

WIGHTMAN-BURROWS.—On January 1, 1934, at the home of the bride's father, Clayton Burrows, Nile, N. Y., Alberta Burrows and Howard Wightman were united in marriage by Rev. Harley Sutton.

OBITUARY

ALLIS.—Dr. Jere A. Allis, son of Jere P. and Farozina St. John Allis, was born at Leonardsville, N. Y., and died at the age of seventy years at his home in Basking Ridge, N. J., February 3, 1934. He is survived by his widow, Mrs. Bertha Edith Shannon Allis, and by a sister, Mrs. Nathan E. Lewis, of Plainfield, N. J.

Funeral services were held in the late home conducted by Rev. A. J. C. Bond, pastor of the Plainfield Seventh Day Baptist Church of Christ. Interment was made in Hillside Cemetery, Plainfield.

A. J. C. B.

GLAWE.—Henrietta Thalen was born in Oldenburg, Germany, July 12, 1852, and died in Dodge Center, Minn., March 6, 1934.

She was married to Ernest Glawe on March 15, 1875, at Chicago, Ill. They lived in Manitowoc, Wis., until 1879, when they came to Dodge Center. Early in life she joined the German Baptist Church. In 1888, she joined the Seventh Day Baptist Church of Dodge Center and remained a faithful member until her death.

She leaves to mourn her loss, her husband; one son, Fred W.; five grandchildren; four great-grandchildren; and one sister, Mrs. Elizabeth Boswell of Chicago. Farewell services were conducted in the Seventh Day Baptist church by her pastor, J. H. Hurley, with burial in Riverside Cemetery.

J. H. H.

NEWTON.—Hattie B., daughter of Frederick and Harriet Burdick Crandall, born January 17, 1859, in Hopkinton, R. I., and died February 7, 1934, at the Westerly Hospital.

She united with the First Hopkinton Seventh Day Baptist Church with her husband, acting deacon George S. Newton of Bradford, R. I., coming by letter from the Second Westerly Seventh Day Baptist Church in 1923.

She is survived by her husband; two sons, Harold S. of Stonington, Conn., and Ernest T. of Providence; two daughters, Mrs. P. J. Murphy of Bradford, and Miss Winifred Newton of Cranston, R. I.; two sisters, a brother, and eight grandchildren.

Funeral services were held in the Gavitt Funeral Home in Westerly, conducted by her pastor, Rev. Everett T. Harris. Burial in First Hopkinton Cemetery.

E. T. H.

PARKER.—Elsie Duncan, eldest in the family of Chauncy and Lydia Hudson Duncan, was born at Exeter, N. Y., June 14, 1858.

She became a teacher in the public school very early. She was married to Stephen Parker and one son, Leon, now deacon of the DeRuyter Seventh Day Baptist Church, was born to them. Soon after her marriage she became a member of the church here, where she rendered most

efficient service the rest of her life. At the time of her death she was president of the Ladies' Benevolent Society.

She died on Sunday night, February 11, 1934, following a painful accident, and leaves sorrowing her husband, her son Leon, two grandsons, three great grandchildren, and a large company of relatives and friends.

T. J. V. H.

VAN HORN.—Newton J., son of John J. and Mary Van Horn, was born near West Milford, W. Va., June 10, 1854, and died January 1, 1934, at his home near Lost Creek.

On February 7, 1879, he was united in marriage to Zernah Randolph. To them were born Harvey O., Orpah G., Ottis J., and W. Burl, who survive him, with Mrs. Van Horn, and eleven grandchildren. Mr. Van Horn joined the Lost Creek Seventh Day Baptist Church about sixty years ago. In his quiet way he maintained his faith in Christ and his church to the end.

In sympathy and love many gathered at the "Brick Church" for the farewell services conducted by Pastor Loofboro. He was laid to rest in the nearby cemetery.

E. F. L.

WALDO.—Lucinda Wiard, daughter of Smith and Arvilla Bacon Wiard of Spring Township, Crawford County, Pa., was born April 29, 1845, and died at her home in Venango, Pa., March 2, 1934, after a lingering illness of more than twenty years.

She was married to D. C. Waldo, December 2, 1872. On the corner of the farm, where they lived fifty years, was located the Cussewago Seventh Day Baptist Church of which she was a member until it disbanded in 1882. Later she was a member of the Hickernell Church of the same faith, six miles away, organized in 1901. Since her husband's death Mrs. Waldo has made her home with her daughter at Venango. She has always been a staunch Sabbath keeper, and a patient sufferer in her long illness. Toward the last she prayed she might go home to be at rest.

There survive her four children: Mrs. Burton Sherlock, Cambridge Springs; Mrs. Alice Prentice, Jefferson, Tex.; Morgan D. Waldo, Hutchinson, Kan.; and Mrs. Lucia McNany, Venango; also three step children by her husband's former marriage: Mrs. Effie Engle, Burlington Junction, Mo.; Mrs. Clara Wiard, Hastings-on-the-Hudson, N. Y.; and C. Gershom Waldo, Mitchell, Neb.

Services were conducted March 4, at her home by Rev. Mr. Beanland of Cambridge Springs. Mrs. Waldo had selected for a text Psalm 84:10, 11, and the songs which were used, "My Saviour First of All," "Speak to My Heart, Dear Jesus," "Beckoning Hands." Interment in the family lot, Venango cemetery.

B. S.

REV. JOHN T. DAVIS

Sept. 14, 1846 — March 21, 1934

The Sabbath Recorder

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No. 8

CALENDAR ACROSTIC

APRIL

Another shower and bit of sunshine
Passed today
Revealing
In every sparkling drop and shining ray
Love that comes from heaven.

Stevens Point, Wis.

F. G. H.

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them.

—Ezekiel 20: 12.

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(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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less expressly renewed.

The Christian Crusade During the past few months men have been stirred to depths of conviction and to strong utterances. Says a great leader of Labor, "I am convinced that spiritual recovery is more essential now for America than is an industrial recovery." This man knows from first hand the economic needs of this country and has probably done more to put men back into industry and employment than any other individual. Our secretary of commerce, Daniel C. Roper, declares: "I have come to the conclusion that there will be no permanent economic recovery until there has been a religious renewal in the United States which will provide a foundation upon which to build the new industrial order." Another has voiced his conviction—"Unless we build character in America at once, America is lost."

Such declarations ought to drive the Christians of this country to their knees in confession and to their feet in a consecrated effort to do something about it. But like Mark Twain's remark about the weather, we talk about it but do not do anything about it. This is not altogether true, for there are very many

earnest Christian people who have been and are continuing to do things to correct this situation. This goes for a good deal of earnest, enlightened teaching, living, and preaching.

Fruitful results of the publications of such convictions are seen in a recent movement becoming known as The Christian Crusade. Tens of thousands—business men, lawyers, college and university presidents and professors, pullman car porters, ministers—are rallying to prayer and in individual and concerted effort to draw men to Christ. At the first, forty professional men united in a League of Prayer. Conscious of their own need, they were driven to this act. They banded together to pray for each other and for the common good. Directly they found themselves leagued together in an effort to put their convictions to work. The pledge includes the promise for each to attempt at least once a week to draw someone else in. The movement has spread from city to city until now nearly a hundred thousand are being blessed and have become blessings.

Stories of the movement are being published throughout the English speaking world and the work is being carried into China and elsewhere abroad. This is being done freely by those who have enlisted in the cause. "As each signs he becomes as much a responsible Crusader on quest to make the world Christian as is any other." There are no salaried officers, and expense incident to printing and postage is met by voluntary gifts. "Man does not yet know what may be wrought by the united prayer of millions!"

(Information contained in above, with quotations, furnished by the International Religious Press, an agency for news of a religious nature recently organized.—Ed.)

Churches Not Bankrupt It seems to be a pleasant pastime of some to criticize the Church and to weaken her influence. A decadent Church is spoken of, and many efforts are made to indicate that, insolvent, this organization is about due for the discard. It is time for the discouraged to lift up their eyes and see that, while the Church is not all it ought to be and in many ways is carrying on under extreme difficulties, it has fared much more successfully than many of its contemporary organizations.

A survey made early last year shows that financially the Church was sounder than

many secular institutions. One out of six banks in the United States had failed; one out of twenty-two businesses, one of fifty taxing units had defaulted—while only one out of 2,344 churches had gone into bankruptcy. This record was sustained with no help from the government, as these other institutions had received.

The Christian Century quotes figures for "The Measurement of American Wealth," by Doane, that show while incomes of individuals and certain recreations had dropped from 54 per cent to 72 per cent the contributions from the living to churches had suffered deflation of only 40 per cent. For the period on which computation was made the net increase of membership of the Protestant Church was 1,250,000. At the same time membership in golf clubs, patriotic societies, certain fraternal organizations had shrunk not less than 40 per cent.

A graph in "Budgeteer No. 2," published by our active Finance Committee, shows a definite percentage gain in 1933 over 1929 (year representing prosperity—1929-30 only 48 per cent of the Budget was raised, while in 1932-33 it was 80 per cent—a gain of 32 per cent. This year we are urged to make 100 per cent of the Budget.

The committee is right when it declares the denomination is not bankrupt, as evidenced by what we buy for ourselves.

No, the Church is not bankrupt. Its faith is sound and its finances are sound. Regardless of criticism, in the face of great difficulties let the Church go loyally on its way, trusting and serving and ever ready to give account of its stewardship.

Church Consolidation There have been times when some efforts have been made or suggestions offered toward consolidating churches. We have churches maintaining services every Sabbath that are near enough to each other to make it physically possible to unite.

Among others there are churches that, it would seem, a community could do without. Often it has been argued there are too many churches in a small place; and argument has been made that what is needed is one big church with a big preacher, instead of the four or five small churches with four or five small preachers. The reasoning probably fits in many cases. But there are some things to be said on the other side of the question.

The Methodist Protestant Recorder recently said some things along the line that are pertinent and well worth passing on. The purpose of the church, it holds, is not to run a big institution, but to give people an opportunity to worship God in a way that helps them, and a chance to do religious work for the increasing of their religious life. "Do you think," it is asked, "if there were one church instead of five in this town, that more people would go to that one church than now go to the five? Do you think that all would get more out of one kind of service than they are now getting out of their own churches? Do you think that more people would really work for the one church than are working in all the churches as they now are? Do you think more people would study the Bible . . . more persons sing in the choir of one church than are now singing in the five churches? Do you think that one preacher, paid a larger salary, would visit more people and exert a larger influence than five preachers are now doing in this town? Would one church do more real religious work than is now being done?" These are searching questions and he is optimistic who would answer them affirmatively.

It is partially an academic question with Seventh Day Baptists, though certain of our churches, as already intimated, may be geographically interested. But it is of vital and practical moment to consider these things when we are confronted by the argument of others that because our churches are small, for the common good they should be submerged in a consolidated group.

There are good arguments in favor of consolidation. Proponents of consolidation urge that there are "too many weak and struggling churches." But may not a struggle be as valuable and necessary of a church as of a soul? We grow by struggling. "If men are willing to sacrifice for the right and joy of worshiping God after the cast of their minds and according to the dictates of their consciences, may not that very sacrifice create within them loyalties of the very highest value?" We know of great characters developed through such struggle in the small, "weak" churches.

It should be remembered, too, that big preachers are not necessarily developed by big churches. A great church does not make a great preacher. Such a preacher sometimes may make a great church out of a little one,

but the most of our preachers have come from the little, struggling churches. A fine work is usually being done in small churches by the so-called "little" preachers. "A preacher in a church five times too big for him is a major tragedy that leads to the smothering of the preacher and the shrinking of the church. So long as there is no certain way of gauging either preachers or churches, it is a risky thing to throw four men out of the ministry and to close four churches on the chance of picking the big man for the one big church that is to remain."

Experience does not hold up the assertion often made that people will go to a big, inspiring service of worship rather than to several small ones. There is scarcely a community in this country that will not bear out this observation. A combined congregation does not draw as many as worship in their several meeting places.

Experience does not reveal that more money is raised after consolidation than before. No more money is released for kingdom tasks locally or for the fields beyond, than before. People sacrifice and give when they feel the personal responsibility which is promoted in the small group rather than in the large church.

Churches should be big—bigger than they are in their respective fields—but they should become big by growth rather than by consolidation. There are prices too big to be paid for some things. Seventh Day Baptists can afford to be small churches and loyally stand to promote the truths which mark them as different from others. They need not be greatly worried by the agitations and inducements held out for consolidation. Enough can be noted in the effects of mergers, combines, and consolidations in business and politics to discourage such action on the part of Christian churches.

What I Would Do The *Presbyterian Advance* recently carried a most edifying article written by Dr. George William Brown, secretary of the American Bible Society. This minister, for many years an active and successful pastor, tells what he would do differently if he were again in the pastorate. His reflections on this subject may be suggestive to other ministers.

Five things emphasized by Doctor Brown are:

1. "I know that I would be *more appreciative of the service rendered by officers and church members*. I am afraid I never sufficiently valued the time and energy given by my parishioners who voluntarily assisted me in carrying the responsibilities of the church. As a pastor I would be more appreciative, much more expressive, and perhaps less harsh when heavily burdened officers and members hesitated to assume new tasks of my devising."

2. "I think I would give members of the church occasional opportunities to *express their evaluations* of the various phases and factors of the church's life and ministry. The preacher's ideas, as well as those of the officers, are not always right, and in many counselors there is much wisdom."

3. "I certainly would *pay more attention to children*. I underestimated what the church means to them. Alexander Whyte counseled a young Scotch preacher at the time of his installation, 'Remember, when you lay your hand on a child's head, you lay it on its mother's heart.' Seeing in my own family how much the church and ministry means to boys and girls, I most certainly would lay my hand often on the heads of children, for their sakes as well as for their parents."

4. "I would greatly magnify the Sunday morning worship service. It is unquestionably *the pastor's great hour*. I would refuse to teach a Sunday school class either before or after. I would go up the pulpit stairs with humbleness of heart but with exaltation of spirit, feeling that here was my great chance. Sitting in the pew, I know the meaning of hungry sheep looking up. *I know the joy of being fed, and I know the bitter disappointment of going away hungry*. Too often have I coveted 'a fresh vision of God' while sitting in the pew, ever again to depreciate even slightly the preacher's unequalled opportunity of ministering to wistful, waiting souls."

5. "Finally, I think *I would be more solicitous of my own spiritual life*. As I stood in the pulpit I would want my congregation to have confidence in my ability fully and satisfactorily to break the bread of life to them. I remember that a parishioner of mine remarked, after hearing a widely known preacher in the role of toastmaster tell a few off-color stories, 'I don't believe I would ever care to hear him pray.' I would prefer above all else to make the Unseen real, and I know that I would be unable to create a fresh and worthy vision of God unless I myself had first beheld that vision."

This is indeed a heart-searching list. What conscientious minister fails to feel that this expresses the prayer in his own heart?

Items of Interest From the *White Ribbon* we learn that a new educational program inaugurated by the National Woman's Christian Temperance Union is enlisting thousands of workers throughout the country. The program for 1934 has a seven-fold objective:

"To show the social, economic, and personal importance of total abstinence as opposed to so-

called 'moderation'; to expose the phrase 'true temperance' as the brewers' term; to resist the advertising campaign for beer and wine, and work for complete prohibition of liquor advertising; to carry on continuous campaigns for prohibition of the liquor traffic from local units to the largest possible political divisions; conduct nation-wide inquiry as to the effects of re-legalized liquor and arrange an arresting presentation of these facts to the people through every medium of publicity."

Recently we saw reports of comparative tax returns on cigars, cigarettes, and liquors. The figures were taken from statements of Federal tax collections. The collections had been increased more than twenty per cent over those of December of 1932. Part of the increase was due to the "tax of \$1.10 a gallon on 6,245,000 gallons of distilled spirits and \$5 to \$6 a barrel on more than 2,270,000 barrels of beer." Income taxes were shown to continue a slow and steady decline. Thus America has begun her climb (?) to prosperity. Fill up the flowing bowl and fire the tobacco. If these things are the salvation of the nation, then it's everyone's duty to go up in smoke and to sink himself in beer and whiskey! But we had believed "that righteousness exalteth a nation but sin is a reproach to any people." We still believe it and will continue to do all we can to discourage any sort of "prosperity" bought at the price of human souls.

"Father Charles Coughlin, Al Smith, Postmaster General James Farley, and Nicholas Murray Butler have been voted honorary members of the Bartenders' Union of Boston, because of the distinguished service they rendered in bringing about the repeal of the Eighteenth Amendment. Mrs. Charles Sabin was also included in the list of those so 'honored'."

Japan is feeling the leavening power of Christ, according to Dr. Gideon F. Draper, veteran missionary. Doctor Draper, who is now retired and living among his children in the gospel, reports that among the Japanese Christmas and Easter are occasions for many celebrations expressing the real spirit of Christ. He writes, "God has so blessed our work here in Japan that a living, aggressive native church has been established. It has such strength that even if all the missionaries and all mission funds were to be withdrawn, the work would surely go on, though of course it would be seriously hampered for a time. But the truth has been planted in Japan."

A new *Life of Jesus* will likely soon be published. It was written for his own children by Charles Dickens, just as he wrote for them a *Children's History of England*. A ban was placed on its publication by Dickens himself as long as any of his children lived. The last one, Sir Henry Fielding Dickens, is now dead, and it has been possible to publish it. The book is short, we understand, consisting of thirteen chapters. We will wait with pleasurable anticipation the opportunity to read it. While Dickens was never considered an orthodox Christian, he held a supreme reverence for Jesus Christ.

The manuscript was purchased by the *London Daily Mail* for \$210,000, or at the rate of \$15 a word.

A new and powerful lamp has been invented and recently tried out in dense London fogs, according to the *New York Times*. "The new ray derives its power from an oxygen cylinder and a special chemical fluid in a sealed container. It is claimed that it possesses the highest qualities of sunlight without heat, and that it can penetrate the densest fog." The inventor is A. E. Batchelor, who claims that it should bring about a revolution in sea and land transport.

A Nashville (Tenn.) daily recently published on its front page a striking cartoon by Joe Parrish. It shows up the world condition and clearly indicates how the press could do very much to forward the cause of religion and civic righteousness, if it were so disposed.

"Befuddled Mankind" is shown, bewildered and groping his way, hesitatingly, through semi-darkness, surrounded by "Worldly Fears and Uncertainties," represented by debris, boulders, and hidden chasms. He acknowledges, "I am lost." His murky way is revealed only by the foggy light of "The Material" lantern in his hand. At his back stands the Master's figure, marked "The Spiritual," in an effulgent, broad beam of light, the Master who long ago declared, "I am the light of the world."

It is a telling sermon in picture and, if taken to heart by leaders and people, would reconstitute the world.

In sending a communication to the Christian leaders of the various nations, the American interchurch bodies express a desire to mobilize the Christian sentiment of the entire world against war and preparations for war.

"There is much in the international situation to cause concern," say these churchmen. "The spirit of self-seeking nationalism is everywhere manifesting itself. A dangerous war psychology pervades a large section of the daily press. The devastating fear of an impending world calamity grips the hearts of vast numbers of people. The principal maritime powers have embarked upon a war-provoking program of naval expansion. Once more are heard the voices of those who in the face of all historic evidence to the contrary contend that mighty military establishments are indispensable to a nation's security. Nations are arming against nations on the discredited assumption that preparedness for war is the only sure way of maintaining peace. Our own and other nations are expending billions of dollars for war preparations and this at a time when millions of people are deprived of the necessities of life."

What, then, can the churches do? "We believe," the message says, "that the hour has come when all Christians should unite in urging the nations to make renewed effort to resolve existing international differences and misunderstandings on a peaceful basis. We cannot and will not believe that the peoples of the world desire that a relatively small number of persons shall precipitate an international crisis that would seem to make inevitable resort to military violence. The vast majority of the peoples of the world desire to live in peace with one another. Let them say so and say so in such a way that their witness will be heard in the chancelleries of the nations."

It is proposed that the Christians of all lands "demand that nations surrender their so-called 'aggressive weapons' to the end that the military, naval, and air forces of each country shall be placed upon a police basis."

"We realize," the message says, "that no change in machinery, no modification of policy will avail to restore peace and good will throughout the world unless there is a corresponding change in the spirit of men and of nations. We, therefore, earnestly suggest that the people of our churches, as they assemble in their respective places of worship, lift their prayers to God that in his providence the governments of the world may be led into the paths of peace and the peoples may learn to rely upon trust rather than upon fear and to incorporate in their dealings with one another the principles of love and of reconciliation."

NOTICE

The Seventy-fifth Anniversary Home Coming June 2 and 3, 1934, of the Dodge Center Seventh Day Baptist Church, Dodge Center, Minn. Everyone who can come is invited, especially all former members. If impossible for former members to be present, a written message will be gladly received.

The chairman of the committee is Mrs. Cora Bond.

OUR SUMMER CAMPS

[Pastors and committees and young people are thinking and talking about next summer's camp activities. In some instances plans are being made and definite steps are being taken to organize camps for the summer.

In order further to stimulate interest in this work we are giving an account of some of the activities at Lewis Camp last summer. The summer camp seems to have taken its place as a regular and important feature of our denominational life as it affects our young people.—A. J. C. B.]

LEWIS CAMP—1933

Lewis Camp program for 1933 was built around the woods and sea. In the mornings after chapel the time was given to wood craft and nature study. In this period we learned to build fires, to lay and follow a trail, to do several types of outdoor cooking. During the two weeks we made "Angels on Horseback," "Twisters," "Kabobs," roast corn, and blackberry shortcake, cooked over open fires outdoors—and potatoes and bananas baked in hot sand. The nature study activities included identifying ten common flowers and ten common birds around camp, making dish gardens of moss, fern, and toadstools, informal star study with individuals and small groups every evening that was clear.

Afternoons every good day was spent at the ocean. We went to Weekapaug five times and Quonochontaug once. The Tuesday before camp closed we had an overnight trip to the beach, cooked three meals in the open, and slept under the stars on the sand. One rainy day we took a trip to the Watch Hill lighthouse and coast guard station.

Music was a feature of camp this year. It was a "singing" camp, though on the whole we learned very few new songs. The girls preferred to sing old familiar songs. Prominent among our songs were Negro spirituals. The girls learned five folk dances as well: two old English ones, "Rufty Tufty" and "Gathering Peascods," the "Norwegian Mountain March," the German clap dance from "Hansel and Gretel," and the "Virginia Reel." These were danced in the camp house and on the beach as a way of warming up after swimming. Other games played were "Dodge Ball," "Sardines," and a very short "boxball game" as well as several kinds of quiet games indoors.

Evening programs were varied. The calendar of events for evenings follows:

- Aug. 3—Thursday — Fire-lighting ceremony, campfire, talk and sing.
- Aug. 4—Friday—Vespers, Lewis farm hilltop, "Unconscious Influence."
- Aug. 5—Sabbath — Candle service, evening sing.
- Aug. 6—Sunday — Trip to Weekapaug to watch full moon over the ocean and eat watermelon.
- Aug. 7—Monday—Straw ride to Alton.
- Aug. 8—Tuesday—Camp fire, games, stories, songs.
- Aug. 9—Wednesday—"Ghost" treasure hunt.
- Aug. 10—Thursday—Swim, picnic supper and campfire at Crandall's cottage, Lake Yawgoog.
- Aug. 11—Friday—Vesper, "Lessons of Failure," camp hilltop.
- Aug. 12—Sabbath—Singing at Mrs. Lewis'.
- Aug. 13—Sunday — Presented "Hansel and Gretel" and "The Pink Persimmon Tree" to neighborhood. Very well done, artistic. Audience of thirty-three.
- Aug. 14—Monday—Indoor campfire, games.
- Aug. 15—Tuesday—Overnight hike on Weekapaug beach.
- Aug. 16—Wednesday—Closing campfire outdoors, mostly singing.

DENOMINATIONAL BUDGET

STATEMENT OF TREASURER MARCH, 1934

Receipts		March	Total
Adams Center	\$ 20.00	\$ 294.50	
Albion	5.00	60.34	
Alfred, First	134.52	952.91	
Alfred, Second		118.16	
Andover		15.00	
Attalla			
Battle Creek		125.75	
Berlin		159.81	
Boulder	2.00	7.50	
Brookfield, First		116.10	
Brookfield, Second	25.00	99.94	
Carlton		8.00	
Chicago		200.00	
Daytona Beach	\$ 10.00		
Special	10.00		
	\$ 20.00	25.00	
Denver	2.00	24.83	
De Ruyter		190.00	
Detroit			
Dodge Center			
Ladies' Aid Society	\$ 10.00		
Proceeds of social given by men	4.00		
Christian Endeavor society	.67		
Sabbath school	1.75		
	\$ 16.42	133.10	
Edinburg	4.50	32.50	
Farina		145.00	
Fouke		1.00	

Friendship		95.00
Genesee, First Special	\$ 57.75	2.00
	\$ 59.75	202.80
Gentry		13.30
Hammond		10.00
Hartsville		30.00
Hebron, First	5.00	64.90
Hebron, Second		10.00
Hopkinton, First		
Christian Endeavor society, special	\$ 3.00	
Intermediate Christian Endeavor society, special	1.00	
Junior Christian Endeavor society, special	.50	
	\$ 4.50	261.00
Hopkinton, Second	1.20	22.80
Independence	18.50	342.00
Jackson Center	8.50	8.50
Little Prairie		7.42
Los Angeles	50.00	132.00
Lost Creek		115.58
Mariboro	18.73	61.53
Middle Island		15.00
Milton	72.40	949.35
Milton Junction		192.06
New Auburn		6.00
New York City	\$ 45.13	
Special	21.00	
	\$ 66.13	407.49
North Loup	\$ 14.50	
Special	30.05	
	\$ 44.55	128.05
Nortonville		14.30
Pawcatuck	\$ 250.00	
Senior Christian Endeavor society, special	3.00	
Intermediate Christian Endeavor society, special	1.00	
	\$ 254.00	2,266.65
Piscataway	61.75	219.38
Plainfield		952.75
Portville	8.00	8.00
Richburg	5.00	25.00
Ritchie		
Riverside	150.00	376.00
Roanoke		10.00
Rockville		72.50
Salem	40.00	707.50
Salemville		11.25
Scio		
Scott		
Shiloh		348.70
Stonefort, special	\$ 1.00	
Christian Endeavor society, special	2.00	
	\$ 3.00	7.00
Syracuse		5.00
Verona	20.00	140.00
Walworth		31.00
Washington		6.00

Waterford	\$ 30.00	
Christian Endeavor society, special	1.50	
	\$ 31.50	163.50
Wellsville		86.93
Welton	20.00	56.00
West Edmeston	11.00	73.25
White Cloud		
Individuals		
Rev. and Mrs. R. G. Davis	\$ 5.00	
Mrs. J. A. Hardy, special	5.00	
Mr. and Mrs. F. G. Halliday	1.00	
Friend	2.65	
	\$ 13.65	253.15
Western Association		18.79
Southeastern Association		26.86
Conference collection		188.51
Young People's Board in Holland		5.00
		\$11,857.24
Amount received in March	\$1,196.60	
<i>Disbursements</i>		
Missionary Society	\$ 592.68	
Special	81.05	
	\$ 673.73	
Tract Society		121.88
Sabbath School Board		94.93
Young People's Board		23.76
Woman's Board		5.94
Ministerial Relief		35.64
Education Society		43.12
Historical Society		9.90
Scholarships and Fellowships		17.82
General Conference		154.33
		\$1,181.05
Required for nine months	\$20,850.00	
Received in nine months	11,857.24	
Amount in arrears	\$ 8,992.76	

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
April 1, 1934.

"SUGGESTIONS"

FROM THE EXECUTIVE COMMITTEE OF THE
EASTERN ASSOCIATION FOR THE PERSONAL
VISITATION CAMPAIGN

The Executive Committee of the Eastern Association feels very inadequate to arrange the Personal Visitation Campaign as it has been requested to do, but would humbly suggest the points given below, trusting that every church and pastor will earnestly and prayerfully begin changing and modifying the suggestions to meet their own conditions

and that the delegates will come to the association with such inspiration and enthusiasm for the work, that real impetus will be given the entire movement by the exchange of ideas and plans.

1. The pastor determine to make special and sustained effort to contact all inactive members.

2. Spread the matter before God. See 2 Kings 19: 14.

3. Call officers or advisory board together for consideration and prayer.

4. Lay the plans before the entire church, asking their co-operation and prayers.

5. Go over church list and make the following groups:

- a. Resident active
- b. Resident inactive
- c. Nonresident active
- d. Nonresident inactive

6. Divide the resident inactive into streets or sections and assign two praying people to each group. Let this be simultaneous, if possible, with entire group of callers meeting for prayer before going out.

7. Have cards printed with suitable message to leave each time call is made.

8. Repeat this program of calls and reports each three months for the next year, only changing visitors.

9. Have a committee appointed to assist the pastor in writing to the nonresidents. Use young people especially in writing to other young people. These letters should go out at a time to coincide with personal visits, if possible.

10. At the end of every period set for these contacts have all workers or callers come together and report. This "tying up" is imperative. (Social period or supper might be advisable.)

11. Have a report made to the entire church after each period of visitation.

12. Pastor or clerk have card index so that results can be kept and quickly referred to.

13. Keep your church informed and it will work.

14. Use as many people as possible.

15. The executive committee approves the exchange of pastors, but feels that this can be best worked out at the association.

16. Read carefully the articles in SABBATH RECORDERS of February 5, February 19, March 5, March 19.

MISSIONS

INTENSITY IN MISSION WORK

The manner in which we undertake a task has much to do with the results attained. One of the marked necessities in any undertaking is earnestness. The gardener who plants and tends his garden in an indifferent way is not likely to succeed. The student who pursues his courses of study half-heartedly will not get much out of them. The Christian who is lukewarm towards his Master and Christian work is no ornament to the church. Intensity is not all that is required for success, but it is a necessity.

Nowhere is intensity of spirit and effort needed more than in missions and in the work of the church. Many of our failures and disappointments in these matters come from a lack of thorough going earnestness. The situation demands intensity of purpose, intensity in preparation, intensity in keeping prepared, and intensity in all efforts.

When Christ in his parables speaks about people with different talents, he gives a true representation of every generation. It is possible for some people to do more than others. Where much is given much is required. People with one talent often accomplish more than those who are given five, and this is true because those less highly endowed have been intense in their efforts throughout their lives, while the more highly endowed have been indifferent.

Missions and the Christian Church are passing through dark days; but intensity of effort, other things being equal, on the part of churches, pastors, missionaries, and boards will do much to save from a catastrophe.

We will pass this way but once. What we do must be done quickly. This is an hour of pressing needs in the physical, mental, and spiritual realms. Everyone with worthy motives wants to accomplish all possible while the day lasts. Prolonged intense effort, not spurts, will win and make our lives great blessings as well as worth while.

NOT ROBBING PETER TO PAY PAUL

BY

RECORDING SECRETARY GEORGE B. UTTER

There are one or two churches in the Seventh Day Baptist denomination that are splitting their income between the home

church and the denomination's work, according to certain pre-arranged ratios. They are not robbing Peter to pay Paul. They are not using money which was raised to care for the interests of the denomination so that the minister might not be allowed to wait, or the coal man, or the insurance agent. One church has passed a vote ordering that a certain amount be sent to the treasurer of the Denominational Budget first of all. If there is not enough money to do that and pay the running expenses of the home church, then the home church waits or borrows. But usually the members of that church will not allow that to happen.

It is easy to pay for things that we see and enjoy directly, for the expenses in our own home church. It is not so easy, or perhaps we should say it is easier to allow the unseen worker, miles away in another state, in another part of the country, or in a foreign land to "go hang" until it is convenient to pay.

The story is being told how Rt. Rev. Henry Wise Hobson, Episcopal bishop of southern Ohio, spoke a piece of his mind recently. As he locked his car tight in front of a church he was about to visit he was told, "Don't bother to lock your car; we're all honest around here." "Oh, no, you're not," he replied, "you've been using your missionary money to pay your coal bill." That church budget contained an item for "Missions," just as most churches of the Seventh Day Baptist faith do. The budget of the Episcopal Church was not being met, and that particular church, like so many churches in every denomination in the land, was "holding out" on the missionary payments.

Every church feels the need at home these days. Too many are holding back for home expenses when the employees of the denomination elsewhere, out of sight miles away, are waiting for the monthly check.

There is another man who spoke out of turn, as many saw it. But he was "in turn," says the missionary pastor in the small church being supported by the denomination; the missionary pastor who is wondering if the time is not far off when he, too, will receive his check, just as promptly as the pastor of the self-sustaining church receives his. Here is the way Rev. C. Leslie Glenn of Christ Church, Cambridge, rather forcefully puts it:

"This is the shame of the church! This is stealing, misappropriation of funds — embezzle-

ment in banking circles. The hand that is nearest the till gets most of the money. If I had been a banker sitting in church listening to the favorite subject of some parsons these past two years, 'Dishonesty with Trust Funds,' I should have stood up and shouted, 'Shut up, you pilferer, there is a seminary classmate of yours out in China with his work crippled because the money you collected in this congregation to go to him was used by you and your vestry to repair the chimney or to pay your salary.'

"The layman doesn't realize that most of his money is being held this way. He gives to a budget and supposes that if reductions are necessary they will be made proportionately on all items not on missions alone. . . . In some cases the bishops have failed to send their share. What isn't held back by the priest is kept by the bishop. The deep shame of keeping the money lies in the fact that there is no one to protest, to the hurt of men and women who trust us out in the far corners of the world."

TREASURER'S STATEMENT OF CONDITION

Seventh Day Baptist Missionary Society	
Statement of Condition as of February 28, 1934	
The Society OWNS:	
Cash:	
In checking accounts:	
Washington Trust Co.	\$ 843.24
Industrial Trust Co.	151.00
	\$ 692.24
In savings accounts	990.56
	\$ 298.32
Investments: stocks, bonds, and notes	\$ 90,902.23
Less — reserve for depreciated securities	6,600.00
	\$ 84,302.23
Real Estate:	\$ 84,600.55
In China	\$ 55,829.86
Georgetown	2,500.00
Jamaica	6,000.00
Nebraska	1,000.00
New York State	2,200.00
	67,529.86
	\$152,130.41
The Society OWES:	
Notes Payable:	
Washington Trust Co.	\$ 25,000.00
Ashaway National Bank	2,000.00
Anne L. Waite	500.00
Permanent Fund savings account	4,628.53
	32,128.53
Excess of assets owned over amounts owed	\$120,001.88
The above excess is applicable as follows:	
Funds—Principal Amounts:	
Boys' School Fund	\$ 1,408.39
Girls' School Fund	1,748.55
Permanent Fund	81,206.94
Alice Fisher Relief Fund	3,480.00
H. C. Woodmansee Ministerial Relief Fund	425.00
Ministerial Education Fund	134.36
Franklin F. Randolph Memorial Fund	38.54
A. J. Potter Ministerial Relief Fund	1,000.00
Securities — Profit and Loss Fund	77.55
	\$ 89,519.33

Funds—Unexpended Income:	
Permanent Fund	\$ 151.00
Alice Fisher Relief Fund	62.62
H. C. Woodmansee Ministerial Relief Fund	230.91
Ministerial Education Fund	12.37
A. J. Potter Ministerial Relief Fund	80.14
	537.04
Funds—Other:	
Gifts for special purposes:	
Bible and Testament distribution	22.87
	\$ 90,080.24
Real estate equities	64,329.86
	\$154,410.10
Less—General Fund deficit	34,408.22
	\$120,001.88
Net total of above fund and equity balances equal to excess of assets owned over amounts owed	
	\$120,001.88

HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

The Seventh Day Baptist Building, in which the Library and Museum of the Historical Society are housed, is virtually fireproof even with the wooden stairway and wood trim; for the walls are all of brick and all the plaster is on metal lath. The fire that heats it is in an adjoining, wholly fireproof building. Nevertheless, when the building was erected, fireproof vaults were installed on each floor; and, of course, one is on the floor occupied by the Historical Society. It is nine feet high, six feet deep, and four and a half feet wide. Two steel cases, six feet high and three feet wide, each, are installed in the vault temporarily. These are filled with old church records, sets of communion plate, rare books, and other articles of great value.

The Sachse Collection of books pertaining to Ephrata and the German Seventh Day Baptists of Pennsylvania for the acquisition of which the Historical Society was organized at the particular time in which it was formed, is kept here. This is unquestionably the most complete collection of its kind in existence; and, since the dispersing of Pennypacker's collection, the largest in all probability. A number of these books have a commercial value of several hundred dollars each. It was sold to the Historical Society for the very modest price paid for it on condition that it should remain with the Society, and be kept intact. Any serious student of colonial Pennsylvania history must necessarily reckon with these books.

Among the many priceless old church records in the vault, is the oldest existing record book of the Mill Yard Church in London,

England, brought to this country a year ago last summer by Mrs. Gertrude E. Richardson, and committed to us for safe keeping. Records of many extinct churches are to be found in the vault.

These steel cases are packed full; so full, indeed, that it is very difficult to find many of the books they contain. Then, between one hundred and two hundred books are carefully piled on the floor of the vault for lack of room in the cases. The cases need to be removed and steel shelving installed which will economize the space and make their contents more readily accessible. This will be done as soon as funds are available for that purpose.

In the meantime, however, we can find space for any and all church and similar records which may be offered; and it is to be hoped that churches will avail themselves of this privilege. The vault was permitted to dry for many months before it was occupied; and, from the time that the first installment of material was made in it, up to the present time, there has not been the slightest indication of dampness, however long it has stood without being opened.

SAVING FAITH

BY REV. LESTER G. OSBORN

Introduction

As soon as man sinned, God's grace began to work. Even before the curse was pronounced, he *promised* redemption (Genesis 3: 15). Then he *pictured* redemption in the sacrificial system (Genesis 3: 7, 21; 4: 4; Leviticus 16; 17: 11, etc.). "In fulness of time" he *provided* redemption by sending his only begotten Son to bear the curse for us (Galatians 3: 10, 13; 1 Peter 2: 24).

Salvation is "by grace . . . through faith" (Ephesians 2: 8). Grace is the hand which offers salvation; faith is the hand which accepts, which reaches up and lays hold on God's free gift.

1. What Faith Is Not.

Faith is not merely intellectual belief in the historical truth of the Bible (John 5: 29). It is not alone the acceptance of the historicity or deity of Christ (James 2: 19). It is not turning to God in emergencies — sickness, danger, disaster, special need. Saving faith includes all these, but goes beyond them all. It is not mere theological opinion, but the act-

ing upon the truths held. It is a creed developed into a life.

2. The Character of Saving Faith

Saving faith is first "heart-belief" (Romans 10: 9, 10). It is receiving Christ for all he claims to be and offers himself as (John 1: 12). He is our sinbearer (John 5: 40; Matthew 26: 28; 1 Peter 2: 24; Isaiah 53: 6). He is our deliverer from sin's power (John 8: 34, 36; Romans 8: 1, 2; Romans 6: 14). He is our teacher and Lord (John 13: 13). Saving faith includes committing one's self to the Lord (2 Timothy 1: 12) and confessing Jesus Christ as Lord (Romans 10: 9). It does not shrink from confession and service (Hebrews 10: 38, 39 R. V.), and works by doing what the one believed in tells us to do (James 2: 14, 21, 22, 24).

So saving faith is more than intellectual belief. It includes conviction of sin, repentance, and receiving Christ. It is a personal trust in him. As Doctor Dulles of Auburn used to say, it is "*seeing and seizing*." Someone else has said "It is such an assurance or conviction of him as the Son of God as leads one to put trust in him and to entrust thoughts, feelings, purposes, and lives to his control."

3. The Content of Saving Faith

Saving faith is based first on the fact that Jesus is the Christ, the Son of God (John 20: 31; Matthew 16: 14-17; 1 John 4: 15; Acts 8: 37). In fact, the new birth depends on acceptance of this truth (1 John 2: 22, 23; 4: 2, 3, 15; 5: 1, 5, 9-13). Saving faith must contain belief in the gospel (Romans 1: 16) which Paul defines as that "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures" (1 Corinthians 15: 1-4). One must believe that he can and will forgive sin (Luke 7: 48-50), and that we have "gone astray" and that God has laid on Christ our sins (Isaiah 53: 6; 1 Peter 2: 24). It includes repentance (Isaiah 55: 7; Luke 13: 3).

The resurrection of Christ must be accepted (Romans 10: 9). Torrey says that belief in the resurrection involves faith in him as the Son of God (Romans 1: 4); in his propitiatory death (Romans 4: 25); in his intercession for us (Hebrews 7: 25); and in his power to deliver us from sin.

4. *The Result of Saving Faith*

The result of saving faith is first fellowship with God (1 John 1: 3) through remission of sins (Acts 10: 43) and justification (Romans 5: 1). One stands before God freed from guilt, the penalty having been paid. Added to this is righteousness (Romans 4: 3-7; 9: 30; 1 Corinthians 1: 30)—a righteousness that is not our own, but is Christ's, imputed to us. Eternal life results from saving faith (John 20: 31; 1 John 5: 11, 12). It comes by becoming partakers of his nature (2 Peter 1: 4). It is his life (Ephesians 4: 18) given to mankind by becoming his children (John 1: 12; Galatians 3: 26).

Conclusion

Faith is the substance of things hoped for . . . the conviction of unseen realities. In the Scriptural sense it is believing what God says, because he says it, and acting upon that belief.

Salvation is God's free gift; faith takes the gift. The gospel has power to save; but is displayed only to those who believe. It is not only "seeing" but "seizing." It depends upon accepting God's word, and appropriating his promises.

YOUNG PEOPLE'S WORK**IT IS TO THINK**

WITH UPTON SINCLAIR

All my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest trap that life has set for the feet of genius.

—As quoted in a magazine article.

REPORT OF THE PRESIDENT-SECRETARY

(A portion of the report to Young People's Board for the period from January 20 to March 17, 1934)

Recently I read a very helpful article in the February *Child Welfare Magazine*; it was entitled "Dividends on Disagreement." Disagreements we seem always to have, and as Christian people, should be seeking to turn them to the best use and truly receive "dividends." I wonder, too, if we cannot and should not be getting "dividends on the depression." I believe many are becoming more sincerely Christian through these hard times. Is that not what our churches need—more earnest Christians? We have been too passive; let us become active. The calls and

messages of the past two months show the awakening of some and the deepening of others in their religious life.

Letters and cards received during this period total over fifty-five; five orders for supplies were among this number. I mention one because of its significance; Dodge Center sent for one dozen copies of Pastor Simpson's *Denominational Studies* and a like number of Mrs. Ruby Babcock's *Study of Missions in China*; they are also entering the Youth Tract Survey. A very happy surprise was a letter from the Lost Creek society enclosing \$2 for current expenses; recently they sent \$5 for our work. This was needed just at that time to pay for the mimeograph ink used in printing the Tract Survey sheets. A request for information to be used during Christian Endeavor Week was received from Rev. Leon M. Maltby of Shiloh, N. J.; this was sent immediately. Another request was received from a student in the Presbyterian Seminary in Chicago asking for materials and helps which we put out for the high school age worship guidance. Several letters were read and others referred to; one of these was from Miss Lucy Eldredge, asking that your president serve on the faculty of a Summer Conference for Congregational-Christian Young People to be held at Defiance College in Ohio. . . . More than a dozen packages containing bulletins, booklets, etc., have come to the office; Miss Eldredge sent a copy of Doctor Judd's pamphlet, *A Philosophy of Life*; a page proof copy of the booklet, *Alcohol*, was received from Dr. Norman E. Richardson, and a complimentary copy of *Union Leadership* was received from Mr. Carlton M. Sherwood of the International Society of Christian Endeavor.

Due to the shortage of funds the "Newsbits" was not printed, but a single sheet, as a substitute, was sent with the Topic Helps and Plans for Christian Endeavor Week as prepared by the Intermediate and Young People's Committees of the Board. "Junior Jottings," as prepared by the Junior committee, were mimeographed. Tract Survey blanks with a sheet of explanation were mimeographed and mailed to the various societies and churches.

Material for the Young People's Department of the SABBATH RECORDER has been edited and sent in at the proper time for printing. Correspondence going out from

the office numbers sixty-five, with over fifty personal letters written in answer to letters, requests, etc. It is a pleasure to keep the personal touch with the young people throughout the denomination.

Several splendid opportunities for interdenominational and international relationships have come to your president during the past two months. Early in February there were meetings of the Interdenominational Young People's Commission, the International Council of Religious Education, and the Quadrennial Convention of Religious Education. The field committee of the board made the following vote:

On account of the low state of our Young People's Board finances, we do not dare authorize the payment of your expenses to the International Council of Religious Education meeting to be held in Chicago. However, if you care to go at your own expense you may feel free to do so. If at the close of the Conference year we have sufficient funds on hand so we can pay this bill besides other regular bills that must be paid, we will at that time reimburse you for the expense of this trip.

The meetings sounded too valuable to miss, so I attended them with great profit. The progress of the work is rapid and one needs a constant touch with the movements to keep our work on the highest possible level. In the near future I plan to run one or more articles in the RECORDER in which I shall tell of the talks, discussions, and the inspiration gained in these very worth while meetings which lasted for an entire week.

The Tuesday following my return to Lansing, I spoke to the East Lansing Child Study Group. There were approximately fifty women present in the parlor of the large Community church. They gave splendid attention and at the close I talked with several concerning individual problems. The theme upon which I addressed them was, "Religious Education in the Home."

Recently I attended a meeting of the Women's Association of Plymouth Congregational Church. This was a dinner meeting and several guest speakers were present to present certain countries in the interest of Missionary Education. I was privileged to sit at the table with Miss Lila Corbett, a missionary in Singapore under the Methodist Board; she was in Boston for a part of the time when I attended the School of Religious Education. Then more recently I heard a most inspiring address by another missionary,

Miss Picken of Satara, India, under the American Board, Congregational. She not only talked about her work with the great openings which have come through Girl Scout work, but brought a message of the need for more spiritual living amongst so-called Christians in this land.

A few weeks ago I attended a play and program given by one of the college groups of the Community Church, East Lansing. This was one of Fred Eastman's plays on Peace and was very forceful in bringing out its message. This would be a good play for some of our advanced groups, but there is a royalty connected with it.

Several items of business were brought to the attention of the board for discussion and decision.

REV. JOHN T. DAVIS

Rev. John T. Davis, son of James Madison and Amanda Jane Finch Davis, was born in Jackson Center, Ohio, September 14, 1846, and died in Riverside, Calif., March 21, 1934. He was one of a family of vigorous constitution, his brother Erven F. and his sister Elizabeth Jane each lacking less than a month of attaining ninety years of age.

His early education was meager, being only that of the log school of his community. When he was fifteen the Civil War broke out and he was anxious to enlist, but his father refused consent until he was eighteen, after which he enlisted at the earliest opportunity, joining Company F, 191st Ohio Infantry on February 27, 1865.

In 1868, after having moved to Iowa, he married Lydia Sarah Knight. To them were born five children: twin babies who died in infancy; N. Wardner, who has spent most of his mature life near Riverside; Ernest W., who passed on December 26, 1933, and who was a teacher in the Culver City High School at the time of his death; and Mrs. Ethlyn Copeland, who has lived with and tenderly cared for her father through the years. The wife and mother died in 1891.

While still a young farmer in Iowa, Mr. Davis felt an urgent call to the gospel ministry. He continued to support his family while securing his higher education. He attended Albion Academy, Milton College, and Alfred University, at which last named institution he earned the degrees of B. A. and Ph. B. During most of these years of study

he served as pastor or supply for one, and sometimes two, Seventh Day Baptist churches. The following list of churches will indicate his principal fields of labor: Humboldt, Neb.; Welton, Iowa; Hartsville and Hornell, N. Y.; Chicago, Ill.; Colony Heights, Calif.; New Auburn, Minn.; Scott, N. Y.; Riverside, Calif.; Garwin and Marion, Iowa; West Edmeston and Leonardville, N. Y.; and Farina, Ill. While serving the church in Riverside he spent some time each year as a missionary and colporteur, traveling as far north up the coast as Bellingham, Wash. In this work he often went on horseback to reach his appointments in the mountains. Out of this labor among scattered Sabbath keepers has come the Pacific Coast Association of Seventh Day Baptists. Several Seventh Day Baptist ministers have come out of the churches which he served, either directly or indirectly inspired by his ministry, among whom are T. J. Van Horn, James H. Hurley, Charles S. Sayre, Eli F. Loofboro, and L. F. Hurley.

Few men have had a higher sense of honor than he. Those who knew him best were always impressed with his unshaken fidelity to the truth and the right, as God gave him to see the truth and the right. Humble and conscious of his own weakness, he was ever ready to acknowledge his faults and blunders, and seek the forgiveness of men even as he sought the forgiveness of God. Loyal to the church and its appointments so long as strength would permit, he became a growing inspiration to his brethren. Even after body and mind had both appreciably failed, the reverence and beauty and majestic dignity of his prayers impressed all who heard them, and spoke eloquently of the beauty of the fellowship which he shared with the Father. His last days were beautiful. For three months and a half he was unable to get out of bed, but there was never a word of complaint or petulance. He awaited the end with quiet assurance. "I do not know," he said, "what the wisdom of God will see fit to do with me, but I have no worry about it. I just trust his love." So he died in peace, full of years, full of service, and full of love to men and to God.

L. F. H.

More and more we are coming to believe that God created the earth in six days, largely because he didn't have a lot of experts hanging around.—*Westerly Sun*.

CHILDREN'S PAGE

HEROES OF THE CHURCH

ACTS 7: 59, 60

Junior Christian Endeavor Topic for Sabbath Day, April 28, 1934

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Since Peter started the first Christian Church, let us consider him as the first hero of our Church. Since then there have been many heroes. Let one junior read up on the life of John James, our first martyr, and give a short account of his heroism. Another may tell of the Seventh Day Baptist Church that was started in a prison by Bampfield. (Your pastor will help you find this material.)

Put a T after these statements which you think are true, and an F after those you think are false:

A junior is a hero of the Church—

1. Who invites his friends to come to Junior with him.
2. Who goes swimming instead of going to Junior.
3. Who is willing to do anything to help, even what others will not do.
4. Who litters the floor with papers and marks up books.
5. Who comes into all meetings five or ten minutes late.

BEING LIKE CHRIST IN HIS PRAYING

MATTHEW 14: 23

Junior Christian Endeavor Topic for Sabbath Day, May 5, 1934

TALKING TO GOD

While he was still a little boy, Jesus learned to talk to the heavenly Father. He could not see God any more than you can, but he just knew that God was close beside him. He knew that the heavenly Father loved him, even as he loves all his children. He felt free to talk to him at any time. Early in the morning, when the sun was just beginning to shine through the doorway of his home, Jesus opened his eyes to a new day. He remembered it was God who had made the day, and he thanked him for it.

Playing around during the day, he saw how God showed his love in the beautiful things he had made. When Jesus looked at the little flowers that covered the fields like a bright red carpet he could remember that God had made the flowers. He could say,

"Thank you, Father," for their brightness and beauty. When he watched the birds and bees and butterflies he could whisper softly, "I am glad, heavenly Father, that you have given us these lovely things." When he saw someone do a kind and loving act for another he could think, "That is God's love shining through." So he could feel that he had been seeing something of God all the hours of the day.

—Taken from *Children's Leader*.

OUR LETTER EXCHANGE

DEAR RECORDER BOYS AND GIRLS:

Again I have been disappointed. I have watched the mails every day, and have I received any RECORDER letters? Answer—Absolutely no. So again I'm going to write to you all in a bunch, hoping to have much better luck next time.

At last Eleanor and I are out of quarantine and it surely seems as if we had been liberated from prison, though friends have been wonderfully kind and considerate and Eleanor was cheered by many presents and letters. Her seventeenth birthday, spent in bed, she will not soon forget.

Last Wednesday morning we three Greens, accompanied by a friend, started for Washington, D. C., to visit the fourth member of our family who could not get home for Easter. We made few stops by the way and reached the home of our cousins, Mr. and Mrs. James P. Greene, where our boy makes his home while studying medicine at George Washington University, soon after four in the afternoon. We had been so anxious to get there that we passed through Gettysburg without a pause, though guides beckoned to us from all sides.

We did not spend so much time in sight-seeing in Washington as we usually do on this visit, but had a wonderful time. Thursday afternoon Eleanor and Mrs. Greene had an orgy of shopping, Pastor Greene visited Congress, and Claire and I went calling; then we all joined forces at three-fifteen and went to hear Will Rogers in "David Harum," one of the best talking pictures I ever saw. We had many good laughs which ought to keep us merry for a long time.

Friday afternoon, Army Day, we stood in line for an hour and watched the parade of the Army and Navy and listened to the in-

spiring music of their bands. From there we went to the new National Masonic Memorial, a very beautiful building built by Masons all over our country in memory of Washington; and ended the day's adventure by a visit to the Zoo, where we fed peanuts to white, brown, and black bears, laughed at the monkeys, exclaimed at the size of the elephants, and did all the other things one usually does at that wonderful collection of animals from all over the world. I think what I enjoyed best was watching the enjoyment of the children in the sightseeing crowd.

Sabbath morning we visited the beautiful Takoma Park Baptist church, to which our Washington cousins belong, and Pastor Greene attended services at the Adventist church. In the afternoon he called upon Pastor Sheafe, of our colored Seventh Day Baptist Church in Washington, while the rest of us stayed quietly at home.

Before I take you away from Washington I must not fail to mention Prince, a pedigreed bull dog belonging to the people living next door to our cousins, but who spends most of his waking and many of his sleeping hours with them. He is very gentle and wise, though he looks very fierce. Appearances are very deceiving in his case.

Yesterday morning we started for home soon after nine and reached Andover at exactly seven-thirty that evening, tired but happy. This morning Eleanor started for school for the first time since the second of March.

Skeezics was a very happy cat to welcome us home, and now I must close my letter to continue my story of "The Adventures of Skeezics."

Sincerely your friend,

MIZPAH S. GREENE.

Andover, N. Y.,

April 9, 1934.

THE ADVENTURES OF SKEEZICS

CHAPTER II

Now Betty lives on a farm several miles from town, but in pleasant weather walks to and from school, so you may know that with walking, work, school, and play she is quite a busy girl. No wonder then that she almost forgot about the cunning yellow and white kitten who lived in the big barn. But some weeks after she made the acquaintance

of this charming little fellow she came to school one day to find her little friend Eleanor almost in tears.

"Why Eleanor," cried Betty, "what is the matter?"

"Fluffy, our big yellow cat, is dead. He ate a poisoned rat and now we have no kitty. Mother doesn't think we had better get another cat because we feel so bad when we lose one."

Betty clapped her hands for she remembered the yellow and white kitten out at the barn.

"Oh, Eleanor!" she exclaimed, "we have just the cutest yellow and white kitten out at our barn. Mother will not let me take it to the house. She says we already have too many cats there. I just know your mother would let you keep him if she could see him. I'll bring him to you tomorrow."

"All right," said Eleanor, brightening up, "please do."

Eleanor said nothing about the gift she was expecting, and it was several days before Betty could bring the kitten to her. But one morning the little girl appeared with a bag held tightly in both hands—a very fat bag which seemed to be constantly in motion.

"Shall I empty it in the kitchen?" cried Betty with a giggle.

"For mercy sakes!" said Eleanor's mother, "what have you in that bag?"

Betty turned the bag upside down and out popped a fat yellow and white kitten.

(To be continued.)

M. S. G.

CORRESPONDENCE

DEAR MR. VAN HORN:

May I briefly take issue with the thesis of your leading editorial in the SABBATH RECORDER of February 19?

The failure of little understood economic forces to operate in expected ways has tended to drive men all over the civilized world back upon themselves, upon their own unaided native resources. This situation has eventuated, as it has through all recorded history, in the re-enforcement of human movement in two directions. One of these directions is toward the search for supernatural help, a turning to religion, a deepened and intensified search after God.

The other direction has been toward the extension of the individual personality through a renewed loyalty to and jealousy for one's immediate social group. Outcomes of this very typical human behavior are seen at all levels. Our city fathers scan the payrolls that they may be free of the names of those who spend their incomes outside the city; our chambers of commerce point out how we may lift ourselves by our own bootstraps if we will but confine our buying to the wares of local merchants; state pride becomes a duty; nations look to their tariff walls, refurbish their arms, become highly suspicious of treaties. That these things are the human, natural things to do in times like these, makes it no less important that we realize what we are doing and why we are doing it.

Certainly we must emphasize the first, road, not the second. When men turn to religion they must find its exponents not busy marking out boundary lines between followers of a common Cross, but offering instead the faith that has known no boundary. If we have the truth, and I believe that we have, that truth will prevail. We who hold it need only show that it is a vital factor in the search after God in our times. What we lack now is the use of the truth which we possess in our own lives. Truly a revival is needed, not a revival of denominationalism, but a revival of the true missionary spirit.

Shall we not then re-emphasize and revitalize our connection with every agency and every group working to that end? Our connection with these groups is not now, nor has it ever been for the propagation of our own at the expense of others. It has rather been that we, being what we are and holding the truths we do, have been unable to draw ourselves apart from these groups, have known that we cannot be true to the faith that is in us and fail to co-operate in these enterprises. Seventh Day Baptists never pray the prayer of the Pharisee.

Sincerely,

"Perhaps you have heard about the big panic in New York City. The Brooklyn Bridge is suspended, the subway is in the hole, the Chrysler Building is up in the air, and the elevated roads have run over thousands of people. But in spite of it all the New Yorkers are going about their business in a very unconcerned manner."—Selected.

RIVERS

BY MRS. FRANCES SHOLTZ

(One of a series of four addresses given at a recent "Church Night" service at Verona, N. Y.—the subjects being: Nature and the Book: (a) Mountains and Hills, (b) Trees, (c) Rivers, (d) Flowers.)

The rivers of the earth play an important role in the history of the human race. Their valleys have been the birthplaces of nations. Their channels have been the arteries of the world's commerce. Their life giving waters have supported vegetation on their banks. What sight is more inspiring than a clear, sparkling river winding its way through a fertile valley? It surges with the freshness of life. It breathes peace and tranquillity, and its never ceasing flow speaks a message of eternity.

The history of the Hebrew nation may be traced along four great river valleys — the Euphrates, the Jordan, the Nile, and the Tigris. Abraham, the founder of the nation, was called out from Chaldea on the banks of the Euphrates. He led his family finally to the valley of the Jordan where they found a home for three generations. Meanwhile the family became a large tribe. Then came the time of famine and the Jordan valley was forsaken for the more fruitful valley of the Nile. Here their life became one of servitude and bondage to the older civilization of Egypt. However, in the centuries spent there, their numbers increased rapidly until under the leadership of Moses an army numbering millions set their faces toward the home of their fathers in the valley of the Jordan.

When they had conquered the land and made it their home, some of their northern tribes were conquered and taken to the Tigris valley by the Assyrians. Their descendants were the Jews of the Dispersion to whom James and Peter wrote letters in New Testament times.

After years had passed and the Hebrew governments had fallen into sinfulness and decay, the nation was captured and exiled from its home by the Jordan back to the banks of the Euphrates whence its founder came, now called Babylon. The bitter lament of their captivity is Psalm 137 which begins, "By the rivers of Babylon we sat down, yea we wept when we remembered Zion."

The story of the New Testament centers around the river Jordan. John the Baptist appears preaching on its banks and baptizing

in its waters. Jesus worked and taught and healed near the Sea of Galilee, which is but an expansion of the Jordan.

Throughout the Scriptures rivers are used as symbolic of good and desirable qualities. In the very beginning we read that "a river goes out of Eden to water the garden." The Psalmist writes of a river, "the streams whereof make glad the city of God." The righteous man, he says, "shall be like a tree planted by the rivers of water." And the children of God shall drink of the river of his pleasures. The prophet Isaiah uses the figure frequently. He likens the coming Messiah to a "river of water in a dry place," and gives God's promise to a restored Jerusalem, "I will extend peace to her like a river, and the glory of the nations as an overflowing stream." Amos says Jehovah demands righteousness and "justice shall roll down like a mighty overflowing stream." Ezekiel speaks a parable of a river flowing from beneath the door of the temple and a rapidly deepening stream, and "everything lives whithersoever the river cometh"—a wonderful parable of the benefits God sent to the world through the Jews and their temple. When John, in his wonderful vision on Patmos, saw the Revelation of the new Jerusalem, he saw a "pure river of the water of life proceeding out of the throne of God." Jesus said, "If any man thirst let him come unto me and drink," and promises that from him who believeth "shall flow rivers of living waters."

THE GLORY OF ENDEAVOR

They will be better for the test
And stronger for the tasks that irk.
No man is ever at his best
Who does not face the need to work.
The lavish days disaster brought.
With love our little ones we spoiled,
Because we nursed the softening thought
They should not toil as we had toiled.
We smoothed their paths and bade them play.
To spare them pain it pleased us then,
But kindlier had we been to say
That hardship is the fate of men.
And wiser had we been to teach
Our children how to stand to care,
To work for joys beyond their reach
And shoulder burdens they must bear.
Grave days are these and dark, but still
They'll give what pleasure never brings—
The pride that's in the battle thrill—
The glory of accomplished things.

—Selected.

OUR PULPIT

"MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"

MATTHEW 27: 46b.

(Sermon preached at Plainfield, N. J., Easter Sabbath, by Rev. Ahva J. C. Bond, D.D., pastor.)

No other event has ever occurred in human history, and nothing can ever happen again, that means so much to humanity as the coming to the earth of the Son of God. And the climax of his life and the triumph of his service to the race occurs not at the resurrection, but at the crucifixion.

The Archbishop of York said recently: "We misinterpret the story if we think of the cross as a defeat which was afterward rectified by the resurrection. The Cross for Christ is victory. The only defeat for him would have been that his love should fail. If he had once yielded to selfishness, if one word of bitterness had escaped his lips, if any desire for vengeance had possessed his mind, that would have been defeat. But love was true to itself through the utmost anguish and was made perfect through suffering."

Jesus accomplished his redemptive work in the life that he lived as well as in the death that he died. His sacrifice was perfected and his triumph made complete through a love that never failed. The fact that he had compassion on the multitude is evidence that his moral suffering did not begin with the last tragic hour of his life.

Nevertheless, the complex event for which the cross stands is the most momentous and the most creative moral event in the history of the world. And the most tragic moment of that experience comes with the lonely cry, "My God, my God, why hast thou forsaken me?" The three preceding words from the cross are spoken in the interest of others, and were really his last words on the hither side of death. In the three words that follow there is clear evidence that the dissolution of his body has begun, and the dividing line between two worlds has been passed. His last words were not meant for human ears. The cry, "My God, my God, why hast thou forsaken me?" marks the zero hour.

Here for a brief moment in the age-long fight with sin we are in No-man's Land. From that hour the forces of righteousness in the earth are equipped to conquer and are assured of victory.

There is no moment in history which our hearts are so reluctant to enter or to try to explain. The people—both friends and foes—are solemnized by the midday gloom which has held them silent for three hours. Christ had prayed for his crucifiers, had promised paradise to the penitent thief, and had had committed to the care of his best friend his sorrowing mother. Now, the presence of man forgotten, the Redeemer of the world, dying on a cross, is alone with God. In his sense of loneliness he could not feel the sustaining Presence which had often moved him with happy recognition to say, "Abba, Father." Yet in the dark he did cry out, believing that behind the deepest shadows God is. The sustaining and friendly intimacy of his Father he could not feel at that moment. But because always God is God, unto him our dying Lord addressed his despairing cry.

In thus expressing his confidence in the unquestioned existence of God, real if seemingly remote, fellowship was restored. The Father had not forsaken his Son, in whom, as always, he is well pleased. The mysterious darkness is past, the veil of the temple is rent from top to bottom, and the Father heart of God is not only lovingly revealed to his divine Son, but is for evermore brought near to all the children of men.

At the transfiguration Jesus measured the height of human aspiration, and found there the glory of God. In his contacts with the people he measured the extent of human need, and found God adequate. Now he has sounded the depth of human despair, and finds God faithful and sufficient. Son of man and Son of God, he has finished his redemptive work. He is become the Savior of the world, our blessed Redeemer.

DENOMINATIONAL "HOOK-UP"

NORTONVILLE, KAN.

A three-way pastoral interchange for Young People Conference leadership is being planned by the pastors of the churches of Nortonville, North Loup, and Boulder-Denver. This year Pastor Ralph Coon will assist at Nortonville, Pastor Lester G. Osborn at North Loup, and Pastor Hurley S. Warren at Boulder. Next year Warren at Nortonville, Osborn at Boulder, and Coon at North Loup. It is hoped, the churches concurring, that this plan can be satisfactorily worked

out. The Nortonville conference is scheduled for August 11-18.

Leadership Training

Rev. Erlo E. Sutton, denominational director of Christian education, will be with the Nortonville Church to conduct a Leadership Training School in April. Sessions will be held from 7 to 9 p. m. the seventeenth, eighteenth and nineteenth, and the twenty-third, twenty-fourth and twenty-fifth.

Director Sutton will teach Church Administration, covering the different branches of the church work. For those who do not care to take this course, Pastor Osborn will teach "Message and Program of the Christian Religion."

The need for trained teachers and leaders is great, and this is a fine opportunity to work under an expert. We are fortunate in being able to have a man of his experience with us.

Those planning to attend should send in their registrations with choice of course to Pastor Osborn by April 10.—*Gospel Clarion.*

NORTH LOUP, NEB.

A second course in Religious Educational Training is being offered to North Loup and Scotia classes, assignments being made at a meeting held at the Seventh Day Baptist Church last Monday evening. Rev. H. S. Warren is conducting a course on "The Work and Progress of the Church," and Mrs. Clara Holmes a class in advanced psychology. Rev. Mr. Moore of Scotia, dean of the school, may conduct a course on the New Testament if there is call for it. Meetings will continue at the Seventh Day Baptist church on Monday evenings for the next five weeks.

—*Loyalist.*

GARWIN, IA.

The Seventh Day Baptist Church at Garwin is bravely carrying on without pastoral help. Services, with an exception or two, have been conducted regularly throughout the winter. The fellowship has been further weakened by the going of the T. S. Hurley family to Milton, Wis. CORRESPONDENT.

MARLBORO, N. J.

An Easter pageant by the young people of the church, under the direction of the Misses Harriet Cottrell and Emma Tomlinson, was given on Friday evening. The entire service was beautiful and impressive. A pageant, "Let There Be Light," will be one of the fea-

tures of the Eastern Association at Shiloh early in June. Miss Harriet Cottrell has charge, and has arranged that the different groups of young people of the churches can practice the episodes before coming to the association. CORRESPONDENT.

WATERFORD, CONN.

Stainer's, "The Crucifixion," was sung by a chorus sponsored by the Waterford Church, Sabbath night, March 31. The chorus of twenty voices was directed by Mrs. George Osborne, regular chorister, and accompanied by Miss Josephine Maxson, organist of the church. Dr. Alfred E. Whitford of Alfred University sang the bass solos, and the tenor role was sung by Albert N. Rogers, pastor of the Waterford Church. CORRESPONDENT.

ASHAWAY, R. I.

On March 18, the New England Seventh Day Baptist pastors met at the parsonage for dinner and a social time. For this church April is being a "Go-To-Church" month.

The Easter service was well attended and special music by the choir was enjoyed as well as the fine sermon by the pastor. At the Sabbath school a short Easter program was well rendered. Pastor Harris and a group of workers from the church are busy on some of the suggestions made by the Committee on Religious Life. CORRESPONDENT.

WESTERLY, R. I.

Dr. Edwin Whitford and LaVerne D. Langworthy, both sons of deacons, were ordained deacons of the Pawcatuck Seventh Day Baptist Church at impressive services yesterday afternoon. Doctor Whitford's father, the late Abert Whitford, served for a number of years as deacon of the Westerly Church.

The services were largely attended by members of the congregation and churches of the denomination in nearby communities. Visiting deacons and ministers were invited to the platform at the conclusion of the service to participate in the prayer of consecration opened by Rev. Harold R. Crandall, pastor of the church.

The program opened with organ voluntary by Miss Mildred Taylor, organist and choir director, followed by invocation by Rev. D. B. Coon of Boulder, Colo. Following an anthem by the choir the Scriptures were read by Pastor A. N. Rogers of Waterford, and F. J. Daniels rendered a violin solo.

The balance of the program included statements by the candidates, sermon by Rev. W. D. Burdick of Rockville, charge to candidates by Rev. W. L. Burdick of Ashaway, and charge to church, Rev. E. T. Harris of the First Hopkinton Seventh Day Baptist Church, Ashaway.

The deacons were welcomed to office by J. Perry Clark, senior deacon of the church.

Miss Bessie M. Gavitt was re-elected president of the S. D. B. Society of the Pawcatuck Seventh Day Baptist Church at the eighteenth annual meeting held last evening at the Brown Betty Tea Room on Main Street.

Supper was served at six-thirty o'clock, and the annual business session followed. Other officers elected for the coming year were: Vice-president, Miss Elizabeth Hiscox; secretary, Miss Edna M. Saunders; treasurer, Miss Mabel A. Saunders; auditor, Mrs. Catherine N. Barber.—*Westerly Sun*.

PLAINFIELD, N. J.

Sponsored by the men of the church, an interesting and instructive lecture was given in the social room by Mr. Harry White of Bound Brook, on the evening of March 22. He has been associated in laboratory work with several scientists, including Charles P. Steinmetz.

The annual business meeting of the Sabbath school, with election of officers, was held in the church parlor on the evening of March 25. The school has been very much alive and has done good work during the year, as the excellent reports showed. Mr. Harry L. North was re-elected superintendent.

Easter Sabbath was beautifully observed in our church service by a cantata, "The Crucifixion," sung by a large choir. We feel proud of our volunteer choir. It gives us most excellent and inspiring music, and we greatly appreciate the loyalty and devotion to duty of its members. The cantata was followed by a short message by Pastor Bond. The Sabbath school also had a nice Easter program following the morning service.

The annual meeting of the Plainfield Church was held Sunday, April 1, in the afternoon and evening. A. Burdet Crofoot was a most efficient moderator. At four o'clock the business meeting began with singing and a devotional service conducted by Rev. H. C. Van Horn; then followed reports of commit-

tees and election of officers. Rev. A. J. C. Bond was unanimously elected for another two years' term as our pastor.

At six o'clock a very good supper was served to ninety-four people, after which, while we were sitting around the tables, we listened to a most enjoyable and profitable program. A male quartet supplied the music, in which the congregation joined in some of the verses and choruses. As always, the messages from absent members were greatly appreciated. An excellent paper on "Vision of the Church at Work," was given by Miss Evalois St. John. "Review and Outlook" of the different branches of the church work was given by Mr. L. H. North, superintendent of the Sabbath school; Miss Frances Wells, for the young people; Mrs. E. Frank Champlin, representing the Woman's Society; and Pastor Bond. Thirteen new members have been added to the church during the year. A happy, optimistic spirit prevailed as we looked ahead to the coming year's work.

CORRESPONDENT.

ALFRED, N. Y.

Easter was recognized at the Seventh Day Baptist church last Sabbath day with flowers, music, and sermon.

Easter lilies, white tulips, snapdragons, hydrangeas, and many other flowers made the church beautiful. Pastor A. Clyde Ehret preached a short but splendid sermon. The cantata, "Cross and Crown," was sung by the choir under the able direction of Professor Ray Winthrop Wingate. It is a matter of congratulation that so many of the younger members of the congregation, both boys and girls, serve as ushers and sing in the choir. They, with the other faithful and efficient members of the choir, sang the cantata with fine expression and most delightfully. The soloists, Mrs. Irving Jones, Miss Edith Dudley, Henry Pieters, and D. B. Rogers, seemed to sing with more than their usual charm. We are blessed to have such devoted and inspiring leadership, and such willing and helpful service from our young people, for our hours of worship.

Miss Susie Burdick, Miss Emily Chapin, and Mrs. Ray W. Wingate were in Wellsville, Tuesday. This was the first Miss Burdick has been out since her recent illness.—*Alfred Sun*.

RELIGIOUS EDUCATION

A CONFERENCE ADDRESS

WHAT SHALL THE CHURCH EXPECT FROM THE PASTOR AS A LEADER IN RELIGIOUS EDUCATION?

BY REV. JAMES L. SKAGGS

There are doubtless situations in which too much is expected of the pastor. He may be called upon to divide his time, his energies, and his abilities among so many different interests that it becomes quite impossible for him to do anything in a superior manner. Under such conditions it becomes the pastor's problem to determine what are the really important things which he must do.

So the question as to what a church should expect of its pastor as a leader in religious education should be determined in the light of its importance in the life of the church.

Director Sutton has set forth his view of the importance of a carefully planned program of religious education. And his view is well supported by the most careful students of the spiritual quality and spiritual efficiency of churches. And here we have mentioned the great objectives of every pastor's work: the spiritual quality and spiritual efficiency of his people.

When the meaning of our modern term, "religious education," is well understood, thoughtful people seem to be quite well agreed on the question of importance. Professor Betts tells of submitting the following proposition to seventy-seven young ministers in a class: "The primary obligation and responsibility of the church, standing above all other responsibilities and obligations whatsoever, is the religious education of its childhood and youth." (*New Program of Religious Education*, p. 73.) After a full consideration of the proposition, the young ministers voted seventy-three to four in its favor.

Many of us would doubtless back up such a conclusion from our own experience and observation. So it seems to be a clear case that a church should expect its pastor to assume responsibility for a definite program of religious education for his entire church.

Do we need to be reminded that this does not simply mean that there is a certain body of information which must be given to the children, young people, and adults? Indeed information must be given, but the program calls also for inspiration, worship, and Chris-

tian activity. Its object is a well-rounded, efficiently Christian personality: an individual who knows the teaching, who feels the personal call to duty, who acts with intelligence and skill.

In a small percentage of churches this matter may be adequately taken care of without the active and direct participation of the pastor. In such cases, he can devote his time and energies to other important phases of his ministry and leave the work of religious education to others. But in any case a pastor should appreciate the importance of the work and have an appreciative understanding of what is going on.

While I am not a specialist in this field, and would not assume to instruct churches and pastors in the matter, I venture to mention a number of points which it seems to me that a church may well expect of its pastor:

1. A church should expect its pastor to understand what is meant in our present-day use of the term, *religious education*. He should know that the program tries to include every agency of instruction, grace, and action, which is needful to make an effective working Christian.

2. A church should expect its pastor to have some familiarity with the materials which are available and which are being used in the organized work of religious education. He should at least inspect the graded courses of study and observe the types of materials which have been prepared for the various ages of children, young people, and even for adults. It might be too much to expect a pastor to be minutely familiar with such courses or with the various courses which are published by different denominations. But he should have an intelligent grasp of the general nature of such courses of study, inspirational material, and proposed Christian activities.

3. A church should expect its pastor to know how to deal with the growing minds of children and young people, and how materials and activities can be organized to meet the needs of developing personalities.

Professor Betts, in discussing these needs on the part of pastors, makes severe criticism of the seminaries of the past generation. The system, the seminaries, the churches, are to blame, he contends. They have failed to provide the line of training of which many pastors find themselves so sorely in need. How-

ever, pastors can in large measure make up for their deficiency, if they will only make the effort. There is an abundance of material at hand for any who will make use of it.

4. The church should expect its pastor to co-operate with local leaders in working out a complete program for the whole church, as Director Sutton says, "from the prayer meeting to the funeral sermon." That program should include the Bible school, the Christian Endeavor societies, and the Vacation Religious Day school, in particular. Several years ago, one of our larger churches organized a committee on religious education, for this very purpose. The pastor was chairman of the committee, and the rest of its membership was made up as follows: the adult, intermediate, and primary superintendents of the Bible School, the president of the senior Christian Endeavor society, the superintendents of the Intermediate society and of the Junior society, and two members at large elected by the church at its annual meeting. This committee held quarterly meetings, when an evening was spent in the discussion of problems and in the making of constructive plans. Its program was designed to provide all the elements needful for the stimulation of growing Christian personalities: instruction, inspiration, worship, individual initiative, and activity.

It would seem reasonable that in many churches such an organization could be formed and made increasingly useful. It is not to be understood that the pastor is to do it all. Where he has capable leaders, they should certainly do the leading and the pastor should give his loyal support, tactful suggestions, and not be too officious about it.

5. The pastor should be expected to take an interest in the training of young people for leadership in religious education. It may be wise in many churches for the pastor to form special study classes. Director Sutton will be glad to suggest suitable courses of study for any group. I know from some personal experience that a pastor may greatly profit by such an undertaking.

6. If a situation is found in which there seems to be no vision on the part of the church, then the pastor should certainly take the initiative, the whole burden if need be, and tactfully lead in the development of a program. He should never be too busy with his calling—unless it be in cases of sickness

—or with his study, or even with his garden and chickens, important as these may be, to take an active interest in the best possible program for the religious education of his children and young people.

SERMON TOPICS

A FEW OF THE SERMON TOPICS USED BY
REV. T. J. VAN HORN AT DE RUYTER, 1933

1. Materials for the Making of Manhood. For all things are yours. 1 Corinthians 3: 21.
2. How to Be Successful Builders. Every one with one of his hands wrought in the work, and with the other held his weapon. Nehemiah 4: 17.
3. A Ceaseless War Against the Traffic in Intoxicating Liquors. The Lord will have war with Amelek from generation to generation. Exodus 17: 16.
4. The House not Made with Hands. We have a building of God, a house not made with hands, eternal in the heavens. 2 Corinthians 5: 1.
5. The Immortality of Abraham Lincoln. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. John 12: 25.
6. One Man and God. Shammah stood in the midst of the ground and defended it and slew the Philistines, and the Lord wrought a great victory. 2 Samuel 23: 12.
7. The Permanence and Value of the Sabbath. There remaineth, therefore, a rest for the people of God. Hebrews 4: 9.
8. The Sabbath, God-Ordained, for the Good of Man. And God blessed the seventh day, and hallowed it.
9. Jesus and the Sabbath. Therefore the Son of man is Lord also of the Sabbath. Mark 2: 28.
10. The Mystery of the Manhood of the Master. Wherefore it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God. Hebrews 2: 17.
11. Why We Observe the Sabbath. And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord that sanctify you.
12. Diplomacy of Peace. Mercy and truth are met together; righteousness and peace have kissed each other. Psalm 85: 10.

Some days my thoughts are just cocoons—all cold and dull and blind—
They hang from dripping branches in the grey wood of my mind!
And other days they drift and shine—such free and flying things!
I find the gold dust in my hair left by their brushing wings.

—From "Blue Smoke" Barker.

MARRIAGES

HEADMAN-ROSS.—James Elijah Headman and Iris May Ross were united in marriage by Pastor G. D. Hargis, in Bath church, February 4, 1934.

BOEHLER-HUEY. — At Edinburg, Tex., William Prentice Boehler and Mary Clare Huey were united in marriage by Rev. R. E. Porterfield, assisted by Rev. Angeline P. Allen, March 12, 1934.

OBITUARY

BAKER.—Ella M. Walton was born at Little Genesee, N. Y., January 2, 1860, and died at her home in Little Genesee, March 1, 1934, after a brief illness.

March 2, 1879, she was married to Rudolphus Burdick, who died February 29, 1928. In September, 1930, she was married to Sherman Baker. She is survived by her husband and three sons: Fred M., Frank E., and Herman R. Burdick; two brothers: William Walton of Sherman, N. Y., and Charles Walton of Portville, N. Y.; two sisters, Mrs. Mary Burdick of Portville, Mich., and Mrs. Francis Peckham of Portville.

May 31, 1879, she was baptized and joined the Little Genesee Church of which she was a faithful member at the time of her death.

Funeral services were held in the Little Genesee church March 4, and burial was in the Little Genesee cemetery, Rev. Harley Sutton officiating. H. S.

CRANDALL.—Mrs. Charlotte A. Utley, daughter of Samuel and Ann Selton Utley, was born May 10, 1852, at Clarence, N. Y., and died August 18, 1933.

Charlotte Utley was graduated from Buffalo State Normal school and taught school in Rochester, Minn.; Alfred, N. Y.; and New Market, N. J. She was an extensive reader and kept in touch with current events throughout her life. She joined the Seventh Day Baptist Church of Piscataway at New Market, February 8, 1879, after her baptism by Rev. L. E. Livermore, and kept her membership there until her death. Her marriage to Horace Crandall took place December 6, 1909. He died in 1919.

A fractured hip caused her death at Clarence, where her declining years were spent. The funeral service was conducted by Rev. Charles Riley. The remains were cremated and interred at Ashaway, R. I.

N. D. M.

CUMMINGS. — Emily L. Coon Cummings was born April 11, 1840, at Main Settlement, N. Y., and died January 29, 1934.

February 29, 1860, she was married to George W. Cummings. She is survived by a son, A. A. Cummings, and a daughter, Mrs. E. R. Smith, both of Little Genesee, N. Y.; four grandchildren, and nine great-grandchildren.

WOMEN AND CHILDREN FIRST

A host of facts which show that mothers and children throughout the country are now being made the target for an intensive liquor drinking campaign by distillers and brewers alike, are detailed in the February twenty-fourth issue of the *Union Signal*.

"The newspapers, magazines, and book counters are fairly overflowing with recipes that include about everything except the radiator of the old family car, that ever had in it a drop of alcohol," declares the *Union Signal* article. "The liquor traffic overlooks no opportunities when it comes to cultivating new tastes for its wares and it seems to be handing the special favors to women and children . . .

"One writer even suggests that to start the day right, there must be 'rum in the pancake batter' and 'curacao in the coffee.' What a sweet idea for the family breakfast! Though probably most mothers will still prefer to send Johnnie and Nancy trotting off to school on a straight orange juice diet. (It might be well to explain that 'curacao' is a distilled drink made of sweetened oranges.) . . .

"The dastardly campaign to develop the liquor taste in the kiddies through liquor-filled candies is now almost matched in the sudden flood of advertising for 'liquor ice cream' . . .

"No fad, fashion, or fact is being overlooked in the campaign to cultivate the liquor taste in this country, and women and children undoubtedly are the prime objectives."

"What's the harm in one drink?" is a question succinctly answered by Mrs. E. L. Transeau, research secretary of the Scientific Temperance Federation in the *Union Signal*, February 24, 1934.

"The danger in this effect of small quantities of alcohol," says Mrs. Transeau, "comes out most strikingly in places where caution is particularly called for, but the necessity is not recognized by the weakened observation and judgment.

"I jump these bad places like a bird after I have had a drink," boasted the deluded mountain climber to his guide. "You mean that you jump them like a fool," said the wiser man." —Release from W. C. T. U.

"What is economy?"

"Doing without things our parents never had." —Exchange.

When a girl she was baptized and joined the East Portville Seventh Day Baptist Church. She joined the First Genesee Church by letter June 29, 1872. She was a faithful member of this church until her death. For many years she taught a Sabbath school class and was an active worker in the W. C. T. U. She lived to be almost ninety-four years old and her long life was filled with deeds of service for her Master and is an ideal for all those who are younger. Mrs. Cummings was an invalid for five years and was lovingly cared for by her daughter. Although she suffered greatly she was always patient and did not complain.

Funeral services were held February 1, at the home of her daughter Mrs. E. R. Smith and the burial was in the Main Settlement cemetery with Rev. Harley Sutton officiating.

H. S.

DAVIS.—Rev. John T. Davis died in Riverside, Calif., March 21, 1934.

(Extended obituary elsewhere in this paper.)

GREENE.—Clark Wesley, Jr., son of Clark W. and Alice Crandall Greene, was born May 25, 1899, and died March 22, 1934.

While attending school at Interlaken, N. Y., he suffered an attack of pneumonia, which developed into pleurisy; he was taken to a hospital where he underwent an operation, which was followed by fifteen years of illness and twelve other major operations; all of this was borne with remarkable patience.

When a small boy he united with the Seventh Day Baptist Church at Nile, N. Y., to which he remained a loyal member until death. He is survived by his parents and three brothers—Elwood of Nile; William of Belmont; and Robert of Milton, Wis.

Funeral services were conducted by his pastor, E. H. Bottoms, assisted by Rev. Harley Sutton. Interment in the Mount Hope Cemetery.

E. H. B.

SAUNDERS.—Julia Lilly Saunders, daughter of Shubel and Nancy Bailey Lilly, was born May 30, 1834, at Deerfield, Oneida County, N. Y., and died in Milton, Wis., March 19, 1934.

She was married, January 1, 1857, at Albion, Wis., to Stephen Saunders, who died in April, 1916. Of four children, Wilmer J., George H., and Helen (Mrs. Charles Kelley), together with two grandchildren, Jesse and Gladys Saunders, survive and live in Milton, where Mrs. Saunders has been tenderly cared for at the home of her son Wilmer. When a young woman she was baptized and became a member of the Albion Seventh Day Baptist Church.

Farewell services were held at the home on March 22, 1934, in charge of Rev. Edwin Shaw and Rev. Carroll L. Hill, and burial was made in the Milton cemetery.

E. S.

RECORDER WANT ADVERTISEMENTS

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

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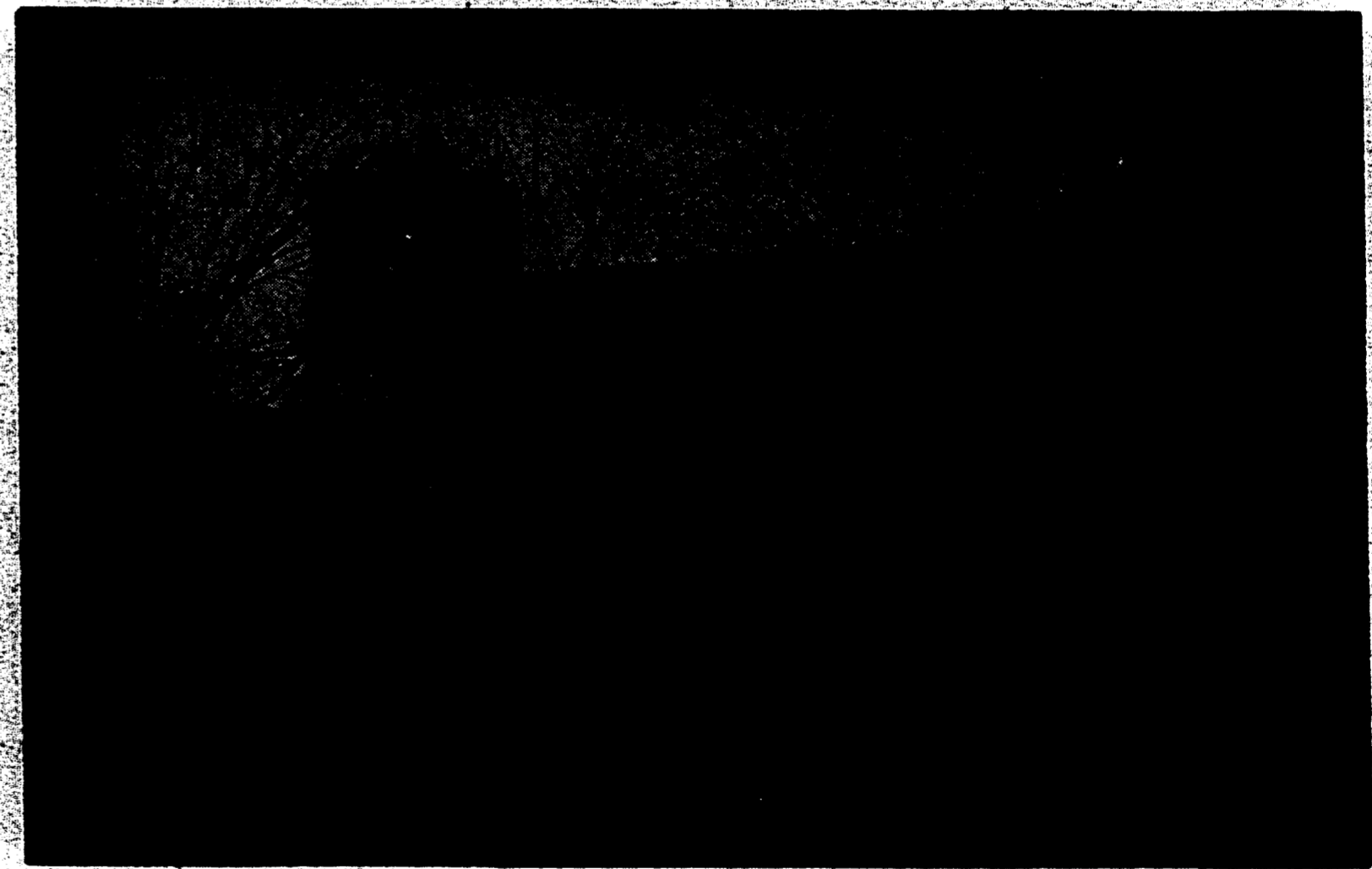
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