

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.

O B I T U A R Y

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

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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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Hurricanes The great Bahama storm sweeping up the coast struck north Jersey, New York City, Long Island, and New England last Wednesday, September 21, and left in its wake thousands of uprooted trees, wrecked houses, absolutely ruined villages and shore resorts, with the loss of hundreds of lives and still hundreds missing or unaccounted for.

The vicinity of Westerly, R. I., seems hardest hit, with its nearby popular beaches. Bad as it is, it seems most fortunate that this storm did not come at the height of the vacation season when thousands of people were on the beaches. With means of communication still paralyzed in the worst stricken areas, we do not yet know the story of loss and suffering, save as gathered from various news reports and bulletins. State and national Red Cross resources and help are being freely administered.

For three days or more people here could get no word from, or as to the conditions of, loved ones living in the stricken areas. There is no regular mail service from there as yet. Property damage mounts into hundreds of millions according to reports.

And while we have watched the radio for every bit of news available concerning this hurricane, we are also giving equal attention

to every bit of information coming from across the waters from an even worse threatened hurricane in Europe. We pray that this may not break upon the world bringing with it loss, destruction, carnage, death, hell. There are no words that can describe what will happen should this threatening cloud really burst in its potential fury. Civilization—if there be such a thing—is threatened. When prejudice, hatred, greed, suspicion, arrogance are unleashed, then who shall restrain Mars? It is time the churches were called to prayer. Yea, it is time every one of us should personally seek the throne of grace that God will remove from us individually, first of all, these unchristian attitudes. "First cast out the beam that is in thine own eye; then shalt thou see clearly to cast out the mote out of thy brother's eye."

Are You Prejudiced? The Apostle Paul in writing to the Galatians (3: 28) declares, "There is neither Jew nor Greek, there is neither bond nor free . . . for ye are all one in Christ." Christian nations and Christian people have been altogether too slow to accept this in their practical relationships and dealings with minorities in their midst. In the stress and strains of our troubled times Christian brethren should freshly study and evaluate this teaching of Paul and unitedly insist on the eradication of all intolerance and bigotry. How else can we remain Christian? To help along in this work, we wish to give a brief résumé of a sermon recently delivered by Rev. George O. Fallis, of Trinity United Church of Toronto. He used the text quoted at the head of this article. The résumé follows:

Having been at the Oxford Conference and caught its spirit, it becomes my duty to speak this night about one of the open sores of mankind, namely, the Anti-Jewish propaganda. This propaganda is sweeping our world and threatening to sour the very life of our own land—a propaganda that has already reaped a cruel, cruel harvest of suffering and tears. Nothing feeds and fattens on lies more than prejudice. I call on every one within the sound of my voice in this great church to guard well his soul against prejudice.

I well remember, a number of years ago, a most delightful man in many ways, suddenly and violently opened up on a Jewish competitor across the way. Shortly after this man was taken very ill. He was out of his own business for a year. The bank would make him no loan. One day, to his utter amazement, his Jewish rival across the way walked in and offered to make him the loan required that placed his business again on

a good footing. With tears in his eyes he took back all he had said to me two years before and ended his ardent confession with these words, "What a terrible thing is prejudice."

I am convinced as I stand here, after having heard and read many unimpeachable witnesses this last summer at Oxford, that the Jews of 1938 are victims of an overwhelming, blind, and warping prejudice. I am not saying that Jews are without faults. I am not pleading that they are a perfect people. They, like ourselves, have all the weaknesses of our common humanity. Indeed some of their weaknesses may stand out for us Gentiles as some of our weaknesses must stand out for them. I am not pleading perfection but I am pleading for tolerance which no man can be without and be a Christian. I am pleading for the truth which alone can give us a true and unbiased judgment about peoples and affairs. I am as sure as I can be that there are unlovely Jews. I am as sure of that as I am that there are unlovely Gentiles. I am as sure as I can be that there are splendid Jews, just as sure as I am that there are splendid Gentiles.

The Jew, like any other man, is to a great extent made by the environment in which he lives. If he has a happy and free environment, he will be happy and free. If he is made an Ishmael with every man's hand against him, he will be driven in self defense to have his hand against every man. I have the authority of the best historians that likely the Gentile has had a great deal to do with stimulating in the Jew good or bad qualities. When the Jew has his chance, just like a Gentile, he develops into at least an average type of citizen. Where he is persecuted, driven from pillar to post, then naturally, he is fear-driven and fear never brought the best out of anyone.

There is no more terrible story in all history than the persecution of the Jews. We Protestants think with horror of the massacre of the Huguenots on St. Bartholomew's Eve so long ago. But let us not forget that for eight centuries the Jews were put to creedal tests which they could not meet any more than the Huguenots. Literally millions were slain in the name of the meek and lowly Nazarene, also brought up in the Jewish tradition.

I call upon you all who hear my voice this night to guard yourselves well against the infamous propaganda that is again sweeping the world against the Jews. Most of this propaganda is nothing short of dastardly lies created by inflamed imaginations or those who have political axes to grind.

Special Prayer Days: At the recent General Conference the Council Committee on Christian Social Problems, Rev. Claude L. Hill, chairman, made some splendid suggestions and certain definite recommendations which were adopted. Here are two suggestions and a recommendation which should have our immediate attention.

We suggest:

1. That a day of prayer for the Christians of China and the missionaries working there; for

the Japanese Christians and the missionaries in Japan, be observed in all our churches.

2. That a day of prayer be recognized and observed in each church for our own country, its President, and all in authority with him, and for our people that God's will may be found and done through America in relation to ourselves and all other nations regarding health, security, labor, money, crime, war through the life of the Spirit in each individual.

Therefore, we recommend that the Sabbath of October 8 and 15, 1938, be set aside in all our churches for the observance of these days of prayer, and that a copy of these suggestions be sent by the Religious Life Committee to each pastor or church.

We understand the committee is doing this and making some suggestions helpful in carrying out the recommendation in the churches. We know there are many "special" days and "special" calls breaking in upon a pastor's program and demanding attention of our churches. We know, too, the difficulties and embarrassments often experienced, such as sometimes to harden churches and pastors against special appeals. But here is a matter that is close to all our hearts and should commend itself, under God, to every one of us. "Pray always and without ceasing"—yes. But the more we do so, the more we can appreciate the value and importance of special prayer days. Let us, then, remember these two dates and mark them for earnest prayer. Every church should observe at least one of them. Let those who may not be able to be in attendance make the matters designated subjects of prayer in their homes.

The Christian College A few weeks ago the RECORDER carried an excellent article by our good friend, Dr. Herbert N. Wheeler of Washington, chief United States Forestry lecturer, on "The Small Christian College." Many of our homes are sending their children to institutions which they are hopeful are colleges Christian in reality as well as name.

Too often young people come home from a course in our schools and disappoint parents and friends by their skepticism, irreligious outlook, and lack of interest in Christian Church work.

It would not be fair to our colleges to blame them for all this. The home and the local church, too, may somewhere be at fault. But parents have a right to expect something definitely Christian in teaching and attitude of college teachers that will help their young folks through periods of stress and strain in intellectual, social, and emotional development.

What is a Christian college? Is it not fair to ask this question, and expect a fair answer? Schools supported by churches and by church people must face such a question. If they cannot give satisfactory answers they need not criticize patrons from withholding patronage—of financial and student support.

There are many definitions of a Christian college—a variety of opinions on this point. *The Messenger* quotes a good definition from Dr. A. H. Strong's book, written a generation ago, entitled *Philosophy and Religion*. In a chapter on "Are Our Colleges Christian?" Doctor Strong says:

"It seems to me that a Christian college is an institution established and endowed by Christian people—people who believe in Christ as God and Savior—to promote the kingdom of Christ by training young people's highest powers, intellectual, social, and religious, for the service of Christ in the Church or in the state. That only is a Christian college in which Christianity is the formative principle of the whole organization, method, and life. That only is a Christian college which aims by a truly liberal and Christian culture to bring young people to Christ, to teach them of Christ, and to train them for Christ."

This is, as our friend, the *Messenger*, says strong meat, and rejected by some as too narrow. "Times have changed," some say, "and one cannot be expected today to achieve such a high ideal."

In replying to any educator thus asserting have Christian parents and church supporters not a right to say, "Why should the church be expected to support any institution which no longer has such high Christian aims? If a Christian college is only expected to 'make a worthy contribution to general culture' cannot that be done as well or even better by tax supported institutions which have far more ample equipment than any struggling church college can boast?"

We quote a blunt statement from another religious journal: "On the shoddy basis of merely making a contribution to general culture, the denominational school will die. On that basis, the sooner it dies, the better."

This may seem like over statement, but it should challenge attention of our educational leaders.

In the definition of Doctor Strong, the following basic conceptions are involved: (1) Instructors in Christian colleges should all be active Christian men and women. (2) Actual

Christian instruction should be given to all students. (3) All instruction and discipline should be pervaded by the truly Christian spirit. (4) The basic aim of the college should be to make students good citizens of the nation and useful servants of Christ.

We find real accord in these four points drawn by the *Messenger*. We are anxious that our own schools shall be increasingly able to measure up to these standards for a Christian college. Then need no parent fear to send his children to Milton or Salem or Alfred.

Religion and Welfare Recovery Religion and Welfare Recovery will be emphasized this year in various ways. With waves of secularism sweeping violently over the world, the need is apparent. Loyalty Days—October 1, 2—call to worship when "every citizen is cordially invited and every member confidently expected in a house of worship."

The National Stewardship Convention, Chicago, November 1-3, will have under consideration great unmet needs and plans for meeting them.

The objectives of Religion and Welfare Recovery include deepening of spiritual life; strengthening of moral purpose; increased loyalty to established religion; educational, welfare, and character building institutions; and re-dedication of life and property to the service of God and man.

Items of Interest Sixty Baptist places of worship in Bessarabia and the north of Roumania have been closed by Roumanian authorities, according to the leaders of the denomination who have presented a petition to the Minister of Religion asking that they be reopened. If the ordinance goes into effect, it "will see the closing of almost every Baptist meeting place" in that country. "Certainly the Baptists of the world will not regard with indifference this effort to suppress the worship and witness of their brethren in a country which contains nearly seventy thousand Baptist communicant members."—*From Religious News Service*.

The Federal Council of the Churches of Christ in America through its Executive Committee, meeting Friday (September 23), issued a call for a special Day of Prayer for the victims of racial and religious oppression in Europe. Fifty members representing twenty-three denominations were present. November 20 is the day designated.

A project by the Mormon Church—Desert Industries—has been undertaken in Salt Lake City. The Desert Industries will be a co-operative, manufacturing industrial enterprise. It is largely a salvaging project in which articles are repaired and sold at a nominal cost. It was instituted primarily to give work to church members who are unable to enter regular fields of industry. Here, it would seem, is a field where local Seventh Day Baptists might find a partial solution to their employment problem.

Dr. Jesse M. Bader, the other day, announced before the Executive Committee of the Federal Council, that the Preaching Mission will be conducted this fall on the campuses of fourteen state universities. Rev. E. Stanley Jones, who landed on the west coast last week, will give several weeks to this "University Christian Mission."

According to the report of the Home Mission Council there are still ten thousand villages in rural America without a church of any kind, and thirty thousand without a pastor. There are nearly thirteen and a half million children under twelve years of age who are receiving no religious instruction, while more than one-half of the population of the nation is not connected with any institution representing organized religion.

The present exemption of religious workers from the benefits of the social security program is "unfair to thousands of workers in this field," writes Dr. William H. Leach, editor of *Church Management*, in a letter to President Roosevelt. He urges the correction of this manifest injustice.

It is reported that the American Friends Service Committee will distribute sixty thousand barrels of whole wheat flour on both sides of the Spanish Civil War.

CONFERENCE IN RETROSPECT

BY REV. EVERETT T. HARRIS

Home again — work accumulated during days of absence about caught up — time to think back over Conference. There comes a feeling of pleasure at the mention of Conference, a feeling that it was a good Conference, one of the very best, well worth the while.

But, says the opposition, think of all the work of preparation on the part of Plainfield and Dunellen folk; think of the inconvenience and work of entertaining; all the labor of preparation of speakers, leaders of worship in song and prayer; all the time, expense, and risk of travel on the part of delegates. Still the feeling persists—it was well worth the effort and more.

But why the feeling? Perhaps it can be analyzed and explained in reasonable terms; perhaps it is just a hazy notion based on nothing in particular, like the feeling of peace that descends on a man after he is well fed. Well, memory—do your work!

Back we go to the days of preparation for Conference. Now we will drop the editorial "we" and become personal. I remember a feeling of uneasiness—what will a Council-Conference be like? I remember drifting rumors of coming sharp debates, of anticipated drastic changes in administration, of changing locations and personnel of certain boards, all of which added up to a feeling of uneasiness. I wasn't sure I was going to enjoy this Conference.

Now memory takes me to a time when all this began to fall away. When President Courtland Davis said in a clear, ringing voice, "Let us not be influenced in these days by any feeling of crisis. We stand at no parting of the ways . . . we are here to enlarge our vision, to renew our courage, to deepen our loyalty, and in advancing the cause and kingdom of Christ to take the next step—one step, only that"—right then I began to feel better; I began to look around; I think everyone else began to feel better. We went home that night to pleasant dreams and a feeling that the world would still be the same in the morning and as President Norwood said later in effect, Seventh Day Baptists will be here for some time yet.

"Well," says the opposition, "these are mostly vague feelings of what might have been. Nothing to put your teeth in. No 'strong meat,' as Brother Van Horn would say."

But memory is not done; she leads us on—the reports of those committees—ah! there is "strong meat." Those thrilling sermons, the inspirational services that lifted us out of time and space and brought us into the presence of God—these things were not vague feelings; they were facts. Remember the lump that came to your throat as the choir hummed "Finlandia" by Sibelius; remember the mist

that came over your eyes as Luther Crichlow squared his broad shoulders when Secretary Burdick spoke to him before all the people; remember Trevah and his faithful young people serving that host on Washington Rock; remember that peace that came to your soul as Dean A. J. C. Bond prayed; remember sitting beside your brother on Sabbath morning at communion, accepting the bread of life administered by men you love and respect; remember the gladness of heart with which you stood during the closing service to rededicate your life anew before God and his people; remember the final upward soaring chord of the closing "amen" that seemed to never end, but went on and on upward to the very throne of God.

Of these and many, many other experiences my memory floods me until I give up trying to record them, but personally I am convinced that the opposition has been convinced. It was a good Conference and history will bear me out.

Ashaway, R. I.

MISSIONS

PREACHING MISSIONS FOR 1938-1939

For two years Seventh Day Baptist churches, together with the churches of other Protestant denominations, have promoted what have been called Preaching Missions. These services took different forms, but preaching constituted an important part in them. As all know who have followed the movement, they have been very helpful and appear to be pointing the way to greater things.

Whether they should be promoted again this Conference year has been a question thoroughly considered, and the answer has been in the affirmative. The Religious Life Committee of the General Conference, in its annual report, recommended "That every church, so far as possible, hold some form of evangelistic meetings during the year." Also the General Conference Council Committee on Missionary Interests recommended "That we express our approval of the way in which the Preaching Mission was conducted by the Missionary Society and Religious Life Committee this year, and approve of a continuation of this method of work." Both these recommendations were adopted by Conference.

In addition to the recommendation in its report to Conference, the Religious Life Com-

mittee at a meeting held September 19, "Voted that we register our approval of the Preaching Mission and again pledge our united support to the Missionary Board in any program that it may formulate for carrying forward the work." At a special meeting September 21, the Missionary Board again approved the Preaching Mission and instructed the secretary to promote it as in the past.

This work is already under way. The United States is divided into ten sections and regional directors are being engaged for each section. Arrangements are made by which one pastor can go to assist another, if such help is desired, without any expense except traveling expenses. This reduces the financial burden to a minimum and if any church finds itself unable to meet the entire expense, the Missionary Board will make up the deficit.

Different churches will wish to follow different methods. Some will plan a week-end service; others will arrange for services every day for one, two, or three weeks; and still others will carry the idea through the services of their churches for several months. It is expected every church will join again in this movement, but the particular form the Preaching Mission takes in any church must be determined by the pastor and his church and their vital interest in establishing the kingdom of heaven.

The specific objectives of what we have been calling the Preaching Mission are very comprehensive and have been set forth as follows:

"To strengthen the foundations of Christian faith on the part of every member of the local congregation and to stress anew the meaning of what it means to be a Christian.

"To reawaken the 'marginal members' of the local congregation and to enlist them in active Christian service.

"To make new disciples for Jesus Christ, our Lord, and to enlist them in the working fellowship of the church. The preacher will preach for conversions and seek to add new members to the church.

"To send forth Christians into the world with a zeal for the redemption of every area of life so that all human relationships may reflect the Spirit of Jesus Christ and the redemptive purpose for which he came."

Doubtless many pastors are making their plans for the year's work and are wondering about the Preaching Mission. This article gives some information regarding the subject and more will appear later.

THE TRIUMPH OF TRUTH AND GOODNESS

It appears men have always been prone to doubt the triumph of truth and goodness. In general, this fact has manifested itself in two ways: First, since the days of Adam and Eve men have thought they could do evil without being brought to justice. Second, those who have followed righteousness and labored for its establishment have become discouraged because evil seemed to triumph. This was the case of David when he cried out, "For I said in my haste I am cut off from before thine eyes"; with Elijah when he fled from Jezebel; with the disciples when Christ was crucified. Man's discouragement is a great hindrance to the establishment of truth and goodness and to the achievement of anything that is good.

The words of Christ, as well as the teachings of the entire Bible and human history, establish beyond doubt the belief that truth and goodness will triumph. This fact was most forcefully set forth by Francis B. Sayre, Assistant Secretary of State, in the *Christian Advocate* July 21, 1938. He said in part:

We live in an age beset with discouragement and despair. The Christian cannot despair. We Christians are prisoners of hope. We believe that the last word does not lie with blind chance or materialism or sectarianism or sin. We believe that the last word lies with God. We believe, as Christ believed, that God is supreme goodness.

We believe that God created the universe and that it is inescapably his world. He is sovereign, and nothing contrary to his will can finally prevail. He created it a moral world in which disregard of truth, of justice, of the needs and well-being of others, is bound to bring disaster. Only attitudes and activities consonant with these moral ends can succeed. It is a world in which evil is self-destructive. Chaos and disaster are its inevitable consequence.

The cross to which Jesus went voluntarily disclosed the lengths God would go for man's sake; and that is our clue to the measure of his love. We believe that the sovereign God of love is at work in the world today, guiding and inspiring individual lives. Men are reborn and sent forth to serve the needs of others. Individual lives are raised above frustration, defeat, and death to purposiveness, victory, and abundant life that is eternal. No less is God shaping history, overruling human activities and institutions which would fall short of man's best. Educational systems which fail to supply any unifying principle of life or to teach integrity of character are faltering under his demand that they make for nobler living. Churches lost in material concerns are disintegrating under his insistence that they should more powerfully bring people to his way of life. God cannot be frustrated.

Even out of suffering and tragedy God will bring redemption and a better, blessed world. Believing thus, we see in the threat of catastrophe the possibility of a better day, provided men face it with gallantry and see in it his call to a better way of life. If men will but heed God the doom may still be averted and the way prepared for a new world. Wherefore, we lift up our heads and take heart. Unto us the world lies opened. He who has the last word is love. Only goodness can finally prevail. Those who respond to God's advance by obedience and trust form the society of his children. To that society its members owe an allegiance above every other allegiance. By it all other loyalties are conditioned. Membership in the Church of Christ demands specific action in life here and now.

Through the Church of Christ, missions, and evangelism, God purposes to establish truth and goodness over all the earth.

WOMAN'S WORK

A COUNCIL PAPER

(Paper read before the Council Committee on Woman's Work at their first meeting, Tuesday morning, August 22, by Mrs. E. F. Loofboro.)

The Woman's Board is to the denomination what a Ladies' Aid is to the local church in many places—an organization looked to to raise money for worthy objects in special need of help. The by-laws of 1929 say, "It shall be the duty of this board to raise funds for our various denominational enterprises, and to enlist the women of the denomination in these enterprises, in such ways and by such means as may seem to be practical and best, provided they do not involve the General Conference in financial responsibility." The by-laws of 1937 state it this way: "It shall be the duty of this board to encourage the work of women's societies, to suggest to them plans and methods, to stimulate the raising of money for the denominational enterprises, and to enlist the women of the denomination in these enterprises in such ways and by such means as may seem to it practical and best." The inference is that we are to be a good "backer" for our various denominational undertakings, and that is very important.

I judge from reading old reports and minutes that the work of the board many years ago was different. Then the societies sent their contributions directly to the board, and the board assumed large responsibility in the paying of missionary salaries. It is also apparent that years ago the board took the initiative in aiding in the education of worthy young peo-

ple in our denominational colleges. The board itself, as well as local societies, established scholarships in the three denominational schools. We have just had an interesting experience in tracing records to prove that the board, many years ago, founded three scholarships, of which the present college executives knew nothing—in fact were quite sure there were no such scholarships in their respective institutions. By careful searching, and in some cases reading between the lines, we found that in 1902-3 three scholarships were founded and that they were named by the colleges to honor certain women — thus, the Susan Minerva Burdick is at Alfred; the Sarah Gardiner Davis at Salem; the Mary F. Bailey at Milton. The identity of the donor had been lost sight of when the honorary names were used. This little incident has no point in this discussion today, but it may be of interest.

When the Unified Budget went into effect in 1929, it was deemed best for the Woman's Board not to be responsible for the sending of missionaries, nor for the paying of their salaries directly; but, rather, to send our missionary contributions to the Missionary Board whose responsibility it then became. This eliminated extra bookkeeping and hastened the funds to their destined use. So the Woman's Board has not been at liberty, as in former years, to take the initiative in work that seemed especially to appeal to us. For example, having some funds available, we responded to the need of a worthy college student at one time. At another time, we handed over to the Missionary Board in their dire need, a few years ago, a sum of money; and we discovered that we were not expected to use our money in such ways. It must be confined strictly to women's work. Our motive was to be a good backer, not an interferer. We have been aware of needs on the home and foreign fields, but the suggestion has come to us that if the women's societies would heartily support the budget, the board appointed to carry on such work would be able to include the items in their budget. Whole-hearted support of the denominational program, financially and in all other ways, has always been urged by the Woman's Board in their annual reports and letters to women's societies.

There is a certain vagueness, or indefiniteness, in our assigned duties, which perhaps would not exist if we had more intimate contacts with the enterprises we are expected to

create interest in. We read the same reports you read, and while we are deeply interested in what they tell us, we need to get a little closer to some of the problems in order to arouse, stimulate, and encourage you.

I wonder if we are denominationally-minded, we women? As individuals a lot of us are, but a lot of us do not know what it is all about. In our local societies, if there are repairs or improvements to be made at the parsonage or church, if an urgent call is made for help, if the pastor's salary is in arrears, etc. (you know the line), there is a way to raise the money. The need is specific, definite. We can see it and feel it, and we give unstintedly of our time and effort to meet it. Then someone, timidly or even apologetically, suggests that we should send a definite amount to the Denominational Budget, and silence reigns—or at least there is no confusion in ideas as to how it shall be done. I do believe, however, that support of the denominational program is making a stronger appeal to our women's societies. One evidence of this was the response of societies to the needs of the Denominational Building Fund. Therefore, the Woman's Board feels that the promotion of a specific project would be a means of creating greater interest among women. Women's minds and hearts work that way. Just how this can be done is our problem. Our financial status is low. We receive from the budget one-half of one per cent, the least share, or about \$6 a month.

We recommend from year to year a mission study, preferably the one selected for the women of the world by the Foreign Missions Conference. Our hope is that such study will arouse interest in our own missions, not lessen it. This year, in addition to the foreign mission study, we recommend the home mission study, "The American City and Its Church." We would broaden the viewpoint of the church to include the community in which it is located. There are untold opportunities for the church to exert an influence in its community.

When asked to speak before this committee, I was told that I might mention some of our problems, as well as make suggestions for the future. In this connection I would like to speak of the difficulty we experience from time to time in putting across to the societies something we want them to know. I assume that most of you read the Woman's Page in the RECORDER, but there are those who do

not habitually, only when something appeals to them. We have found that letters intended for Ladies' Aid meetings quite often do not reach their destination, or are so casually read they meet with little or no response. We think there is a solution for this difficulty in a suggestion that originated in this nucleus committee. It is that each society have a "key worker" who shall receive communications that require the attention of the women, and who shall present such matters and keep them before the members. This key worker should not be either the president or the secretary, but a very special person whose duty it is to jog our memories and awaken our interests.

Material for the Woman's Page of the RECORDER is another problem which one member of the board has to meet each week. It has been suggested that we have enough trained and talented women who might write for the page, that it would not be necessary to use clippings, extensively at least. Our editor has high ideals for the Woman's Page, and I am sure would welcome well-written articles. I expect that very often many of us have days that would rival Eleanor Roosevelt's in human interest. Sometimes we read a book that we wish other women could read. Why not pass it on through a well-written review? News of church and community activities make good reading occasionally, especially when the society has something that will give inspiration to other societies.

Each year about this time, perhaps a few weeks earlier, when the Woman's Board is getting ready for Conference, we are nearly all in a mood to resign and give the work into the hands of a new set of women. It seems that the board before us felt the same way, and frequently asked to be relieved. This year we come with the suggestion that the location of the board be changed. It has been located at Salem nine years now. Many of its members have served throughout that period. We believe it would be a good move to place it where its memberships can be drawn from several churches. We believe there would be value and sustained interest if the membership were rotating. That is, if three new members were elected to serve three or four years. Thus the board would benefit from the inspiration of new personalities and the experience of the retained members. We also think the board should be moved at stated intervals; ten years seems too long and five too short, but a happy medium might be

struck. We do, however, think that it would be well to appoint a new board a year before they take up the work. It took this present board a year to acquaint itself with the work. If the work is so planned it would not be necessary to meet each month; especially would that be desirable if the membership were rather widely separated.

This is not a full statement of the goal we would set before you. I have mentioned some of the things that have been on the minds of the board members as they consider their relation to you. To summarize what I have said, let me repeat the points briefly: a closer contact with the interests we are expected to present to you and back up; a special project; mission study; a key worker in each society; material for the Woman's Page; a change in the location of the board at regular intervals, and rotating membership.

We crave your interested criticisms, favorable or unfavorable, for the good of the work by and among the women of our denomination.

MINUTES OF THE WOMAN'S BOARD MEETING

On Sunday, September 18, the first meeting of the Woman's Board since Conference took place. Six members of the board were in attendance at Conference: Mrs. G. H. Trainer, Mrs. O. B. Bond, Mrs. James L. Skaggs, Mrs. Clarke Siedhoff, Mrs. S. O. Bond, and Mrs. E. F. Loofboro. Not all of these members were able to be there all the time, nor were they all assigned to the Council Committee on Woman's Work. Mrs. Eldred Batson has become a member of the board again, and she with Mrs. O. B. Bond and Mrs. Loofboro attended all the meetings of the Council Committee. They came back with much to tell the board of new work to be undertaken, of ways to improve our work, and of kindly criticism of work already done.

The president chose for devotional thought a selection from the *Fellowship of Prayer*, "Open Doors," reading from Acts 16. Each one joined in the prayer circle.

The treasurer reported a balance of \$82.48.

Mrs. P. B. Hurley, Woman's Board correspondent of the Pacific Association, returned the five dollars allowed her for expenses, stating that as there was but one society in that association, her expenses were slight.

Miss Susan B. Langworthy of Alfred sent full and interesting reports of her attendance at the Institute of Missions at Chautauqua in August. Excerpts from these were read to the board. Containing, as they do, so much valuable material, the board voted to have mimeographed copies sent to each woman's society. The editor of the Woman's Page will also make use of the material as space is available.

There was informal conversation relative to the proposition which the Religious Life Committee put up to the women of the denomination: we are to assume the support of a missionary-evangelist to the best of our ability, if and when the Missionary Board places such a man on the field. Our corresponding secretary was instructed to write to Secretary W. L. Burdick stating that the board awaits instruction from the Missionary Board concerning their part in this project.

The board voted a note of thanks and appreciation to Mrs. T. J. Van Horn who has prepared such excellent worship programs for the use of the women's societies, and we are asking her to continue to prepare the programs.

Mrs. Lydia Stutler, who has been a member of the board since it came to Salem and has been the recording secretary nine years, tendered her resignation as a member of the board. The board regretfully accepted her resignation, made necessary by added responsibilities which Mrs. Stutler must carry for some time. Mrs. O. B. Bond was made recording secretary, and Miss Greta Randolph of the Middle Island society was invited to become a member of the board to replace Mrs. Stutler.

The board welcomes back to its membership Mrs. Eldred Batson, who was elected to the board by Conference.

Notes of thanks were voted to the women of the Piscataway and Plainfield churches for the delightful tea served to the women of Conference in the garden at Mrs. William M. Stillman's home.

Upon invitation the board adjourned to meet with Mrs. O. B. Bond at Lost Creek, the second Sunday in October.

Mrs. E. F. Loofboro,
President,

Mrs. O. B. Bond,
Recording Secretary.

MORE ABOUT HOME MISSION STUDY

BY BESSIE T. HUBBARD

The Publishing House, American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J., is the correct address for ordering the books for mission study of "India," recommended this year by the Woman's Board. This is a service which the publishing house is glad to give. Let us make use of it.

A short list of books was printed in last week's RECORDER—the barest outline for a working basis of the study. Of these, *Two and an Elephant* is a tiny book for tiny people, but worth the price. The same is true of *The Green Friendly Book* and *Travels of Mona and Mani* for primary and juniors, and of *Dinabandhu* for young people. All are readable books and excellent to have in any home. *Bhaskar and His Friends*, aside from stories, contains suggestions for leaders of junior groups. Most helpful will be found the *Supplemental Work* among the list printed. It will be difficult, for adult study, to choose between *Moving Millions* and *The Church Takes Root in India*. Both are most interesting for study.

While the *Missionary Education of Juniors* (price 25 cents paper) is written especially for leaders among junior groups, the fundamental principles of missionary education and our attitude toward it are so well presented the book is of great value also to leaders of adult groups. Practical suggestions also can be obtained from it.

Let us present our friends of other lands to our study groups with the fullest knowledge and understanding possible.

YOUNG PEOPLE'S WORK GREETINGS TO NEW EDITOR, YOUNG PEOPLE'S DEPARTMENT

Young People's Department this week carries the first material furnished by the new young people's editor appointed at the recent Conference, Marion C. Van Horn. We are glad to make this announcement and to call attention to the work of the young people, than which—in the long run—none is more important. For the past three or more years this work has been carried by Luther W. Crichlow, who now lays it down soon to assume the management of the mission in Jamaica during the furlough of Brother Har-

gis. We shall miss Mr. Crichlow and have appreciated his fine service.

We now welcome Mr. Van Horn, who is entering upon the pastorate at Salemville, Pa. Mr. Van Horn has been closely associated with the work of editing and publishing the "Beacon" and brings to his new task some experience and a deep interest. We bespeak for his department a growing interest, influence, and support.—EDITOR.

FRIENDLY SHADE

BY MARION C. VAN HORN

Five of us, plus baggage, were packed into an outmoded car, headed for youth camp. It was late summer, very hot, and the over-crowding combined with the heat and the wheezy condition of the aged car to make it a not too pleasant drive. Under the circumstances we did just what every car load of fellows would have done—kidded along to keep up our spirits.

For instance, upon seeing cows grazing along a creek or under the cool edges of a grove, someone was sure to remark about contented cows, and someone else was sure to improvise a little crazy tune to go with such words as, "Oh, for the life, for the life of a cow!"

But after a while we passed out into that great section of prairie country where trees are practically nonexistent. The cows looked so parched that no one had nerve enough to make wisecracks about them. Expressions of sympathy seemed more appropriate.

Out there, where heat waves dance mirage-like above the bare plains, we saw a picture so striking that it will remain always in our memories. In the middle of a wide prairie pasture stood a single tree, and literally two or three hundred sun-scorched cattle were trying to crowd into its friendly shade. To be sure, not more than fifteen or twenty got any benefit, but the others crowded around, trying. It was, indeed, a bit pathetic to see their failure to find shelter. Their very action seemed like a prayer for protection but a prayer which could not be answered because they turned to an inadequate source of help.

To have religious thoughts was rather an abrupt change for all of us, coming so closely upon the heels of our less significant remarks; and yet at least two of us in the car thought of those two striking statements in the Old Testament about "the rock that is higher than I," and about "the shadow of a great rock in a weary land."

Those expressions were used by the Psalmist and by Isaiah to indicate the kind of sure protection which comes through reliance in an adequate religious faith.

Youth sometimes turns to inadequate sources of help; but those young people who are exploring what the Christian faith really has to offer them are finding something quite different from the vain experience of all those cattle trying to crowd under an inadequate and insufficient shade.

In the Christian religion there are adequate resources so that no prayer for help or assistance ever needs to go unanswered. There is plenty of room for all in a great, all-inclusive brotherhood, and there is an unparalleled opportunity for mutual helpfulness and mutual enrichment as persons of widely different background, heritage, tradition, and culture come to live in the friendly shade of Christ's protective care and guidance.—Ray M. Johnson, in "Young People's Weekly."

Ray Johnson, in the paragraphs above, is perfectly right. Many times young people turn for help to sources that are inadequate. For all that, all people do. Youth and age alike feel their own insufficiency and seek for aid outside their own individual powers. Where shall we go? Ray suggests that we go to "the Rock that is higher than I." Immediately we assent there must be such a rock, but what and where is it?

God's Most Powerful Appeal

Last night I heard a sermon based on this verse from St. John 15: 13, 14, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends." The title of the sermon was "God's Most Powerful Appeal." The essence of that sermon was this:

As we look about us we see inadequacy everywhere. We see young people in school who dislike one another to the point of sharp words and bitter remarks. We see homes from which affection has departed and harmony no longer exists. We see nations of the world preparing for war and at war, and we say there is something sadly lacking in our world. We may say that lack is in the spirit of friendship or comradeship or, most of all, a lack of discipleship. These, however, are only the surface indications of our trouble. They are symptoms of a much deeper malady. The real deep and fundamental cause of our lack in the world today is the absence of true, pure love. A divine love that was born in and is inspired by the holiness of Christ's sinless life is what we must have.

That deep and holy love of Christ led him to say, "This is my commandment to you, that ye love one another as I have loved you." Then, teaching them what true love would endure, he said, "Greater love hath no man than this, that a man lay down his life for his friends." Then, after giving them his command to love one another and explaining to them the length to which Godly love must go, he declared without hesitation, "Ye are my

friends"—practically saying to them, "Ye are my friends and I lay down my life for you."

Self-Forgetful

This love of Jesus is the most *self-forgetful* thing in the world. Just at this time, very soon before his arrest and death, Jesus was forgetful of himself and thinking of his disciples. He might have been thinking of the gross betrayal of the untrue one. He might have been thinking of that tender, pathetic but courageous prayer in Gethsemane. He might have been thinking of the unjust and unfair trial and the cruel death on the cross, but no, none of these entered his thoughts. His thoughts were full of concern for his disciples, preparing them for the experiences of grief and suffering that would be theirs—preparing for them a foundation on which a living, world-swaying faith could be built. Yes, the love of Jesus is the most *self-forgetful* thing in the world.

Sensitive

That love is also the most *sensitive* thing in the world. How quick was it to perceive suffering, how able to relieve it. Nowhere else than in Jesus do we find such a readiness to compassionately sympathize with sorrow as when he wept with Mary over the death of her brother, or as when he wept over the city of Jerusalem. He lamented that she had not known what great things had been in store for her peace and sorrowing because of the destruction that should come. So tender was this love that it could show men how like a child they must be in faith and trust to be fit for the kingdom of God. And when his disciples rebuked them he said, "No! Suffer the little ones to come unto me." He was sensitive to their need. The love of Jesus is truly the most sensitive thing in the world.

Personal

The love of Jesus is the most *personal* thing in the world. Remember how he called his disciples? One at a time or by twos he called them aside from the crowds and talked to them. He always speaks directly to people. "I am the vine, ye are the branches"; "I tell you these things that *your* joy may be full"; "Go ye into all the world"; "Ye are my friends." Also how free individuals felt to come to him in their need. Nicodemus came at night seeking the light of life. Never was one turned away who thirsted for a knowledge of the true life.

How far would such a personal love go in replacing the lack that this world feels. What wonders a *self-forgetful* love like that of Jesus could work among the discordant nations. Can you think of anything that would be more transforming than the sensitive love of Jesus transplanted into the hearts of people now?

Sacrificial

But that isn't all. The love of Jesus is the most *sacrificial* thing in the world. Nowhere in the history of men do we find such total self-surrender. No other man in history was sought after so slyly as was this man Jesus. Yet he forged ahead. Try to think of all the things a man of his capability might have attained: power, wealth, influence, worldly kingdoms—all things that men of ability aspire to. But he would have none of it. Instead he sacrificed all such that he might live and teach and establish a better, more enduring way of life. This way of life he believed in so strongly that in the end he gave his life for it. Here was the supreme evidence of that *sacrificial* love.

Powerful

Herein also lies the secret of the endurance and power of his teaching, for Jesus' love is the most *powerful* thing in the world. Other religions have men as their founders who gave their lives for their faith, but none ever had a man holy and perfect and sinless in all respects, who was made sin and died thus that man's sin might be forgiven. This is power and living power because this Savior who subdued that death is now a living force in the lives of his disciples.

Where can we find a source of help more adequate to our lack than this love of Jesus? If we take it as it is and deeply implant it in our hearts, then our present narrow, selfish love will be enlarged. It will be *self-forgetful*, *sensitive*, *personal*, *sacrificial*, and the most *powerful* thing in our lives. In fact, it will be our lives. Inspired by it we will be able to find ways of making the joy of the world full.

"Religion is rites, ceremonies, things that men do for God; Christianity is something that God has done for man."

"The story of the rich man and Lazarus is the story of two beggars. One begged bread on earth, and the other begged water in hell."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have not written in a long time, but we live on a farm and there is always something to do in the garden. I earned about twenty-five dollars this summer.

I went to a camp in New Hampshire for a week. We went swimming twice a day. I also slept in a bunk.

I spent one day this summer with Carol Burdick at her camp in Rockville.

It is time for supper so I will have to close.

Your RECORDER friend,

Bradford, R. I., Constance Coon.

September 21, 1938.

Dear Constance:

Whatever would I have done without your good letter, which came in last evening's mail? Of course I was looking for several letters but your one was very, very welcome.

Yes, indeed, a farm is always a very busy place for there is always something to do on every part of it as well as the garden. I know for I was brought up on one. But do you know, I think a farm is one of the very nicest places in the whole world on which to live. Don't you think so?

What do you think? The first money I ever remember earning was twenty-five dollars. I'll tell you how I earned it during that spring, summer, and fall just after I reached my tenth birthday. I drove the cows to and from pasture, drove the horse on the corn planter, helped to plant potatoes, helped in the garden, picked up potatoes, husked corn, and other things too numerous to mention. So I know just how proud and happy you were over your twenty-five dollars.

We are not on a farm now, of course, but we do have a large garden, and Pastor Greene is busy gathering in the harvest while I am putting into cans many good things to eat this winter, while Jack Frost is already peeking around the corner. Already he has nipped parts of our garden twice.

It is great fun to go camping, isn't it, especially nowadays when so much is done to make it helpful and enjoyable for boys and girls as well as the grown-ups. The only thing I didn't enjoy about camping when I was a girl was cleaning fish, but that didn't spoil my appetite for fish when dinner was ready. I

know Carol Burdick very well so I know you must have had a very pleasant time the day you spent with her in camp.

Our little Joyce and her daddy and mother have been spending the week-end with us. They have just returned from a walk with her around the block and she has a lot to say about, "Bow-wow! Bow-wow!" It seems that a little dog followed her all the way, so she has been trying to tell me, in her baby way, all about it. Now it is time to take them back to Wellsville, so I must close this really long letter.

Lovingly your friend,

Andover, N. Y., Mizpah S. Greene.

September 25, 1938.

A FRIEND IN NEED

The other morning I heard a faint mew coming from the direction of our front porch, so I went out to investigate; and there I found a little yellow kitten, probably dropped at our door by some passing motorist, who perhaps thought because we had one treasured yellow cat all the yellow cats must belong to us. But I can assure you one cat is enough for our small family, especially during the flea season we have had this summer.

This yellow cat was very dirty and didn't seem to be able to clean himself off. I tried to drive him off, thinking he might belong to one of the neighbors, but he planted his little feet firmly and refused to budge. Just then around the corner of the house came a large dog. Up on the porch he came with a rush and pressing the kitten down gently with one huge paw he began to clean him off with that handy red tongue of his. When he had finished his thorough job of cleaning he trotted back down the street. And what do you think? The yellow kitten trotted along after him. I haven't seen the kitten since but have often seen his "friend in need" making his trips around town. He has no chance to give Skeezics a bath, for that independent old fellow takes his own bath, thank you, and has no use for dogs, even the most helpful ones.

"The Church does need more plans, but it needs, even more, people who obey God."

"Machinery and organization are needed, but for a successful church a God-loving lay and preaching ministry are indispensable."

OUR PULPIT

CHRISTIAN EDUCATION

(Education Society address, General Conference, 1938)

BY REV. WALTER L. GREENE
CORRESPONDING SECRETARY

The primary responsibility of the Seventh Day Baptist Education Society is in the field of Christian education. The founders believed in a Christian and a church-related education and in the charter of the society, granted over eighty years ago, they united in thought "Literary and Theological" instruction for the institution to be founded, and they conceived the task of the society to be "The promotion of education generally." As one surveys the early years of this society, the impression grows that the fathers had sound and forward-looking ideals and plans that have made Seventh Day Baptists an education-conscious people, and builders of academies and colleges wherever they have gone. I know of no church that has founded and maintained more academies and colleges in proportion to their numbers than have Seventh Day Baptists. In these institutions there has been a wise balance of studies and training in liberal arts, sciences, theology and religion, and technical and professional courses that would fit students for life in their generation. A review of the reports of the schools of today indicates that the purposes of Christian religious education have not been overlooked in an age that has emphasized the secular and the technical. We believe these colleges are true to the Christian tradition that knowledge and skill without moral and spiritual purpose as a directing force is an incomplete education, beset with dangers to the individual and society, and that true education for the abundant life must include the spiritual possessions of the race embodied in Scripture, history, and experience. The question might be raised as to whether Christian colleges should make studies in religion elective, but at the same time rigidly require certain hours in mathematics, physical education, and science. Will a secular-minded generation elect what is most needful for the higher life? We know well the argument that religion cannot be forced, but schools build curriculums on the basis of what is considered needful. Have we come to a time when the world is saying "Religion is not an essential for life"?

The Christian college has an especially difficult task in a world that is more concerned about material things than spiritual values, if it remains true to the Christian tradition that life is more than raiment and that life does not consist in the abundance of things. The independent Christian college is in a real struggle for existence in competition with the increasing number of state and tax supported institutions whose chief concern is to provide what a secular and materially minded age desires. It is one phase of the age-long struggle between God and Mammon, a struggle that seems sometimes to be in a state of unbalanced equilibrium in our time. The Christian college, however, is comparatively free from state political and economic pressure in its pursuit of spiritual objectives and the abiding Christian ideals of life that make for complete and abundant living. It should make the most of its opportunity and freedom, and its heritage of Christian purpose to help turn the tide of secularized education which threatens to engulf certain parts and certain nations of the world.

If the first concern of the Education Society is Christian education, we must ask what is Christian education? It is to be feared that after years of promotion and interpretation there is considerable confusion, uncertainty, and misunderstanding regarding the objectives and means of accomplishing its purposes.

May we not agree that Christian education has as its first objective the creation of new and Christlike personalities? Every individual needs vision, a widening of horizon, a standard of values, an ever growing idealism, an irresistible dynamic, and a steadying faith. This requires that Christian education must assist the learner to appreciate and make his own, a Christian view of God, of Jesus Christ, of the universe, of man and his possibilities, the revelation of God through the centuries, and a Christian view of immortality. Such an experience of God issues in new persons, expressing themselves in new ways of living.

While Christian education must always concern itself with the creation and growth of Christlike individuals, it is realistic, and appreciates that the individual functions in group relationships of home, school, and church, community, the state, and the world, and in turn is influenced by these relationships. Consciously or unconsciously, each becomes a product of his environment. If this environment in organization, attitude, and life shows

little appreciation for human personality and spiritual values, the individual is hindered in his climb for the higher planes of spiritual life and purpose. It is ever true that "Desirable personalities can be grown in a desirable society, only as a desirable society is continually and increasingly developed." Christian education has a message for society, and a way of living in human relationship that will help and not hinder the individual in achieving a new and Christlike personality.

It would seem that Christian education has certain abiding emphases, both for the building of wholesome personalities and a world wherein God's will is done on earth as it is in heaven. Briefly, these emphases call for an open mind and an expectant attitude that will find and accept the ways and means and the techniques for developing Christian personalities and the building of a new world; second, it calls for a faith that the universe is on the side of those consecrated to the building of the kingdom of God—"For the increase of his kingdom is forever and ever"; third, that the ultimate hope of permanent success lies in the release and activity of moral and spiritual forces which work from within, rather than from without. Temporarily, physical pressure from without or external compulsion through legislation or otherwise may produce quick results, but as has been experienced again and again in the history of the world, apparent progress due to external pressure will halt whenever the pressure slackens or disappears. Only moral and spiritual forces working from within are capable of keeping up courage, of inspiring irresistible efforts, and assuring the ultimate and permanent establishment of the kingdom of God in which the character of God revealed in Jesus Christ will find unhindered expression.

This would seem to call for a program of education for the home, the church, and the school, adapted to all ages from childhood to old age and in all relationships of life. To such a program this society would more largely devote its efforts.

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

The total number of students registered this morning (Sept. 22) was 615. Late comers are expected to swell the total, however.

Although a general drop in the freshman class was noted, the Liberal Arts College

gained over last year's group. A total of 82 liberal art freshmen this year exceeded last year's 74.

Freshman registration, including freshman specials, was at the 186 mark this morning. Last year's total went to 193.

The Ceramic College freshman registration this morning was at 98. Last year the college took in 119. The majority of the ceramic students will be engineers while the art course registration was expected to reach 20 or 30.

Liberal Arts total registration this morning was 284. The figure, however, is not definite, pending late registration.—*Alfred Sun*.

SALEM, W. VA.

Several of the college professors and instructors spent their summer vacations traveling and visiting with relatives and friends.

Miss Alta Van Horn visited briefly with her father and mother in North Loup, Neb. Three students, two of whom returned with Miss Van Horn, have enrolled at the college.

Miss Mary Clay spent the summer at her home in Perrysburg, Ohio.

Dr. Walter E. Hancock, since the summer school closed, made hurried visits to Plainfield, N. J.; Alfred, N. Y.; and Austin, Tex.

During the summer Professor and Mrs. W. R. Harris visited in Plainfield, N. J., and New York City.

Professor and Mrs. J. L. Vincent spent part of the summer traveling in the far West.

Mrs. Hallie Van Horn May attended West Virginia University during the summer.

Miss Evelyn Ring, assistant professor of English, spent the summer at the University of Kansas.

Dr. Marie C. Linthicum, head of the English department, visited for two weeks at her home in Annapolis, Md., after teaching during the summer at Northwestern.

Miss Elizabeth Whipple spent the latter part of the summer at the University of Cincinnati.

—*Salem Herald*.

DODGE CENTER, MINN.

A nice group of ladies was entertained at the Delma Daggett home last Wednesday with Ora and Fairie Daggett as hostesses. The answer to roll call by telling the part of her work "she disliked the most" by each lady brought forth much merriment. The program time was filled by telling and discussing the reports from the Conference year books of

the Woman's Board for the last ten years. These were very entertaining and profitable.

The sermon, the vocal solo, and chalk talk given by Wayne Rood, a theological student in Alfred, N. Y., and nephew of Mrs. Charles Thorngate, were enjoyed by all who were privileged to be present at the services last Sabbath morning.

In spite of the cold, rainy weather and muddy roads, there was a good attendance at the baptismal services at the river four miles west of the town near the Oakland bridge. There were six candidates: Mrs. Delma Daggett, Bernice Bond, La Vonne Stebbins, Roy Langworthy, Ruth and Derwin Bird. The right hand of fellowship will be extended to all who wish it at the next Sabbath service for membership in the church.

We were glad to have the assistance of Miss Leona Bond in the choir Sabbath morning. Miss Leona was the guest of her parents and relatives from Friday afternoon until Tuesday, when she returned to her place of employment in the cities.

Miss Dorothea Payne was hostess to a C. E. social at her home Sunday evening in honor of Mr. Rood. The evening was very happily spent in playing games and other forms of amusement. Mr. Rood also favored the group with a vocal recital of a varied assortment of classical and other numbers, also Derwin Bird entertained in his usual manner on the piano. Ice cream and cake were served.

—Star-Record.

MARRIAGES

COALWELL-STEPHAN.—On August 11, 1938, at the home of the bride's parents in Nortonville, Kan., Mr. Gerald E. Coalwell of Milton, Wis., and Miss Austa Loreen Stephan of Nortonville, were united in marriage by Rev. J. F. Randolph of Milton Junction, Wis. The new home is at 325 College St., Milton, Wis.

OBITUARY

ANDREWS.—Darwin M. Andrews was born at Farina, Ill., October 3, 1869, and died at his home in Boulder, Colo., August 14, 1938.

He was married to Mary Wheeler, daughter of Rev. S. R. Wheeler, in September, 1893. He is survived by his wife; two children: Philip, who is engaged in oil geology work in Venezuela, and Mrs. Mildred Steel of Boulder; and seven grandchildren. Another daughter, Mrs. Hazel Cattell, died some years ago.

Mr. Andrews became a member of the Boulder Seventh Day Baptist Church a few months after

it was organized in 1893. He was later ordained as a deacon of that church and served many years as its treasurer and in many other official capacities.

In the absence of his pastor, Rev. Ralph H. Coon, Rev. Lucius F. Reed of the Congregational Church conducted the farewell service. R. H. C.

BASSETT.—Charles E. Bassett, son of Henry K. and Esther Austin Bassett, was born in Independence, N. Y., January 12, 1884, and died in Wellsville, N. Y., September 5, 1938.

He was twice married. His second marriage was to Miss Romaine Grant of St. Louis, Mo., September 2, 1927. She with a son, Charles E., Jr.; and his mother, Mrs. Esther Bassett; and a brother, Milford A. of Andover, N. Y., survive.

A graduate of the University of Michigan, he was a teacher and an efficiency engineer during his active career. When he was thirteen years of age, he became a member of the Independence Church, and among the last of his active services was the supervision of some remodeling at the parish house in Independence.

Farewell services were conducted by Pastor Walter L. Greene. Interment at Independence. W. L. G.

CARTWRIGHT.—Anne Anderson was born in Christiana, Norway, January 7, 1864.

At the age of six years she came to Bloomer, Wis. In 1890, she became the wife of Paul Herman Cartwright. To them were born five children, three of whom survive. They are Frank of Cleveland, Ohio; Major Leslie of the U. S. Army; and Mrs. Belle Hyman of Indianapolis, Ind.

Mrs. Cartwright united with the Seventh Day Baptist Church at New Auburn in 1898, and continued her membership in that church until called home. About thirty years ago she removed to Milton, Wis. Her last sleep came to her at Waupaca, Wis. The body was laid to rest in the cemetery back of the church at New Auburn, on September 8, 1938. Funeral services were conducted by her former pastor, Rev. C. B. Loofbourrow. C. B. L.

COON.—George Wells Coon, youngest son of Lafayette Coon and Mary Wells Coon, was born July 27, 1854, at Ashaway, R. I., and died at his home in Milton Junction, Wis., September 3, 1938.

He was married to Adelle May Whitford May, 3, 1882. To them were born five children: Ross, Lillian, Wallace, Nina, and Carroll. Mrs. Coon died June 14, 1897.

On June 22, 1898, Mr. Coon married Grace Amelia Clarke. To them were born three children: Marion, Clarence, and Lawrence. Mr. Coon is survived by his wife and all his children but Nina. A Seventh Day Baptist throughout his life, Mr. Coon was a faithful member of the Milton Junction Church for thirty-two years till his death.

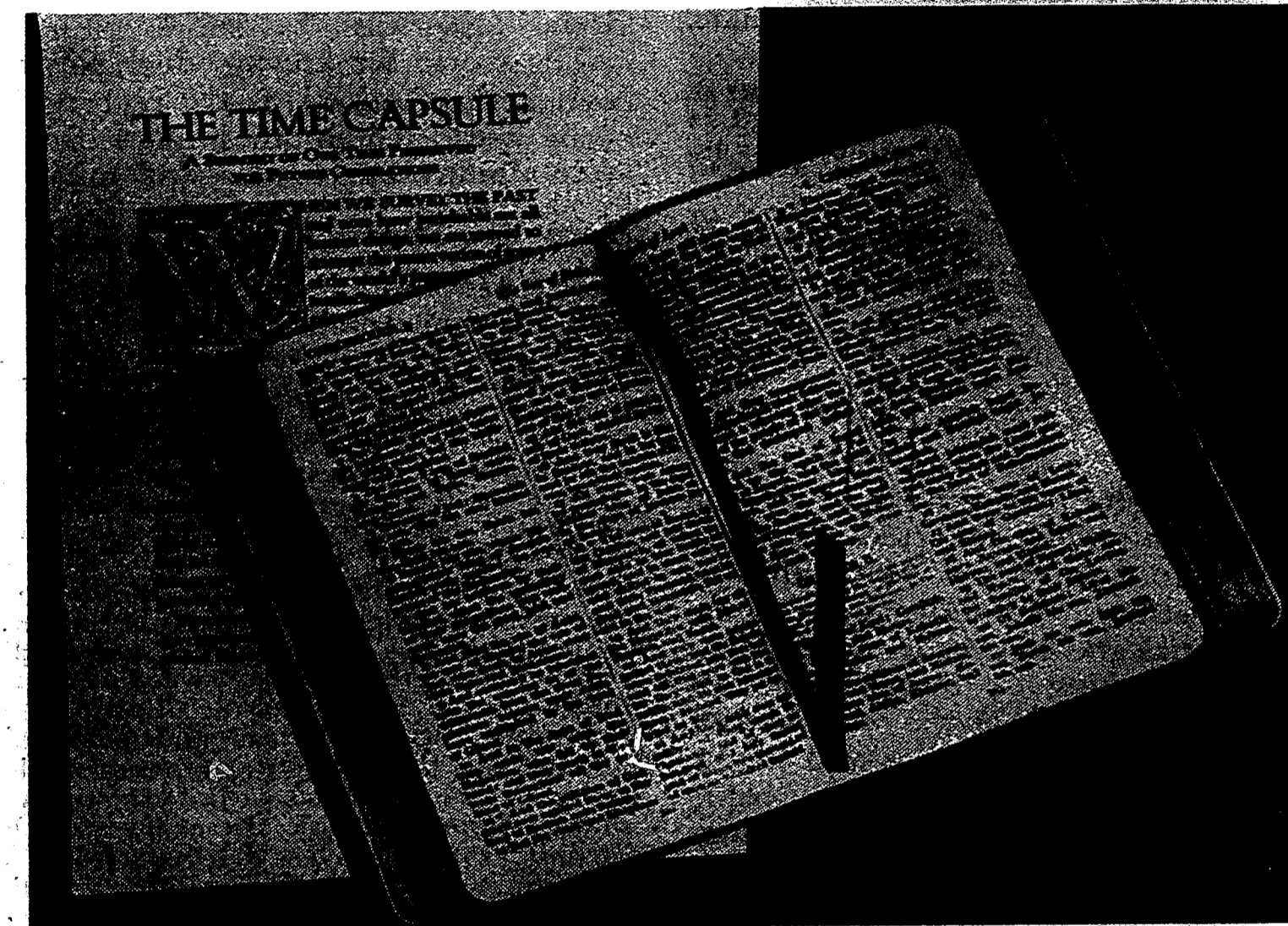
Farewell services were held in his home church, September 5, Pastor J. F. Randolph and Dr. Edwin Shaw officiating. Burial was in Milton Junction cemetery. J. F. R.

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