropriate to the occasion. The idea is, don't slip-shod or happen-chance in making selections.

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

Salem, W. Va.

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

DENOMINATIONAL "HOOK-UP"" Dayton Beach, Fla.

The eighth annual meeting of the Daytona Beach Seventh Day Baptist Church was held in the Y.M.C.A. on Sunday, February 9, 1940, and it proved so satisfactory that the pastor withdrew a suggestion that she had made in regard to starting a fund for a social hall or parsonage.

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

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

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

The report of the treasurer showed receipts of $1,047.15. The largest in the report of the treasurer was pastor's salary $460.04 and Denominational Budget $328.31. The budget for the new year for local expenses calls for $9,125.05.

Two amendments to the by-laws were adopted, one making the annual meeting come down from February 13 to one day in January in place of February 13, providing for communion on the first Sabbath of each even-numbered month.

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

J. W. Crofoot.

Among those present Sabbath day, February 8, were Jessie Hubbard and Ethel T. Stillman of Plainfield, N. J., and Dr. and Mrs. William J. Hemphill of North Loup.
Feb. 20—Several of the Boy Scouts of the Geneseo troop attended Makahiki at Belmont. Don Sanford received second place in knot tying and Kyte Webb second in the cot dressing contest. Pastor Sutton, Mr. R. S. Sanford, Mr. and Mrs. Claude Webb, and Mrs. Ferris Whitfield accompanied them.

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

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

Farina, Ill.

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

Ask for the family survey pamphlets that have come to hand and fill them out and turn them in at the board meetings. We attempt to locate employment for those among us who are unemployed and that with Sabbath/keep ing privileges.

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

Alfred, N. Y.

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

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

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

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

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

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

Waterford, Conn.

Mr. Earl Cruzan, at present a student in the Alfred School of Theology, has been called to the pastorate of the Waterford (Litchfield) church (which) was organized on June first. Rev. Everett T. Harris will conduct the annual Preaching Mission which has been planned as one project for the interim before the closing of the pastorate and Mr. Cruzan's arrival. - A. N. R.

Westeyer, R. I.

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

Six hundred were present at the dinner at which Karl A. Cross, president of Massachusetts Institute of Technology, made the awards. Prof. Edward R. Weidlin, director of the University of Pittsburgh's Mellon Institute, said in the principal address of the evening, "Modern Pioneers have proved their value in helping to raise the standards of living and to give a market to steady employment to their fellow countrymen."

The affair commemorated the 130th anniversary of the founding of the United States patent system.—Westerly Sun.

RELIGIOUS NEWS SERVICE

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

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

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

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

Minimum pensions of $50 a month will be paid at first. Ministers will contribute 2½ per cent of their salaries, their respective churches contributing ½ per cent. This sum will be contributed to an endowment fund, which will increase indefinitely. Ministers' contributions will be the same as ministers', the boards of home and foreign missions contributing the ½ per cent.

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

THE SABBATH RECORDER

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THE SABBATH RECORDER

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

SONG OF THE ROLLING COULTER

I cut the sod, the lush green sod,
And the mould of last year's stubble,
On through the clover roots, rod on rod,
On through the trash and the rubble.
Oh, I am the rolling coulter,
And my rolling falters never—
With the sod in my teeth,
And the share underneath,
I plow the fields forever.

The lark pipes loud on the fenepose there
As we roll the greenward under—
The furrows gleam in the sunlight fair,
But tomorrow there'll be thundra.
So it's rolling, rolling, roll on, 
To the end of the long brown chapter— A coulter rolling free am I,
And the mouldboard follows after.

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

Then what care I for the fields of blood
Where the war-mad worldlings blunder—
Where they失业 the bayonets to blast another?

The share and I, and the mouldboard, too,
We plow in a land of peace,
Where the heartstones glow, and the strong sons grow,
And the tribes of the just increase.
Oh, I am the rolling coulter,
And I sing of life and laughter—
I plow in a land of peace,
Oh, I am the rolling coulter,
And I sing of life and laughter—
I plow in a land of peace.
MARRIAGES

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

Ochs-Feagans. — Mr. Kenneth Ochs of Milton and Miss Josephine Feagans of Janesville, Wis., were united in marriage by Rev. Walter G. Cobb of Milton. The new home is in Milton.

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

OBITUARY

Brague. — Robert Ernest Brague, son of Milford E. and Edna May Rowley Brague, was born at Alfred Station, N. Y., March 2, 1925, and died at his home in Wellsville, N. Y., October 12, 1939. He is survived by his father and mother; two brothers, Roger and Richard; his grandparents, Mr. and Mrs. Ernest Brague, of Wellsville, and Mr. and Mrs. Rowley; and great-grandparents, Mr. and Mrs. Conkey.

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

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

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

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

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

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

Place. — Thomas Irwin Place, son of Philip and Emma Place, was born March 9, 1881, near Alfred, N. Y. He was one of six children.

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

On December 8, 1887, he was married to Lena Burdick of Milton, who died the following February.

On November 17, 1891, he married Cath­erine Maxson of Milton, who pre­ceded him in death on June 13, 1929. Two brothers and three sisters also preceded him in death. He is sur­vived by eight nephews and two nieces.

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

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

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

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

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

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

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

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

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

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

W. D. B.