

victory through our Lord Jesus Christ." It gave wide scope for the assertion of great principles held sacred by their fellowship.

Thanks be to GOD

"The Christian Church has for the object of its adoration a Supreme Being.

"No sane person can be grateful to a cosmic urge. To offer prayer to a superlative mechanism would be as foolish as to offer a Beethoven symphony to the Sphinx.

"Decay of worship incident to the decline of faith in God is the cause of much of our religious distress. A vaudeville program may draw a crowd; but it was a living character who said, 'If I be lifted up I will draw all men unto me.'"

Who giveth us the VICTORY

"Critics and cynics tell us about everything but victory.

"There is much truth in what they say about the corruption of our times. But, who is there that has not seen brave souls overcome—transforming suffering into radiant glory and loving sympathy for others?

ONLY WISE PROGRAM

"The only wise program for victory over corporate evil is the program of Jesus, the redemption of the individual. To do anything with war in a world where men are filled with hate, would be more than a miracle. It is difficult to make America temperate as long as men with bootlegging minds remain with us."

Through our LORD JESUS CHRIST

"The incarnation is the basis for our thanksgiving. There is no comfort comparable to the knowledge that God is revealed in Jesus.

"God is like Christ. Man is not carried along by a cruel force; he is the Son of God. He who executes the immutable laws of the universe is himself governed by love.

CROSS SYMBOL OF LOVE

"The Cross represents the breadth, depth, and height of our thinking. There are many approaches to the interpretation of the Cross; I grant that. Wherever redemptive love intersects the stream of sin—there is a Calvary, a Cross.

"The revelation of the Cross cries out of the love of God, towering o'er the wrecks of time."

The Syracuse society was organized in 1909. Doctor Davis was its first minister. He left for a few years, and returned in 1933. During his first term he qualified for his A.M. degree at

the university. His son, Alfred, is a graduate student there now.

Officers of the society are: Trustees, Herman J. Cross, Mrs. Jennie Seamans, Miss Marian Parslow; clerk, Mrs. Edith Cross Spaid; treasurer, Mrs. Harriet Cross Tily.

—Syracuse Post-Standard,
February 14, 1938.

O B I T U A R Y

HEPINSTALL.—Margaret B., daughter of Lovina and Chancy Amble, was born in Midland County, Mich., July 18, 1874, and passed away at her home in White Cloud, Mich., May 27, 1938.

On December 31, 1890, she was united in marriage to John Wesley Hepinstall. To this union four sons were born. In early life Mrs. Hepinstall united with the Church of God and was one of the large group which united with the Seventh Day Baptist denomination in 1917, and remained a faithful member of the White Cloud Church until the time of her death.

Besides the husband and four sons, the deceased leaves to mourn her going, twelve grandchildren and a host of friends. Farewell services were conducted by Pastor R. J. Severance, and interment was in the White Cloud cemetery.

R. J. S.

SIMPSON.—Lloyd L., son of Payton R. and Hettie (Stephenson) Simpson, was born at Jackson Center, Ohio, July 19, 1887, and died at his home in Battle Creek, Mich., May 17, 1938.

On September 24, 1912, he was united in marriage with Helen Lawton of Albion, Wis. In his boyhood he accepted Christ and united with the Jackson Center Seventh Day Baptist Church, and upon coming to Battle Creek he affiliated with the church there. For the past three years he has been a member of the board of trustees and chairman of the finance committee.

Besides his sorrowing wife he leaves three sisters, two brothers, and many other relatives and friends. Funeral services were conducted by his pastor, Rev. Edward M. Holston, and later at Albion by Rev. Leslie O. Greene, where interment was made.

E. M. 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.

FOR RENT—At Quonochontaug, Rhode Island, for the summer season, furnished bungalow, near ocean, lake, and bathing beach, three sleeping rooms, two bath rooms, kitchen, dining and sun room. Fireplace in living room. Attached garage. Spacious ground. Excellent view of Block Island Sound. Always cool and comfortable. May be seen by appointment. Address, W. S. M., 135 W. Broad St., Westerly, R. I. 6-7-4w

The Sabbath Recorder

Vol. 124

JUNE 27, 1938

No. 26

WHO CAN GO ON SINGING?

Who can go on singing
When millions are in tears?
Who can live in smiling faith
With millions torn by fears?
Who can say that life is sweet
With millions robbed of bread and meat?

Yet I shall go on singing,
Though foolish I may be;
Yet I shall hope with sturdy faith
A better world to see;
Still shall I claim that life is good,
And chant my creed of brotherhood.

—Thomas Curtis Clark,
In Christian Century.

Contents

Editorial.—Boosting Your Paper.—A Correction.—Trekking With Tracts.	
—Protests "Hoodlum Violence."—Plea for Sabbath Observance	402
The Denominational Building	403
Eastern Association	404
Missions.—The Ministry of the Associations.—The Pastor and Missions.—	
The Bible School Teacher and Missions	406-408
The Historical Society	408
Woman's Work.—The English Bible and English Poets	410
The Council-Conference	411
Children's Page.—Our Letter Exchange.—Junior Work at Conference.	412
Our Pulpit.—Safe Investments	413
The Utrecht Conference	414
Denominational "Hook-up"	416
Marriages	416

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 124, No. 26

Whole No. 4,778

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

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Luther W. Crichlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield,
N. J.

Terms of Subscription

Per Year\$2.50

Six Months 1.25

Papers to foreign countries including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

Boosting One of our pastors, long in the
Your Paper ministry, recently spoke of his
love for the SABBATH RECORDER and bore
testimony to its helpfulness in his pastoral
work. His use of it in conversation and sermon
has been consistent and suggestive. Not only
currently has its use been of value, but it has
been carefully preserved by him with home
binding and its use made more valuable by
indexing and cross reference. He has the com-
plete files covering his long ministry.

We have followed more or less regularly
reports of our contemporary religious journals
concerning their subscription boosting. The
Christian Advocate, the Methodist Episcopal
official organ, carries weekly news of the sup-
port given it by its pastors. "Almost one
thousand *Advocate* clubs for 1938" is reported
in the week current with this writing. Then
follows a statement of statistics and the names
of pastors organizing new "clubs"—fifty-five
new ones for the week.

It would mean much if every Seventh Day
Baptist pastor would organize a RECORDER
Club—sending in even one new subscriber a
month. Do you realize what that would mean?

It would mean for the year the increase of our
RECORDER paid subscriptions by at least fifty
per cent. The testimony of this writer is that
for more than thirty years he found the SAB-
BATH RECORDER of untold value to him as a
pastor in his church and community life.

We will print testimonies of as many pas-
tors as will send in testimonials and, or, new
subscriptions.

A Correction When the editor-secretary read
the RECORDER of May 30 he was surprised to
see in the description of the "Western Slope"
he was made to give some surprising figures
some of which no son of Colorado would at all
tolerate. Of course no office assistant or proof-
reader could be expected to know if the editor
wrote "hundreds" he meant thousands. Orig-
inal copy was destroyed so no one can establish
the fact that hundreds instead of thousands
was written. Anyway, the manuscript was
hand written and hurriedly, and moreover the
actual facts relating to altitudes are that they
are thousands instead of hundreds.

So the description *should have* read, "One
ascends the Divide from Denver by federal
route 40 over Berthoud Pass, 11,315 alti-
tude . . ." and "At Aspen one is in the
vicinity of vast mountain peaks, many of
them towering upwards of twelve thousand
feet, and some over fourteen thousand, such
as Capital Peak, Pyramid Peak, and Castle
Peak."

In the interest of accuracy we are glad to
make these corrections and besides again it
serves to call attention to some of the mighty
works of the great Creator, whose name be
praised forever and ever.

Trekking With A Methodist Episcopal pastor
Tracts in Illinois is making plans to use
modern methods of Christian education, this
summer, on a "trailer trip" among Methodist
churches in some of the middle states. The
plan seems good as we read of the modern
equipment to be used on the journey.

Seventh Day Baptists will be coming through
many states next August to attend the Gen-
eral Conference at Plainfield, N. J. Many
will come by auto and some with trailers.
Why not distribute good gospel, Sabbath
tracts along the way? Most of our folks
stop over night in trailer camps, or auto cabin
camps. Friendly fellowship is experienced
in these camps. What better opportunity
would one wish than this to give out helpful

literature or testify for Christ? Why not try
this plan on your trip to Conference this sum-
mer? New adventures yield new experiences.

Invest a dollar in some of our tracts to be
distributed in this way. The corresponding
secretary will be glad to make up a bundle of
tracts which he deems usable in this way
to send to you; or will send just the ones you
may particularly designate. With every dol-
lar's worth paid for we will send ten free
copies of the SABBATH RECORDER current at
time of shipping the order. Anyone wishing
to distribute such literature and not feeling
able to pay for it will receive tracts free on
request. Why not make "Trekking With
Tracts" a real project for the summer? Try it.

Protests "Hoodlum A resolution protesting
Violence" against the "hoodlum vio-

lence" which prevented Norman Thomas from
speaking at a meeting in Newark, N. J., re-
cently, was unanimously adopted by the
Newark Ministerial Association and forwarded
to every Protestant minister in Essex County
with an accompanying request that it be read
the next week from their pulpits. The reso-
lution was prepared and presented by the
president of the association, Rev. Doctor Wil-
liam Hiram Foulkes, pastor of Old First Pres-
byterian Church of Newark, and recently re-
tired moderator of the Presbyterian Church
in U.S.A. The resolution, we are informed
by Religious News Service, also called for the
appointment of a committee of three to go to
city hall to present the resolution to the mayor.
Copies also were directed to freeholders,
officials, and judges throughout the county.

Such actions as prevented Norman Thomas
from speaking in Newark, and un-American
actions against free assemblage and free speech
as indulged in and promoted by Mayor (Boss)
Hague of Jersey City are among the greatest
forces for the destruction of democracy to be
feared in America. They must be voiced
against and overruled by a freedom loving
people.

Plea for Sabbath A better Sabbath observ-
Observance ance is being stressed among
the Jews of New York City. A proclamation
has been issued by the Brooklyn Jewish Min-
isters' Association urging a greater observ-
ance of the Sabbath day. It calls attention to
the violation of Jewish practice and tradition
by holding public functions and events of a
secular nature, such as dances, theater bene-

fits, fund raising luncheons, and other social
functions on the Sabbath. Such Sabbath vio-
lations are condemned and members of Jewish
organizations are urged to refrain "from lend-
ing their aid to such undertakings." All are
called to do all they possibly can "to restore
the Sabbath to its time-honored position of
sanctity and blessed influence."

This is an important and good step to be
taken and all Seventh Day Baptists may well
be interested in it. A step even more neces-
sary, essential, and vital, it would seem to us,
is that of a call to discontinue the practice of
keeping business open on the Sabbath.

THE DENOMINATIONAL BUILDING

BY PRESIDENT J. NELSON NORWOOD
OF ALFRED UNIVERSITY

Beautiful externals are more favorably
looked upon today as aids to spirituality than
they were even a short time ago.

We are all called upon to deal with things
tangible and things intangible. We are as
human beings combinations of the physical
or visible and the spiritual or invisible. These
two phases of life are in continuous competi-
tion with each other. A spiritual movement
like Christianity starts and spreads. It is
vigorously intangible. Then it becomes or-
ganized. It must to survive. It develops a
set of ideas, a tradition oral and written; com-
mittees appear, a church emerges with officers
and a life of its own. Certain ways of doing
things, as to ritual, ceremonial, appropriate
garb come to seem important. In other words,
the idea or spiritual impulse seeks for itself
a body.

In time the body often seems to take more
of the members' attention than the original
spiritual deposit. Ecclesiasticism, ritualism,
formalism, literalism abound. Soon a new
welling-up of the original spiritual impulse
bursts the bonds of externalism. Freedom is
renewed, and the process of encrustment be-
gins all over again.

Both the spiritual essence itself and the
physical embodiments are necessary. But they
must be kept in proper balance for health.
Extreme Protestant groups (and Seventh Day
Baptists were historically well toward the left
wing of Protestantism) have tended to despise
the external habiliments of religion. A definite
trend toward a new appraisal of beautiful
externals has set in. This includes ceremonies,
rituals, proper dress, and the architecture of

religious edifices. What could more beautifully express this trend among Seventh Day Baptists than to become and remain the possessors of a beautiful denominationally owned symbol of their vital spirituality like the Denominational Building in Plainfield? Let it stimulate our imagination to sense more adequately what it symbolizes now, and may more and more symbolize as with the passing years it increasingly enshrines our deepest spiritual treasures.

EASTERN ASSOCIATION

(Continued from Last Week)

WOMAN'S BOARD PROGRAM

The program of the Woman's Board Friday afternoon was arranged for and conducted by Mrs. Herbert L. Cottrell, a representative of the committee appointed by the Conference president to consider the work of the Woman's Board. The Scripture was read by Mrs. Herbert L. Polan and prayer offered by Mrs. Herbert C. Van Horn. A most interesting discussion followed, conducted by Mrs. Cottrell, based upon the questionnaire prepared by the committee. Definite results or facts of the discussion will be furnished by the leader to the board. Those who furnished information and other types of discussion were Secretary William L. Burdick, Mrs. Herbert L. Polan, Rev. Harold R. Crandall, treasurer of the Denominational Budget, Rev. Leon M. Maltby, Mrs. Walter Kenyon, Mrs. William L. Burdick, Mrs. Herbert C. Van Horn, Jesse Vars, and Secretary Herbert C. Van Horn.

THE SABBATH AT BERLIN

The Sabbath began at Berlin auspiciously when vespers on Friday night were conducted by Rev. Herbert L. Cottrell, assisted in special music by the choir. Rev. Herbert L. Polan of Brookfield brought a helpful and inspiring message on The Right Kind of Spirit. The text contained the message of God through the Prophet Zechariah, "It is not by might nor by power, but by my spirit saith the Lord of Hosts." Reminding his audience of the material powers and evidences of might, the speaker urged that it was the right kind of spirit operating in men that made life what it is. The spirit of God in men is the hope of a country.

A conference meeting followed, conducted by Pastor Polan, in which about forty people availed themselves of the privilege of bearing

testimony to the spirit within them. It was a most helpful service and no one seemed to realize the lapse of time until at last it became apparent that the meeting must close. These conference meetings at associations and General Conference never seem to lose their power or interest. And why should they? We should never tire or neglect to tell the story of Jesus and his love as it has been experienced in the hearts and lives of his followers.

Sabbath morning the worship was conducted by Pastor L. A. Wing assisted by Rev. Albert N. Rogers. Solos were sung by Mr. Rogers, and Arthur Burns of Schenectady, N. Y., and an anthem was rendered by the choir, in which Jesse Vars was soloist.

The morning sermon was delivered by Rev. Harold R. Crandall, pastor of the Pawcatuck (Westerly) Church. "Give me this mountain" was the text (Joshua 14: 12) and the theme might have been—we can if we will. Laying the foundations upon the story of the faithful, undaunted, willing Caleb, lessons for personal, church, and denominational life were well drawn. It was an inspiring message that should send all who heard it home to undertake to surmount and subdue their respective difficulties. The sermon in full has been promised and will soon appear in Our Pulpit department of the SABBATH RECORDER. An offering was taken for the United Budget. The amount is reported elsewhere.

The afternoon service consisted of the program for the Missionary Board, conducted by the recently elected president of the Missionary Society, Rev. Harold R. Crandall. In a very brief address he left for his audience to fill in the material of his outline on the text, "Let this mind be in you which was in Christ Jesus." The society's treasurer, Mr. Karl G. Stillman, spoke on the Christian and His Benevolences. He stressed ability, purposefulness, simplicity, quietness in our giving. Give as Jesus gives. "Just give until Jesus stops giving to you." This and the other addresses will doubtless all appear in the RECORDER.

The Pastor and Missions was the theme of a paper by Rev. Leon M. Maltby, given as a part of a symposium on The Church Promoting Missions. In the absence of Mr. Maltby, who accompanied Pastor Wing to the Schenectady Mission, his paper was read by Rev. Albert N. Rogers. The Bible School Superintendent and Missions, by Mr. John H. Austin;

The Bible School Teacher and Missions, by Mrs. L. H. North; and Young People and Missions, Rev. Everett T. Harris, were all of high order and will be given, we trust, in full, later in the SABBATH RECORDER.

At the beginning and throughout the afternoon program, music of high quality was pleasingly rendered by the Westerly Men's Chorus. Nineteen out of twenty-five who sing in the chorus—all from Westerly—were present. This is large evidence of loyalty and interest—that so many should come a distance of one hundred fifty miles or more to make their contribution to the work of the Lord in the ministry of music. Many drove the large part of the distance through heavy rain to be present. The personnel follows—Miss Elizabeth Crandall, organist and director, Joseph Owens, E. Howard Clark, Tony Oberman, John H. Austin, Robert Andrews, Robert Loomis, Karl G. Stillman, Harold R. Crandall, W. Harold Crandall, John Healy, Jr., Clifford A. Langworthy, W. Henry Seamans, Stanton C. Saunders, Carl Saunders, Joseph Gavitt, Wm. Martland, Carroll Hoxie, Norman Loofboro, Elston H. Van Horn.

The main address of Secretary William L. Burdick brought the session to a high point. After speaking on Mission Fields and the Situation on Our Mission Fields—showing by maps the wide and varied scope of the work—he laid upon our hearts the grave responsibility for carrying on. We are debtors because of what we have received, he declared, and can we say with the Apostle Paul, "I am ready"? If we are faithful stewards we must hear and obey God speaking to us to go forward.

On the night after a full and happy day the vesper service was conducted by Frank A. Langworthy of Plainfield, N. J., who read for the Scripture lesson from the third chapter of Ephesians. Prayers were made by Pastors Trevah R. Sutton, Everett T. Harris, and Mr. Langworthy. Following a duet by Mrs. Roy Warren and her sister, Miss Stella Spencer, the evening message was brought by Rev. Hurley S. Warren. Taking his text from Ephesians 3: 18, he emphasized the length and breadth, the height and depth of the love of God in Christ Jesus. Unlike depth and breadth in nature, the love of God is unfathomable and unmeasurable.

Only the suffering and sacrifice of the Christ can express how much God loved us. When

love is released in our lives the greatest possible force is liberated. The release of such a love is the greatest need of our present age. The church that sets free such a love for service and co-operation, will be not a field but a force.

BUSINESS SESSIONS SUNDAY

On Sunday morning matters of different interests in the way of business were cared for. Officers elected for 1939 included as president, Auley C. Davis of Shiloh, N. J., with Rev. Herbert L. Cottrell, vice-president; Mrs. Frank A. Langworthy, Plainfield, recording secretary; Mrs. Elisabeth K. Austin, Westerly, corresponding secretary; and J. Leland Skaggs, New York City, treasurer. Delegates to the association for 1939 are: To the Central, Rev. Herbert L. Cottrell; Southeastern, appointee of Central; to Southwestern, appointee of the Western.

Among the resolutions passed was the following:

Resolved, That as the Eastern Association we go on record as approving the action of the 1937 General Conference in removing the items of maintenance and taxes of the Seventh Day Baptist Building from the United Budget, and making the raising of same an item of special appeal for the current year.

Resolved, furthermore, That as an association we commend the Tract Board for accepting so loyally the task delegated by General Conference of making this special appeal, and for its faithful promotion of this interest; and that we earnestly urge every church of the association to do all within its power to make this appeal one hundred per cent effective.

The amount of the Sabbath offering for the Denominational Budget reported was \$42.

The devotional service conducted by Pastor Leon M. Maltby helpfully introduced the morning program, when the president of the Tract Society, Dr. Corliss F. Randolph, presented the corresponding secretary, Herbert C. Van Horn, to conduct the Tract Board program. Mr. Van Horn spoke of the Responsibility Upon Seventh Day Baptists to promote the Sabbath and pointed out as the greatest discouragement met on the field, the number of people found who were reared in Seventh Day Baptist homes and churches but themselves are not establishing Seventh Day Baptist homes. Jesus said, "Ye shall be witnesses in Jerusalem . . . and unto the uttermost parts of the earth." Little good it will do to be enthusiastic about taking the Sabbath to other places if we do not attend to spread-

ing the Sabbath at home by our own good teaching and example. Mrs. Herbert C. Van Horn spoke on the Value of Hope, expressing the many encouragements she herself personally felt: first because of our history; next the world's need of the Sabbath; then because of the fact it is God who is back of the Sabbath; then because of young people. Illustrating the last point, she spoke of two churches with which she was personally acquainted where, though not promising some years ago, now there are in these churches young people trained in leadership in the responsible places which their fathers and mothers formerly so well filled. Doctor Randolph's address on the Value of Our Heritage took us back to some points in history which should encourage us to our utmost in carrying on the work of the present, which has been entrusted to us by those whose task and faith in God made them strong.

Preceding the program just reported, Miss Eleanor Curry of Lost Creek, W. Va., representative of the Southeastern Association, brought a fine account of some of the work being done in that section of our denomination. Besides the work of the various churches mentioned she told of the fiftieth anniversary of Salem College celebrated at the recent commencement. Mentioning the celebrated alumni of the school, she also spoke of various encouragements, the best year in many of the school's history, the Ehret Theater, and the Social Union Building. Miss Curry gave a good account of herself as the Southeastern representative, and received the first applause given at this association. *(To Be Continued)*

MISSIONS

THE MINISTRY OF THE ASSOCIATIONS

In addition to the General Conference, we have had our quarterly meetings, semi-annual meetings, yearly meetings and the associations. The General Conference grew out of a yearly meeting which had been held regularly for more than a century.

The quarterly, semi-annual, and yearly meetings have come and gone, but the associations have had a permanent place in the life of the denomination for one hundred years and are still vital to missions and the churches, as well as to all our work. Their origin grew out of a feeling that something of the kind was needed and their organization was proposed and en-

couraged by the General Conference. That there are great possibilities of helpfulness in such gatherings is seen in the fact that Jehovah provided them for his chosen people.

The associations in their annual gatherings have brought groups of churches together as the General Conference could not have done. They have united the churches in their common tasks, cultivated Christian fellowship, given information to the members, kindled the fires of inspiration, encouraged many a church to rise to nobler endeavors, promoted denominational interest, and sometimes have resulted in genuine revivals.

The annual sessions of the associations are on now. Three of them have been held and are history. Others will report regarding them; but the writer can bear witness that those held in Berlin and Verona were largely attended and well conducted, that the spirit was fine and the influence beyond measure. Also the reports regarding the one held in Riverside indicate that it measures up to a high standard.

The associations are needed now more than ever and we should make them towers of strength to our work.

THE PASTOR AND MISSIONS

BY PASTOR LEON M. MALTBY

(Address delivered during Missionary Hour, Eastern Association, Berlin, N. Y., June 11, 1938)

Among the people present this afternoon there may be several leaders whose experience qualifies them to speak with a degree of authority on the pastor's relation to missions. The present writer's limited experience does not give him such authority. Any suggestions made here are not to be interpreted as what he actually accomplishes in his own church, but rather as what he feels he ought to do.

The responsibility of other people will be mentioned in the talks which follow, but as first speaker, let me affirm that under ordinary conditions in a local church the abundance of or the lack of missionary zeal is chargeable to the pastor more than to any one person. So the question for us to consider is, "What ought and what can the pastor do to promote missions?"

Among the many things which might be emphasized we shall mention this first: The pastor should endeavor to conceive of his own work as truly missionary labor. Some pastors are paid to visit detached church members and

preach to little groups. Others laboring in small fields are partly paid by the Missionary Board. A few receive all their salary from the denomination. The rest are paid by the local church. All do practically the same work. Some are called pastors, others missionary pastors, and some missionaries. Preaching the gospel, teaching the Bible, personal evangelism, and conducting Vacation Bible Schools are activities of missionaries and local pastors. Surely the source of financial support is not the only determining factor. True, a missionary is sent away and the pastor is sent for, but that is no great distinction. (Sometimes a pastor stays so long that the church wishes to reverse the order so that the pastor could be sent away and a missionary sent for.) If the pastor is not a missionary in spirit, there may be something lacking in his ministry. Such a conception of the minister's work, if it can be instilled in the minds of the people, has this result: It fosters a comradeship in the great enterprise and breaks down that far too prevalent distinction between local, home, and foreign missions. When a pastor hears his good people say they do not believe in missions, he ought to put them on a special prayer list and do some home mission work or at least preach some historical sermons. For if a person studies history or his own family tree, he will have to believe in missions.

In the second place, our responsibility includes keeping ourselves informed about missionary trends, openings, results, problems, and the like. We must know and not merely guess at situations. Perhaps it would be well to have a limited correspondence with those on other fields. Our denomination is not too large for that.

When the minister is informed, he will most naturally take the next step and impart that information to his people. He may plan special sermons on the subject, but a far more effective means of impartation will be pastoral calls. I believe that the pastor should be able to say he has talked with every member of his parish on the subject. Should it not be just as easy to talk about missions as our local church work? Missionary information is certainly the mother of missionary interest.

What about the pastor's example? Does he pray consistently for definite objects? Does he set an example in missionary giving? The employee of the church knows its financial difficulties and faces a temptation. His ex-

ample should be such that none can accuse him of stressing local budgets at the expense of the denomination for fear his salary will not be met. He should at times appeal for mission funds, but more important is the awakening of genuine interest.

Perhaps one of the most important responsibilities he faces is to direct his people in the spreading of their gifts. He can broaden the vision so that the interest will not be too localized. In other words, let him wisely counsel and advise. It is important for a church or a nation to balance the budget. There is also need at times for a balance wheel when we make the budget. We may have a pet hobby, some special object worthy enough in itself, but our giving should be so planned as to give us the greatest blessing and to bind us closer together as a people. Whether we stress tithing or not, I believe the pastor should be ready to give counsel in a proportionate division of gifts into local, charitable, and denominational avenues.

Finally, the pastor should be patient with his people in this respect, as well as in others. Here again, as in preaching the other aspects of the gospel, he must recognize that he is sowing seed and may not be privileged to see the harvest. He is leading the flock, not driving the cattle. He may be discouraged in results. Let pastor and people alike recognize that interest in missions like real revivals is not "worked up" but "prayed down." There will be more mission payers when there are more mission prayers. Let the pastor lead the way.

THE BIBLE SCHOOL TEACHER AND MISSIONS

BY MRS. L. H. NORTH

(Address delivered during Missionary Hour, Eastern Association, Berlin, N. Y., June 11, 1938)

"How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" Romans 10: 14, 15.

Missionary teaching is not a separate and superimposed activity, but a vital part of religious education. One group of leaders lately decided that "the essential thing that missionary education contributes to religious education is a sense of universality, with a knowledge of the needs of all mankind and a growing participation in the meeting of these needs."

The primary teacher tries to teach this sense of universality by showing that the world is a neighborhood with God the loving Father of all mankind. Probably there is no special stress on missions except when the opportunity arises to develop the theme naturally. In the Plainfield primary department there was at one time an effort to promote interest in Jamaica by starting correspondence with children there, but for some reason that plan did not materialize. When practical, correspondence with children in our mission fields should do much toward building world friendship.

The teacher of juniors seems to have an unusual wealth of material to help in the development of a feeling for world friendship. The June (1938) *International Journal of Religious Education* has some excellent suggestions in the Junior Department for developing the theme, "A Quest for New Friends Around the World." Many lesson helps have special units on mission study. Most Seventh Day Baptist schools use quarterlies prepared by other denominations, but our teachers can supplement the lessons there by stories of our own missionary work. In this the *China Mission Bulletin* would prove invaluable. What boy would fail to be thrilled by the work of Doctor Pan in refugee camps, or who would not be interested in the work of our nurses, and the other work among refugees?

From time to time the teacher can use special projects to develop interest in our friends in other lands. This year there is an opportunity to co-operate with the Committee on World Friendship Among Children by promoting interest in filling suitcases with toys, clothing, and soap for refugee children in Spain. The sponsoring committee is made up of a very representative group of American leaders and in past years has supervised friendly gifts to Japan, Mexico, the Philippine Islands, and other countries. Some years ago our Seventh Day Baptist children had a chance to "fill Me-ling's shoe." Should our denomination sponsor another such project now?

Writing of a missionary project in 1936, the late Mrs. Alma Palmer McKibben said, "This leader is convinced that our chief problem today as regards missionary training is with uninformed adults." In our own denomination the *China Mission Bulletin* and letters from our missionaries in Jamaica should prove of great service in counteracting this deficiency. At times we have the privilege of visits from

our missionaries. We of this association were thus blessed this spring by the presence of Miss Anna West. Who could help but be inspired by her Christian character and devotion to her work?

We need Bible school teachers of similar devotion, for no one knows in whose classes there are now present potential Susie Burdicks, Gene Davises, George Thorngates, or Miriam Shaws, eager to be guided into missionary activities by consecrated teachers.

JESUS CHRIST — AND WE

BY ANNIE JOHNSON FLINT

Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

THE HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

NO. X

The *Seventh Day Baptist Reformer*, "Published by the American Sabbath Tract Society. Headquarters: 12 Hitchins St., Allman Town, Kingston," Jamaica, seems to have appeared first under date of December, 1923, with Henrie Louie Mignott, Guy's Hill P. O., as editor. Besides the issue already named, the Historical Society has the following: Vol. II, No. 2 (March and April, 1924); Vol. II, No. 3 (August and September, 1924); January and February, 1925; May and June, 1925; and August and September, 1925. This paper appears to have been published in the interest of the Jamaica Seventh Day Baptist Association, and seems to have been preceded by the *Advent Reformer*, of which the society has one issue; namely, Vol. III, No. 3 (August and September, 1923).

The *Sabbath Messenger*, of which the Historical Society has two issues, one of April, 1924, the other without date, was published at Fayetteville, N. C., in the interest of the Cumberland Seventh Day Baptist Church, at Fayetteville, organized in 1887. The *Sabbath Messenger* contained twelve pages of about the present size of the SABBATH RECORDER.

The *Messenger of Cheer*, "published quarterly in the interests of the Seventh Day Baptist Conference Auxiliary for Lone Sabbath-Keepers and of the Seventh Day Baptist Church of Edinburg," at Edinburg, Tex., was

edited by Rev. Angeline P. Allen, assisted by a corps of associate editors. The Historical Society has but one copy of this interesting paper; namely, Vol. II, No. 1 (January-March, 1928). Its "Editorial Comment" contains the following paragraph:

"We are issuing 1,000 copies of this number, sending to all the lone Sabbath-keepers whose addresses we have, to members of the Seventh Day Baptist Church of Edinburg, as well as to many people in the vicinity not of our faith."

The society will be glad to have copies of other issues.

The *British Empire Seventh Day Baptist*, Vol. I, No. 1, a four page leaflet was published at Windsor, Canada, without date. It was edited by Robert B. St. Clair, with an advisory board from nearly, if not quite, all parts of the British Empire. It was to be published quarterly. The Historical Society has but the one copy, however.

The Nortonville *Gospel Clarion* is published quarterly by the Seventh Day Baptist Church at Nortonville, Kan. The editor is Rev. Lester G. Osborn, pastor of that church, to whom the Historical Society is indebted for the recent acquisition of the complete file of the *Gospel Clarion*, the first issue of which appeared under date of March, 1934. The last issue is that of March, 1938. It is a four-page leaflet devoted to the interests of the Nortonville Church.

The *Missionary Record*, "A Quarterly Devoted to Missions, Biblical Archaeology, and the Dissemination of Truth," was published at Scott, N. Y., by the Palestine Missionary Association. One paragraph of the preamble to the constitution of the Palestine Missionary Association runs as follows:

"Whereas, A voluntary and increasing subscription, of more than five thousand dollars, has been pledged to enable Elder Wm. M. Jones and family to return and resume their missionary labors in Palestine, and, believing that it is important that this commendable missionary zeal and enterprise of the missionaries and their supporters, should be promptly and cordially encouraged and sustained," etc.

Interesting information concerning conditions which preceded the formation of this Missionary Association may be found in the SABBATH RECORDER, as follows: Resolution of the Missionary Board, March 10, 1864; let-

ters from Azor Estee, March 24, and April 7, 1864; letter from W. M. Jones, and a letter from a committee consisting of C. D. Potter, Ed. Whitford, and Nelson Babcock, April 21, 1864; two letters on "Secession," one of May 12, signed "Nile," and a reply, by H. C. Hubbard, June 9, 1864; and the "Organization of the Palestinian Mission," August 18, 1864. The Historical Society has but the one issue of the *Missionary Record*, and is of the impression that no other issue appeared.

NOTE.—The Historical Society is in receipt of the following:

Minutes of General Conference, 1846; and the *Seventh Day Baptist Memorial*, Vol. I, No. 2; from Mrs. William C. Hubbard, Plainfield, N. J. *Christian Psalmody, 1848*; and Bunyan's Works: *Grace Abounding*, and *Heart's Ease in Heart Trouble*, etc., 1828. (This bears the following names on a front fly-leaf: "Jabish Brown, Jr.," and "G. Taylor Brown, De Ruyter Institute"); from E. Frank Champlin, Plainfield, N. J.

Photograph of the General Conference at Boulder, Colo., 1908; and *The Seventh Day Baptist Praise Book, 1879*; from Rev. Herbert C. Van Horn, Plainfield, N. J.

Framed photograph of Rev. William C. Daland, president of Milton College; from Dean Alfred E. Whitford, of Alfred University.

A small earthenware jug (ink jug), and small cut-glass decanter; from Mrs. W. R. Gillings, 145 Main St., Akron, N. Y. Of these, Mrs. Gillings writes, "The jug was the ink-well of Clark Burdick, born 1796, and used in his school days. He left school at the age of fifteen.

"The decanter was Simon Burdick's, who followed the seas for seventeen years and was captured by pirates and kept in Dartmoor prison, England, for some time. He died at the home of his brother, Clark Burdick. These have been in my possession since I was eight or ten years old, and I am now nearly eighty-seven. I want to give them to the Historical Society."

Mrs. Elma B. (Mrs. Orra S.) Rogers, of Plainfield, N. J., says, "Clark Burdick was Mrs. Gillings' father. The Simon of the decanter enclosed, was Clark's brother. Both were brothers of my grandfather. Simon was in the war of 1812, taken prisoner, and then sent to Dartmoor—so I have always heard.

"They were born in Hopkinton, R. I., and died near Lockport, N. Y. They were sons of Robert and Sarah (Williams) Burdick."

WORK UPON IMMORTAL MINDS

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something which will brighten to all eternity.—Daniel Webster.

WOMAN'S WORK

THE ENGLISH BIBLE AND ENGLISH POETS

BY JAMES MOFFAT

Professor of Church History, Union Theological Seminary

The English Bible was at the springs of English poetry. By the end of the seventh century the Northumbrian Caedmon was versifying Scriptural tales in Anglo-Saxon for the people. Yet when the seventeenth century opened, the Bible had small place in literature. Of Chaucer we may say, as he said of his physician, that "his study was but little on the Bible." Spenser's allusions are rare, and his echoes are secondary.

What gave a new turn to poetry as well as to prose was the work on the English Bible which culminated in the King James Version of 1611. "So far as the nation at large was concerned," J. R. Green observes, "hardly any poetry, except the little-known verse of Chaucer, existed in the English language tongue when the Bible was ordered to be set up in the churches." Now a new interest and impulse were stirred which affected verse as well as prose for centuries to come.

By the time the Authorized Version was issued, Shakespeare indeed had done practically all his work; but the numerous allusions to sayings and stories of the Bible found in his verse prove that he was addressing an audience familiar with the subject, thanks to earlier versions in the vernacular. Like Marlowe, he never chose a Biblical subject, but his mind is steeped in Biblical terms.

It is ironical to bracket together Cowley's dull "Davideis" and Milton's two epics, yet both are a proof of the hold taken by the Bible in the seventeenth century. Milton's great poetry forms the high-water mark of the Bible's influence on the verse of the century. Other poets of the period reflect Bible rhythms and diction here and there; but we do not expect the influence of the Bible in lyrics, nor in descriptive verse, and the reaction against Puritanism did not help. Thus Pope's poetry is but casually and slightly touched with Scripture; while Dryden's use of the Bible is chiefly confined to a political satire like "Absalom and Ahitophel." When Cowper cites Scripture, it is mainly as he moralizes, though he wrote the sixty-eight "Olney Hymns," based on Bible texts, some of which are genuinely poetical and spontaneous. As

for his younger contemporary, Burns, the Bible which he knew and loved does not enter into his characteristic verse, apart from the well-known tribute in "The Cotter's Saturday Night." Similarly with Sir Walter Scott; his prose is rich in the use of the Bible.

The same holds true of poets like Campbell and Coleridge, as the nineteenth century opens. Shelley and Keats have hardly a direct allusion to the Bible. It is more surprising to find how subordinate is the place of the Bible in Wordsworth. For him it is "Holy Writ," a book to be revered rather than a source of inspiration.

On the other hand, Byron's imagination was stirred by the dramatic suggestions of the Bible. He was especially moved to write on the earlier chapters of Genesis; eleven of his best "Hebrew Melodies" are directly Biblical, and a Bible echo with him is not only crisp, but generally healthy and vigorous.

Mrs. Browning showed a major interest in both parts of the Bible. Unconsciously as well as deliberately, she echoed it. Robert Browning scatters Biblical incidents and allusions freely throughout his verse, not simply as he writes of rabbis, priests, and scholars, but in studies like "Cleon" (St. Paul), "Death in the Desert" (St. John), "An Epistle" (Lazarus).

The increasing vogue of the Bible is marked by Clough's poetry, written out of the stress of the higher criticism which is reflected in Browning's "Christmas Eve" and "Easter Day." Miss Christina Rossetti was untouched by doubts, and her book of religious "Verses" especially has a rapturous, adoring breath unknown to English poetry since Crashaw.

Her brother, D. G. Rossetti, shows a use of Scripture which is slighter, more artistic, and yet not unimpressive, as in his "Burden of Nineveh" (Modern London), some of his sonnets, (notably the seventy-sixth), and shorter poems such as "Ave," "Eden Bower," and "Mary Magdalene." Like Rossetti, Swinburne uses with superb skill the diction of the Bible, even when as in "A Litany" and "A Watch in the Night," he is actually singing against faith or handling other themes. Matthew Arnold also alludes to Scripture artistically, but this does not characterize his verse.

Tennyson's interest in Scripture is commanding, both as regards diction and references. From first to last, from the sonnet on "Bonaparte" to the "Progress of Spring," we find intimate traces of an acquaintance with

the Bible. He would echo a text, as at the end of "The May Queen" and in "The Dreamer." He would refer to incidents like the martyrdom of St. Stephen ("The Two Voices"), the golden calf ("In Memoriam," xcvi), the raising of Lazarus ("In Memoriam," xxxi), King Herod ("The Palace of Art"). Even the heroine in "Princess Ida" defends the rights of women by crying,

"O Vashti, noble Vashti! Summoned out,
She kept her state, and left the drunken king,
To brawl at Shushan underneath the palms."

But it is to Kipling, in the great tradition of English poetry that is under survey, that we must turn for the climax. Where Scripture moves Miss Rossetti to be wistful, and Tennyson to weave cadences, it stirs Kipling to treat the Sacred Text as an open-air book, with an extraordinary emphasis upon vital issues. Sometimes he has pungent studies of the old in new settings, such as "Cold Iron" (the spirit of the Cross), "The Thousandth Man" (Ecclesiastes 7: 28), "Gallio's Song" (Acts 18: 17), "Eddi's Service," "Jubal and Tubal Cain," "A Servant When He Reigneth" (Proverbs 30: 21), "Endor" (1 Samuel 28: 7), and many others. Now and then he catches up prophetic rhythms, as in the noble "Recessional" and the "Hymn Before Action." His style in verse betrays an amazing intimacy with the text as well as with the spirit of the Bible, not unlike that of Milton in the seventeenth century. Once more Scripture is read through imaginative genius as a book for the national life and for the welfare of the world. Kipling has his limitations of sympathy; but for him the Bible is a volume full of incentive to high action, charged with living appeals to encouragement and steady, bright-eyed living.

We may affirm that it is hardly possible to appreciate the treasures of English poetry without some knowledge of the Bible. To be ignorant of it is to miss the resources of our English tongue, since its very prose has entered into the fibre of English verse on almost every level.

—Religious Digest.

THE COUNCIL-CONFERENCE

The Committee on Vocations and Employment of the Council-Conference is under the chairmanship of George B. Utter of Westerly, R. I. The members of his nucleus group are John H. Austin, Nathan E. Lewis, Mrs. Harold R. Crandall, LaVerne D. Langworthy, and Miss Helen Johnson.

Esle F. Randolph, Great Kills, Staten Island, N. Y., is chairman of the Committee on the Ministry. This committee will consider recruiting, training, employment, remuneration, and retirement of our pastors and ministers. The nucleus members of his committee are Rev. Hurley S. Warren, L. Harrison North, George M. Clarke, Rev. Ahva J. C. Bond, J. Leland Skaggs.

The nucleus group of the Council Committee on the Local Church is located in Boulder and Denver under the leadership of Rev. Ralph H. Coon, 742 Marine Street, Boulder, Colo. Other members of his committee are Rev. Erlo E. Sutton, Paul H. Hummel, Mrs. William Jeffrey, Mrs. Orville Rasmussen, Guy Thorngate, Rev. D. Burdett Coon. This committee will consider the problems of the Local Church from the point of view of the denomination as a whole. It is expected that the findings of the Pastors' Conference in session last week in Alfred, N. Y., will have material bearing on the work of this committee.

The three committees mentioned above make a total of twelve committees which have been reported in the columns of the RECORDER at intervals of two weeks during the months of May and June. Two more Council committees—the Committee on the Seventh Day Baptist Building and the Committee on Christian Social Problems—remain to be reported. It is planned to present these two committees in the RECORDER appearing under date of July 11.

COURTLAND V. DAVIS,
President of Conference.

ATTENTION!

Attention, please! It is the duty of the Committee on Denominational Administration of the coming Council-Conference to survey the whole administrative set-up of the denomination. An important part of this set-up is the Commission of the General Conference. The Committee is anxious to secure the opinions of interested persons and is asking that they will write their criticisms, favorable or unfavorable, concerning the organization, accomplishments, continuance, etc., of the Commission. Please address your communications to Mrs. Herbert C. Van Horn, Chairman, 750 Hillside Ave., Plainfield, N. J., or to Mrs. Van Horn in care of the SABBATH RECORDER.

A. B.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is the first letter that I have written for the Children's Page. I saw that there was only one letter this week so I thought I might write.

We got out of school the twenty-seventh of May. I am eleven years old, and I will be in the seventh grade next year.

I have two brothers and one sister; their names are Claude, David, and Dorothy. We live on a farm near Calipatria in the Imperial Valley.

We have two dogs, Streak and Mitzie, and two kittens which we call Jimmie and Elene. The dogs carry the kittens around in their mouths. We have a pet sheep, Mary; one cow, Minnie; and four calves, Mickey, Naaman, Fairy, and Bass. We also have a duck and chickens and two horses, Billie and Whitie.

My letter is rather long so I will close.

Your RECORDER friend,
Beth Severe.

Rt. 1, Box 53 B,
Calipatria, Calif.

Dear Beth:

It is encouraging to keep adding new members to our band of RECORDER writers, and I am pleased to welcome you. Some of our older members begin to think they are too old to write, though I never think so, and what would we do if others did not come to take their places?

You are beginning your vacation nearly a month earlier than Andover boys and girls. Do you have a longer vacation, or does your school begin earlier in the fall? School here begins the first Tuesday after the first Monday in September.

You surely have an interesting family of domestic animals on your farm. It must be amusing to see the dogs carry the kittens in their mouths. Do the kittens really like to be thus carried?

There is no better place in which to grow up than on a farm, and a farm in California must be especially interesting.

Your loving friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am sorry I have not written sooner. I have been busy in school work and didn't

have time to write before, but since school is out I will try to write a lot.

My little sister has had her tonsils removed and Daddy took her to the doctor today. She is better. Arleta is my sister.

Your loving friend,

Berea, W. Va. Willa Dean Bonnell.

Dear Willa Dean:

I am glad your vacation began early so that you had time to write to me this week for I needed your letter. I hope you will "write a lot" for I am anxious to hear about your vacation experiences.

I hope your little sister is recovering nicely from her tonsil operation and will soon be well and strong.

We are beginning to have warmer weather now and how our garden does grow, and what do you think? We picked several handfuls of strawberries from our vines this morning. Do you have a nice garden, too? I hope so for I would hate to have to get along without a garden.

Lovingly your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am eight years old. My birthday is the sixteenth of January. Our school was out May twenty-sixth.

My aunt's husband has been very ill and Grandma and Grandpa have been up to their house.

As this is my first time writing, I'll close now and write again.

Your new RECORDER friend,
Arleta Mae Bonnell.

Berea, W. Va.

Dear Arleta:

You have a very pretty name and an unusual one. I always did like odd names. I believe you are the "little sister" who has just been losing her tonsils. Here's hoping you'll soon be in the very best of health again, also that your uncle will soon be well, and that you may see more of your grandma and grandpa. Grandparents are pretty nice to have, I always found.

I'm so glad you have at last begun to write for our Children's Page. Dortha Lee is your sister, is she not? Tell her I hope she doesn't think she is too old to keep on writing, for I don't think so.

Your loving friend,
Mizpah S. Greene.

JUNIOR WORK AT CONFERENCE

Dear Junior Christian Endeavor
Superintendent:

Vacation greetings! I hope you are all planning Daily Vacation Bible Schools in your churches this summer, and that they will be the very best you have ever had. I am anticipating a lovely time in Farina, and later in Berea Daily Vacation Bible Schools.

The Young People's Board has been good enough to ask me to go to Conference again this year for the Junior work. Of course I am most happy to do it. I do hope that I may have the opportunity of meeting all of you there, and that we may have a meeting to discuss plans for next year. I also hope that each of you will bring or send samples of your expressional work from Junior Christian Endeavor, Daily Vacation Bible School, and Sabbath School for our exhibit. Let us plan for a big exhibit, and so make Conference week a very profitable one for the exchange of ideas.

If you have made booklets, posters, wall friezes, oriental villages, done soap carving, made peep shows, movies, plaques, anything, won't you please share them in our exhibit? Our week day church school boys and girls have been so eager to send their work to Columbus for the July meeting of religious education, that I am sure your boys and girls will be eager to send theirs to Plainfield.

Please have each child's name, age, and name of church on his work. These things, of course, will be returned unless the child wants to donate them to a mission station.

I am anxious to have many children in Conference. We will do expressional work at extra meetings for ourselves and for missions.

Sincerely yours,
Ada Keith.

Anna Louise Inn,
Cincinnati, Ohio

I remember hearing a story about an Indian who wanted to come to the Lord. He brought his blanket, but the Lord wouldn't have it. He brought his gun, his dog, his bow and arrow, but the Lord wouldn't have them. At last he brought himself, and the Lord took him. The Lord wanted himself. What the Lord wants is not what you have got, but yourself, and you cannot do a thing to please God until you surrender yourself to him.

D. L. Moody.

OUR PULPIT

SAFE INVESTMENTS

(Summary of sermon given at the Eastern Association at Berlin, N. Y., by Pastor Trevah R. Sutton of the Piscataway Church, New Market, N. J.)

Text—Matthew 6: 20.

In this day we hear much about security. There is security of banks and investments, social security against misfortune and old age, and so on. In these respects man may be able to find some security, but to find such that is absolutely certain is impossible. In fact there is very little in the world and in life itself of which we can be certain for security. However, there is security for any Christian who will invest in ways of which our text speaks—in treasures in heaven. Investing in spiritual treasures not only gives us a certainty of the future life, but also reaps benefits in this life, no matter how things may go in material ways.

In the first place, spiritual security does aid us in the material life many times. At the present time there are many enemies to democracies in the world. With Fascism on the one hand, and on the other Communism and related movements, both attacking the Christian principle of democracy, we have reason to tremble. A democracy is a form of government wherein the state is the servant of the people, ruling not only for the good of the majorities who elect, but for the well-being of all the people. Under such government Christianity is free to spread unhampered by organized society.

As democracy gives religion more freedom, so does Christianity enable democracy a greater security. Thus our spiritual investments will greatly aid democracy. Paganism increases the need for law, for when people are not sound spiritually it is then necessary to have law and a powerful government over them to enforce the law, and then when paganism gains control trouble begins. With Christianity there is a decreasing need for law, as people who are Christian are not governed by the law of the nations but by the controlling force of Christ within them. Let us invest in the spiritual things of Christ so that the time may come when the need of law and human power over others may decrease.

Another way in which we may have safe investments is through Christian unity. There are a number of denominations who are unit-

ing into one, and that is fine; but at present it is not desirable for a complete organic union of all Christian bodies. It may be that the Christian Church was caused to be split into groups by God because man had come to place authority in the Church rather than in Christ the Head of the Church, the only religious authority man should have. Also, since man has so many types of experiences, an organic union cannot serve such a wide number of people. We can unite, however, by co-operating with each other, at the same time maintaining denominational distinctions. We can unite for causes we hold in common, and separately on those things with which we differ.

The Christian Church of today needs a unity by which it may go forth as the organized agency for the followers of Christ. It needs to be united for the maintaining of absolute freedom of religion and the Church. It needs to be united in proclaiming the principles under which men are to live together in this world; and individuals with themselves. In so doing it must guard against seeking power other than spiritual through Christ, and against becoming too closely allied with any particular system of politics or economics.

As Christians we need to unite in order to promote a free Christian Church, so that it may grow through the activities of various evangelic denominations. It is not necessary that we compete with each other in the Christian religion, for there is work for all to do. Some things may be done best together, while others best separately. We can help each other to grow, and by kindly sharing each other's Christian experiences we may some time be able to know what is truth and usher in a truly united Church. At present we evangelic Christians can have a unity in setting forth an evangelistic effort through various methods to conquer the world for Christ. We of Baptist faith can have a unity in sharing our experiences with baptism and trying to demonstrate to the Christian world its value, as well as a unity with non-Baptist groups in upholding the value of the democratic form of church government. Then we Seventh Day Baptists can co-operate not only in these ways but also with other Sabbath-keeping people in upholding the Sabbath truth. Then with all this let us not forget the importance of unity in denomination and local church. Let us invest in Christian unity through the spirit of co-operation.

The most important thing in which we Christians may invest is in human lives. The most important factor in society is the individual, for of such is society made. If individuals are pagan, then society is pagan to that extent; but if Christian, society is Christian to that extent. Therefore, to invest in human lives our money and our talents for the implanting of the gospel of our Lord Jesus Christ, is implanting in eternal riches.

Investing in this way lays up for us treasures in heaven, as Christ said. It is a thing we Christians are asked by him to do. While we may have many losses in our efforts to do this thing, we can never lose in that which we have invested when our efforts have had an influence in bringing a person to Christ. The profits received from these investments are not alone stored in heaven for our future lives, but also yield to us today great joys, the greatest we can have here on earth. Let us invest in human lives.

Thus in this world of insecurity we can find security in spiritual investments. So for the good of the world through the power of Christ let us invest in Christianity, for in it, and it alone, is our answer to the paganism that seems to be sweeping the world. Shall we always remember the instructions of Christ when he said, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break in and steal."

THE UTRECHT CONFERENCE

BY DEAN AHVA J. C. BOND, DELEGATE

Only she whose wise counsel has entered into all my decisions during the last thirty-five years knows how difficult it was for me to decide on short notice to go to Utrecht as one of eighty delegates from thirty denominations and from many parts of the world to organize a World Council of Churches. Only our loyalty to the Seventh Day Baptist cause, and the habit formed through a third of a century of giving the denomination first place in all our decisions was sufficient to set me at this time on a journey to Europe.

Last July at Oxford the World Conference on Life and Work appointed a committee of seven members to meet with a committee of equal membership to be appointed at Edinburgh in August by the World Conference on Faith and Order to consider the formation of a World Council of Churches. This joint

committee of fourteen felt the need of more direct counsel from the churches interested, and asked the churches to send representatives to Utrecht to sit in conference for five days for the purpose of working out, if found feasible, a plan for such a council.

The number decided upon to represent all parts of the world and as many denominations as were interested was sixty, which number grew to about eighty by the time the conference met, May 9-13. Ten of the original number were allocated to the United States. Five more were added later, one representing the Eastern Orthodox Church in America, one the Old Catholic Church, and three lay delegates.

At an electoral conference held in Washington last January the ten delegates from America were elected, together with ten alternates. It was distinctly understood that the alternates had no responsibility other than to go to Utrecht in case the principal could not go. Such a situation developed in the Baptist delegation of two. Professor Kenneth Laterette of Yale Divinity School went to Utrecht, and was a very valuable man. Professor W. O. Carver of the Southern Baptist Theological Seminary could not go; hence as his alternate it seemed to be my duty to attend.

Of the sixty delegates the only Baptists were the two from America—one a member of the Northern Baptist Convention, and the other a Seventh Day Baptist. Two other Baptists were present, but were not delegates and had no voice in the proceedings. One was Dr. Robert A. Ashworth of the Religious News Service, an American institution, the other was Doctor Dunning of London who was present for part of the time.

Before going to Holland I had received a communication from Dr. J. H. Rushbrook of London, secretary of the Baptist World Alliance; and at my request, a letter from Doctor Carver setting forth what he conceived to be the possible relationship of Baptists to a World Council of Churches. In London I had a luncheon meeting with Doctor Aubrey, a leading Baptist of England, and Doctor Dunning, at which our own London pastor, Brother James McGeachy, was present. This luncheon was arranged by Doctor Aubrey at the suggestion of Doctor Rushbrook, who had left for America before my arrival in London. Here I read to these men a tentative draft of a plan of organization worked out in four

sessions of the American and Canadian delegates aboard the *Statendam* on the way over. I am convinced that this was an important step in the interest of a common mind on the part of Baptists with respect to this movement. At Utrecht the four Baptists present ate lunch together on two occasions and talked over proposed items of the constitution.

The constitution that will be presented to the churches is different in certain respects from what it would have been if Baptists had not been present. And their suggestions were gladly received because it was desired that the basic principles of the proposed organization of churches should be acceptable to the churches practicing the principle of local church autonomy.

Of course questions of doctrine were not involved in our discussions at Utrecht. One of the declarations of the constitution which was adopted by a unanimous vote is that the World Council shall have no power to legislate for the churches or in any way to interfere with their complete autonomy. At no time was anyone made to feel that the principles of his own denomination were threatened. There seemed to be a feeling rather that each denomination had better hold on to everything in its life and practice that gives it vitality. Our work was altogether constructive, therefore. The purpose that animated the whole conference was that the Church of Jesus Christ should be able in greater measure than is now the case to express before the world such unity as it at present possesses, and to seek to approach more nearly to the answer to the Lord's prayer "that they may be one, in order that the world may believe."

There was never far from our thinking, also, the fact that the Church is facing a modern and aggressive paganism which calls for a united front as far as may be possible, and for a more effective co-operation in facing the tasks which no denomination can do alone, and which must be done if the reign of Christ is to be realized in the lives of men and in all human affairs.

The constitution adopted at Utrecht will be submitted to the churches that were represented in the conference, directly or indirectly. Copies may be had by addressing World Conference on Faith and Order, 111 Fifth Avenue, New York, or Universal Christian Council for Life and Work, 297 Fourth Avenue, New York.

DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

Commencement week for 1938 was successful in every way. Beginning on Friday evening with an address before the Christian associations delivered at the Seventh Day Baptist church by Rev. W. W. Holliday of Hebron, whose subject was the "Two Levels of Life," everything was executed in fine style. LeRoy DeLand, president of the Y. M. C. A., presided at the Friday gathering. A quartet composed of Richard Babcock, Herbert Crouch, Arabeth Lewis, and Byrnina Comstock sang two songs. Rev. Carroll L. Hill offered prayer.

On Saturday evening a good sized crowd attended the school of music graduation exercises in the "gym." Musical and vocal numbers made up the program. Diplomas were presented Edward Rood and Elizabeth Daland in piano, and to Byrnina Comstock in voice. All three of the graduates had already presented their recitals.

Sunday evening had been set aside for the baccalaureate sermon by President J. W. Crofoot at the Seventh Day Baptist church. He chose as his subject "Thoughts About Milton." He applied lessons from the life of the great poet Milton to the present students of Milton College. Dr. Willard D. Burdick, class '90, father of Prof. "Bill," assisted. Seniors and faculty members appeared in their robes.

Tuesday morning was the big day for twenty-two seniors who were awarded degrees from Milton College. Dean Scott Goodnight of the University of Wisconsin delivered the commencement address using as his subject, "The Three Runged Ladder to Success." Musical numbers were offered by a mixed chorus from the Glee Club and Treble Clef. President Crofoot read his annual statement. —Milton Jct. Telephone.

ALFRED, N. Y.

The commencement exercises for the one hundred second year of Alfred University opened very auspiciously Saturday evening with the fifty-second anniversary dinner of the Alumni Association, at which about 225 were in attendance. The annual sermon was delivered Sunday morning by Rev. James Curry McLeod, university chaplain, on the subject, "Abiding Values in a Changing Age."

The dedication of the Davis Memorial Carillon occurred on Sunday afternoon, and

despite the downfall of rain there was a large crowd in attendance, the program having to be held in Alumni Hall, but before the dedication recital by Kamiel Lefévere, carillonneur of the Riverside Church in New York City, the rain stopped and allowed the large crowd to be out of doors. It is estimated that some one thousand automobiles were parked on the campus and around the streets during the afternoon.

The baccalaureate address by President Norwood was given at the church to an audience that taxed every available seat. President Norwood's subject was, "Spiritual Capital."

Although the leaden sky of the early forenoon of Monday cleared away before noon, it was impossible to hold the exercises out of doors, as had been hoped.

President Norwood conferred one hundred seven baccalaureate degrees for graduates in liberal arts, ceramic art, ceramic engineering, and glass technology. The professional degree of ceramic engineer was awarded to two Alfred University graduates. Four honorary doctorate degrees were awarded and one bachelor of divinity.—*Excerpts from Alfred Sun.*

MARRIAGES

LOOFBORO-LOOFBOURROW.—On June 5, 1938, at the home of the bride's parents, Rev. and Mrs. C. B. Loofbourrow, New Auburn, Wis., Grace Loofbourrow was married to Eli Loofboro. The ceremony was performed by C. B. Loofbourrow, father of the bride.

ROGERS-INGALLS.—At the bride's parents' home near Waterville, N. Y., June 1, 1938, Mr. Gerald Rogers and Evelyn Ingalls, both of Brookfield, N. Y., Rev. Herbert L. Polan, pastor of the groom, officiating.

SHEPARD-DAVIS.—On Sabbath evening, April 23, 1938, in the Denver Seventh Day Baptist church, Miss Nedra Davis was married to Richard Shepard, by the Pastor, Erlo E. Sutton. Both parties were of Denver, Colo.

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.

FOR RENT—At Quonochontaug, Rhode Island, for the summer season, furnished bungalow, near ocean, lake, and bathing beach, three sleeping rooms, two bath rooms, kitchen, dining and sun room. Fireplace in living room. Attached garage. Spacious ground. Excellent view of Block Island Sound. Always cool and comfortable. May be seen by appointment. Address, W. S. M., 135 W. Broad St., Westerly, R. I. 6-7-4w