

**NBC TO FEATURE  
NATIONAL FAMILY WEEK**

National Family Week will be featured in a public service radio network program by the National Broadcasting Company on Sabbath, May 12, from 2:15 to 2:30 p.m. (Central Daylight Saving Time).

"The Plus in Family Living" will be the subject of a panel discussion. Participants, all of Chicago, will be Dr. Harry H. Kalas, director of educational evangelism, National Council of Churches; Dr. Frank Nickless, professor at McCormick Theological Seminary; Mrs. Ralph Marcus, homemaker and director of nursery, Sinai Temple; and Mrs. Dennis Savage, homemaker.

National Family Week is an interfaith observance scheduled for May 6-13 in which not only Churches but also social agencies and other community organizations participate. Now in its ninth year, it is being celebrated more widely than ever, according to Rev. Richard E. Lentz, executive director, Joint Department of Family Life of the National Council of Churches. — Release, adapted.

**NEWS IN THE WORLD OF RELIGION**

By W. W. Reid

Rev. Joseph R. Swain, pastor of First Methodist Church, Middletown, Conn., and well known as an ornithologist and nature counselor in Church youth camps of the New York area, contributes an article, "Nature Photography for My Sake," in the March issue of the Nature Magazine. Mr. Swain makes a plea for leisure time hobbies as "re-creation" rather than "wreck-creation," and especially for photography in nature, without any idea of money compensation, as a particularly good hobby for the clergy. "Because my work is with people, whose problems press constantly upon me, nature photography is an escape from people the better to help people," he says. He adds that the study of nature, plus the camera, have taught him "seven great words" about the universe, and these can be caught by the camera, separate or intermingled: Energy, Life, Order, Beauty, Purpose, Personality, Community. Here are pictures for the cameraman, sermons for the preacher.



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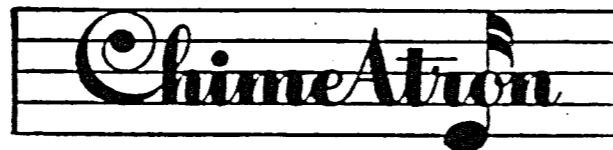
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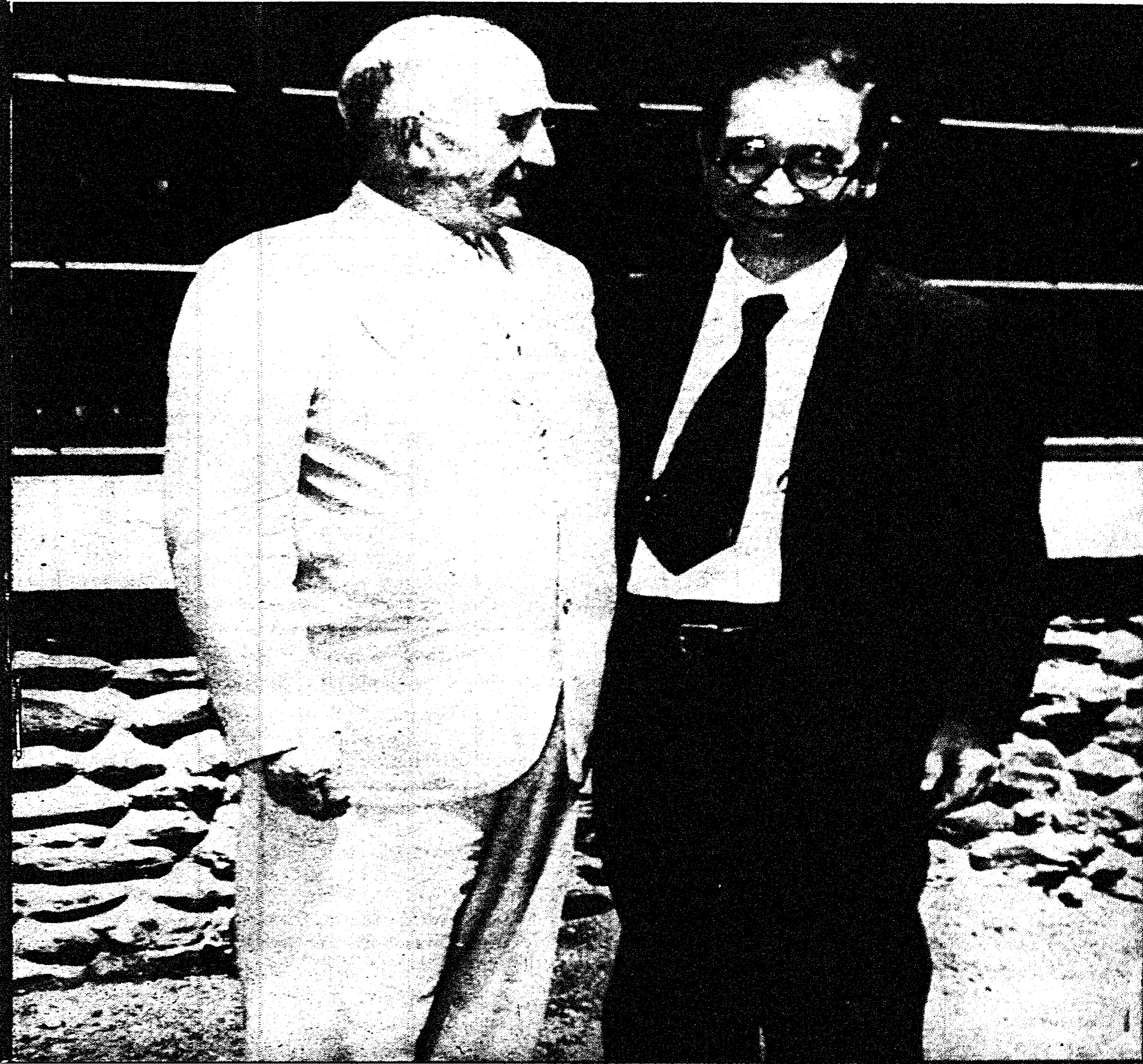
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# The Sabbath Recorder



# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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## Denominational Problems Engage Attention of Alfred Churches

Preparation for the General Conference at Alfred next August involves more than the planning of physical details for the comfort of delegates and guests. The people of Alfred are determined that they shall be informed in advance of the denominational problems facing the Conference and prepared to take an intelligent part in the proceedings. To this end members of both the First and Second Alfred Churches, together with representatives from the Independence Church, met with the Second Church recently and heard Rev. Albert N. Rogers, Rev. Everett T. Harris, Eugene Van Horn, Don Pierce, and Dr. A. E. Whitford discuss the problems of denominational reorganization. A lively discussion followed the presentations of the panel speakers. Supper arrangements were made by the Young Adult group of the Alfred Station Church. — Publicity Committee.

## "LEST WE FORGET"

Date: Sabbath, May 19, 1951.

Place: Your Church and Bible school.

Reason: A rededication of your life to the service of your Master, and a strengthening of your convictions that the seventh day of the week is God's Holy Sabbath day.

Result: A building up of your Christian life and a definite determination to walk in the footsteps of Him who "is Lord even of the sabbath."

Frank R. Kellogg, Chairman,  
Committee on Sabbath Promotion  
of the Tract Board.

## Gifts to the Historical Society

By Dr. Corliss F. Randolph, Librarian

The Historical Society acknowledges with thanks, the following recent gifts:

Minutes of the Seventh Day Baptist Missionary Society of Dakota. Sent by Timon Swenson, Viborg, S. Dak.

History of early Seventh Day Baptist Churches in Dakota. By Dr. B. F. Johanson. Sent by the author.

Transcript of Proceedings of Testimonial Given Adelbert and Erastus Branch, of White Cloud, Mich. Sent by Dr. B. F. Johanson.

## "WHEAT FOR INDIA"

"What can be done by our Churches to take steps in getting the much-needed wheat to India?" asks one correspondent.

"How can the Christian people of America be stirred to urge the sending of surplus wheat to India before it is too late?" inquires another.

We wish that we knew the answer. The situation has become so mixed that it is extremely difficult to think straight about it.

This much is certain — the people of India are in dire need of wheat and we have sufficient and to spare to supply their need at least temporarily. By the time India receives the wheat (if and when she does), many of her people will have starved, the United States Government (we, the people) will have paid out much of the original value of the wheat in storage and debate costs, and the expense of storing another crop will need to be met.

Then why do we not do it?

The matter of sending 2 million tons of wheat to India from our surplus is not as simple as it sounds. And some of us are willing at least to seek the counsel of Congress concerning the status of "Wheat for India" legislation. There seem to be ramifications and complications at certain points. These evidently will need to be settled before the grain is officially released for shipment.

The American people as such have never played with the lives of starving people. Certainly, the Christian Church of America would not do such an unworthy deed.

The following "News in the World of Religion" release by W. W. Reid is significant.

Irrked by the delay of both houses of Congress in acting upon the church-sponsored proposals to give India 2,000,000 tons of surplus American wheat to help relieve the worst famine condition that land has known in over a century, Church members are now sending a "second round" of letters to senators, congressmen, . . . urging immediate action. In general they point out that delay will cause the death of many thousands, is breeding anti-American sentiment, and is playing into the hands of

Communists who point to America's greed, selfishness, and lack of humanitarian concern. A typical letter points out that America's bounteous crop is a "trust from the God of us all," should not be used "to make economic or political gain to America," but should be considered as a humanitarian measure: then adds, "Our delay is forcing India to choose between bread and freedom, for the Communists are promising some wheat from China and Russia — and 'bally-hooing' it out of all proportion. Actually the Communist lands have little wheat to offer, but the price of that will be India's subservience and debt. Only America has any surplus wheat today."

This prompts us to say with Miss Bates:

O beautiful for spacious skies,  
For amber waves of grain,  
For purple mountain majestics,  
Above the fruited plain;  
America! America!  
God shed His grace on thee,  
And crown thy good with brotherhood,  
From sea to shining sea.

—Katherine Lee Bates.

The example of Nathan G. Horwitt, a farmer of Lenox, Mass., illustrates the attitude of some of the American people throughout the length and breadth of the land. To quote W. W. Reid further:

Nathan G. Horwitt, a Lenox, Mass., farmer has been trying to urge Congress to send wheat to relieve the suffering of millions of people in famine-stricken India. Tired of their delay, he went to Pittsfield, Mass., and purchased 600 pounds of wheat — to which the grain dealer added another 600 pounds himself. With this 1,200 pounds in twelve sacks, Mr. Horwitt drove his jeep to New York City and delivered the grain to the Indian Consulate. It is now on the way to India. "I hope my contribution will start a grass roots movement to influence Congress from down in the grass roots — from farmers who know what hunger is and what food is," says Mr. Horwitt of his dramatic rebuke to the American legislators.

Whatever the viewpoint may be concerning this crucial issue, Christian citizens should continue to ply their congressmen with requests for unbiased, dependable information on which to base their judgments. Furthermore, they can rightly insist that "Wheat for India" legislation



**RURAL CHURCH NOTES**

When the recent federal price control order was issued, January 26, 1951, the cost of subsistent living for a family of four was \$3,437. This is an increase of \$445 since 1947.

Many pastors are raising home produce to cut down the present high cost of living. In a study made by the Rural Department, Drew Seminary, Madison, N. J., of 1,171 pastors, it was found that 932 of them had a vegetable garden, 403 raised small fruits and roots, 190 had a parsonage orchard, 157 raised poultry, 127 raised their own meat, and 41 had a milk cow.

The reason these men can do these things is because 561 of them (49.5%) were raised on a farm and 317 more grew up in a village or a small town.

This report on "The Home of the Rural Pastor" is being distributed at just the cost of printing, 40 cents.

One farm-reared minister says, "I believe a rural parsonage should be on a plot of ground containing at least four acres." This man has seven members in his family. — Release.

**REV. CLIFFORD A. BEEBE  
ACCEPTS CARRAWAY CALL**

Rev. Clifford A. Beebe, who will soon complete five and one half years of service as pastor of the Seventh Day Baptist Church at Gentry, Ark., and field missionary in the Southwest, has accepted the call of the Church at Carraway, Fla., to become its pastor. Rev. Mr. and Mrs. Beebe and family expect to move to their new field of labor in the late summer.

The Beebes plan to do intensive field work in the Southwest before going to Florida to take up their new work.

be based upon golden rule principles with economic or political considerations playing a minor role. Above all, the American people have a right to know in clear language what the situation actually is and the reasons for delayed or unfavorable action in this most important matter.

Up to this point we have not had such information. It is our responsibility as Christian citizens to get it.

**FROM THE EDITOR'S MAILBOX**

Dear Sirs:

Enter my name for a year's subscription to the Sabbath Recorder and find enclosed \$3.

The Sabbath Recorder would in my estimation be much more interesting if it contained news items, reports of special projects, stories of outstanding Seventh Day Baptist people, from our Churches.

Yours truly,

(Miss) L. Gleneta Williams.

Box 143, Milton, Wis.,  
February 19, 1951.

Friends:

Enclosed is three dollars to renew my subscription to the Sabbath Recorder. Since I am a semi-shut-in and unable to attend General Conference and our Central Association, the Sabbath Recorder is the only means of contact I have with all the grand people of our denomination with whom I once enjoyed personal contact.

Your sister in Christ,

(Mrs. E. D.) Jennie Seamans.

Camillus, N. Y.,  
March 26, 1951.

Dear Seventh Day Baptists:

I am sending herewith a one-dollar bill to help what it will. I think you all know I don't walk any more, as I lost my right leg over a year ago and now I am almost helpless, and must stay in my room alone most of the time except when some of my friends come to see me. . . .

Please remember me in prayer. Quite a number of Seventh Day Baptists have called on me since I left the hospital over a year ago. The Syracuse people write me quite often, and that helps a lot. . . .

May God be with you till we meet again.

Very sincerely,

Riley G. Davis.

3918 SW 13th Street,  
Des Moines, Iowa,  
March, 1951.

Dear Editor:

I just want to thank you for your good editorials and the good reading I most always find in the Recorder, and I read it all from cover to cover.

Yours sincerely,  
D. E. Maxson.

Gentry, Ark.,  
April 2, 1951.

Dear Editor Warren:

Two items in the March 26th Recorder deserve special recognition and commendation. Miss Cole's article, "Genocide — Historical and Operative," was a competent treatment of an important subject. There is perhaps no more pressing question before the world today than the one of mass violence. Miss Cole builds a convincing case for our participation as a nation in the effort to end race killing. Because of our preoccupation with the Sabbath, have we let other groups take the lead in causes more essential to human betterment? The Society of Friends, notably, has distinguished itself for its consistent stand against any violation of human dignity. We share the same fine tradition as the Quakers, and Miss Cole, for one, shows no intention of letting it die from lack of use.

The other contribution, an equally happy choice for publication, is David L. Beebe's poem, "The Sheep Boy." This fresh handling of an old familiar theme astonishes the reader with its impact. One is caught unawares by the easy flow of Mr. Beebe's pen and his economy of words so that the vigor and clarity which appear are quite unexpected. I shall look forward to more from the same muse.

Yours sincerely,  
Ford Lewis.

363 S. 14th Street,  
Richmond, Calif.,  
April 7, 1951.

**Front Cover Picture**

Dr. Toyohiko Kagawa, Japanese Christian leader, met his first Bible teacher, whom he had not seen for nearly fifty years, during a Southern Presbyterian missions conference at Montreat, N. C., last summer. Dr. Charles A. Logan is the teacher who was a missionary in Japan in 1903. See article entitled, "Dr. Kagawa," in the Missions section of this issue.

RNS Photo.

**RESTORE YOUR PASTOR'S  
SALARY CUT**

Well, of course you say, "But we haven't cut our pastor's salary."

Wait just a minute. You didn't by any formal action on the part of your Church reduce his salary. Granted. But his salary has been cut by the hard, undeniable facts of the inflationary trend which has accelerated since the Korean crisis. Even if your Church was paying the pastor five per cent more November 1 than it paid him July 1, your pastor is getting less because of the rise in prices he is having to meet in the cost of living which has outrun, maybe, your intended boost in his salary.

There is no less vocal group among all the people than pastors, when it comes to asking for their own needs and those of their families.

This is not to be unmindful of the pressures laymen feel in the rising costs they know in their own business and living. From here on out taxes will be heavier. But business as a rule easily passes on to the consumer its increased costs.

The pastor must count upon his people being sensitive to his need for an increase in salary and their readiness to meet the facts of the economic situation by providing him with a raise that will offset rising costs. — Baptist and Reflector, in the New Jersey Baptist Bulletin.

**EASTERN ASSOCIATION**

To the Churches of the  
Eastern Association:

The Rockville Church is looking forward with pleasure to entertaining the association on June 8-10, 1951. Will those who plan to attend and who wish entertainment, kindly notify the Entertainment Committee.

Transportation from trains at Westerly and busses at Hope Valley will be available.

Lyra B. Irish, Chairman,  
Stella B. Crandall,  
Lucie I. Armstrong,  
Entertainment Committee.

Rockville, R. I.,  
May 3, 1951.

## THE SEVENTH DAY BAPTIST CHURCH AND STONINGTON\*

By Rev. Harold R. Crandall

Scripture: Isaiah 25: 1-9; 26: 1-4; Hebrews 11: 8-16; 12: 28.

One cannot study the history of Connecticut without giving much consideration to the history of Rhode Island. And one cannot think of Stonington without thought of Westerly, for the history of the two, particularly the eastern part of Stonington, is interlaced and interwoven as one community.

These New England colonies were founded by those who sought religious freedom. Evidently they believed that this land was theirs by divine right. Mary Agnes Best (or Molly Best as we knew her), in her book, "The Town That Saved a State," says, "Cotton Mather confidently assumed: 'The heathen people, whose land the Lord God has given us for a rightful possession, have been plotting mischievous devices against — the English Israel.'" Miss Best adds, "We have only Mather's word for this real estate transaction between the Lord and English Israel, but we have ample proof that toward the heathen, English Israel followed the policy of ancient Israel."

Those who sought religious freedom in New England desired it only for themselves. I quote from the "Stonington Tricentennial Program": "Massachusetts and Connecticut were not established and maintained by Jeffersonian equalitarians. Their religious establishments were officially intolerant. It was Rhode Island that spouted the yeast of democracy over its borders. Stonington had but the little Pawcatuck River to separate it from what Cotton Mather called 'the sewer of New England.' Stonington, in deep concern in 1668, addressed the general court: 'Our condition is truly deplorable to have persons of such

corrupt principalls and praktisses to live near us.'"

In the Seventh Day Baptist Memorial we read, "The hostility of the united colonies of Connecticut, Massachusetts, and Plymouth towards Rhode Island, was so violent and active, that no means were left untried which could in any way strengthen their claims to the Narragansett country. Each claimed a portion, and they were ready to annex the 'little colony,' piecemeal or otherwise, to their own jurisdiction, but the people of Rhode Island were too well acquainted with the intolerance of those united against them to submit to the claims without a struggle. They had bought the land from the original proprietors, who were ready to sustain them in their possessions, and they were also sustained by the Royal Charter of the colony made in 1644."

Robert Burdick and Tobias Saunders "were forcibly abducted and confined in prison at Boston till they should pay a fine of £40 — and security — to the value of £100 for their peaceable conduct towards all the inhabitants of this jurisdiction for the future!"

"In 1671, John Crandall and others were carried off by the Connecticut authorities and imprisoned in Hartford jail."

Rev. Frederic Denison, in "Westerly and Its Witnesses," quotes: "The faithful historian John Callendar: 'Mr. R. Williams and Mr. J. Clarke, two fathers of this colony (Rhode Island), appear among the first who publicly avowed that Jesus Christ is King in His own kingdom, and that no other had authority over His subjects, in the affairs of conscience and eternal salvation.'"

Bancroft says, "The plebeian sect of Anabaptists, reproached as 'the scum of the reformation,' with greater consistency than Luther, applied the doctrine of the Reformation to the social relations of life, and threatened an end of kingcraft, spiritual dominion, tithes, and vassalage. The party was trodden under foot, with foul reproaches and most arrogant scorn — but its principles, safe in their immortality, escaped with Roger Williams to Providence; and his colony is the witness that naturally the paths of the Baptists were paths of freedom, pleasantness, and peace.

\* Address delivered at the Pawcatuck Seventh Day Baptist Church on August 20, 1949, at a special service held in connection with the Tercentenary Celebration of the founding of the town of Stonington, Conn., which includes Pawcatuck just across the state line from Westerly, R. I., today.

"The distinguishing principles of this denomination may be summed up as follows: (a) Freedom of conscience in matters of worship. (b) Separateness of Churches and states. (c) The organic completeness of every individual Church. (d) The spiritual and voluntary constituency of every Church. (e) The one law of baptism, and baptism the ceremonial door of a Church. (f) No law in a Church not plainly deducible from the New Testament. (g) The parity of rights in the members of a Church, and every member a responsible one."

Of such were many of the people of Cotton Mather's "sewer of New England," and of whom certain in the town of Stonington complained to the general court. It was the "yeast of (this) democracy (that) spouted over the little Pawcatuck River," and began to leaven the whole lump. It was in 1743, that the second Baptist Church in New London County was founded in the northern part of Stonington and bears today the name of the First Baptist Church of North Stonington. It is located on Pendleton Hill, and incidentally is not more than two and a half or three miles west of the Rhode Island line.

To again quote Rev. Mr. Denison: "In the free field opened in Rhode Island, however error made its incursions, truth has proved, as ever it will, mightier than error; and already the good fruits of liberty have won the approval and admiration of the world. Even the different religious parties that have existed here, by compelling each other to a more thorough and critical study of Christian truth, proving that the unity of Christianity is less in forms than in spirit, have only served to raise that truth to greater distinctness and luster."

In Backus' History of New England, we read: "A new sect came out from among the Baptists about this time, who have caused not a little trouble to themselves and others." This sect of which he speaks, was the Seventh Day Baptists. Although the first Church of this "sect" was founded in Newport in 1672, members of that Church resided in Westerly practically from the beginning. They were of the number who purchased Misqua-

micut. Many of you can trace your ancestry back to Samuel and Tacy Hubbard, who becoming Baptists were driven from Massachusetts, going to Connecticut, but found no peace until they went to Newport in 1648. They were among the first who, while members of the First Baptist Church in Newport, began keeping the Sabbath with Stephen Mumford. Only in Rhode Island would such a movement have been tolerated. "This colony claimed the liberty to worship God as they pleased, as other sects had done before them. In all this there was nothing for which they could claim any special honor. But when they came to assert the right of all to this liberty of worshiping God as they pleased, or of omitting to worship Him if they pleased, for all the interest the State had in the matter; and not only denied the rights of the State, or of the Church, to dictate to any in those things, but on the contrary declared the State was bound to secure those rights to all; we say, when the founders of Rhode Island proclaimed the doctrine to the world, they demonstrated that they had made a sublime discovery — that they had exhumed a great Christian principle. In that act they poured a radiance on the gloomy pathway of humanity, which shall never be extinguished; but increase and shine more and more, till the surrounding darkness shall be made to comprehend it."

The Seventh Day Baptists in Rhode Island were one Church until 1708, when that part in Westerly became a separate Church, the first in Westerly. Elder John Crandall was the first Seventh Day Baptist minister to reside in this part of the colony and probably was the first of any denomination. Mr. Denison says of the Westerly Church, "It was a large and strong center of moral power. Direct and far it cast its sacred light. Its members held high and consistent ground against all forms of sin, and valiantly wielded the 'sword of the spirit' for the overthrow of private and public wrongs. They were champions of liberty."

For many years the Westerly Church maintained two meetinghouses, one at Meeting House Bridge called the "Lower Meeting House" and the other ten miles north, at Rockville, the "Upper Meeting



House." Later, for convenience, groups met for worship nearer their homes, and thus we have the Second Hopkinton Church at Hopkinton City and the Rockville Church, set off in 1835, and Pawcatuck in 1840.

During most of the history of Seventh Day Baptists in this locality, many of the members have resided and carried on their businesses on the west side of the "little Pawcatuck River." Probably half, or even more, of the membership of Pawcatuck Church has resided in the town of Stonington. After hearing the address of Mr. Stillman (see Sabbath Recorder, April 10, 1950), you may well ask yourselves what might have been the history of Stonington, especially in the eastern part, without any Seventh Day Baptists, and what of these Seventh Day Baptists without Stonington?

In 1838, two years before the organization of the Pawcatuck Church, three brothers, members of the First Hopkinton Church (as the Westerly Church became known after the Town of Hopkinton had been set off in 1757), George Clarke, and Thomas Greenman began the shipbuilding business at Mystic. The locale of the business became known as Greenmanville. The Greenmanville Seventh Day Baptist Church was organized in 1850, and continued until the beginning of the present century. George Greenman was president of the Seventh Day Baptist Missionary Society for thirty-one years. The three brothers were loyal and were liberal contributors to denominational interests. I have a bound volume of the first year of the Sabbath Recorder, the first number printed on June 13, 1844. On the front page is written, "Presented to Clarke Greenman, as one of an Association, at whose wish the paper was published. By Order of the Committee."

"(Signed, Geo. B. Utter)"

This inscription is written legibly and beautifully by George B. Utter — Rev. George B. The volume was given to me several years ago by Mr. Greenman's daughter, Mrs. Harriette Greenman Stillman, who died at the age of 94 years, and at whose funeral I officiated. Her father's life and hers covered nearly all of the second half of Stonington's 300 years.

The Greenmanville Church, the only Seventh Day Baptist Church ever organized in Stonington, never was a large one, but some of our ablest ministers were among its pastors. The bell which rang out its Sabbath witness and called the congregation to worship, now is in use at Salem College, Salem, W. Va.

Stonington (Pawcatuck) and Westerly are one community. You and I trace our lineage through families of both towns. A worthy heritage is ours. Both Connecticut, the "land of steady habits," and Rhode Island, the cradle of religious liberty, have contributed to your character and mine and to thousands of others.

North Stonington, originally a part of Stonington, gave to the Seventh Day Baptist denomination Rev. James R. Irish, D.D., who rendered no small service in his time. Bethuel C. Church having founded, in 1836, the select school which was to become Alfred University, was succeeded the following year by Mr. Irish. After serving as principal of the school and preaching for the First Alfred Church, he was called to the pastorate of the Church and relinquished the principalship of the school. Later Mr. Irish served for twelve years at the head of De Ruyter Institute and then as pastor of that Church. He also served Churches in Pennsylvania, and at Rockville, R. I., his last charge.

From "Westerly and Its Witnesses" I quote: "The true life of a man is to be found in his motives and principles. The same is true of a community or a nation. The glory of an age is in the truths it holds and transmits to following times.

"Sterility and decay, both of the intellect and the heart, inevitably ensue to the people who are neglectful of their relations to God and to each other."

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Hebrews 12: 28.

When good men do nothing, evil waxes fat. — The Union Signal.

## DR. KAGAWA

(Translation, by Mrs. Hans Luchrs, of an article from "Wahrheit, Licht, Leben.")

In the name of Jesus Christ our Saviour, I greet you from our Church in Japan. Although you, too, suffer a great deal, you, too, may expect that Christ will wipe your tears. Over 119 cities were destroyed by incendiary bombs in Japan, 20 million people lost their houses, 7½ million came back home from abroad. But the mercy of God gave us new joy, and we began to build up our land anew.

Since I do not have the time, I cannot say everything I would like to say, but I want to say in a short testimony to you, how God made of me, who was a useless boy, a believer in Him. My father, who was a secretary to the imperial Kronrat, had two wives, and when my father and my real mother died when I was four years old, the housekeeper adopted me, in order that I might some day inherit his properties and possessions. I moved into the big house, where no love was living.

At the age of eight I was sent to a Buddhistic monastery where I went every day to study the wisdom of the great scholar, Confucius. But I discovered soon that it was too difficult to transfer the theory of Confucius to everyday life. I loved the game of hazard. I could not help myself, although I was the first in my class. Always when I saw a policeman I thought he would arrest me. Then I went to government high school. As a student there I saw that the students of the upper classes went to certain evil places in the town. We had at that time public-permitted places of prostitution. I thought I would become just as bad as they were. Then we studied natural science and they tried to teach us that men are descendants of the monkey. Now I knew why I was a useless boy. Yet one day I met an American missionary. I remember two verses that made an impression with me. I found out that God was my Father. I began to pray to God very secretly.

In those days I lived with my uncle. He was president of a big steamship and railroad company. He knew the history of his people and knew that 300 years ago Japanese Christians had been rebellious

against the government. He hated Christianity. But he did not even know the difference between Catholics and Protestants. So I could not confess. If I wanted to pray, I would go to my bedroom, hide under my blanket and pray: "O let me become a good boy!" But I never went to Church. If I had done that, I would have been thrown out of the house.

Eight months went by. Then I went to the American missionary and asked him to lend me books about Christ. He asked me if I believed in God or not. I said, "Yes." He: "Do you pray to God?" "Yes." "How do you pray to God?" Thereupon I said, after moments of hesitation: "Under the blanket." "And you believe in God and in Christ and pray and do not go to Church — you are a coward!" Which Japanese boy would have taken that? I said, "Do not dare to say that again!" He answered: "Mr. Kagawa, you are a coward!" I said: "All right, then, I will go to Church, if I will be thrown out of the house or not." So I went to Church. The third Sunday I was baptized. I was the descendant of a monkey, but I had the assurance in my heart to be a child of God.

At that time I made the resolution to share the life of the poor in the slums of the cities. My own mother had come from the poorest class of the people. I lived 14 years, 8 months in the slums. My living quarters were 2 x 2 meter big. You cannot imagine how comfortable it was! I slept on a low bed and did not have to get up when the mailman dropped a card. I did not have to lock my door — I had nothing anybody could steal. But I could help many people in these "slums." And I still strive to help them.

It is 42 years now since I began and it is my prayer that God may remove these slums and give healthy living quarters to the working men and poor. When 27 years ago the big earthquake destroyed 73 per cent of the houses in Tokyo, I was called to help the refugees. I went. The minister president asked me to join the committee for the removal of the slums. In six big cities of Japan the slums were removed. I had never dared to think that the slums would disappear through my prayers. Furthermore my prayers were for

peace in the Far East and at six o'clock every Friday morning we prayed for peace on earth. And now article 9 of the new constitution says as follows: "Japan shall be disarmed forever." And in the preamble it says: "Since we entered the atom age, it is senseless to own arms."

In 1945 the atom bomb was dropped on Hiroshima; 210,000 people were killed and 160,000 disappeared. The temperature at the explosion was 2,000,000 degrees. So one can understand that wood, iron, and even granite melted and dissolved. And so you can understand, too, the dissolution of the human body: skin, bones, hair, and muscles dissolved. Accordingly it was found out that in the great preamble that it is senseless to own arms since the beginning of the Atom Age. To be armed with Jesus Christ is better than the ridiculous creation of big armies. Martin Luther was greater than Karl V. Gandhi had no arms and yet he made India independent. The power of the soul is greater than the power of matter. Christ is greater, Christ's Cross is greater, than the might of the Roman Empire. Germany produced Luther, Germany produced the great thinkers of knowledge, and if it stays Christian, we will live to see the enlivening and restoration of Germany.

And if you have the feeling that you have failed and you have been bad people, so remember that God made a good human being out of me. Christ will bring peace. We pray: "Your will be done on earth as it is in heaven." Let us fight for peace on earth! If men could invent the atom bomb, then we must find the way to peace. Let us all support any effort for a universal peace. Let us pray for great things, not only for the happiness of a single person. Only the captain acknowledged Christ in his last hour under the cross. Who would have dared to think that this Cross would become the foundation of our culture. Your city of Hamburg has a wonderful history, a history of freedom. Why could not from here, today, start a universal movement? Christ shall be our armament, we must repent, and God will be willing to create us anew. Through faith, Christ shall live in our hearts. The Cross shall not be outside our

heart, but erected in our hearts. Christ can save us. Let us beg Christ anew, that Christendom will be in Germany.

### SOUTH SEAS BOARD GIFT TO NEW ZEALAND

Rev. Francis Johnson informs us that the South Seas Lepers, Hospitals, and Medical Relief Board contributed £250 for "leper and other medical work under the control of your board, namely the Seventh Day Baptists." The South Seas Board is located in Auckland and the gift was made through F. Tonge, honorary secretary. This board contributes to missionary hospital and medical work conducted south of the equator by various boards.

The New Zealand Churches have forwarded this amount, which is equivalent to \$750 to Rev. Ronald Barrar in Nyasaland. Because of sterling restrictions, the funds could not be forwarded as was desired through the U. S. chartered Missionary Society. Thank God for such significant gifts coming "out of a blue sky."  
D. S. C.

### NEWS IN THE WORLD OF RELIGION

By W. W. Reid

A sentence dropped into an address made by Atomic Energy Commissioner Sumner T. Pike, at the University of Rochester, is finding its ways into many sermons preached recently across the country. Said the commissioner: "The atom is a completely law-abiding creature: the use to which its energy is put depends entirely on the people who guide it."

### JOHN H. MCKAY, JR., SUPPLYING LITTLE PRAIRIE CHURCH

Beginning with the month of April, John H. McKay, Jr., is serving as supply pastor of the Little Prairie Seventh Day Baptist Church at Nady, Ark., until a pastor can be found, according to information received recently from Rev. Clifford A. Beebe of Gentry, Ark.

Brother McKay is licensed to preach the gospel by the Church he now serves, which is his home Church.

### WOMEN'S BOARD MEETING

(Excerpts from the minutes)

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met at the home of Mrs. G. H. Trainer, Salem, W. Va., on April 8, 1951, with nine members present. The Salem College senior Seventh Day Baptist young ladies were present by invitation.

The devotional period was directed by Miss Greta F. Randolph on the theme, "Think on These Things." Philippians 4: 4-8 and comments from Amos R. Wells were read.

Mrs. Swiger reported the following balances in the treasury: General Fund, \$73.90; Evangelistic Fund, \$978.01.

Letters were read from Miss Edna Wheeler, Mrs. Ben R. Crandall, and Mrs. Clara D. Harris.

An explanation of the duties of the Christian Culture Committee was given by Miss Alta Van Horn as follows: (1) Christian education and training for leadership; (2) The What, the Why, and the How of Mission Study; (3) Projects promoting desirable public relations; (4) Bible study for children, youth, adults, and families; (5) Ways of promoting interest in and understanding of denominational work and people.

One guest suggested the need of scholarships to aid more of our young people attending Church colleges. It was suggested that various Churches might sponsor such scholarships.

The Committee on Christian Citizenship gave a short verbal report.

The Ways and Means Committee report recommended that \$15 be sent to the Committee on Reference and Counsel, \$10 to Rural Missions Co-operating, and \$10 to Literacy and Literature. It was also recommended that \$5 expenses be paid to Mrs. L. H. North, co-ordinator for the United Council of Church Women for her attendance at a meeting of the UCCW.

The committee is beginning to plan for summer work in evangelism in Alabama when the people there are ready.

Four Seventh Day Baptist senior young ladies of Salem College, Mrs. Harry Lewis, Mrs. Glen Hemminger, Miss Marion Bur-

dick, and Miss Lenora Williams, who had all expressed their willingness to become associate members of the board, were accepted.

Voted, that Mrs. J. L. Skaggs and Mrs. Ottis Swiger be a committee to determine who can represent us at Buck Hill Falls, Pa., at the Planning Meeting for the Department of United Church Women; expense to the board not to exceed \$25.

Adjourned to meet the second Sunday in May.

Mrs. James L. Skaggs,  
President,  
Greta F. Randolph,  
Secretary.

Salem, W. Va.

### HIS OWN WAY

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." These striking words of the prophet Isaiah bear no date line, except as they refer to Christ on whom the sins of the world were laid. At all times, in every century, everyone has tended to "turn to his own way." Man believes his own way is best. He prefers it to any other. That God's ways may be better is hard for him to see and accept. God's ways are strange to him. He cannot see them. He does not understand them. To accept them on faith seems childish. So he turns to his own way. For that seems desirable and sensible. But in doing so he goes astray.

Without God, man can but go astray. For man does not of himself know the way of God and of life. Turning to his own way, man can only go the way of the world and of the flesh, which is the way of sin. Not that his life of necessity is a life of wickedness and lacking in virtue! His life may be quite admirable according to human standards. But if it is "his own way," it is not a life in fellowship with the Lord Jesus Christ. He has simply gone astray. For man's way is not God's way. Man's way is centered in man. God's way has its beginning and end in our Saviour Jesus Christ.

But God in His mercy did not abandon His creature which had gone astray. To



**RELIGIOUS EDUCATION FEATURE**

If your idea of a Sabbath school teacher is of a sober-faced piously-preaching individual who spends an hour every Sabbath drilling unwilling pupils on Bible memory verses, you're just back in the horse and buggy age of religious education.

Maybe you had a Sabbath school teacher whose chief qualifications were that she was a good woman and she knew her Bible. She saw that you sat still while she pointed out all the details of a big, colored picture chart. She stuck to the Scriptures and to the lesson quarterly — and woe unto you if you tried to divert her from the topic of the day. If she did happen to get through ten minutes early some Sabbath, she might give you paper and crayons and say, "Now, children, draw me a nice picture of Daniel in the lion's den."

If such an image of Sabbath morning pedagogy still rises to your mind, either you haven't been to Church school very much lately or else your Church isn't as up to date as it should be. For the fashion in Sabbath school teachers has changed. The one remaining similarity to the old days is that most of them are women, although the number of husbands and fathers getting up early on Sabbath morning to instruct the young is growing constantly.

Let's take a look at the modern Church school teacher as she was being talked about recently in Columbus, where some 1,200 workers in religious education, representing 40 Protestant denominations in the United States and Canada, had gathered

bring about his return He laid man's iniquity, his sins, on His own only begotten Son. And He took them to the cross. For Jesus says, "The Son of man is come to seek and to save that which was lost."

The sheep may go astray, but the Good Shepherd neither forgets them nor abandons them. He has paid the price of their redemption. He does not propose to lose them. He seeks them, calls them to return, leads them into the way of faith, the way of grace, and of life. He opens their eyes and understanding that they may know Him. — The Union Signal.

to discuss new methods of teaching children and youth. The plans they made here as members of the Division of Christian Education of the new National Council of the Churches of Christ in the U.S.A., will filter down to Churches big and small throughout the continent.

Their picture of the ideal Church school teacher is something like this: She not only knows the great underlying truths of the Bible and leads an exemplary life in the community, but she has a happy face and personality. She looks as though she enjoyed and liked her pupils and her work.

Although she uses the Scriptures and the printed lesson materials as the basis for her teaching, she doesn't do all the talking. She encourages the boys and girls to think and to ask questions. If one of them happens to bring up a point outside the lesson, she finds a way of drawing an application from it. That means that she must know more than just what is in the quarterly. She reads magazines and books written for Church school teachers and she keeps abreast of local and world happenings.

This modern teacher thinks it's important for Johnnie to memorize selected passages of the Bible. She thinks it's even more important than he should know what the verses mean. She thinks it's most important that he should make the Biblical injunctions part of himself and his actions. She, therefore, gives Johnnie the opportunity to learn by doing. She guides him in making maps, constructing small Church models, drawing murals, compiling record books, building a worship center, dramatizing a Bible story, and writing a prayer.

Under teacher's influence Johnnie may take toys to a crippled children's home or give a special offering to help support an orphan in France.

The Church school teacher — 1951 model — tries to make Church school interesting. She has no cut and dried schedule that she follows every week. Johnnie never knows when there may be a surprise, such as a visiting speaker or a film or an exhibit.

Naturally one short hour isn't long enough to do all these things. Nowadays,

therefore, a growing number of Churches provide a two-hour session. Johnnie's teacher may go even further. During the week she takes her class to a museum to see objects of Biblical history; or on a field trip to study laws of creation; or to the old people's home to put on a program.

All this may sound like a mighty big order. But if the Church school superintendent comes around offering you a teaching job, don't be worried. These Protestant leaders who met in Columbus have worked out ways whereby all prospective Church school teachers can get the proper training. And those who are already teaching but haven't quite arrived at the ideal can also catch up by studying under experienced teachers. — National Council of Churches release, adapted.

**CHRISTIAN EDUCATION NOTES**

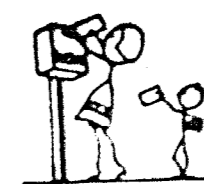
By Rev. Ronald I. Hargis  
Executive Secretary, Seventh Day Baptist  
Board of Christian Education

- ◆ Attention, pastors and Church school superintendents. The time has come to order your Vacation Church School texts and supplies; also, to begin the detailed planning for them. If you wish assistance in this field, please write concerning your needs, and I will offer suggestions. This is the fiftieth anniversary of Vacation Church Schools. "Let's" make it a memorable year.
- ◆ Pre-Conference Retreat, August 9-13, 1951, Cuba Lake, N. Y. "Let's" talk it up and plan as Churches to help the young people to attend.
- ◆ Eighth International Workshop of Audio-Visual Aid Education will be held at Green Lake, Wis., September 2-8, 1951.

**"IT'S A GREAT LIFE"**

One of the current wonders of London, England, is Dr. J. Scott Lidgett, who at the age of 96 years is still preaching vigorously and attracting large congregations in South London. He astonishes the people by reading the Scripture lessons without the aid of glasses. A large number of British newspapers recently published a statement by Dr. Lidgett entitled, "It's a Great Life." He believes the present difficulties facing the world can and will be overcome.

W. W. R.

**OUR CHILDREN'S  
LETTER EXCHANGE**

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

Dear Mrs. Greene:

How are you? I am fine.

My brother and I had our tonsils out at the Edgerton Hospital.

I am eight years old. I am a Cub Scout, Den 4.

David Crouch.

Milton, Wis.

Dear David:

I was happy to receive your letter, especially since it came from Milton where I have been so often and where I know so many people. I once went to school in Milton Junction.

I am glad you are so well after having your tonsils out; sometimes they can make a lot of trouble. I am fine, too.

I know you must have many good times as a Boy Scout, especially as a Cub Scout. I know they have very happy times here in Andover. Many of them have pets of various kinds. Do you have pets? I had many of them when I was about your age, for I lived on a farm. I sometimes rode a horse which I called my pet. I also had a pet cow which I used to ride home when I went after the cows at night; and one day I tried to ride a big fat pig in our orchard. At first he stood still and grunted, but after I had urged him a bit with my toes, he began to go faster than I wanted him to, while I held on for dear life. He bumped me against several trees until I was bruised and frightened. Then he shook me into a mud puddle. That was the last pig I ever tried to ride.

Yours is the only letter I have had in several weeks from my Recorder children. Do write again and often.

Yours with love,

Mizpah S. Greene.

Dear Recorder Children:

Since I have only one children's letter this week I will send a story which my daughter wrote when she was ten years old.

### The Girl That Disobeyed

Once upon a time there was a little girl named Elizabeth who lived near some deep woods. Her mother told her never to go far into the woods alone for fear she would get lost.

One day when her mother was working in the garden back of the house, Elizabeth slipped out the front door and ran far into the woods. In a few minutes her mother went into the house to see what time it was. It was just time for Elizabeth to go to bed, and her mother called and called, but there was no answer. Oh! how frightened her mother was for she loved her little girl very much.

And now I will tell you about Elizabeth. She was soon just as much frightened as her mother was, the woods were dark and still. After awhile she tried to run home, but she was lost. She ran this way and that way, often falling down and hurting herself. When it grew dark she threw herself down under a tree and cried herself to sleep. She was lost until the next day, when a man who was walking through the woods found her and asked, "Why are you crying so hard?"

"Because I am lost," sobbed the little girl.

"Lost!" said the man. "What is your name?"

"My name is Elizabeth Sterrett."

"Well, I know where you live," laughed the man, and then he took her home, where her mother put her to bed.

I hope Elizabeth was never so naughty again.

Mizpah S. Greene.

Dear Recorder Children:

I wonder if there are not some of you who can write stories for our page. Please try it and see.

Yours for success,

Mizpah S. Greene.

### PENTECOST

"And when the day of Pentecost was now come, they were all together in one place." "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 1, 4 (ASV).

### EDWIN BEN SHAW 1863 — 1950

Rev. Edwin Ben Shaw was born in Freeborn, Minn., August 1, 1863, and passed away at his home in Milton, Wis., October 14, 1950. He was the eldest child of John Leland and Catherine Amanda Burdick Shaw.

He was graduated from Milton College in 1888. After teaching in Leonardville, N. Y., for a time, he returned to Milton as a member of the college faculty in September, 1890, which position he held until July, 1908. He was granted the Master of Arts degree in 1891. In June, 1917, Milton College conferred upon him the honorary degree of Doctor of Divinity.

Rev. Mr. Shaw was pastor of the Seventh Day Baptist Church of Christ, Plainfield, N. J., from July 1, 1908, to December 31, 1916. From 1909 to 1916, he was also corresponding secretary of the American Sabbath Tract Society. He served the Tract Society and the Seventh Day Baptist Missionary Society as joint executive secretary from September, 1916, to September, 1922. At the termination of this service, he returned to Milton College as a member of the faculty, continuing in such capacity until his retirement in 1944. He was also corresponding secretary of the General Conference and recording secretary of the Commission during the early years of the Commission.

He was married to Nellie Ruth Campbell on July 24, 1895.

Dr. Shaw was a member of the Milton Seventh Day Baptist Church, of Du Lac Lodge, No. 322, I.O.O.F., of Io Rebekah Lodge No. 103, and of Rock River Encampment No. 3 of Janesville. He was the first to be honored by the Milton College Alumni Association as a "Pillar of Milton," and at the time of his death he was the only professor emeritus of Milton College.

Speaking to the congregation assembled for "the service commemorating Dr. Edwin Ben Shaw's triumphal entry into immortality," Rev. Elmo F. Randolph said: "Your presence here this afternoon, representing so many avenues of life in which he walked and influenced all of us, is

eloquent testimony to the magnitude of his personality and the outreach of his Christian brotherhood. Individually we honor his memory for unnumbered acts of kindness and friendship done in humble devotion. And in the name of community we raise our united thanksgiving for the life of one whose generous spirit embraced us all and who endeared himself to each of us."

Pastor Randolph concluded: "The greatest note of triumph in this commemoration service is that theme running through our minds and spirit assuring us in abiding faith that such a life as the life of Edwin Ben Shaw is not bounded by two dates on a marker stone at the place where his earthly body rests. We triumph with him today in the knowledge and love of a life that shall endless be."

He is survived by his wife; two sons, Professor Leland C. and Elston, and two daughters, Miss Stephana Shaw and Mrs. Elton Bingham, all of Milton; seven grandchildren, Edwin E. Shaw, Mrs. Herbert Briggs, Charles, Bruce, Linda, Ruth, and Holly Bingham; one great-grandchild, Laura Briggs, and one brother, Dr. George B. Shaw, of Alfred, N. Y.

The service mentioned was held in the Milton Seventh Day Baptist Church on Tuesday afternoon, October 17, 1950, at 2 p.m., with Rev. Elmo F. Randolph officiating and the Odd Fellows assisting. — Contributed.

### Obituaries

**Davis.** — Mrs. Euphemia May Davis passed away January 17, 1951, in a hospital in Clarksburg, W. Va. She was born March 8, 1892, at Jane Lew, W. Va., a daughter of Austin and Catherine David McClary.

She was the widow of the late Gifford Davis. Surviving are two sons, Hayward and Edward Davis, Columbus, Ohio; one daughter, Mrs. Jettie Lou Rowsey, Columbus, Ohio; one stepdaughter, Mrs. Marie Gilbert, Washington, D. C.; one stepson, Dwight Davis, Clarksburg, W. Va.; one sister, Miss Ethel McClary, Salem, W. Va.; five grandchildren and four stepgrandchildren.

In the absence of the pastor, farewell services were conducted in the Seventh Day Baptist Church by her former pastor, Rev. James L. Skaggs, and interment was in the Salem IOOF Cemetery. L. F. H.

**Maxson.** — Harold Rogers, son of William E. and Margaret Ann (Niblock) Maxson, was born at Westerly, R. I., December 14, 1879, and died in Philadelphia, Pa., March 29, 1951, aged 71 years.

His home for many years has been in Philadelphia. He is survived by his wife, the former Gladys Ashworth; two daughters, Mrs. Howard Heed of Stamford, Conn., and Mrs. G. Roland Moore of Milton, Mass.; a sister, Mrs. Paul P. Estey of Providence, R. I. From his boyhood, Mr. Maxson was a member of the Pawcatuck Seventh Day Baptist Church.

Funeral service was held at the Schilke Funeral Home, Westerly, R. I., Monday, April 2. Interment was in the family plot in River Bend Cemetery. In the absence of Rev. Charles H. Bond, pastor, Rev. Harold R. Crandall, pastor emeritus, officiated. H. R. C.

**Lindahl.** — Lydia Ann Furrow, daughter of Jacob B. and Elizabeth Furrow, was born January 12, 1867, at Garwin, Iowa, and passed away April 20, 1951, at the home of her daughter, Mrs. Earl Cuthbertson, Toledo, Iowa.

Her childhood was spent at Garwin, Iowa, where she was baptized and joined the Garwin Seventh Day Baptist Church at ten years of age.

In May, 1902, she was united in marriage with Nels M. Lindahl. To this union were born three children: Marvin, Karna, and Myrtle Adelaide who preceded her parents in death. Except for a few years spent in Arkansas, the family made their home in Iowa before coming to Minnesota in 1924.

Both Mr. and Mrs. Lindahl joined the Dodge Center Seventh Day Baptist Church and were faithful members. In October, 1932, Mr. Lindahl passed away and since that time Mrs. Lindahl has made her home with her son, Marvin, and daughter, Mrs. Earl Cuthbertson.

She was an able and willing helper in her family and a loyal Christian, and attended Church regularly as long as her health permitted.

Besides a host of nieces, nephews, friends, and her son and daughter, she leaves to mourn her loss one sister, Mrs. M. E. Ford of Raymond, Ill.; one brother, A. M. Furrow, Blair, Okla.; four grandchildren, and one great-grandchild.

Funeral services were held from the Seventh Day Baptist Church Monday afternoon, April 23, at 2 p.m., with Former Pastor Charles W. Thorngate officiating. She was laid to rest in the Riverside Cemetery. C. W. T.

**Shaw.** — Rev. Edwin Ben, August 1, 1863 — October 14, 1950. A more extended obituary appears elsewhere in this issue.

Did you get a copy of  
TWENTY LITTLE STORIES  
by Kenneth Smith?

Send orders to Ivan Fitz Randolph  
Milton Junction, Wis.



## THE TRAINING OF OUR MINISTERS

The world in which we live today needs Christ. It needs His love, His redemption of persons, His redemption of the world, and it needs His spirit of consideration for humanity. The Christian Church is the fellowship of believers, and the organization we call the Church is the instrument through which Christ leads His followers in worship, witnessing, and in service. Various types of leadership are needed.

It is the ministerial leadership of which we are speaking here, whether pastors, evangelists, editors, or secretaries. Each must be devoted to God in consecrated service. They all need a deep understanding of the Bible, its backgrounds, Church and general history, and a general background of knowledge, as well as specialized training in their duties of leadership. Today's world must have a trained ministry — even the evangelist (who is best qualified after a pastorate so that he may better understand the need, problems, and viewpoint of a parish). These leaders need open-minded spirit-led training.

Seventh Day Baptists, being a small body, cannot have schools of various theologies as some do, as one must serve all classes of students. It must be open-minded and grant freedom of thought. It needs to assist students to understand and develop their convictions as they are thoroughly trained for their tasks in worship, evangelism, and spiritual leadership. Such a school is the School of Theology at Alfred, N. Y.

Our Church has been benefited by our School of Theology. Past as well as present pastors have had training there, and men have gone from our Church into the ministry via Alfred. A young lady from our group is the wife of a present student. Even though each may differ in brands of theology, there is something about the fellowship and training at Alfred which unites its students in a bond of love, interest, and co-operation. Without reducing our gifts to our Church and denomination, let us support the Seventh Day Baptist School of Theology at Alfred, N. Y. — Rev. Trevah R. Sutton, in the Jackson Center, Ohio, Church Bulletin.

## WE THANK GOD!

Sabbath Recorder readers will be glad to know that we are slowly recovering from our recent encounter with a locomotive. Neither of us suffered any broken bones, only bruises and contusions. Mrs. Hurley was more seriously injured since we were struck on her side of the auto. We brought her home from the hospital yesterday afternoon and she is apparently doing nicely, although still very sore in a few spots.

We are deeply grateful for God's providential care in sparing our lives, and for the spontaneous outflow of kindness from so many friends in Salem. Words of sympathy have come from many, near and far, assuring us of their interest and love. Our hearts have been stirred by so many evidences of friendship. Thank you all.

Loyal and Flora Hurley.

171 East Main Street,  
Salem, W. Va.,  
May 6, 1951.

## Denominational Reorganization Discussed at Alfred Station

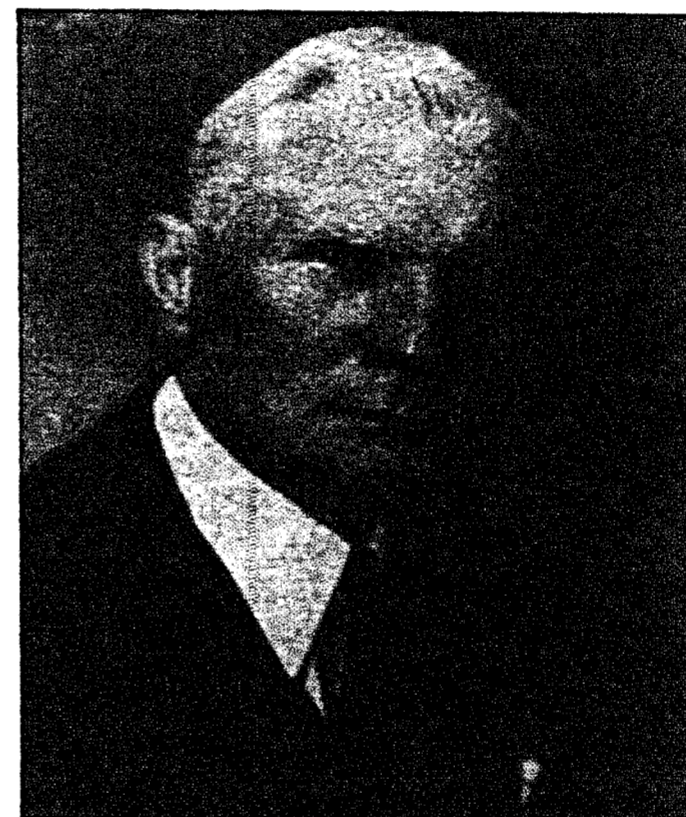
At a recent meeting held with the Second Seventh Day Baptist Church of Alfred, Alfred Station, N. Y., attended by members from the First Alfred and Independence Churches, Dr. Alfred E. Whitford suggested "that the representatives of the (denominational) boards, presumably their secretaries, should be restored to the Commission as they were originally." It was felt that this plan would make for further "unity and co-ordination." In order to retain full representation and responsibility on the part of Commission members elected by the General Conference, a provision could be made whereby such Commission members would have "the deciding vote."

Further, Dr. Whitford proposed that in the event the separate associations should nominate representatives to the Commission "that two nominees should be named for each position so that Conference would . . . make a choice instead of being under moral pressure — or perhaps social pressure — to 'rubber stamp' the nomination."

Seventh Day Baptist General Conference  
ALFRED, N. Y., AUGUST 14-19, 1951

MAY 21, 1951

# The Sabbath Recorder



S. ORESTES BOND

Dr. Bond will become president emeritus of Salem College, Salem, W. Va., on June 1, 1951. See feature article on page 325, this issue.



K. DUANE HURLEY

Mr. Hurley will become the seventh president of Salem College, Salem, W. Va., on June 1, 1951. See feature article on page 325, this issue.