

ter. Wednesday they motored to Blue Mountain Lake. Their daughter Aurabeth, and Miss Ruth Evans, returned with them, after spending the summer at Potter's Summer Resort.

Rev. and Mrs. George B. Shaw returned Tuesday from Salem, W. Va., where they had been visiting since Conference at Plainfield, N. J.

Dr. S. S. Powell of the seminary faculty, who has been spending the summer at various points in Georgia, returned to Alfred the first of this week.

Miss Miriam Shaw, who has been spending the summer in France, is expected to land in New York City tomorrow. She will come to Alfred to spend some time with her parents, Rev. and Mrs. George B. Shaw.

Mr. and Mrs. Starr A. Burdick of West Newton, Mass., and Miss Ethelwyn Saunders of Rochester were weekend guests of Mrs. Elmina T. DeWitt. They were in Alfred to attend the Baum-Titsworth wedding.

Mr. and Mrs. Ray W. Wingate and daughter Peggy, returned Sunday, after spending the summer at Quonochontaug, R. I. It is a pleasure to again hear Director Wingate play the Davis Carillon, which has been missed since his leaving.—*Alfred Sun* (Sept. 8.)

BATTLE CREEK, MICH.

Instead of a Daily Vacation Bible School this year the Battle Creek Sabbath school sponsored a three-weeks' camp at Faircrest Cottage, Fair Lake, for its teen-age group. Nine boys were the charges of Pastor and Mrs. Holston the first week. Mr. and Mrs. W. D. Millar took a group of nine junior and intermediate girls the second week, and during the third week five of the older girls were under the care of Mr. and Mrs. R. T. Fetherston.

A fine opportunity was offered for Bible study and religious training, with these boys and girls following a well planned program twenty-four hours of the day.

CORRESPONDENT.

NORTONVILLE, KAN.

To Israel hemmed in by Red Sea, mountains and Egyptian army, the Lord said, "Go forward!" To the Church, facing difficulties, obstacles, the forces of evil, he says the same thing. Read the story in Exodus 14, and then hear Pastor Osborn's sermon next Sabbath morning.

The basis of the discussion at the prayer-meeting on Friday night will be the recommendations of the Committee on Spiritual Life and Religious Development of the Council-Conference. What plans are here for our church? What should have a place on our program for the year? Come and help us decide.

Rev. Ralph H. Coon, Doris, Lloyd, and Jeanne left for their home at Boulder, Colo., Wednesday morning. Because little Ruth is still in the hospital, and will be unable to travel for a month, Mrs. Coon remained with her. Marian, the next oldest daughter, will stay with her aunt, Mrs. Lester G. Osborn, until her mother goes to Colorado. She entered the third grade in the local school Monday.—*Nortonville News* (Sept. 9.)

MARRIAGES

BAUM-TITSWORTH. — September 4, 1938, Mr. Alion M. Baum of Pawtucket, R. I., and Miss Ruth Katharine Titsworth of Alfred, N. Y., were united in marriage at the home of the bride's parents, Professor and Mrs. Waldo A. Titsworth by Rev. Boothe C. Davis.

OBITUARY

CRUMB.—Clement Wells Crumb, son of Matthew Wells Crumb and Hannah Ann West Crumb, was born near Milton, Wis., September 7, 1858, and died August 17, 1938, at his home in Redwood City, Calif.

He is survived by his wife, Elizabeth Johnson Crumb, whom he married June 5, 1889; by a son and his wife, Fred W. and Esther N. Crumb; and a grandson, Lawrence N. Crumb.

Impressive funeral rites were conducted for him in Redwood City August 18, by Bay View Lodge No. 109, I.O.O.F., and the body was accompanied by the wife and son to Milton for burial, where a service was held in the Seventh Day Baptist church, August 21, in charge of a personal friend, Rev. Edwin Shaw. Brother Crumb was an active worker in Odd Fellow organizations, being Grand Master of the Grand Lodge in Wisconsin in 1912. Du Lac Lodge, No. 322 of Milton of which he was a life-long member had charge of the services at the grave.

E. S.

A lady, apprehensive lest she pass her destination, poked the street car conductor with her umbrella. "Is that the First National Bank?" she asked.

"No, mum," replied the conductor, "them's my ribs."

—*Watchman-Examiner*.

The Sabbath Recorder

Vol. 125

SEPTEMBER 26, 1938

No. 13

Loyalty Days

WE AGREE:

The churches are the greatest influence in this world of ours to overcome the present tendency toward greed. —President Franklin D. Roosevelt.

A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade. —Former President Theodore Roosevelt.

The older I grow, the more certain I am that morality is dependent upon the spread of religious conviction in the government and civilization of this country. —Former President William Howard Taft.

Our civilization cannot survive materially unless it be redeemed spiritually.

—Former President Woodrow Wilson.

The strength of a country is the strength of its religious convictions.

—Former President Calvin Coolidge.

Our churches and religious institutions are indispensable, stabilizing factors in our civilization.

—Former President Herbert Hoover.

**Every Citizen Cordially Invited; Every Member
Confidently Expected in a House of Worship
on Loyalty Days, October 1, 2, 1938**

SPONSORED BY RELIGION AND WELFARE RECOVERY

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 125, No. 13

Whole No. 4,791

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N. J.

Terms of Subscription

Per Year\$2.50
Six Months 1.25Papers 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.

Five Great Words Few words of Christ are more significant than these five, "The world is the field." Christianity is not local in its content and expectation. Jesus does not belong to the Catholic, the Presbyterian, or Seventh Day Baptist, merely. He is universal. He belongs to the ages, to the world.

There are those who, for various or fancied reasons, have no vision of or use for missions, especially foreign. They are all for the local church—if anything; all for taking care of "the heathen at home."

But Jesus said, "The world is the field."

Let the smug American churchman consider what he might have been, and his condition, had the field not been extended to include his ancestors. Hear a description from Saint Jerome, of an early century: "I myself, a youth on a visit to Gaul, heard that the Atticoti, a British tribe, eat human flesh, and that although they find herds of swine and droves of large or small cattle in the woods, it is their custom to cut off the buttocks of the shepherds and the breasts of their women, and to regard them as the greatest delicacies." Those reputed cannibals were among our—yours and mine—ancestors in ancient Britain. Our proud ones might still be pursuing such game were it not that early Christians around

the Mediterranean felt the force of Christ's words—"The field is the world." Accepting that as a challenge, Columba, Boniface, Augustine, Patrick plodded north, and our ancient fathers for the first time heard the story of Christ and the cross.

To share that gospel with its concomitants of medicine, hospitalization, sciences, and other blessings, Carey went to India, Judson to Burma, Paton to the New Hebrides, Livingstone to Africa, Carpenter and Wardner to China.

"The field is the world" for Christ's teaching and life. You can't localize in America "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second is like unto it, Thou shalt love thy neighbor as thyself." Nor "Blessed are the pure in heart," nor the golden rule, nor the "joy in heaven over one sinner that repenteth," nor "Whosoever will, let him come," nor "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." Those are universal verities. Truly, "the field is the world."

Let us not, then, neglect the challenge of these words, but with all that is within us go forth—as Jesus went—and into "all the world" preaching the gospel that belongs to all.

A Commendable Custom Brother Burchard Loofbourrow from New Auburn, in connection with sending to the RECORDER an obituary, writes of an interesting incident occurring at the funeral. It seems that certain branches of the Lutheran Church are accustomed to make little gifts to missions at times of bereavement instead of spending large sums of money for flowers. At the time of the farewell services reported by Brother Loofbourrow, the son of the deceased entered the church just before the service began and handed him an envelope saying, "This is from mother's brothers and sisters." The envelope contained a card with a five dollar bill attached and a note reading, "To the Seventh Day Baptist Church of New Auburn. In loving memory of Anne Cartwright, by her sisters and brothers, to be used for missions." The deceased was born in Norway; the brothers and sisters evidently are loyal Lutherans, following a most commendable custom.

We believe in showing respect for our loved ones departed, but it does seem, as Christians,

we would be showing them greater honor by using the sums spent for flowers that "the dead know not at all," for missions or some other work in the name of him "who came to bring life and immortality to light." Anyway, we like the suggestion in this Lutheran custom.

American Imperialism Denounced The twenty-third Annual Conference of the Fellowship of Reconciliation, a religious pacifist organization, was held at Northover Camp, Bound Brook, N. J., September 9-11. Recommendations "strengthening the Neutrality Act were passed, making it mandatory upon the President and extending its required provisions to the secondary materials of war in quantities exceeding peace time demands." (Quoted from Religious News Service.)

RESOLUTION ON IMPERIALISM

Our first task as Americans is to see that the United States effectually and immediately renounces its imperialism in the Orient. This means the withdrawal of our armed forces from China; immediate recognition of Philippine independence with suitable provisions for easing the shock to Philippine economy; the abandonment of American military bases in the Philippines; and the repeal of the Oriental Exclusion Act.

Until we do these things and while we continue to build a super-navy which cannot possibly be justified on the ground of defense needs, any American attempt to cripple Japan in the present war means above all to strengthen American as against Japanese imperialism in the Orient.

We confess our horror at present American participation in Japanese aggression through the supply of munitions and secondary war materials. But we believe that in the long run the cause of peace and justice will best be served and human life in China and elsewhere made safe from the curse of war, by getting our country completely to abandon all export of war materials at all times.

Recent Letters From Washburn, Wis., a newly found friend of Seventh Day Baptists writes:

Dear Brother:

I am inclosing \$2.50 as payment for one year's subscription to the SABBATH RECORDER. Many thanks for the tracts sent me. I feel sure that the Sabbath of the Bible is the true day that is set apart for worship of our Master. I am glad I was able to learn of the Seventh Day Baptists. Outside of the Sabbath question there does not appear to be any great difference as to beliefs, etc., from the little Baptist Church in which I was converted. . . . I will send you more later on for a few tracts I would like. Thank you for the interest you have taken in our case.

Sincerely,

Leon A. Potter.

From Princeton, Mass.:

Dear Friend:

I am at this time renewing my subscription to the RECORDER, with considerable pleasure. I cannot take time now to tell you how pleased I am with its acquaintance, and how much the paper means to me. The recent memorial paragraphs for Doctor Gardiner recall to my mind the first copies that came to me and his kindness in granting me the benefits of the fund that sent the RECORDER to people who could not afford the subscription price. What cheer he gave freely to me as a lone Sabbath keeper, and to many others. Some time I hope to be able to help maintain that fund that rendered so much benefit to me, when my earning power was meager. What a clean, sweet, comforting paper the RECORDER has been all these years.

Sincerely,

Lois R. Fay.

From Boulder, Colo.:

Dear Friend:

I was very sorry not to be able to attend Conference. I have been much interested in the reports in the RECORDER and in the first hand reports received from Lester (Osborn) and from Paul Hummel and the folks who were with him. From what they all say it must have been a very spiritual Conference. . . . From reports, I am sure some very definite advances have been made. I am looking for the time soon when people will stop asking why Seventh Day Baptists do not grow more. I am glad for the women who have courage to believe that the Lord will bless the work of a full time evangelist and provide for all his needs. I cannot forget what George Shaw said a year ago, that we need a full time evangelist in each of the forty-eight states. . . . May the Lord continue to bless the work of the RECORDER and the Tract Society through your services.

Sincerely,

Ralph H. Coon.

From Los Angeles:

Dear Brother Herbert C. Van Horn:

I read with interest your editorial on "Our Paper—The SABBATH RECORDER." I was encouraged by your efforts to make the paper better and larger. This is much needed. Inserting the Sabbath school lessons would be a help.

As you know, I would like to read more articles written by Holy Spirit baptized Sabbath keepers. This would put more life in the paper, and give it better standing with outsiders. Most Seventh Day Baptists have held for years to the growth theory of entire sanctification. . . . It has seemed to me inconsistent to obtain the "baptism of the Holy Spirit" in that way, when it is a gift subsequent to regeneration, and received by "entire consecration" of everything to God. . . . A gift is not a growth, and it is received all at once. . . . The growth or development theory is an error in receiving the gift of the Holy Spirit. Dr. G. W. Watson, a noted evangelist of the past, said, "The primary meaning of 'develop' is to take the envelope off." When you take the envelope off of a simply con-

verted person you do not find his nature changed, as to being "wholly sanctified" by the Holy Spirit in heart. . . . I have said enough to give you the idea of what I think, and irrespective of it, I am enclosing to you a money order for \$10 to help you in your purpose to make the **SABBATH RECORDER** a larger, better, and more interesting paper for every one who wishes to have the best and most spiritual paper yet published having the Sabbath truth in it. I hope and pray that many others will likewise contribute in this manner to help you carry on your purpose.

Sincerely,
Brother Th. A. Gill.

China Relief Our hearts are torn and deepest sympathies stirred by reports constantly coming in of the distress of the Chinese, by war, floods, and famine. From various provinces in that vast land teeming millions are in want, while starvation, exposure, and disease are taking their heavy toll.

The needs are so vast that we are appalled, and perhaps so paralyzed by the immensity of relief problems that we fail to do the little possible for us.

A Church Committee for China Relief, constituted by the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and China Famine Relief, U.S.A., Incorporated, is steadily at work. Through this agency contributions can be made. Regional Relief Conferences are being held within reach of the most of our readers throughout the states this month and next.

Address contributions to Church Committee for China Relief, 105 East 22nd Street, New York City.

Religion and Welfare Recovery Attention is called by our cover to the earnest efforts of the National Committee for Religion and Welfare Recovery in the early steps being taken to appreciate more fully our personal and national need of God, if achievement of the ideals of brotherhood and social justice is realized.

A program for the year is being outlined by this committee, consisting of more than five hundred recognized leaders of national religious and welfare organizations. The program includes education, worship, publicity, and stewardship interests. Pastors and others concerned may secure information by addressing National Committee for Religion and Welfare Recovery, National Office: Lincoln Building, 60 E. 42nd Street, New York.

MISSIONS

HOW ARE THE DEMANDS TO BE MET?

Those bearing the burden of Christian missions are asking, "How are the demands to be met?" This is true of all Protestant denominations, but it is especially true with Seventh Day Baptists at this time.

More calls than ever before are coming and greater demands are being made upon us. Many of these demands appear to be imperative calls from the Master, but it is not apparent at present how the work is to be increased the coming year. More workers are needed, but the greatest need appears to be funds to employ more workers.

For instance, pastorless churches are asking help that they may employ pastors, but at present it looks as though less was to be received for missions than last year. The percentage of the United Budget for missions voted by the General Conference has been reduced about 7 per cent (from 52 per cent to 45.2 per cent). This means a serious reduction in the funds available for missions from the United Budget unless the contributions are much larger or some other plans made. The question before the board and the denomination is "How shall the imperative demands of the mission fields be met?" They can be met, and we as a people, with God's help, must devise some way.

THE HOME FIELD

(Taken from the Annual Report of the Board of Managers, 1938)

The Board of Managers has not been able to advance the work on the home field as was hoped at the time of the last General Conference. This has been chiefly because funds have not been contributed to make it possible to carry out plans approved at the beginning of the year. As will be seen from the report regarding work in the different associations, there has been advance in some sections, but other fields are still destitute of the needed help. The General Conference approved the recommendation of the Commission that a missionary-evangelist be employed and the board put an item in its budget for this purpose. It did this with the view of locating the missionary-evangelist so that his first work should be to build up the struggling churches and congregations in Chicago and the middle west, and the board had encouragement that

a man fitted for such work would consider the proposition. There is a very urgent need that this plan be carried out. Also there are other churches in the homeland which are languishing, and there are missionary pastors who are nearly or quite destitute.

Having made this general statement regarding mission work on the home field, it is well that we consider by associations both what has been attempted and the needs.

Eastern Association

As in years past, not much mission work has been fostered by the board in the bounds of the Eastern Association. Until last April when Pastor Willard D. Burdick closed his work as pastor of our churches in Rockville and Hopkinton City, R. I., all the churches in the association had pastors and none were receiving help in their support. It is to be hoped that the two churches now pastorless may not remain so long.

One church, the Yonah Mountain Seventh Day Baptist Church, in Georgia, has been organized in the bounds of this association during the year. Though this was not through any financial help from the Missionary Board, it is noted in this connection to say that here is a new opening. With the Yonah Mountain Church as a nucleus, Georgia appears to be a promising field for mission work.

Central Association

In the Central Association the mission work has been the same as last year. Rev. Alva L. Davis, pastor of our church in Verona, N. Y., has continued to act as pastor of our church in Syracuse, N. Y., has visited the church once a month, and has done much pastoral work.

Western Association

Pastor Robert W. Wing has continued as missionary pastor in the Western Association, serving as missionary pastor of the churches in Hebron, Pa., and giving the most of his time to this work. The cause is prospering under his labors.

Southeastern Association

Rev. Clifford A. Beebe has continued as missionary pastor of our church in Berea, W. Va.

Brother Marion C. Van Horn, a student in Alfred Theological Seminary, has made monthly visits to our church in Salemville, Pa., conducting religious services and doing such pastoral work as he could during the

week-end. The church has called him to become its pastor and he expects to settle with the church the first of September.

There has been an appropriation to aid our church in Middle Island, W. Va., in supporting a pastor, but it has been pastorless for the last eighteen months.

Northwestern Association

Rev. Ralph H. Coon has served as missionary pastor of our church in Boulder, Colo., and as general missionary on the Colorado field. In addition to his work as pastor and general missionary, he aided efficiently in the Preaching Missions in the Central Association for one month last fall.

Brother Kay Bee has acceptably served our church in Welton, Iowa, as missionary pastor during the year. Though the board has made a small appropriation to aid in his support, it has been necessary for him to spend a large portion of his time in manual labor in order to support his family. For a number of years the Iowa churches and the board have tried to arrange for the strengthening of the work in Iowa, but while some efficient work has been done, it has seemed impossible to put into operation for any length of time adequate plans. The board and the churches are in close touch and it is still hoped arrangements can be made to meet the needs of this field.

Brother Charles W. Thorngate closed his labors as pastor of our church in Albion, Wis., and became missionary pastor of our church in Dodge Center, Minn., the first of September, 1937. The Dodge Center Church has been pastorless for several years and Brother Thorngate's labors are appreciated, as well as needed. In addition to serving as pastor of the Dodge Center Church, Pastor Thorngate has done some missionary work in northern Wisconsin.

The churches mentioned in the foregoing paragraphs, Boulder, Welton, and Dodge Center, are the only ones in the Northwestern Association which have received financial aid in supporting their pastors during the year; but other churches in this association should have help without delay. In fact, two churches, namely, the ones in New Auburn, Wis., and Chicago, Ill., have already corresponded with the board concerning aid in securing and supporting pastors; and the church in Jackson Center, Ohio, formerly aided by the board, has been pastorless during the entire year.

Southwestern Association

Rev. Verney A. Wilson has served the church in Hammond, La., throughout the year as missionary pastor. Brother Wilson reports there are groups of people in that part of the Southwest interested in the Sabbath question and that there are good prospects that Seventh Day Baptist churches can be organized.

Efforts have been made to arrange at least part-time pastoral work for the church at Little Prairie, Ark., and the board made an appropriation to help support such a move; but plans have worked out very slowly.

Rev. W. L. Davis has served the church at Fouke, Ark., as missionary pastor throughout the year and has done some outside work to supplement his salary.

Rev. Ellis R. Lewis has continued throughout the year as missionary pastor of our church in Gentry, Ark., and as general missionary in the Southwest. He has done more field work than in other years since the depression forced retrenchment, and these labors have brought results. The companies in Springfield and Rogersville, Mo., reported last year, have grown, a new company has been established at Rolla, Mo., and the interest at Belzoni, Okla., has been revived.

Pacific Coast Association

As in the past, the budget of the Missionary Board contained an appropriation to cover Pastor Loyal F. Hurley's traveling expenses in doing mission work on the Pacific Coast; but Pastor Hurley has not presented bills for traveling expenses during the last twelve months, and the traveling expenses connected with whatever mission work he has done have been cared for by himself or others. Though Brother Hurley has not reported mission work, it is evident that he and Brethren E. S. Balenger and John I. Easterly have been active, for a new Sabbath-keeping church has been organized at Fresno, Calif., during the year.

ELDER CONRADI SENDS GREETINGS TO CONFERENCE

To the General Conference of Seventh Day Baptists, Plainfield, N. J.

My general report of the work in Germany has been sent on in due time. We are now in the Alps for our vacation. We shall rest here for three weeks, visit the Glockner Mountain, the highest in Austria, return via

Insbruck, Tyrol, Munich, Nuremberg, and spend a week at Schweinfurt, to organize a church there. Later on I plan with Rev. Mr. Losch a trip to Eastern Prussia, organize a church in Pommerania, and by November finish larger trips till spring. If all goes well, we hope to gain about one hundred new members during 1938-39 and increase our membership to six hundred.

Gladly would I have visited the United States once more and enjoyed a visit with all the dear Seventh Day Baptist ministers, but I am now past eighty-two years and the time remaining I do hope yet to improve in laying a good foundation in Christ Jesus for a permanent Seventh Day Baptist work. If Mr. Losch and I can add one hundred new members, our dear Seventh Day Baptist ministers in the United States ought to add at least five hundred to one thousand. Joy in such increase is the best help against every sort of discouragement.

We are happy to return to your Seventh Day Baptist Missionary Society more than you have sent to our society, and yet we prosper and increase in numbers and churches. The Lord has been very good to us, and thus far has preserved the peace in Europe though all are arming to the utmost.

Our best greetings we send to you. May you remain of good courage in the Lord. Pray for us as we pray for you.

Sincerely yours,

Berchtesgaden.

L. R. Conradi.

WOMAN'S WORK**WORSHIP PROGRAM FOR OCTOBER, 1938**

BY MRS. T. J. VAN HORN

Let me die working,
Still tackling plans unfinished, tasks
undone,
Clean to its end, swift may my race
be run;
No laggard steps, no faltering, no
shirking;
Let me die working.

*Dr. S. Hall Young, pioneer
missionary to Alaska.*

Hymn: "Take my life and let it be."

Scripture reading:

Admit: Rev. 3: 20.

Submit: Mark 8: 34.

Commit: Psalm 37: 1-8.

Transmit: Mark 6: 15; Matt. 28: 19, 20.

FOUR GREAT WORDS

A great preacher, Wilberforce, once condensed Christianity into four words: "Admit, Submit, Commit, Transmit."

When a man is ready and willing to admit Jesus Christ into his life; submit himself to the will of Christ; commit his way unto the Lord; and transmit his knowledge to others, he puts himself in a position to be of the largest possible service to God and the world of his generation.

We cannot live the normal Christian life unless we are willing to do this. "If ye have not the spirit of Christ ye are none of his."

Not simply by imitating Christ, nor by talking about Christ, nor by thinking about Christ, but by receiving Christ into our hearts do we become Christians. Christianity is life. It is by admitting Christ's living presence into our lives, and by his grace, transmitting our experience to others, that we do his will.

From the very beginning of things, God had a tremendous program which he planned to carry out—to establish the kingdom of heaven on earth. A part of his program was to enlist men and women to have a share in this work under his direction. What else do you mean when you pray "Thy kingdom come, thy will be done, on earth as it is in heaven"?

Are we sincere enough in our Christianity to say with all our heart, "Lord, you may depend on me"?

Prayer.

MISSION STUDY BOOKS

BY BESSIE T. HUBBARD

"There used to be a time when we pointed to a map and said that mission fields are here, they are there, and they were always not the country in which we as Christians lived. The 'heathen' sections were shaded in black. We were white. That smug assumption has received a very severe blow. We know now that paganism is not something on the map—it is something in our hearts and that may be in both East and West. 'The field is the world' and 'the world' is not merely this geographical world, but the world of human relationships, the world of economic contacts, the world of the inner life. The field is all of life."

The words above are taken from "Moving Millions," a chapter written by E. Stanley Jones in a book compiled for the mission

study, this year, of India. It gives truly the attitude today of right missionary thinking, whether it finds expression in America, Africa, Jamaica, China, Japan, India, or elsewhere.

India, however, is the subject chosen by the Woman's Committee of the Foreign Missions Conference for this year's mission study.

India! Gandhi; Clive; Kipling; Judson; Tagore; Doctor Scudder; Faith Parmalee (from Y.W.C.A., Plainfield, N. J.); E. Stanley Jones. Political changes; romance; poetry; religious pioneering; hospitals; history—past and in the making.

The libraries, magazines—*Geographic, International Review of Missions*, and others, offer unlimited opportunity for background reading, and the daily papers often present items of current interest.

In the books suggested for reading by Missionary Education Movement and Central Committee the children have a larger number than usual. From the many, a few have been culled.

Kindergarten—

Two and an Elephant,
by Winifred Wilson40 cents

Primary and junior—

The Green Friendly Book,
by Mary Entwistle40 cents

The Travels of Mona and Mani,
by Welthy Honsinger50 cents

Bhaskar and His Friends,
by Clara G. Labaree50 cents

Supplemental Work—

Paper doll cut out—India15 cents

Picture sheet,
Boys and Girls of India10 cents

Life in India,
4 panel posters50 cents

Fun and Festival from India,
by Rose Wright25 cents

Young People—

Dina Bandhu,
by Ruth Isabel Seabury60 cents

Adults—

Moving Millions,
a compilation by different authors ..50 cents

The Church Takes Root in India,
by Basil Mathews60 cents

You will notice that only a few books are suggested in this list. It is because there might seem to be confusion in number, not because others might not be just as good.

Basil Mathews is always helpful in his writing—especially when books are desired for real study.

Moving Millions is perhaps — because of short chapters written by different authors—more easily read.

Kipling's *Just So Stories* have been set to music—also many of Rabindranath Tagore's exquisite poems. (These, I think, can be circulated from your library, if desired. A further reference will be made to these.)

The book, *The Missionary Education of Juniors*, by Jean Gertrude Hutton, will be found useful in general plan and project work. I have therefore not suggested any of the leaflets on "How to Use" these study books.

All far-eastern countries have many similar problems and conditions. In studying more definitely, this year, one of those countries—India—we will not only understand those people and their problems a little better, but will obtain a better idea of another one of the countries—China—her special need at this time, and our own part and responsibility in helping—East and West—to bring about a brotherhood of understanding, and the furtherance of the kingdom of God.

YOUNG PEOPLE'S WORK

YOUNG PEOPLE'S WORK AT CONFERENCE

Reported by President Burton B. Crandall

Pre-Conference Meeting

About fifty young people and a scattering of pastors met at the Piscataway church for a pre-Conference meeting, Monday evening, August 22. Following a brief song service, Pastor Trevah Sutton welcomed the delegates and spoke briefly concerning the purpose of the Conference. He stressed the importance of the young people attending the committee meetings as a method of familiarizing themselves with the problems of the denomination.

Following a call for all to sign the guest book of the church as well as the list for the young people's breakfast, the formal meeting disbanded and reconvened in a large circle in the Sabbath school room. Games to acquaint the delegates were played and also a game similar to authors which has been developed by Pastor Sutton. This called for a knowledge of the churches of the denomination, their location, and pastors. Needless to say, the Dunellen young people showed the value of their knowledge of our denomination in this game.

The ladies of the church, under the direction of Mrs. Alfred J. Wilson, served wafers and excellent fruit punch to quench the thirst of the delegates, and brought to a conclusion a very pleasant evening.

Get-together Fellowship Suppers

The ladies of the First-Park Baptist Church made it possible for the young people to have supper "get-togethers" the first three evenings of Conference. The first evening we sang the Young People's Rally Song and had several college songs from the various colleges represented. Interspersed with these were several of the modern songs as well as the old-time songs. The second evening—very much on the spur of the moment—Miss Marjorie Greene of Albion, Wis., accompanied by Ahvagene Bond, gave a delightful violin solo. The Bond sisters sang a medley of southern airs and "Brigg Fair." The group singing was greatly enhanced through the courtesy of Dr. Ben Whitford who secured the song sheets used by the Rotary Club of Plainfield.

The last evening, Thursday, Albert Rogers of Waterford, Conn., led the group singing. He introduced Harold Kellogg of the Piscataway Church who sang "Duna" and "In the Gloaming," being accompanied by Elizabeth Bond Percy of Plainfield. We all greatly enjoyed hearing this promising young singer. And then the surprises: Mrs. Bessie Winston of the Washington, D. C., Church kept us listening eagerly to her own poems, "The Devil and His Bag of Beans" and "The Devil Goes to Church." Luther Crichlow suggested that Miss Lillian Giles sing for the group, which she kindly did, and we enjoyed her solo. Near the close of the supper, those who had formerly sung in the Milton College Glee Club—Carroll Hill, Albert Rogers, Orville Babcock, Charles North, David North, and Richard Babcock—gave us a great deal of fun and closed their selections with "Ole King Cole."

Fellowship Breakfast

Our young people's "Get-togethers" were closed Friday morning with the breakfast. With the aid of several alarm clocks a group of nearly eighty young people met at Washington Rock for a breakfast provided by the Piscataway Church. Early in the morning on a hillside, waiting for the sun to rise, is a beautiful time to worship, and made a perfect setting for a service with the theme—"God in Nature." Albert Rogers led us in singing "Fairest Lord Jesus" and "In My Heart There Rings a Melody." Luther Crichlow led in prayer, and Rex Zweibel of Jackson Center, Ohio, led our thoughts to realizing anew the wonders of God's universe. We closed with

"Follow the Gleam" and our Christian Endeavor benediction.

Board Program - Sabbath Afternoon

The round-table discussion which constituted the program of the Young People's Board program on Sabbath afternoon centered around the theme of personal religious living.

Miss Pauline Groves of Jackson Center, Ohio, presented the place and importance of prayer in our religious living. She pointed out that prayer and meditation are necessary to secure the guidance needed by all Christians, as well as offering the channel for thanks to our heavenly Father. Different reasons for praying were pointed out and there was discussion concerning the attitude we should take toward unanswered prayer. There may be several reasons both within and without ourselves for this common experience. We must believe it is for the best and analyze ourselves and our environment to determine why our prayers seem unsuccessful, at least to our way of thinking.

The importance of worship to our religious life was ably presented by Miss Carol Davis of Salem, W. Va. The need for a more appreciative sense of the beautiful was shown and the importance of a worship service which appeals to that sense was stressed. The consensus of opinion was that there was a distinct need in many Protestant churches for an increased emphasis upon the creation of a worshipful atmosphere in the church service.

Miss Mary Hummel of Boulder, Colo., with only a few days notice, substituted for Miss Doris Coon who was unable to attend Conference. She outlined the place which religious reading should hold in our personal religious life. A working knowledge of wide reading in the Bible is of first importance. Next is the need for study of books of exposition concerning the Bible, which might well be supplemented with reading about biblical characters and biblical times. Miss Hummel pointed out the value of biography as a method of determining how personal religion and the Church had influenced the lives of great men.

A most important aid to religious living is church attendance and church activity. Dighton Polan, Brookfield, N. Y., emphasized the need for church attendance as a weekly purge of those little sins that may later assume major importance. The fellowship of those who are of the same mind is of inestimable value in keeping us true to our best standards.

Church attendance without participation in some form of church work gives only partial value to the individual of the total contribution which the church can give to him if he is active in its work. The group felt that the church is a proving ground for our religious beliefs and practices and gives us an opportunity to determine the effectiveness of our religious life.

Winthrop Davis, Alfred, N. Y., closed the discussion with a consideration of the value of social contacts in bringing our personal religion to its ultimate effectiveness. Without dynamic living our personal religion is of little value. More and more it is being realized that in the last analysis the attitude of the individual and his reactions to his environment are of greater importance than group action, because he is the person who collectively makes up the group. Confession of sins before others was felt to be of less permanent importance than the correction of faults and living so that others could see the change in our lives.

CHILDREN'S PAGE

Dear RECORDER Girls and Boys:

Again I have no letters for our RECORDER page, so I'm going to tell you some dog stories this time, and hope with all my might that I'll have much better letter luck next week. Surely some of my faithful boys and girls will have written by that time. All I can say is, "Please, please write very, very soon."

Lovingly yours,

Andover, N. Y. Mizpah S. Greene.

FAITHFUL DANDY

Dandy is a beautiful Great Dane dog belonging to Bobby, a little neighbor of mine. I call him Dandy though I am not sure that is his real name. He is the faithful guardian of his little master, and wherever Bobby goes the dog is pretty sure to go.

One day, when Bobby was between two and three years old, he wandered into an unfamiliar street, out of sight of his home, with his faithful dog companion, and I found him backed up against our church door. He was pushing against the door and crying, "I want in!"

"And what is your name, my little boy?" I asked. But all he would say was, "I'm Bobby."

"And where do you live?" said I.

"Over dare," was his answer, and he pointed almost straight up.

I tried to open the church door but Dandy growled and refused to let me go near the door, though I spoke very pleasantly to him. At last I said, "Bobby, won't you please tell your dog to let me in?"

After a few minutes Bobby stepped away from the door and putting his hand on the dog's head said, "Tum, tum with Bobby," and the dog started down the street followed closely by his little master. I followed a little way behind and watched them till boy and dog mounted the steps of their home on the next street and were greeted by Bobby's mother, and thus I learned who "Bobby" really was.

Now Bobby thinks he is quite a big boy, almost six years old, I believe, but still he and Dandy are good comrades.

OLD PRINCE

Old Prince was a large Shepherd dog who lived many years ago when our country was very, very new. He was a great pet of his little master, Benny.

It was not safe for Benny to go far from his own door yard, for there were wild animals and even Indians not very far away. But old Prince was faithful and strong and Benny's parents trusted him to keep their little boy safe from harm, and boy and dog spent many happy hours together on the wide lawn which was enclosed by a high fence.

But one day when Prince was eating his dinner in the back kitchen, someone thoughtlessly left the front gate open, and Benny, who was supposed to be taking his nap, slipped out of the house and finally wandered out of the open gate. Across the road he went for there he spied some pretty yellow flowers, and he dearly loved flowers of every kind. Farther along there were even larger and prettier flowers and he went on and on picking as he went and laughing with glee. All at once he saw what he thought was a large dog coming toward him. It was really not a dog but a large timber wolf.

Benny started to call to him but when the wolf began to show its teeth and growl fiercely he was frightened and gave a piercing scream which came to the ears of every one in the house. When Benny's parents discovered that he was not in the house his father caught up his gun and, discovering the gate open, started on a run down the road. But

faithful old Prince was ahead of him and reached the little boy just as the wolf sprang, and grabbed the great animal by the throat. The wolf was heavier and stronger than the dog so it was a very unequal contest, but Prince hung on with all his strength, though he was severely wounded in many places, and would have given his life for his little master. But Benny's father got there just in time and soon made an end to the cruel wolf.

As you can imagine, nothing was too good for brave old Prince after that, and with the best of care he soon recovered from his wounds. He was Benny's faithful friend and companion through all of his long dog life.

M. S. G.

OUR PULPIT

THE EDUCATION OF A SEVENTH DAY BAPTIST MINISTER

BY REV. AHVA J. C. BOND

(Address given at the Education Hour program at General Conference, Plainfield, N. J., August, 1938)

I am well aware that many things besides schooling enter into the equipment of a successful minister. Men have succeeded in the ministry with little formal education; and men with splendid educational opportunities have made a sorry failure. Nevertheless, Seventh Day Baptists have always believed in an educated ministry. From the days when the learned Joseph Stennett at the turn of the seventeenth century trained young men in his London study, down to the latest efforts to strengthen the School of Theology at Alfred, we have undertaken, time and again, to make it increasingly possible for all who have felt themselves called of God to be preachers of the gospel to secure the requisite preparation of mind and heart for the successful pursuit of this sacred calling.

In this address I shall pass over the important period of training in home and church which equips young men with the bodies and the minds necessary for success in any important field of action, and which often turns the mind of the earnest student toward the Christian ministry. When these influences have led a young man to such a decision, what shall be the nature of his further preparation? This is the question which I shall undertake to answer here. What specific objectives should they have in mind who undertake to

provide the environment—intellectual, social, and spiritual—calculated to fit these fine young people for the work of the gospel ministry?

I. Religious Experience

The education of a Seventh Day Baptist minister should include a preparation for growth in religious experience. I would place first in any list of specific objectives to be kept in mind by members of a theological faculty that of deepening the religious life of the student. A fear haunts me sometimes—a fear lest we shall become so much concerned with things, even with what may be called sacred things, that the spiritual life of the student is neglected. There are schools that boast of their liberalism, which in my humble judgment lose sight of the prime prerequisite for a successful minister; which is, that he be a man of character, and one who possesses the Christian graces which come to those only who sit at the Master's feet, and who know him so intimately that they reflect in their own lives his spirit. On the other hand, I fear quite as much that schools which boast of their conservatism may permit religion to "jell into a set of rigid and prescribed doctrines" until it loses its contact with pulsing life. As far as one's personal religious experience is concerned, for such schools it seems sufficient that the student remember the exact day and hour when he was "saved." No earlier influence counts at all, and no later experience can compare with that.

Christian character can never be a closed issue. The young man who has felt the divine urge to give himself in whole-hearted service to Christ, who has cherished that impulse as a sacred thing, and who presents himself at the doors of a school of theology for specific training, should be assured first of all that the years of his special preparation will be the richest of his life up to that time in the cultivation of the soul. But he should be assured also that richer experiences await him in the years ahead, because of this seminary life and training. Unless the school holds this objective uppermost, and unless it plans its curriculum and its program to this end, it is failing in its highest obligation to its students, and to the church which it was established to serve. And unless every member of the faculty of such school is conscious of his duty in this respect, and in all his contacts with the students helps them to secure and maintain this experience of personal fellowship with

God, then that faculty does not measure up to its heaven-given opportunity. Let me repeat what I have already said. The school that would train our ministers must first of all be prepared to lead them into a new and increasing fellowship with God, that will grow richer throughout all the years of their ministry. "Ministers must learn to keep the doors of their lives open to the healing sunlight of Almighty God." The education of a Seventh Day Baptist minister should include a preparation for growth in religious experience.

II. The Bible

The education of a Seventh Day Baptist minister should include a vital and usable knowledge of the Bible. Students for the ministry should be preparing to interpret the Word of God to the people. Therefore they should get a vital and usable knowledge of the Bible.

England is celebrating this year the four hundredth anniversary of the "setting up" of the Bible to be read in the parish churches. In the last several years we have had repeated four-hundredth anniversary celebrations of the English Bible, including translations and printings, in parts and entire. But no kindred event is more significant than that which commemorates the beginning of the general use of the Scriptures in public worship in the churches of England. It was the beginning of that "freedom of thought" which we have declared in our new statement of beliefs to be "essential to the guidance of the Holy Spirit." In less than a century from that date members of those Bible-reading English churches were observing the Sabbath of the Bible, and were obeying other precepts which gave us our free churches of today, and our modern democracy as well.

There has been a tendency in the recent past to study much about the Bible and to neglect the study of the Book itself. I am not decrying a critical study of the Bible by Christian scholars who devoutly seek to dispel the superstitions of ignorant men who ascribe to it a magic that will not stand the light of intelligent research. I hardly know which is the greater enemy to truth, the mere intellectualist who subjects the Bible to human logic with no place in his thought for the moving of the Spirit of God, or the literalist who, equally without imagination, forces the Word into a legal mold which squeezes it dry of any living quality. There is a better

way than that possessed by either of these imaginary persons, both of whom, sad to say, can be found in actual life in theological classrooms.

The Bible is a record of the revelation of God to men. Its theme, therefore, is the most sublime that ever employed the pen of man. But God's revelation is made in the lives of men. As someone has said, *men* are inspired, *and not books*. Joseph Smith and Mary Baker Eddy, and others, have tried to build a religion upon the magic of a book strangely inspired. In the Bible we have the record of God's dealing with men, and their reactions—selfish and magnanimous, failing and again triumphant, ignoble as well as glorious. The Bible contains neither a set of rules to be obeyed nor a system of doctrine to be believed. It sets forth the religious experience of the race that gave birth to the Christ, contains a four-fold account of that matchless life, and records all that he began both to do and teach. It is a perfect guide to life at every stage of development, the sufficient source of comfort in every time of sorrow, the satisfactory answer to every problem that perplexes the human soul. Every experience of men finds its counterpart in the Bible, and there each one will find the answer to all his difficulties as he travels by its chart and compass the holy highway of life. The education of a Seventh Day Baptist minister should include a vital and usable knowledge of the Bible.

III. A Sound Theology

The education of a Seventh Day Baptist minister should include a sound theology. We hear a good deal today about a "philosophy of life." It used to be that when we talked about philosophy we immediately found ourselves in the realm of the theoretical and the speculative. Latterly we have rescued it from the realm of mere thought and use it when we discuss pulsing life. Instead of discussing philosophy in the abstract, we think of it as something that motivates action, determines conduct, and produces character. We may easily go too far in thinking of every one's philosophy as a purely personal matter. But it is a gain when we consider it not simply as something to think about, but something to be lived. Unfortunately, theology has not been similarly humanized. In other words, theology has been thought of as dealing with the character and laws of an absentee God, rather than with the ways of a present

God living in personal relationship to the children of his own creation, made for fellowship with him.

With our modern conception of the function of philosophy, living and personal, possibly the surest way to arrive at a vital conception of theology is to think of it as a philosophy of life with God at the center. Not long ago President Hutchins of Chicago wrote a paper in which he stressed the necessity of our getting God into our life today. We build up a philosophy with God left out, and then wonder what is the matter with the world. Someone in discussing the paper wondered why President Hutchins was unable to bring himself to use the word "theology"; for really that seemed to be the thing which he felt our thinking lacked—a thinking about God. For sometime during recent years it was the fashion to say, "I do not care what one's theology is, it is the life that counts." Well, give me, too, a good life with a poor theology, rather than an airtight theology with loose habits of life. That is, if such distinctions are possible. But we had better look sharp here. It may be just possible that our most serious mistake has been in thinking that a deep and full life can be achieved when one's thinking is shallow and faulty. J. H. Oldham said at Utrecht, "Universities take for granted the ethical without remembering that there is no ethic apart from a theological impetus."

Science has served religion by freeing the race from many superstitions. And a warm humanism is better than a cold deism. But neither science nor humanism is adequate for men to live by. Science deals with material things and "gives us everything to live with and nothing to live for." It should be the servant of religion, therefore, and not its dictator. The humanist may stand tiptoe atop the highest peak of human thought and achievement, but his upreach from that vantage vainly gropes in vacant space. Human life is meaningless without God. An adequate education for one who ministers the things of Christ to men and women living in our modern world, will include a theology free on the one hand from the thinness of superficial thinking, due to intellectual sophistication, and on the other hand from the narrowness of religious bigotry, born of prideful ignorance. With God established at the center of life, its circumference may lie where it will, or forever expand; God will be there too. The

education of a Seventh Day Baptist minister should include a sound theology.

IV. The Church

The education of a Seventh Day Baptist minister should include an adequate knowledge of the history and nature of the Christian Church.

It is a distinct gain for Christianity as a potent force in a distracted world when modern denominations begin to consider themselves as inheritors of the total good tracing down through the centuries in the Church of Christ. Protestants have had the habit of thinking of the Church as if there had been a long period when the Church did not exist in any true sense. They reckon the history of the apostolic Church as being valid, but do not recognize as continuous the stream of organized Christian history from that early day down to the present time.

I heard Doctor Kagawa in an address given more than a year ago make out a pretty good case for an unbroken history of the social message within the Church from the days when Christians held all things in common, through the dark ages, down to our own time of increasing co-operatives. He seemed to be tracing *Christian* history rather than *Church* history, and we realize there is a difference. It is a gain, however, as I have already stated, when Protestants become Church conscious, and begin to realize that the Church of Christ has a history unbroken through the centuries, a history which belongs to all Christians.

I am not one of those who decry the Reformation, and who regret that it ever happened. I glory in the stand taken by the reformers of central Europe. And as I read English history I become convinced that had I lived in England in the seventeenth century I would have been a dissenter. I certainly hope so! There are issues worth dying for; and principles for which one should dare to stand alone. We do well to know about these heroic men. But even so, every student for the ministry today should know the history of the entire Christian Church, in order to deepen his own interest in its life, to broaden his sympathies, and enlarge his own outlook. In times of discouragement it will help him to displace a hindering pessimism by a healthy hope and optimism. Denominations which, like our own, hold the congregational polity, and think of the Church perhaps as a voluntary association, are in danger of losing the

sense of power and permanency which is connoted by the term "the Church of God." The Church is of divine origin. Jesus Christ is its head. Its body is made up of people who believe in him, who follow him, and in whom his spirit lives. Doubtless we do well to go back to the New Testament to find the principles which determine the nature of the Church and the form of its organization. Nevertheless, the minister neglects to his peril a faithful study of the way in which, through erring men, God has worked out his will in the history of the organized Church. The education of a Seventh Day Baptist minister should include an adequate knowledge of the history and nature of the Christian Church.

V. Denominational Beliefs

The education of a Seventh Day Baptist minister should include a knowledge of the history of Seventh Day Baptists and an appreciation of their distinctive beliefs. It means much to an institution to have a history. Life may be made up of heart-beats, rather than of clock-ticks. However, multiplied clock-ticks mean a corresponding increase in the number of heart-beats, and therefore, more life. In other words, time is of the essence of life. If we ought to acquaint ourselves with the history of the whole Church, certainly the leaders of the denomination are under equal obligation to acquaint themselves with our own history. If "the martyrdom of John James is sufficient to perpetuate Seventh Day Baptists for a thousand years," as a leading minister in another denomination has said, then we still have more than seven hundred years to go on that one count alone. Add to that the persecutions suffered by Ann Trask, Francis Bampfield, Edward Stennett, Samuel and Tacy Hubbard, and many others who stood fast, and we have an impetus in our history alone sufficient to carry us through to the end of time. Not only the martyred and the persecuted saints have left a heritage to their spiritual descendants, but all who have nobly lived in harmony with the principles held by Seventh Day Baptists have contributed something ennobling to those who know our history.

After all, it is living and not merely the passing of time that really makes history. The character of the beliefs held determines whether there is merit in holding them in spite of persecution. The student for the Seventh Day Baptist ministry should be fa-

miliar with our historic beliefs. No other denomination accepts them all, or gives them the same emphasis. Had the great body of the Church been true to these fundamental principles throughout the Christian centuries, what a difference it might have made today in the character of the Church and in the condition of the world!

1. Faith Baptism. What a difference it would have made in the Church if it had always held to faith baptism. Without the introduction of infant baptism which automatically made all citizens church members, and members involuntarily of a particular church, it is a question whether there ever could have been a state church. And what evils have been wrought by the state church!

2. Church Autonomy. Again what a difference it would have made in the Church if it had always held to the practice of local church autonomy. Such a practice could never have produced a pope or a hierarchy. And what evils have trailed the unbiblical practices of an authoritarian church!

3. The Sabbath. What a difference it would have made in the Church if through the centuries it had practiced the observance of the ancient and sacred Sabbath, set at the end of the week from the beginning of time. Made holy by divine appointment and sanctioned by the practice of Jesus, the Son of God and Lord of the Sabbath, it has a potency when spiritually observed to overcome littleness of life and to bring us into the healing presence of God. I have named but three cardinal beliefs of the denomination. The education of a Seventh Day Baptist minister should include a knowledge of the history of Seventh Day Baptists, and an appreciation of their distinctive beliefs.

VI. Function and Techniques

I have named five essentials in the education of a Seventh Day Baptist minister. I have listed these objectives in the training of a minister in the first place because they are fundamental, and in the second place, because although fundamental, they are sometimes overlooked in the emphasis given to more professional courses. These basic aims should be adequately provided for in a broad curriculum and by the employment of as strong a faculty as can be maintained. But the more professional items of instruction must not be slighted. In the sixth place, therefore, the education of a Seventh Day Baptist min-

ister should include a knowledge of the ministerial functions and of pastoral techniques.

1. Preaching. Paul says that "it was God's good pleasure through the foolishness of the preaching to save them that believe." But this does not mean, as some seem to think, judging by their sermons, that it is by the preaching of foolishness. In spite of the printed page and the radio voice, nothing can take the place of the Christian message, fused in the soul of a consecrated minister, spoken from his own heart and with his own voice, backed up by a living personality. Ministers must still learn how to preach.

2. Public Worship. There is a growing interest in the matter of worship on the part of many Christians. This trend may offer to the pastor his greatest present opportunity. Too long Protestants have neglected to train their ministers to lead the people in public worship. History seems to demonstrate the difficulty of uniting in proper balance formal worship with high ethical living although they seem to belong together. Possibly they have appeared to be set over against each other because both worship and ethics have been too meagerly conceived and too meanly practiced. Perhaps more than the need of worship techniques, ministers need to be trained in a proper appreciation of the relation of true worship of God to a daily life lived in harmony with the will of God.

3. Religious Education. In the field of education there is much uncertainty today. We are not as sure as we once were that our plan of public school education, with religious teaching wholly omitted, is the best possible system. It was during the period of my short career as a public school teacher that McGuffey's readers with their religious sentiment and moral precepts were discarded for the fairy story. There may be a place for both, but we are now pretty well agreed that in substituting the one for the other something valuable was lost. The Church must find a way to revive its teaching function and to assume again its educational responsibility. The student for the ministry must be brought to see his opportunity in this field, and must be trained to lead the Church in its great task of educating children and young people, and adults, in the things of God and a vital religion.

4. Pastoral Service. I like the expression, "The cure of souls," as a definition of the work of a pastor. I associate it with such

names as Ian Maclaren, Washington Gladden, and Charles M. Sheldon, L. D. Seager, and M. G. Stillman. Everyone needs friends as they journey through life. And some time in every life the hand of friendship is needed from one who with the other hand has a sure grip on God. I have heard ministers speak of the "ringing of door bells" as a waste of valuable time. They discount the pastoral visit at the start by making it seem altogether casual. The pastoral office should be exalted and the pastor's work magnified. I have been called by many titles, long and short, but the one I like best is "Pastor." The education of a minister should include training in the art of human friendship, of community service, and of personal counsel and guidance.

I have said the education of a Seventh Day Baptist minister will include a growing religious experience, a vital knowledge of the Bible, a sound theology, the history of the Christian Church, the history of Seventh Day Baptists and an appreciation of their beliefs, and a knowledge of the ministerial functions and of pastoral techniques, including preaching, public worship, religious education, and pastoral service. I have not covered the field of ministerial education, but I have tried to include matters of major consideration. In conclusion may I say that the School of Theology of Alfred University can do any of the things I have mentioned better than some other schools, and can do some of them better than any other school. With our better equipment in faculty and building, and with your continued interest and co-operation, we shall try to do a better job than ever before, and a better job than any other school can do in preparing Seventh Day Baptist ministers for leadership in the churches and in the larger ecumenical programs of the whole Church.

DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

The members of the Christian Endeavor society of the First Hopkinton Church gathered at Lewis Camp for a retreat Friday evening, September 9. With Pastor and Mrs. Harris the young people made plans for the coming year and remained at the camp for two worship services.

A covered dish supper was served, after which a period of worship was participated in, led by Pastor Harris. Another service of

worship was held Sabbath morning. The quiet beauty surrounding the camp makes it an ideal place for those who wish to go apart for meditation and to gain greater spiritual strength.

The Pastor's Class of the Sabbath school met at the church Sunday, September 10, to make various improvements in the condition of the church. The men did some carpenter's work on the back stairs which have been badly in need of repair for a long time. The women scrubbed, cleaned, and polished.

All gathered at the parish house at noon for dinner. The afternoon was but a continuation of the morning's work.

The group had not planned to have supper together, but on the spur of the moment decided to have their supper at the fireplace with Mr. and Mrs. Bert Arnold. So they completed their day's activities by gathering at this fireplace for a happy supper together.

— CORRESPONDENT.

SALEMVILLE, PA.

Pastor Marion C. Van Horn arrived on Friday, September 2, prepared to make the Seventh Day Baptist parsonage his permanent residence. The pastor and his wife expressed their joy and satisfaction at being at home in the parsonage and were glad for a short rest before starting to settle in their new home.

This bit of rest and recreation had been planned by the two Seventh Day Baptist churches of Salemville co-operating together. It was an all-day picnic held near Salemville as a reception and welcome for the new pastor.

The activities of the day were, in the morning, horse-shoe pitching for the men, soft ball and other games for the young people and children. These were halted by the call to a devotional service in which a group of young people from the German Seventh Day Baptist Church led the singing with instruments. The new pastor asked God's blessing on the meal which was to follow.

After the dinner, children, men, and women took part in directed games and contests. The pastor experienced great glee in aiding his partner very decisively to win a three legged race. Later in the afternoon there were two ball games. The Salemville-New Enterprise men won the baseball game and the Salemville girls won the soft ball game.

All in all, it was a wonderful day for Salemville. Many expressed a feeling of sat-

isfaction at the evidence of a growing spiritual and social fellowship among the people of the two churches, and voiced the hope that it would continue to grow with God's blessing.
CORRESPONDENT.

ALFRED STATION, N. Y.

There was a good attendance at the farewell reception for Pastor and Mrs. Van Horn Sabbath night. After a program of music by the choir and selections by Mrs. Ivanna Lewis and Lynn Langworthy, all expressed their feelings of regret to have them leave here after nearly fourteen years of faithful and untiring service. The best wishes of the church and community go with them in their new field of work and their new home at Alfred. Mrs. E. V. Green, in her very clever and capable way, presented them with a purse of money in behalf of the church and community. After dismissal by a prayer by Mrs. Ernest Brague, they adjourned to the dining room which was very prettily decorated. Ice cream and cake were served. Mrs. Lynn Langworthy was in charge of the program and the Home Makers' Class of the decorations and refreshments.
—Alfred Sun.

DODGE CENTER, MINN.

Last Sabbath being the regular missionary Sabbath, it was voted in the Sabbath school to adopt the "Bowl of Rice" project suggested in the last China bulletin by Miss Anna West, who visited us last winter. The idea is to deny one's self some pleasure or luxury of any kind and place the price in this "bowl" to be given to the hungry Chinese for food. The project is to last until January 1, 1939.

Pastor and Mrs. Thorngate received an air mail message from their son, Dr. George Thorngate of Phoenix, Ariz., last Friday, that he had accepted the call to return to China as medical missionary, not later than the first of the year. Doctor Thorngate was in service in China for eight years, but was returned to the states when the trouble originated there. He has since been practicing in a "T. B." clinic in Phoenix, Ariz.

—Star-Record (Sept. 8).

BOULDER, COLO.

Darwin M. Andrews, internationally noted, pioneer Boulder nurseryman and horticulturist, died at his home, 497 Arapahoe, Sunday night, after an illness of several months.

His fame among nurserymen is best illustrated by the comments of Herbert Durand,

botanist, who visited in Boulder in 1929, and was quoted as saying: "Mr. Andrews is like the prophet, in that he is better known in the great cities of the world than in his home town. He has done more for horticulture in his quiet way, than Luther Burbank ever dreamed of doing. On a trip abroad last year, everyone I met in horticultural circles asked me if I knew Darwin Andrews, and that was the first question I was asked when I went into the Royal Botanical Gardens of Edinburgh."

He introduced a number of peonies, lilacs, iris plants, and other flowers, but his chief interest was in domesticating native Colorado plants and shrubs for the home garden. He believed that the native plants were more beautiful than many imported from foreign countries, and he did some excellent work in that line. At the time of his death he was doing phlox-experimentation.

Rock-Garden Authority

He was considered an authority on rock-garden plants, and an article, "Darwin Andrews Tames Wild Plants," on this subject, appeared in "Better Homes and Gardens," in March, 1935. This article says of him: "I have seen the careful records he has kept, all stored in a fire-proof safe, and I predict that years hence, Darwin Andrews will be eulogized as one of America's greatest plant breeders."—Boulder Daily Camera.

OBITUARY

BRACEWELL.—Pierce, son of Matthew and Irene Bracewell, born near Stonefort, Ill., December 20, 1852, died August 21, 1938.

He was married to Mary Ann Castle February 18, 1872. To this union three children were born. Their mother died in their youth and in 1883, April 18, he was married to Amanda Mc. Sparin. To this union three children were born.

In 1898, he was baptized and united with the Seventh Day Baptist Church of Stonefort which he steadfastly supported with his resources, presence, and service. By that church he was ordained deacon September 21, 1901, continuing actively in that capacity until prevented by ill health, about two years ago.

He leaves to mourn his loss, Amanda, his wife; Sarah Morse, his sister; his sons: Charles of Risco, Mo., Matthew of Stonefort, Harvey of Marion; his daughter, Mrs. Clyde Lightfoot of Stonefort; numerous grandchildren and other relatives and friends. Interment at the Little Saline Cemetery. O. L.

"We do not question God's power; the point is, do we believe his promises?"

The Sabbath Recorder

Vol. 125

OCTOBER 3, 1938

No. 14

FOUNDATIONS

The foundation of life is relationships.

The foundation of relationships is law.

The foundation of law is religion.

The foundation of religion is certainty of the Infinite.

The foundation of certainty is the total fact of Christ.

The foundation of the total fact of Christ is the witness of Christian worship.

The foundation of Christian worship is the constancy of individual believers.

And so the whole wealth of life rests upon the intangible strength of that resolve which across the centuries has kept Christians lifting their weekly tribute to Christ, in whose life, death, and resurrection the Infinite become historically manifest—the supreme value of the ages!

—Christian Advocate.

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