O B I T U A R Y

Burdick — Merton, son of Thomas J. and Viola Coon Burdick, was born September 30, 1873, at Alfred, N. Y., and died at Alfred Hospital, Hornell, N. Y., March 2, 1941. He was married to Minnie Collins May 6, 1903. Of five children born to them, there re-

main Mrs. Claire Corey of Islington, Mass.; Burdette, Nathan, and Doris of Alfred. He is sur-

vived also by eight grandchildren, a sister Dirna of Alfred, and a brother Elbert of Almond, N. Y.

He was a member of the First Alfred Seventh Day Baptist Church, joining by baptism January 26, 1908, and remained a faithful member to the time of his death. He had been a long time mem-

ber of Alfred Grange.

Funeral services were held in the church and burial was made in Alfred Rural Cemetery. Serv-

ices were conducted by his pastor, Revs W. F. Harris.

E. T. H.

Clement — Mrs. Mary Clement was born November 23, 1852, in the state of Ohio, and died at her home in North Loup, Neb., February 8, 1941.

She was the daughter of Leven and Sarah Bab-

cock Hurley. In early life she came with her par-

ents to Welton, Iowa, where she grew to young-

womanhood. On September 6, 1873, she was united in marriage to Nathaniel George Clement, and in the following spring came with him to Valley County, Neb., where she has since lived. To this union were born four children: Guy, de-

ceased in his prime; Ava and Hugh of North Loup, and Clara of Milton, Wis.

She loved her church of which she was a life-

long member and gave freely toward its support of both money and time. Those who knew her, and her friends and acquaintances were numbered by the hundreds, always spoke reverently and lov-

ingly of her wonderful character.

After the death of her husband she moved from the farm on Mira Valley to the village where she has since lived.

Farewell services were held at her home and she was laid to rest in the local cemetery.

A. C. E.
Church. Mr. Rogers has done a particularly good piece of work on this project. He writes:

The chorus number from the Ephrata collection to which I referred above, "Gott ein Herrscher aller Heiden," has been arranged by Mrs. W. C. Coley and published by J. Fischer and Bro., 119 W. 40th St., New York, N. Y. It demands at least one high soprano, but is not particularly difficult in structure. The following is the foreword printed on this tune.

"While New Engelanders were arguing on the propriety of singing at all, even in church, the members of the Ephrata Cloister, a German sect near Lancaster, Pa., were singing hymns and chorales in four, five, six, and seven parts. It is possible that the leader of this colony, Conrad Beissel, was the first composer of music on American soil.

"Gott ein Herrscher aller Heiden," a seven part motet, appeared in several of the Ephrata hymnbooks, Weysbriche Jungsell, published in 1739, Turtel Taube (1747); and Wonderspeel (1780). Since Beissel composed more than 3,000 of the Ephrata hymns, this motet is quite likely his composition.

The last two hymnals mentioned are in our Historical Library. This number sells at fifteen cents per copy and can be secured from the publisher or any standard music house. I hope some of our readers will secure it and use it for the Sabbath Rally service.

The supplement will be printed in separate form in sufficient numbers for the requirements of every church. Requisitions should early be made to meet each church's need. There will be no charge. It is hoped that an offering for the work may be taken some time during Sabbath Rally Week.

JOINT CALL TO PRAYER

A joint call to prayer for peace about the Pacific based on justice, mutual understanding, and reconciliation has been addressed by the Seventh Day Baptists, we believe, are heartily in accord with the spirit and purpose of this call, and will cooperate as fully as the capacity of the Sabbath Recorder space does not justify the full text of the call, which may be procured as directed above. The prayer follows:

Prayer

Almighty God, Father of all men, we come to thee in prayer and supplication. Forgive, we beseech thee, the sins of which we are conscious, both as individuals and as a nation. May the grace and salvation of our Lord Jesus Christ be vouchsafed to us. Give us a desire to love the truth, and a spirit of mutual sympathy and trust among Chris-
Dear Editor:

After a rapid drive from Washington, D. C., to Albuquerque, N. M., and traveling about thirty-five miles a day on back roads, we have been able to give some persons in the country the message brought on by Rev. Wayne R. Rood, pastor of the Rockville and Plainfield churches.

The people of our land are most highly enriched by these countless blessings upon us, and this is that he wants us to share them with others. He wants us to witness for the kingdom of Christ on earth through his children. There is no doubt but he could do it other ways—but with us. For this is the method he has chosen. We have more than other peoples, not because he loves us more, but because other peoples have been defeated by evil circumstances and without the men of the priceless blessings the Father would have them enjoy. He has asked us to work ourselves to the carrying of the light of the gospel to those who do not have it. "Freely ye have received, freely give." We are sadly mistaken if we think and act as though God sent his Son to suffer and die that we might be free and have the fellowship of Christian civilization upon ourselves. The good Father intends that we should enjoy the trophies of the cross, but he expects us to share them with others. This is the way we get the fullest joy from them. The inspired writer in speaking of Christ said, "Who for the joy that was set before him endured the cross," (Heb. 12:2).

W. L. B.

Dear Brother Burdick:

Your letter of January 27 came safely to hand and contents were noted with great interest. Yours 9 of February came safely to hand. I must apologize for not answering your letters before this, but I have been "head over heels" in work. In an effort to raise funds with which to continue the job of renovating the Kingston church building we are presenting Theo. DuBois' "The Seven Ladies" and other selections sung by proficient singers in the church to do the job, we have had to invite outside singers to come in and help us. We are also having a small orchestra to help in presenting the work. It has fallen to my lot to conduct the whole thing. I also have had to organize the work for the orchestra, a long tedious job in itself. Our choir practices two nights per week, Monday and Thursday. Things are moving along nicely and we are planning to make our first appearance on...
Monday night, April 7. I am hopeful that we shall realize some money to help us in our renovation project.

During February I visited the Post Road Church on the eighth and ninth, and Thornton, St. Elizabeth, on the nineteenth. The folks in Post Roads are moving along well enough, Mrs. Crichlow and I enjoyed our visit with them no end. On the Sunday afternoon Sister Smikle prepared an interesting meal for the children of that community.

Despite heavy showers which started about noon on that day and continued until about midnight, the children were on hand to do their bit, and some adults braved the bad weather to be present with us. Brother Gordon, the leader of the Post Roads Church, is very active in the work, and we are at a loss what to do. We are in receipt of your letter of August 19, 1940. Since the unhappy events of May, 1940, we have had no news from Holland; only the other day we heard that our relatives are still living.

Money cannot be sent here from Holland however, nor is there any possibility for intimate, quiet correspondence. Our work is done by letters, and at the moment, we are finding it very helpful to the work.

Money raised in connexion with the work of the church in New Pangoengsen is divided equally between the mission station and the church.

On the fourteenth of March last year, the help from the government and the community was so small that we received a cent for themselves since March, 1940, and shall visit their families no more. Mrs. T. S. Moll was appointed to have the responsibility of looking after the poor and sick.

On the eighteenth of November, the happy news came that our missionary station among poor natives.

Last night I received by post the news that we shall not receive any help from the government this year; only the barest necessities for life. At the missionary station the principles of the Seventh Day Baptists have been taught and observed, and it would be a great loss to us, as well as to the poor natives, if it were not for the help of the government. Enclosed you will find a short report of the present position of our work, and we beg you very earnestly that the brotherhood on your side may help us to do this work.

Last night I received by post the news that we shall not receive any help from the government in the year 1941. In former years, the help from the government and the gifts from Holland supplied us with the funds to feed and clothe more than five hundred poor natives, beggars, cripples, blind people, and so on, the poorest of the poor. On our station we tried to find work for them, such as weaving it into mats, soap boiling, and weaving it into mats, soap boiling, and agriculture, and so on. Now the two support of our work has been taken away, and we are at a loss what to do. We can not find them back where they came from.

I hope the missionaries in China are able to go about their work without too much hindrance from the Japanese. From the daily paper here, the situation in the Far East seems to be simmering quietly, with the danger of another outburst at any moment. God will have to work on the other side of the world.

Very sincerely yours,

Mrs. S. M. Graafstal v.d. Steur.

Temanggoeng,

January 22, 1941.

II. Java, Netherlands East Indies

(Given from a letter. For over fifty years this work has been prosecuted by our churches in Holland assisted by their American brethren.)

To the Seventh Day Baptist Missionary Society,

Westery, R. I.

Dear Mr. Burdick:

We are in receipt of your letter of August 19, 1940. Since the unhappy events of May, 1940, we have had no news from Holland; only the other day we heard that our relatives are still living.

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pends upon us as individuals whether we accept his great love or whether we reject it. For he is ever ready and willing to go more than half way, if we are willing to come up to his standards. In that God has loved us so much, ought we not also to love those about us in exemplifying his life in us?

Prayer—Remove all obstacles that seem to sever us from the great love of God. Amen.

Thursday, April 10

John 2: 16. And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. Read John 2: 13-18.

This story of Christ cleansing the temple gives a very great example of how we personally should drive out all evil thought and sin from our hearts and minds. Our body is the temple of the Lord. It is our physical form with the spirit of God abiding within us. Therefore, we should do all that we can to keep ourselves physically fit. In doing this it will enable us to have a greater mental capacity for receiving and spreading abroad the inspiration from God.

Then let us take the church in which we worship today. It very easily becomes contaminated by some of the actions of the officials of the church, some of the activities held in our churches and basements of our churches.

We can take the example of Christ driving out the money changers, and we might picture that as the trees and birds with animal life; others like to spend a great deal of their time and energy in fighting for a particular cause; others like to spend their money in the temple of God's house and provide a soft chair for the one who has in a selfish spirit will have to do his work more or less alone, and some one will beat him to the easy chair, and will have it as often as he; so he grumbles and thinks only of his own burden, while the other person is because he takes the easy chair. But the one who does it unselfishly gets enjoyment out of his work. He is content to take his turn and is happy to see others comfortable.

So in answering Christ's call to work for him, we have to obey his teachings and be watchful for our friends, for our neighbors. We are making our lives happy and our characters strong.

**CHILDREN'S PAGE**

Dear Recorder Girls and Boys:

I haven't any letters to answer this week, not even the tiniest one. Are you not disappointed? I am, and I certainly feel it is quite a catastrophe when even a week goes by without at least two letters from my Recorder children. But I always say to myself, "Surely there are letters on the way and will reach me before another week has gone by."

I really believe spring is here, even if the weather is still quite deep. How do I know? Well, the weather is much warmer, and a long
row of little girls just went rolling by on their roller skates. That usually means spring in Andover. Is that the sign of spring coming on? I do not know.

Not having any letters, I think this is a good time for a little story Editor Van Horn sent tucked in the dresser drawer. It was saying it might be good of me to use to me sometime; and this seems to be the time.

Very sincerely yours,
Mizpa S. Greene.
March 24, 1941.

IN THE DARK
By Vivian T. Pomeroy

This is a story for little children, because Eve was only five years old and she was very scared of the dark. She would never sleep, and instead of sleeping, she would go to sleep without the little lamp with the deep green shade. Once she woke up and the light had gone out, and she screamed and screamed until Mother came, and she sobbed that there were lions in the room. Mother said, "Well if there are they are safe, for all they want is a little company," but Eve said, "No, no. Put the light on."

One day Eve came home from playing with a friend, and she called: "Mother Mother, just listen to me. I know a new thing." Mother took Eve on her lap, and she said, "Well, what do you want to know?"

Eve nodded, and she said: "They lick my toes, when the angels are here?"

"Would they lick my toes, when the angels are there?" asked Eve.

"Yes, I think that is just what they'd do," said Mother.

"I'll go to bed now," said Eve; and she went up with Mother, and Mother tucked her in and kissed her again and stopped by the little lamp with the deep green shade. Eve popped up her head. "Put out the light, Mother," she said. "And Mother put it out. "There," said Mother, "Now I'll leave you with the angels." Do you want to know if Eve saw the angels? Well, that is something I must not tell. But I do know this, that never again did she ask for the little lamp with the deep green shade; ever after she slept in the dark.

And I can tell you something else, too. Make what you can of it. Eve very often poked her toes right out of her little bed.

The world is such a happy place That children, whenever they fall, Should always have a smiling face, And never, never walk at all.

MEETING OF TRACT BOARD

The Tract Board met March 9, 1941, with Lavern C. Bassett presiding and the following members present: Lavvern C. Bassett, Herbert C. Van Horn, Frederik J. Bakker, J. Leland Bassett, Asa Van Horn, Iriondolpho, Irving G. Crandall, Mrs. Herbert C. Van Horn, Vivian T. Pomeroy, Mrs. Trevaev R. Sutton, Albert N. Rogers, Frank C. Van Horn, and Leland C. Van Horn, manager of the publishing house.

Corresponding Secretary Herbert C. Van horn submitted the following report, which was received:

A small amount of correspondence (twenty-six letters) has been received. An open letter was sent out to volunteers and donors whose names have been received, together with a copy of the Sabbath Recorder. One reply has been received with much appreciation. Pastor also are expressing appreciation of the service rendered in this way by our board.

A letter has been received from Evan J. Hopkins, correspondent for the Christians in war-torn England. He has been forced to abandon his preparatory school and take a teaching position in Bristol. The family has suffered large financial losses, but holds on with good courage and faith. They had a happy celebration when the Seventh-day Baptists at Freeland, Mich., in making a wide distribution of tracts in that state. A friend in Indiana continues to send "rities and offerings" for the work.

The secretary is working on a Sabbath Rally project and program for May 17-24. Your secretary attended a joint meeting, February 20, of the Executive Committee of the Federal Council of the Churches of Christ in America and the Committee of Reference and Counsel of the General Council of North America.

Secretary Van Horn reported that stocks of tracts widely in demand are nearly exhausted. It was voted that the situation be referred to the Committee on Denominational Literature.

Frederik J. Bakker,
Assistant Recording Secretary.

OUR PULPIT
WALKING WORTHILY

(Enrolled by Rev. Wayne Wood at Pawtucket-Pinehill Union Preaching Mission, at New Market, N. Y., March 23, 1941)

Text—Colossians 1:1-23

Colossians 1:10-12: ... to walk worthy of the Lord, and be pleasing in every good work, and increasing in the knowledge of God; strengthening with all power, giving thanks unto the Father.

When Jesus was teaching in his native Galilee, he told a poor man who had done hard things. Yet, he never asked them to do things that were too hard! Once I saw a cripple who had been carried to him on a sort of stretcher, "Arise, take up your bed and walk!" He told a beast of a man who had been living among the tombs like a savage, to go home and live with his friends once again. But Jesus never asked anyone to do anything that seemed impossible, without giving him the strength to do it. Strength came into the cripple's shrivelled sinews, and he stood up, shouldered his bed, and walked away! The maniac put on his clothes, combed his hair, and went home again! Jesus told a fallen woman to go and sin no more, and we have no reason to think he did otherwise. He stood at the entrance of an open tomb and cried, "Lazarus, come forth!" and Jesus expected him to come. He was always telling people to do things that were not easy, and he was often always, somehow, he gave those people the power to do them.

He asked one of his closest friends to feed his lambs, and somehow Peter, weak though he was at moments, fed those lambs, three thousand of them in one day. Jesus asked a small group of men to "go into all the world and preach the gospel," and, nerved with unexpected strength, they did it! He was always telling people to "love your enemies; bless them that curse you; do good to them that hate you," to turn the other cheek and go the second mile. And somehow, he seemed to expect the people who heard him, to try it. He told the people to "be perfect, even as your Father in heaven is perfect." Those who have set out to try to follow that command have found themselves drawing upon a quiet and abiding strength that they never dreamed existed.

Paul set out to follow some of those difficult standards, and very soon he found himself pleading with the people of Thessalonica to "walk worthy of God, who hath called you to his kingdom and glory." Before many years had passed, he was asking the Ephesians to "follow the voca- tion wherewith ye are called." From his prison in Rome Paul wrote to the members of the church at Colossae, praying that they might walk worthy of the Lord, and be pleasing in every good work, and increasing in the knowledge of God; strengthening with all power, giving thanks unto the Father.

It was with a heavy burden on his heart that Paul wrote to these Colossians. To the apostle Paul, Christianity was a family, from Colossae, Epaphras by name. He brought with him bad news, and many a night Paul would spend in talking about the matter, with the solid Roman soldier to whom Paul was chained, sitting wearily by. The tidings were of a strange challenge that was threatening the faith of the Colossian Christians. Colossae was in a little valley of the Lycus River, bounded on all sides by high mountains.
I. Be fruitful in every good work.
II. Increase in the knowledge of God.

I. Be fruitful in every good work.

It is a comprehensive outline, and yet it extends the limits of the heavenly Father. When Paul was writing to the Galatians, he warned them about the works which were not good, the works of the flesh. But this is not the point that Paul made; the good works are "love, joy, peace, longsuffering, gentleness, goodliness, faith, meekness, temperance." There is no doubt that some of us will naturally bear most fruit in certain good works for which we have the most capacity. But still, there is that word "every." We need great preachers, but we also need people to dust the pulpit. Fine singing is a good work, but so, also, is tuning the organ, and each may bear fruit. In India the Hindu water carrier will not sweep the house, nor light a fire, nor brush one's clothes; he will carry water, and nothing else. We are familiar in this country with the bricklayer who will not repair stonework, and with the automobile mechanic who won't have anything to do with the ignition system of one's car.

There in the dreamy East, there in the Hindu's world, there is a war, and that is an evil; so there is no possibility of God's part in it. There is a war, and that is an evil; so there is no possibility of God's helping to bring peace. The result in the Colossian Church was a strange cross between Buddhist detachment and Jewish ritual. So, in the face of complex problems, Paul urged the simple solution—personal worthiness as measured by the standards of Christ.

We may do well today, as we face complex problems, to recall the simple solution. Nineteen hundred years later we are watching great governments ruthlessly destroy the foundations of peace which we thought had been so carefully laid. We have become concerned, too, about the sudden and inevitable changes in the status of our social gospel.

Paul would seek to remind us that even with our world movements and our "new social order," there is still the task of doing hard things in his strength. Social groups, no matter how large, are made up of individual beings, and all social problems, no matter how complex, are solved by God through consecrated single lives. Paul, the prisoner, would tell us again that it is a God-pleasing thing to set our spirits for the goal of walking "worthily of the Lord, unto all pleasing."

Within the single sentence, Paul gives us four simple rules for the achievement of spiritual worth:

I. Be fruitful in every good work.

II. Increase in the knowledge of God.

III. Be fruitful in every good work.

IV. Give thanks unto the Father.

There in the dreamy East, Oriental minds had their goal rather in detached contemplation. Then Christianity came, and in their leisurely manner, the philosophers had calmly accepted it. But the eastern thinkers had little regard for systems of thought. In a matter-of-fact way they had included the Christian ideas with their own philosophy. For centuries they had been saying that matter is the source of all evil. Now these Christians say that God is good. Of course, good and evil are exact opposites. Very well, then—there was nothing to worry about: God is good; the world is evil; and, since God is good, we have nothing to do with the whole wicked world. So, if we live under a relentless government, the government is evil and God can have no part in it. Then the government is evil; and so there is no possibility of God's helping to bring peace. The result in the Colossian Church was a strange cross between Buddhist detachment and Jewish ritual. So, in the face of complex problems, Paul urged the simple solution—personal worthiness as measured by the standards of Christ.

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there is always more to learn. We never sound the depths of his love; we can never prove his understanding; we can never find the end of his power. But as we learn how great he is, how infinite is his perfection, how in holy love he creates, sustains and orders all, as we learn of his greatness and omnipotence, we become conscious of his increasingly personal relation to us. Oh, that walking worthy of him, we might so come to know him that we might walk together hand in hand, that we might talk together, live together, and love together.

III. We never “get” the knowledge of God; we “increase” in our knowledge of him. And as we learn to know him, we find ourselves increasing in ability to serve him. As we become more acquainted with the power and nature of God, we find ourselves strengthened with all might, according to his glorious power unto patience and long-suffering with joyfulness. That is exactly Paul’s third point: strengthened with might. Or as Moffatt translates it: “May his glorious might nerve you with full power to endure, and be patient cheerfully, whatever comes!”

How many, how many times we show our first signs of weakness when little things go wrong and we lose our patience! How often we lose our tempers when people do little things that very often the problems were bigger, we might instinctively turn to God for help, but in the little problems we stumble alone instead of seeking his strength. We are so keenly alive to the shallowness of our knowledge of God. As we learn to know him we find ourselves drawing near to the throne of God. Only when that shallowness is covered, only when we see God’s majesty, only when we see the depth of the glory of his might, only when we live in the shelter of the shadow of his wings, only then will we really begin to grasp what it means to live in the strength of God. And how much God’s children have to thank him for!

“Thank the Father,” translates Moffatt, “who has qualified us to share the lot of the dreamy hermit’s cells, for long hours of waiting prayer, for the search for the Light!”

We will be strengthened in patience. Patience is the superintendent of all the affairs of God; it defeats its enemies without struggle. Gandhi’s strength is in his long-suffering. “In returning and rest you shall be saved; in the meekness of your gentleness; and in confidence shall be your strength.”

We will be strengthened in long-suffering: we will be strengthened in joyfulness, knowing that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, may we be enabled to walk worthily of him.

IV. So, first, we try to serve him who first loved us, and then, coming into contact with him, we increase in the knowledge of God. Translators of God we are inevitably strengthened with the glory of his might. What a cause to thank the Father! Paul suggests as his fourth point, that we walk worthy of the Lord unto all pleasing, “giving thanks unto the Father, who made us meet together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and.

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“Thank the Father,” translates Moffatt, “who has qualified us to share the lot of the dreamy hermit’s cells, for long hours of waiting prayer, for the search for the Light!”

We will be strengthened in patience. Patience is the superintendent of all the affairs of God; it defeats its enemies without struggle. Gandhi’s strength is in his long-suffering. “In returning and rest you shall be saved; in the meekness of your gentleness; and in confidence shall be your strength.”

We will be strengthened in long-suffering: we will be strengthened in joyfulness, knowing that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, may we be enabled to walk worthily of him.

IV. So, first, we try to serve him who first loved us, and then, coming into contact with him, we increase in the knowledge of God. Translators of God we are inevitably strengthened with the glory of his might. What a cause to thank the Father! Paul suggests as his fourth point, that we walk worthy of the Lord unto all pleasing, “giving thanks unto the Father, who made us meet together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and we will be strengthened in long-suffering, that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, will we be strengthened in joyfulness, and.
much was saved and taken to other premises. We reckoned we lost five thousand copies, however, in the wreck of the printing plant. I had already decided to return north and turn as many of our old stock of previous books into cash as I could, since so few now attend the Sabbath services. I left Deacon Brown and Brother Vane to carry on. I have now sold nearly another thousand books since my return.

On the first Sunday of March I shall visit Barnard Castle, where there is another group of Pentecostal people to whom I will preach, and on the last Sunday I am invited to speak at the People's Mission in Thornaby, which is just south of the river Tees from Stockton.

I expect to return to London for April 10, which is the date for Mill Yard's annual celebration of the Lord's Supper, on the eve of the Jewish Passover. That depends largely on how the war goes. If Hitler decides to invade us, that will dislocate all our plans for a while.

I expect to write our new book up here. It will be the third "Tales From the North," and will deal largely with Scotland and the Covenanters.

I keep in touch with our scattered members by correspondence.

Your sincere brother,

James McGeechay.

MARRIAGES

Jones-Gurley.—On Monday, March 17, 1941, at Holly Hill, Fl., Miss Eva Rose Gurley and Mr. Frank S. Jones, both of Adams Center, N. Y., were united in marriage, Rev. Booth C. Davis officiating.

OBITUARY

Davis.—Harry C. was born at Marlboro, N. J., April 15, 1872, and died on December 28, 1940, from a heart attack.

He was married on March 1, 1901, to Alice Sheppard. To this union were born four children: Beatrice S., David S., Percy C., and Mae L. who died when a child. Besides his wife and three children he is survived by four grandchildren.

He was a member of the Shiloh Seventh Day Baptist Church. For years he was a member of the choir.

Funeral services were held at the home on January 1, 1941, with Pastor Lester G. Osborne officiating. Interment was in the Shiloh cemetery.

L. G. O.