

Harvard University, the oldest college in America and dating back three hundred years, was established "to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministry shall lie in the dust."

The traditions passed on from generation to generation, from century to century, have been both a help and a hindrance. Hebrew, Greek, and Latin have their place, but we have come to an appreciation of the fact that there is just as much need for a trained laity as a trained clergy. Social, economic, and even religious changes call for a wide expansion of the opportunities that should be offered in the church related colleges. Undoubtedly the increased cost of the vocational type of training over the academic has been one of the principal factors in changing so many church related schools and colleges into public institutions, where the cost is borne by taxation rather than donation, and educational opportunities are more widely extended. The classical college of yore prepared for a very limited number of professions. Our colleges today should prepare for over 2,300 distinct occupations and professions.

Back of every church related college must stand a loyal and devoted constituency ready to provide not only the necessary financial support but also an enthusiastic and ambitious student body. The good Book says, "Where your treasure is there will your heart be also." It is that for which we give and sacrifice that we care. Alumni and supporters are the influence that make or break an institution.

(Continued Next Issue)

**MARRIAGES**

CRANDALL-DELAND.—Miss Mary Deland of Potter, Kan., and Roy Crandall of Milton, Wis., were united in marriage Sabbath afternoon, July 10, 1937, at the Seventh Day Baptist church at Nortonville, Kan., by Pastor Lester G. Osborn.

RAMSTEAD-BECKER.—On July 3, 1937, Mr. Martin S. Ramstead of Los Angeles and Miss Tena Becker of Dinuba were united in marriage by Rev. Loyal F. Hurley at the Seventh Day Baptist church in Riverside, Calif.

**OBITUARY**

JEFFREY.—Mary Ring was born at Wiby, Soken, Sweden, March 31, 1865, and passed away at her home in Los Angeles, Calif., May 8, 1937, a few hours after suffering a paralytic stroke.

The Ring family came to the United States in 1869, when Mary was four years of age, and settled at Big Springs, S. D., where she grew to womanhood and received her education and early training.

In 1909, she was married to Jas. R. Jeffrey, of Nortonville, Kan. At the time of her marriage she united with the Nortonville Seventh Day Baptist Church, later transferring her membership to the church of this faith in Los Angeles.

She is survived by one sister, by two brothers, a step-daughter, a step-son, and a step-granddaughter. L. G. O.

LIPPINCOTT.—Claude M., born at Walworth, Wis., April 25, 1899, died at Battle Creek, Mich., July 18, 1937, stricken suddenly with heart failure.

He was the second son of Perry B. and Rebecca Shie Lippincott, who with one brother, four sisters, his wife, and three daughters, and many other relatives survive him.

On January 29, 1918, he married Celeste May Hyde. He was baptized with his wife and three daughters, May 6, 1933, and united with the Battle Creek Seventh Day Baptist Church.

Funeral services were conducted by his pastor, Rev. Edward M. Holston, July 21, 1937. E. M. H.

ROGERS.—Alice Miller, daughter of Edward and Janette Miller, was born in Brookfield, N. Y., May 3, 1848, and died in Los Angeles, July 22, 1937.

For many years she cared for an invalid mother, giving up the study of nursing in order to do so. On August 11, 1913, she was married to Dr. Albert C. Rogers and came to live in Los Angeles. In early girlhood she united with the Seventh Day Baptist Church at Utica, Wis.

She is survived by a brother, Adelbert Miller of Brookfield, N. Y., two nephews, and one grand-nephew.

Funeral services were conducted July 24, at Los Angeles, by Rev. Loyal F. Hurley and Rev. E. S. Ballenger. Interment was in Brookfield, N. Y. L. F. H.

**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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# The Sabbath Recorder

VOL. 123

AUGUST 16, 1937

No. 7

## What Are We Trying To Produce?

The ends of the different systems of thought and faith may be summed up as follows:

- Greece said—Be moderate; know thyself.
- Rome said—Be strong; order thyself.
- Confucianism says—Be superior; correct thyself.
- Buddhism says—Be disillusioned; annihilate thyself.
- Hinduism says—Be separated; merge thyself.
- Mohammedanism says—Be submissive; bend thyself.
- Modern Materialism says—Be industrious; enjoy thyself.
- Modern Dilettantism says—Be broad; cultivate thyself.
- Christianity says—Be Christlike; give thyself.

Christianity seeks to produce Christlike characters. Can any goal be greater, nobler, more beautiful?

E. Stanley Jones, in The Messenger.

## Contents

Editorial.—Expecting Good.—The Oxford Conference Message.....	98-100
Please Write .....	100
The Last Call to Conference .....	100
Missions.—Needed—Wisdom in Mission and Church Work.—Grace Hospital, Liuho, China .....	101-103
The Need of an Awakened Church .....	103
Woman's Work.—Meeting of Woman's Board.—Radio Broadcast.....	104
The Task of the Church Related College .....	104
Young People's Work.—International Christian Endeavor.—Convention Echo .....	106
Children's Page.—Our Letter Exchange.—Notice to Junior Superintendents..	107
Our Pulpit.—God's Harmonies .....	108-111
Denominational "Hook-up" .....	111

# The Sabbath Recorder

(Established in 1844)

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**Expecting Good** Why is it that evil is so interesting and so much heralded, while the good is overlooked and news of it so uninteresting and so little exploited? But that is the way it is. Picking up the morning paper and noting in it the stories of crime, racketeering, strikes, bank robberies, divorces and the like, would lead one to believe there was nothing but wickedness and unrest throughout the whole country. What makes these things news? It is because they are the unusual things. The writer stopped by the side of a field of potatoes this morning and talked with the farmer, unknown to him by name. Many people were picking up the tubers and it was a pretty picture—the rows of well-filled baskets of clean, smooth potatoes. All over this country this day the fields are teeming with harvesters of potatoes, tomatoes, and other crops. Thousands of people are helpfully employed. But they do not get noticed in the papers. They are not news and their commonplace tasks are not good news material. But they are the bone and the sinew of

the nation. This tiny corner is but representative, however a true cross section, of this country. The tens of millions are busy at work and contentedly pursuing their various courses. If they were on a strike, they would be news.

So in all the political, economic, and religious world it is true. The rascally politician gets in the news; the hundreds of honest, true, patriotic politicians labor on and their names never get in the papers. The backslidden preacher has his name blazoned across the front page in three-inch type—because he has taken such a moral lapse, the unusual, the unexpected. At the same time thousands of godly, ministers, clean and true, stick to their pastoral and pulpit duties, visiting the sick, comforting the sorrowing, and encouraging the disheartened. But no notice is taken thereof. It's the usual, the regular, the thing they are expected to do.

What an encouragement this very thing should be to those who love the Lord and are interested in the spiritual advancement of his kingdom. As another has well said, not long since, "A confident assurance that people will live up to the best that is in them, that they will be just and reasonable and charitable, is no more 'unrealistic' than to expect the opposite reactions." That this is so should give us hope and courage to press on in our own unnoticed ways in the humble services of life. The Master encouraged this and realized the value of the truth behind it when he said, "He that is faithful in that which is least, will be faithful also in much."

**The Oxford Conference Message** On July 12, last, representatives of the churches from all over the world met in a premeditated and well planned conference. We have been waiting for the earliest reports of this important meeting. The first word is just at hand from the American Section of the Universal Christian Council for Life and Work.

There is nothing spectacular in the report and nothing of the detail. We regret that we cannot print the whole of the message. While the Council realized the gravity of the world situation of insupportable and apparently unsolvable problems, it has addressed itself to the task, not with defeatism or with bewilderment but with faith in Christians to whom is committed "the word of reconciliation," assured that "God was in Christ reconciling

the world unto himself." The call of the Council to the Church as the first duty of the Church and its supreme service to the world is "that it be in very deed the Church—confessing the true faith, committed to the fulfillment of the will of Christ, its only Lord, and united in him in a fellowship of love and service." "We do not call the world to be like ourselves," the message goes on to say, "for we are already too like the world. Only as we ourselves repent, both as individuals and as corporate bodies, can the Church call men to repentance. The call to ourselves and to the world is to Christ."

Doubtless there will be those who will say the Council is vague and lacks in any definiteness in its pronouncements. Fuller reports must be awaited before final judgment is rendered, and it also must be remembered that there is an immensity of difficulties involved in nations, races, and beliefs represented in the meeting.

Much unity of spirit is reported as manifest, and in spite of tragic divisions there was evident actual world fellowship. "Our unity in Christ is not a theme for aspiration; it is an experienced fact." The encouragement of such an experience is revealed in the fact that the unity of fellowship was not built up from its constituent parts, like a federation of different states. "It consists in the sovereignty and redeeming acts of its one Lord. The source of unity is not the consenting movement of men's wills; it is Jesus Christ, whose one life flows through the Body and subdues the many wills to his."

The pronouncements on Race and Nation are clear. "The Christian sees the distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts." Racial pride or race antagonism should be faced by the Church as rebellion against God. "Especially in its own life and worship, there can be no place for barriers because of race or color." Similarly the Christian accepts national communities as part of God's purpose to enrich and diversify human life. There is no legitimate place for national egotism. "The deification of nation, race, or class, or of political or cultural ideals, is idolatry and can lead only to increasing divisions and disaster."

It was felt that the Church must pronounce its condemnation of war, unqualified and unrestricted. "War can occur only as a fruit and manifestation of sin." It was affirmed

that "this truth is unaffected by any question of what may be the duty of a nation that has to choose between entry upon war and a course which it believes to be a betrayal of right, or what may be the duty of a Christian citizen whose country is involved in war. The condemnation of war stands, and also the obligation to seek the way of freeing mankind from its physical, moral, and spiritual ravages." In case of war the fellowship of prayer must be unbroken, however difficult it may be. "The Church must also hold together in one spiritual fellowship those of its members who take different views concerning their duty as Christian citizens in time of war." Condemnation of war does not go far enough. Everything possible must be done among the nations to promote justice on behalf of the less fortunate, justice and peaceful co-operation.

While the state in its own sphere has supreme authority, by that very token it must realize that its authority rests in the supreme God and its ministry is to uphold law and order for the welfare of the whole people. The state stands under God's judgment; it is his servant. "The Christian can acknowledge no ultimate authority but God; his loyalty to the state is part of his loyalty to God and must never usurp the place of that primary and absolute loyalty." Loyalty to God demands the proclamation of the Word of God regardless of the attitude of the State. In so doing the Church must appreciate the rights of others.

The Council called the Church to attend the problems of the social and economic evils of the times.

Aware of the reality of sin, the Church knows that no change in the outward ordering of life can of itself eradicate social evil. The Church therefore cannot surrender to the utopian expectations of these movements, and their godlessness it must unequivocally reject; but in doing so it must recognize that Christians in their blindness to the challenging evils of the economic order have been partly responsible for the anti-religious character of these movements.

Christians have a double duty—both to bear witness to their faith within the existing economic order and also to test all economic institutions in the light of their understanding of God's will. The forces of evil against which Christians have to contend not only are found in the hearts of men as individuals, but have entered into and infected the structure of society and there also must be combated. The responsibility of the Church is to insist on the true relationship of spiritual and economic goods. Man cannot live without bread, and man cannot live by bread alone. Our human wealth consists in fellowship with God and in him with our brethren.

To this fellowship the whole economic order must be made subservient.

The questions which have mainly engaged the attention of the conference are questions that can be effectively dealt with, in practice, only by the laity. Those who are responsible for the daily conduct of industry, administration, and public life must discover for themselves what is the right decision in an endless variety of concrete situations. If they are to receive the help they need in making responsible Christian decisions, new types of ministry will have to be developed by the Church.

(More next week)

### PLEASE WRITE

Of course you're coming to Conference! There are many reasons to support that statement which the Publicity Committee has already given. All we need and want is information: Your name—Mr. Mrs. Miss? How are you coming? Arriving when? Camping? Name of your church?

Yes, we know it is customary to give these facts to your pastor for placement on a list he has. Do so—by all means. However, these lists often are not completed or received, and a few minutes of your time will send Mrs. Thurman Davis, Shiloh, N. J., a letter or card giving correct and up-to-the-minute news of your plans. Besides, we enjoy the thrill of getting "fan mail"! And twice isn't too often to hear of your coming.

Entertaining you will be a great pleasure. We only wish your help that you may enjoy Conference at Shiloh while you are here and retain a pleasant memory of South Jersey hospitality when you return home.

We are asking all unmarried young people to do us the favor of bringing with them one sheet and pillowcase. COMMITTEE.

### THE LAST CALL TO CONFERENCE

Conference time is very near! In just a little more than a week from now, Seventh Day Baptists from all over the United States and other parts of the world will gather together at Shiloh for the fellowship and inspiration that a General Conference gives. The meetings will broaden you spiritually, increase your circle of friends, and renew old acquaintances. They will keep you connected more closely with the other Seventh Day Baptist churches, and will make you more familiar with the Seventh Day Baptist denomination as a whole. Can you afford to miss these opportunities?

The Shiloh Seventh Day Baptist Church has been organized for two hundred years. It is because of this two hundredth anniversary that Conference was invited to come to Shiloh. All are asked to come and help in the birthday celebration of a church which is old in years but not weak in Christian service. The principal historical celebrations are to be held before Conference officially opens. Special services are scheduled for Sabbath day, August 21, with former pastors of the church giving brief addresses. On Monday evening, August 23, a pageant, depicting five episodes of church history, will be presented. All who can come early are invited to these special services.

The opening session of Conference is to be Tuesday morning, August 24. A consecration service will close the meetings on Sunday evening, August 29. Our Conference president, Rev. H. C. Van Horn, has planned for the evening meetings to be of an evangelistic nature.

Mothers, don't let your children keep you home from Conference. A nursery, under capable supervision, will keep your children safe while you attend the meetings. There will be special meetings for the older children.

A grove by one of the beautiful lakes near Bridgeton will be the scene of the young people's fellowship breakfast. "Vocations" will be the topic for the young people's discussion groups held in the afternoons. Leaders have been secured to conduct the discussions of the different groups concerning various vocations.

Louis Schaible, of the Transportation Committee, sends the following:

Look for Bridgeton on the road map, and you will find Shiloh five miles to the northwest. Those of you who are coming by auto from outside New Jersey (except New England) will find it convenient to cross the Delaware by way of one of the several bridges, or by way of the Chester-Bridgeport Ferry or the New Castle-Pennsville Ferry. We do not recommend the Wilmington-Pennsgrove Ferry because of its less frequent service. Good roads lead to Shiloh from every point.

If you are coming by train or bus, plan to use bus service from Philadelphia to Bridgeton. Public Service buses for Bridgeton leave City Hall Plaza in Philadelphia (just across the street from Broad Street Station) every hour except 9 and 11 p.m. These buses can also be boarded at Thirteenth and Filbert Streets in Philadelphia. Upon arrival in Bridgeton, notify Louis Schaible by telephone (619-J-3) and you will be taken to your destination.

If you are driving your automobile from Philadelphia to Bridgeton, take Route 45 to Mullica Hill and Route 46 from Mullica Hill on down toward Bridgeton. Be on the lookout for a sign at the traffic circle at Pittsgrove, about fifteen miles before you reach Bridgeton, which will direct you to a shorter way to Shiloh. An improved road, but not a state highway, is a direct road from Pittsgrove, through Daretown, Aldine, and Cohansey, to Shiloh. When you reach Shiloh, you will find the Conference headquarters at the schoolhouse, a large brick building on South Main Street, which is Route 49.

In case you have forgotten, Mrs. Thurman Davis, Shiloh, N. J., is the one to whom you send your name. If you haven't already done so, send in your name today and arrangements will be made for you. If you would like to camp outdoors, write to Mrs. Davis and a place will be secured for you to put up your tent.

The people of Shiloh are working energetically, with the help of Marlboro people, on plans to make the Conference of 1937 a success. The final success depends on your being here. For the last time we tell you, "Come to Shiloh and make this 'the best and biggest Conference ever held.'"

ETHEL M. DAVIS.

NOTE—As a matter of precaution perhaps folks should know there are several cases of whooping-cough in Shiloh and Marlboro.

H. C. V. H.

Conference President.

## MISSIONS

### NEEDED - WISDOM IN MISSION AND CHURCH WORK

Many a good cause has been ruined by the means used in promoting it. This has often been true in the case of missions, church work, and all Christian activities. The same statement may be made regarding the home.

When the writer was a boy, he read in an unabridged dictionary that wisdom consists in using the best means in accomplishing the best ends. This definition has been a great help. It is analytical and all inclusive. According to it, wisdom has to do with the objects sought and the methods of attaining them. It means choosing the best, both as to the things to be achieved and the means of securing them.

There is nothing higher and holier than the ends sought in Christian missions and the work of the Christian Church; but as already stated, the best things in these spheres are often injured, and sometimes wrecked, by the means used in promoting the work. There is a temptation to let self-seeking and disregard of the personality, rights, privileges, and prerogatives of others enter into the means used for carrying on the work.

Even when people rise above these unholy inclinations, it is difficult many times to know what is the best course to follow. This should be a matter of constant study with missionaries, pastors, and all Christian workers. Every proposed plan should be carefully considered from all angles. Irreparable harm is constantly coming because workers go ahead without due thought and consideration. There are examples of this in every church, on every mission field, and in the workings of every board. Paul tells the Colossians to walk in wisdom towards them that are without, and in the beginning of his letter he tells them that he had not ceased to pray that they might have wisdom. Christ commands us to be as wise as serpents.

While being very thoughtful and viewing a situation from every standpoint are required, they are not enough. This is because of human limitations. Unless we seek help from above, we are bound to fail in many things. This help is assured. In the epistle of James we read, "If any man lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him." This promise means that, if we will surrender all to God and diligently use the faculties he has given us, he will help us choose the best ends and use the best means in attaining them. The work will prosper and we will have no occasion for regret. "But wisdom is justified of her children."

### GRACE HOSPITAL, LIUHO, CHINA

BY GRACE I. CRANDALL, M.D.

(Taken from the annual report)

The work of the hospital does not greatly differ from year to year only in that it is constantly increasing. We feel that each year we are making some small improvements in our service, but we still have many hopes and plans which as yet have been unattainable.

This year we again find that our records show a substantial increase in the number of

our in-patients, almost one hundred more than last year. This has been partly due to the fact that our numbers kept up during the winter months better than ever before, and partly due to an increase in turn over. Since there have come to be so many more hospitals for tubercular patients in and about Shanghai than there used to be, there are many who make the rounds of the hospitals and do not stay long in any one place. Of these we get a share. However, our beds have been unusually well filled the year around.

Soon after making the last report we started a children's ward and it has been used ever since. The diet kitchen which was started last year has done a heavy business all the year, in spite of the fact that we found it necessary to increase our prices at one time. We have felt it expedient to reduce our price for X-ray pictures and are using that method of checking up on our patients more generally, to our mutual benefit.

The out-clinic has been continued at Lok-doo-jau and while it has not been self-supporting we feel that it is well worth while. After the first flush, patients were rather few, but now there is evidence of healthy growth. We have continued the weekly evangelistic meetings when possible and our nurses and helpers have always been ready and glad to help. We hope that the hearers get as much good from the meetings as we do.

Financially we are not doing so well as we did a few years ago. This is partly due to higher prices and partly due to the fact that we have been giving better and more expensive service for the same price. We felt that we had to make a few advances in our schedule of prices, beginning the first of May and applying to new patients only. In spite of our wards being well filled during the winter we ran behind rather heavily, and it has been only in the past two months that our books have shown a profit. When our private rooms are well filled we have some surplus in income, but during the cold weather there is always a dropping off of that class of patients. Of course, we are always carrying quite a number of part pay patients or those who do not pay anything. There is so much demand for help for those who are sick, with no money to pay hospital bills, that we could fill our hospital with such with no trouble at all. Of course, we cannot do that, but we do carry all our income will stand of such cases. We have often regretted that we did not have

ten or a dozen endowed beds that we could easily keep filled by deserving sufferers. We have during the year made a net profit of about \$1,500 with which we should be content. Since the bank failure we have felt the need of building up a bank reserve; but when we think of the way in which we have been provided for during all these years, we should not forget that the source of our strength is not in the size of our bank account.

Early in the year we added another story to our hospital kitchen which gave us three additional rooms. The large room we are using for the nurses' classroom and the other two for sleeping rooms. We use all available space for patients, so have been cramped for dormitories. The bank which failed last year has continued to pay back small amounts from time to time which we have called bank dividends. There are also local gifts and "opening canal" in the report. That means that we have taken our share in certain community enterprises which are paid for by the local residents, such as digging the canals deeper and building bridges.

We are educating one of our nurses in midwifery, expecting to use her in the country extension work. Last year we gave our laboratory technician a six months' course in a good school and, when he returned, we purchased considerable additional equipment for his use. The loss of our fine microscope was a terrible blow but we bought another, a cheaper one, and later Dr. A. S. Maxson of Milton Junction, Wis., gave us his microscope, for which we are very grateful. It is very convenient to have two.

In the Nurses' Department the costs are not shown in our accounts, for the nurses are boarded in the hospital and no account is kept of the value of their work to the hospital. With our new class we have charged something for board and books. During the year the hospital has employed five Chinese graduate nurses, their salaries being paid from the hospital salary budget. The assistant superintendent of nurses has resigned her position and we are using one of our own graduates in that position. She is one of the five mentioned above. Thirteen students have been in training, seven of whom graduated this year. Three of the older graduates have been placed in positions in other institutions. The nurses have continued to help in the church work, not only at the out-clinic, but also in our regular services in our church here. They have

a very helpful and co-operative spirit and for the most part have given excellent satisfaction in other places where they have held positions.

It is, we feel, one of our greatest services to be able to train these young people for Christian service, to instill into them a desire to do honest, unselfish work for their fellow men. We think that we are seeing our students develop into real Christian workers and we would like to continue to do this work in so far as our finances will permit. But we feel that our students should be so equipped that they can meet all requirements of their profession, as well as to be Christian, and for that reason we are very anxious to register our school with the government. To do that we must have a well qualified Chinese teacher nurse in charge of the teaching, that being her sole duty; we must have a school budget separate from the hospital funds; and we must provide training for our students in other schools in the subjects in which we are deficient. All students hereafter must, at least, be junior high school graduates. The other alternative is that we can have no nurses' school, but must employ enough graduates to superintend our nursing and employ people of less education who are willing to come to us as hospital helpers with the understanding that they get no certificate and cannot work in any other hospital after they are trained. With no special funds in sight the outlook is discouraging but we are loath to give up our school with the opportunity of training Christian, fully-equipped nurses. We need your prayers in our decisions.

We are greatly rejoiced that Doctor Thorngate is to be returned to the work. We know that God has led and blessed our efforts and we feel sure that with Doctor Thorngate's help and leadership we shall be able to go forward rather than to lower our standard.

### THE NEED OF AN AWAKENED CHURCH

BY REV. D. BURDETT COON

It is just as difficult to do anything worth while with a sleeping church as with a sleeping man. A railroad corporation had occasion to build a bridge and advertised in the papers for sleepers. A pastor living along the line answered the advertisement by stating he had 137 sleepers in his church that the railroad could have. Of course these sleepers were of no use to the church. He would be glad to get rid of them. I never heard that the rail-

road claimed them. Nobody wants them. Not even the Lord can use a sleeping member. Many members of our churches are asleep. Oh yes, they are regular, faithful, and punctual in attendance at the Sabbath services. You know just where to find them every Sabbath. They will be right in their place at the appointed time. They will listen to every word in song, and Scripture reading, and prayer, and sermon, and even the benediction, but they never give a response to anything. To every call for spiritual action they might as well be dead. They will fill a space in the church; they are counted on the church roll; they are especially active in social matters; they seem to be much interested in the calling of a pastor, and even in some of the business affairs of the church, but spiritually they are inactive, listless, asleep. You may about as well talk to a stone wall as to talk to them about spiritual matters. They do not want to be disturbed about these matters. They will tell you they have no talent in that direction. They have been members of the church for seventeen years, but their children have never heard their voice in prayer, they were never known to make a single move toward getting anybody to Christ or into fellowship with the church. They are spiritually asleep, and so of no spiritual help to the church. They are like the young man who went from a Christian home with a Christian profession to spend the winter months in a lumber camp in the northern woods. His friends wondered how he would get along in company with such an unchristian, uncouth, cursing, and swearing company of men as he was sure to find. When he returned in the spring they anxiously asked him how he made it in such a company. He answered, "Oh, all right. They never mistrusted all winter that I was a Christian." But really, now, how much better are you? Is there really anything in your words or deeds to show that you are spiritually awake? Is your life different because of your Christian faith? We have such long lists of inactive, silent, luke warm, and unconcerned members of the church that it almost paralyzes our spiritual interests. These same ones if aroused and awakened would become spiritual giants in the cause of our God. The lack of interest on the part of the church in the unsaved proves that it is asleep. Oh, how great the need of a spiritual awakening of the church! Many a church member is walking in darkness because he is

walking in his sleep. He is a spiritual somnambulist, walking dangerously near the precipice that threatens his everlasting ruin. He needs to be stirred and awakened. Let us heed the words of Paul, "Wherefore he saith, Awake thou that sleepest, and Christ shall give thee light" Ephesians 5: 14. There is no excuse for any Seventh Day Baptist to walk in darkness. Christ will give light to all who are awake. Let us wake the sleeping members.

## WOMAN'S WORK

### MEETING OF WOMAN'S BOARD

The Woman's Board met Sunday, August 8, 1937, at the home of Mrs. G. H. Trainer. The president, Mrs. Loofboro, presided, and the following members were present: Mrs. George B. Shaw, Miss Lotta Bond, Mrs. Okey Davis, Mrs. Clark Siedhoff, Mrs. Edward Davis, Mrs. S. O. Bond, Mrs. G. H. Trainer, Mrs. Oris O. Stutler.

Mrs. Loofboro read Luke 21: 33-36 and Meditation from "The Christian Herald." Prayers were offered by the board members.

The minutes of the July meeting were read.

The treasurer's report was read and accepted.

The committee to plan the Woman's Hour of Conference reported progress.

Voted that Miss Marguerite Carpenter of Ashville, N. Y., be asked to attend and to report on at Conference to the women attending, the Institute of World Missions to be held at Chautauqua, N. Y., August 15 to 23.

Voted \$3.50 be paid Miss Carpenter for entrance fee to this institute; voted, also, that she send to the board a statement of any other expenses attendant upon her attendance of the institute.

Correspondence was read from Mrs. Elizabeth Bonham, Shiloh, N. J., and Mrs. Frank Hubbard, Plainfield, N. J.

The corresponding secretary's annual report was read and accepted.

The treasurer's annual report was read and accepted.

Voted that these two reports be the annual report of the Woman's Board to the General Conference.

Voted that the recording secretary have this annual report printed.

The committee to consider the essay contest made the following report which was accepted:

The Essay Contest Committee would report six essays submitted from three associations for their consideration. All are interesting papers and show much thought and study. The committee recommend that a prize of \$5 be sent to each of the following societies: Fouke, Ark., writer, Miss Lura Fitz Randolph; New York City auxiliary, writer, Mrs. Mary Saunders Waterbury; Verona society, writer, Miss Jean Woodcock.

Mrs. C. H. Siedhoff,  
Mrs. Edward Davis,  
Mrs. Kenneth Hulin,

Committee.

Voted \$5 be sent each winning society.

Voted \$25 be allowed Mrs. Loofboro for Conference expenses.

These minutes were read and approved.

Adjourned to meet the second Sunday in September.

MRS. E. F. LOOFBORO,  
President.

MRS. ORIS O. STUTLER,  
Secretary.

## RADIO BROADCAST

SUNDAY

AUGUST 22, 1937

10.00 A. M. Eastern Daylight Time

Station WEAJ and forty-five stations on the Red Network of the National Broadcasting Company.

The Foreign Missions Conference of North America announces that the regular religious radio service as above will be conducted by its secretary, Leslie Bates Moss.

His subject will be

"INTERNATIONAL CHRISTIANITY"

All who are interested in the building of the world Christian community are invited to give publicity to this service.

Released July 29, 1937,

156 Fifth Avenue, New York City.

## THE TASK OF THE CHURCH RELATED COLLEGE

BY BEN R. GRANDALL

(Continued)

David Starr Jordan, the great first president of Stanford University, said, "When I began selecting instructors, the first question was in regard to their training and degrees. I have come to realize that the first inquiry should be regarding character and Christian ideals. If these are right, I need not worry about the preparation and scholarship."

Add to these requirements, on the part of President Jordan, the real missionary spirit and you have the ideal faculty member for our church related college.

As I look back over my own college student days at Alfred and the University of Denver it seems to me nearly all of my professors would qualify. There are several, however, that stand out: Professor Tomlinson, Dean A. B. Kenyon, Professor Wm. Whitford, and President Davis. All of these were offered more remunerative positions. They exemplified the true missionary spirit by staying by Alfred through her darkest days. Many of us have good reason to be devoutly thankful for their services, both in and out of the class room. All of us have these or some other great souls among our teachers to whom we owe much.

How about some of the opportunities this church related college should offer its students? Smile if you like, but I think, from experience, the most valuable is that it shall be a "match factory" or in more pedagogical terms, "co-educational." Probably no factors make for happy and successful homes more than a common background in standards, beliefs, ideals, and friendships. The four years of college life are strategic in the development and crystallization of all these.

This is another contact in our triumvirate. There has never been a greater need than now for homes founded on the best that tradition and education can offer.

Undoubtedly the most common cause for our young people leaving the Sabbath, and too often along with that the ideals and principles just as important and possibly more vital, is the economic problem.

It is most discouraging for both parent and student when, after four years of sacrifice and hard work a young man or woman has had the stamp of preparation and approval placed upon him or her in the form of a diploma, but there is no opportunity to make use of that splendid preparation for remuneration or service.

The time has passed when just rugged individualism and preparation are all that is necessary. The farmer may produce an abundant crop, but unless he can dispose of it at a fair remuneration his labor is in vain. The college that prepares its students but does not aid them to secure a position has performed but part of its duty. Their task is not completed. In this fulfillment of obligation the

friends and alumni again have an opportunity and responsibility.

The office of a church related college could well be a very serviceable clearing house for employer and employee.

If the product of the denominational college is to meet the keen competition of today it must turn out as highly trained, efficient, and alert young people as any other collegiate institution. There must be no letting down of educational standards. Skill and technique are essential requirements.

Undoubtedly the greatest opportunity for service on the part of the church related college comes through the presentation of religious ideals and training. This influence may be brought through regular class work, Bible courses, chapel exercises, etc. My own experience leads me to believe that the greatest and most permanent good comes through association with men of Christian character and ideals, who live as well as profess their inspiring religious ideas. Another effective plan is for such a religious leader to offer to lead interested small groups in Bible study and discussion.

A great university president, Robert G. Sproul of California, has expressed most ably what I wish to convey. "I believe," he says, "that religion is basic to morals, central in our American culture, unique as a dynamic within the individual, able to save us from ourselves and lead us out into nobility. I believe that without religion we are forced to substitute weak conventions for permanent values and abiding standards; that without religion, civilization with no adequate reinforcement for the great strains that come upon it, must yield inevitably to disintegration and decay. Believing these things I believe also that a university that makes no effort to stimulate in its sons and daughters a sensitiveness to the issues of life is likely to be a danger rather than a benefit to society. Certainly it cannot serve its people as fully as it should unless it finds some way to blend knowledge and culture; the rugged force of character and the spiritual power that gives to these life and value. So only may knowledge become wisdom."

Because of this very element of religious influence, the church affiliated colleges have provided an undue proportion of the most worth while leadership. These colleges have instilled into their product the spirit of service above material gain. Illustrating this are

the University of Southern California, College of the Pacific, Whittier, and Redlands in California. Our own Seventh Day Baptist colleges are excellent illustrations.

It is also desirable that these church related colleges shall not become too large. The close relation of professor and student is vital. We are inclined to depreciate the small college, the farm home, and the rural church, but a glance into the great leadership of our nation shows these in combination have rendered in estimable service.

Cameron Beck, personnel director of the New York Stock Exchange, through whose office thousands of young men and women pass annually desiring almost every conceivable type of appointment, gives this significant instance to show the value of the training gained in "small community and a small college." One of New York City's oldest and largest corporations needed a new manager to replace the elderly retiring executive. They asked Beck to select the man. There was no limit to the salary. He selected the assistant cashier of a bank from a small town in Arkansas for the responsible position. He remarked, "Our leadership for the future will not be so much from the farms as in the past, but from the smaller towns." The young man was a success from the start.

The greatest need of our nation today is genuine leadership—leadership based on the life and teaching of Jesus Christ; in other words, leadership with a real religious background.

The leaders we most need are those reared in Christian homes and in the church and developed in the church related college where they are given skill, initiative, courage, and vision to apply the Ten Commandments and the Golden Rule in both private life and public service.

## YOUNG PEOPLE'S WORK

### INTERNATIONAL CHRISTIAN ENDEAVOR

Much good news has come to us of the work that the International Society of Christian Endeavor is doing all over the world. It is also heartening to know that C. E. societies among Seventh Day Baptists are active just at this time, or is it just that with the advent of the *Beacon* we have for the first time been able regularly to get word of the activities of each society?

The thirty-sixth convention of the International Society of Christian Endeavor was held in Grand Rapids, Mich. Rev. Harley H. Sutton, the Seventh Day Baptist representative to the National C. E. society, attended this convention. He reports that many of our young people were there and that the whole convention heartened all who attended.

An address delivered by Dr. Daniel Poling, president, called "Christ for the Crisis," will appear in following issues. We hope you enjoy it.  
L. W. C.

### CONVENTION ECHO

BY REV. HARLEY H. SUTTON

The thirty-sixth convention of the International Society of Christian Endeavor was held in Grand Rapids, Mich.

Who can express in words the thrill which comes to one who attends a great Christian convention? Probably about fifteen thousand delegates and friends packed the Civic Auditorium Thursday night, July 8, for the opening session of the convention. A message from President Roosevelt was read to the group, which was an expression of well wishing for the sessions of the convention. "Mother Clark," who with her husband founded Christian Endeavor, spoke a few words of greeting to the gathering. She is now eighty-six years old, but her interest in C. E. is as great as ever. Homer Rodeheaver was there to lead in the song service. A choir of about five hundred voices sang a special anthem. Rear Admiral Byrd was awarded a citation for distinctive service by the International Society and a message on world peace was given by Admiral Byrd. This portion of the program was broadcast over N.B.C. The chief emphasis made by Mr. Byrd was that all of our peace efforts should be practical. If we could see behind the scenes at Washington, it would be easier to see how delicate are some of the matters which must be cared for by the State Department. He is anxious that we face the facts in the matters of international problems. The needs of nations must be recognized by all nations if there is to be peace. Nations must be organized in a more perfect international organization. He stressed in conclusion that the way and Spirit of Christ is at the heart of all real peace efforts.

Friday afternoon of the convention was given over to denominational meetings. The

following Seventh Day Baptist young people met for an informal program: Wilna Crandall, Janice Crandall, Arabeth Lewis, Madeline Lewis, Polly Boehm, and Dorothea Clarke of Battle Creek; also Pastor E. M. Holston and Mrs. Ruby C. Babcock from Battle Creek; Onilee Shaner—not a Seventh Day Baptist but president of the society at Little Genesee—and Pastor Harley Sutton of Little Genesee. The work and interests of the Young People's Board were discussed by Pastor Sutton. Plans for the young people's program at Conference were discussed, also the activities of the societies represented were reported. Harley Sutton was sent to the convention by the Young People's Board, as he was elected trustee of the International Society of C. E. for our denomination.

The following from Battle Creek besides the above were present for one or more sessions of the convention: Mrs. E. M. Holston, E. H. Clarke, Mrs. E. H. Clarke, Dr. W. B. Lewis, Mrs. W. B. Lewis, Mrs. Nettie Crandall, Gordon Crandall, Milton Maxson and George Bottoms.

Reports of the convention will appear in later issues of the RECORDER, and will be presented as a part of the young people's program at Conference.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We moved to Trumansburg last month, where Daddy is going to teach next year.

Georgia and Paul and I all went to Vacation Bible School. Where Georgia and Paul went, the four and five year old children painted on easels, and the two and three year old children colored with crayons. They played with toys and ate graham crackers and milk. Then they lay down on the rag rugs on the floor and took their morning naps. First they picked up their toys and put them away. Then they heard stories and played games and marched.

In our Bible school we learned songs and verses. Then we sat at our tables and painted and colored. We went out doors and played games—"Farmer in the Dell," "London Bridge Is Falling Down," and "Red Rose." We made scrap books and I brought mine home. Mother helped some with the older children.

The last night of Bible school we had a party with ice cream and cake. We had a program upstairs at the Methodist church. The six and seven year old children went up by the piano and sang the songs we had learned. We saw movies taken of the little children's school. Georgia and "Brother" were in it. Some of the bigger children gave a little play. Then we went downstairs and looked at the handwork. We were sorry to have Bible school over.

Georgia and I are going to school this fall. Brother is only three years old so he can't go. We will ride on a school bus.

Lovingly,

HELEN RUTH GREEN.

Trumansburg, N. Y.

July 30, 1937.

(Dictated)

DEAR HELEN RUTH:

I was very happy to receive your letter and enjoyed hearing about your Vacation Bible School. It seems like one of the best Bible schools of which I have heard, especially the little tots' department. In our Independence Bible school we only had children of school age.

Are you glad that you are going to school this fall? I hope when you have been in school awhile you will tell me about some of the interesting times you have there.

I hope you are liking your new home and that some day I'll be able to visit you there. You must coax your mother and daddy to bring you and Georgia and Paul to Andover to visit us sometime. I wonder if you would like to meet our kitty, Skeezics, too. The other day a little boy named Jimmie came here with his mother to call, and as they were leaving I asked him if he had seen our kitty, and he answered, "Sure, I did! He scratched me!" I wonder if Jimmie pulled Skeezics' tail. That would be enough to make any self-respecting cat scratch; don't you think so?

Your loving friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Our Sabbath school class, the "Primary Helpers," has decided to write a letter to you. None of us has ever written to you before, but we would like to join your "RECORDER CHILDREN." We are having our class in the parsonage this summer with Mrs. Van Horn.

Esther has a pet cat called "Calico." Alice has a pet cat too, called "Blue." Geraldine has a pet peepie (baby chick) called just "Peepie." Now aren't those funny names?

We have all been to Bible school the last two weeks at our church, and had a very good time. We each made a note book, a paper chain, and a vase. Our teacher was Mrs. Replogle. Sunday night we are going to have a program in the church so that all our parents and friends can see what we have been doing in Bible school.

We would like to have you come to visit us sometime, so we can get acquainted with you. Mrs. Van Horn showed us a picture of you, so we have some idea how you look.

Your new friends,  
GERALDINE KAGARISE,  
ESTHER BOYD,  
ALICE BARNES.

Salemville, Pa.,  
July 31, 1937.

DEAR GERALDINE, ESTHER, AND ALICE:

We are very happy to welcome you all as "RECORDER CHILDREN," and hope this is only one of many letters you will write for "Our Page." I congratulate you, too, that you can have Mr. and Mrs. Marion Van Horn with you this summer. We are very fond of them out this way, too. Please thank Mrs. Van Horn for me because she has helped you to write this nice encouraging letter.

I like your pets' names. You see I can tell quite a bit about them just by their names. A little boy friend of mine has a big, fat dog named Lulu. Two baby girls, less than two years old, had great fun playing with Lulu one day last week, but they called her "Bow Wow." Don't you think that is a more suitable name for her?

I am glad you, also, have been having a pleasant time at Vacation Bible School. I wish I could have attended your program so that I could become better acquainted with you.

Lovingly yours,  
MIZPAH S. GREENE.

#### NOTICE TO JUNIOR SUPERINTENDENTS

It is our good fortune to secure Miss Ada Keith to take charge of the Junior meetings at Conference. She would like to have an exhibit of expressional work done by children of Junior age.

If you are going to Conference, please take samples of children's work to exhibit, and let Miss Keith know you are there. You will not want to miss the opportunity for help and inspiration in Junior leadership.

Will you send exhibit material by some one else, if you can not attend Conference? Miss Keith will appreciate your co-operation.

(MRS.) PHEBE H. POLAN.

Alfred, N. Y.

### OUR PULPIT

#### GOD'S HARMONIES

(Sermon by Rev. Edward M. Holston, pastor  
Battle Creek, Mich., Seventh Day Baptist  
Church)

Scripture Lesson: Psalm 33.

Text: Proverbs 16: 22—"Understanding is a wellspring of life unto him that hath it."

Harmony is the beauty and strength of God's whole creation. Disharmony or discord runs counter and contrary, and makes for ugliness and weakness.

It is because it is springtime and God is turning some new pages in his second book, the book of nature, that I want you to think with me a little while this morning upon the harmonies of the natural and the harmonies of the spiritual.

First of all, man, God's highest order of creation, has been most completely and most wonderfully equipped with natural senses which respond to the harmonies of nature, and in this functioning these senses give you and me great satisfaction and pleasure. Our ears are so delicately constructed that we can sense all at once the ensembled harmonies of a great symphony orchestra, and at the same time, by concentration, can detect the tones of each individual instrument. It seems miraculous that so many sound waves of different lengths can be registered upon the auditory nerve at once, and we be able to sense them all, or only one, as we choose. And what seems the most miraculous is that Alexander Graham Bell and Thomas A. Edison and others succeeded in perfecting an instrument that will receive all the waves at once, scratch them onto a hard rubber disc with a single needle, then turn around and let the needle follow the scratch and reproduce that full symphony of sound in its various tones and modulations. The telephone receiver and the radio loud speaker make use of this same

little invention. These things seem wonders of the ages, and as we listen we still stand in awe of them. But they are all little examples of the vast domain of God's harmonies.

It seems, as I think of the songs of birds, the hum of insects, the breezes in the branches, and the thousand other sounds of nature, that God truly meant all of his universe to be harmonious, and he wants man, the highest order of being, to fit into his place in the great symphony.

I have called your attention only to the things that appeal to the sense of hearing in God's harmonies. The field is just as vast that appeals to the eye. Sound comes to our ears in waves, the number of waves per second determines the pitch or tone we hear. Light also comes to our eye in waves, the number per second of light waves that strike the eye determines the color of the object we see. The light of the sun is a great symphony of all the colors of the spectrum. When we break it up with the prism or the rain drop it spreads itself in detail before our eye in a most fascinating and pleasing harmony and blending of colors, as we see them in the rainbow.

God has so wonderfully arranged the chemistry of nature that the grass reflects the green rays of the sun; the sky and the lake, the blue; the soil, the darker hues; the ripening grain and the frost touched foliage, the reds, the yellows, and the browns. Very shortly now we shall see the landscape painted in a symphony of color as the trees and the shrubs take on their bloom. But as we observe them we shall see no clash of hues. There will be a blending, a harmony that beats a soothing symphony on the human senses like a song without words; and we may not say it, and we may not even think it, but we shall feel that God is love. Sometimes I almost let myself think that there is a subtle understanding between God's inanimate things that makes them abide in harmony and work their works in peace.

The suns and the planets and the stars of all magnitudes spin through space at terrific speed and with a grandeur and pomp that defies human comprehension, but all is in harmony. Every individual travels his path in rectitude and in order. They all faithfully abide in the wisdom and understanding of God, and have continued to do so since the earth was without form and void, and the Spirit moved upon the waters, and God said let there be light, and there was light.

But man was made a free agent and has often perverted the laws of nature to his own destruction. True—he has not yet been able to divert the sun from its course, or pull the moon down upon his head. Though, if that great two hundred inch reflecting lens cast the other day at Corning, N. Y., for the Mt. Wilson observatory proves a success after four years more of annealing and grinding and polishing, man will have at least made it appear that the moon is only twenty-odd miles away. The men who are making that lens expect to look into the depths of the heavens *three times* farther than they have ever seen. What added glory of God may not the heavens declare through this new glass?

But I started to speak of the perversion of the laws of nature. By the laws of fermentation and distillation men go about making alcoholic liquor enough to destroy civilization. Explosives and poison gas are turned against the lives of our human brothers because we do not understand each other, and don't want to. We don't want harmony.

Many have called the great Mississippi floods which have destroyed hundreds of lives and millions of dollars worth of property purely an act of God, but every acre that has been tilled and every marsh that has been drained, or forest that has been cut by the hand of man in the Mississippi valley has contributed to those floods. There was a day when that great river needed no levees to hold the water within its banks, but that was before the natural reservoirs of the north were drained by the hand of man. Now instead of our spring freshets staying with us all summer in our lakes and ponds and marshes, they get away quickly to the Mississippi delta and drown our neighbors, and we pity them—and curse the powers that be because the highways are not better drained.

Man's wisdom in natural law and his understanding of the great forces of nature have been born out of costly experience. The pioneers in navigation, in transportation, in aviation, have paid the price of new achievement with their lives, and we who remain are wiser, have a better understanding, and are the ones who have reaped the benefit. It is ever thus—man's understanding of God's ways in nature comes slowly and at great sacrifice. We are still only a little ahead of Job, the central character in that ancient drama of Scripture. It is written in the thirty-eighth

chapter of the book named for him that God asked him some questions:

Then the Lord answered Job out of the whirlwind and said,

Who is this that darkeneth counsel by words without knowledge?

Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together and all the sons of God shouted for joy?

Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

When I made the cloud the garment thereof, and thick darkness a swaddling band for it,

And brake up for it my decreed place, and set bars and doors,

And said, Hitherto shalt thou come but no further; and here shall thy proud waves be stayed?

Hast thou commanded the morning since thy days; and caused the dayspring to know his place;

That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

Hast thou entered into the springs of the sea? or hast thou walked in search of the depth?

Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

Canst thou lift up thy voice to the clouds that abundance of waters may cover thee?

Canst thou send lightnings, that they may go, and say unto thee here we are?

Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

Perhaps we are able today to answer some of the scientific questions that were asked of Job. The last century has been rich in the discovery of God's ways in nature, and as we come to understand his ways better, we are better able to work with him in *harmony* and find in it profit and pleasure.

No people in the world have been more happy and prosperous than we in America, and it is because we are able so well to understand God's ways in nature, and are able to work with him in *harmony*.

An illustration.—A certain dairy association in Minnesota makes a premium butter, the very best in the market, and it brings

fancy prices. They can do it because they know the strict laws of nature they must follow, and they are willing to follow them. Any farmer that is not willing, gets out. The cow must eat and drink right, the barn must be perfectly sanitary and sun-lighted. The cream must be kept at a certain temperature and delivered to the creamery sweet and pure. There it is pasteurized and at a certain age and temperature friendly bacteria are introduced, and after so many hours it is churned at a certain temperature. Speed and the careful, painstaking process continue till the delicious golden lump is on the table of the consumer. This is only an example of thousands of ways in which we are beginning to understand how to work in harmony with God in nature.

Have we been so quick to learn the laws of God's spiritual world? Do we know the true law of love? Do we understand it as Paul set it forth in the thirteenth chapter of first Corinthians? Paul says: "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly; seeketh not its own; is not provoked; taketh no account of evil."

Do you understand all those points on the law of love? Have you proved them in practice? If you have you have found out some of the important secrets of living in harmony with God and man. Paul showed love as a many-stringed instrument. I think it must be the harp of heaven—and how badly some of the strings are out of tune when we mortals down here try to play it.

Do we understand the true law of prayer? I think of prayer as the tuning process, tuning our hearts to the great heart of the Father. Musicians have to tune their instruments often. The process is not pleasing to the audience, and it would be better if done in private. I like to tune my heart to God's heart in private, because sometimes it is very difficult to get some of the strings perfectly in tune. A man of old who had learned the secret said, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." The language is figurative but not so hard to understand. I think waiting upon the Lord is communing with him in language something like this:

"Father, I have implicit faith that all will be well with me if I trust and love and obey

thee. Grant me patience to await thy blessing, and may my soul be satisfied as it abideth in thee."

If our souls are in tune with the Most High, I am sure we must abide in him. We must understand the law of prayer if we expect to share in the harmonies of heaven.

Long ago the Psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious oil upon the head that ran down upon the beard, even Aaron's beard, that came down upon the skirt of his garments; like the dew of Hermon that cometh down upon the mountains of Zion, for there Jehovah commanded the blessing, even life forevermore."

There is a law of love toward God and there is a law of love toward man—brotherly love. "Behold how good and how pleasant it is for brethren to dwell together in unity," or for this occasion, let us say *harmony*, for it means the same thing. Perhaps the simile which the Psalmist uses is not so familiar to us. The oil used in anointing the high priest was highly perfumed and very pleasant and soothing to the smell, and it was used in profusion, never sparingly. The people assembled at the ceremony experienced a very pleasing effect upon their senses. And the second simile, "Like the dew of Hermon that cometh down upon the mountain of Zion." In the dry season the mountains and hills around Jerusalem are parched and unpleasant, and the sun in midday is brassy and hot, but in the evening a coolness with an abundance of dew seems to descend from snow-capped Mt. Hermon in the north that brings pleasure and relief to the overheated and weary inhabitants below.

Brotherly love and harmony among men is a type of heaven. It is the beginning of the kingdom of God. I am sure it is a state to which we all wish to arrive, but how do we get there? What is the law of brotherly love? It begins in mutual understanding and charity. Love suffereth long and is kind.

I believe that actually there is not one-tenth of the genuine ill-will among men that they imagine there is. Quarrels, dissensions and wars have grown out of imagined grievances, misunderstandings, and misjudging of motives. Clear, dispassionate understanding is the first step toward harmony. "Understanding is a wellspring of life unto him that hath it."

The kingdom of heaven which Jesus Christ came to establish in the hearts of men has its very beginning in harmony and understanding among them. He came to restore spiritual harmony. "God was in Christ reconciling the world unto himself."

Love, as exemplified in the life of the Master, is the basis upon which the kingdom is built. The Master with his great loving heart understood men. He was willing and unselfish enough to recognize in them the good, the true motives that were there. His heart was in perfect harmony with the great heart of the Father, and he is striving through his Word and through his example to bring men's hearts also into like harmony with that great Father heart. Not wealth, or social position, or talent is the basis of the fellowship of the kingdom. It is love and harmony and understanding.

What a glorious symphony of heaven there will be when all men discover the secret of true fellowship with God and man.

### DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

On Thursday of last week Rev. S. S. Powell, late pastor of the Seventh Day Baptist Church in Hammond, La., came to Alfred to take up his residence. He is to occupy the chair of Biblical Languages in the School of Theology of Alfred University. He is a graduate of Mercer University in Macon, Ga., a Baptist institution, with the degrees of A.B. and A.M., and of Rochester (now Colgate-Rochester) Theological Seminary in Rochester, N. Y., with the degree of B.D. His specialty will be the teaching of the Hebrew language and New Testament Greek.

Mr. Powell is a great believer in the "utility and easy possibility of reading the precious Bible in its original languages," which, to his mind, "is like the application of a stereopticon to pictures." He very definitely believes in the value of the theological student in reading the Scriptures in their original language, but he also says, "I believe that great good would result if many among those who are not of the sacred ministry might have this proficiency in reading the New Testament." He declares, "This is easy of attainment especially for young people, irrespective of whether any other language has been studied previously or not." He insists that "if followed up zealously in after life, great good would come of it."



Oh welcome, Carillon, to Alfred!

At last you may rest from your ride,  
And live 'neath the pine trees so stately  
Up there on the campus hillside.

If you could but speak of your travels  
In all these long years that you've lived,  
What wonderful stories you'd tell us—  
What splendid information give.

To those who would rather have music  
Than all of the riches in life,  
Your bells will bring wonderful comfort  
And help us bear sorrow and strife.  
Some time, when you rest on your tower,  
And those who are gifted will play  
Your bells o'er the valley at sunset—  
The rest of us can only pray.

Oh, sweet bells, how much we shall love you,  
Up there with the trees and the sky,  
Where music so softly will linger  
Until long after we shall die.  
Words fail me when trying to tell you—  
Memorials for people we love—  
Our thanks to the friends who have brought you,  
And thanks to the Father above

F. B.

—Alfred Sun.

ASHAWAY, R. I.

On Friday evening the three weeks of Vacation Bible School came to a close with a fine program and exhibition of handwork by the pupils. The enrollment for the three weeks was eighty-two. Sixty-seven attended ten days out of the fifteen, and forty-four had perfect attendance. The total cost of the school was \$43.15, an average of fifty-two cents a pupil.

The program consisted of the regular worship service, recitations, Bible drills, songs, and a playlet, all of which was well done and showed much hard work of pupils and teachers.

At the close of the program a summer Christmas tree was placed on the platform and the children brought gifts and placed under the tree to be given to boys and girls of the China mission.

The teachers who helped in this work were Rev. Everett T. Harris, supervisor and teacher in the junior group, assisted by Mrs. Harold Soderberg, Mrs. Robert Palmer, and Miss Jeanne Hirst; Mrs. Elliot Wells in the primary group; Mrs. Leslie Wright, Mrs. Bill Hoxsie, and Mrs. Andrew Addy in kindergarten group; Mrs. Clarence Crandall, pianist.

—Westerly Sun.

MILTON, WIS.

Robert Rogers and Louis Wang started last Friday to drive to Vancouver, B. C., where

they will sail August 7, via Honolulu, for Shanghai, China, arriving there on August 24.

Louis is a brother of Stephen Wang, who returned home about a year ago. Both of the Wang boys have been graduated from Milton College and have attended the University of Wisconsin one year.

Rogers, son of Mr. and Mrs. W. E. Rogers, who was graduated from Milton College this year, expects to be in the employ of the J. P. Foster Co., one of the organizations controlled by the Wang interests. He and Louis have recently returned from New York, where they had spent a month in the office of the J. P. Foster representative in the United States.

The Wangs are exporters and importers, their chief business being the export to America of egg products and goat skins. They plan to have Rogers represent them in this country after learning the business in Shanghai.—Milton News.

SHILOH, N. J.

"Vocations" is to be the topic of the young people's discussion groups at Conference, we are told by the president of the young people's Board, Burton Crandall. Those interested in various vocations will meet in separate groups. The leaders for these groups have not as yet been chosen, but we know that they will be capable ones.

Plans for other young people's meetings are under way, and we, the young people of Shiloh, are looking forward to the time when you, who are reading this, will be our guests.

President H. C. Van Horn urges that spiritual blessings be emphasized during Conference.

We want to get acquainted with the *Beacon* readers—and others, too, of course. We want to have a good time and do many things that aren't on the program; but we realize that first things should come first, so we are glad that Doctor Van Horn aims to make the Conference meetings of special value to us as young people.

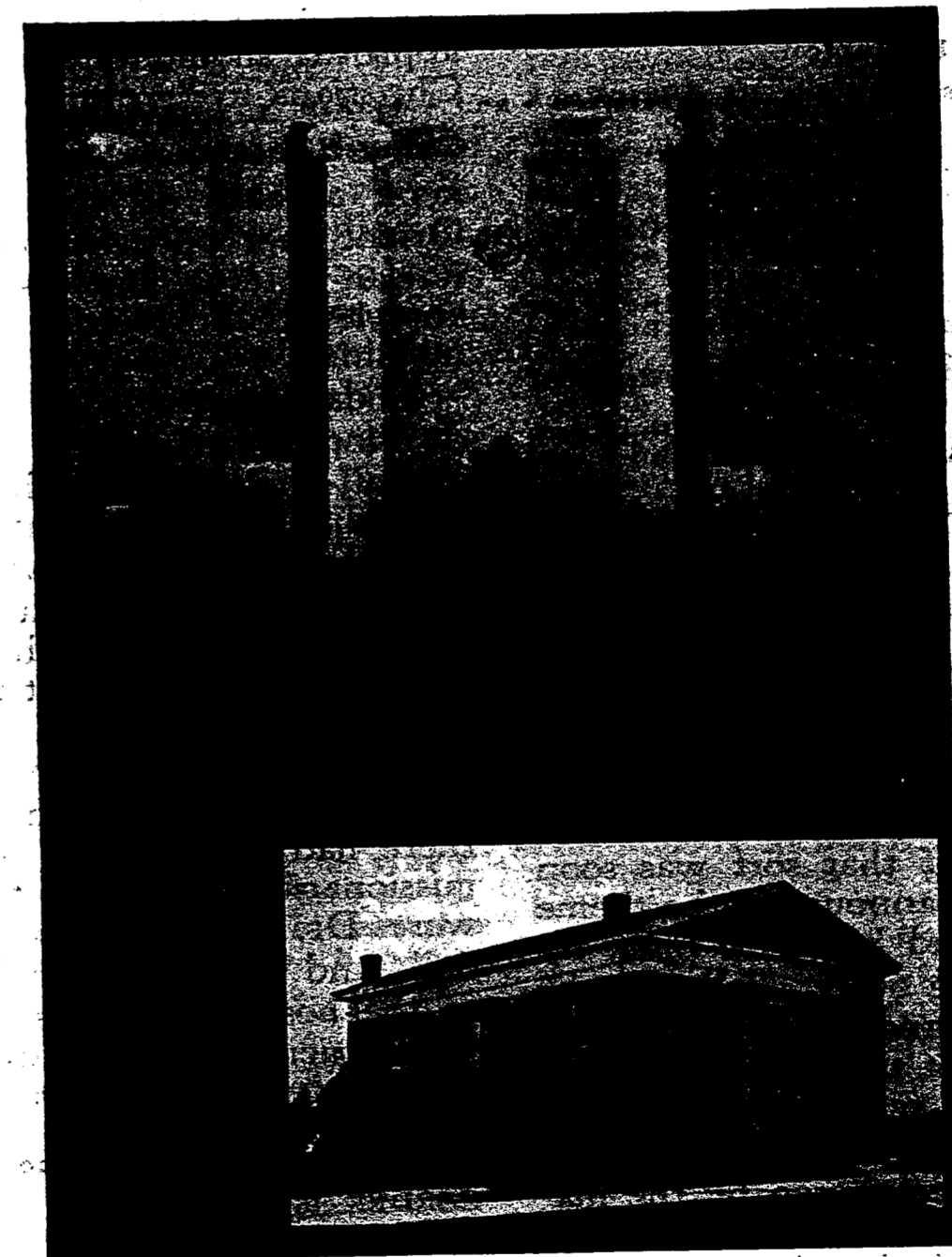
Doctor Van Horn, who is president of the Conference, is planning to have an evangelistic program throughout the meetings. Many Seventh Day Baptists are praying that these meetings will bring a great spiritual blessing to all. Let us, as young people, pray for the president, for the Conference, and that everyone may receive a spiritual blessing to make us stronger Seventh Day Baptists.—The C. E. Beacon.

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ENTERTAINS THE GENERAL CONFERENCE  
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