

our attention, we must beware lest their cunning brethren stealthily steal away those very liberties we seek so earnestly to protect.

With relatively few exceptions, every person in this country, twenty-one years or over, has the right to vote for the officials whom he wishes to administer his civil government. He may hold public office. He is a member of a sovereign society. That is political freedom.

Every capable person in this country should have the right to work and to earn his living. That is economic liberty.

We are face to face with the problem of curbing those economic practices which result in the abrogation of this liberty for millions of our fellow men. The task before us today is to curb those licentious practices as rapidly as time and circumstance will permit. None may shirk his or her responsibility in helping to perform this task. The economic liberty of the American people is at stake!

Our forefathers have made an outstanding example. Not only have they worked out the details of political freedom, not only have they laid the foundation of our great nation, but they have handed down to us rich heritages of many kinds. Their lives and all they have done for us stand as a challenge to bring forth our own best effort, lest we fall short of what is expected of us and fail to take advantage of our vast opportunities.

In closing I want to leave with you this thought which I hope you will carry with you long after your graduation days. It is that you will become as small as your controlling desire, as great as your dominant aspiration.

This nation is rich in natural resources, but the riches that shall sustain us in the years to come are those that shall spring from within.

Remember, graduates and friends, the measure of this nation is the measure of its men.

REV. LEWIS C. SHEAFE

Lewis Charles Sheafe was born November 16, 1859, in Baltimore, Md., and died at his home in Washington, D. C., June 24, 1938.

On June 6, 1888, he was married to Annie Howard, to which marriage were born three children: Clara, Howard, and Lewis. Some years later Mrs. Annie Sheafe died. Later he was married to Mrs. Lucy Whetsel, to which union was born one daughter, Doris.

He received his early education in Wayland Seminary, then located in the city of Washington. He attended Howard University from 1911 to 1913. He completed a course in the Central Chiropractic School of Washington in 1923.

He pastored the Beulah Baptist Church in Alexandria, Va., from 1888 to 1890; the Pilgrim Baptist Church of St. Paul, Minn., from 1890 to 1894; the Mahoning Avenue Baptist Church in Youngstown, Ohio, from 1894 to 1897; and the Jerusalem Baptist Church in Urbana, Ohio, from 1897 to 1899.

He connected himself with the Seventh Day Adventist denomination about 1900, and for better than a quarter of a century he labored among them, preaching and doing mission work. In 1927 he identified himself with the Seventh Day Baptist denomination, pastoring the People's Seventh Day Baptist Church of Washington, D. C., of which church he was an honored minister and loyal member to the date of his death.

Despite failing health during the past year, Doctor Sheafe attended loyally and faithfully to his duties as pastor and a Christian. Through all kinds of weather, when he was ill enough to be in bed, he would be on what he called his "job." When friends tried to persuade him to be more careful of his health, he would reply, "I want to die in the harness," which thing he did, departing this life quietly, peacefully, and gladly after a long and useful life of willing and unselfish service.

L. W. C.

B. M. C.

A. H. H.

MARRIAGES

JOHNSON-LOOFBORO.—Mr. Roger H. Johnson and Miss Genevieve E. Loofboro, both of Milton, were united in marriage at the Milton Seventh Day Baptist church on June 20, 1938, by Pastor Carroll L. Hill. The new home will be in Milton.

SEVERANCE-CLARK.—Mr. Francis W. Severance of Milton and Miss Joan Clark of White-water, Wis., were united in marriage by the groom's pastor, Rev. Carroll L. Hill, at the parsonage in Milton on June 9, 1938. The new home is in Milton.

OBITUARY

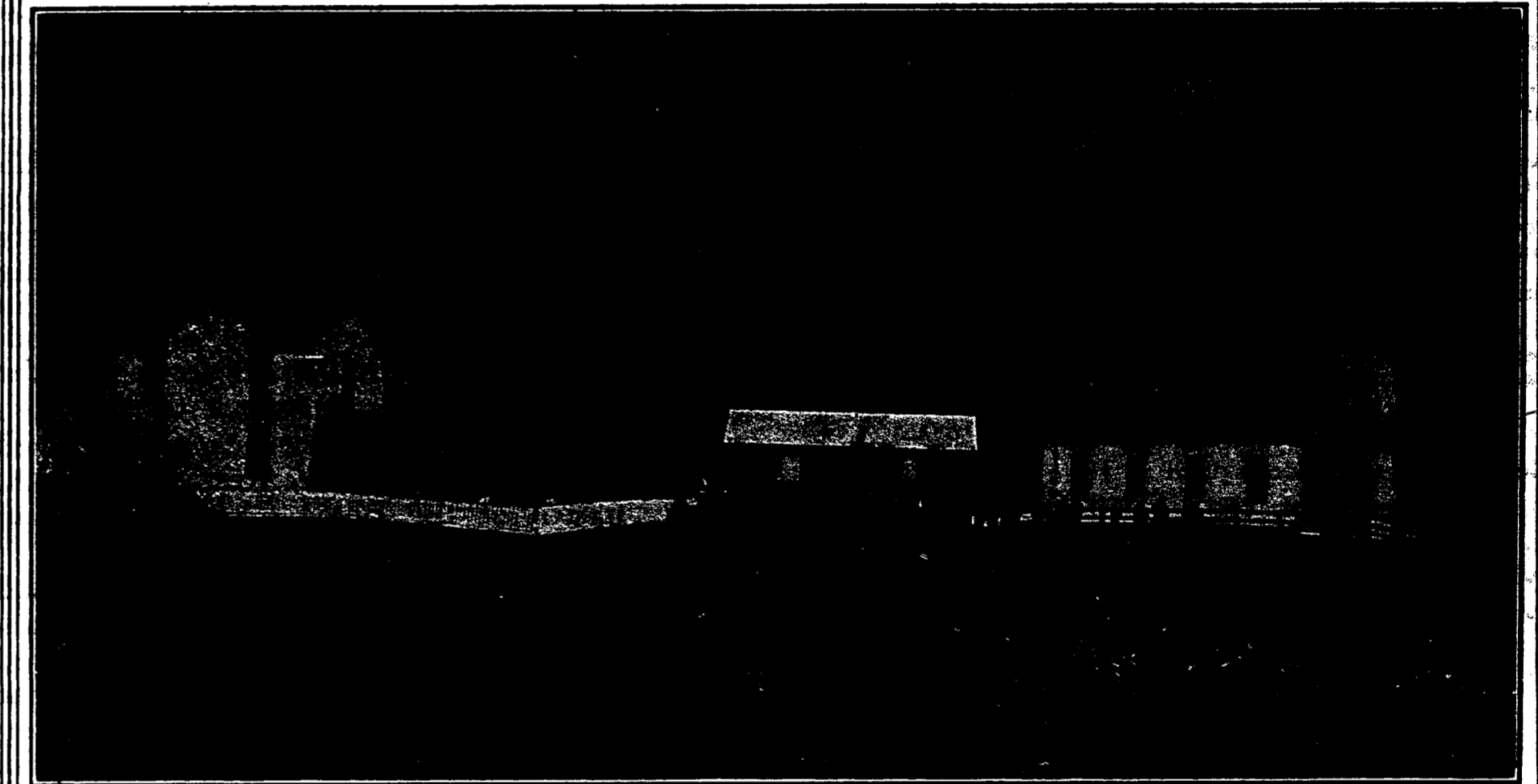
SHEAFE.—Rev. Lewis C. Sheafe, born November 16, 1859, died June 24, 1938. (A more extended obituary will be found elsewhere in this issue.)

The Sabbath Recorder

Vol. 125

JULY 18, 1938

No. 3



Church and parsonage at Middle Island (W. Va.) where the Southeastern Association was recently held. Our picture is from an old "cut." Beautiful trees now shade the property.

Contents

Editorial. —Southeastern Association.—Religion and Life	34-37
The Building Budget	37
Missions. —Different Attitudes.—Letter From Principal T. M. Chang.—The Bible School Superintendent and Missions	39-41
The Historical Society	41
Woman's Work. —Minutes of the Woman's Board Meeting.—Religious Program of Chautauqua	43
Central Association	45
Young People's Work. —A Matter of Interest	46
In Memoriam. —Edwin Herbert Lewis	47
Children's Page. —Our Letter Exchange	49
The Pastors' Conference	50
Denominational "Hook-up"	52
Denominational Budget	54
Marriages.—Obituary.	56

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 125, No. 3

Whole No. 4,781

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Luther W. Crichtlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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

Terms of Subscription

Per Year \$2.50
Six Months 1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath 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 unless expressly renewed.

"MORE THAN CONQUERORS IN HIM"

Southeastern Association This was the suggested theme of the program of the Southeastern Association which was held with the Middle Island Church at New Milton, W. Va., June 30-July 3. One hundred six years ago this month, this church was organized at Lewisport, now West Union, on Middle Island Creek, the longest stream in this country known as a creek. Later, for good reasons, the building that is now used for worship was built where it now stands on Meat House Fork of Middle Island Creek. The church is an attractive building in a lovely spot at the foot of a small mountain in the beautiful valley where Sugar Camp Run joins the Meat House Fork. To this church and community the eighty or more people at the opening service, Thursday night, were welcomed by one of the leading laymen of the church, Mr. Varnum Lowther, who spoke feelingly of the influences the church has had throughout its long history and of the men and women who have meant so much to them all. In his response, Rev. James L. Skaggs, speaking out of his experience in this community a year ago, and of his more recent contacts with it since becoming pastor at Salem, pointed out

the splendid present resources and the many people still interested in this church and that there was no reason why its best was not yet to come.

The Salem Men's Chorus, fifteen present at the opening service, sang beautifully under the leadership of Okey W. Davis, and at other programs contributed largely to the inspiration and worship periods. There is no music, perhaps, that appeals to more people than men's choruses and quartets. On several other occasions a fine young people's mixed quartet from Salem rendered special music, as did various individuals and groups from other churches. The young people from Berea had charge of one of the devotional services, making a valuable contribution of song, reading, and prayer.

ORGANIZATION

The association's moderator was Rev. Walter E. Hancock, professor of modern languages in Salem College, who was in no small way responsible for the preparation and carrying out of the splendid program. Because of ill health Mr. Thurman G. Brissey, elected moderator last year, was unable to serve and the appointment of Doctor Hancock to the position by the executive committee was confirmed by vote of the association. Rev. Clifford A. Beebe, pastor of the Berea Church, was secretary of the association.

Ample time for reports and business had been provided and no part of the program crowded. Rev. Orville W. Babcock appeared and was received as joint representative of the Central and Eastern associations, and Secretary Herbert C. Van Horn for the American Sabbath Tract Society. Rev. James L. Skaggs of Salem represented the Missionary Board and conducted its part of the association program. Mrs. Lucille Bond of Lost Creek represented the Woman's Board and conducted its program the night after the Sabbath, one of the best programs of the meeting. Orville B. Bond and Miss Velma Davis, both of the Lost Creek Church, were responsible for the programs of the education and the young people's hours.

SERMONS

The devotional services were always devotional. Several of them were conducted by President Bond of Salem College, assisted by others, and were of a nature leading up in a most helpful manner to the themes presented in the sermons following. Doctor Hancock,

the moderator, set a high standard for the meetings in his introductory sermon on Thursday night when he spoke on "The Triumph of Truth." From a series of texts and Bible passages he brought truths and promises that should encourage us all to do our own utmost in helping to bring in God's kingdom. In a world of uncertainty and fear Christians must get a clearer apprehension of God, for "He shall not fail nor be discouraged." His "word shall not return unto him void but shall accomplish that whereunto I have sent it." There is no place in God's plan or word for defeat, the speaker declared. Men are staggered today by the serious problems in all walks of thought and life. The Word of God is the only force that holds humanity from dissolution. In spite of criticism, attempts to destroy or becloud it, the Word of God has marched on till now it is written and read in more than a thousand different tongues and dialects. Truth still survives, it is indestructible; "it is tough." "Truth is never stronger than when it seems to fail"; its greatest triumphs are yet to be achieved. "This is the victory that overcomes the world, even our faith." "Lo, I am with you always." "Let not your heart be troubled." "He careth for you." So with many wise words and helpful application from the Scriptures, Brother Hancock brought encouragement. "So," said he in closing, "let us take courage from this meeting to our homes." Fittingly in close of this first session, the men's chorus sang, "My Anchor Holds."

Rev. Eli F. Loofboro on Friday morning brought another strong and encouraging message. Emphasizing the value and demands of the Golden Rule, he brought out in a vivid and impressive manner the need of placing one's self in the other man's position. "What would you have your neighbor do to you?"

Rev. Orville W. Babcock's message on "Planes of Religious Experience" was thoughtful and challenging. Too often men walk a narrow path by the compulsion of circumstances and take no time to look beyond or up. We must have "vertical" and "horizontal" living to be successful. Putting God and Christ in the center of life and thought makes for the setting of the world straight. Faith in God must result—and will if it is real faith—in the transformation of the world. In spite of discouraging things, victory lies ahead for those who will trust God and move forward. Such sermons as these paved well the way for the Sabbath morning message by Sec-

retary Herbert C. Van Horn, editor of the SABBATH RECORDER, who spoke from the text, "Speak unto the Children of Israel that they go forward." A successful future is assured to Seventh Day Baptists if they will march forward, believing with conviction in their divine mission, seeking new experiences, new vision, and a rededication.

Rev. Clifford A. Beebe delivered a strong sermon from the texts, "Where your treasure is there will your heart be also"; "As he thinketh in his heart so is he"; and "Out of the abundance of the heart the mouth speaketh." The unconscious influence in education was the theme. The great burden of responsibility rests with the home. Our attitudes toward religious things, toward the Sabbath, mean more than any words we may speak. Loyalty to convictions is necessary to hold us to God and his truth.

The closing sermon of the association was delivered by Rev. James L. Skaggs from the text, "When he came to himself." One of the association's largest audiences, made up largely of local community people, was deeply impressed by this message. The tragedy of life is where one never "comes to himself," never awakens to see the possibilities of his own life, never sees a task noble enough to challenge him to devote himself to it; never sees what God would have him be. From the Scriptures, from history, and contemporary life the speaker pointed out examples of men and women who had come to themselves and occupied the place that has brought blessing to mankind. We must as Christians find ourselves and what God can do for us and through us, through our lives yielded wholly to him.

ADDRESSES

The addresses of the association were of splendid character also, and those in manuscript form which we were fortunate in securing will appear in the RECORDER as opportunity affords.

Doctor Skaggs gave two addresses, one on the "Aims and Purposes of the American Sabbath Tract Society," and "The Work of the Missionary Board." We hope to publish these soon. Mrs. Herbert C. Van Horn, for the Tract Board, speaking on "Hopes for Our Future," gave a most inspiring message, as she also did on the Woman's Board program, on "Helping Our Youth Build a New World—by the Church's Measuring up to Its Task." Mrs. Van Horn may be persuaded to give

full résumés of these short, effective messages. Orville Babcock spoke on "The Preaching Mission" and presented valuable information on the history, aims, and success of the movement. Mrs. Clifford A. Beebe gave a helpful address on "Parents Keeping in Step with the Times," while Mrs. Brady Sutton read a helpful message from the *Christian Advocate* on "My Church."

Among the young people helpful addresses were given by Ernest Florin Bond, Crosby Rogers, and Glen Kennedy on the education program under the general theme, "Victory Through Education." These papers have been secured or promised for the SABBATH RECORDER. Kenneth Van Horn gave an address at the young people's hour on the "Assurance of World Peace." The secretary of the Tract Board brought a message on "The Challenge of Missions." His thought was built around the three words of Christ—"Come," "Go," "Pray."

OTHER IMPORTANT ITEMS

We are sorry space does not allow larger reports of the good things at this and other associations. The devotional services all deserve special mention because in them hearts were stirred and ambitions aroused for more Godly living and a deeper consecration for service. President Bond's "Quiet Hours" are always helpful and appreciated. Orville Babcock's at a place of "pinch hitting" was noteworthy, as he urged upon us the need of the "grain of mustard seed," with all it connotes, being planted in our own gardens. It is not enough to be stirred by such messages as we listened to here and not go back home and begin putting the truths and resolutions into definite practice.

A delightfully presented and impressive pageant on "The Lost Church," by the local Community Club, and the play by the Lost Creek Christian Endeavor Society on "Our War" were presentations of needed truths in a vivid and not-to-be-forgotten manner. Again we mention the fine character of the music furnished by the various churches and individuals, and could wish the names of all participating might be mentioned.

AND SO FORTH

Meals were served in the newly renovated parish house, immediately back of the church. A word about the building. It has been newly weather boarded outside and painted, and lined inside with wall board, the whole build-

ing screened, making a sanitary and convenient place to serve meals. It helps to make the church a real community center. Indeed, here is a splendid equipment, a splendid parsonage and church, and a most promising field for a young, energetic, and far-seeing pastor. With the backing of the loyal families of Sabbath keepers here there is every promise, under the Holy Spirit, of a strong, vigorous, dynamic church. Where is the man?

An offering in the amount of \$14.67 was taken Sabbath morning for the United Budget. Young people were diligent in attendance upon the meetings, many of them being used in prominent places on the programs besides on their own. A fine young woman, college sophomore, represented this association at the Eastern and Central associations. She gave a good account of the work represented, according to the testimonies and reports from those gatherings. This editor is truly proud of our young folks.

The moderator, Doctor Hancock, ably presided over the meetings. His summing up of addresses and programs at the close of various sessions was discerning and impressively helpful. We rejoice in his wise, spiritual leadership among us. The new officers are: moderator, Ross Seager of Salem; assistant moderator, Miss Conza Meathrell; secretary, Miss Greta Randolph; assistant secretary, Miss Lenora Sutton; corresponding secretary, Mrs. Clifford A. Beebe; treasurer, Edwin Bond. Delegate to the Eastern and Central associations in 1939, Rev. James L. Skaggs; alternate, Ross Seager. In 1939, the Southeastern Association will meet at Berea, W. Va., July 6-9.

Religion Religion cannot be lived apart **And Life** from life. Often enough folks have proceeded with religion as something apart from life, or from the most of it. "I am too busy now," says one, "to give such matters [religion] consideration." "Some time I'll accept Christ in my life, but not now," is a frequent answer made to earnest servants of God working to bring the claims of the gospel home to men and women.

But people forget or fail to realize that religion is a part of life itself. Everyone has some sort of god which he worships and before whom he bows down. It may be his farm or his investments, his ambitions or his appetite. The rich man, whose fields yielded bountifully, had torn down his granaries and built larger storehouses, and then declared, "Soul, thou

hast much goods laid up for many years; take thine ease; eat, drink, and be merry." But God called him foolish, and pointed out to him that at hand was the call of his very soul. He had failed at the most vital point of life—for "life is more than meat and the body than raiment."

Doctor Rapping, formerly engaged in rural uplift interests in West Virginia, quotes from a book a story we wish to pass on. While visiting a successful farmer the conversation turned to some matters beginning to give the farmer some concern. The farmer said: "I have only one problem now. In twelve years my cows and hogs will have paid for themselves, paid for my farm, built my barn and house. The one problem is not money any longer, but it is my boys and girls, and they will, I fear, sink into the mire of this godless community." In the course of conversation certain procedures were suggested to which the rejoinder was, "Too late; my children are almost beyond me. I was, I fear, too busy with my pigs and cows, and the children just grew up before I knew it . . . our mistake . . . we made a religion of pure bred hogs and cattle and let our boys and girls go to the dogs."

Ah! There is the trouble—our possessions have possessed us and have become our religion, to the loss of our dearest treasures. "Ye cannot serve God and mammon." Religion in life, the service of God, making him first, make for happiness, growth, and life everlasting.

THE BUILDING BUDGET

TOTAL RECEIPTS TO JULY 13, 1938

	Pledges and Cash
Albion, Wis.	\$ 20.00
First Alfred, N. Y.	
Church	\$ 175.00
Ladies' Aid and Friendly Class	15.00
	190.00
Second Alfred, N. Y.	7.00
Andover, N. Y.	3.00
Battle Creek, Mich.	31.00
Berlin, N. Y.	15.00
Boulder, Colo.	12.00
First Brookfield, N. Y.	
Church	\$ 48.30
C. E.	3.00
	51.30
Second Brookfield, N. Y.	22.50
Chicago, Ill.	
Church	\$ 120.00
S. S.	5.00
	125.00

Daytona Beach, Fla.	\$ 116.12	
Church	2.00	
Young people's offerings		118.12
Denver, Colo.		36.75
De Ruyter, N. Y.		
Church	\$ 70.50	
S. S.	10.00	
Ladies' Benevolent	5.00	
C. E.	5.00	90.50
Dodge Center, Minn.		
Church	\$ 12.81	
Ladies' Aid and S. S.	8.45	21.26
Edinburg, Tex.		19.00
Ericson, Neb., Rosedale S. S.		3.00
Farina, Ill.		84.00
Garwin, Iowa		9.20
First Genesee, N. Y.		21.49
Hammond, La.		10.00
Hartsville, N. Y.		25.00
First Hebron, Pa.		7.00
Second Hebron, Pa.		3.00
First Hopkinton, R. I.		50.70
Second Hopkinton, R. I.		1.25
Independence, N. Y.		35.00
Irvington, N. J.		25.00
Jackson Center, Ohio		23.00
Little Prairie, Ark.		2.00
Los Angeles, Calif.		9.00
Lost Creek, W. Va.		68.65
Marlboro, N. J.		
Church	\$ 46.70	
Ladies' Aid and Women's Bible Class	7.00	53.70
Middle Island, W. Va.		20.65
Mill Yard Church, London, Eng.		34.86
Milton, Wis.		
Church	\$ 200.44	
Circles Nos. 2, 3, and S. S.	93.32	293.76
Milton Junction, Wis.		81.75
New Auburn, Wis.		18.30
New York City, N. Y.		120.00
North Loup, Neb.		
Church	\$ 23.75	
Boys' Class	2.00	25.75
Nortonville, Kan.		20.85
Oakdale, Ala.		8.00
Pawcatuck, R. I.		
Church	\$ 236.75	
S. D. B. Society	20.00	
C. E. Society	5.00	
Mothers and Teachers Dept.	5.00	
Woman's Aid Society	25.00	291.75
Piscataway, N. J.		
Church	\$ 74.30	
Ladies' Aid	10.00	84.30
Plainfield, N. J.		335.01
Richburg, N. Y., Ladies' Aid		5.00
Riverside, Calif.		25.00
Roanoke, W. Va.		7.00
Rockville, R. I.		18.00

Salem, W. Va.		
Church	\$ 74.00	
Ladies' Aid	25.00	99.00
<hr/>		
Salemville, Pa.		
Church	\$ 24.82	
Ladies' Aid and S. S.	29.13	53.95
Scotts Bluff, Neb.		11.50
Shiloh, N. J.		158.73
Stone Fort, Ill.		5.25
Syracuse, N. Y.		13.25
Verona, N. Y.		
Church	\$ 61.00	
Pearl Seekers' Class	5.00	66.00
<hr/>		
Walworth, Wis.		
Church	\$ 6.00	
Helping Hand Society	5.00	11.00
Washington, D. C.		5.50
Waterford, Conn.		26.50
Welton, Iowa		5.00
West Edmeston, N. Y.		14.00
White Cloud, Mich.		18.25
<hr/>		
<i>Individuals:</i>		
Mrs. M. C. R.	10.00	
"A Friend," Westerly, R. I.	4.00	
Mrs. Addie Bell, Galesburg, Ill.	8.00	
Mystic, Conn.	2.00	
Phoenix, Ariz.	25.00	
Los Angeles, Calif.	10.00	
Pasadena, Calif.	10.00	
Highland Park, Ill.	1,000.00	
Manchester, Iowa	3.00	
Kimball, Neb.	2.00	
Sutton, W. Va.	5.00	
Beaver Falls, Pa.	10.00	
Lawrence, Kan.	5.00	
		\$4,165.33

Ethel T. Stillman,
Treasurer.

I am writing this as one who, sensing keenly the need of a Denominational Building, felt at the time we were overbuilding. I share that feeling yet that we erected a building larger than our needs. But our denomination thought otherwise. We now have our building, paid for, and one of which we can be proud. To me, the thought of selling the building seems nothing short of a tragedy.

What disturbs me is not simply the thought of selling the building, but the implied attitude of defeatism on the part of many toward our whole denominational program. Have we lost faith in God? In the triumphs of his truth? In the rightness of the truths for which we as a people stand? The Denominational Building, aside from filling a need, stands as a symbol of the hopes and prayers and aspirations of our people through the

years, of those adventurous souls who in vision saw what to us is now a reality.

The passion for adventure is in our blood. All the gains, the great gains of the race, have come from the passion for adventure. Youth does not care for safe propositions. It is hazard that calls it. "Safety first" is all right for a railroad crossing, but it is a poor motive for human life. The prizes of life are not for the cautious but to the daring.

Sometimes we are tempted to think that the passion of the church today is for "safety" rather than adventure. When the church loses the spirit of venture it is little better than a well-kept cemetery. Yet, what should the church be but a great explorer for God of the far horizons of service, ever seeking fresh undertakings in the name of Jesus Christ our Lord?

I plead for a more adventurous policy on the part of our denomination and all our churches, for that same glorious spirit of adventure so characteristic of Jesus Christ. He ever looked forward with no thought of defeat. Today's needs are so great, so insistent and challenging that there is no time for soft easy talk about "doing what we can." Whoever came to anything by only tackling what he felt himself equal to? The world has never advanced by "playing safe," and doing what it could, but by daring the impossible, venturing in faith to do what it could not do. It is so with the church. It is not the bigness of our undertakings, but the littleness of our vision that will defeat us.

I challenge the youth of our denomination to risk something for God—something in a big way. The young people of our denomination can save our Denominational Building if they will to do so. The future belongs not to time-servers, but to men, women, and youth of vision and adventure. According to your faith—your venture—so shall it be unto you. "Stir up the flame that is within you."

A. L. DAVIS.

NOTICE

All those planning to attend the Northwestern Association at Nortonville, August 12 to 14, please send their names to Mrs. Henry Ring, Nortonville, Kan., as soon as possible.

Margaret E. La Mont,
Secretary.

MISSIONS

DIFFERENT ATTITUDES

There are different attitudes which one may hold toward all things which pertain to the kingdom of God. This is markedly true regarding missions and evangelism.

Evidently there are people who believe and accept the truth of the gospel but have no desire to carry the light to others, either at home or in foreign fields. Perhaps it is too strong a statement to say they have no desire to bring the gospel to others; but if they do, the desire does not produce action; it is dormant or so nearly dormant they do not show a desire.

Most people, however, desire to see the extension of Christ's kingdom. Back of that desire may be any one of several motives. It is possible that one may engage in mission work for the thrill of doing something unusual and having something to relate which will cause people to listen with wonder. One may desire to be an evangelist because of the excitement and popularity connected with evangelistic campaigns. Or it is possible that one may be prompted to engage in missionary and evangelistic work for the satisfaction of having his denomination prosper. It is not displeasing to God, to say the least, that people should get thrilling satisfaction from missionary and evangelistic work; neither is it wrong to take a justifiable pride in denominational prosperity. Nevertheless there are vastly higher motives for individuals, churches, and denominations.

The motive that has been back of all true missionary and evangelistic work during the ages past has been the passion to bring to others the great things Christ's devotees have found in him. Christ expressed this when he said, "Freely ye have received, freely give." Paul voiced the missionary and evangelistic passion when he exclaimed, "I am debtor"; "The love of Christ constraineth us."

This necessitates one's having experienced something in the Christian life which he wants other men to have, and in having received something from his allegiance to Christ which he longs in love to bring to other men. If one has never received anything pre-eminently worth while from his Christian experience, he cannot rise to this high and noble attitude toward missions and evangelism.

It is well, even necessary, that we should search our hearts occasionally to see what the controlling motive in the work of the Master is. With the right attitude toward Christian work we are bound to succeed. The promise of Christ is ours and all the power and wisdom of heaven are back of us.

LETTER FROM PRINCIPAL T. M. CHANG

GRACE HIGH SCHOOL PLANS INDUSTRIAL WORK
TO HELP THE DESTITUTE

Secretary William L. Burdick,
S. D. B. Missionary Society,
Ashaway, Rhode Island, U. S. A.

DEAR SECRETARY BURDICK:

Your letter dated April 22 has been duly received, and I wish to thank you for the sympathy and encouragement that was in it.

Since last writing, the work of the school has been going on as usual. We expect to have our commencement exercises on the last Sunday of next month, June 26. After the close of the school I will send you a full report covering the whole year.

Lately we have been thinking of starting an industrial department in the school next term. As you know, the war has made many people destitute. Although we have made a reduction of about twenty-five per cent in our fees, yet there are still quite a number of our students who are unable to pay the full amount. Consequently there are about forty half-rate students, and a few others who paid nothing at all this term. This is a kind of emergency relief that the school is doing, but I do not think that we are in a position to do it forever. It is with the object of giving to such needy students a chance to earn at least part of their fees that this project of setting up an industrial department is made. We are thinking of making laundry soaps, as it can be done on a small scale, requires but little machinery, and the demand in the local market is very high ever since all the large factories have stopped working as a result of the war. Mr. Waung, one of our directors, is quite interested in this project and is willing to put some money in it as an investment. We will ask Mr. Louis Waung, son of our director, to be in charge of the department. He studied chemistry at Milton and also at Madison, and has shown a keen interest in this project.

The above was presented and approved at a meeting of the Executive Committee of the School Board held here recently. So I hasten to report it to you, trusting that you will help us with your valuable suggestions and advice.

Sincerely yours,
T. M. CHANG.

Principal's Office,
Shanghai, China,
May 31, 1938.

THE BIBLE SCHOOL SUPERINTENDENT AND MISSIONS

BY JOHN H. AUSTIN

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

Missions cover a wide area. The Bible school superintendent cannot escape responsibility; and if he is the right kind of person he will hook himself into missions very strongly.

The Bible school has a different office to perform from that of the minister. The minister tells his subjects, and there is no come-back until the sermon is over and the minister comes from his tall pulpit down. Then you can advise him that you do not approve of his "fourthly" condition. In the Bible school there is an exchange of ideas in the class. We can tell each other, and "as iron sharpeneth iron, so man sharpeneth the countenance of his friend."

Let us keep before us the fact that missionary effort is to implant the way to ideal living. A Bible school superintendent must be a thorough missionary, and make the subject a study.

Let us not think for a minute that missionary effort means only the sending of a subject to foreign lands. We have a big job on our own hands right over our neighbor's fence and across our own dinner table. In the first place, some of us have just begun to understand the real value of Christianity. I will have to confess that I am one of that number.

Some time last winter there was a discussion in our town on the subject, "Will Christianity Survive?" One of the persons who took part in the discussion was a prominent member of our Missionary Society. As I listened to the various ideas put forth, this point came to me: If Christianity survives, it will be because it has in it the life and vitality to rise above the loose way it is lived and presented by many of us who call ourselves "pretty good fellows." You know the representatives of Christianity as a mass have been toying with the matter.

I have been a regular attendant of Bible schools for more than sixty-two years. There has never been a serious break so far as I can remember during that period. I only wish that I had been able to key myself into the Christian situation long before I did. Few of us realize how important it really is to get all the religious instruction we can. We may think of it as a minor issue, and too many of us graduate from the Bible school before we know more than the rudiments of its structure. I might ask the question, Do the Bible superintendent and the teachers make it interesting for the pupils to stay on? Is there a dogmatic method of presenting the subject matter of the lesson? Usually that method will kill any class of pupils. Some of us want to do a little thinking and talking ourselves. The truth must always be sought for. I have known the truth to be ungraciously received by prominent members of Bible teaching fraternity.

The question arises, what is truth? Mankind has experimented down through the ages. Human experience brings out truth. Sometimes man thinks he has the truth. Then in further experimenting he finds that he must readjust his mental attitude. You might go back in the Old Testament where they used to think if some one smacked you in the eye it was right to smack him back. Jesus says, "And yet I show you a more excellent way": "Love your enemies. Do good to them that hate you." I doubt if we find a more excellent way than that, even by much experimentation; but we have not learned to do this very gracefully and we can carry on our experimenting to see how nearly we can carry out these principles. We know that it works if you work it.

The Bible school cannot afford to be non-progressive. In Mexico where the church had full charge of educational matters, she side-stepped her great opportunity and the inevitable happened; her wealth was taken over by the government and she had the contempt of the progressive people. The same has happened in Russia. Spain is largely a repetition, for the priesthood evidently connived with the invading rebels. Alertness for truth must ever be the slogan for the officers of the Bible school.

There are still pagan hangovers in the curriculum of the average Bible school. The whole test of the Scriptures is still presented with a literalism that is not wholesome. Hu-

man experience in these later years does not warrant literalism at all times and at all places. Human experience deals out truth; it always has and always will. You will find God's will through human experience.

It is our mission to glorify Christlike personality. It is the office of our Bible schools to demonstrate it at all times and places and to teach its supreme value. All of the settings that developed the Christian body of nineteen hundred years ago are valuable to study; but we must exalt above all learning the need of the Christlike spirit that suffers long and is kind.

We have a statement of belief that was adopted at our last Conference in Shiloh. To my mind it is one of the most rational and perfect word arrangements of what a people should think and be. Are we going to let it mold and decay? Let us broadcast it by our lives and in leaflet. Make a good impression on the fellow next to you with your life and conversation. Be a good salesman and make him want what you have. Give liberally of your funds and your time. There is a lot of thrill in giving. It opens your eyes and gives you a great vision. Give and it shall be given you—good measure, rounded up, and running over.

THE HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

NO. XII

The Historical Society is gradually building up a department of general reference books for the convenience of readers, as well as for that of the librarian and assistant. Among the works of this character already acquired are the following:

The *Encyclopaedia of Religion and Ethics*, in twelve large octavo volumes, besides the index, and edited by James Hastings. This is the most monumental work of reference of its kind in the English language.

The *Catholic Encyclopaedia*, in fifteen volumes, besides the index. It was edited by a corps of five able scholars. Of course the subject matter is treated from a Roman Catholic standpoint; but it is ably and well done. This work was reviewed by Dr. A. H. Lewis, in the SABBATH RECORDER, as it came from the press, volume by volume, while he was yet editor of the RECORDER.

The *Library of Christian Cooperation*, in six volumes and edited by Gulick, Macfarland,

and Meyer. Published for the Federal Council of the Churches of Christ in America by the Missionary Education Movement, N. Y.

Of both the *Annual*, and the *Quadrennial Reports of the Federal Council*, the Historical Society has a considerable number of volumes, and it also has several *Year Books of the Churches*.

The *Cumulative Book Index* of books in print in the United States on January 1, 1928. As a single volume, this is the largest volume in the Historical Society's library. It consists of 3,163 pages, three columns to the page. The *Cumulative Book Index* is supplemented by monthly lists which appear in pamphlet form, which now include all books and pamphlets reported as published in the English language, in whatever country. At the end of each year, the assembled accumulations of that year are published in a single bound volume.

Besides the annually published *Baptist Handbook* (English) for many years, the Historical Society has several volumes, each, of the *Transactions of the Baptist Historical Society*; and of the *Transactions of the Congregational Historical Society*, both of England. Curiously enough, the latter of these contain much of interest and historical value to Seventh Day Baptists.

The *Baptist Annual Register* for the last years of the eighteenth and the earliest years of the nineteenth centuries, is bound in two large volumes, which contain much of interest of that period.

The *Golden Bough, a Study in Magic and Religion*, in twelve octavo volumes, including the bibliography and index, by Sir James George Frazer. This is an interesting and valuable study of the origins of various pagan religions and their relation to Judaism and Christianity. It was consulted freely by Dr. A. H. Lewis in writing his last book, *Spiritual Sabbatism*.

The *Anacalypsis, or an Inquiry Into the Origin of Languages, Nations, and Religions*, in two large folio volumes, by Godfrey Higgins, F. S. A. This work, too, is of value to the student of the Bible, both the Old and the New Testaments, dealing with the religions by which both Israel and the Jews, and Christianity likewise, were surrounded, together with their baleful influence upon the followers of Jehovah God and the Christ.

NOTE.—The Historical Society is in receipt of the following from Dean A. J. C. Bond of the School of Theology of Alfred University:

1. A descriptive prospectus of Lewis Camp for Seventh Day Baptist boys and girls, situated on the farm of Mr. Nathan E. Lewis, near Ashaway, R. I. Besides some fourteen excellent half-tone illustrations of the camp and camp life, there are half-tones of the churches at Ashaway and at Westerly.

2. A *Biennial Catalogue of the School of Theology*, at Alfred. Besides the usual information given in such catalogues, there is a brief historical outline sketch of the department, from the organization of the Seventh Day Baptist Education Society in 1855, the purpose of which was to organize and foster such an institution, through its informal organization in 1861, and its formal organization in 1871, down to the present time.

There is just at hand a package of photographs, from Mrs. Gertrude E. Richardson, the treasurer of the Mill Yard, London, Church, containing two copies of a photograph of the very beautiful old communion plate, taken by her husband, the late Lt.-Col. Thomas W. Richardson. This plate consists of five pieces of solid silver, which, to the present writer, looks like that of the Georgian period, though he is obliged to confess that he is not an authority on old silver. Among the other photographs are four of the old Mill Yard chapel, nine pertaining to Mill Yard church since the old chapel was abandoned, and seven pertaining to the old Natton church, down near Tewkesbury. It is hoped that these—all taken before the death of Colonel Richardson, apparently—with others expected from George H. Vane, Esq., clerk of the Mill Yard Church, will all be on exhibition at the time of the General Conference.

A MEDITATION

From the valley I gaze upon the mountain peak, covered with pure white snow, and I am reminded of the words in the holy Book—"Though your sins be as scarlet they shall be as white as snow."

From the mountain peak I look down to the beautiful scene in the valley below. The vision is clear. I can see the mighty river as it flows on its way seaward. I think of him who said "Come unto me."

I see this river in the distance, gleaming in the sun, and think of the time when we shall meet our loved ones gone before and will sing with them "On the banks of the river that flows by the throne of God."

Beside the mountain stream I see a mighty evergreen. How does my life compare with it? Am I staunch and true—doing that which is expected of me? "I will, by God's grace, stand in my appointed place," doing his will until he calls me home.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psalm 19: 14.—(Adapted from "A Meditation" by Delwin O. Hurley.)

A "THEOLOG'S" THOUGHTS ON THE PASTORS' CONFERENCE

BY ELMO FITZ RANDOLPH

We seem to be living in a period when people are particularly conference-minded. There is still great hope, even in troubled times, for a world of men who are willing to bring the problems of our complex civilization to the attention of conferences created to solve those problems.

In many respects the Pastors' Conference held in Alfred was interesting and unique. It proved conclusively that Seventh Day Baptist ministers enjoy a spirit of friendliness and fellowship closely akin to brotherhood. There was no need for a "get acquainted" session to relieve the formality of introductions. Rather, the bonds of common interest and friendship throughout the group were so close that first names were proper usage in addressing or speaking of individual pastors. During the leisure of intermissions, fires of many lasting friendships were rekindled by reminiscences of college and seminary days. Laughter born of Christian comradeship is contagious when Seventh Day Baptists ministers come together. These observations take on added significance in the realization that the thirty pastors present at the conference came from seven states and China, representing twenty-five churches whose polity demands and encourages local church independence of thought and action.

Perhaps you have heard the comment that an increasing number of our ministers are approaching the retirement age. An opportunity to observe the Pastors' Conference would have served to allay any such concern. It is worthy of note that there was no predominating age group noticeable at the Alfred conference. Theological students in preparation for service expressed untried theories, beliefs, and convictions; young pastors, tempered by the experience of a few years in the field, raised vital questions and offered practical suggestions and solutions shot through with the inspiration and enthusiasm of youth; the older men, steadied and ripened by extended service through many years, imbued our conference with a charity and understanding so essential to a well rounded point of view. (The boyish enthusiasm of the pastors as they took turns at bowling on the lawn of Crandall Hall furnished assurance that we have no "old men" in the ministry.)

The writer is impressed with the attitudes and trends of Seventh Day Baptist thought and action which gave birth to the idea of a Pastors' Conference and made possible its growth to a reality. The idea did not arise out of the necessity for an emergency measure geared to rescue our denomination from some impending menace. Our leaders have a vision of a greater service which our churches are called upon to render. How better can we reach our people with a new vision than through our pastors? So there was born the idea for a Pastors' Conference in the faith that our ministers would grasp the torch of new inspiration and fling it to our people everywhere. That faith was borne out in the unprecedented response of our pastors within reach of Alfred. We all see in the success of the conference a new tool by which may be developed greater loyalties, more far-reaching plans for united action, and religious techniques designed to bring the Christlike way of life nearer to us as a people.

"Pastors' Conference," the title under which our ministers were called to Alfred, is hardly adequate to the purpose and trend of the meetings. To be sure it was exclusively an assemblage of pastors and prospective pastors, but only in this relation was it truly a Pastors' Conference. The general theme—The Church—around which the meetings were centered, suggests the chief emphasis of the deliberations. Seventh Day Baptist pastors are not self-centered. Their conversations do not turn to salary or promotion, recognition or prestige. Our people may take new courage and inspiration in the knowledge that we are led by men interested and active in the welfare and growth of our churches.

Our leaders are not guilty of "failing to see the trees because of the forest." The Church, to our pastors, is not just a highly developed organization or institution; it is the spirit and corporate body of individual Christian personalities united by ties of common faith and fellowship for the promotion of God's kingdom here on earth. The addresses of the conference were on various phases of "A Unified Program for the Local Church." Discussions of the Seventh Day Baptist employment problems, Sabbath observance, denominational interests, and like topics were alive and warm with a realism which close fraternity among our people lends. Perhaps Seventh Day Baptists may make a vital contribution to modern Christianity by preserving a personality-con-

sciousness such as was evident in the early Christian Church.

It was not enough that the Pastors' Conference should re-ignite the fires of fellowship. The new inspiration and courage achieved by facing common problems together were not sufficient to our needs. Always we must kneel together in "mountain top" experiences of worship in order that "our joy may be full." The spirit of worship which permeated our meetings was a source of strength which can come from God alone. By coming near to God in work and worship together, our pastors have refilled the spiritual reservoirs which they will bring back to our people in service to the churches.

WOMAN'S WORK

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met in deferred session Sunday, June 26, 1938, at the home of Mrs. Edward Davis, Salem, W. Va. The president, Mrs. E. F. Loofboro, presided, and the following members were present: Mrs. James L. Skaggs, Mrs. G. H. Trainer, Mrs. Homer H. May, Mrs. O. B. Bond, Mrs. Okey W. Davis, Mrs. Edward Davis, and Mrs. Oris O. Stutler. Visitor, Mrs. Charles Harris, Shiloh, N. J.

Prayer was offered by Mrs. Okey W. Davis.

The minutes of the last meeting were read.

Correspondence was read from Mrs. Draxie M. Brisse, Berea, W. Va.; Mrs. Frank J. Hubbard, Plainfield; Federation of Woman's Boards of Foreign Missions; Rev. Hurley S. Warren, Plainfield, N. J.; Mrs. Luther S. Davis, Bridgeton, N. J.

Voted that the board recommend to the women's societies the study of foreign missions—India; home missions—"The City Church," as suggested by the Women's Committee of the Federation of Foreign Missions.

Voted that Mrs. Okey W. Davis, with the aid of Rev. James L. Skaggs, write a letter to send to all women's societies, soliciting their help in raising the budget for the Denominational Building.

Voted that the correspondent of the Western Association be asked to suggest some one to represent the Woman's Board at the Chautauqua Institute of Missions at Chautauqua, August 22-27, 1938.

These minutes were read and accepted.
Adjourned to meet with Mrs. Skaggs in August.

MRS. E. F. LOOFBORO,
President,

MRS. ORIS O. STUTLER,
Recording Secretary.

RELIGIOUS PROGRAM OF CHAUTAUQUA

Chautauqua was founded as a center of religious education. The religious program, however, is voluntary and non-denominational, although eleven denominations maintain headquarters here. Every summer the program includes preachers and scholars of national and international fame. All may join in the public worship to listen to a variety of views, expressed by religious leaders of many creeds.

Chautauqua is unique in the organization of its summer population with respect to religion. All denominational groups share in one religious program planned by the institution and carried through the entire season. This program is fully integrated with Chautauqua's cultural program. It is operated through a Religious Work Department and provides all the activities in the religious field in which a community of intelligent adults, spirited young people and normal boys and girls could be expected to participate.

The Institute of World Missions, August 21-27, conducted by the Council of Women for Home Missions and the Foreign Missions Conference on Women's Work offers an opportunity to ministers and other professional church workers and to those who give lay leadership to the work of the church an unrivaled opportunity for study and training.

—The Chautauquan.

AN ESSAY

HOW TO FIND HAPPINESS

BY LEONA BENTLEY

"Whoso trusteth in the Lord, happy is he."
Proverbs 16: 20.

Just how can we obtain happiness? Proverbs says by trusting in the Lord. We must put God first in our lives, keep his commandments, read the Bible, go to church, talk with him through prayer, and so live each day that we will never be ashamed of anything we have done, that we may feel his presence every-

where we go and in everything we do, so that we may never stumble into the pitfalls of sin; then how can we escape happiness?

"A merry heart doeth good like a medicine but a broken spirit drieth the bones." Proverbs 17: 22.

There is a happiness experienced when we win a prize, find some long lost treasure, receive a friendly letter, or have a reunion with our families or relatives who have perhaps been absent from us for some time; but it would be a greater joy if when we find a downhearted soul (and there seem to be so many of them nowadays) we could lend a helping hand in some way or help to put a smile on the tear-stained face. I'm sure it would make our hearts lighter to know we had made someone else happy. The memory of a smile is something that endures.

Proverbs 14: 21. "He that despiseth his neighbor sinneth; but he that hath mercy on the poor, happy is he."

Doesn't it make you happy to see someone so filled with the love and trust in God that it shows in the life he lives? This spirit was shown in the life of Rev. James Hurley, remembered by most of you. When you met him and said "How are you?" the answer was always a smile and the one word, "Happy."

Proverbs 3: 13. "Happy is the man that findeth wisdom, and the man that getteth understanding."

Those people who are going hither and thither following the worldly, pleasure-mad throngs are trying to find happiness; but some day, when they stop to consider, they will find that the pleasure-loving life has led them to disappointment rather than happiness, for they have given God the back seat in their lives. Thomas Carlyle in one of his writings said, "Love not pleasure; love God."

"Happy is the man that feareth always, but he that hardeneth his heart shall fall into mischief." Proverbs 28: 14.

We think when our hardships are many and our burdens weigh us down, that God has forgotten us, but we will find them much lighter to bear if we try to endure and trust in him who is always watching and knows our hearts and just what we must endure. Didn't Jesus have burdens to bear? The greatest one was to save us from our sin.

James 5: 11, "Behold, we count them happy which endure. . . . the Lord is very pitiful, and of tender mercy." Why, then, don't we trust in God, for he will surely send the bless-

ings for our happiness and will relieve when in distress.

1 Peter 3: 14 says, "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled."

"A little more kindness,
A little less creed,
A little more giving,
A little less greed;
A little more smile,
A little less frown,
A little less kicking
A man when he's down.
A little more 'we,'
A little less 'I';
A little more laugh,
A little less cry;
A little more flowers
On the pathway of life,
And fewer on graves
At the end of the strife"—
for happiness.

CENTRAL ASSOCIATION

REPORTED BY REV. NEAL D. MILLS

The one hundred first annual meeting of the Central Association was held with the Seventh Day Baptist Church at Verona, N. Y., June 17-19. There was a good attendance each day except Friday, when many were detained by school or other duties.

Mr. Raymond Sholtz, the moderator, is to be commended for a very carefully arranged program. The music, throughout the meetings, was splendid, being of high class and wisely selected. An aid-to-hearing device was a feature which enabled even the hard-of-hearing to hear well when sitting in the vestibule. Many flowers decorated the church beautifully. An air of friendly hospitality welcomed us and all who could be there enjoyed three full days of spiritual blessing.

The general theme of the meetings was "Facing Our Objectives." Rev. N. D. Mills brought the keynote sermon bringing out the idea that the church's objectives and benefits lie outside itself. Specifically, our basic objectives should be (1) to develop Christ-like personality, (2) to build a Christian social order, (3) to reach the world with the gospel.

Friday afternoon, Rev. A. L. Davis introduced a forum discussion on "Facing Our Objectives":

Rev. N. D. Mills spoke briefly on the topic of Evangelism in which he evaluated the work of the Preaching Mission. Rev. H. L. Polan spoke on Family and Personal Devotions. The

key to our worship, he stated, is to be found in the verse, "Be still and know that I am God." We may have all the books available on worship and still lack that undefinable something—worship. Rev. Paul S. Burdick spoke on Our Denominational Outlook. He presented the following as possible ideals: (1) to be greater in numbers, (2) to have more power over the lives of our members, (3) to have trained leadership, (4) to be active in social and political affairs, (5) to have greater spiritual zeal, (6) universal acceptance of the Sabbath. Of all these emphasize the spiritual life and the others will be added. Rev. Orville W. Babcock's topic was Our Young People's Tasks and Responsibilities. He called attention to the efforts being made by the Young People's Board in effecting a stronger unity by the publishing of the "Beacon"; summer camps; a library; and the program planned for the General Conference. Through these agencies it is hoped that leadership will be trained and the young people will be led to assume the responsibilities of the future. Rev. W. L. Burdick discussed Our Missionary Outlook, presenting situations and problems as they exist today in China, Germany, Jamaica, and the home field. It is the work of our missions to keep the world Christian and not let it revert to paganism, as it could so easily do.

Questions directed to the speakers by the congregation followed these talks.

On Sabbath evening, Rev. Orville Babcock preached on the subject, "The Attitude of the Modern Man." There are two views in our living today, the vertical and the horizontal. The former is looking upward, the latter is looking ahead. Christianity is the only religion which brings about transformations for good in the lives and society of men. It involves not only "looking up" and communing with God, but also returning to the lower plane of discontent where the Christian must move and work to transform human experiences.

The Sabbath morning program was very inspiring. Anthems by the choir and a solo by Kenneth Babcock were especially uplifting. All the people were touched by the stirring sermon of Rev. H. L. Cottrell, delegate from the Eastern Association. He spoke on the "Challenge of Christian Discipleship," showing clearly how the cross is letting God's will rule over our own stubborn wills. He also described the perfect peace and satisfaction which result from submitting to God's will.

In the afternoon, the young people of the Brookfield and Leonardsville churches presented a peace drama, "I Pledge Allegiance." It was very impressive and applicable to present day conditions. After the play Rev. W. T. Clemens, a representative from the New York State Council of Churches, spoke. He made a strong plea for church unity in facing the tasks of Christianity today. (Our association later voted to appoint a committee to confer with the Western Association regarding a representative to this council.) Then three young people — Frances Polan, Leslie Welch, and Wendell Burdick — discussed "Youth Action in Personal Religious Living." They talked on prayer, worship, and church activities. Their views as they presented them were the source of much encouragement to many of the older people.

The service Sabbath night opened with quiet music on the piano. The church was softly lighted with candles, making the sweet vesper songs restful and appreciated by the people after a very enjoyable though long and tiresome day. The young people's program was cleverly arranged by Alfred Davis. It was an impressive worship service consisting of prayer, music, poetry, and musical readings. Miss Eleanor Jane Curry of Lost Creek, W. Va., delegate from the Southwestern Association, gave the address of the evening. Her topic was "Youth and Personal Creative Living." She based her talk on ten points to be considered in a well-rounded creative life, and inspired us all with ambition to make our lives count. She concluded: "What you are is what God gives you. What you make yourself is what you give to God."

Rev. W. L. Burdick, delegate from the Eastern Association, brought a stirring message Sunday morning using the text Matthew 13: 45, 46. He said to live the Christian life is like the "pearl of great price" and is preferable to all other lives because of (1) the forgiveness of sins through the grace of God; (2) it makes better men and women, boys and girls; (3) it is adapted to all conditions and all ages; (4) it is the only successful life; (5) it is the way to perfection; (6) it is our priceless privilege to lead others to Christ.

Sunday afternoon the women of the Verona Church gave a play, called "Great Possessions" which everyone enjoyed. All the women had met at a group meeting on Friday afternoon to report activities they had carried on and discuss their problems and possibilities.

A Good Literature Committee was appointed late last year which has only nicely begun to function. They had several recommended books and magazines on display at association, and also a supply of free Bible school helps for distribution. The committee had suggestions for obtaining better literature and they hope to be able to bring about improvement in the quality of our modern reading material.

The Central Association will go to Leonardsville next year with Leslie Welch as moderator.

YOUNG PEOPLE'S WORK

A MATTER OF INTEREST

The editor of these columns received a very interesting clipping from his father, who in turn had received it from a friend in Canada. The writer happened to be present in the Alfred Church on the day that the writer of "Two Sundays Together" was present. It is interesting to know how other people react to the Sabbath when first they come in contact with it. It will be doubly interesting to those other folk who also were present in the Alfred Church the day Mr. Robb attended.

"Two Sundays Together" appeared in the March 19, 1938, issue of "The Canadian Countryman." Its author is Wallace Havelock Robb, the Canadian poet.

TWO SUNDAYS TOGETHER

BY WALLACE HAVELOCK ROBB

Having arrived home, there are only about two score and twenty different yarns to spin this morning—and space for but one! Time and a few weeks will permit me to relate many interesting things, if, indeed, the dear old farm and sap and Spring and bluebirds do not run off with the space. We weren't in the house two minutes, or, to be exact, we had no more than kissed Clifford—we almost kissed his dog, not being prepared for the boisterous welcome of dog kisses he forced upon us by combined weight and enthusiasm—well, we had no more than greeted Clifford with parental hugs and affection, when we were given an earful about the two convicts who escaped from the "pen" in Kingston recently and paid Abbey Dawn a visit!

For fear that other events may crowd it out, I must tell about the last weekend we

spent in New York State before coming back to Canada: Immediately following my broadcast from Radio City Music Hall, I was invited, by long-distance telephone, to call at a place named Alfred, in Western New York State, on our way home. This is the seat of Alfred University, and it was the University which invited me, or us, for Mrs. Robb was with me. Alfred is not far from Elmira, where Mark Twain wrote, died and is buried. The University was founded in 1836 and is the oldest in Western New York. In addition to other things of importance, it is a N. Y. State School of Agriculture. I may mention some of these things in future writings, but, for this article, I have something else of tremendous interest—at least, I think it is very much worth telling, so, here it is:

Alfred University has been given a set of thirty-five antique bells from Belgium, the only set of its kind in America, and many of the bells were cast in the sixteenth century by Hemony, the old bell founder after whose original design Gitchi Nagamo, "The Poets' Bell," is fashioned. Imagine the thrill we got in seeing, hearing, and touching these bells, which are the ancestors of present-day bells! They have been ringing for several hundred years, and, oh, how sweet on the air is their pealing! It is recorded in the accounts of Hemony's life and labour, that he had a special altar in his home, and, on the mornings when he was going to cast a bell, a priest came and said mass, "that the bell might be cast in perfection and sounded in sweetness, to the glory of God and the service of humanity."

And, so, at eventide of the last Friday afternoon of our trip, we found ourselves in Alfred, N. Y., the guests of the university, to hear a carillon of these bells. Now, mark well what I say, it was vespers and eventide of a Friday afternoon, and, as the sun sank into the western hills, the bells on the hillside poured out their silvery psalms of peace, their golden hymns of praise, their melodies of prayer, for, lo!—the Sabbath had begun!

Alfred University is attended by students of many religions, and, in the village, Roman Catholic and Protestant churches are present, of course, but the community, as a whole, is Seventh Day Baptist, which is to say, Saturday, in this quaint and gentle valley, is Sabbath Day. And, they remember to keep it holy, if I may, in this way, express much in

few words. And, so, with the downing of the sun, and the closing of the shops, came the silence of the bells, and we found ourselves, for the first time in our lives, observing Saturday as the Sabbath, and in the midst of a kindly and peaceful people—as though we had known them always. Sabbath lasts from sundown to sundown. In other words, these folk work all week, start their labours on the first day of the week and rest on the seventh day, which is their Sunday. Their church service, which we attended, is beautiful, indeed, and simple. And, with the coming of another week, it being our Sunday, a day of work for them and rest for us, we drew away towards home. Two Sundays together! And, as we came away, we both felt what a sweet gift had been our portion.

—From "The Canadian Countryman."

IN MEMORIAM EDWIN HERBERT LEWIS

So he is gone from us in the flesh—at seventy-two. But who will dare to say how many intellectual years he lived, he who compressed the wide-ranging thought of many men into short space?

Herculean labors were his in classroom and in study. In those all but forty years at the Lewis Institute how many hundreds of students were taught English—nay, were taught ideas and inspired to live more nobly by this magnanimous teacher!

Listen to the words of one of his pupils who published his tribute to Doctor Lewis sixteen years ago in the *Century Magazine*. So speaks Raphaelson:

I spent my freshman year at Lewis Institute in Chicago, for which I shall always be grateful. For there I met Prof. Edwin Herbert Lewis who, I believe, has grasped the idea of democracy more concretely in his daily life than any man I have ever known. He has read many books on many subjects and he has understood them, and yet he stands jovially and magnificently humble in the presence of a freshman. He saw, as any Ph. D. would have seen, that my story, "Forgetting Eleanor," was an insignificant atom in a universe of insignificant atoms; but he also saw that it was a creative effort of a living youth. And therefore he said pleasant things about it—pleasant things, things so exquisitely chosen that I believed and was enlightened at the same time; and then he said things which, within the next month, made me rewrite the story seven times.

Not once did he say, "You are a conceited, ignorant, vulgar, horribly self-centered, over-intense child." Since then I have met few teachers who would have done what this man has done for me and for hundreds of others.

How many teachers would wish to live laborious days for such a tribute! Yet this gives but a faint idea of the enthusiasm and all-embracing human interest which Doctor Lewis always displayed. His gem-furnished intellect was constantly pouring forth knowledge, ideas, help to students in a rich flow; his mind was a fountain bubbling up with new facets of thought and never apparently exhausted.

How many times have we at Milton seen that grand figure stand on the college commencement platform! He stood there in 1907 and in 1912 to inspire and instruct both graduates and audience.

In 1917, at the semi-centennial commencement, Doctor Lewis spoke for one hour on the ideals of Milton as few men have ever spoken before or since.

Again in 1925 and in 1930, he addressed our seniors and their friends on commencement day.

What shall one say of his lectures delivered in Milton chapel—on Shakespeare, on Dante, on Matthew Arnold — on other subjects? Every one of these lectures was solid with scholarly matter, but brilliantly presented, flashing with humor, and always spoken with the purest English in those rich, clear, musical tones which made every address of E. H. Lewis an artistic perfection—a delight to the mind and a joy to the ear.

A few years ago Doctor Lewis came to Milton and delivered an evening lecture in the chapel. This lecture had been prepared by him for the Kent Chemical Society in the University of Chicago. Previous to this time no man not a chemist had ever been asked to speak to the society.

This unique lecture on Pasteur, which took an hour and thirty-five minutes to deliver, mingled atomic numbers, historical data on scientists, literary facts, and poetry in a union where details and general ideas were beautifully blended to make one intellectual harmony.

Dr. E. H. Lewis gave all these notable addresses and lectures to Milton students not only free of all charge, but he always paid all his expenses himself and never let the college bear any of the financial cost of his coming. Beyond this he gave many books to the college library, to members of the faculty, and often to students.

When President W. C. Daland was sick, Doctor Lewis, again at his own expense, came repeatedly to Milton and taught Doctor Daland's classes.

The generous acts of this great teacher are indeed beyond counting. Friends only know those done by him in their own circle; the students of Lewis Institute recollect far more which were never even heard of in Milton.

No words of mine can adequately portray the magnanimous soul that was Edwin Herbert Lewis, but we may, perhaps, pay tribute to him in two of his own noble lines:

Incredible is heaven, yet not so strange
As heavenly thoughts in men that walk the earth.

DEAN J. N. DALAND.

CONCERNING REVIVALS

Question:

- (a) Is the day of the mass revival past?
- (b) Do you approve of the use of the altar?
- (c) What emphasis in preaching is most apt to lead to conversion?

Answer:

(a) As to the day of the mass revival, I am convinced the future will see it again with all the fullness of the past. The present hour is a difficult one for such meetings, however, because of the lack of a non-member constituency at public worship.

Nevertheless, I would not surrender the mass effort. It can be promoted in two ways: (1) Many persons have joined the church without a vital Christian experience. The circumstance is less their fault than it is the church's own. Our Decision Day programs have led them not to a *personal self-entrustment to Jesus Christ for inner renewing*, but rather to an *act of self-dedication in building with and for God the kingdom of his glory*. This second approach has not produced vital experience. It is a very much more searching thing morally to front up to one's personal sins than it is to contend against the liquor traffic or Japan's war in China, etc. Our neglect of the former, in our preoccupation with the latter, has resulted in the impoverishment of thousands of our people. We should deal with them tenderly, not with denunciation (unless we denounce ourselves). Any Sunday morning service would thus be for us an opportunity in evangelism.

(2) Then again the church schools are full of young people who are really innocent of the inner power of the gospel. In many instances they do not attend worship at all. They have a general knowledge of Christianity as a historic movement. They have a surface relation to some of the ethical ideals

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Seeing that there were no letters this week I decided I would write.

My biggest brother, Joe, has gone back to New York to attend college at Annapolis, Md. I am very lonesome for him.

Last week our family, all but Joe, went to Estes Park. That is a little town in the Rocky Mountain National Park. We have some friends that have a cabin. We stayed there Sabbath and Sunday and came home Monday night. We went up Friday night.

We are coming to New York in 1939 to get my brother. They have at Annapolis four classes. Joe is a fourth class man. He will be a third class man when he goes back.

It is time for me to close.

Your RECORDER friend,
Sally Jeffrey.

P.S.—We have had a Vacation Bible School at our church. We have had one hundred enrolled. I was a junior and there were twenty-eight enrolled in my class.

49 S. Clarkson,
Denver, Colo.,
July 7, 1938.

S. J.

Dear Sally:

Your letter was very welcome, and it's a very good letter as well as the only one, as you can see, that I have received this week. I'm afraid my RECORDER boys and girls are so busy with vacation that they haven't had time to write, but I'm sure they'll get around to it soon.

Vacation Bible School at Independence began last Tuesday, and closes Friday, July 22. There are over thirty enrolled.

Now I must leave room for more of the story about Eric.

Your loving friend,
Mizpah S. Greene.

Andover, N. Y.,
July 10, 1938.

ERIC (Concluded)

When Eric awakened, he was lying in a large fireplace, in a very large, dark, silent room. He was very much frightened. He ran to the doors which were carved in queer figures which seemed to be making faces at

of Jesus; but they are as innocent of a vital creative Christian experience as if Methodism's beginning had not been Wesley's tremendous spiritual energizing at Aldersgate Street. Get these young people of the church school at worship, and inform them as to the possibility of a real inner experience. Lead them with reverent appreciation for their minds, their consciences, and their sincerity into a comprehensive self-commitment and trust in Jesus Christ. I have seen amazing results in mass evangelism from a six-weeks' program of attendance by the church school at worship.

(b) As to the altar, it has certain great advantages and certain equally marked disadvantages. When conviction of sin is sharp, I know of no method for bringing both repentance, surrender, and the Christward trust to focus so effectively as the altar. When careful instruction is necessary, and there are misunderstandings to clear up, the private interview is much more advantageous.

(c) Finally, as to the preaching themes which relate themselves most effectively to evangelistic effort, I answer—large themes. Sin, the Cross, Eternity, Judgment, Heaven, Outer Darkness, the New Birth, Repentance, etc., all these are subjects of proven power. Such were the themes of Wesley, Finney, and Moody. Get your soul on fire with big redemptive truth, and then *take time to preach*. The defenses erected by sinful men and women are never broken down by little sermons.—“Questions to the Editor” in *Christian Advocate*.

CONFERENCE DELEGATES

Delegates and all who expect to come to Conference next month (August) are urged to let the local committees of the Plainfield and Piscataway churches know as early as possible.

The blanks for this purpose have been a bit delayed but will be sent to pastors or clerks of churches soon.

Nonresident members and lone Sabbath keepers who will be present are urged to see that their names are included with those from their home church, or write direct to the chairmen of the committees whose names appeared in last week's SABBATH RECORDER.

PUBLICITY COMMITTEE.

him. They were as solid as the walls and closed with heavy bars. The windows were high, with colored glass pictures, like those in a church. There were benches, in rows, as in a church, which in the dim light looked like animals on all fours. The light was from the moon, so Eric knew he had been there a long time.

Eric did not see how he could ever get out of this terrible room. He thought how frightened his dear father would be when he could not find his little boy. It was so very still that he thought he must be in the part of the house Gerda had told him about which had never been used since her mother died, when she was a tiny baby. It reminded her father too much of his great sorrow. No one ever came there so how could he ever get out?

He cried and beat on the door in fright until he was tired; then he cowered in a corner and hid his eyes so he could not see the ugly faces. He cried, "Daddy, Daddy, where are you?" But of course his daddy could not hear him. But his heavenly Father heard, and so things began to be easier to bear.

Eric looked up suddenly and saw upon a large stained glass window the picture of a man whose face was so gentle and beautiful that he knew it must be a picture of Jesus. Then he saw two tiny children, one in Jesus' lap and the other standing beside him. The sweet smile on Jesus' face made Eric feel very brave and strong for his father had told him often about Jesus' love for children. Now he was no longer afraid of the faces in the doors and windows, and he began to plan what he could do.

He grew so brave that he pulled a high chair to the fireplace and climbed up to find his way out. He was very tired and lame from his fall, but he drew his arms up, up again until he found a crook in the dark, and then he crawled up that. He was almost ready to fall when he thought of Jesus and the children and knew he would take care of him. Then he climbed until he reached a level passage. There he tumbled again, and fell right into Gerda's room. There she lay in her pretty white bed; he could see her plainly in the moonlight.

She jumped up in great fright and called her nurse. The servants came rushing in and sent a message to the other servants who had been searching half the night for the chimney sweeper's boy. How happy his father was when he found his little boy eating a

good, hot supper, and telling the others where he had been and how frightened he was. Gerda was ashamed of herself when she learned that Eric had fallen trying to get a chimney swift's cradle for her.

"But I wasn't afraid when I saw in the large window the beautiful picture of Jesus and the children," he said.

"But we haven't any window with such a picture; and who is Jesus?" said the little girl, in surprise.

Her father flushed and was silent, and Eric was surprised to find that Gerda had never heard about Jesus.

"Daddy, may I see the picture, too?" said Gerda.

Her father took her up in his arms, and said, "Yes, if you would like to see it."

"And I want to hear about Jesus." Then Gerda's father took her on his lap and told Eric and his father about the great sorrow that had come upon him and made him forget about Jesus, so he had never told his little girl about him.

"I'll help you tell her about him," said Eric. "My father told me."

The father smiled his thanks, for he was touched by Eric's faith and bravery, and learned again to trust in Jesus.

So Eric's bravery did three things: It gave Gerda the first church she had ever known, for her father opened his beautiful chapel which had been closed ever since her mother died; it made Gerda's father remember Jesus; and it gave Eric a chance to learn to be something much greater than a chimney sweep. Gerda's father helped him about that. But Eric's father still cleaned chimneys, for, said he, someone had to clean the world's chimneys.

THE PASTORS' CONFERENCE

AN ESTIMATE BY REV. ALBERT N. ROGERS

Shop talk is supposed to be boring and quite taboo in polite society, but as some heretic has pointed out, this imposed principle has practically doomed the fine art of conversation. Preachers, and I am one, are traditionally poor conversationalists because the nature of their work usually leads them to speak pronouncements without fear of contradiction. It was therefore an inspired plan which gave discussion first place in the program of the Pastors' Conference at Alfred June 20 to 22. "I can't accept that statement"—"But is not this also true?"—"In the

(blank) church we do it another way!"—such interjections kept the extended shop talk far from boredom.

But freedom to disagree did not mean freedom to despise, far from that. Before the first session ended a spirit of understanding had been made apparent, and as time went on the sense of fellowship grew. Through keeping common hours, eating common meals, singing common songs, sharing common problems, and expressing a common faith in worship the pastors discovered their deep oneness. The enthusiasms, the deep convictions, the felt needs uncovered at the Gothic revealed how negligible are the differences.

New methods, and the power to make the old methods work, were offered in generous measure and the evidence is that not many left empty handed.

Suggestion for next year's program: a horse-shoe pitching tournament (or else Dean Bond should distribute his bowling set around the country so that the men can practice).

PRICE IS TOO HIGH

Declaring that "public funds come at too dear a price," the Pittsburgh Catholic editorially opposes state aid for Catholic schools in one of the few such utterances to come from Catholic circles. Agreeing with the Catholic proponents of such state aid, the editorial says that "by all the canons of justice, logic, fair play and common sense," the state should aid in the education of children whether in secular or religious schools.

"And yet," the editorial continues, "there are weighty reasons why Catholics should not seek the state contributions for the education furnished by their schools, to which, in all justice, they are entitled. These reasons have been repeatedly set forth by leaders of the church in this country; they have dictated the position taken by Catholics thus far, and their importance is strongly confirmed by recent developments.

"When state funds are accepted, some measure of state interference and control must also be accepted. State money for Catholic schools means close dealings with public officials; it means political connections; it means dictation regarding the manner in which the schools are to be conducted. Textbooks purchased with state funds must be books approved by the state, or rather, by the administrative officials of the moment.

"Even the incidental services, such as transportation of pupils, library and laboratory service, care of health, and similar items, in which there is now considerable co-operation with the Catholic schools by public authorities, carry a measure of interference and control which cannot be disregarded. Under favorable conditions assistance from the public treasury is a handicap and a difficulty; under unfavorable circumstances it can become a catastrophe.

"The entire history of the church, emphasized by recent events, shows that public funds come at too dear a price. Mexico had state aid, and so had Spain, and Germany and Italy and France. And it proved a weakening, demoralizing connection. Better the sacrifice and the limitations which independence requires than the unsound edifice built on the deceptive, treacherous basis of state aid."

—Religious News Service.

WORSHIP IN THE HOME

BY LOIS SMITH

One of the causes of the prevailing religious indifference and moral laxity in the world today as well as national regeneracy is the lack of worship and religious instruction in the home. Rome, the largest state of the then known world, dates the beginning of her downfall from the breaking up of the home and family life.

When God called out Abraham he promised to make of him and his seed a great and mighty nation. Genesis 12: 1-4; 18: 17, 18. Abraham had kept God's commandments, his statutes, and his laws, but this was not enough. He was commanded to "teach them to his children, his sons and son's sons." God said he chose Abraham because he knew he would be obedient. Genesis 18: 19. "For I know him, that he will command his household after him and they shall keep the way of the Lord . . ." As a result, Israel was reputed great in the sight of the nations. Deuteronomy 4: 5-10.

Even as far down in history as the time of David, God made this promise, "If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee a man on the throne of Israel." 1 Kings 2: 4.

When David was ready to die he still taught his son Solomon to keep the statutes and commandments of God. 1 Kings 2: 3.

How can worship be held in the home so that the entire family may have a part, and how can the smaller children be taught to know and reverence the Word of God? Read Deuteronomy 6: 7.

Recently I read an excerpt from the life of Charles M. Sheldon, author of the old and well-known book, "In His Steps." This describes the method his parents used in conducting worship in a large family of father, mother, four girls, and two boys.

Every morning, right after breakfast, the whole family moved over into the "parlor" end of the log house and sat down in a circle. Each member of the family had his own Bible. Father would read two verses of the chapter of the day; mother, two; the oldest child, two; and so on down to the youngest. If there were not enough verses for all, we dipped into the next chapter so that each child would always have two verses.

I heard the whole Bible read aloud five times before I left home to go down East to school. We never skipped a single verse. It had a profound influence on my entire thinking.

After the reading, Mother would start a hymn and we would all sing. There were no hymn books, no organ or piano, but we learned the hymns by heart.

Then we would all kneel down by our chairs while father offered the morning prayer. He closed his prayer with the appeal to the Infinite Goodness that we might live the clean and happy life that belongs to all of God's children.

After the prayer was ended we would all rise, then sit down. After a moment of silent meditation, each, in turn, would walk up to father and repeat the Lord's Prayer out loud. Then we would wait for father to rise and lead the way out to begin the day's work.

I regard that morning prayer period as the most important part of my boyhood. I harked back to it continually after leaving home. I was taught by my father's prayer that solitude was a great part of life. He often prayed that we might learn the joy of communion with the Divine. I have never been afraid of being alone.

During all my school life, during the years I was too far away from home to go back to it, the influence of that half hour in the "parlor" of that log house kept me from habits that would have spoiled my life. It will abide with me as long as life remains.

—The Bible Advocate.

THE DIFFERENCE

Some years ago, one of the leading English actors was asked, at some drawing room function, to recite for the pleasure of his fellow guests. He consented and asked if there was anything special that his audience would like him to recite.

After a moment's pause, an old clergyman present said, "Could you, sir, recite to us the Twenty-third Psalm?"

A strange look passed over the actor's face; he paused for a moment, and then said, "I can, and I will, upon one condition; and that is, after I have recited it, that you, my friend, will do the same."

"I?" said the clergyman, in surprise. "But I am not an elocutionist. However, if you wish it, I will do so."

Impressively, the great actor began the psalm. His voice and his intonation were perfect. He held his audience spellbound; and as he finished, a great burst of applause broke from the guests.

Then, as it died away, the old clergyman arose and began the same psalm. His voice was not remarkable; his intonation was not faultless. When he had finished, no sound of applause broke the silence—but there was not a dry eye in the room, and many heads were bowed.

Then the actor rose to his feet again. His voice shook as he laid his hand upon the shoulder of the old clergyman and said, "I reached your eyes and ears; my friend—he reached your hearts. The difference is just this—I know the Twenty-third Psalm, but he knows the Shepherd."—The War Cry.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

There has been a Daily Vacation Bible School in the Village of North Loup for so long a time that it has become almost a tradition. Other towns may conclude that it cannot be done because of lack of interest on part of individuals, or because there are no supervisors or teachers, but North Loup continues each year with a better equipped school and with a growing interest. For the past few years our school has been interdenominational and has, by the courtesy of our school board, been held in the public school building where rooms for classes are available and material found not usually present in church buildings.

This year our school is happy in a corps of teachers competent and skilled because of former training; they are interested in the work and have consecrated themselves to the task of presenting for three weeks a knowledge of the Bible.

—Loyalist.

NORTONVILLE, KAN.

Thirteen new members received the right hand of fellowship at the covenant and communion service last Sabbath morning. Eleven of these—ten young people and one adult—joined by baptism, and two adults by testimony. This makes a net gain of nine members for the year.

Plans are being perfected for the entertaining of the association August 12 to 14, and for the "Diamond Jubilee Celebration" at that time. Seventy-five years is not very old compared to Shiloh's two hundred or New Market's two hundred thirty-three, but for Kansas out here in the Middle West, that is quite a ripe old age.

At the annual church business meeting, July 2, a license to preach was granted to Alton Wheeler, who has completed two years of college work in preparation for the ministry.

The Christian endeavorers have invited the young people of the association here for a Teen-Age Conference Wednesday night and Thursday before the annual meeting of the association.

June had four "special" days in it for us. The first Sabbath, Secretary Herbert C. Van Horn was with us, speaking Friday night at the prayer meeting hour, Sabbath morning at the regular worship service, to the young people Sabbath afternoon, and presenting the matter of the Denominational Building Sabbath night. The next week Dr. Rosa W. Palmberg gave us inspiring and helpful talks on Friday night and Sabbath morning and talked to the Christian endeavorers in the afternoon. The next Sabbath was a baptismal service, when ten candidates were baptized. Then the last Sabbath in the month was Children's Day, when the boys and girls, assisted by some of the young people, had charge of the morning worship hour.

Our church is co-operating in the union open-air services at the park on Sunday nights during July and August. At the first meeting our young people's *a capella* choir, of twenty voices under the direction of Miss Lois Wells, sang two numbers. This choir is doing splendid work this summer, and has already received one invitation to present a concert in a neighboring city.

Officers of the church for the ensuing year, elected at the annual business meeting, are: moderator, Earl Stephan; clerk, Miss Nannie Greeley; treasurer, Cecil Stephan; member of board of trustees, Calvin C. Snay.

Alton Wheeler is the new superintendent of the Sabbath school, with Claude Stephan as assistant.

Pastor Osborn is supplying the pulpit of the United Presbyterian Church at Winchester on Sundays.

MILTON JUNCTION, WIS.

A very successful Vacation Religious Day School, conducted by the Seventh Day Baptist Church of Milton Junction, came to a close on Friday, July 1.

At the demonstration program given Thursday night, June 30, it was reported that seventy-one pupils were enrolled with eight additional visitors, making in all seventy-nine children who spent some time in the school. The average attendance was sixty; and twenty-nine had perfect attendance through the three weeks of school. This was a substantial increase over last year when fifty-five were enrolled, with fifteen additional visitors.

The closing day of school was out of the ordinary, as the children all went to Janesville to broadcast some of their music on the Hymn Time Program at Station WCLO. Although it was not a perfect day, most of the children with some of the parents and all the teachers enjoyed a picnic at Riverside Park, Janesville. This was the closing event of the school for this year.

FARINA, ILL.

A very successful three weeks' term of Daily Vacation Bible School is rapidly drawing to a close.

The enrollment the first day of thirty-nine soon swelled to one hundred, with a few anxiously entering the last week because of the eager, earnest expressions of their little friends. These boys and girls who are attending come from all the churches of the community.

All are receiving training in music, and the children are earnestly preparing for the program and exhibition that so many are anxiously waiting to witness Friday night.

Now, a word about the corps of teachers: One leaves her field work with her father and picks up a car load of children and drives twenty-five or thirty miles; another leaves her housework and devotes her morning to the music; while one with a family of three small folks comes; another young lady pinch hits in many duties. Now, the last but not the ones who have made the least sacrifice, are Rev.

and Mrs. Bottoms. They have been greatly assisted by a friend and co-worker, Miss Keith, who has received her special training in Columbia University for the Week Day Bible School service she renders to eight hundred children each vacation in Cincinnati. She comes to us, charging nothing for her services, and leaving a mark on our community which will always be seen. We are greatly indebted to her.

—Excerpts from a local paper.

WHAT WOULD THEY SAY?

If I should keep God's Sabbath day,
And stop my work and do that way,
What would they say? What would they say?
Mark 8: 38.

If his command I should obey,
They'd turn from me their face away,
What would they say? What would they say?
Luke 6: 26.

And then, of course, it would not pay,
For me to rest the seventh day,
It would not pay, it would not pay.
Mark 8: 36.

So I will slur and lie and say,
The seventh is the Jewish day,
That's what I'll say, that's what I'll say.
Ex. 20: 10.

And I will sneer and scoff and say,
It makes no difference any way,
Oh any day, oh any day.
Ezek. 22: 26.

And I will scoff and laugh and jeer,
At Sabbath keeping around here.
It is so queer, it is so queer.
2 Peter 3: 3.

And say God's law is done away,
And desecrate his holy day,
'Tis done away, 'tis done away.
Matt. 5: 18.

I'll act this falsehood without shame,
Against God's holy law and name,
And have no shame, and have no shame.
Phil. 3: 19.

No, with God's help I shall not lie,
His holy law I'll not deny.
I shall not lie, I shall not lie.
Rev. 22: 15.

His ten commands I will obey,
And not profane God's Sabbath day.
I shall obey, I shall obey.
Rev. 22: 14.

—J. F. Quanabush.

DENOMINATIONAL BUDGET
Statement of Treasurer, June, 1938
Receipts

	June	Total
Adams Center	\$ 131.00	\$ 455.57
Albion	25.00	169.03
Alfred, First	98.70	
Ladies' Aid Society	100.00	
Woman's Evangelical Society	20.00	
	<u>218.70</u>	<u>1,225.92</u>
Alfred, Second	79.40	266.10
Andover	11.00	11.00
Battle Creek	26.00	
Special	6.00	
Sabbath School	20.00	
	<u>52.00</u>	<u>316.98</u>
Berlin		130.38
Boulder		123.50
Brookfield, First		171.46
Brookfield, Second	13.50	100.00
Carlton		15.00
Chicago	45.00	45.00
Daytona Beach	58.40	
Sabbath School	10.00	
	<u>68.40</u>	<u>154.90</u>
Denver	8.00	
Sabbath School	9.67	
Ladies' Aid Society	5.23	
	<u>22.90</u>	<u>141.92</u>
De Ruyter	52.00	
Sabbath School	20.00	
	<u>72.00</u>	<u>375.00</u>
Dodge Center		5.00
Edinburg	7.00	73.00
Farina	45.00	
Ladies' Aid Society	15.00	
	<u>60.00</u>	<u>246.00</u>
Fouke	11.51	41.67
Friendship		11.50
Genesee, First	114.61	529.34
Gentry, special	7.00	20.00
Hammond Ladies' Missionary Society	20.00	20.00
Hartsville		35.00
Hebron, First	2.00	
Sabbath School, special	2.82	
	<u>4.82</u>	<u>61.43</u>
Hebron, Second		5.00
Hopkinton, First	105.50	
C. E. society, special	6.00	
	<u>111.50</u>	<u>536.00</u>
Hopkinton, Second		34.80
Independence	8.00	194.80
Irvington		100.00
Jackson Center		30.90
Little Prairie		10.00
Los Angeles	100.00	165.95
Los Angeles, Christ's	5.00	5.00
Lost Creek	58.48	183.42
Marlboro	38.00	201.72
Middle Island Sabbath School	9.84	101.21

Milton	183.45	
Special	7.50	
	<u>190.95</u>	<u>1,508.70</u>
Milton Junction	91.50	614.95
New Auburn		7.68
New York City	18.50	524.41
North Loup	12.63	
Special	15.00	
	<u>27.63</u>	<u>32.63</u>
Nortonville	10.00	76.00
Pawcatuck	250.00	
C. E. society, special	6.00	
	<u>256.00</u>	<u>3,042.00</u>
Piscataway	41.50	207.00
Plainfield	205.95	1,254.30
Portville		5.00
Richburg	37.50	100.00
Ritchie		1.51
Riverside		519.35
Rockville	2.00	
Sabbath School, special	4.71	
	<u>6.71</u>	<u>125.82</u>
Salem	158.04	543.75
Shiloh	269.20	
Special	82.85	
Ladies' Benevolent Society	108.50	
	<u>460.55</u>	<u>1,103.76</u>
Stonefort		7.00
Syracuse		6.50
Verona	35.66	208.16
Waterford	20.00	138.44
Welton		56.00
West Edmeston	15.00	25.00
White Cloud		132.38
Individuals:		
Lucille Severance	3.00	
Friend	2.00	
Friends	10.00	
Gifts, special	1,000.00	
	<u>1,015.00</u>	<u>1,215.16</u>
Eastern Association	43.00	43.00
Central Association	40.65	40.65
Western Association		28.56
Southeastern Association		32.33
Southwestern Association		8.84
Conference offering		563.12
Miscellaneous		1.54
Seventh Day Baptist C. E. Union of New England		1.00
Woman's Board		33.00
Shiloh-Marlboro Vacation Bible School		8.55
		<u>\$18,529.59</u>
	<i>June Receipts</i>	
Budget	\$ 2,830.92	
Special	1,137.88	
	<u>\$ 3,968.80</u>	
	<i>For the Year</i>	
Budget	\$15,396.23	
Special	3,133.36	
Total	<u>\$18,529.59</u>	

Disbursements

Missionary Society	\$1,557.24
Special	1,040.32
	<u>\$ 2,597.56</u>
Tract Society	419.25
Special	82.56
	<u>501.81</u>
Sabbath School Board	239.58
Young People's Board	29.95
Woman's Board	14.97
Ministerial Retirement	179.68
Special	15.00
	<u>194.68</u>
Education Society	209.63
Historical Society	23.96
General Conference	320.43
	<u>\$ 4,132.57</u>

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
July 1, 1938.

A STORY

There is an olden story—centuries old in fact—its beginning and ending a matter of record, but leaving us a chance to write some things between the lines as we familiarize the story.

The record begins by mentioning a man and his wife—old people of sterling character—but childless. Then a wonderful thing happens. There is born to them a son in their old age—and now their record ends. But we can picture the loving ministry that attends the son—from childhood through youth to young manhood—a son of sterling character, a simple child of nature, worshiping nature's God and devoting his life to human needs, showing the better way, yet fearless in denouncing evil, even in the higher positions in life.

What pride his parents must have had in him, and we are sure he had quite a following of young men of his age as they came to admire his upright life.

We hope, that having seen the fullest realization of their dreams for their son, the father and mother may have gone peacefully to their last sleep, for the record of the closing part of the story tells only of tragedy. Here, as often happens, the fearless denunciation of sin brought death to the intrepid youth, and it is the very closing lines of the recorded story that we wish most to emphasize—"And his disciples came and took up the body and buried it, and went and told Jesus."

I am very sure that the One who had compassion on the hungry multitude, who gave

sight to the blind, made the deaf to hear, and healed the sick, failed not in giving comfort to these broken-hearted followers of John, but sent them away in peace.

The world is full of tragedy today; we have it all about us and sometimes it comes to our own community, and the only source of comfort is just the same today—Jesus, "the same yesterday, today, and forever"—if people only knew.

This is your responsibility and mine, my friend, to make him known. Are we making a success of the task?

Great Master, touch us with thy skillful hand,
Let not the music that is in us die!

Great Sculptor, hew and polish us; nor let

Hidden and lost, thy form within us lie!

Spare not the stroke. Do with us as thou wilt.

Let there be naught unfinished, broken, marred.

Complete thy purpose, that we may become

Thy perfect image, thou our God and Lord.

—Bonar.

E. E. W.

MARRIAGES

PRATI-SAUNDERS.—On the afternoon of June 12, 1938, Raymond Prati of Schenectady, N. Y., and Margaret Saunders of Boulder, Colo., were joined in marriage at the Boulder Seventh Day Baptist church. Pastor Ralph H. Coon officiated. Their future home will be 2117 Guilderland Ave., Schenectady, N. Y.

STEWART-SHELDON.—Leon M. Stewart of Howard, N. Y., and Virginia Sheldon of Alfred, N. Y., were united in marriage at the home of the bride on June 25, 1938. Their future home will be at Howard, N. Y. Rev. A. Clyde Ehret officiated.

WHITFORD-SEAMAN.—Nathan H. Whitford and Rosalind Seaman of Adams, N. Y., were united in marriage on June 24, 1938, in the Baptist church at Adams. Rev. A. Clyde Ehret of Alfred officiated. Their future home will be at Adams.

OBITUARY

GARRIGUS.—Eva Moleta McWilliam, daughter of D. P. and Josephine Davis McWilliam, was born March 9, 1894, at Grand Junction, Iowa, and died June 14, 1938, at Madison, Wis.

She was married to Joseph Garrigus on January 5, 1912. The family has lived in Milton, Stoughton, and Madison. Survivors are: a daughter, Edith (Mrs. Joseph Hoffman) of Madison; her father and mother, Mr. and Mrs. D. P. McWilliam of Milton; four sisters, Mrs. Ella Crandall of Palo Alto, Calif., Mrs. Belva Dunwell of Boy City, Minn., Mrs. Bertha Tift of Plainfield, N. J., Mrs. Clara Breikreutz of La Prairie, Rock Co., Wis.; and three brothers: Erve and Darwin of Milton and Arthur of Tillamook, Ore.

Funeral services were conducted Sabbath afternoon, June 18, at the Hoeveler Funeral Home in Madison by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton cemetery.
C. L. H.

GROVES.—Edna Davis Groves, daughter of Minnie Hughes and Anderson H. Davis, born in Jackson Center, Ohio, July 30, 1882, died June 5, 1938.

At the age of nine years she was baptized by Rev. Theodore L. Gardiner and joined the Salem Seventh Day Baptist Church. Shortly afterward, upon the return of the family to Jackson Center, Ohio, she transferred her membership to the Jackson Center Church, of which she remained a loyal and faithful member to the time of her death, having ever been active in all branches of her church work, in which she will be so sadly missed, especially in the music department, as she was a member of the choir and both mixed and ladies' quartets.

She was married to Curtis Groves on October 13, 1904. To this union were born two daughters of whom Pauline survives. She also leaves to mourn their loss, her husband, one half brother, James Davis of Georgia, her father, and a host of other relatives and friends.—Contributed.

MIGNOTT.—Rev. H. Louie Mignott, of Jamaica, B.W.I., died June 30, 1938. (A sketch of his life is given in the July 11 RECORDER, page 22.)

WHITFORD.—Ella Edwards, daughter of Albert and Lucy Jane Clarke Edwards, was born in Leonardsville, N. Y., March 2, 1850, and passed away at her home in Plainfield, N. J., June 20, 1938.

When a young woman she was baptized and united with the Leonardsville Seventh Day Baptist Church. She became a member of the Pawcatuck Church of Westerly, R. I., after the family moved there in 1902. Upon coming to Plainfield in 1913, she was received by letter into the Plainfield Church, of which she has been a faithful member.

Ella Edwards was married to Abert Whitford January 16, 1872. To them were born four sons and one daughter: Edwin of Westerly, R. I.; Ernest Clarke, Otis Benjamin, Paul Abert, and Lucy Helen, all of Plainfield; all of whom, with eleven grandchildren, survive.

Farewell services were conducted from the home by her pastor, Rev. Hurley S. Warren. Interment was in Hillside Cemetery. H. S. W.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

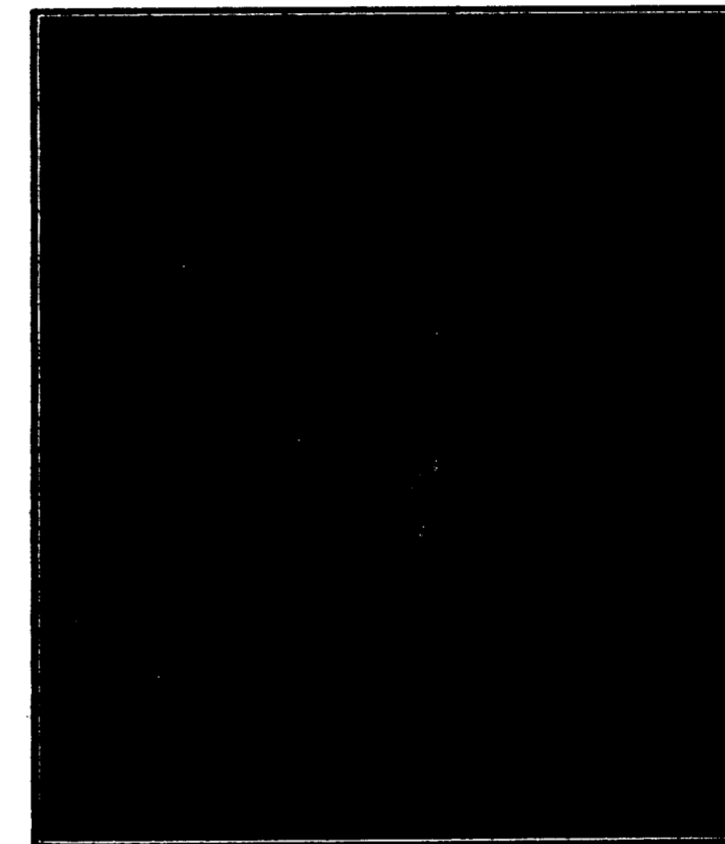
FARM HELP WANTED.—Man and wife and one additional farmer wanted. Some garden, poultry and dairy experience desirable. State monthly wages wanted at first above room and board and give other general information as to your qualifications. Geo. A. Main, 1st, Pomona, Putnam Country, Fla. 3t

The Sabbath Recorder

Vol. 125

JULY 25, 1938

No. 4



REV. JAMES McGEACHY
Pastor the Mill Yard Seventh Day Baptist Church,
London, England.

Contents

Editorial. —Our Paper—the Sabbath Recorder.—Sabbath Afternoon Activities.—Don't Cheat Yourself	58
Theodore Livingston Gardiner	60
Missions. —Helping Others.—Grateful for the Good Report.—The Hamburg Conference	61-63
Conference Is Near	63
The Historical Society	63
Woman's Work. —Worship Program for August, 1938.—Report of Woman's Board	65
The Ministers' Conference	65
Important	66
Young People's Work. —Strong-minded Minorities	67
In England	68
Council-Conference	69
Children's Page. —Our Letter Exchange	70
Our Pulpit. —Give Me This Mountain	71
Obituary.	72