

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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AT GETTYSBURG

These quiet fields, where play the mocking-birds;
 These lavish orchards, boon to days of peace;
 These happy valleys—was it here the words
 Of weary Lincoln bade the battles cease?
 And was it here the tides of conflict rolled
 Through fearful days of devastating death,
 While countless millions worn with warfare old
 Endured and prayed and hoped, with bated breath?
 O Lincoln, master, speak to us again;
 Lift up our hearts, subdue our stubborn souls;
 Here, once again, on this embattled plain,
 Call us to peace, speed us to worthy goals;
 Bind up the broken spirits, bid war die
 In every heart, and under every sky!

Thomas Curtis Clark,
 In "Christian Century."

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The Sabbath Recorder

(Established in 1844)

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WHOLE No. 4,588

THEODORE L. GARDINER, D. D.,
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

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"Saturday" or "Sabbath"? The Sabbath is a distinctive day of the week. To thoughtful people acquainted with the Word of God it is quite generally identified with the seventh day of the week. A few people, who have all their lives associated the sabbath idea with Sunday, think of the first day of the week as the "Sabbath." But for the most part, we believe, people think of the seventh day of the week when Sabbath is mentioned.

Our fathers usually designated the days of the week as "First Day," "Second Day," "Sixth Day," and "Seventh Day." It seems strange to the present generation to hear them so designated. We use the calendar names, Sunday, Monday, Tuesday, etc. Perhaps it is only logical that we should say "Saturday" when we come to the seventh day.

However, it seems to the writer that Seventh Day Baptists cheapen the Sabbath and do injustice to the truth when they speak of it as "Saturday." In a recent exchange reporting an item of activity of one of our prominent churches, "Saturday" is twice used in referring to a Sabbath morning worship. However, in the same paper another

reference to the same day gave it "Sabbath." One of our most consecrated pastors, in the course of conversation, not long since, almost always spoke of the Sabbath as "Saturday."

The writer believes a mistake is made in doing this. In the latter case referred to, it was no doubt thoughtlessly done, but inexcusable. In the former, though the usage is common, it is nevertheless to be deplored. It is urged that this usage is natural and logical. However, in our ordinary relationships and contacts with life much may be gained for truth and the cause we represent by a loyalty to a Sabbath terminology. It may be granted that sometimes it may appear a bit awkward. In the writer's own experience he has found that his fellow conversationalists understand him perfectly when he says "Sabbath." There have been occasions when "Saturday, as you call it," has had to be parenthetically thrown in to make unmistakable the time meant. Even that has not been often necessary.

Water will not rise above its own source. If we ourselves do not hold the Sabbath high in our esteem, even in our terminology, others will not. Not infrequently others in our presence will speak of it as "Sabbath." In a wide experience in union work with other denominations, fellow workers have shown this respect for those who conscientiously hold to a truth not generally accepted. Years ago in a County Bible School Executive Committee meeting, it was explained why this particular association was known as "Bible School" instead of Sunday School Association. It was in deference to and out of respect for Elder S. R. Sweeney, formerly a pastor in the vicinity. "Well," snorted one, "I do not see what difference it makes anyway," to which the genial old missionary replied, "It made a difference to Elder Sweeney." It did, and it does. At least it should mean a difference to us whether we say "Sabbath" or think "Sabbath," or just say and think "Saturday." At least there is one Seventh Day Baptist who definitely thinks it does.

An Important Matter The checks for the January payments . . . are ready to be mailed, but because of insufficient funds in hand for Maryland Conference benevolences I am compelled to hold them back. As soon as a sufficient amount is received from the churches these checks will be mailed promptly.—*Treasurer.*

This your editor read in one of the papers the first thing last Sunday morning as he took up the work in the office. At once the question arises: Must some of our workers, dependent upon the United Budget, have to wait because you or I have failed to meet our obligation to the cause of the Master as represented by our Onward Movement? It is doubtless true that at home we experience great difficulties in spreading our income—sometimes attenuated almost to the vanishing point—to cover our actual necessities. But how can our workers operate if they have nothing of their salaries to "spread" for a month or more? If their checks have been held up because of an empty treasury at home? We are responsible for the well-being of our missionaries on the home field—north, south, east, and west. The same is true of our representatives on foreign shores—Jamaica and China. Many, indeed, regret that their support has had to be so greatly reduced. All would regret if that support were not forthcoming when due. If it is in hand individuals and churches must see that their part is one hundred per cent done each month. Let us bring all the tithes and offerings and experience the promised blessing.

Return to Barter The self-help movement among the unemployed during the past months of depression has taken on many forms and is proving to be of untold value. Not only because of the relief of dire need brought but because of induced new courage and renewed hope. One who has surveyed the movement says—we read in *Information Service*—"whether it proves to be temporary or permanent, whether it has sound economic basis or no, it has one virtue inhering in no other social remedy for unemployment. It releases the spirit of man through self-endeavor. Constructive effort in place of idleness; pride in place of hanging head and shuffling feet; security, if only for the moment . . . these things alone would justify the self-help movement. No one who goes in and out of these centers where the unemployed are busy on their own behalf can fail to come away with uplifted heart and reverent spirit, for he has been witnessing a manifestation of the indomitable spirit of man."

Originating in various ways according as particular and local needs arose, the move-

ment has spread into many sections and is enlarging as others learn of benefits derived and as their own needs become more and more desperate. Perhaps "The Organized Unemployed, Inc." of Minneapolis will serve as an illustration of the movement. It was started by Dr. George Mecklenberg, pastor of the Wesley Church, who found that the task of his relief committee was too great for one church.

"He called a mass meeting of the jobless at which a chairman was named for each ward of the city. These chairmen serve on a central committee. They appoint precinct captains who in turn appoint workers in each block to enroll members. The only qualification for membership is that a person must be unemployed and not receiving aid from the city. Committees were appointed to deal with the various phases of the problem: clothing, bread and milk, meat, storage, produce supply, printing, shoe repairing, canning, city labor, farm contact, auto-repairing, home owners' and personal problems, fuel, legal aid, and medical and dental needs. Besides the clothing factory, the organization has a cafeteria which for ten cents in scrip provides a meal of meat, potatoes, vegetables, bread, coffee, and dessert, serving fifteen hundred people daily. The second floor of headquarters is used as a hotel where one hundred may sleep in clean, comfortable beds for fifteen cents a night. The organization has twenty-seven wood camps in which 642 men cut wood for the members. Its legal department has prevented many evictions and saved four hundred homes from foreclosure proceedings.

"One of the most striking developments is the technique devised by the organization for systematically soliciting and discovering work. The suggestions and instructions issued to precinct captains and block workers cover every imaginable source which might yield employment. Payment by scrip permits the exchange of every type of commodity or service acceptable to the people concerned."

Other cities and their local organizations operating successfully are Seattle with its Unemployed Citizens' League; Los Angeles' Unemployed Co-operative Relief Association; Yellow Springs' (O.) The Midwest Exchange, Inc., besides smaller towns and communities. We understand North Loup is about to work out a relief association of similar nature. New York and Chicago have their several associations on various levels that are proving helpful and suggestive.

Because so often relief funds were found exhausted and to reduce bookkeeping and to facilitate transactions, scrip has been introduced. Where scrip is used it is issued, usually, in one dollar denominations, and

must have a stamp affixed by the user every time it passes through his hands. The price of the stamp varies and is decided upon by the organization issuing them. Usually the value is two, three, or four cents. When a dollar's worth of the stamps is affixed, the scrip is redeemable at its face value. "Scrip stimulates buying and selling, especially where a time limit is put on each turnover and where it is taken only for purchases amounting to the full face value. When stamps are attached to it, it becomes an automatic sales tax."

While adequate data are not available to show the full extent of this experiment, estimates on the number of people involved vary from five hundred thousand to over a million, in some twenty-nine states. The widespread distress has induced many people to revert to barter. "Inability to obtain money has resulted in the use of scrip as a medium of exchange. Some of the exchanges are content to act as clearing houses for employment of laborers, professional people, and existing business concerns. Others are trying to develop their own capital equipment in order to balance production and consumption. . . . Thirty-eight leading economists from various parts of the nation have signed a statement urging the state and federal governments to aid the barter system in order to provide jobs, lift the burden on private and public relief agencies, and facilitate the interchange of goods and services."

FROM THE CONFERENCE PRESIDENT

Doubtless many readers of the SABBATH RECORDER have wondered just why certain things that have appeared in these pages during the last several months have been included in a temporary department headed, "From the Conference President." Well, that seems to give some unity to the various interests which the one who happens to be president of Conference represents and seeks to promote. At this time, for instance, I am speaking as the chairman of the Committee to Promote Religious Life, but it seems unnecessary to change the heading.

For a number of years the Commission on Evangelism of the Federal Council of the Churches of Christ in America has issued a "Fellowship of Prayer," which includes a daily Bible portion, a brief devotional paragraph, and a prayer, for each day during the

Lenten season. A copy of this booklet has been mailed to the pastors of the denomination by Secretary William L. Burdick, who is a member of the Commission on Evangelism and who also is a member of our Committee on Religious Life.

This is written in order to call attention to this very helpful booklet, and to express the hope that many of our people will make use of it. Sometimes pastors have used it in the weekly prayer meeting service. Families have used it in their daily devotional service. And others have made use of it in their private devotions.

For any and all of these uses it is admirably suited, and is found to be helpful in maintaining a daily devotional period for the family, or the "quiet hour" by the individual Christian. This booklet may be secured from the Commission on Evangelism and Devotional Life, Room 913, 287 Fourth Avenue, New York, N. Y. The price is three cents per copy. Twenty-five or more, two cents per copy. These readings will be made available to SABBATH RECORDER readers through the columns of this paper. Editor Van Horn is a member of the Religious Life Committee, and he believes that the RECORDER is justified in giving space to these helpful readings.

I have looked hastily over the pages of this booklet and am persuaded that it offers both food for thought and inspiration and guidance in worship. The two-fold object of the author seems to be to set before the mind helpful passages of Scripture, and to help each one to fit these teachings of the Word into the soul's need under the difficult conditions with which every one is faced today.

These daily readings begin Wednesday, March 1, and continue till Easter, which this year is April 16. The first installment will appear in the RECORDER in time to permit their use, beginning the first day of March.

AHVA J. C. BOND.

ARTHUR ELWIN MAIN, D. D.

Dean Main, as he was familiarly and affectionately known in Alfred, was privileged to live and work to a ripe old age. At the time of his death, January 29, 1933, he was approximately eighty-six and one-half years of age.

Arthur Elwin Main was born August 23, 1846, near Adams Center, N. Y. Endowed

with a studious mind and industrious habits, he completed a college preparatory course and a college course. He was graduated from Rochester University in 1869, at twenty-three years of age, and from Rochester Theological Seminary three years later, in 1872. His high scholarship won for him Phi Beta Kappa rank.

In 1871, he was ordained to the gospel ministry, and the same year became pastor of the First Seventh Day Baptist Church of Hopkinton at Ashaway, R. I. To this pastorate he gave a youthful and enthusiastic ministry for nine years. During the last years of his pastorate he was chosen corresponding secretary of the Seventh Day Baptist Missionary Society. In the year 1880, he resigned this pastorate and began to devote his entire time to the responsibilities of this new and important work.

It was about that time that I first came to know Dean Main. I was a boy of seventeen when he first visited my father's home, while making a study of home missionary work in West Virginia. I well remember numerous such visits during the following years, while my father was employed under his direction as general home missionary in that field. They made many trips about the state together, always making our home headquarters.

I recall my admiration for the forceful, energetic, scholarly young clergyman, with black hair and side whiskers, whom people flocked out to hear whenever he was scheduled to preach. Doctor Main held this secretaryship for fourteen years and greatly enlarged and enriched the activities of the Missionary Society. I think no other secretary has held the position so long or has seen so great developments in its work.

In 1893, Doctor Main resigned this position in order to accept a call to the presidency of Alfred University, which position he resigned in 1895, after a little more than two years of service.

During his presidency I was pastor of the First Alfred Church. It was in the period of the depression of 1893. It was a time of crisis and of educational transition, and he soon came to feel that the tasks imposed upon him in this new position were less congenial to him than his loved ministry.

He turned his attention again for a time to missionary work, and then to pastoral

work, serving the Plainfield Seventh Day Baptist Church as pastor for five years.

In 1901, he resigned this pastorate to return to Alfred, and became dean of the Alfred Theological Seminary, which position he held until his death, nearly thirty-two years.

For a younger man such a service for thirty-two years would seem like a life work. Indeed, I think it may be said to be Dean Main's great life work, yet it was begun thirty years after he was ordained to the gospel ministry, and constitutes only a little over one half of his actual active ministry.

It would be impossible to review here these nearly thirty-two years of teaching, or to enumerate the considerable number of men who have been his pupils. With few exceptions, all the pastors of the Seventh Day Baptist denomination today have been his pupils. A number of pastors in other denominations have also studied in his classes.

It is difficult also to adequately evaluate a man whose services have been so outstanding in many respects. Dean Main possessed a scholarly mind with an energetic, progressive, forceful personality. He was a tireless and wide reader. His interests lay particularly in the field of philosophy and theology, with strong convictions that nature study should prove a window through which to view moral and religious truth.

—These scholarly and spiritual qualities labeled him a "modernist." He was discontented with any achievements of himself or others as final goals. He never repeated a course of study; each course was newly outlined, newly annotated with collateral readings, and always led to new points of view.

To such a scholar the dogmas or creeds of one century or one generation have little merit for succeeding generations, until they have been re-examined and re-cast through the furnace heat of personal thought, with every new light which science, philosophy, and experience can command.

To such a teacher there is no expectation that his own findings will be accepted by future teachers or students without subjecting them to the same tests which he claims the right to use.

Breadth of intellectual research and interpretation, combined with his fraternal spirit and his sense of the universality of religious

needs contributed greatly toward his power as a teacher and co-worker in interdenominational activities looking toward the federation and unifying of all the forces of righteousness.

Of Dean Main it may truly be said that he was a *great* teacher. The human interest in him was strong, and his students found stimulating intellectual and spiritual fellowship in working with him.

Outside of the classroom Dean Main had many interests and activities. He served on the executive boards of various denominational societies: Missionary, Tract, Education societies, etc. He was twice president of the Seventh Day Baptist General Conference.

Besides his constant interest and participation in denominational activities, his services extended to every part of the kingdom of God where co-operative effort was possible. He became a member of the Federal Council of Churches when it was first organized, and has served continuously since the first on its executive committee, and on various commissions of the council. He was a Seventh Day Baptist commissioner on the World Faith and Order Movement.

In our local community he has been active in promoting inter-church co-operation. For more than thirty years he has been an active and enthusiastic member of the Ministers' Association of Hornell and vicinity. He was officially connected for years with the county and state Bible school work in Rhode Island, New Jersey, and New York.

He has published nine books and pamphlets, catalogued in the university library, and edited one other. Among these are: *Bible Studies on the Sabbath Question*, which has passed through two or three editions; *Modernism in Religion*; *The New Psychology, Behaviorism, and Christian Experience*; *A Theological Survey*, etc.

In recognition of his scholarly services as a preacher, teacher, and author, Milton College conferred upon him the honorary degree of Doctor of Divinity, and Salem College the degree of Doctor of Literary Humanities.

He twice traveled abroad. He was three times married: to Miss Emma Tomlinson of Roadstown, N. J., who died in early life; to Miss Lucie Carr of Ashaway, R. I., mother of his sons, Daniel C. Main and George A.

Main, and who died a few years after he became dean of Alfred Theological Seminary; and to Miss Mattie Dixon. He is survived by his wife, Mattie Dixon Main; by his two sons, Daniel C. Main, M. D., and George A. Main, M. E., both of Florida; and by seven grandchildren and three great-grandchildren.

As a fitting conclusion to this biographical sketch I wish to include the following letter, received yesterday from President Albert W. Beaven, of the Colgate-Rochester Theological Seminary:

*President Boothe C. Davis, D. D., LL. D.,
Alfred University,
Alfred, N. Y.*

DEAR DOCTOR DAVIS:

I had noticed in the press, and now am in receipt of special word from Alfred University, the announcement of the death of Dr. Arthur E. Main, and I write to you, as president of the institution with which he was so long associated, and through you to his family and friends, to pay my tribute of respect to a man who for so many years has been a strong and useful servant of our Lord and Master.

So near as I am able to learn, Doctor Main was one of the oldest living alumni of the Colgate-Rochester Divinity School. Dr. Eben Little of Alpena, Mich., a graduate in the class of 1866, is probably the oldest living alumnus.

Graduating from this institution in the class of 1872, Doctor Main has, in the sixty-one years since that time, constantly brought honor to the institution by his upright life and his usefulness in the work of the kingdom. As an author, as a teacher, as a pastor, he has stood out as a singularly useful personality.

We extended to Doctor Main a special invitation to attend the dedication of our new buildings held last October, and were deeply regretful that it was not possible for him to come.

Now that his long and beautiful life has ended, we of the faculty, trustees, and alumni of this Divinity School unite in honoring him, and thanking God for the fellowship we had with him in the Lord's work.

Yours fraternally,
(Signed) A. W. BEAVEN.

January 31, 1933.

The memorial service for Dean Main occurred at the Seventh Day Baptist church, February second, conducted by Pastor Ehret, assisted by President Davis, Rev. Edgar Van Horn, Rev. Walter L. Greene, Dean Frank H. Wright of Houghton College, Dr. W. W. McCall, First Presbyterian Church of Hornell, and Professor E. F. Hildebrand. Interment at the Alfred Rural Cemetery.

PRESIDENT BOOTHE C. DAVIS.

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

RE-THINKING MISSIONS

OR

LAYMEN'S FOREIGN MISSIONS INQUIRY

In the Missions Department, December twelfth and nineteenth, were accounts of a meeting held in New York City, last November, to consider the report of the Laymen's Foreign Missions Inquiry, at which time the commissioners led by Doctor Hocking explained the report and its recommendations.

A similar meeting was held in Chicago, January 27 and 28. At the suggestion of the missionary secretary, Dr. Edwin H. Lewis, dean of Lewis Institute, Chicago, was among those invited and he took the time from a very busy life not only to attend but also to write the secretary two letters regarding the meeting.

Doctor Lewis is well fitted to appraise the report of the commissioners. He is a layman. He is not only well acquainted with the spirit and aspirations of the churches in America in their missionary activities, but also he is well versed in the history, literature, and religions of the Orient, and what he says in his letters gives the spirit, aims, and contents of the report with sympathy and intelligence. Whatever may be thought and said about the commissioners' report, it has profoundly stirred the missionary world and all who have to do with missions must reckon with it. Missionary methods, like everything else, are bound to change. Dean Lewis' letters should do much to help us understand the report and what laymen are thinking about the changes necessary.

Doctor Lewis' letters were not written for publication but he has given permission that they should appear in the Missions Department and they are given below.

171 N. Scoville Ave.,
Oak Park, Ill.,
January 28, Sabbath, 1933.

DEAR DR. BURDICK:

In response to your request of about January 1, Mr. Albert Scott sent me an invitation, and last evening I heard Doctor Hocking speak concerning the Laymen's Report.

He said in substance that the commission asked itself even the most radical question of all, the question whether missions ought to be continued or discontinued, and that it returned completely convinced that they ought to be continued. Nevertheless it thought that certain changes of method should be made. Christianity has not taken root as it ought to have taken root. Christianity, the genuine thing, is like the strawberry plant, that takes root by "runners," one after another, but too often the converts (or "nationals") are merely adherents to missionaries, adhering only so long as the missionaries are present. It is not the proper task of the missionary to reach, personally, every geographical rural district. That is the task of converts. What the missionary should do is to do a perfect job in cities. He should convert a relatively few nationals so completely that he can safely die or go home and leave his converts to spread and expand his work to every nook of the country.

Doctor Hocking said that he knew the higher criticism of the sentence, "Go ye into all the world and preach the gospel to every creature," and knew that, in the opinion of the critics, Christ never said it. Doctor Hocking apparently accepted this conclusion of the "higher" or historical and literary critics. Nevertheless he declared that the spirit of the command is Christian, and an integral part of Christianity. A church without a mission is unthinkable. Doctor Hocking thought that, indeed, Christianity is primarily a personal matter between the individual and God, but that this personal relation spreads by its very nature into philanthropy at home and into missions abroad. It is not primarily an economic doctrine, but it has economic implications. If a Chinese questions the Christian command, "Take no thought for the morrow," the Christian missionary ought to be able to explain the spirit of that command to him. And this he cannot do unless he has made a deeper study of economics than most missionaries have done. The average missionary is not sufficiently prepared for his mission, and should spend more time in preparation.

Since the war the attitude of the East has changed very much. It is very much aroused to economic questions. On this point Doctor Hocking said less than was satisfactory to me. Nevertheless he did not feel that missionaries in schools and on the farms should feel compelled to refrain from evangelizing.

But how about methods of evangelizing? On this point Doctor Hocking quoted Mr. C. F. Andrews, whom he met in London. (Mr. C. F. Andrews was in Chicago for a day or two three years ago, and telephoned to my house that he would like to see me, but it happened to be impossible just then for us to meet. He is a very intimate friend of my friend, Dr. Rabindranath Tagore.) Doctor Hocking asked Mr. Andrews how he went about it to make a Hindu a Christian. Mr. Andrews replied, with a smile, "I always assume that he is a Christian already." Doctor Hocking enlarged upon this, quoting Scripture, "That was the true Light, which lighteth every man that cometh into the world";

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name"; and Tertullian's "mens naturalites Christiana." I fancy that this part of the address, in spite of the Scriptures quoted, was the least acceptable to some present. They would reason that if Christ is present in every land and every religion, why send missionaries? I recall very well that when Doctor Tagore first came to Chicago, in 1912, and I told our dean of women at Lewis Institute something about him, she declared that if he had any Christian qualities he got them from the Bible or from the missionaries. This deluded lady is long since dead, but she was a type of the good Christian who, since my earliest boyhood, has made me "very tired." Her kind of remark is not only profoundly ignorant but essentially unchristian. I do not need to tell you that Tagore's mind is "naturalites Christiana."

Reverting to Doctor Hocking's notion that we should get, or produce, or enlist, or set going a few really energetic converts, I forgot to mention an illustration that he used. He spoke of a Chinese named Yen. This "Jimmy" Yen, or perhaps Jimi Yen, is not a Christian, but he is a perfect genius of an educator. He has worked out a group of only thirteen hundred characters, which a man can learn in three or four months, which give a real education, at least so far as the meaning of citizenship is concerned. Five million Chinese have learned these thirteen hundred characters at a cost of twelve cents (four volumes at three cents apiece). Yen is not yet perfectly satisfied with his selection of characters. He is trying them out on a large scale, having been given a whole county (Ting-Sien, if I caught the name correctly), a dry, arid region of China at its worst. He has been offered one hundred specialists, by the government, to spread this education all over China, and as soon as Mr. Yen feels that his characters are the best, he will accept this offer. Mr. Yen's system is an illustration of how Christianity ought to be taught and spread.

These three pages are perhaps a fair summary of what Doctor Hocking said up to nine forty-five last evening, though of course they do not give you any sense of his admirable personality, or of the seven members of the commission who sat with him on the stage, or of the immense and attentive and appreciative audience. The room was warm and crowded and I had been up since four o'clock, and I began to feel too tired to listen longer.

I will go down again this morning, and I will write you again tomorrow. I assume that you have a copy of the full report, published by Harpers at two dollars.

Ever yours,
E. H. LEWIS.

P. S.—Hocking is a rare fellow. You doubtless know his books. I have three of the seven: "The Meaning of God in Human Experience"; "Human Nature and Its Remaking"; "The Self, Its Body and Freedom." The others are: "Moral and Its Enemies"; "Man and the State"; "Philosophy of Law and of Rights"; "Types of Philosophy."

E. H. L.

Chicago, Ill.,
January 28, 1933,
12.15 p. m.

DEAR DR. BURDICK:

I got down here at ten forty-five, and one of my old students immediately presented me to Doctor Hocking. We talked chiefly about his son, Richard, who has now decided to go in for philosophy and is at Harvard, writing his doctoral dissertation on the nature of space. We discussed this a little, in the light of S. Alexander's "Space, Time, and Deity." Then I told him of my church membership, and of my letter to you this morning concerning his address of last night.

Mr. Betts spoke of schools in India and China, and of the expensiveness of them in China, and of the need of more practical studies there.

In the absence, caused by illness, of Doctor Taylor, Mr. Harper Sibley spoke of the need of missionaries who have studied agriculture in India, China, and even Japan. This address did not mention Doctor Hocking's point of last evening about the wisdom of concentrating in cities on the production of sincere and energetic native missionaries, and I wondered, a little, if the two ideals could be reconciled. But Mr. Sibley insisted that eighty per cent of Hindus and of Chinese are farmers, and that more than fifty per cent of Japanese are also farmers, and that the Christian missionary simply must study to understand rural life in India, China, and Japan. He especially commended a certain Doctor Butterfield for doing this.

The best speech of the morning was on medical missions, by Doctor Emerson. I never heard a better. It was rapid, terse, scientific, deeply Christian, and very exact. He contended (in answer to a question) that the mission of medicine is the most fundamental; that Christ was best known as a physician, and that he never hesitated to interrupt a sermon to conduct a clinic.

Doctor Emerson said that the physician is the man who makes friends for the other missionaries. The physician has no right to urge the evangel upon his patient; he must wait till he is asked; he must recognize that a sick person's psychology is not normal psychology. Even in this country Doctor Emerson has often seen a hospital patient put his head under the sheet when he saw a "religious" person coming.

The American medical missions are not so good as the British, especially in China. The American physician is expected to be the only one in a hospital of thirty or thirty-five beds. He is so distracted by a million petty details of management that he has no time to make friends or to keep up with his subject, especially as he has to face tropical and other diseases foreign to him, to say nothing of facing great ignorance and great poverty.

The British send a group, not one man. Some attend to the business end. The physicians are not overworked, but specialize, and keep up to date. This is all superior to the bad American system. Doctor Emerson said, in an American clinic, fifteen hundred patients were treated in

four hours by one physician, one nurse, and one evangelist. Most of those patients went away with a good Scripture text in their hands,—and the wrong medicine! Diagnosis took thirty seconds; it should take not less than fifteen minutes.

In India the British government now supports five hospitals to every missionary hospital, and in Burma, fifty-five. This tends to belittle the Christian hospital. Nevertheless Doctor Emerson thought that the Christian hospital (when ever the service is technically as good as that of the government hospital) is the superior. The godless physician is interested in an organ rather than in the whole man (and rather hopes to see that organ in a post-mortem). The Christian physician cuts out red tape, is an actual friend to the whole man, and does him more good for that reason.

I heard but little of Miss Woodsmall's address. She is an admirable person, but, I thought, a little too much inclined to give missionaries more credit for social service than they deserve. She struck me as not knowing much of the actual history of social improvement in India. Which reminds me of a point made by Mr. Betts about missionary schools and churches. They don't take enough account of native culture, but want to transplant American buildings and customs. Mr. Sibley repeated the same point.

Ever truly yours,
E. H. LEWIS.

THE FIRST SEVENTH DAY BAPTIST CHURCH IN HAMBURG

BY L. R. CONRADI

There is but one remedy for all kinds of sin and for all departure from divine truth, and that is the everlasting gospel preached in its purity and in the power of the Spirit. The ministration of the New Testament is the ministration of the Spirit, who changes the heart, cleanses it from all sin, and makes it a fit dwelling place where the Word of God alone rules and Father and Son dwell through the Holy Spirit.

Thus my efforts in Hamburg from the very beginning were centered in the one thing, to set forth in all my lectures on Sabbath and Sunday, that the pure preaching of the everlasting gospel is the remedy which God has given in his love, to create a New Testament Church, of which it might be said indeed, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Ere long a company of believers were thereby gathered out, who felt constrained to put the question, "where can we freely follow the convictions of our

own hearts and where is the church which grants us full liberty to make the Word of God the only standard of faith?—A church that does not make the faith in the visions and writings of Mrs. White a fundamental part of the gospel, nor teach that Christ did not enter the Most Holy until 1844, or that not until the time setting of W. Miller and S. S. Snow the three-fold message of Revelation 14: 6-12 had been sounded, one that does not deprive the local church of its Scriptural rights to call its pastors, provide for their support, and direct its own affairs?" Since the days of the Reformation it is the Seventh Day Baptist denomination, which alone makes the Bible the only standard of faith and holds it up high as the glorious banner of true liberty of conscience, which forms the link between the Sabbatarians of old until the present day.

Instead of giving the writer, who had himself, in November 1889, raised up the first Seventh Day Adventist Church in Hamburg, the requested opportunity to state to the Seventh Day Adventist Church his convictions, why he wished a letter to the Seventh Day Baptists, or have his name taken from the list, he was, without notification, simply by the request of the president of the Hansa Conference, disfellowshipped, and others threatened with the same if they attended the lectures. The two hundred employes of the food factory and of the printing office were threatened with dismissal. But all these measures only constrained the honest searchers after divine truth to attend the separate Sabbath meetings, and some forty at first expressed their desire to unite with the Seventh Day Baptists. This number steadily increased. All were asked to notify the Seventh Day Adventist churches that they wished to disconnect with them. A committee of three to investigate the credentials of the ones desiring to unite with the Seventh Day Baptists was formed. Meanwhile through visits a company of Seventh Day Adventists about twenty miles distant, at Reinfeld had also been convinced. From December 2-5 the Seventh Day Baptist Pastor Taekema from Groningen, Holland, was with us, and also in the afternoon at Reinfeld, when six there decided to unite with the Hamburg Church.

On Sabbath, the tenth, a committee of nomination was formed, and reported December 17, when fifty-three signed the church cove-

nant and the officers were unanimously chosen. Pastor A. Hennig, a former state school teacher, later a teacher in the Seventh Day Adventist College and an effective minister, was chosen as pastor. A live missionary society was organized, also a stirring Sabbath school.

It was decided to celebrate the foundation of this first Seventh Day Baptist Church in Germany on December 24. Pastor G. Velthuysen, also Elder Westerdal from Amsterdam, abode with the writer from December 22-25. Brethren came also from Stendal, Celle, Rostock, Darmstadt, Berlin, also the company from Reinfeld. A good musical program had been provided. One sister welcomed the Dutch brethren with solos in their tongue. The writer spoke on Romans 12: 1, 2, the whole church dedicating itself as a living sacrifice to their loving master. Pastor Velthuysen and the writer welcomed Pastor A. Hennig to the Seventh Day Baptist ministry. Some very touching remarks were made by Brother Velthuysen and the other brethren from abroad, also a number of letters from abroad testified that the good work in Germany had thus far only begun. The liberal spirit pervading the meeting was shown also in a free-will collection amounting to \$22.

Since New Year's the German monthly, entitled "Truth-Light-Life," has been started and a two thousand edition of sixteen pages each number will promote the interests of the good work begun. With the first number a sixteen page tract was published, giving full information about the Seventh Day Baptists, their history, and their principles. The new missionary society, Hamburg, ordered alone two hundred and fifty, and daily some new subscribers are being received. Brother Velthuysen has also ordered twenty copies and he has given us in his Dutch paper a full advertisement of all the publications thus far printed. The church has unanimously settled the salary of Pastor Hennig, and though some of the members are without employ, yet the wage earners are doing their utmost to make this new church self-supporting from the very start.

On January 14, the new church celebrated the ordinances of the Lord's house, enjoying much of the promised blessings. Every Sabbath some new members desired to unite, so that the present enrollment is sixty-five. The writer feels free now to devote more of his time to the extensive correspondence, which

is fast increasing, and in fact is world-wide. There are so many calls from different parts of Central Europe that he does not know which one to meet first and how to finance these visits. May the good Lord grant the necessary wisdom, that soon the number of churches may increase and a strong German association be organized to look after the many scattered believers, who desire to unite with the Seventh Day Baptists.

Hamburg, January 18, 1933.

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, January 8, 1933, at 2 p. m., President Corliss F. Randolph presiding.

The following named members were present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Herbert C. Van Horn, Asa F. Randolph, Mrs. William M. Stillman, William M. Stillman, Ahva J. C. Bond, Esle F. Randolph, Jesse G. Burdick, Orra S. Rogers, Irving A. Hunting, Edward E. Whitford, Frederik J. Bakker, Everett C. Hunting, Neal D. Mills, James L. Skaggs, and Business Manager L. Harrison North.

Visitors: President J. W. Crofoot of Milton College, Miss Dorothy P. Hubbard, Mrs. Irving A. Hunting.

The meeting was called to order by President Corliss F. Randolph. In the absence of the recording secretary, the assistant recording secretary, Asa F. Randolph, acted as secretary of the meeting.

All standing, we were led in prayer by President J. W. Crofoot.

Minutes of the meeting held December 11, 1932, were read.

Corresponding Secretary Herbert C. Van Horn presented and read his report as follows:

Your corresponding secretary is glad to present this report in person and to enjoy the fellowship and inspiration of the members in this meeting. His last report was prepared en route from Fort Myers to Daytona Beach and forwarded from Melbourne, Fla.

The long journey through the South and Southwest was carried out as planned, with a few busy days at Daytona Beach, where seven public meetings were addressed and conferences held. The interest everywhere was good. At Daytona

Beach, plans for building a church on a beautiful spot in a desirable location were being completed, and a very hopeful spirit was manifested. Many expressed an appreciation of the Tract Society and its work, of its program of field activity, and that the corresponding secretary had included this church in his southern itinerary.

After nine and a half weeks' absence from the office, your secretary arrived home December 16, having visited nine active Seventh Day Baptist churches, and eleven other communities where Seventh Day Baptists live. In many ways was shown appreciation of these visits. In three of the lone Sabbath keeping localities public services were held and addresses or sermons preached to groups ranging from six to sixty. In each of the church communities from two to seven meetings were held, with audiences ranging from fifteen to one hundred fifty.

Your secretary traveled 8,189 miles—5,150 by rail, 520 by bus, 1,419 by automobile, and 1,100 by water, at an expense to the board of \$301.24, or a total of about 3.7 cents per mile.

During the month interesting correspondence has been received from a number of sources with inquiries about our beliefs, churches, and literature. This has included letters from Germany, Africa, and New Zealand. Answers to these interesting communications have been made, and tracts and books have been sent as requested. These inquiries seem to indicate an unusual unrest in people's minds and a desire to gain information concerning the particular truths held by Seventh Day Baptists. Perhaps, as not in years, doors are being opened to us which we must not shut. In the three weeks since the return from the field, over forty letters have been written, some of which were concerning RECORDER matters, though closely related to the work of the secretary. One public address in the way of an informal report has been given before the Plainfield Church on a recent Sabbath evening.

The 1933 Calendar and Directory is well received. Much credit is due Miss Evalois St. John for her helpful work in assembling data and preparing the copy for this publication.

Sincerely,

HERBERT C. VAN HORN,
Corresponding Secretary.

January 8, 1933.

The foregoing report was received.

After reading his report, the corresponding secretary spoke informally of many interesting experiences had by him on his recent trip to the Southwest, Florida, and intermediate points, referring also to the cordial welcome extended him at the various points visited, as well as indications of interest in our activities.

Ahva J. C. Bond informally made verbal report as leader in Sabbath Promotion, briefly referring to summer camps and other interesting incidents. He read a letter received from Mr. Velthuysen commending the work being done by Doctor Conradi in Germany. He

also read a long letter received from Doctor Conradi telling of his work and making mention of the need of funds.

Mrs. Ethel T. Stillman presented her quarterly report as treasurer, which had been duly audited.

The treasurer's report was adopted.

The treasurer reported having received from the executor under the will of Emma J. Wells, late of Hopkinton, R. I., the amount of bequest under her will amounting to \$1,758.71, to become part of the Permanent Funds of the society, the income therefrom to be used for the purposes of the society.

Mr. Jesse G. Burdick, chairman, presented and read the report of the Committee on the Distribution of Literature as follows:

REPORT OF COMMITTEE ON DISTRIBUTION OF DENOMINATIONAL LITERATURE FOR DECEMBER

A careful inventory of tracts on hand taken December 31, 1932, shows the total of 13,740 Sabbath tracts as follows:

<i>Sabbath Catechism</i>	80
<i>A Sacred Day—How Can We Have It?</i>	700
<i>Expose of Faith and Practice</i>	1,070
<i>Familiar Quotations From the Bible on Sabbath</i>	1,250
<i>First Day of the Week in the New Testament</i>	600
<i>How Shall We Observe the Sabbath</i>	1,050
<i>Pro and Con—The Sabbath Question in a Nutshell</i>	1,700
<i>Seventh Day Baptist Fundamentals</i>	200
<i>Seventh Day Baptists as Distinguished From Seventh Day Adventists</i>	960
<i>Spiritual Sabbathism</i>	660
<i>The Forward Look</i>	1,300
<i>The Sabbath in a Changing World</i>	220
<i>The Sabbath and Seventh Day Baptists</i>	1,850
<i>Why Sunday Is Observed as a Sabbath</i>	600
<i>Sabbath Post Cards</i>	1,500

13,740

Number of tracts sent out during the month	514
Number of 1932 Calendars sent out	3
Number of RECORDERS sent out	21
Number of <i>Year Book</i> , 1931, sent out	1

RECORDERS discontinued	539
RECORDERS new subscriptions	6
Net loss	4
New 1933 Calendars sold	961

The list of tracts out of stock was given in the November report.

A meeting of the committee was held this morning when plans for the future work of the committee were made.

Respectfully submitted,

JESSE G. BURDICK,
Chairman.

January 8, 1933.

The foregoing report was received.

Mr. L. Harrison North, chairman of the special committee appointed to enlarge the SABBATH RECORDER subscriptions, presented the following recommendation of that committee:

Your committee would recommend that it be authorized to engage college students or others as agents for the SABBATH RECORDER on a commission basis to be arranged by the committee, and with such subscription premiums from the stock of publications of the society as the committee may decide.

AHVA J. C. BOND,
COURTLAND V. DAVIS,
JAMES L. SKAGGS,
JESSE G. BURDICK,
ORRA S. ROGERS,
L. HARRISON NORTH, *Chairman.*

The foregoing recommendation was adopted.

Responding to an invitation extended by President Randolph, President J. W. Crofoot of Milton College spoke briefly mentioning Mr. Velthuysen's commendation of Doctor Conradi's work, also of the needs of Milton College and of the present and continued opportunities to help it further its work.

A motion that the transfer of the title to Denominational Building to the Board of Trustees of the Seventh Day Baptist Memorial Fund be consummated, was after careful consideration tabled.

It was voted that unless otherwise ordered, the president or vice-president and the treasurer be and hereby are designated as the proper officers of this corporation to execute in the name and on behalf of this corporation promissory notes for all funds borrowed by it.

Minutes were read and approved.

The meeting adjourned.

CORLISS F. RANDOLPH,
President,

ASA F. RANDOLPH,
Assistant Secretary.

A DAILY PRAYER

Dear Lord! For all the peace and rest,
With which my life this day is blest,
I give thee thanks.
For my great need of thee I ask
That I find grace for every task
Thou sendest me—
As well as strength—that I may be
The child of thine, as planned by thee.
Thy will, not mine!

MARY C. FAIRCHILD.

Young People's Work

MISS MARJORIE J. BURDICK
1122 Seymour Avenue, Lansing, Mich.
Contributing Editor

"IT IS TO THINK"

Let every dawn of morning be to you as the beginning of life and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.—
John Ruskin.

CHICAGO MEETINGS

(Attended by the president of the Young People's Board)

THE YOUNG PEOPLE'S COMMISSION

This meeting was in session from November 30 to December 2, in the Knickerbocker Hotel, Chicago. I was unable to arrive until late in the afternoon of December first; consequently I missed much of the splendid discussion which took place. However, I have recently received a sixty-page report of the commission meeting and find it very helpful and interesting.

The Young People's Commission is composed of the leaders of youth who are interested in the society type of organization. These are young people's workers in many denominations and workers in the Christian Endeavor societies, Baptist Young People's Union, Epworth League, and other groups. At this meeting were young people's leaders from at least fourteen denominations and groups; from some groups there were several sent to represent them.

The first meeting which I attended was a supper meeting at which Dr. Charles W. Gilkey, dean of the Chapel of the University of Chicago, was the guest speaker. He spoke about the religion of the students of today, as we look at the colleges of our land. Such facts as the following provoked our thoughts: If we look at the college youth we are getting a cross section of our American people; many consider them non-religious, but we must consider the fact that many of them were brought up in homes where there was no religious training—in a religious vacuum. They have nothing in pre-college days which would make them

feel that it is necessary to have daily chapel. They have been brought up in post-war days, when there has been a relaxation in social and moral living, and the favorite sport of many parents has been the repudiation of authority.

Yet we find that the "hard boiled" era is going out rapidly and in place of this, each freshman class brings in youth who are eager to know—a wholesome youth who are more critical and more sincere than we were. While there is very little feeling of responsibility for others, it is beginning to come back and the era ahead promises to be more creative and fruitful.

The personalities upon whom the student workers depend are the church trained youth, the ones whom the home church has helped to mold, who have had the experience and training in the society groups. Hence there is need for training the youth for their college experiences.

In conclusion Doctor Gilkey said that the young people's work in the church must:

1. Lay a new emphasis on religious intelligence—know Bible, Christian religion, heritage, and experience.
2. We must not too far protect our young people. Anti-religious forces are powerful; we must train youth to meet life.
3. We must help youth to find itself and get on. It does not wish elders to dictate nor to abdicate.

The meetings on Friday were very helpful, with discussion on such subjects as topic materials, the topic approach to problems, the study of the economic situation by young people's societies. Many times emphasis was laid on the young people's society as a valuable agency in the training of Christian youth.

To be with these leaders of youth for discussion of mutual problems and for informal conversation at meal time and during the brief intermissions, was a most worth while experience.

CHRISTIAN ENDEAVOR FIELD SECRETARIES' UNION

Friday evening was opened with a banquet meeting. After the friendly conversation around the table in a private dining room, we heard messages from denominational and interdenominational leaders. I am going to give the names of the speakers and their subjects, that you may see what a profitable evening we had together.

"Our ideal of the Young People's Society and the progress of the Epworth League"—by Dr. Blaine E. Kirkpatrick, Chicago, national general secretary of the Epworth League, Methodist Episcopal Church, North. Following this was an inspirational talk by Dr. Percy R. Hayward, Chicago, director of young people's work of the International Council of Religious Education. He helped us to see how the forces of evil are united in their effort to gain the youth, and we should work to help youth to choose wisely—to have acts actually controlled by the spirit of Jesus Christ.

"Areas of Co-operation of Denominational and Interdenominational Youth Agencies"—Roy Burkhart, associate director of young people's work, International Council. "Flexibility in a Youth Program"—Rev. Harry Thomas Stock, D. D., Boston, young people's secretary, Congregational Education Society. "Common Objectives of the Interdenominational Commission and the Christian Endeavor Field Secretaries"—Rev. Frank D. Getty, Philadelphia, president Interdenominational Young People's Commission; director of young people's work, Presbyterian Board of Education. "What Shall the Future Be?"—Mr. Carlton M. Sherwood, Boston, general secretary, International Society of Christian Endeavor.

On Sabbath morning we heard the denominational programs for young people as presented by leaders from the various denominations represented: Methodist Protestant, Presbyterian, United Brethren, United Presbyterian, Evangelical Lutheran, and Seventh Day Baptist. A few of the leaders who were in attendance at the previous meeting were unable to remain for this conference; I believe that I have mentioned those represented.

In the afternoon we listened to other helpful talks; two of these were given by workers from the Allied Forces, Mr. Roy Bregg and Mr. Harold Singer, who is national director of Allied Youth. They presented plans for a new educational program on "Alcohol and My Generation."

At following sessions talks were given by Rev. Albert J. Anthony, dean of Auburn School of Religious Education, and Professor Norman E. Richardson of Chicago Theological Seminary, with discussions and meetings with many of the staff of the International Society of Christian Endeavor.

I was happy to meet the Christian Endeavor field secretaries from most of the states where we have societies and to talk to them about our plans and problems, which are common to many denominations in these days. They are very willing to do what they can for our groups and have asked for the names of our field secretaries and societies.

It seems to me that we grow and broaden our lives as we make contact with Christian peoples of other denominations. Therefore Christian Endeavor is invaluable.

ORDINATION ADDRESSES

[The three splendid addresses being published this week were delivered at the ordination service of Rev. Everett T. Harris, Waterford, Conn., some weeks ago. Because of limited space and accumulated material we have not been able to present them to our readers until now. But they are still fresh and inspiring.—ED.]

CHARGE TO THE CANDIDATE

BY REV. WILLARD D. BURDICK

These words of Paul to Timothy are appropriate in this service: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

Brother Harris, you are called to a great and glorious service—the Christian ministry!

Some months ago a group of Chinese pastors were discussing the question, "What kind of leaders does our work now need?" One of them replied, "In the search for leaders we must look, first of all, for men who know Jesus Christ, then for men whose lives show this knowledge, and only after that should we inquire whether they have sufficient talent." The Chinese pastor was right. Brother Harris, "know Jesus Christ," and show by your life, in your everyday duties and your public ministry, that you do know him!

You are to be a *specialist* in understanding and teaching the truths of the kingdom of God. But you will need a fair understanding

of the questions and problems of the times in order to gain and hold the interest of your hearers.

An editorial in the *Christian Century*, some time ago, emphasized the following: "But a sermon is a co-operative undertaking. For good results, it requires a preacher trying to put all that he can into it and a hearer trying to get all he can out of it." Some who ought to be your hearers will not be present in your services, and some who will be present will not try to get all that they can out of your sermons, but *you should put all that you can into your sermons*. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

And it is important to remember that "religious leadership demands religious earnestness." You will be considering with the people their most serious problems and sorrows; you will be telling them of the sure remedy for all the ills of life; you will be encouraging them in Christian living. In your personal work and in your public addresses *be earnest*.

Brother Harris, I believe that you will study to shew yourself approved unto God, a workman that needeth not to be ashamed, and that in the ministry you will find joy, and gain the rewards of faithful service. God bless you.

CHARGE TO THE CHURCH

REV. CARROLL L. HILL

For some reason the old adage about taking "two to make a bargain" has been running in my mind, not because of its commercial flavor, but because any agreement or pledge requires two parties. So it is in a call to ordination, there are two parties: the one party is the body of people which extends the call, and the other is the candidate who receives the call. And I remember that it is written, "For where two or three are gathered together in my name, there am I in the midst of them."

Today you have called to ordination your pastor. It is a blessed occasion for all of us. May God's blessing be upon his people, and may this mutual pledge between pastor and church be a benediction.

When Jesus laid down his work upon earth, he left a small group of people to carry on his work here. That group has grown to a large number, but it is still the body of

Christ. It is yet his Church. This church in Waterford is a part of that body. I charge you as a church to remember that you are Christ's body, his representative. You are thinking his thoughts, you are doing his work. Let none treat lightly the privilege of belonging to that body.

I charge you also that you shall continually uphold this organization in its work of ministering to the world. Be it in attendance at the services of worship; be it in serving in some special capacity; or in whatever way it may be, let each member of this body be prompt to fulfill the obligations of membership.

And I charge you further that you shall, from time to time, call out those who are fitted and prepared for special service to the church. The Church of Christ needs members, she needs officers, she needs leaders, who are consecrated and ready. May this church continue to add new members to the glorious company of the apostles.

WELCOME TO THE MINISTRY

BY REV. WILLIAM L. BURDICK

It is a privilege and a great pleasure to welcome you to the high and holy calling of the Christian ministry.

The ministry needs young men, as well as those who are older, and I am glad to welcome you because you are young.

The Christian ministry needs men who are well prepared for the work. You have spent years in your training, and I am glad to welcome you because of your preparation.

The ministry needs men who will continue to be hard-working students. In your examination today you have demonstrated that you are a student capable of fathoming the depths of difficult problems, and I am glad to welcome you because of the promise you give of being a growing student, ready to burn the midnight oil in the attainment of knowledge and the performing of your tasks.

The ministry needs men of sterling character, and I am glad to welcome you because of the worthy character which you have established by aid of the church and a Christian home.

The Christian ministry needs men who will be pastors, giving much time to shepherding the flock with diligence, love, and faithful-

ness. I am glad to welcome you because I believe you will give yourself assiduously to this work, as well as to preaching the gospel and making the pulpit your throne.

The world needs consecrated evangelists, men wise in helping others make the great decision, and I am glad to welcome you because I believe you will follow the Master in this respect.

I need not tell you that the Christian ministry furnishes great joy to those who enter it. You have experienced this, as your face showed that night you came to the depot to tell me you had made the decision to enter the ministry. The joys will increase as the years go by, and I am glad to welcome you to the ministry because of the joys it will bring to your life.

The Christian minister has his hardships, disappointments, and sorrows. He, as did his Master, must bear the bereavements of the community and the world. I am glad to welcome you to these sorrows because out of them will come greater strength and usefulness to you and by them you will know better how to comfort others.

In entering the ministry you place yourself in the ranks of a company of men unsurpassed for their intelligence, culture, and achievements. This order of men is very ancient, including Enoch, who walked with God; and Noah, the preacher of righteousness; Isaiah and all the prophets; John the Baptist; Christ; Paul and the other apostles; the unnumbered pastors and evangelists in the Church for the last nineteen hundred years. These heroes of the faith belong to the ages. They have fought humanity's battles, overthrown oppressors, established right, healed the suffering, comforted the sorrowing, and led the world in its upward march. They have had their weaknesses and some have utterly failed, but the faithful have been the chief factors in the Church of Christ and it is ordained that they shall lead in still greater achievements. To this order I most gladly welcome you.

Not only should there be complete liberty in matters of religion and opinion, but complete liberty for each man to lead his life as he desires, provided that in so doing he does not wrong his neighbor.—*Theodore Roosevelt*.

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

WHAT DO WE KNOW ABOUT JESUS?

ACTS 10: 38

Junior Christian Endeavor Topic for Sabbath
Day, February 25, 1933

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

ONLY "A CUP OF COLD WATER"

One summer afternoon Fred stopped at a stand to purchase a bag of peanuts. "Verra war-r-r-m!" mumbled the Italian from whom Fred bought them. "Me ver-ra thirsty-ee! Want a water-r bad!"

"It's tough to be thirsty when you can't leave your stand to get a drink," thought Fred. Suddenly there flashed into his mind, "Whosoever shall give to drink a cup of cold water only." Yes, he knew it was Jesus himself who said these words. Going into a drug store Fred bought a container and persuaded an obliging clerk to fill it with cool, refreshing water. Then he carried it to the Italian. As the surprised but delighted man drained the cup Fred thought: "A cup of cold water is a very little thing for a boy like me to get. It surely is wonderful that the Lord Jesus counts giving it to a thirsty man like a real service to himself."

MOLLY'S ADVENTURE IN SERVICE

"I! Pare potatoes? Well, I guess not," scoffed Ethel. "I can't bear to touch the dirty things. Besides, I'm not going to get stained fingers."

"But, Ethel," argued the camp leader, "one of the cook's assistants has left and the other is sick in bed. We will all have to lend a hand in preparing the vegetables for dinner."

"Not I," replied Ethel. "Not I," added two other girls as they ran off with Ethel.

"Well, then, it's mesilf that'll be goin', too," retorted the angry cook. But her anger gave place to a smile as Molly volunteered. "I'll pare the potatoes. Come on, girls, what will you do?" Stimulated by Molly's example every girl set to work with a smile. Their assistance and merry chatter so cheered the cook that she hummed an old Irish tune as she went about her cooking. When Ethel and her pals returned and heard that Molly

had gaily performed the task they disliked, Ethel asked, "How could you do it, Molly? You are the daughter of the richest man in our town."

"Really, it was lots of fun to do it," answered Molly, but she added softly, "I guess the biggest reason I did it was the story Miss Brown told us about how Jesus' disciples quarreled over doing what they thought was a servant's work, and how Jesus shamed them by doing the work they scorned."—From the "Children's Leader."

OUR LETTER EXCHANGE

Mrs. Mizpah Greene,
"Sabbath Recorder"

DEAR MRS. GREENE:

My sister Byrnina wrote you about how many brothers and sisters she had. I have one less brother but one more sister. I am thirteen years old and am still in the rural school, eighth grade. My two little brothers go with me.

I read in the RECORDER on the Children's Page more than a year ago George Maxson Jr.'s letter to you about his pigs and your answer to him. I have that page here now. You tell about your pet pig that you tried to ride and how he threw you in the worst mud puddle he could find; that was bad for you (not the pig). Grandpa says that daddy had a pet pig called Simon when he was a boy. The two would talk together (in pig latin). When he was milking, the pig would sit up and daddy would squirt milk into the pig's mouth.

We don't have any pigs or chickens at Grangemead farm but we have dogs, cats, and rabbits. We have twenty-seven rabbits in all, all white and tame.

I will send you a picture of a cow we like to ride. My two brothers are behind me, and Byrnina is holding the cow.

Yours truly,

HERBERT COMSTOCK.

St. Charles, Ill.,
January 31, 1933.

DEAR HERBERT:

I was very much pleased to receive your fine letter and also the photo of you and your brothers and sister. It helps me to become better acquainted with you all. The cow does not seem to mind taking the place of a

horse. When I was a young girl, living on a farm near Walworth, Wis., I used to ride a cow home when I went after the cows at night. She was very gentle and seemed to like to have me ride her, for she used to stand perfectly still when I got on her back. Once, though, I tried riding her in the orchard and she scraped me off under the first apple tree. Perhaps you have guessed by this time that I was once quite a tomboy.

I think your daddy's pig must have been a fine pet. I don't believe he would have thrown me into a mud puddle, do you? I think I should like all your pets, especially the cow.

Tell Byrnina I am looking for another letter from her, and of course I want to hear from you again, too, and from your brothers as well. I like the looks of all of you. You are very skillful with your typewriter.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

How are you? I am very well.

What did you get for Christmas? I got a pair of skis, a typewriter, a telephone, an erector set, a couple of books, a flashlight, and a jackknife.

I have a new cousin. His name is LeRoy Leon Angell. He was born January seventh. He has blue eyes and brown hair.

We took a sunshine box down to a sick lady last night. She was very thankful for the things. Everybody brought in presents for the box. It was a big box, heaping full.

Elder Burdick, Robert, Stanley and I are going on a hike.

Your friend,

MILTON MAXSON.

Leonardsville, N. Y.

DEAR MILTON:

I think your Christmas presents were very nice, and useful as well. That is the kind we had, useful presents, especially this year; mine were: an end table, which Mr. Greene made himself, a dozen tumblers, a fruit dish, cake tins, stew pans, handkerchiefs, silk stockings, and—well, that is all I can think of now, but I can assure you that I have used every one. I can tell without being told that you have used your typewriter. Don't you enjoy writing with it?

It was a splendid thing to take the sunshine box to the sick lady and I feel sure

that you and the other people who took it enjoyed it almost as much as she did.

I hope you and the Burdicks had a very enjoyable hike. It is so cold here today that I'd rather toast my feet by the stove than to do any hikng. We have a little snow along with the cold but not enough for sleighing. Have you had much snow this winter?

Hoping to hear from you again, I am

Your sincere friend,

MIZPAH S. GREENE.

A BOY'S THOUGHT OF LINCOLN

Some days in school, when teacher says,

"Jim, name the presidents,"

I up and I commence,

And say them all from Washington clear through
to Buchanan, then

I have to stop and clear my throat—I always
have to when

I come to Abraham Lincoln's name,
E'en though the teacher whispers, "Shame!

Can't you remember, Jim?"

Can't I remember him!

Why, he's my hero! That is why

I get choked up and want to cry!

Once he was just as poor as I,

And homely, too, and tall and shy.

But he was brave and made his place,

Climbed to the top and freed a race!

When I think what he dared to do,

I just vow I'll do something, too!

—Selected.

A CORRECTION

Attention of the editor is called by Rev. E. S. Ballenger to a matter in news items from Riverside, recently reported in the "Denominational Hook-Up." It was to the effect that Brother Ballenger had been called to the pastorate of that church. We quote him—"This is the truth and yet there should have been another word added. Last November we changed the frequency of publication of the "Gathering Call" so that it comes out only every two months. This gives me some additional leisure, so that I am able to take up the work of pastor temporarily. I was not asked to serve as a regular pastor but only as temporary pastor until a permanent one could be secured. . . . I wish you would insert a note in the SABBATH RECORDER concerning this." In the interest of accuracy, Brother Ballenger wishes this correction made. We are glad to give this notice. The news item was written in all sincerity and with no desire on its writer's part, we are sure, to misrepresent the situation in any way. EDITOR.

OUR PULPIT

SYNOPSIS OF HEBREWS 3 AND 4

[Some time ago Rev. Ralph H. Coon sent the editor a brief synopsis of an interpretation of Hebrews 3 and 4 which he had prepared on request of a lone Sabbath keeper in Colorado. While it was not meant for publication, Mr. Coon will probably not object to its appearing in print. It may be of help to many of our readers.—EDITOR.]

Chapter 3.

1. Christ is greater than Moses, since he is the Creator himself. (Verses 1-6, chapter 3.)

2. The writer warns the Hebrew Christians as Moses warned the Israelites in the wilderness and as David warned the people in his day (Psalm 95: 7-11), using the wilderness experience as an example, against departing from God's will in unbelief, that is trusting only in themselves for the working out of their Christian lives. (Verses 7-12.)

3. We must encourage each other to live by faith while we have the opportunity, "While it is called today." (Verses 13-15.)

4. The Israelites who did not believe the promised rest could be possible were not allowed to enter into it. Rest meant an end of wonderings and worrying about themselves. (Verses 16-19.)

Chapter 4. (Should be no break.)

1. In the same way there is danger of our coming short of the promised life of rest (the victorious life in Christ) because of lack of belief that it is possible. (Verses 1, 2.)

2. "We which have believed do enter into rest." This is implied in the ninety-fifth Psalm (verse 11), where it says those who do not believe cannot enter into rest.

As God's rest is spoken of at the foundation of the world (Genesis 2: 2) and David spoke of another rest so long a time after the unbelieving Israelites were barred from the land of rest, there must be another rest for us of which these are typical. If Joshua had given them that other rest God would not have afterward in the Psalm spoken of another rest in another day. (Joshua and Jesus are the same in the Greek. Notice how in Acts 7: 45 there is no question but that Jesus means Joshua.)

Then there is a sabbath rest available to the people of God. The one who has entered this rest has ceased his human works. He no longer depends on them or on his own strength. He is resting in God and anything he does that is worth doing is God working in him. As God rested when through with his work, the victorious Christian rests when through trying to do anything for himself. (Verses 3-10.)

3. Let us then be concerned about accepting this life in faith for God's Word pierces into the very depths of our lives and nothing can be hid from its revelation. (Verses 11-13.)

4. Jesus understands our every need so let us come boldly to him for grace to live the victorious life. (Verses 14-16.)

CORRESPONDENCE

Rev. Herbert Van Horn,
Plainfield, N. J.

MY DEAR BROTHER IN CHRIST:

Many thanks for your letters of December 20 and January 5. I am so pleased that you are receiving so many inquiries about Seventh Day Baptists, and since they hail from Seventh Day Adventists, I only wish you could have some tract, similar to the one I have published in German, in order to really win them by not stressing too much points of difference, besides the one of enjoying full liberty in all minor beliefs and full union in the main doctrines of the blessed gospel.

We had the first snow, three days ago, but milder weather has set in and I think the "flu" is also spreading here. I take my usual long walks and thus far have kept real well, though I have run my typewriter six days, and on the seventh have spoken, also on Sunday night. Tomorrow I shall leave for Stendal to have the Lord's Supper with the company of ten there and then proceed to Berlin, where they have hired a hall for me Tuesday evening. So many invitations come from different towns, from parties interested, I hope that you may see your way free to help to meet those primary expenses.

Our monthly of sixteen pages must have an edition of two thousand to pay, and we have started in faith. The missionary society is all alive and has taken two hundred fifty thus far. One Seventh Day Adventist president at Vienna has ordered forty for his

Religious Education

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

THE GOSPELS IN RELIGIOUS EDUCATION

"The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living, which includes belief in God as revealed in Jesus Christ and vital fellowship with him, personal acceptance of Christ as Savior and the way of life, and membership in a Christian church, the Christian motive in the making of all life choices; and wholehearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles."

The above paragraph is a statement of the aims of religious education as seen by the International Council of Religious Education, representing some forty-five evangelical denominations of the United States and Canada.

The writer still finds a few who seem to be opposed to the term "Religious Education." If there are still those among Seventh Day Baptists who oppose the movement represented by the term, they will find by a careful study of the "aim of religious education," that it is the very foundation of our Christian religion.

The educational task is by no means a new one in the Christian Church. What is new at present are chiefly the methods used, and, as a result of new methods, a more scientific choice of material. All through the long ages of the past, however, the Church has in one fashion or another undertaken to provide its children with religious nurture. The history of religious education in the Christian Church is a fascinating study. Indeed, many chapters in the history of so-called secular education could not be written without reference to the Church.

But there is something more surprising and of even greater interest than this. One of the results of present-day study of the gospels, and especially of their development out of the primitive sources, is a clearer picture of the way in which the New Testament books were written, and especially the gospels. In

workers, of the first number; the office of the Seventh Day Adventists here has taken twenty-five thus far; then day by day three to five orders are coming in. Brother Velthuysen is taking twenty. All this is encouraging, but it means quite an outlay until the paper is well started, and with every increasing thousand the costs will be reduced.

With this I sent you the desired report. I thought perhaps that Pastor Velthuysen would write up the meeting. Last night I attended a meeting where our dear Seventh Day Adventist friends, two who had urged the strongest the separation and who scored me for believing in Mrs. White, induced the lodge, where they have the upper rooms for meeting and we the low, to put us out at the end of February. But we grow and they decrease! Always pleased to hear from you.

Sincerely your brother,
L. R. CONRADI.

Hamburg, Germany,

DEAR FRIEND AND BROTHER:

. . . I also would like to have a new revised copy of Professor W. C. Whitford's "First Day of the Week in the New Testament." . . . Doctor Whitford sent me his original manuscript before printing it. I returned it with comments, and sent him doctors G. D. Watson's "The First Day Sabbath," and Gilbert Lord Wilson's "Christ in Chronology and Science of the Sabbath." I have met all four men, personally, and read their books which Professor Whitford mentions. I challenged Gamble and Wilson and offered them \$100 for a "thus saith the Lord" in the Bible for Sunday keeping. They both took me up in public but were unable to produce the Scriptures for it. Doctor Watson ordered me out of his meetings for talking Sabbath; but before going I left a bunch of Sabbath tracts on the table. Later, Doctor Watson told my step-daughter I was "possessed with a Sabbath demon," and she believed it; while Dr. T. J. McCrossan told me that I was baptized with the Holy Spirit, in a Christian Alliance meeting. I rather believe the latter. The first three, with Professor Whitford, have gone to their reward. McCrossan and I are still in the field. Pray for me. . . .

Your brother in Christ,
THEOPHILUS GILL.

Los Angeles, Calif.

a modern, careful study of the New Testament it is seen to be a product of the Church's religious educational activities, chiefly in the first two generations of its long history. There were new converts to be taught the principles of "the Way." There were others who had longer been Christians, but continued to study the teachings of Jesus just as there are some such people in the Church today; and there were no doubt boys and girls as well who were eager to learn all that they could about the Master. It seems perfectly certain that the earliest collections of the sayings of Jesus, written before and underlying the gospels, were made for the purpose of guiding Christians in "the Way." There was no higher authority for the solution of difficult problems, for guidance in every-day conduct, than the words of the Lord. Paul clearly distinguishes between his own counsels and those which he had received from Christ.

The New Testament, accordingly, takes on new interest for the teacher under the drive of modern religious education. The teaching point of view is not something that must be forced upon the gospels: it is there from the start, but modern methods of religious education help to teach it better. It supplies greater sources of information and the most reasonable interpretations of the contents of the gospels. If the teacher can himself get a clearer point of view it will not only give an added interest to the gospels as he studies them; but it will make his teaching of them far more effective.

The gospels, and even their earliest sources, were not primarily historical compilations, but were addressed directly to the solution of human problems and the satisfaction of real human needs, the very thing that the modern teacher and modern religious education are trying to accomplish. Thus the aim of religious education as stated in the first paragraph of this article.

NOTICE TO LEADERSHIP TRAINING STUDENTS

In view of the fact that students should progress in leadership training as rapidly as possible, after January 1, 1934, no leadership training credit which is more than ten years old shall be applied toward a Standard Diploma.

DENOMINATIONAL "HOOK-UP"

ROCKVILLE, R. I.

The annual church meeting of the Rockville Church was held in the parish house on the evening of December 31, and was preceded by a church supper. There was a larger attendance at the church meeting than usual, and commendable interest in the work of the church was shown.

The pastor's report was in mimeographed form for distribution, and copies of it have been sent to resident and nonresident members who were not present. One of the paragraphs of the report was: "In conclusion I wish to urge all who hear or read this report to be more interested in Christian work in the world, and to pray for and give support to the work that is centered in the church of which you are a member, and to attend its services whenever possible."

The New England Seventh Day Baptist Christian Endeavor Union held its quarterly rally at Rockville on the night of January 28. Large delegations of young people came from Waterford, Westerly, and Ashaway, making this the best attended rally that has been held for some time. While it is not my privilege to report about the program, the social hour, and the refreshments, I wish to say that we had a good and profitable time, and that we are looking forward to three more good rallies this year. CORRESPONDENT.

WESTERLY, R. I.

The regular meeting of the S. D. B. Society of the Pawcatuck Seventh Day Baptist Church was held last evening at the home of Mrs. H. P. Clark, 35 Grove Avenue, with about twenty present.

During the meeting Miss Ruth Van Vleck reviewed the book of "Mr. Wu," and Miss Elizabeth Hiscox read a number of letters from missionaries in China and Jamaica. Refreshments were served.

Rev. Clayton A. Burdick, D. D., pastor emeritus of the Pawcatuck Seventh Day Baptist Church, celebrated his seventy-fifth birthday at his home, 33 Elm Street, yesterday. A number of relatives and friends called during the day, and he was the recipient of many birthday cards and flowers in remembrance of the occasion.

A turkey dinner was enjoyed by a number of relatives and friends, the turkey which graced the table being a present from Doctor

Burdick's daughter, Mrs. Grace Burdick Bergin of New Mexico. It was an eighteen-pound bird raised on the Bergin ranch.

Among those present were Mrs. Charles Dilks of Swedesboro, N. J., and Miss Frances Burdick, daughters of Doctor Burdick and Mr. Dilks.—Sun.

SECOND HOPKINTON, R. I.

The Second Hopkinton Church held its annual meeting in the parish house, which proved a pleasant occasion. The ladies served a bountiful supper which a large number of members enjoyed. Pastor Burdick was engaged for another year and most of last year's officers were re-elected. Mrs. Walter D. Kenyon was named to prepare a history of the church for the one hundredth anniversary of the church which will occur in two years. President (Conference) Bond recently gave us an inspirational sermon, visitors attending from Westerly and Ashaway. We hopefully enter the services of 1933.

CORRESPONDENT.

ALBION, WIS.

Rev. Warren Jones, state temperance worker, gave a very interesting discourse on "Timely Topics," recently. Dr. George Thorngate of Ray Brook, N. Y., has been visiting his parents, Pastor and Mrs. Charles Thorngate. Mr. Morris Sayre is directing the Milton College Glee Club in the absence of Professor Lehman Stringer. The new officers of the Sabbath school held a workers' meeting at the parsonage, last Sunday evening. Old and new plans were discussed and it is hoped that a new class will be organized for the young married people.

CORRESPONDENT.

RIVERSIDE, CALIF.

The church-night supper and program are held in the social hall once a month, in charge of committees appointed for each time. On January 9 it was planned by Mr. and Mrs. Glen Osborn. Persons representing the several departments of the church responded with short speeches on the subject of the good and welfare of our church for 1933. On Sabbath evening, January 14, the Christian Endeavor society presented to a large audience in our church, a play directed by Miss Bernice Brewer, entitled, "The Prodigal Son," a four act version of the Biblical story. By request they repeated this play in the First Methodist church on Sunday evening,

January 29. Our boys' trio—Lloyd Pierce, Wayne Rood, and Duane Hurley—are singing on Sabbath mornings for the "Sunshine Hour" program conducted by Rev. Edgar Freeman from a radio station in San Bernardino.

The prayer meetings and Bible studies at Rialto are being continued. Several of our church members attend the meetings there on Thursday evening and some from there come to our Sabbath services every week. For several months after Pastor Hargis left, the deacons had charge of the regular services, with other members leading for us occasionally. Rev. E. S. Ballenger is now acting as pastor until the church secures a permanent one. The church folks are enjoying the friends from the East who are with us this winter; nine have come from Wisconsin and two from Iowa.

CORRESPONDENT.

VERONA, N. Y.

Dr. Alva L. Davis preached for the Sabbath keepers in Syracuse Sabbath afternoon of January 28, several from this church accompanying him. The Ladies' Benevolent Society met at the parsonage, Sunday morning, recently. A bountiful luncheon was served cafeteria style. The society is continuing the study of the book, "Lady Fourth Daughter," on China missions. The ladies are busy piecing quilts. The Truth Bearers Sabbath school class gave their teacher a pleasant birthday surprise, Sunday evening, January 29, remembering her with gifts.

CORRESPONDENT.

PLAINFIELD, N. J.

Tentative plans were made at a meeting in City Hall Wednesday to hold a seminar of the National Conference of Catholics, Jews, and Protestants in Plainfield under auspices of a committee of outstanding citizens — Catholic, Protestant, and Jewish.

The smaller committee which has had the matter in hand so far consists of three co-chairmen of the seminar, Mayor C. Benson Wigton, Judge William Newcorn, and Attorney F. J. Blatz, together with the following members of the Ministers' Council of the Plainfields, which has taken the initiative, Rev. Ahva J. C. Bond, president of the Ministers' Council and chairman of the committee, Rev. Parker B. Holloway, Rev. Alson H. Robinson, and Rabbi Pizer Jacobs.

A committee of fifty outstanding citizens of Plainfield will meet in the council room at City Hall next Wednesday at 8 p. m., to make further plans, and to appoint committees to complete arrangements for the meetings February 26 and 27.—*Courier-News*.

FARINA, ILL.

Sunday night, January 29, the Christian Endeavor society of the Seventh Day Baptist Church gave an appreciation banquet at their parish house for their pastor, Rev. C. L. Hill. At six-thirty o'clock twenty-five young people sat down to tables decorated in green and white, lighted by white candles which rested in green holders, and which were further adorned by a cluster of beautiful hot house flowers. The guests found their places at the table through the medium of place cards cut from green card board in the form of the letter H, and when seated were served a delicious three-course dinner by Mesdames Tonnette Clarke, Calla Burge, and Jennie Bee. Following the dinner Leroy Babcock made the introductory address of appreciation and introduced George Howard, Jr., who acted as toastmaster, and the following program was given.

Trio, Hill Loyalty, Leroy Babcock, George and Theodore Howard, with Norman Clarke at the piano.

Piano duet, Above the Stars, Virginia Bee and Norman Clarke.

Vocal duet, Just a Little Street Where Old Friends Meet, Mr. and Mrs. Thurman Barker.

Poem, Our Pastor, Ethel Burge.

Song, Back in the Old Sabbath School, a Group of Young People.

Accordion Selections, Maurice Green.

Vocal duet, The Voice in the Old Village Choir, Alta and Ruth Green.

Piano solo, Silvery Waves, Norman Clarke.

Following this program the social committee of the Christian Endeavor society took charge and until ten o'clock a most enjoyable social was in progress. Just before leaving for their homes, the pastor in a few words expressed to the young people his appreciation for their thoughtfulness and for their expressions of loyalty, and gave them an invitation (which was accepted) to attend the next Sabbath service in a body and listen to a sermon especially prepared for young people. The pleasant evening spent together will be a happy memory as long as life lasts.

—*News*.

MARRIAGES

DALY-DAVIS.—At the home of the bride's parents, Mr. and Mrs. Roland M. Davis, Plainfield, N. J., February 3, 1933, by the bride's pastor, Rev. Ahva J. C. Bond, Mr. Aubrey C. Daly and Miss Helen F. Davis were united in holy wedlock. Mr. and Mrs. Daly will make their home in Plainfield.

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

CHAMPLIN.—Harriet Adelia Champlin was born February 25, 1852, and died in her home at Alfred Station, January 19, 1933. She was the oldest child of James Allen and Susan Saunders Champlin, and was born in the town of Ward, Allegany County.

In early life she became a member of the First Alfred Church. She attended Alfred University and for some years taught school in and around Allegany County. She was married to Leroy D. Champlin, and to them were born seven children: Mrs. Melvin Collins, of Alfred Station; Lewis James, of Seattle, Wash.; George W. and Elmer D., now deceased; Mrs. Paul Maxon of Ceres, N. Y.; and Reed and Ross of Alfred and Alfred Station. She has spent the greater part of her life in Alfred and Alfred Station. She loved the home in which she lived—a home to her for more than thirty years. Besides her children she is survived by nine grandchildren and seven great-grandchildren.

Funeral services were held at the First Alfred church, conducted by the pastor and she was laid to rest in the Alfred Rural Cemetery.

A. C. E.

COGDILL.—Hannah Bracewell, daughter of Matthew and Irene Bracewell, was born January 1, 1862, and died July 20, 1932.

She was born and lived practically all her life in the vicinity of Stonefort. She was converted to the Christian faith at the age of twelve years and has since lived a beautiful and consistent Christian life. She joined the Old Stonefort Seventh Day Baptist Church early in her Christian life and remained with it in full fellowship and sympathy. She had deep religious convictions, a staunchness of faith and ruggedness of character that never wavered in living and teaching the Sabbath and other truths.

She was married to Charles Rouselle in 1887. Two sons were born to this union; one died in infancy. The other son, Luther, made her a home and cared for her during the later years of her life. After Mr. Rouselle's death she married Andy Cogdill, who also preceded her in death.

She leaves her son, Luther; one grandson, Everett Rouselle; a brother, Pierce Bracewell; a sister, Mrs. Sarah Morse, and many other relatives. The funeral was conducted by Oliver Lewis of the Stonefort Church.

O. L.

DAVIS.—At her home in Salem, W. Va., January 26, 1933, Mrs. Robert L. Davis, in the sixty-seventh year of her age.

Ollie Clarke was born August 12, 1866, in Doddridge County, W. Va. She began her Christian life as a Methodist, but about the time of her marriage to Robert Davis she was baptized and soon afterwards became a member of the Salem Seventh Day Baptist Church. She was an earnest Christian and faithful church member. Before her health failed she was a member of the Woman's Christian Temperance Union, the Sabbath school, and other organizations of the kind. In more recent years she has been a faithful member of the home department of the Sabbath school. She died repeating over and over, "It's all right; it's all right."

Mr. Davis died three months ago. She is survived by two sons: Coral E. Davis, of Salem; and Marshall H. Davis, of Clarksburg. There is also one granddaughter.

G. B. S.

GREENE.—Mary Elmina Sherman was born July 7, 1860, and died at her home in Alfred, N. Y., January 4, 1933.

She was the eldest daughter of Albert Bowen and Jemima Ennis Sherman. At an early age she united with the First Alfred Seventh Day Baptist Church. In 1879, she was graduated from Alfred University and for the next six years taught in the public schools of Alfred. In 1885, she was united in marriage to Arthur B. Greene. To them were born three children: Bertha, who died in 1920; Dorothy, who died in infancy; and Leon Sherman, now of Moosehart, Ill.

Throughout her mature life she was interested in students, and gave much in many ways to help them in their education and in their mental and moral development. The church, her community, her neighbors were always a delight and pleasure to her. From them she received, and to them she gave of her best. Besides her son she is survived by one sister, Mrs. Jennie Pinchin.

Funeral services were conducted from her home by her pastor, music was rendered by Henry Pieters, and she was laid to rest in the Alfred Rural Cemetery.

A. C. E.

WHITFORD.—Anna Pettibone was born August 31, 1837, and died January 5, 1933. She was the daughter of Jonathan and Harriet Miller Pettibone, and was born in Hartsville.

At the age of fourteen she united with the Hartsville Church and there she remained a member for seventy-nine years. On June 19, 1855, she was married to Langford Whitford of Hartsville. To them were born three children: Adelbert L., and Harriet Whitford Beyea, both of Alfred; and Mary E., who died at the age of fourteen. She lived at Hartsville until 1908, when she and her husband moved to Alfred where she has since lived. Mr. Whitford died in 1912. Mrs. Whitford was a great lover of

her home and her family. The church, too, was one of her most devoted interests. She gave much time to the work of the W. C. T. U. as well as other community work. She placed the interests of others before her own and was always kindly and helpful in her home and her community. She is survived by her two children, three grandchildren, and five great-grandchildren.

Funeral services were held from her home by her pastor. Henry Pieters sang a fitting solo, and her body was laid to rest in the Hartsville cemetery.

A. C. E.

Sabbath School Lesson IX.—February 25, 1933

JESUS SHOWS HIS POWER—Mark 4: 35—5: 20.

Golden Text: "For I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day." 2 Timothy 1: 12b.

DAILY HOME READINGS

February 19—Jesus Stills the Storm. Mark 4: 35-41.

February 20—A Demon-possessed Man. Mark 5: 1-9.

February 21—The Demon Cast Out. Mark 5: 10-20.

February 22—Jesus' Power to Forgive. Luke 7: 36-50.

February 23—Christ the Power of God. John 5: 15-23.

February 24—Christ's Power Supreme. Ephesians 1: 15-23.

February 25—Praise for the Lord's Works. Isaiah 12: 1-6.

(For Lesson Notes, see *Helping Hand*)

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The Sabbath Recorder

VOL. 114

FEBRUARY 20, 1933

No. 8

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Don't be blue!
Other folks have been deflated
Same as you!
Try to whistle, 'stead of whining,
Try rejoicing, not repining,
Look—you'll find the sun still shining—
Ain't it true?

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