

The Sabbath Recorder

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No. 1



PASTORS' CONFERENCE, ALFRED, N. Y., JUNE 20-22, 1938

From left to right, standing: Luther W. Crichlow (just graduated from the Seminary, B.D.), Washington, D. C.; James L. Skaggs, Salem, W. Va.; Neal D. Mills, De Ruyter; Herbert L. Polan, Brookfield; A. Clyde Ehret, Alfred; Eli F. Loofboro, Lost Creek, W. Va.; H. Eugene Davis, Shanghai, China; Albert N. Rogers, Waterford, Conn.; Emmet H. Bottoms, Nile; Edward M. Holston, Battle Creek, Mich.; Leon M. Maltby, Shiloh, N. J.; Secretary William L. Burdick, Ashaway, R. I. Seated, left to right: Rolla J. Severance, White Cloud, Mich.; Editor Herbert C. Van Horn, Plainfield, N. J.; Dean Ahva J. C. Bond, Alfred; Walter L. Greene, Andover; Edgar D. Van Horn, Alfred Station; Elizabeth F. Randolph, Daytona Beach, Fla.; Paul Maxson (theological student); Alva L. Davis, Verona. Front row, left to right: Trevah R. Sutton, Dunellen, N. J.; Everett T. Harris, Ashaway, R. I.; Paul S. Burdick, Leonardsville; Clifford A. Beebe, Berea, W. Va.; Elmo F. Randolph (theological student); Orville W. Babcock, Adams Center; Herbert L. Cottrell, Marlboro, N. J.; Marion Van Horn (theological student); Harley H. Sutton, Little Genesee; Earl Cruzan (entering Seminary next fall).

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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. Okay W. Davis

Luther W. Crichlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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Pastors' Conference Another dream come true. For several years Dr. Ahva J. C. Bond, now dean of our seminary at Alfred, has talked and wished the Seventh Day Baptist ministers could get together for a conference, where time and opportunity might be had for fellowship together and to talk over our mutual problems of church and denomination.

From the evening of June 20, 1938, through the next two days such conference was held. Again and again regret was expressed that some, because so far away, could not come. But beyond all expectation, some thirty-two, including theological students, were present. The oldest among us was perhaps seventy-five, the youngest probably twenty-five. The rest were anywhere between. Pastors were present from Michigan, West Virginia, New York, Pennsylvania, New Jersey, Connecticut, Florida, and Rhode Island. A picture of the group was taken by Mrs. Ray W. Wingate, from which the cut was made for our front cover. Besides those shown in the picture there were present Dr. George B. Shaw, Rev. Hurley S.

Warren; also Dr. Boothe C. Davis and President J. Nelson Norwood for a session or two.

MEETINGS

In all, seven sessions were held, three each day for the two full days. The fellowship was sweet and fine in worship services, discussion periods, and campus and home privileges.

Not only was the Gothic furnished by the university authorities for the meeting, but the Bartlett Dormitory and campus. With such fine setting, ideal weather, generous hospitality, and forward, upward looking and expectant spirits, how else but in a most gratifying manner could such a meeting as was had be achieved? From beginning to end the rather informal program was carried out most helpfully. Nothing was stereotyped or forced. Addresses were neither rhetorical nor learned. Some rather theoretical papers were tempered by the knowledge that those who presented them were endeavoring to carry out in practice much of what was being talked about.

Worship services were conducted in the seminary chapel, where the devotional atmosphere was felt by all. Here were prayers, inspiration, praise—real worship. No discussion was held here, but in the theological room.

Subjects of these discussion periods were of the nature of a unified program for the local church: Organization, Religious Education, Preaching and Worship, Local Church and Denominational Interests, the Denomination and Ecumenical Movements. All the papers or addresses on these topics were freely discussed. Discussion did not cease at close of sessions, but was continued in smaller groups on the walks, around the tables, and in the dormitory.

Every one was interested. All sensed the problems of church and denomination. Clear diagnoses were made, and methods and techniques were suggested. It was good to see the younger men so earnest, thoughtful, and hopeful. Only occasionally did any one seem to think his position must be defended, or did any one want to argue. No pet theories or religious hobbies had a place. Men spoke freely, frankly, sympathetically. The fellowship was unspeakably rich; these men, widely separated in their fields, have gone home more sympathetic with each other, encouraged by each other's problems. As one said—he was glad Babcock and Harris had problems too. It's more than "misery likes company"; it means we can forget being sorry for ourselves

as we realize that others have as difficult burdens and situations as we have.

We were especially blessed by the presence of H. Eugene Davis, who expressed himself as greatly cheered to know all these men had a real message to preach—something he had feared was not true because of rumors that had floated his way. The conference closed with his call for us to surrender all to God.

The Mind of Christ The desire and the aim all through the addresses and discussions at the Pastors' Conference centered in "The Mind of Christ." What is his mind? How relate our problems to his mind? Is it a question of what can we do for our boys and girls in vocational guidance—then "What would Christ think and say about this?" "Seeking the mind of Christ is the key to the situation," as one clear-minded pastor put it. "Christian unity will be achieved only by putting Christ at the center," another said. But that mind must be made operative through well defined efforts and plans—worked out.

Such mind was apparent in the suggestions and discussion on Religious Education; it was implicit in worship and in addresses on Preaching and Worship—"Preach Christ; magnify Christ." Our problems are real and difficulties are great, but all things are possible through Christ. Christ within us is our real hope.

Four men have been asked to give to the SABBATH RECORDER their impressions of this conference; they are Edward M. Holston of Battle Creek, Mich.; Paul S. Burdick, Leonardsville, N. Y.; Albert N. Rogers, Waterford, Conn.; and Elmo Randolph, Alfred, N. Y.

Again we say, it was an inspiring conference. We owe much to the faculty of the seminary for it, and appreciate the concern and interest that brought so many to participate in it.

Campus Christian Mission Doctor Jesse M. Bader, secretary of the Department of Evangelism of the Federal Council of the Churches of Christ in America, who will lead the mission, has recently reported plans for a Preaching Mission among the colleges and universities of America this coming fall. This extensive tour follows successful visitations in this interest with three colleges this past winter, the universities of Ohio, North Caro-

lina, and Wisconsin. Such a campaign has not been undertaken among the colleges since the evangelical movements of a quarter of a century ago headed by Doctor John R. Mott. "Evidence multiplies," says Doctor Bader, "in colleges and universities throughout the country that the time is ripe for a fresh religious movement. Men students are seeking a controlling life purpose and an inner satisfaction which they do not possess . . . and which the life of revolt that has marked recent generations was unable to supply." The speakers will address chapel convocations, fraternity and sorority groups, classes and special luncheon meetings. On campuses with a large Jewish population, a rabbi will be added to the visiting group. Assisting the Federal Council in sponsoring this campaign are named the Student Volunteer Movement, the Council of the Church Boards of Education, and the Intercollegiate Student Christian Associations. Some of the institutions named are the universities of Iowa, Nebraska, Kansas, Illinois, and Pennsylvania.

The wholesome effect and far-reaching results of the Preaching Mission sponsored by the Federal Council the past two years give hope for spiritual awakening and encouragement among our educational institutions. The touring group will include some of the best Christian leadership of Europe and America. Doctor Mary E. Woolley, former president of Holyoke College, is honorary chairman, and Dr. John A. Mackay, president of Princeton Theological Seminary, is chairman of the University Christian Mission.

Anonymous—Please Notice We have once in awhile an article which we would like to publish but cannot. It comes to us unsigned, and with no identification marks whatever. However worthy the article and however desirable it is to have it appear in the SABBATH RECORDER, it is against our policy, as with all reliable journals, to publish it. The editor must know the authorship. Should a writer desire it to be published without his name, it may be omitted in publication on his request. The editor has on his desk at present a very fine, brief article of the anonymous type, entitled "Our Pastor." The child of whose mind is it? Some dislike to have their names appear. Modesty is commendable, and will be respected, but please sign your name when you write for publication in the RECORDER.

Dear Editor Van Horn:

Elder Lewis C. Sheafe died early this morning, June 24, 1938, at the age of seventy-eight. He was born in Baltimore, Md., on November 16, 1859. He is survived by a wife, Lucy P., a son, Howard W., and a daughter, Doris.

The funeral has tentatively been set for Monday afternoon. If any changes are made, we will inform you.

His passing is mourned by all the surviving members of our church and by his many friends.

Yours sincerely,
Luther W. Crichlow.

THE BUILDING BUDGET

TOTAL RECEIPTS TO JUNE 29, 1938

	<i>Pledges and Cash</i>
Albion, Wis.	\$ 20.00
First Alfred, N. Y.	
Church	\$ 175.00
Ladies' Aid and Friendly Class	15.00
	190.00
Second Alfred, N. Y.	7.00
Andover, N. Y.	3.00
Battle Creek, Mich.	31.00
Berlin, N. Y.	15.00
Boulder, Colo.	12.00
First Brookfield, N. Y.	
Church	\$ 48.30
C. E.	3.00
	51.30
Second Brookfield, N. Y.	22.50
Chicago, Ill.	
Church	\$ 120.00
S. S.	5.00
	125.00
Daytona Beach, Fla.	
Church	\$ 96.12
Young people's offerings	2.00
	98.12
Denver, Colo.	36.75
De Ruyter, N. Y.	
Church	\$ 70.50
S. S.	10.00
Ladies' Benevolent	5.00
C. E.	5.00
	90.50
Dodge Center, Minn.	
Church	\$ 11.81
Ladies' Aid and S. S.	8.45
	20.26

Edinburg, Tex.	19.00
Ericson, Neb., Rosedale S. S.	3.00
Farina, Ill.	84.00
Garwin, Iowa	9.20
First Genesee, N. Y.	21.49
Hammond, La.	5.00
Hartsville, N. Y.	15.00
First Hebron, Pa.	7.00
Second Hebron, Pa.	3.00
First Hopkinton, R. I.	49.70
Second Hopkinton, R. I.	1.25
Independence, N. Y.	35.00
Irvington, N. J.	25.00
Jackson Center, Ohio	23.00
Little Prairie, Ark.	2.00
Los Angeles, Calif.	9.00
Lost Creek, W. Va.	68.65
Marlboro, N. J.	
Church	\$ 46.70
Ladies' Aid and Women's Bible Class	7.00
	53.70
Middle Island, W. Va.	20.65
Mill Yard Church, London, Eng.	34.86
Milton, Wis.	
Church	\$ 187.44
Circles Nos. 2, 3, and S. S.	93.32
	280.76
Milton Junction, Wis.	86.75
New Auburn, Wis.	18.30
New York City, N. Y.	78.00
North Loup, Neb.	
Church	\$ 23.75
Boys' Class	2.00
	25.75
Nortonville, Kan.	20.85
Oakdale, Ala.	8.00
Pawcatuck, R. I.	
Church	\$ 236.75
S. D. B. Society	20.00
C. E. Society	5.00
Mothers and Teachers Dept. ...	5.00
Woman's Aid Society	25.00
	291.75
Piscataway, N. J.	
Church	\$ 74.30
Ladies' Aid	10.00
	84.30
Plainfield, N. J.	324.51
Richburg, N. Y., Ladies' Aid	5.00
Riverside, Calif.	25.00
Roanoke, W. Va.	7.00
Rockville, R. I.	18.00
Salem, W. Va.	
Church	\$ 74.00
Ladies' Aid	25.00
	99.00
Salemville, Pa.	
Church	\$ 24.82
Ladies' Aid and S. S.	29.13
	53.95
Scotts Bluff, Neb.	11.50
Shiloh, N. J.	120.88
Syracuse, N. Y.	13.25
Verona, N. Y.	
Church	\$ 61.00
Pearl Seekers' Class	5.00
	66.00

MISSIONS

AN IMPERATIVE NEED

When we listen to discouraging things pertaining to the advancement of Christ's kingdom, especially those that have to do with our own work, many of us think and are forced to cry out, "Evangelism is the hope of the world and the hope of Seventh Day Baptists." Perhaps a more definite statement would be that a revival is the imperative need.

The term "revival," to many people, suggests the securing of converts. This is Christ's purpose, it is desirable beyond measure, and is generally the result of a revival. But one of the great objects in a revival of religion is to revive and encourage the professed followers of Christ. When this is thoroughly done, it gives new life to every phase of the work of the church and the kingdom of Christ. It increases the attendance at all the appointments of the church; it multiplies the tithes and offerings; it perfects the fellowship among the members; and it gives the disciples a passion to go out and reach others. Furthermore, it is a transforming force in the community in which the church is located. It is an imperative need.

How to bring about a revival is one of the great problems for the church to consider today. Many things enter into a revival of religion and there are many methods which may be employed. With Protestants just now the Preaching Mission is being used with fine results. Methods need to be adapted to the circumstances, but sometimes this is an excuse for not attempting anything. Something should be in progress always. It is pitiable to see a church satisfied with simply keeping up the appointments and listlessly indifferent when any evangelistic movement is suggested. Lukewarm Christians and churches are not pleasing to the Master. (Revelations 3: 16.) Though the method of reviving a church is a problem, it can be solved and the work accomplished by the help of the Holy Spirit.

"O Lord, revive thy work in the midst of the years," was the impassioned cry of Habakkuk the prophet, and it may well be our prayer, for the imperative need of Seventh Day Baptists and all churches is the revival of religion.

"Revive thy work, O Lord,
Thy mighty arm make bare;
Speak with the voice that wakes the dead.
And make thy people hear.

Walworth, Wis.	
Church	\$ 6.00
Helping Hand Society	5.00
	11.00
Washington, D. C.	5.50
Waterford, Conn.	26.50
Welton, Iowa	5.00
West Edmeston, N. Y.	14.00
White Cloud, Mich.	18.25
<i>Individuals:</i>	
Mrs. M. C. R.	10.00
"A Friend," Westerly, R. I.	4.00
Mrs. Addie Bell, Galesburg, Ill.	8.00
Mystic, Conn.	2.00
Phoenix, Ariz.	25.00
Los Angeles, Calif.	10.00
Pasadena, Calif.	10.00
Highland Park, Ill.	1,000.00
Manchester, Iowa	3.00
Kimball, Neb.	2.00
Sutton, W. Va.	5.00
Beaver Falls, Pa.	10.00
	\$4,019.73

Ethel T. Stillman,
Treasurer.

THE IMPORTANCE OF THE DENOMINATIONAL BUILDING

A far-flung institution without a definite executive center would seem poor administrative organization. Possibly some of us who have spent many of the years of our active life too far from our Seventh Day Baptist churches to enjoy that fellowship, can appreciate the more the need of a denominational center such as our beautiful and well planned building at Plainfield provides.

The very interesting and instructive articles appearing in the RECORDER from time to time by Dr. Corliss F. Randolph, emphasize most effectively another reason why we should have an adequate and appropriate center as a depository for priceless documents and articles.

The longer the Denominational Building is used for these and many other purposes, the more we shall appreciate it and the wider use will be made of it and its facilities.

Best of all, it provides a rallying point in which each and all of us may have an interest and take a just pride, regardless of place or distance.

For these reasons it would seem we should all be ready and anxious to show our interest and denominational loyalty in a substantial way.

BEN R. CRANDALL.

"Revive thy work, revive thy work,
And give refreshing show'rs;
The glory shall be all thine own,
The blessing shall be ours."

SOMEBODY

It is the privilege of every life here to become something; a Christian life does not produce a cipher. Experience forms character, and one can become what one chooses to be. Even this world uses somebody, not everybody; and every strong church is such because of its individual Christian make-up. Is a weak church a church of Jesus Christ? Can one be a Christian and nobody know it? Only live trees make an orchard, or a church.

Maybe too many of us hold onto our pitchers too long without breaking them and letting the light shine out. Can our Master say, "Ye are [not should be] the light of the world"?

We hear much of what the church should or should not do; far too little of what Christ has done for us.

Every Christian becomes somebody in our world.

A. S. B.

YOUNG PEOPLE AND MISSIONS

BY PASTOR EVERETT T. HARRIS

(Address delivered mission hour, Eastern Association, Berlin, N. Y., June 11, 1938.)

Jesus said, "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake the same shall find it." This is a principle that runs through all of life. It is true of individual souls and it is true of churches and young people's societies. It is true of business enterprises and it is true of nations. Seeking to save one's own life makes one self-centered until the soul shrivels up and dies. But those who are ever seeking new ways to give themselves in service to Christ and their fellow men find life enriched and blessed—the abundant life that Christ promised to his followers. Except a grain of wheat fall to the earth and give of itself it will shrivel and die. But let it fall to the damp earth and the miracle of the resurrection will take place. The old body is replaced by a new one. Life is fulfilled and blessed by giving of our bodies, our minds, our very all to Christ.

Through the *Christian Herald* this question was asked of Rev. Dan Poling: "Do you not think that it is almost unchristian to spend so

much money in so-called foreign missions when we have such a distressful condition in the home church—when the need is so great here?" The answer was, "No." Then Mr. Poling gave some interesting figures to show what happens to churches when they fail to heed Christ's command to go into all the world and preach the gospel. He wrote: "In 1832 there were 3,000 anti-missionary and 3,000 missionary Baptists in one state. Fifty years later there were still 3,000 anti-missionary Baptists while the missionary group had grown to 37,000. Baptists in North Carolina divided on missions in 1840. There were then 1,200 anti-missionary Baptists and twice as many committed to missions. Fifty years later the anti-missionary group had not increased in number, while the missionary group had in their churches 300,000 members." Then Mr. Poling summed up his conclusions, "Anti-mission churches finally die."

This is true of churches and it is equally true of young people's societies. When our chief aim is to have a "live wire" society so that we can have good socials and plenty of fun, we are on the wrong track. But when the intent is to serve Christ and the Church, when the very life of the society is being given to spread the knowledge of Christ, beginning in our own community and reaching out into all the world—then we are in the way of life abundant. Our society, and we as members, will be richly blessed.

What can young people do for missions? Well, first they can settle this matter definitely in their own minds and hearts; "Am I living to save my life or to give it?" If you have concluded that Christ's way is the best, then you are ready to think of definite ways to help in missions. But more and more I am convinced that to just help in missions because others do it is not enough. It must run deeply into our philosophy of life—as an expression of a principle that governs all your lives.

Then there are definite things you can do for missions. You can encourage and take part in study classes of other peoples. Where there is knowledge and appreciation of another's problems, there is more apt to be love, understanding, and mutual respect. On such is built a lasting world brotherhood. Such educated young people will make for the carrying on of missions more intelligently in the future.

Again, you can give of your means and your prayers to support those who are on

mission fields today. And how they do need both! When the children of Israel were striving against the Amalekites, Moses went to the top of a hill to watch the battle. As long as his hands were upheld, the Israelites prevailed, but his hands grew heavy and he dropped them. Then the battle went to the Amalekites. At last Aaron and Hur came to Moses' assistance and held up his hands all day long, so that the enemy was completely routed. Who then won the battle? Was it the men fighting on the plain, or Moses upholding his hands, or the men who helped uphold his hands? Or did not each one have his part, and working together they won the day? The workers on mission fields need the upraised hands, the keen interest and the prayers of those who watch from afar, and all working together may do great things for God.

And finally, but perhaps most important of all, young people can dedicate their lives as missionary workers and begin preparing for that day when they shall take their places on the field. No matter how the war in China is settled, China is going to need Christ. No matter how troubles at home or abroad may be decided, there will always be a place for those who have consecrated their lives to his service. And in a day when forces of destruction and death have been let loose on the earth that exceed our wildest nightmares—how much better to be enlisted with the forces of good and righteousness that have for an aim the bringing of life and joy and peace to our brothers across the sea. Dr. Donald Fraser in his African idyls tells of opening a new world for an African tribesman who came into his tent to hear the recently acquired gramophone. Fraser wanted the Negro to hear how the machine sang. He put on a record of the "Hallelujah Chorus" from the "Messiah," first explaining the idea of the music of tier upon tier of angels singing the glory of the Christ and translating the English words into the man's own vernacular. When the song began, the black man stood with curiosity written on his face. Presently he forgot Fraser, forgot everything but the music. Presently he sat down; then as the music came toward crescendo, he buried his face in his hands. When it was finished, Fraser asked him what he thought of it. He did not answer. Very slowly he walked away never lifting his eyes. The sign of tears was on his face and Fraser writes, "He left me more

solemnized than I had ever been before by music, for I saw one to whom it had opened the gates of heaven and who had been looking into glories ineffable."

What a marvelous work to carry on—the unfolding and enriching of life. Young people can enlist in the army that gives life, rather than in the army that takes life. For he that will try to save his life and protect it and fortify it by material wealth and power will finally find that it was in vain. But he that will spend his life and strength lavishly for Christ will be rich in friends, rich in experiences of joy, and rich in abundant life.

EASTERN ASSOCIATION

(Continued from Last Week)

YOUNG PEOPLE'S HOUR

It seemed most unfortunate that at the time of the young people's program of the Eastern Association so many of the delegates, old and young, had gone home. Perhaps no more important part of the whole association program was had than that of the afternoon when Miss Harriett Cottrell of Marlboro, in a most interesting and helpful manner, presented some of the problems that confront young people today.

Among those who formally and informally participated were Trevah R. Sutton, Eleanor Jane Curry, Rev. H. L. Cottrell, Pastor L. A. Wing, Mr. Moore of Scotia, near Albany, Louis Fatato, Nikolas Fatato, and Rev. Herbert C. Van Horn. The matters presented by the leader pertained to the problems of actual living and meeting the conditions of life, loyal to Christ and his teaching. Sympathy with young people's problems, which are conceded to be many, must be shown. The personal testimony of those who have been through the fiery trials of faith added to the interest and impressiveness of the meeting. Miss Cottrell revealed the fact that large attention had been given by her to the problems of youth and her discussion was calm, dignified, and challenging. She has been asked to give a résumé of her fine address and here it is:

YOUTH'S NEED FOR EXPERIMENTAL BELIEF
AS BASIC FOR CONSTRUCTIVE ACTION

BY HARRIET COTTRELL

Before there can be action there must be something upon which to act. And before this, there must be a belief strong enough to impel action. Belief without feeling is ineffective. It is only when individuals feel deeply about their convictions that progressive action is possible.

How many of you older youth had your strongest beliefs given to you as such? Think hard. Youth today needs the same chance to experiment. No scientist ever gave to the world any great or improved formula without years of repeated failures and fewer successes. Must youth, in striving for the greatest of all goals, be denied the privilege of improvement? Of course we will make mistakes. But if the most is made of these same mistakes, with God's guidance they become stepping stones to eventual success. With Confucius, I believe that there is no glory in never falling, but in rising every time we fall. Failures at least show an attempt made.

In this day when proof is demanded, it is little wonder that youth requires the same proof for spiritual convictions. I dare say that, if the truth were known, some of you are secretly desiring to see proof of many of Jesus' statements. Of course they are bold, declaring much—but Jesus was a bold man having much to declare.

It's little wonder that young people shrink from the Christian way of living. "Why?" you say aghast. Because it's "Don't do this"; "you can't do that"; "you mustn't do this"—everywhere an accusing finger always pointing. It seems to me that if the positive side of Christianity were stressed, the negative would automatically take care of itself. Why not tell the fun, happiness, and advantages of following Christ's teachings? Do you accept invitations that are recommended because of their dullness?

Think of someone whom you love dearly—your parents, friends. Do you need laws to keep you from harming them? Would you consciously do anything to hurt your mother, daddy, brother, sister, or best friend? Just so, if we love God we will do nothing which would hurt him or make him disappointed in us. That is the one thing which would revolutionize society if it were lived completely—love.

Do you believe in God? Do you believe in Jesus? Certainly, we all do. Do you believe in Christ's promises? Of course, I hear you impatiently answer. But just a minute. Enough to forget *yourself* and trust them completely? To say "I believe Christ's teachings" is exceedingly simple; but to let them work unreservedly in your life is the difficult thing.

"What things soever ye desire, believe that ye receive them and ye shall have them." Isn't it wonderful? Not just spiritual things; but "what things soever ye desire"—food, clothing, friends, love, understanding, courage. How I wish we would get away from the idea that God is some Supreme Power set upon an unattainable pedestal afar off. God is not like that. He is vitally interested in everything we do: our discouragements and joys, our longings and desires—nothing is so small that it is unimportant to him. So often we have the idea that God is too big to be concerned with our everyday problems. Because God is so "big" he wants to help, but we won't let him. Do you think that the Jesus who was so considerate and loving to little children would be any less tender to grown-up children? He was their best friend. Why don't you let him be your best friend—better yet, your best pal? Tell

him everything and follow unerringly whatever you feel to be his advice.

Sometimes do things seem to be overpowering you; doubts grow larger and larger? "Be not afraid; only believe."

Many feel that the kingdom of heaven is attained only through death; but Christ says, "The kingdom of heaven is within you." Do you believe it? Think now as you read—"The kingdom of heaven is within me." Do you realize your possibilities, your privileges, your responsibilities? Heaven begins here, now. By your words, acts, and thoughts you determine to what degree you enjoy a heaven or hell—now.

Jesus said, "The kingdom of heaven is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it." So heaven is not a place which we stumble into suddenly, but rather something for which we must prepare ourselves step by step. We grow into heaven. Heaven is perfectness.

As a snail casts off its shell in growth for a larger one, so we in death throw aside our shell—perhaps for one which fits our growth. Need we grieve over a process which brings our loved ones nearer completeness? There is no death as is generally conceived—only spiritual release.

It is hard and regretful when a pupil fails a grade and is required to repeat the work. Only when such is the case in life need there be sorrowing grief in death. Each of us knows best the lessons he has to learn. Are you mastering yours?

"They that are whole have no need of the physician, but they that are sick." If I were a minister, I believe I could use that as a text for four or five sermons. To me it is a summary of Jesus' mission. Here was Jesus eating with the spiritual and social outcasts and being reproved by the religious leaders for such acts. And what did he do? Nothing; but calmly told them what you and I already know: that only those who are sick need a doctor. Do you believe in Jesus? Do you believe we should strive to follow Christ's example? Then why do so-called Christian people continue to upbraid those who attempt to do as Jesus did? I'm no pessimist, but Christianity needs to be re-Christianized in this respect as much as any of which I can think. Christians are becoming too good to associate with those less fortunate. If you disagree with me, choose some person or persons of this less fortunate group upon whom Christian society looks down, and try sincerely to be a helpful friend to them. You will soon be included in their prayers.

Who but God has the right to call another a sinner? Such privilege carries with it greater responsibility, for only God sees the true attitudes and inner life of man. Christ is no respecter of persons—are we Christlike?

Another passage of Scripture which has been of inestimable strength to me is "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Do you want understanding? Do you want truth? Do you want friends, strength, courage, love? Do you

CHILDREN'S PAGE

Dear Recorder Boys and Girls:

I have just returned from association at Alfred Station where we have been having some wonderful meetings, beginning Friday evening and closing with the service this afternoon. Sabbath morning I met with the children at the schoolhouse and we had a church service all our own, except that in place of the sermon I told them a story entitled, "Little Eric," a story of kindness and courage combined, which was really a sermon in itself. As there are no letters from any of you this week I am going to repeat this story for those of you who have not heard it, hoping that I will be well supplied with letters next week.

Yours with love,
Mizpah S. Greene.

LITTLE ERIC

(Told from memory from the story by Elizabeth Jenkins)

Once upon a time there was a very nice little black haired boy named Eric, a little golden haired girl named Gerda, who was not quite so nice but grew much nicer at the end of the story, and Eric's father, one of the nicest men in the world, and a chimney sweep at that. You don't know what a chimney sweep is? Well then I'll tell you.

In a certain country, where they have a king instead of a president, there was a rule that every city in the kingdom must have chimney sweeps, who would go up one street and down another with soot bags and brushes and clean out the great high chimneys. Nearly every chimney sweep had a little boy as helper, for it was much easier for a boy to go up and down a chimney and clean it than it was to use a long handled brush for that purpose. If the little boy was smart enough and didn't mind getting soot in his eyes he could get up and down a chimney as easily as a squirrel scampers up a tree.

Eric often did this for his father. He could not remember his mother, who had died long ago, but his father was so kind and good that he was father and mother in one. Every night he came home to their two clean little rooms in the basement with its two tiny clean windows peeping up at a busy city street, and he and Eric would shut out the din outside with two little shutters and have a very happy time all by themselves. Together they would cook their supper and drink their tea like a

want to know God? "Ask . . . seek . . . knock."

In learning our lessons, youth will make mistakes—so will older youth; even oldest youth. It is only through mistakes or detours in searching for the innermost truths of Jesus that I have come to believe so thoroughly in the verses given—feel strength in my actions which are prompted by them. We are only at the surface of possibilities of Christian living. Only as we search and experiment, using that which we already have and understand, will the infinite beauties and limitless privileges be opened to us.

Be patient with us, then, as we strengthen our beliefs by living. Encourage us, understand us, love us.

CLOSING SESSION

It seemed as though the best of the feast had been kept to the last when Pastor Everett T. Harris of Ashaway, R. I., brought the closing message of the association on The Keeping Faith in God, the text being "No one taketh them from my Father's hand." A little child said to her father after a time of danger, "I held your hand tight, Daddy," to which the father replied, "Not as tight as I held yours." The Lord holds tightly to ours. Life is full of things that pull us away. Jesus prayed that his followers might be kept from the evil in the world. We will be kept if we trust him. The things of evil that snatch at us are of the world. God never disappoints those who trust in him. Parents must do all they can for their children and then leave them in God's care. Individuals, the church, the good cause will not fail if God is trusted, because "He that hath begun a good work will not fail." We must remember, the speaker urged, that faith in God's keeping power does not release us from responsibility. God has a plan for every one, call it predestination, or what not, as you will, and every one must find out what that will is. Let us go forth with confidence in God.

As in other sessions, the choir rendered beautiful service in backing up the congregational singing as well as in special numbers in solos, duets, and anthems.

So the closing session of the Eastern Association came through to adjournment. By vote of the meeting in the afternoon, business session adjournment is until the fifth day before the second Sabbath in June, 1939. The days, then, for the next meeting will be June 8, 9, 10, and 11, and the place will be Marlboro, N. J.

"Give not from the top of your purse, but from the bottom of your heart."

couple of cronies, instead of like a chimney sweep and his little boy.

Of course Eric and his father had to be dirty most of the day as they cleaned so many dirty chimneys, but their hearts were pure and clean with good thoughts, not a bit of soot on their hearts you may be sure; that's why they kept their rooms so neat and clean.

Every evening after they had played games for awhile, Eric's father would read him Bible stories, so he knew all about the brave, good people the Bible tells about. Often when he heard the rain beating on the street above Eric would say, "If we were in a flood do you think we would be as brave as Noah was?"

Then his father would tell him stories of other brave men and say, "I hope my little son will never be afraid of anything except evil. Be good and have faith in God and you can always be brave." And one day Eric found how true his father's words were.

One morning very, very early his father awakened him and said, "I am going out into the country to clean the chimneys in a large house which has lovely grounds and deep woods all about it. You can help me clean the smaller chimneys and then have time to play all the afternoon."

Eric had begun to hustle on his clothes almost before his father had finished speaking. He was very happy, for was it not summertime and wouldn't it be great fun to play in the cool woods? He put on his old clothes, pulled his cap down over his black curls, and away they went, Eric on their little donkey, with the soot bags and brushes tied on behind, and his father walking before.

As they jogged along, the streets grew wider and the houses farther apart, and after a long time they came to the open country, with fields of clover and rye in the meadows on either side of the road. Eric sprang off the donkey and went skipping along ahead, picking the wild flowers and listening to the bird calls which came to him from the far-off woods. No little boy was ever happier.

At last, when Eric and his father and the donkey were quite tired enough to rest, and the country folk were about their milking and their feeding of pigs and geese and quacking ducks, they came in sight of the great house. It was a very big house indeed with many high chimneys and windows, as well as any number of turrets and towers.

The gates into the grounds were so high that the gatekeeper's tiny house was almost

hidden from view, and when they had passed through after explaining their errand it was a half mile walk before they reached the great front entrance of the great house.

(To be continued.)

THE HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

NO. XI

Rev. S. S. Powell, while living at Hammond, La., published two little quarterly magazines, which, while not strictly Seventh Day Baptist, are of interest to the readers of the SABBATH RECORDER because they were published by him, and because they concretely illustrate one of his types of service. The first was entitled, *Magazine of Papers for the People*, and contained worth while articles, religious and otherwise, gathered from various sources and of interest to readers of thoughtful minds. The Historical Society has but two numbers of this journal; namely, Vol. III, No. 2 (April, 1916), and No. 3 (October, 1916).

The second of these quarterlies was *O Pharos*, printed in Greek throughout, except that the date, name of publisher, and place of publication were all repeated in English. The first issue bears date of October, 1922. It was addressed to Greeks, naturally, and there is reason to think that they much appreciated it. Mr. Powell, by the way, reads and writes, not only Greek, but Latin and Hebrew, as readily as English. He has been known to address a meeting of modern Greeks in their own language to their great delight. *O Pharos* (the Greek title has to be printed in English letters, due to the limitations of the SABBATH RECORDER's supply of type), is unique in periodical publications by Seventh Day Baptists. Of it, the Historical Society has the following: Vol. I, Nos. 1, 3, and 4; Vol. II, Nos. 1 and 2.

The Historical Society has received contributions from the libraries of several of our ministers. Among these are some thirty or forty volumes from Rev. George Seeley, of Petitcodiac, New Brunswick, Canada, for many years the much loved pastor of the church at Berlin, N. Y.; several volumes of lectures of Dr. Thomas R. Williams, for many years at the head of the Department of Theology, at Alfred, N. Y.; a large number of bound sermons of Dr. Darwin E. Maxson, as well as lectures on pastoral theology. He,

too, was a member of the faculty of Alfred's Theological Department; several very valuable books from Rev. Freerk J. Bakker, formerly of Holland; the cream of the library of Dr. William M. Jones, for many years the pastor of the Mill Yard Church in London, England; and several books from Dr. Arthur E. Main, dean of the School of Theology and Religious Education at Alfred for many years before his death. Besides these there are books from the library of George H. Babcock, containing valuable information concerning his industrial and business career. From the library of C. Latham Stillman, of Westerly, R. I., came a set of "Seventh Day Baptists in Europe and America," in five volumes, handsomely bound full morocco, with gilt edges. From the same source came the "Seventh Day Baptist Memorial," and the "Seventh Day Baptist Quarterly," also bound in full morocco. These are a few of the contributions which have been received. Others will be noted later.

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

The *Seventh Day Baptist Register*, Vol. II, No. 15 (June 11, 1841), from the *Alfred Sun*, Alfred, N. Y.

The SABBATH RECORDER, for thirty years, a file more or less complete, from 1899 to 1929, inclusive, from Esle F. Randolph, of Great Kills, Staten Island, N. Y.

The *Gem Lesson Leaf*, Vol. 2, No. 7 ("Seventh Month, 1872"). This was published at Albion, Wis., by Elder James E. N. Backus, who also published the *Sabbath School Gem*, at the same time. The printer's "make-up" of this lesson leaf makes an interesting study, no less than certain of the trench comments on the lessons. For example: the lesson for Sabbath, July 19, 1932, on "The Baptism of Jesus," Matthew 3: 13-17, is illustrated with the following comment:

Our dear Saviour was baptized
IN JORDAN
and not in a bowl

This copy of the *Gem Lesson Leaf* was contributed by Rev. Herbert C. Van Horn.

TRIBUTE TO M. M. LANPHERE

My first recollection of our departed brother and well-beloved friend, was at the other end—facing me, with a huge oak log between us—at the other end of a cross-cut saw. We were working together, in unison and harmony, so far as we two were concerned, at a common task, the same enterprise, both mutually interested in accomplishing the same purpose.

That was fifty-five years ago, and as I said to him the other day, during his illness, as I

called him "my old pal," "you and I have for over a half century been pulling and pushing together most of the time, and in harmony, for common interests that we both love and hold dear."

This long-time, and oftentimes intimate fellowship makes his departure very personal to me. I would much prefer today to sit with his immediate family than to be standing here; and yet I esteem it an honored privilege to have the opportunity of bringing to this farewell service my tribute of love and esteem and appreciation for a fellow-worker— together preparing fuel for wood stove use, together sitting for instruction and inspiration at the feet of William C. and Albert Whitford, together as boys sharing the work and fun of college life, of the Philomathean Society, the tennis court, the church to which we belonged during the 1880 decade; and now in these later years, pulling and pushing together in harmony, for the interests, the welfare of the young men and young women, students of Milton College.

His full name was Martina Mason Lanphere, the son of George W. and Frances Mason Lanphere. He was born March 18, 1865, at Ceres, Pennsylvania, his father at the time being a soldier in the federal army. Some ten years later his parents came West and settled near Milton, renting land for a time, then, buying the place on the hill half a mile south of Five Corners on the east side of the road. And it was here, on his father's farm, that I worked one spring vacation helping clear up from trees and stumps a part of the wood lot, native timber, oak openings, we call them.

In the college he was numbered a member of the class of 1888, the class to which I belong; but two years before graduation, his family sold the farm and moved to South Dakota where he and his only brother, Stiles, and the father settled on government land, virgin soil, with adjoining farms, working them all together on a rather large scale, with machinery including seeders and self-binder and a threshing outfit. He was a natural mechanic and his skill in this line came to good advantage in these last thirty years of service for Milton College. This move was in 1886. The surrounding country settled rapidly. Churches and schools were established, and there came to the local district where they lived a young woman as teacher. Martina

promptly fell in love with her, Ella Walton, and they were married, March 12, 1891. From this union there are two children: Leta Mae Lanphere, at home here in Milton; and Leo L. Lanphere, of Easton, Pa.; and there are two grandchildren, Jack and David, sons of Leo.

The country place where the Lanpheres lived in South Dakota was called Smyth, and here the family was influential in establishing a church, the Smyth Seventh Day Baptist Church, Martina being for a time the superintendent of the Sabbath school. But the membership of the little church dwindled away, and the Lanpheres, desiring to live in a community of their own faith, sold out their holdings in South Dakota and moved, first to North Loup, Neb., and then to Gentry, Ark., and then still an unbroken family—for the brother Stiles had married at Smyth, Silvia Maxson—they all returned to Milton in 1907, here to spend their remaining days, till the father, and mother, and Stiles, and now Martina, have been called to a habitation unmoved, eternal in the heavens.

Martina was a loyal supporter of the church and its work. He was baptized here in Milton as a boy in his teens by Rev. Elston M. Dunn. When he moved he took his membership with him to the place where he was to live. Here in Milton he has always been a faithful attendant and worker and was one of the trustees during the rather strenuous months of the construction of the present edifice, gladly giving much time and thought to the matter.

Up on the college campus yesterday and today, the flag, the red, white, and blue, has been fluttering in the wind at half-mast, as a symbol of sadness, in honor of the life and service of Mr. Lanphere, familiarly and lovingly known to three generations of college students as "the Jan." I suppose this name came to him from the word "janitor." But he was far more to us all, students and faculty, than janitor. He was caretaker, supervisor of buildings and grounds, machinist, carpenter, engineer, always planning and watching and saving for the financial interests of the institution, and more than all he was our friend. We read in the Good Book that he who would be chief among his fellows, he who would be great, let him be the servant. And thus "Jan" was chief, Jan was great among his fellows on the college campus. The students respected and trusted him. I think he knew

the student body, its problems, its policy, its philosophy, its likes and dislikes, better than did any member of the faculty, and his presence, his counsel, his service will be sorely missed.

This morning Mrs. Shaw in reading came upon these words and said how appropriately they fitted "Jan.":

"Right in the midst of what some people call drudgery is the very best place to get the transformed, the transfigured life. The doing of common tasks patiently, promptly, faithfully, cheerfully, makes the character beautiful and bright."

Jan was a man of strong convictions and severely conscientious, standing straight up, firmly, but generously, conservative.

Hail, and adieu, noble comrade,
Your service of love is no more.
But the thought of your life is yet with us
To brighten and help as before.

Hail, and farewell, fellow-worker,
Your tasks here on earth were well done,
Your problems you met like a hero,
To solve them for you was just fun.

Hail, and goodbye, Brother Lanphere,
You lived and you died like a man,
And today in honor and sadness,
This tribute we bring to our "Jan."

Oh, Lord, our Lord, the Lord whose ways are true and right, forsake us not we pray thee, in the days of our bereavements and our hours of loneliness; but comfort and sustain and uphold us by thy sure presence, and give us strength and courage and wisdom, bravely to meet the daily tasks and duties that are before us. Through Jesus Christ Our Lord. Amen.

EDWIN SHAW.

CONFERENCE SIDELIGHT

With Conference drawing near at hand some who plan to attend may be wondering about the Piscataway Church which is joining with the Plainfield Church in entertaining Conference. This mother church, organized in 1705, is located at New Market about three miles southwest of Plainfield and may be easily reached by auto or bus for those desiring to visit the church.

With three names connected with the church it may be somewhat confusing to some of our Conference guests. The church bears the name of the township and is known as the Seventh Day Baptist Church of Piscataway. New Market is the village in which it is located,

but being near the boundary line between New Market and Dunellen the parsonage address is Dunellen and thus mail is directed in that way.

We are looking forward to the Conference and invite the guests to visit our church property in the north part of New Market, and the cemetery (which is the original site of the present building) just south of the village. More detailed information will be given you at the Conference headquarters.

Trevah R. Sutton,
Pastor.

OUR PULPIT THE DIVINE CHURCH PROGRAM

BY REV. LEON M. MALTBY

(Sermon delivered at Eastern Association, Berlin, N. Y.,
June 9, 1938)

Text—Ephesians 4:12. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The text in which we see the divine Church program outlined is a complete verse but not a complete sentence. We are going to maintain that the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ, mentioned in Ephesians 4:12, constitute the program which our divine Savior would have his Church carry out. Christ has given to every individual believer a different gift for service or a different amount of ability. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

That is not a complete statement. It is interesting and more than interesting to know that each has some gift and that some are called to be evangelists and pastors, but Paul desired to tell us what we want to know, namely, the purpose for which these gifts are freely bestowed, the program to be carried out, the why of it all, and the ultimate goal. Christ gave the gifts to members of the Church for a three-fold purpose: the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ. What is the terminus, that is, the end; when may we cease to be engaged in this divine program for the Church? The answer is in the verse following our text. The work will not be completed "till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the

measure of the stature of the fulness of Christ." (Verse 13.)

THREE ELEMENTS

There are three elements in the program, as you have already noticed, three divisions of the work of the Church. In the perfecting of the saints we have the work to be done in behalf of individual church members. The work of the ministry we conceive to be largely for individuals outside the Church, that is, evangelistic. And again, edifying the body of Christ has to do with the Church as a whole. So we see according to this that two thirds of our concern, perhaps, should be for ourselves and our witness as a Church, and one third for the evangelization of others. I wonder if we are concerned that much about our relation to the perfect standard. I wonder if at least one third of our emphasis is not upon something not included in the divine program at all. Can you and I be sure that we do not spend more time and more thought on self satisfaction than we do on self perfecting? Are we not substituting smug complacency for Church edification and for the commission of evangelism? Are we really willing to look into this divine program with a view to following it? God knows the answer to that last question. Your pastor has no choice but to lay before his people the clear teaching of God's Word, trusting that the Holy Spirit will cause this Word not to return unto him void but to take root, grow, and fructify.

1. *Perfecting of the saints.* Perhaps the dictionary and concordance will help us a little in a better understanding of the first of these three branches of the divine program, perfecting of the saints. The English dictionary suggests "to complete or finish" as synonyms for the verb, "to perfect." When a machine is completed so that it will do the work for which it was designed, then that machine is perfected. Looking at the Greek word used in this sentence we find the same thing; its primary meaning is to fit, complete, or adjust. But when it is used of people, as here, in an ethical sense, the meaning can best be described as "making one what he ought to be."

God never countenances imperfection; he doesn't want stunted Christians, or shall we say, "half baked church members." We may be satisfied with ourselves when we look all right on the side that is visible, but that is the

devil's standard, not God's. Turn back to God's Word, to Israel through the Prophet Hosea (7: 8), "Ephraim is a cake not turned." A little later in that chapter we read, "though I have redeemed them, yet have they spoken lies against me. And they have not cried unto me with their heart . . . they assemble themselves for corn and wine, and they rebel against me." God had *redeemed* them from Egypt; he had given them food, land, protection, the law, and the prophets and they were satisfied with only a pretense of religion. . . . They were half baked in their religious experience. At best a handful of coarse meal moistened and baked on a hot stone could be none too appetizing, but suppose you were served with such a cake that had been baked only on one side and underneath was sticky, raw paste. Imagine such a situation and you will see how God and our Savior, Jesus Christ, feel when we who have been redeemed, nurtured, and brought up in the Church, offer our lives in just such a condition. Can we expect God to be pleased with what we would scarcely deem fit to be thrown to the dogs?

Here are two fundamental facts derived from the expression, "for the perfecting of the saints": First, saints are not perfect at birth; and second, God wants them to be perfected. For that cause Christ has bestowed gifts upon all believers. Here is the problem we must wrestle with: We are altogether too content with our imperfection. Furthermore, we are not willing to recognize that we have any major responsibility in the perfecting of other saints in the Church. . . . We who are pastors and teachers have not made any great success. We may well tremble when we think of giving an account of our stewardship. What, then, of those others who have gifts of teaching or other gifts and refuse to use them?

Peter prays in his benediction at the close of his first epistle (5: 10), "But the God of all grace . . . after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." The benediction at the close of Hebrews rings with the same petition that God will "make you perfect in every good work to do his will." In the words of Christ in Luke 6: 40, "The disciple is not above his teacher; but every one that is perfected shall be as his teacher." Again in Galatians 6: 1, we read, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." The word

"restore" is the same as the word "perfect" in Ephesians 4: 12. But we need perfecting in matters of faith as well as conduct. Paul writes to the new church at Thessalonica, how he wishes he might visit them and "perfect that which is lacking in your faith" (1 Thessalonians 3: 10). Now turn to Ephesians 4: 13, which follows immediately after our text. The first clause corresponds with the first clause of verse 12, "till we all come into the unity of the faith." Is there anything lacking in our faith? If our individual statement of faith omits any of the fundamental doctrines of the Bible, then we are far from the unity of the faith, we are not contending earnestly for the faith once for all delivered unto the saints. "Good" is a fine characteristic; "better" is a noble expression; but "perfect"—that is the biggest word in any language.

2. *Work of the ministry.* The second major part of God's program for the Church is the work of the ministry. It has come in our times to have too limited a meaning. We think of the work of the ministry only as the work of a certain class of people, those employees of the church paid to preach the gospel and do pastoral work. When a young man considers himself called to the ministry he is thinking of preparing himself for ordination and taking charge of a church. It was not so in the beginning. There were several different kinds of ministry. Do you know that the verb "to minister" in Greek means literally "to act as a deacon"? The proper name of the board of deacons of a church is diaconate. Thus scripturally, deacons are ministers, for they serve. Sometimes this word means merely to serve; sometimes to set food before guests. Other times it means to supply food. The work of the ministry is to supply food, but principally spiritual food. Humanity is in need of the food of God's Word. Acts 6 shows us that the apostles had a higher ministry than the serving of tables. "We will give ourselves continually to prayer, and to the ministry of the word." (Verse 6.)

Can we show that the work of the ministry came to be associated largely with evangelism? I think so. It is used in Acts 20: 24. Paul, heading for Jerusalem, speaks of finishing his course with joy, "and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Proclaiming the gospel of the grace of God—that is the ministry. In the next chapter (21: 19) Paul "declared particularly what things God had

wrought among the Gentiles by his ministry." There the work of the ministry is missionary evangelism. Now to bring it down definitely to laymen. Do you know who Archippus was? He lived at Colossae. Paul mentions him in Colossians 4: 17, with these words, "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." He was not an apostle, not an ordained minister, just a layman with a responsibility. To find what that responsibility was we need turn to Philemon, verse 2, where we learn that he was a fellow soldier and that he had church in his house. We talk about entertaining guests for our General Conference. Here was a man who entertained a church. His house was more than open. He no doubt was the lay evangelist who brought them in.

We as a Church today have a big job looking to ourselves, perfecting ourselves, perfecting the saints, but we have another—the task of evangelism, telling good news. Let us take Paul's word to Timothy (2 Timothy 4: 5), "endure affliction, do the work of an evangelist, make full proof of thy ministry." Let us be zealous to get ourselves complete, perfectly adjusted, and may we not be just as zealous to make our ministry complete.

3. *Edification.* The third part of the divine program is edification. It is the labor for the Church. Back in the middle ages the whole Christian world was bled by taxation and the sale of indulgences to construct great cathedrals. They were concerned about magnificent edifices. It is a sorry day for a church when she thinks more about edifices than edification. We need not discourage material buildings dedicated to the Lord. We need not go to apostolic times when church was held on the river bank or in a private home. But in the divine Church program of Ephesians 4: 12, no mention is made of physical buildings. To edify is to build up. Now it is evident that there is great need for the building up of the Church as a whole. It is manifest also that the body of Christ will be edified by the perfecting of the saints and by a proper emphasis on evangelization. But here we are concerned about that part of the program which affects the Church as a body, the corporate witness of the organization. The matter of foundations is of primary importance. Not only individual faith, but also the Church must be founded on the Rock, Christ Jesus. How can we build upon that

foundation the Church Christ wants? Many ways may be suggested to your minds, which we will leave for you to develop. In general we may emphasize this, that a new Church consciousness must be developed. Church and denominational loyalty are not out of date. Church purity is as important as Church unity. And may we remark that there is nothing like earnest Bible study backed up by prayer to make the Church develop as a body. Prayer is the only atmosphere in which a Christian can grow or the body of Christ be edified.

May we in our several churches represented in this association endeavor to keep before us this three-fold divine Church program of perfecting the saints, the work of the ministry, and the edifying of the body of Christ. Only as we commit ourselves to such a program can we ever hope for our church to approach the picture also given in this epistle (Ephesians 5: 27), where Paul sets forth the ideal of Christ. "That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

DENOMINATIONAL "HOOK-UP"

FARINA, ILL.

The Farina Daily Vacation Bible School opened Monday, June 13, in the public school building under the supervision of Miss Ada Keith of Cincinnati, Ohio, with the following teachers: Mrs. H. B. Seager, music; Miss Evelyn Feller, kindergarten; Mrs. Harry Crossley, primary; Mrs. A. T. Bottoms, junior; and Pastor A. T. Bottoms, the intermediates. Miss Imogene Kline is directing the recreational activities.

During the first week we enrolled eighty pupils. There will be several more to come in next week. We hope to have one hundred enrolled before the end of the school.

Miss Keith is also helping greatly with other activities such as giving the story at morning worship, taking charge of the Intermediate and Junior Christian Endeavor, and helping in the Senior C. E., which is happy to have the college young people at home again.

CORRESPONDENT.

VERONA, N. Y.

The three days' session of the Central Association held in the Verona Seventh Day Baptist church closed Sunday afternoon. The sermons and addresses were very interesting

and inspiring. The dramatizations, the fine music rendered by the church choir, and the quartet, trio, duet, and solos by home and out of town talent added much to the interest of the meetings. There was a large attendance. Dinner was served to one hundred sixty on Sabbath day, by the people of the Lutheran Church.

An electric cooking equipment was recently purchased by our society, and the Worth While Class sponsored the redecorating of the church auditorium and vestibule.

The Y.P.S.C.E. was entertained by Mr. and Mrs. Craig Sholtz at their home on the evening of June 11. A good program was put on under the direction of Doris Langworthy.

At a meeting of the Verona Youth Council held at the Lutheran church June 13, election of officers was held and Wm. Lennon was elected president.

Pastor and Mrs. Davis left for Alfred June 20. Pastor Davis will attend a Ministers' Conference and give an address. He will also attend the Western Association held at Alfred Station June 24-26, and deliver the Sabbath morning sermon.

The community Vacation Bible School will be held in our church beginning July 5, and continue three weeks. CORRESPONDENT.

ALFRED, N. Y.

Friends of Miriam Shaw will be interested to know that Miss Shaw sails from New York City, July 2, on the S. S. *Bremen*, North German Lloyd Line. She goes as companion-nurse with a lady who is seeking better health. Her address during July will be Sarciron Hotel, LeMont Dor, France. She plans to return early in September. A Friend.

SALEM, W. VA.

Miss Elsie Bond, veteran Salem college registrar, probably knows many or all of the graduates of the school who returned for commencement exercises.

Consecutively since 1890, when she received her bachelor of arts degree at Alfred University, Alfred, N. Y., Miss Bond has been a teacher of Latin at Salem.

She became registrar in 1894 and since that time has been active in that capacity.

Miss Bond's activities as registrar have made her known to educators throughout West Virginia and in many other states.

Most of the graduates of Salem have been students in her classes, but through her work

as registrar she has become acquainted with every graduate and can call most of them by name. She is known as "Miss Elsie" on the campus.—*Herald*.

WESTERLY, R. I.

The weather vane, which was blown from the steeple of the Pawcatuck Seventh Day Baptist church several months ago during a gale, will soon be swinging to the breeze again. Perhaps those who have watched the leaning steeple, which was tipped to the east for several years, did not notice that it has been straightened to its original position as it was when built in 1847.

The ball at the top of the spire, however, is off center, and within the next few days repair work will be done higher up, and the spindle which holds the six-foot weather vane will be replaced. The east truss under the spire had settled, and it was necessary to raise it by means of jacks. It will be held in position by brass bars which will probably hold it firm for many years to come.

In straightening the steeple, the east side was raised some five inches above the roof of the church. Trouble was found in supports for the bell. The bell weighs twelve hundred pounds, and was cast in 1847. It will not be rung again until the work is completed, in putting the steeple back into an erect position.

The ceiling at the west end of the church was raised an inch and a half with the result that a crack between the ceiling and the west wall is the only damage resulting in the interior of the church.

Work on the spire and weather vane will not be started until the job lower down is completed. —*Westerly Sun*.

OBITUARY

LANPHERE.—Martina Mason Lanphere, son of the late Mr. and Mrs. George Lanphere, was born in Ceres, Pa., March 18, 1865, and died in Memorial Hospital, Edgerton, Wis., May 22, 1938, following several months' illness.

He was married to Ella Walton on March 12, 1891. They and their children lived in Nebraska and Arkansas before coming to Milton in 1907.

He is survived by his wife, a daughter, Leta, of Milton; a son, Leo, and two grandsons of Easton, Pa. His parents and a brother, Stiles, preceded him in death.

Funeral services were held in the Milton Seventh Day Baptist church, May 24, conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton cemetery. C. L. H.

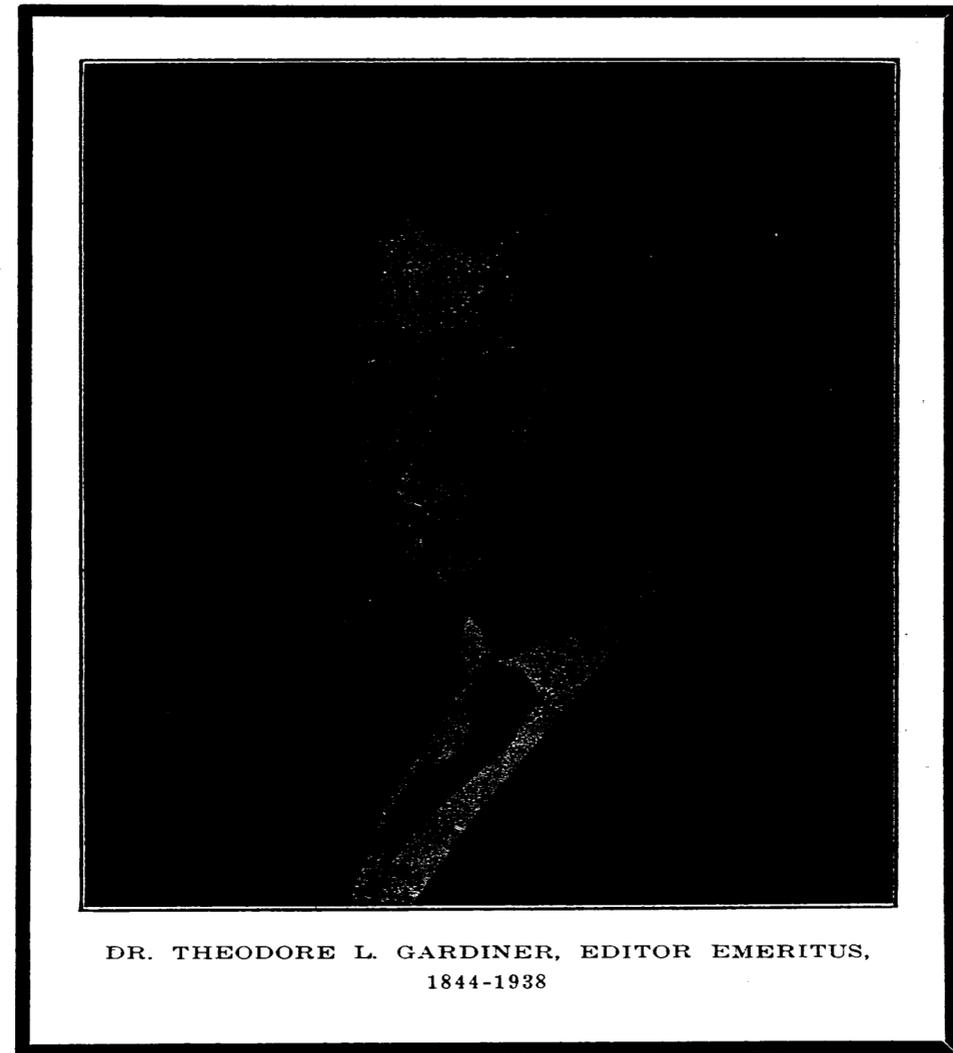
(A tribute will be found on another page.)

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