

is now extremely difficult for them to exclude undesirable rowdies who demand faculty sanction of banned amusements, and deride the efforts of those who are endeavoring to uphold the remnants of college tradition.

To raise scholastic standings there has been a marked tendency to shower favors on brilliancy, regardless of moral principle, and to urge enrollment of those having special abilities in athletics, almost to the point of bribery, even though the prospective student is morally shady or a gross-minded, uncultured person. Fortunately, this is not as bad in some places as in others, and it would appear that our schools are above average—a doubtful compliment, however, considering how badly the others are off the right track. We cannot get around the fact, unpleasant though it be, that in even our own schools spiritually-minded young people are frequently shown less favor than some brilliant scholar or athlete who will bring worldly prestige to an institution originally dedicated to the advancement of a heavenly kingdom.

This seeming lack of appreciation tends to discourage the better class in its efforts, and the presence of the other makes a decidedly uncongenial atmosphere in which to remain. At the same time it cannot be denied that this very condition furnishes a wonderful opportunity for growth in patience and kindred Christian graces, and gives an open field for evangelization of their less fortunate associates. (Continued)

MARRIAGES

BABCOCK-BUTTS.—August 16, 1937, at Watertown, N. Y., in the parsonage of the All Souls Universalist Church, Miss Mabel E. Butts and Rev. Orville W. Babcock were united in marriage by Dr. Harry Westbrook Reed.

BARR-WHEELER.—Tony Barr and Oletha M. Wheeler were united in marriage September 18, 1937, at the home of Pastor Coon in Boulder, Colo. The bride is the daughter of Mr. Alfred Wheeler of Boulder and granddaughter of Rev. S. R. Wheeler. The ceremony was performed by Rev. Ralph H. Coon. The bride and groom will reside at Central City, Colo.

OBITUARY

ARNOLD.—Richard Main, son of Eldred A. and Alice F. (Main) Arnold, was born in Ashaway, R. I., March 14, 1928, and died at the Westerly Hospital August 13, 1937.

Richard was a member of the Ashaway Seventh Day Baptist Sabbath school and Junior Christian Endeavor and of the Ashaway Juvenile Grange. He was a pupil in the fourth grade at Ashaway Junior High School.

He is survived by father and mother; a sister, Janet; and a brother, Robert.

Funeral services were held from his late home conducted by his pastor, Rev. Everett T. Harris. Interment was in Oak Grove Cemetery, Ashaway. E. T. H.

BROOKS.—Harriet Emma Gavitt Brooks was born at Dunn's Corners, R. I., on February 19, 1861, the daughter of Russell and Fanny Gavitt. At an early age she moved with her family to Great Neck, Waterford, Conn. She died September 20, 1937.

She was married November 25, 1880, to Burtis Brooks, who died in 1935. To them were born fifteen children, of whom the following are now living: Mrs. Jessie Geer and Mrs. Gorton Baker, Mrs. Phoebe Briggs, Mrs. Hattie Tracy, Mrs. Damaris Getchell, Albert Brooks, Mrs. Mary Sanctuary, Mrs. Hancy Burdick, Roy Brooks, James Brooks, and Oliver Brooks. A sister, two brothers, and nearly fifty grandchildren and great grandchildren also survive.

Mrs. Brooks united with the Seventh Day Baptist Church in Waterford on July 5, 1890, and was an active member. The funeral was conducted by her pastor, Rev. Albert N. Rogers, who was assisted by her son-in-law, Rev. Paul S. Burdick of Leonardsville, N. Y. A. N. R.

GRIFFITH.—Nelda Jane, infant daughter of Mr. and Mrs. L. A. Griffith, was born in Texarkana, Ark., September 7, 1935, and was called from this life June 15, 1937.

The funeral was conducted at the Silverena Baptist church, June 16, 1937, by Rev. W. L. Davis, pastor of the home, and the little body was laid to rest in the nearby cemetery.

Here but for a little season
This little bud developed,
But it never came to bloom;
But up yonder it shall blossom,
In a fairer, better garden—
In the soul's eternal home.

W. L. D.

LEWIS.—Emogene T., daughter of Job I. and Abby T. (Gardner) Taylor was born in Kenyon, R. I., May 9, 1852, and died at her home in Hopkinton, R. I., August 24, 1937.

Mrs. Lewis was the wife of the late W. Wayland Lewis. She leaves two sons: Nathan E. Lewis of Plainfield, N. J., and Dr. Howard T. Lewis of New York City; three grandchildren; and a sister, Mrs. George A. Champlin of Westerly, R. I.

She was a member of the First Hopkinton Seventh Day Baptist Church, Phebe Green Ward Chapter, D.A.R., and the Woman's Christian Temperance Union.

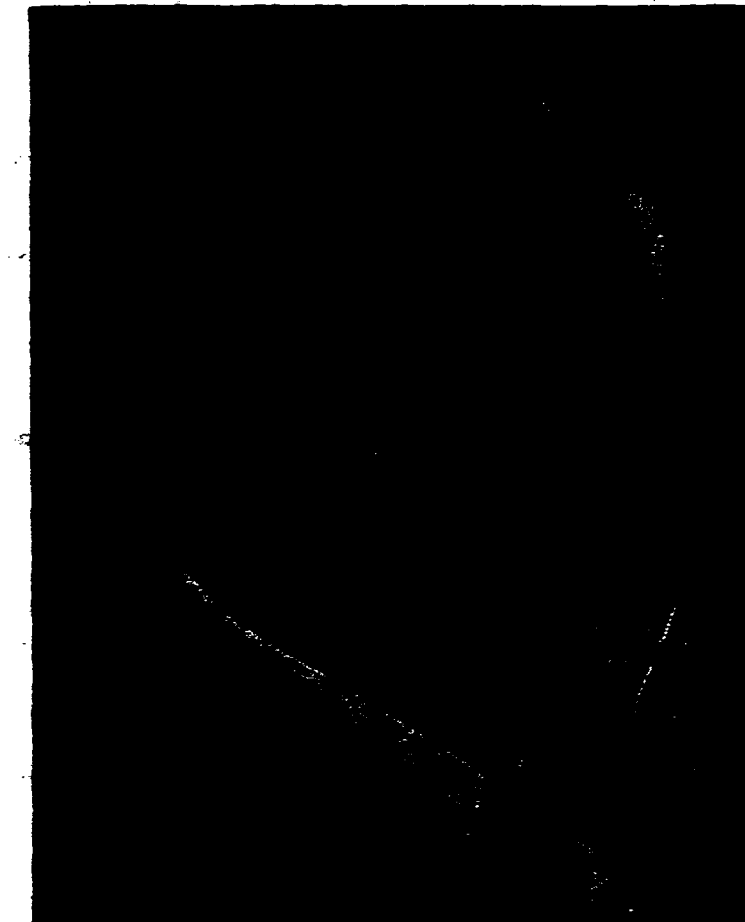
Funeral services were conducted by Rev. B. W. Hatfield of Mystic, Conn., in the absence of her pastor who was attending General Conference. Interment was in Oak Grove Cemetery, Ashaway. E. T. H.

The Sabbath Recorder

VOL. 123

OCTOBER 11, 1937

No. 15



Rev. George B. Shaw, D.D.—retiring after forty-four years in the Gospel Ministry, the last nearly seventeen years of which have been spent in the pastorate of the Salem Church and teaching Bible in Salem College.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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The China Emergency It is encouraging to see the immediate and hearty response to the special call of the Missionary Board in the emergency arisen in China. The situation is being widely made public and our people are becoming informed. The RECORDER will gladly give space and news as rapidly and fully as the facts come to hand.

A good beginning has been made, as reported last week and as seen in this issue. From all over the country, as covered by local papers coming to our office, we learn of special offerings being taken or arranged for. The trustees of the Plainfield Church at the hands of the committee on stewardship sent out a letter to all its members with a special offering envelope inclosed. The "plates" were blue with these envelopes last Sabbath. Our churches are nobly responding.

Here is another concrete illustration that people will find the money for great purposes, for suffering and need when their interest is thoroughly aroused and their feelings are touched. It does not necessarily mean the time finds more money among us, but that we do have money and are willing to part with

it at some sacrifice, if need be, when our sympathies are thoroughly aroused. It is quite possible to picture our feelings and reactions if the sufferers in the war stricken country to be brought home were our sons and daughters or brothers and sisters. The need, so clearly seen and felt, induces our giving—regardless. And it will do us good.

A word more. If there ever was a need for the Christian gospel and lived-out message in China it is in this crisis. It is a matter of no little satisfaction that those of our missionaries able to endure the strain are insisting on remaining at their posts, regardless. Such attitudes must speak louder than lofty words. The Christian Church must stand by—that means all of us—spiritually and materially.

An Important Message The hostilities in Europe and the Far East compel the Christian Church to give most serious consideration to the present state of the world and to the Church's own responsibility. The technique of strong arm force, without declaring war, makes the results and sufferings no less monstrous than war declared. The real issues of war confront us today. The bombardment of unfortified cities and the ruthless pursuit and slaughter of non-combatants, even when they are seeking safety in flight to quiet zones, cry out for protest by all civilized people. Christian people and the Christian Church cannot evade or shift some responsibility for such conditions, nor can they hope by a policy of "irresponsible isolation" to keep themselves and their people out of trouble.

Our hearts go out to these sufferers of injustice—so many of whom are blameless in the matter.

Attention is hereby called to points of the message recently sent to the American churches. It will be found following the editorial pages of this issue.

The Spread Of Gambling One can hardly open his door in answer to the bell, these days, without being faced by some solicitor to "buy a chance" on something. Too often it is on a quilt or some other article for the benefit of some church or welfare organization. The game machines and other enticing devices challenge the waiter for the train or the buyer of the morning paper. The eight-year-old gets in the car with hands full of various small articles and nonchalantly an-

nounces, "I spent ten cents instead of a nickel." A slot machine had yielded a "blue ball" and that means "you can get ten cents worth of candy." These opportunities are on the roads leading to all our schools. "Bank night" is familiar to all movie goers.

Information Service of recent date is quoted in full, following:

"Recent months have seen a marked increase in gambling in the United States," says an editorial note in the *American Magazine*, New York, for October. The magazine sent Thomas Sugrue, a young reporter, throughout the country to investigate. His findings are published under the title of "Betting 10 Billion Dollars," the figure indicating the estimate of the gross value of the betting of people of the nation for the year 1937. In 1936 the journal *American Business*, Chicago, estimated that the total amount of money wagered in the country at \$6,000,000,000 for the year 1935. (See *Information Service* for October 24, 1936.) Mr. Sugrue says that the total amount has been increasing at "an alarming rate."

The article contains mainly illustrations of the types of gambling prevalent today. People are gambling "in the casinos, on the gambling ships, at the race tracks, on the golf course, in the bleachers, at the cigar store, in their homes." "There is nothing which does not hold the possibility of a bet, and there is no one in these wonderful days, it seems, who won't bet."

"In large industrial plants where pay checks are used there are pools for the check which bears, in its serial number, the highest poker hand." Gambling at dog races is described as a "vicious and degrading form . . . which takes from those who can least afford it—the poor."

With our frontiers closed and the depression still "tugging" at our heels, the American people are declared to be more interested in gambling than in previous times. Numbers games, lotteries, and slot machines are estimated to receive \$1,000,000,000 a year from the poor, the unfortunate, the unemployed. The "middle classes" are said to put \$4,000,000,000 into sweepstake tickets, race track gambling, the sports' pools, dog races, bingo games, games of chance, etc.

Then there are the election bets and other forms of gambling. Mr. Sugrue thinks that more people bet on elections than do not, thus making a majority of votes illegal. The average American thinks gambling is legal, and enforcement of law is difficult.

The licensing of gambling places is being recommended by responsible persons, on the theory that gambling cannot be outlawed. The legislatures of New York, Massachusetts, Pennsylvania, Illinois, Maine, New Hampshire, Connecticut, Maryland, California, and Nebraska recently considered bills to legalize lotteries. A bill was introduced in Congress to provide for a national lottery.

All of which—no matter how far from accurate the estimates may be—indicates that gambling presents much more than a problem of legal restraints. It confronts educators with a stu-

pendous task. Also it suggests that gambling offers a recurring hope of escape from that insecurity which is the lot of the majority of our people.

This is the situation confronting our country. We are all affected by it, and many of us are alarmed by it. But what can be done? In the first place—if we have been guilty—we can stop punching "boards" and "slot machines" ourselves. Stop taking chances, however innocent they may look. Stop playing games of chance for stakes or prizes. Then we shall be in position to "talk" to our children about the penny and nickel slot machines and the evil of gambling. Protest should be made to local authorities. Parent-Teacher Associations should be interested in taking up the prevention of the evils as confronting the children with local authorities. More hope would be entertained over this last suggestion were not so many Parent-Teacher Associations indulging the gambling habit themselves by raising money for the organization by holding "bridges" and "whists" in which gambling instincts are indulged.

Modern Girls According to a survey, both rural and urban, made recently, and reported by General Foods Corporation, modern girls show up very favorably in their ideals as compared with earlier generations.

It was found by this "cross section" survey that six out of every ten girls between the ages of eighteen and twenty-five attend church regularly. Seventy-three per cent believed it was equally, or more, important to engage actively in church affairs than in their mothers' day.

That the girls were ambitious for self-improvement, financial independence, wanted college education, marriage, and children was revealed in the report. It was indicated that ninety-four per cent of American girls considered a college education more desirable than it was in their mothers' day.

Seven out of every ten said it was "less necessary" to get married now, compared with their mothers' day, and the majority of the girls estimated the smallest weekly income with which a young couple could get along after marriage was between \$20 and \$30.

When asked to fix the ideal number of children for a modern family, a third of the young women said "two," and about two thirds said "two or three." The highest figure was ten children, and one girl in every hundred said "none."

The survey further indicates that more than three fourths of the young women in the United States feel today that it is more important to take active part in politics than it was in their mothers' day. Only three girls in every hundred questioned said they were "radical." Fifty-four per cent said they were "conservative," and the remainder said either "liberal," or gave no answer.

Seven out of ten girls declared it was more important than ever to save for old age, and more than half said it was more important today to own one's home than in former days. Four in ten said it was "more important" than in mothers' day to be a good housekeeper, and three fourths thought it was more important to be a good cook now as compared with their mothers' day. More than half of the girls questioned have taken cooking courses in school or college. It would seem that these young housekeepers are planning to make their husbands eager to come home for dinner.

A MESSAGE TO THE AMERICAN CHURCHES

Under date of September 26, the Committee of Reference and Council of the Foreign Missions Conference and the Federal Council of Churches of Christ in America made public a joint message to the American churches on the Far Eastern situation. Seven concrete proposals were recommended by these inter-church organizations. They were: (1) reaffirmation of the churches' renunciation of war; (2) condemnation of the ruthless slaughter of men, women, and children; (3) mobilization of public opinion "to support the government in transforming a policy of irresponsible isolationism into one of active participation in the organizing of the political and economic forces of the world for the purpose of establishing justice and good will"; (4) recognition by the Church of the difficult position in which its members in Japan and China find themselves in the present situation; (5) continued support by the churches of the missionary enterprise in the Far East; (6) solicitation of relief funds; (7) declaration by the churches of the world of their faith in the power of the Christian gospel to transform the world.

The statement was made public by Dr. A. L. Warnshuis, secretary of the Committee of Reference and Council, and Dr. Samuel McCrea Cavert, secretary of the Federal Council of Churches.

Strong endorsement was given by the two organizations to "the principles upon which right international relations may be maintained as described in the statement issued by the American Secretary of State on July 16." Support was also given to "the willingness of the American Government to collaborate with the Advisory Committee on the Far East appointed by the League of Nations."

In urging the United States Government to co-operate with other nations looking toward a peaceful settlement of the present world crisis, the churchmen of the Foreign Missions Conference and the Federal Council of Churches specifically repudiate the thought that such co-operation involves "reliance upon military or naval force or such measures as are apt to lead to war." "Any attempt," it was stated, "to better the condition of the world by an even greater use of armed force should be recognized as foolish."

In condemning resort to war with its resulting bombardment of civilian populations, the Foreign Missions Conference and the Federal Council of Churches declare that "the clergy and laity alike have not done what they ought to have done to remove the causes of war." These two Christian organizations then went on to say that "we as Americans share in the responsibility for discriminatory immigration laws, a threatening naval policy, irritating tariff walls, extra-territorial privileges, and aloofness from international agencies working toward the establishment of a just and orderly world community."

The message made public today and the specific proposals recommended were strongly commended to the churches of America for their serious consideration.

OUR TWO STATEMENTS OF BELIEF

BY REV. ALBERT N. ROGERS

Seventh Day Baptists at Shiloh adopted two statements of belief: one is to be comparatively permanent—at least for our generation; while the other is a temporary platform which may be out-moded in a few months. The first is the doctrinal statement of the essentials of faith held basic by the delegates; the second sets forth some of the positions in contemporary life which seem imperative in the light of that faith.

As one of the committee which drew up the resolutions adopted by the Conference, this writer would be the last to suggest that

they rival the importance of the "Statement of Belief," presented after two years of preparation by some of the best scholars of the denomination. The resolutions, however, do what no formal and fixed statement of belief can do: they give immediate significance to that faith which is set forth; they are guideposts to the works without which the most eloquent faith is dead. The gospel is both timely and timeless.

Pastors and teachers in the local churches will do well to make use of the "Statement of Belief" in helping their people to send their roots deep into the Christian philosophy of life, the universe, and of redemption. Its outline is broad, but not too broad. Its phrases are living and often poetic and bear with restrained emotion the mighty truths they are intended to suggest. The God of Truth is worthy of followers who know the faith that is in them, and may he guard us that we never use this statement as a shibboleth for ministerial candidates or prospective church members!

Those who appreciate most fully the fundamentals will be first to seek out the particulars. The resolutions are for this year the summary of particular acts of faith. Their formulation is the considered judgment of not a few consecrated men and women and they bear the approval of the General Conference. It will be equally dangerous if their exponents deny to others the freedom of thought assumed in the doctrinal statement.

The most critical need recognized in the resolutions is no doubt the petition to the President of the United States urging that he invoke the national neutrality law in the Sino-Japanese war. A number of reputable peace groups have already appealed to him in the firm conviction that unless American trade is withheld from the combatants our people will be entangled in the present Asiatic conflict as surely as they were in the European war. Sabbath school classes and other church groups should study the facts of the case and write their convictions (or even telegraph them) to the authorities. Let them not fear to follow in the steps of Jeremiah when he protested to King Jehoiakim.

Autumn brings to many churches the opportunity to work through local elections for the ban of saloons and those roadhouses where alcohol is poured into the drivers of automobiles. Christians will not be idle here. Stewardship, which was reviewed in another

resolution, can hardly be more impressively taught than at Thanksgiving.

The resolution calling attention to the place of children in the church was put forward by one of the oldest members of the committee. He knew of a church, he declared, where a Junior Christian Endeavor society could not meet because fuel for heating the room was refused. The New Testament does not prescribe the hour or the form of service for Christians, and it may be that a band of seekers gathered in a young people's room is more truly a church than the congregation which convenes at eleven o'clock in the morning. Our churches will be strengthened in their ministry if some time is given to re-thinking the total program as it touches the parish.

There are ideas and ideals which remain unmentioned in the minds of those who drafted the resolutions. Something should have been said about Christian unity, but perhaps our two statements of belief are symbols of that growing spirit of brotherliness which allows for conscientious differences while proclaiming to all hearers the convictions held in common. These can be crystallized in future Conference resolutions as we work out our salvation and the salvation of our society under God, we trust, step by step.

MISSIONS

NOTES FROM THE MISSIONARY SECRETARY'S DESK

No additional information of importance regarding our China mission and missionaries has come to hand since that given in the Missions Department last week.

The secretaries of boards carrying on work in China met in New York, September 22, for consultation. While this meeting brought out very little that was new, it was gratifying and helpful to know that the boards were working in unison and that our board did not lag behind the others in facing and meeting the problems.

The response to the request for special funds to meet the China emergency is encouraging, as the treasurer's weekly statement will show. All are grateful for this and hope that the good work may continue till the needs are met.

A few changes have taken place in the mission work on the home field. Some of

them are already known to many, but for the information of all they are recorded in this column.

Pastor Charles W. Thorngate, who has been the shepherd at Albion, Wis., for several years, became missionary pastor of our church in Dodge Center, Minn., the first of September. This left the Albion Church pastorless, but it has been fortunate in securing the services of Rev. Leslie O. Greene of North Loup, Neb.

The first of July, Rev. Verney A. Wilson closed a second pastorate with the church at Jackson Center, Ohio, and became missionary pastor in Hammond, La.

Rev. Clifford A. Beebe became missionary pastor of our church in Berea, W. Va., the middle of June, thus giving this church a pastor after it had long been shepherdless.

Last spring Brother Kay Bee became missionary pastor at Welton, Iowa, and gives as much time to the church as his work will allow.

NATIONAL PREACHING MISSION CONTINUES

Since it was impossible last autumn to reach all the centers of the nation desiring to participate in the National Preaching Mission—although twenty-eight centers were visited and a total of over two million people attended—the mission is being continued this year.

Missions have already been held in Denver, Minneapolis, and St. Paul immediately after Easter. The schedule of cities and dates for this autumn is as follows:

Salt Lake City, Utah	September 26-29
Portland, Me.	October 21-24
Albany, N. Y.	October 24-27
Charleston, W. Va.	October 28-31
Cincinnati, Ohio	October 31-November 3
Richmond, Va.	November 4-7
Nashville, Tenn.	November 7-10
Shreveport, La.	November 11-14
Tulsa, Okla.	November 14-17
Wichita, Kan.	November 18-21
Quincy, Ill.	November 21-24
Jacksonville, Fla.	December 2-5

All of these missions are to be state-wide in their scope except two—Cincinnati and Quincy—each of which serves portions of three states.

Muriel Lester of London will arrive in September and will share in the leadership for three weeks. Bishop Azariah of South India will participate in the mission in Albany. Dr.

Adolf Keller of Geneva, Switzerland, will help during the entire schedule. Over fifty outstanding preachers and laymen of America will compose the group of missionaries. Many of the missionaries who helped last autumn are to help again.

The dates for the Simultaneous Eight Day Preaching Missions for each of the areas served by the above missions are November 14-21 or November 28-December 5, when every local church is expected to conduct an Eight Day Mission.

The Preaching Mission cities this autumn will follow last year's plan of conducting a series of One Day Missions, either preceding or following each Four Day Mission, in cities and towns within a radius of one hundred miles, thus enabling a great number of additional cities to share in the movement.

Eager expectation of spiritual awakening is reported from all the cities which are to be visited by the National Preaching Mission.

—Federal Council Bulletin.

TREASURER'S MONTHLY STATEMENT August 1, 1937, to September 1, 1937

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.	
Friends (special gift, to be used by Dr. Thorngate for apparatus or whatever he may need to further his work in China)	\$ 140.00
Special collection, Northwestern Association towards Anna West's travel expenses	13.44
Bona Ventura Church, British Guiana	2.46
Anonymous from Germany toward China	41.67
J. E. H. Flansburgh (foreign missions)	1.00
Permanent Fund income	525.92
Denominational Budget for August	728.00
Seventh Day Baptist C. E. Union of New England for native Jamaica worker	16.00
Middle Island	30.10
Gentry	5.00
Hartsville	25.00
Welton, interest J. O. Babcock	13.00
Second Brookfield	16.00
Los Angeles (foreign missions)	5.00
Cash on hand August 1, 1937	1,654.93
	<u>\$3,217.52</u>

Cr.

Interest	\$ 102.85
Transfer to Debt Fund savings to be applied on reduction of debt, as follows:	
1% interest on \$3,750 note to 11-17-37	\$10.41
1% interest on \$5,250 note to 12-2-37	13.27
Share budget receipts for July	49.40
Share budget receipts for August	87.71
	<u>160.79</u>
James L. Skaggs, Middle Island	28.80
Treasurer's expenses	23.08
Anna M. West, travel expenses	164.90
Recorder Press, 350 copies annual society reports	138.90
Loomis, Suffern and Fernald, yearly audit	200.65
G. D. Hargis, August salary, rent, travel expense, native workers and children's allowance	194.10
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native workers	8.00

William L. Burdick, August salary	112.50
William L. Burdick, house and office rent, clerk, supplies and travel expense	121.51
E. R. Lewis, salary, work on southwestern field and travel expense	106.17
V. A. Wilson, salary and travel expense	86.97
W. L. Davis, salary	22.92
R. W. Wing, salary	41.67
R. H. Coon, salary	34.27
A. L. Davis, work in Syracuse	10.00
Kay Bee, salary	12.50
C. A. Beebe, salary	16.67
China payments for August, as follows:	
H. E. Davis, salary and children	\$112.50
Principal Boys' School	33.33
Boys' School	16.67
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmborg	41.67
Grace I. Crandall	41.67
Anna M. West	41.67
	<u>342.51</u>
L. R. Conradi, work in Germany	41.67
Marion Van Horn, July and August, Salemville	33.34
Western Union Telegraph Co. Return passage to U. S. from Manila for Susie M. Burdick, Emily Chapin, Miriam Shaw, Rosa W. Palmborg, Marcia Davis transmitted by State Department	1,205.65
Cash on hand September 1, 1937	7.10
	<u>\$3,217.52</u>

ANNUAL MEETING OF THE MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held at the Pawcatuck Seventh Day Baptist church, Westerly, R. I., September 15, 1937, at 9.30 a.m.

The call for the meeting was read.

Prayer was offered by James A. Saunders.

Voted that the annual report of the Board of Managers to the Seventh Day Baptist Missionary Society, adopted by said board on the 18th of July, 1937, is approved and ordered recorded.

The Nominating Committee report was adopted, and the following were announced as elected for the coming year:

President—Rev. Willard D. Burdick, Rockville, R. I.

Corresponding Secretary—Rev. William L. Burdick, Ashaway, R. I.

Recording Secretary—George B. Utter, Westerly, R. I.

Treasurer—Karl G. Stillman, Westerly, R. I.

Board of Managers—Albert S. Babcock, Rockville, R. I.; Rev. Willard D. Burdick, Rockville, R. I.; Rev. Harold R. Crandall, Westerly, R. I.; Morton R. Swinney, Niantic, Conn.; Albert N. Rogers, Waterford, Conn.; Edwin Whitford, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; George B. Utter, Westerly, R. I.; Karl G. Stillman, Westerly, R. I.; Mrs. Clayton A. Burdick, Westerly, R. I.; Mrs. Willard D. Burdick, Rockville, R. I.; Mrs. Anne L. Waite, Bradford, R. I.; Mrs. Elisabeth K. Austin, Westerly, R. I.; Rev. William L. Burdick, Ashaway, R. I.; James A. Saunders, Westerly, R. I.;

Charles E. Gardner, Waterford, Conn.; Robert L. Coon, Ashaway, R. I.; Rev. Everett T. Harris, Ashaway, R. I.; Walter D. Kenyon, Ashaway, R. I.; John H. Austin, Westerly, R. I.; John S. C. Kenyon, Westerly, R. I.; Hiram W. Barber, Jr., Westerly, R. I.; Elston Van Horn, Westerly, R. I.; Lloyd Langworthy, Ashaway, R. I.; Corliss F. Randolph, Maplewood, N. J.; Herbert C. Van Horn, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; Rev. James L. Skaggs, West Englewood, N. J.

Voted that the chairman of this meeting name a nominating committee to suggest a list of officers and Board of Managers to the General Conference, and to report at the next meeting. He named Everett T. Harris, James L. Skaggs, and Elisabeth K. Austin.

Voted that we adjourn to meet at the same place on the third Wednesday of September, 1938, at 9.30 a.m.

The minutes were read and approved.

GEORGE B. UTTER,
Recording Secretary.

MISSIONARY EMERGENCY FUND CONTRIBUTORS

Previously acknowledged	\$377.25
Chicago Church	5.00
Miss Harriet E. Cottrell, Westerly, R. I.	25.00
New Auburn, Wis., Church	6.25
Minnie B. Miller, Coudersport, Pa.	5.00
Gentry, Ark., Church	7.50
Second Alfred, N. Y., Church	40.00
Independence, N. Y., Church	12.60
Julia M. B. Ambler, Chatham, N. Y.	5.00
Mrs. Abbie Albin, Westerly, R. I.	5.00
Grace Burdick, Wayne, Pa.	
(Piscataway Church)	10.00
Mrs. Lillie S. Rogers, New London, Conn.	10.00
New York City Church	75.00
Piscataway, N. J., Church	6.00
De Ruyter, N. Y., Church	40.00
First Genesee, N. Y., Church	64.13
Verona, N. Y., Church	30.00
First Hebron, Pa., Church	7.21
Riverside, Calif., Church	50.00
Boulder, Colo., Church (partial)	8.00
Milton, Wis., Church	43.00
Daytona Beach, Fla., Church	7.00
Miss Jennie Crandall, Rockville, R. I.	5.00
LaVerne Langworthy, Westerly, R. I.	5.00
Waterford, Conn., Church	50.00
Mrs. Myrtie Loofboro, Westerly, R. I.	1.00
Mrs. Seldon Young, Westerly, R. I.	1.00
James A. Saunders, Westerly, R. I.	5.00
E. Howard Clark, Westerly, R. I.	10.00
	<u>\$915.94</u>

KARL G. STILLMAN,
Treasurer.

October 4, 1937.

WOMAN'S WORK

JESUS THE POET

BY LESLIE D. WEATHERHEAD

Minister of the City Temple, London

I use "poet" in the broad sense, not as being merely a writer of verse, but rather one with imagination, with intuitive insight, who lives in a world where spiritual values—using "spiritual" also in its widest sense as immaterial—hold sway. A poet looks through the things that seem to the things that are, and shows us the significance of the former and the meaning of the latter. His words are gateways into the eternal.

A poet carries us out to the spiritual meanings by the use of word pictures. Words are very important. For instance, Keats in *La Belle Dame Sans Merci* makes his haggard knight set the mysterious lady on his "pacing steed." But a steed is a horse. And how dull is "horse." A horse pulls a coalcart. A steed is something a knight sits on.

Or again, Keats, in his *Ode to the Nightingale*, speaks of "magic casements opening on the foam of perilous seas in faery lands forlorn." Casement means window. But a window looks on a back yard, while a "magic casement" takes you into romance. By his artistry of words the poet takes you into the country of romance, the land of the beautiful and the spiritual.

Now Jesus was a poet. Even though we have but translations of his words, yet we know that we are dealing with a poet. For he uses words as gateways to take us into the land of spiritual realities. Sheep are not potential mutton to him. They are symbols of the objects of God's loving care. The grasses of the field are not fuel for the oven but expressions of God's love and of his beautiful mind. And it would not hurt us to remember that everything he saw—a woman mending clothes or lighting a lamp or looking for a coin; a man sowing or fishing or buying a field—all opened gates for him by which he passed—and would take us with him if we would let him, into a new kingdom of wonder and delight.

Jesus was a poet in a more literal sense than is often realized. His lines do not rhyme, but that was not the way of the Jewish poet. Not only were his words pictures, but he used the poetic forms popular in his day.

The Hebrew poetic form, according to the late Archbishop Lowth, is found in parallelism. And Jesus used all three types. The first is called *antithetic*. It is the contrasting thought so common in the Book of Proverbs. Jesus used that form:

He that findeth his life shall lose it,
But he that loseth his life for my sake shall find it.

The second parallelism is called *synonymous*. Proverbs again uses this form, and Jesus used it.

They that are whole have no need of a physician.
I came not to call the righteous but sinners.

Even though there is no rhyme in our sense, there is undoubtedly rhythm. Listen:

Her ways are ways of pleasantness,
And all her paths are peace.

There is the third poetic form called *synthetic parallelism*, in which thought is extended in a rhythmic phrase. Jesus also used this form:

He that receiveth you receiveth me,
And he that receiveth me receiveth him that sent me.

It is no wonder that the common people heard him gladly, and that even the Scribes said, "Never man spake like this man."

Without doubt Jesus' words were the more easily remembered in his day because they sang themselves into the memories of the people. Large parts of the Sermon on the Mount are poetry—the Beatitudes for instance. There is no miracle of memory here. There is little doubt that the Lord's Prayer was given as a poem, not a piece of prose. You can imagine them asking him to repeat it—"What was that poem you taught us? How does it go?" It went like this:

Our Father in heaven,
May thy name be hallowed;
Thy kingdom come,
Thy will be done
On earth as in heaven.

Today's great tragedy is that through familiarity and argument and convention we miss the wonder and romantic beauty of Jesus' message. And that is the real danger of conventional religion. We take the words of Jesus that have the loveliness of Galilean flowers in them and the freshness of the dawn on them and the colors of the sunset over them, and hold them so carelessly and in such a familiar way that they become bedraggled

MISSIONS INSTITUTE

Women and men in the vicinity of New York City will wish, if possible, to take advantage of the meetings of the Metropolitan Missions Training Institute to be held at the Rutgers Presbyterian Church, 72nd Street, just west of Broadway, New York City, on next *Thursday* and *Friday*, October 14 and 15. Registration begins at 1.30 p.m., Thursday, and the meetings continue through afternoon and evenings both days.

Courses will be held in the mission studies of "The Moslem World" and "The Rural Church," under the able leadership of Dr. T. H. P. Sailer and Rev. Hermann N. Morse, D.D.; "Missions and World Peace," Mrs. E. H. Silverthorn. There will also be courses for those interested in work with junior and senior groups.

Outstanding speakers will be heard each evening, and on Friday evening there will be a dramatization by the Rutgers Players of "The Great Choice" (Eastman).

The registration fee for the entire course is one dollar; for any one day or two evenings, fifty cents.

Any further information will be gladly given by the SABBATH RECORDER, Denominational Building, Plainfield, N. J., marked for Metropolitan Missions Training Institute.

LEADERS FOR TOMORROW

BY FRANK LAYMAN

(Concluded)

One girl, unprejudiced, because not a Christian, stated her belief, after looking at pictures of former graduates, that those who once attended college were made of sterner stuff, looked more mature in judgment, and appeared to be "going somewhere," compared with the happy-go-lucky "Joe College" of today. Never fear, the world is more critical of us than are we.

Who are to blame for the present situation? The presidents? The faculties? The directors? No, they are decidedly not the great offenders; they have been largely swept into this, going before the storm. The sad truth which we must face is that *we* who have neglected to take an interest in Christian education have placed these good people in situations which demanded immediate action—any kind of action to stabilize tottering finances, all to the end that our young people might

and faded and uninspiring like the blue-bells that little children gather when they are fresh and beautiful and hold them too long in hot and sticky hands.

What a long way we are from that great saint whose long devotions made another skeptical. So a secret watch was kept upon him. All through the night until the early hours the saint knelt with face uplifted in rapture saying only, "O God! O God!"

Do you wonder that Wordsworth cries out in anguish:

It moves us not—Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his weathered horn.

Test yourself this way. If I give you a word, what color does it tint in your mind? I give you the word "spring"—your mind is filled with sunshine and daffodils laughing in the sun. I give you "love," and pictures crowd in of moonlight on the sea, or long years of deep contentment with the best chum you ever had. Now I give you the word "religion." Is the color grey? Do ideas of tyranny, duty, convention, crowd your mind? Creeds which are meaningless to you, ritual that bores you, religious people that annoy you, churches that irritate you? Yes, even a poet felt that once. Swinburne wrote:

Thou hast conquered, O pale Galilean!
The world has grown grey with thy breath.

Grey! But the minds of those who looked on Jesus and heard him were not grey. Strip away from your religion the poor show of it which some of us make; the poor expression of it which some of us are. See him standing calm, radiant, smiling—the Man of Sorrows, because he carried other people's sorrows and left them free to smile.

"Jesus," says Doctor Maltby, "promised his disciples three things—that they would be entirely fearless, absurdly happy, and that they would get into trouble." It came to pass. They got into trouble and were not afraid. And they laughed over their own troubles and only cried over other people's.

This Jesus says—Come! A word is a gateway to a Poet. He is opening the door for you. And he says—Come!—*Taken from Religious Digest.*

have colleges to attend in years to come, hoping that Seventh Day Baptists would again take an active part in the maintenance of our schools. The wonder is that they have done so well on so little.

Can we now, as Christians, entirely desert our colleges? If ever they needed help, they need it now. "They that be well have no need of a physician." The worse a situation appears, the harder one should work to right it. We have natural advantages over all secular schools, and some church schools as well. It is, of course, comforting to realize that we are not the only people who have such troubles. It is, further, challenging to us, daring us to do better than other groups which we feel are less Biblical in beliefs or sound in doctrine.

Quite frequently we read things in the school papers or annuals which do not betoken a wholesome moral code. Oral reports are often pessimistic, or worse, morbidly explicit in the details of the latest campus scandal. Remember, evil is noisy, and righteousness is unnoticed among the more spectacular bad reports. Not all are rowdies, beer guzzlers, and irresponsible pagans. The unfortunate state of affairs is that when no high-minded persons have presented logical claim to these positions of authority in managing campus clubs and societies, persons of low degree have usurped authority in the organizations of reputedly Christian schools.

Have our young people gone wrong in our colleges? Why blame the colleges? They are but as good as the students attending. Each student must choose his associates for himself; college officials cannot force any one of them into good company. What were these young people *at heart* before they left the restraining home influence? Water seeks its own level, and so do people. As Solomon said (Proverbs 22: 6), "Train up a child in the way he should go, and when he is old, he will not depart from it."

If there is more in our religion than mere superstition, a true education will not weaken, but strengthen it. We must have trained leaders to spread the gospel of truth which has been entrusted us. We need colleges of the most intense spiritual atmosphere to inspire both life recruits and laymen to an unflagging zeal for the spread of truth and righteousness. Colleges have always been focal points of power, either good or evil. If they can

be hotbeds of Communism, why can we not have hotbeds of religious enthusiasm?

Today, leading educators are beginning to question the actual value of many of the subjects and the mode of presentation of others now being taught in all schools and colleges; but even if their fears are true, our end will be nearer when our young people become fervently conscious of the possibilities of the future, just because they have been brought together in their mutual efforts to fulfill their destinies as the leaders of tomorrow.

Already there seem to be indications of internal reform. The last few years have seen remarkable progress. Let us pray that this will continue. Let us encourage those in authority that they may bravely do the right. Let us support by liberal gifts the work of our colleges. Let us help make it financially possible for our earnest young people in our several communities to attend; or even if we cannot do as much financially as we would like, we can all encourage and inspire them to take up the difficult task of working through with little or no outside aid. Once in college, their natural abilities, coupled with God-fearing devotion to duty, will surely push them to the front, where they will take over the leadership of student activities and make our educational system a powerful force for the advancement of God's kingdom.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have not written to the SABBATH RECORDER in a long time. Now it is quiet, I will try to write to you.

My brother Philip is sick. He is a little better today.

I like to go to school in some ways. I am twelve years old and in the seventh grade, of Friendship Central School. I have four brothers in school and a little brother almost two years old.

My grandmother was glad to read Harriette Garthwaite's letter in the RECORDER. Her grandmother and mine, Hattie Irish, were own cousins.

I like to read the letters in the RECORDER and I will try to write sooner next time.

Your loving friend,

Jessie Irene Burrows.

Friendship, N. Y.

Dear Jessie:

I am sorry to hear that Philip has been sick and hope he is "all better" by this time, as Eleanor used to say.

Eleanor is taking her little girl, Joyce Ann, to church at Independence now, and she is pretty good though she jabbars quite a bit. Yesterday I coughed a little during Sabbath school when she was sitting on my lap. At once the little midget began to pretend to cough and kept it up until we began to sing the last song, greatly to everyone's amusement.

I hope you will write sooner next time for I like to get your letters.

Lovingly your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am sorry I have not written to you in such a long time, but I am sure you will understand that it is because I have been working all summer and have been preparing for school.

I have done pretty well in school so far and will try to do even better, although I don't think I can do any better in spelling because I have all one hundreds so far.

Maybe you have not heard that I have a new baby sister, born Labor Day. Her name is Mabel Irene after Aunt Mabel Greene in Bradford, Pa. Mother and baby have been fine. Mother was up and dressed Sunday and either sat in the rocking chair or lay on the bed in her room. Wednesday she was downstairs for the first. Today she and Grandma Turner brought the baby downstairs.

Yesterday I was fourteen and it was my luck not to get but one licking and that was from my uncle.

I must be closing now before my letter gets too long, and get to bed.

Sincerely yours,

Juanita Greene.

325 South Main St.,

Wellsville, N. Y.,

September 17, 1937.

Dear Juanita:

I was just thinking that it was about time for one of your good letters the very day it came, so of course I was pleased. I was pleased, too, to hear that you have a dear little baby sister. These little ones surely bring their welcome with them.

Did you know that our daughter Eleanor lives in Wellsville, at 43 Martin Street? I'm sure she would like to have you come in and see her sometime.

Congratulations on your good work in school and your desire to make it even better. No, you can't very well improve your spelling, but your aim must be to keep it at the hundred mark.

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am five years old. I have been to kindergarten for a week. Today is Sabbath day and my mother and two of my brothers have gone to California to get my Aunt Mim who has come from China.

Your friend,

Phillip Thorngate.

Dear Phillip:

I was ever so glad to get your letter. I'm thinking you will be very happy to see your Aunt "Mim," and before many weeks you will have the pleasure of greeting Grandma and Grandpa Shaw.

Do you have many pets and do you like to hear about the nice pets other people have? Mrs. Alena M. Bond of Nortonville, Kan., has written some nice pet stories for RECORDER boys and girls and this week I'm leaving room for one of them, about a cute parrot.

Lovingly yours,

Mizpah S. Greene.

A PARROT STORY

A certain woman had a pet parrot that she always took with her in her car when she went shopping. When ready to go into a store, she would put out her finger and this little parrot would perch on it and go with her. When the store clerk brought out a piece of goods for inspection, the parrot would perk his head this way and that and touch the goods with his claw a little, and say very decidedly, "This is no good! This is no good!" Then he would examine another piece, and would finally exclaim, "Ma, this is all right!"

Alena M. Bond.

Dear Dortha Lee and Mary Genieve:

I received your good letters, but as I want to get them both into the RECORDER at the same time, I'll have to save them until next week.

Lovingly,

Mizpah S. Greene.

SEMINAR FOR MINISTERS AND THEIR WIVES

(From the Conference minutes)

On Sunday morning a seminar was held at the Shiloh church for ministers and ministers' wives, for the presentation and discussion of conditions and problems confronting the denomination. An address was given by Rev. James L. Skaggs, pastor of the First Seventh Day Baptist Church, New York City; and Rev. Alva L. Davis, pastor of the Verona (N. Y.) Church, conducted a discussion period.

In the address, Mr. Skaggs gave a brief review of the development of our work in the American Colonies and in the States, showing how we had grown from a small beginning until churches were established in many sections; our Conference, associations, boards, and societies were organized; schools were established; large endowment funds were raised for the partial support of many features of the work; and how our growth had continued until we have become a strong, well educated people, with really great resources which might be used in aggressive work.

Mr. Skaggs also reviewed the Forward Movement period, noting the great increase in the financial support of our work, including the erection of the publishing house, Denominational Building, mission schools, and the opening of new mission fields. And over against these material advances he called attention to the fact that in the United States there has been no advance in the winning of souls for Christ and the Church. Mr. Skaggs raised a number of questions as to why, with all our resources, with all our giving, there has been, over recent decades in the United States, a decrease in the number of churches and in the total denominational membership. He insisted that pastors are the watchmen and must bear a large share of responsibility for conditions which exist.

Mr. Davis opened the discussion with appropriate observations, but the time for discussion was altogether inadequate. However a considerable number of ministers spoke briefly and, in general, the tone was one of optimism and determination to press forward with greater courage and hopefulness.

It is hoped that this meeting is only a beginning, and that other councils, with time for full discussion and prayerful deliberation, may be held in the not distant future.

OUR PULPIT

CHRISTIAN EDUCATION FOR ECONOMIC FREEDOM, BROTHERHOOD AND WORLD PEACE

(Address of the president of the Education Society, given at Conference at Shiloh, N. J.)

BY REV. EDGAR D. VAN HORN

For two days now we have been facing the problems and tasks as presented to us by our Tract Society and Missionary Boards. In this hour I hope we may catch a glimpse of the work to be done in the field of Christian education in our churches and especially our church-related colleges, and note the contribution these may make to the solution of the problems of economic freedom, universal brotherhood, and finally world peace.

The Archbishop of Canterbury recently spoke memorable words at Oxford, England, where the representatives of ninety-six communions and thirty-six nations were assembled in fellowship to achieve, if possible, a more united fellowship in facing the problems of our distracted world. He said, "We stand at a moment in history as crucial and decisive for mankind as the period when Rome fell or the period of the Renaissance and the Reformation." It is an hour both tragic and full of promise when our efforts and experiments during these reconstruction years have demonstrated the futility of our secular philosophy of life which has been tried and found wanting at the court of God, and even human experience. With our experimentations have come many failures as we have tried out, one after another, those things of which we were so proud—our human skills, our sciences, our diplomacy, our material resources, and our humanistic philosophy of life. All these have demonstrated their inadequacy to meet the needs and solve the problems of a world confused, distraught, and on the verge of despair.

It is therefore a strategic hour in which to reaffirm the realities of our Christian religion. And it may encourage us here to know that almost a hundred denominations at the conference in London this summer did just that. Now is the time to launch anew a thorough going program of religious education so effectively that not a single area of life—the home, the school, business, politics, the nation, and even international relations—will or can escape its influence. The failures of the last two decades have made it perfectly obvious that

if the world is to be saved from utter collapse it will have to be through the acceptance of Jesus' way of life.

When I speak of the realities of the Christian religion, I mean just that and not a surviving paganism with enough Christianity mixed in to give it respectability. Doctor Morrison, writing from the London conference, makes the following pertinent remarks: "For more than a hundred years the Church has been engaged in the solemn business of forgetting its gospel. It has not repudiated or denied it; it has allowed it to be so mixed and adulterated with the wisdom of this world that its own unique testimony has been blurred with ambiguity. The fundamentals of the Christian faith have been covered over with secularism and our churchmanship has proceeded upon the assumption that the Church's contribution to human life must be made in terms of prevalent philosophies which have no relation to the Christian faith. The rise of totalitarian states and the manifest inability of secular society to get itself together, especially since the World War, have set Christian men to the task of digging down to the foundations of their faith with the result that a conception of the Church and the gospel is emerging which transcends the categories of social reform in the secular sense, and exhibits Christianity as the only savior of the world." This seems like a strange admission, coming out of modernity; but it is true none the less. The entire secular philosophy which has led us to the present breakdown of our civilization has revealed its weakness and must be added to the junk pile of the tried and found wanting.

Leaders of Protestant Christianity are telling us that in comparison with Roman Catholicism, Protestantism is at a low ebb as a cultural influence. For political reasons religion and the Bible have been largely expunged from the public school system. For the same reasons it has passed from state universities and to considerable extent from church-related schools. The larger number of colleges and universities were established in the beginning as religious or denominational institutions. Religion was considered a vital element of education; but in the secularizing processes it has passed largely from the scene or has ceased to function as a cultural and educational influence. Even the Church, which once gave birth to these Christian schools, finds it difficult to carry on its limited religious program

because the time of its young people is so completely absorbed in their curricular and extra-curricular activities. The results are now becoming evident in the breakdown of our moral controls and the human wreckage on the highways of life. With the passing of the Christian influence from our higher institutions of learning, lawlessness, intemperance, lack of self-control, economic unrest, and racial antagonisms find ready soil in which to sprout and grow.

Whatever the weakness of the Roman Catholic Church, in this respect at least it has shown great wisdom—it has made its protest against a godless secularism by placing religion at the center of its educational program and setting up the parochial school as the guardian and promoter of its faith. While Protestantism, having given over the education of its youth to the public schools and secularized colleges and universities, "finds itself without an adequate medium for communicating to its youth its concepts and convictions about God, its sense of the values of its own spiritual experience, its outlook upon both time and eternity, its sacred lore, its reverence for the Christian institutions and liturgies, and its appreciation of the poetry and art of the Christian faith."—Morrison.

Quoting again from a recent article, "In America, the supremely 'precious goods of the soul' are carried by the Christian tradition. Their preciousness is not merely a personal possession of individuals, but the supreme public treasure of Western civilization. Christianity is itself a culture, a body of human values, organized in the form of a universal collectivity named the Christian Church. This distinct body of culture emerged historically and has developed historically. It is now at a stage where it appears to be decadent. Its decadence, we affirm, is explained chiefly by its surrender to the secular state of its most powerful organ of self-propagation, namely, education. Protestant Christianity in America has allowed itself to be robbed of one of its most priceless heritages. Therefore not only is Protestantism decadent, but *American culture*, which looks to Protestantism pre-eminently, is disintegrating." No wonder this generation has all but lost its way in a wilderness of moral uncertainty, economic confusion, political and international strife.

There is, however, arising out of the darkness one bright star of hope. There is emerging a conviction that without the dynamic of

religion there is no salvation for modern civilization. Furthermore religion, and for us this means Christianity, must be organized around, or better as the center of, our educational program. Education from the cradle to the grave must be illumined, vitalized, and made radiant with the spirit of Christianity. Preaching and evangelism, important and necessary as they are, cannot compensate for the neglect or even the defects in the teaching function of the Church. The Great Commission of our Lord to his followers links in a very vital way the preaching and teaching function of his Church.

I believe we are at a point in the history of our denomination when we should and must reorganize our religious educational program and place it on a much higher basis than that now obtaining. Our Sabbath School Board has a clear vision of the situation and invites the denomination's attention to this problem. Following such a reorganization complete and thorough courses of study should be worked out covering childhood, youth, marriage, the home, parenthood, theological training of our ministers to administer more efficiently the teaching function of the church. Renewed stress should be placed on trained teachers in religion, leadership training, so that not only in subject matter but in expressional activities our youth may be given training as efficient as that which they receive in the public school, or even better. When we have done this we shall be in a position to demand of the public school adequate release of our young people from school duties to impart the religious instruction which is a fundamental part of their education. We not only place in our modern cars power, but we place there, what is far more essential, adequate controls. Let us by all means give our young people the best of education, but what is more important, let us place in their lives those moral and spiritual controls so essential to an enduring civilization.

Thus far I have confined my remarks chiefly to the Christian education program of the Church. I cannot close until I have said a more definite word of our education of youth in the higher institutions. It would be manifestly unfair to give out the impression that all higher institutions of learning have been secularized to the extent of furnishing no religious instruction or Christian influence. That this has been done to a great extent in our state universities, I fear, is true; but there are

still many smaller institutions and church-related colleges where it is not true. I believe the attitude of Southern Methodist University as expressed by its president, Doctor Selecman, fairly represents the attitude taken by many other church-related institutions. He says, "Since 1918 the modern world, exhausted with excitement and bloodshed, has been trying to sell its birthright for a mess of pottage. Civilization has gone limping on a wooden crutch. Petty issues have been exalted, mere things have been in the saddle, politicians and demagogues have usurped the places of patriots and statesmen. Financial wizards, so-called, have been hooted off the stage, their masks torn, their gaudy costumes in pathetic disarray, and their fantastic castles tumbling about their ears in the presence of an amazed yet somewhat amused audience. Ex-kings are sawing wood, ex-financiers are standing in bread lines or seeking refuge in foreign cities, ex-mayors and ex-governors and ex-racketeers are wearing stripes. . . . Yet we must not forget that while war lords, munition makers, and other merchants of death are seizing upon these troublous times to profit off a long suffering and patient American public, our colleges and universities have been inculcating in the minds and hearts of youth those forces which make for both intelligence and righteousness."

It is my opinion that, given more colleges and universities with a God-centered educational program, the color of the whole future might be changed. True, as someone has said, "Civilization has the power to commit suicide, for criminals can use the airplane, the radio, electricity, and nitro-glycerine," as is being demonstrated at the present by the warring nations. On the other hand, youth is learning to use these forces without self-destruction, to be patriotic without being brutal. But if these higher institutions where many thousands of young people are being educated will place greater emphasis upon truth, reverence, honesty, sympathy, brotherhood, social justice, and unselfish service, we may dare to hope for a brighter future.

But how can we achieve economic freedom, world brotherhood, and universal peace in a world that is blundering in a blind partnership toward secondary objectives, a world where the Ten Commandments are considered obsolete and where the Sermon on the Mount is regarded as the foolishness of an idle dreamer, a world where want and fear and terror

grip men's hearts, where youth are taught to hate and fight and kill? No wonder we have lost our way in a wilderness of moral uncertainty, economic confusion, and political strife.

Let us remind ourselves that the religion of Jesus has placed us on a much higher level, that it has been the mother of our humanitarian institutions, the guardian of our finest traditions, the refuge of free men, and that here in America especially its motives have been dominant. Has it then no important part to play in the welfare of the nations? If the religion of Jesus is as we believe the greatest intellectual, moral, and political force that has wrought in the development of the human race, then we may rightfully assume that no educational system is complete without it and has been given a central place in its program.

When we have done that, the universal Fatherhood of God with all its implications will clarify and glorify the duties and responsibilities of human brotherhood and the long delayed dream of God will come true in his race of immortals, working and living together in peace and good will.

DENOMINATIONAL "HOOK-UP"

SALEM, W. VA.

Rev. George B. Shaw, D.D., brings to a close today a service of forty-four years in the ministry of the Seventh Day Baptist Church, as he retires from service as pastor of the Salem Church which he has served for nearly seventeen years.

Before coming to the Salem Church, Pastor Shaw had served his denomination in many different states, including New York, Minnesota, Wisconsin, New Jersey, Nebraska, and Rhode Island.

Dr. and Mrs. Shaw will leave Salem in a few weeks for the West. They will visit their son-in-law and daughter, Mr. and Mrs. James Stillman, at Houston, Texas, and will spend the winter with another son-in-law and daughter, Dr. and Mrs. George Thorngate and family at Phoenix, Ariz. Later they will go to Alfred, N. Y., to make their permanent home near their son-in-law and daughter, Dr. and Mrs. Harold O. Burdick. Doctor Burdick is head of the biological department at Alfred University. It was at Alfred that Doctor Shaw began his ministerial career, forty-four years ago.

No pastor has as yet been named to succeed Doctor Shaw at the local Seventh Day Baptist church.

Miss Marcia Davis, young refugee from war-torn China, is expected to arrive in Salem most any day. On the trip from the Pacific coast here she stopped for a visit with relatives at Denver, Colo. She is the youngest daughter of Dr. and Mrs. Eugene Davis, Seventh Day Baptist missionaries.—*Salem Herald*, (dated September 30).

ALFRED, N. Y.

Dean A. J. C. Bond is in New York today, attending a meeting of the Continuation Committee of the World Conference on Faith and Order and the American Section of the Conference on Life and Work. The meeting is called to further the organization of a World Federation of Churches proposed by the conferences held this summer at Oxford and Edinburgh.

Mr. and Mrs. Marion Van Horn, who spent the summer at Salemville, Pa., where Mr. Van Horn acted as pastor of the Seventh Day Baptist Church, have returned to Alfred and Mr. Van Horn has resumed his studies in the School of Theology. — *Alfred Sun*, (dated September 30).

WOODVILLE, ALA.

THE SABBATH RECORDER:

I am so happy now that the RECORDER comes to us each week again, and although the number of pages has been reduced, it is still full of rich, inspiring, and encouraging messages. No one but an L.S.K. himself can realize how much the RECORDER means to a lone Sabbath keeper. . . . There are two articles of the issue of August 2 that I consider to be of inestimable value for young people just entered into manhood and womanhood. . . . The two discourses are the sermon, "Bringing Leftovers to God," by Pastor Marion C. Van Horn . . . and "Marriage and the Home," by Mrs. Walter Saretzki.

MRS. ALMIRA BUTLER.

IRVINGTON, N. J.

Encouragement is coming to the Seventh Day Baptist leaders in Irvington. The pastor, Rev. F. F. Stoll, in a recent conversation tells of a recent accession to the church of a Sabbath-keeping minister of wide experience and service, Pastor D. G. Werner of New York City. Brother Werner is a vigorous man and

preacher of middle age "who has been lecturing in the past thirty years in Germany, Hungary, Italy, Switzerland, France, and the United States." He is being employed for a few months by the Irvington Church for Bible and evangelistic work. A three weeks' campaign was begun October 2. Three lectures scheduled for as many dates are entitled, "World War or World Peace—What Will the Future Bring?" "The Unknown God—Where Will We Find Him?" and "What Is Truth?—the Truth Will Make You Free." These public meetings are being held at the Elks Club, Irvington, 925 Springfield Avenue. A "Friendly Invitation to the German Public Lectures" is neatly printed on a card in two languages. The lectures are to be followed by interesting public discussion.—EDITOR.

WHAT OUR LIQUOR BILL COULD BUY

The state organ of the W. C. T. U. of New York presents some startling figures by S. Carrie McCurdy as to what could have been done with the \$3,448,302,870 spent for drink in 1935. This amount, suggests the writer, would have purchased:

- 750,000,000 loaves of bread @ 11c ...\$82,500,000
- 750,000,000 bottles of milk @ 12c 90,000,000
- 150,000,000 dozens of eggs @ 25c 37,500,000
- 150,000,000 pounds of beef @ 40c 60,000,000
- 50,000,000 chickens @ \$1.50 75,000,000
- 5,000,000 tons of coal @ \$12 60,000,000
- 275,000 old-age pensions could be paid @ \$600165,000,000
- 375,000 home mortgages @ \$2,000 .750,000,000
- 50,750,000 men's neckties @ \$1 50,750,000
- 50,267,250 ladies' hats @ \$5251,336,250
- 525 schoolhouses could be built, each costing \$300,000157,500,000
- To the Y.M.C.A. and the Y.W.C.A. could be given125,000,000
- To child welfare and tuberculosis clinics could be given250,000,000
- General education and state colleges could be given725,000,000
- For alcohol education of the country would be left443,716,620

Well, if you spend it for booze, you can't spend it for shoes.—*The Voice, organ of the Methodist Temperance Board.*

ALCOHOL A REMOVER

Alcohol will remove grass stains from summer clothes.

It will also remove summer clothes, also spring and winter clothes, not only from the man who drinks it, but also from his wife and children.

It will also remove household furniture from the house and eatables from the pantry, the smile from the face of his wife, and the happiness from the home.

As a remover, alcohol has few equals.

—*From Civic Bulletin.*

NOTICE OF SEMI-ANNUAL MEETING

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the Dodge Center, Minn., Church, October 15, 16, and 17. Theme: "The King's Business"—Luke 2: 49.

MRS. HENRY BOND,
Corresponding Secretary.

MARRIAGES

BEARDSLEY-ATWOOD.—At the Seventh Day Baptist parsonage, De Ruyter, N. Y., September 5, 1937, Mr. Robert W. Beardsley of Lincklaen and Miss Edna Atwood of De Ruyter were united in marriage by Rev. Neal D. Mills.

MITROFF-HEMPHILL.—At the Seventh Day Baptist Church of Christ, Plainfield, N. J., September 23, 1937, by Rev. Hurley S. Warren, Gertrude Hemphill and Paul Mitroff, both of New York City, the new home to be at 310 West 73rd St., New York City.

SACKETT-BURDICK.—On Sabbath morning, September 4, 1937, at the home of the bride's parents, Mr. and Mrs. Jesse Burdick, Miss Thelma Burdick of Richburg, N. Y., and Mr. Harry N. Sackett, son of Dr. and Mrs. Sackett of Bolivar, N. Y., were united in marriage by the bride's pastor, Rev. E. H. Bottoms. They will make their home in Bolivar, N. Y.

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.

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

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. *Sabbath Recorder, Plainfield, N. J.*

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. **Intermediate Helps, three year course,** four parts each year, each 15c. *Sabbath Recorder, Plainfield, N. J.*

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A PILOT UNDISMAYED

I do not know myself the ways
Across the ocean's pathless maze—
I only know the Pilot—He
Has erstwhile sailed this self-same sea.

He knows the islands and the stars;
He knows the ledges and the bars;
He knows the shallows and the deeps,
He keeps the watch—He never sleeps!

He knows the clouds that form on high
Along the wide and widening sky;
He knows the darkness and the light;
He knows the pathway of the night.

The storms, the currents and the calms
He holds secure within His palms;
The mists that slowly rise and roll!
Dear Pilot, hold Thou close my soul!

Hold Thou my soul—I am the ship—
And let no loose-flung cable slip;
Let no sail lose its eagerness:
My voyage and my ventures bless.

I am Thy ship—my Pilot Thou—
Sailing the seas of here and now.
Out to far lands I do not know
With Thee in confidence I go.

Out—and with singing in my sails;
Out where the wind in fierceness flails;
Out where the typhoon hunts its prey;
Out on the traveled, trackless way.

Out where the morning breaks its bands
On new—and to me—unknown lands—
But lands that have been known to Thee
Forever—from eternity!

Where I look but through mist-blurred eyes
Thou seest far beyond the skies.
Where I am trembling and afraid
Thou art serene and undismayed!

—William L. Stidger.