Wrightman-Burrows.—On January 1, 1934, at the home of her father, Clayton Burrows, Nile, N. Y., Alberta Burrows and Howard Wrightman were united in marriage by Rev. Harley Sutton.

OBIITUARY

ALLIS.—Dr. Jere A. Allis, son of Jere P., and Parsonia St. John Allis, was born at Leonardsville, N. Y., and died at the age of seventy years at his home in Basking Ridge, N. J., February 5, 1934. He is survived by his widow, Mrs. Bertha Edith Shannon Allis, and by a sister, Mrs. Nathan E. Lewis, of Plainfield, N. J.

Funeral services were held in the late home conducted by Rev. A. J. C. Hunt, pastor of the Plainfield Seventh Day Baptist Church of Christ. Interment was made in Hillside Cemetery, Plainfield.

GAWE.—Henrietta Thalen was born in Oldenburg, Germany, July 12, 1852, and died in Dodge Center, Minn., March 6, 1934. She was married to Ernest Gawe on March 15, 1875, at Chicago, Ill. They lived in Manitowoc, Wis., until 1879, when they came to Dodge Center. Early in life she joined the German Baptist Church. In 1888, she joined the Seventh Day Baptist Church of Dodge Center and remained a faithful member until her death.

She leaves to mourn her loss, her husband; one son, Fred J.; five grandchildren; and one sister, Mrs. Elizabeth Boswell of Chicago. Farewell services were conducted March 4, at her home by Pastor J. H. Hurley.

NEWTON.—Hattie B., daughter of Frederick and Harriet Burdick Crandall, born January 17, 1859, in Hopkinton, R. I., and died February 12, 1858. On the corner of the farm, where the First Hopkins Seventh Day Baptist Church was located, the Crandall family lived fifty years. Services were conducted in the Seventh Day Baptist church by her pastor, J. H. Hurley, with burial in Riverside Cemetery.

J. H. H.

WALSO.—Lucinda Ward, daughter of Smith and Arville Bacon Ward of Spring Township, Crawford County, Pa., was born April 29, 1845, and died at her home in Venango, Pa., March 2, 1934, after a lingering illness of more than twenty years.

She was married to Dr. J. W. Waldo, December 2, 1872. On the corner of the farm, where the First Hopkins Seventh Day Baptist Church was located, the Crandall family lived fifty years. Services were conducted in the Seventh Day Baptist church by her pastor, J. H. Hurley, with burial in Riverside Cemetery.

She leaves to mourn her loss, her husband; one son, Fred J.; five grandchildren; and one sister, Mrs. Elizabeth Boswell of Chicago. Farewell services were conducted March 4, at her home by Pastor J. H. Hurley.

RECORDER

REV. JOHN T. DAVIS

Sept. 14, 1866 — March 21, 1934

efficient service the rest of her life. At the time of her death she was president of the Ladies Benevolent Society of the church.

She died on Sunday night, February 11, 1934, following a painful illness, and leaves sorrowing her husband, her son Leon, two granddaughters, three great grandchildren, and a large company of relatives and friends.

VAN HORN.—Newton J., son of John J., and Mary Van Horn, was born near West Milford, N. J., June 10, 1824, and died January 1, 1934, at his home near Lost Creek. On February 7, 1879, he was united in marriage to Zernah Randolph. To them were born three children, three grandchildren, and one sister, Mrs. Elizabeth Boswell of Chicago. Farewell services were conducted March 4, at her home by Pastor J. H. Hurley.

She leaves to mourn her loss, her husband; one son, Fred J.; five grandchildren; and one sister, Mrs. Elizabeth Boswell of Chicago. Farewell services were conducted March 4, at her home by Pastor J. H. Hurley.
Many secular institutions. One out of six banks in the United States had failed, one out of twenty-two businesses, one of fifty tax- ing units had defaulted—while only one out of fifty commercial churches had become bankrupt. This record was sustained with no help from the government, as these other institutions were left to struggle for their religious life.

"Do you think," it is asked, "that there were one church instead of five in this town, that more people would go to that one church than now go to the other one, that there is more get out of one kind of service than they are now getting out of their own churches? Do you think that more people would really work for the one church than are working in all the churches as they now are? Do you think more people would study the Bible . . . more persons sing in the choir of one church than are now singing in the five churches? Do you think that one preacher, paid a larger salary, would visit more people and exert a larger influence than five preachers are now doing in this town? Would one church do more real religious work than is now being done?" These are searching questions and one bequestor who would answer them affirmatively.

It is partially an academic question with Seventh Day Baptists, though certain of our churches, as already intimated, may be geographically interested. But it is of vital and practical moment to consider these things when we are confronted by the argument of our liberal friends that the great work of the church, for the common good should be submerged in a consolidated group.

There are good arguments in favor of consolidation. But there are many arguments against it, and that there are "too many weak and struggling churches." But may not a struggle be as valuable and necessary of a church as of a soul? We who ever write in behalf of the Sabbath that are near enough to each other to make "it physically possible to unite." Among others there are churches that, it would seem, a community could do without. Often it has been argued there are too many churches in a small place; and argument has been made, that what is needed is one big church with a big preacher. Instead of five or four or five small churches with four or five small-preachers, the reasoning probably fits in many cases. But there are some things to be said on the other side of the question.

The Methodist Protestant Recorder recently said some things along the line that are pertinent and well worth passing on. The purpose of the church, it holds, is not to run up large bills or to bankrupt churches. This is the real point of the question. This record was sustained with no help from the government, as these other institutions are left to struggle for their religious life.

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but the most of our preachers have come from the 'crumbling churches.' A fine work is usually being done in small churches by the so-called 'little' preachers. 'A preacher in a church five times too big for him is a major trajector. He is losing the sympathy of the preacher and the shrinking of the church. So long as there is no certain way of gauging either his success or his failure, they thing to throw five men out of the ministry and to close four churches on the chance of picking the big man for the one big church that is to remain.'

Experience does not hold up the assertion often made that people will go to a big, inspiring service of worship rather than to several small ones. There is scarcely a community in this country that will not bear out this observation. A combined congregation does not draw as many as worship in their several meeting places.

Experience does not reveal that more money is raised after consolidation than before. No more money is released for kingdom tasks locally or for the fields beyond, than before. People sacrifice and give when they feel the personal responsibility of the big things centered in the small group rather than in the large church.

Churches should be big—bigger than they are in their respective fields—but they should become big by growth rather than by consolidation. There are prices too big to be paid for anything. Seventh Day Baptists can afford to hold up all barriers to stand and to promote the truths which mark them as different from others. They need not be greatly worried about the agitation and inducements held out for consolidation. Enough can be noted in the effects of mergers, combines, and consolidations in business and politics to make such action on the part of Christian churches.

What I Would Do

The Presbyterian Advance recently carried a most edifying article written by Dr. George William Brown, secretary of the American Bible Society. This minister, for many years an active and successful pastor, tells what he would do differently if he were again in the pastorate. His reflections on this subject may be suggestive to other ministers.

Five things emphasized by Doctor Brown are:

1. "I know that I would be more appreciative of the various services, and the members. I am afraid I never sufficiently valorize the services of the church, and I particularly value the church members who voluntarily assisted me in carrying the responsibilities of the church. As a pastor in a large church, I would be less appreciative of the church, and perhaps less harsh when heavily burdened. The responsibility of the church is too great."

2. "I think it is true that the adding of new members of the church occasional opportunities to express their own ideas of the state of the church is a great contribution to the ministry of church.

3. "I certainly would pay more attention to the children. I underestimated what the church means to them. Alexander Whyte counseled a young Scotch preacher at the time of his installation, 'Remember, when you lay your hand on the child's head, you may be laying your hand on the greatest gift of God. '"Seeing in my own family how much the church and ministry means to boys and girls, I most certainly would lay my hand often on the heads of children, for their sakes as well as for their parents.'"

4. "I would greatly magnify the Sunday morning worship service. It is unquestionably the pastor's great hour. I would refuse to teach school in church, or to do anything else either before or after. I would go up to the pulpit stairs with humbleness of heart, as if it were the first time that I were there for the first time. In my own family how much the church and ministry means to boys and girls. I most certainly would lay my hand often on the heads of children, for their sakes as well as for their parents.'"

5. "I think I would be more solicitous to look after the individual in the church. I would want my congregation to have confidence in my ability fully and satisfactorily to look after each individual in the church. I can't remember the parsonage of mine remarked, after hear ing me speak. "I believe you were at your heart perfectly happy. I would prefer above all else to make the Unseen real, and I know that I would be unable to create a fresh and worthy God if myself had first beheld that vision.""

This is indeed a long list. What conscientious minister fails to feel that this expresses the prayer in his own heart?

Items of Interest

From the White Ribbon

We are glad to have a new educational program of the National Woman's Christian Temperance Union, enlisting thousands of women workers throughout the country. The program, for 1914, is: 'A Child is a Child' campaign. It has such strength that even if all the missionaries and all mission funds were to be withdrawn, the work would surely go on, though perhaps it would be seriously hampered for a time. But the truth has been planted in Japan.

A new Life of Jesus will soon be published. It was written for his own children by Charles Dickens, just before his death. He called them a "Children's History of England. A ban was placed on its publication by Dickens himself while living as any of his children in London. The last one, Sir Henry Fielding Dickens, is now dead, and it has been possible to publish it. The book is a remarkably clear understanding, consisting of thirteen chapters. We will be pleased to anticipate the opportunity to read it. While Dickens was never considered an orthodox Christian, he held a supreme reverence for Jesus Christ.

The manuscript was purchased by the London Daily Mail for $210,000, or at the rate of $15 a word.

A new and powerful lamp has been invented and recently tried out in dense London fogs, according to the New York Times.

The new ray derives its power from an oxygen cylinder and a special chemical fluid in a sealed container. It is claimed that it possesses the highest qualities of sunlight without heat, and that it can penetrate the smoke fog. The inventor is A. E. Batchelor, who claims that it should bring about a revolution in sea and land transport.

A Nashville (Tenn.) daily recently published on its front page a striking cartoon by F. O. Herron, which shows up the world condition and clearly indicates how the press could do very much to forward the cause of religion and Righteousness. The caption reads: "Befuddled Mankind" is shown, bewildered and groping his way, hesitatingly, through semi-sunlight, surrounded by "Worldly Fea

It is a telling sermon in picture and, if read by lawmakers and people, would reconstitute the world.

In sending a communication to the Christian leaders of the various nations, the American In

It is a striking fact that when one of the greatest of all the world, who over a long ago declared, "I am the light of the world."
"There is much in the international situation to cause concern," say these churchmen. "The spirit of self-seekers is everywhere manifesting itself. A dangerous war psychology pervades a large section of the daily press, a devastating fear of an impending world calamity grips the thinking minds of millions and steps are being taken to organize camps for the summer."

In order further to stimulate interest in this work, we are offering an account of some of the activities at Lewis Camp this summer and will endeavor to make this summer camp seems to have taken its place as a regular and important feature of our denominational life as it affects our young people. A. J. C. B."

**LEWIS CAMP—1933**

Lewis Camp program for 1933 was built around the woods and sea. In the mornings after chapel the time was given to woodcraft and in the afternoons to visits to the nearest towns to build fires, to lay and follow a trail, to do several types of outdoor cooking. During the "Twenties" we made "Angels on Horseback," "Twisters," "Kabobs," roast corn, and blackberry shortcake, cooked over open fires outdoors—and potatoes and bananas baked in hot sand. The mornings included identifying ten common flowers and ten common birds around camp, making dish gardens of moss, fern, and toadstools, in formal star study with individuals and small groups every evening that was clear.

Afternoons every good day was spent at the ocean. We went to Weekapaug five times and Quonochontaug once. The Tuesday before camp closed we had an overnight trip to the beach, cooked three meals in the open, and slept under the stars on the sand. One rainy day we took a trip to the Watch Hill lighthouse and coast guard station.

Music was a feature of camp this year. It was a "singing" camp, though on the whole the learning was done by ear. The girls preferred to sing old familiar songs. Prominent among our songs were Negro spirituals. The girls learned five folk dances as well: "two old English country fylly", "Gathering Peasocks", "the Norwegian Mountain March", the German clap dance from "Hansel and Gretel", and "The Pink Perisimmon Tree" neighborhood. Very well done, artistic. Audience of thirty-three.

**DENOMINATIONAL BUDGET**

**STATEMENT OF TREASURER MARCH 1934**

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**FRIENDS**

- Genesis, First, Special: $57.25
- Special: 2.00
MISIONS

INTENSITY IN MISSION WORK

The manner in which we undertake a task has much to do with the results attained. One of the factors that enter into any undertak

and that the delegates will come to the asso-

with such inspiration and enthusiasm

for the work, that real impetus will be given

the entire movement by the exchange of

ideas and plans.

1. The pastor determine to make special

and sustained effort to contact all inactive

members.

2. Spread the matter before God. See 2

Kings 19: 14.

3. Call officers or advisory board together

for consideration and prayer.

4. Lay the plans before the entire church,

asking their cooperation and prayers.

5. Go over church list and make the follow-

ing groups:

a. Resident active

b. Resident inactive

c. Nonresident active

d. Nonresident inactive

6. Divide the resident inactive into streets

or sections and assign two praying people
to each group. Let this be simultaneous, if pos-
sible, with entire group of callers meeting

for prayer before going out on the streets.

7. Have cards printed with suitable mes-

sage to leave each time call is made.

8. Repeat this program of calls and rep-

orts each three months for the next year,

only changing visitors.

9. Have a committee appointed to assist

the pastor in writing to the nonresidents. Use

young people especially in writing to other

young people. These letters should go out at

a time to coincide with personal visits, if pos-

sible.

10. At the end of every period set for

these contacts have all workers or callers come
together and report. This "tying up" is im-

portant. (Social period or supper might be

advisable.)

11. Have a report made to the entire

church after each period of visitation.

12. Pastor or clerk keep a card index so that

results can be kept and quickly referred to.

13. Keep your church informed and it will

work.

14. Use as many people as possible.

15. The executive committee approves the

exchange of pastors, but feels that this can

be worked out at the association.

16. Read carefully the articles in SABBATH

RECORDERS of February 5, February 19,

March 5, March 19.

THE SABBATH RECORDER

Waterford ........................................ $30.00
Christian Education special ......................... 1.50
Wellsville ........................................ $31.50 163.50
Weston ........................................ 20.00 86.93
White Cloud ...................................... 11.00 56.00
Individuals
Rev. and Mrs. R. G. Davis .................. $5.00
Mrs. J. A. Hardy, special .................. 5.00
Mr. and Mrs. F. G. Halliday ................. 1.00
Friend ........................................ 1.00

$13.65 253.15

Amount received in March .......... $1,196.60

Disbursements
Missionary Society ..................... $92.68
Special ........................................ 81.85
Tract Society ................................ 573.73
Sabbath School Board ...................... 121.88
Young People's Board ......................... 94.93
Women's Board ............................... 23.76
Ministerial Relief .................. 3.94
Education Society ......................... 26.43
Historical Society ........................ 35.64
Schooner's budget Fellowship .............. 43.12
General Conference ......................... 9.00
154.33

$1,181.05

Required for nine months ................... $20,850.00
Received in nine months .................. 11,887.24
Amount in arrears ........................ $8,992.76

118 Main Street, Wüsterly, R. I.,
April 1, 1934.

HAROLD R. CRANDALL,
Treasurer.

"SUGGESTIONS"

FROM THE EXECUTIVE COMMITTEE OF THE
EASTERN ASSOCIATION FOR THE PERSONAL
VISITATION CAMPAIGN

The Executive Committee of the Eastern
Association feels very inadequate to arrange
the Personal Visitation Campaign as it has
been requested to do, but would humbly sug-
gest the points given below, trusting that
every church and pastor will earnestly and
prayerfully begin changing and modifying
the suggestions to meet their own conditions

HOBSON CHURCH READERS

and that the denominations work, accord-

ing to certain pre-arranged ratios. They are

not resting on Peter. They are not

using money which was raised to care for

the interests of the denomination so that

the church might not be allowed to wait,

or the coal must be given an insurance

agent. One church has passed a vote order-

ing that a certain amount be sent to the

General Conference for the "Missions" Budget first

of all. If there is not enough money to do

that and pay the running expenses of the

home church, then the home church waits or

borrows. But usually the members of that

church will not allow that to happen.

It is easy to pay for things that we see and

enjoy most. look for the expenses in our own

home church. It is not so easy, or perhaps

we should say it is easier to allow the

unseen worker, miles away in another state, in

another part of the country, in a foreign land
to “go hang” until it is convenient to pay.

The story is being told how Rt. Rev.

Henry Wise Holcomb, Episcopal bishop of

another diocese, spoke a piece of his mind fre-

ently. As he locked his car tight in front of

a church he was about to visit he was told,

"Won’t you stop to look, for our car; we’re all hon-

est around here."

“Oh, no, you’re not,” replied, “you’ve been using your missionary

money to pay your coal bill. That church budget contained an item for “missions,” just

as most churches of the Seventh Day Baptists do. The budget of the Episcopal

Church was not being met, and that particular

church, like so many churches in every de-

nomination in the land, was “holding out” on the

missionary payments.

Every church feels the need at home these
days. Too many are holding back for home

expenses when the employees of the denomi-

nation elsewhere, out of sight away, are

working for a cause from a catastrophe.

We will pass this way but once. What we
do must be done quickly. This is an hour of

pressing needs in the physical, mental, and

spiritual realms. By check with worthy mis-

sionaries wants to accomplish all possible while

the day lasts. Prolonged intense effort, not

spending, will win and make our lives great

sacrifices as well as worth while.

NOT ROBBING PETER TO PAY PAUL

BY

RECORDING SECRETARY GEORGE B. UTTER

There are one or two churches in the

Seventh Day Baptist denomination that are

splitting their income between the home
The Seventh Day Baptist Church has a long history of preserving and maintaining historical artifacts. In this article, we will explore some of the methods and processes used to ensure the preservation of these historical items.

**Historical Society**

BY CORNELIUS T. RANDOLPH

The Seventh-Day Baptist Church, in which the Library and Museum of the Historical Society are housed, is virtually fire-proof even with the wooden stairway and wood trim; for the walls are all of brick and the plaster is on metal lath. The fire that heats it is in an adjoining, wholly fire-proof building. Nevertheless, when the building was erected, fireproof vaults were installed on each floor; and, of course, the vaults were guarded by the Historical Society. It is nine feet high, six feet deep, and four and a half feet wide. Two steel cases, six feet high and three feet wide, each, are installed in the vaults temporarily. These are filled with old church records, sets of communion plate, rare books, and other articles which in some cases are irreplaceable.

The Sacher Collection of books pertaining to Ephrata and the German Seventh Day Baptist Church, which contains material upon which the Historical Society was organized at the particular time in which it was formed, is kept here. This is unquestionably the most complete collection of its kind in existence; and, since the dispersing of Pennypacker’s collection, the largest in all probability. A number of the books have a commercial value of several hundred dollars each. It was sold to the Historical Society for a very modest price payment for it on condition that it should remain with the Society, and be kept intact. Any serious student of colonial Pennsylvania history must necessarily reckon with these books.

Among the many priceless old church records in the vault, is the oldest existing record book of the Mill Yard Church in London, England, brought to this country a year ago last summer by Mrs. Gertrude E. Richardson, and now used by us for safe keeping. Records of many extinct churches are to be found in the vault.

**Savings**

BY REVEREND LESTER G. OSBORN

Introduction

As soon as man sinned, God’s grace began to work. Even before the curse was pronounced, he promised redemption (Genesis 3:15). As early as the human experience of sin, sacrifice and赎罪系统(system) (Genesis 3:7; 21:4; 4:4; Leviticus 16:17; 11, etc.), “in fullness of time” he provided redemption by sending his only-begotten Son to bear the curse for us (Galatians 3:10; 13; I Peter 2:24). The salvation is “by grace... through faith” (Ephesians 2:8). Grace is the hand which offers salvation; faith is the hand which accepts, which reaches up and lays hold on the grace of God (Ephesians 2:8).


Faith is not merely intellectual belief in the historical truth of the Bible. It is not the acceptance of the historicity or deity of Christ (James 2:19). It is not turning to God in emergencies—sickness, danger, disaster, special need. Saving faith includes all these, but goes beyond them all. It is not mere theological opinion, but the acting upon the truths held. It is a creed developed over many years.

2. The Character of Saving Faith

Saving faith is first “heart-belief” (Romans 10:9). “You claim to be and offer himself as an object of faith” (John 1:12). He is our sinner (John 5:40); Matthias (Acts 1:26). He is both “deliverer” (John 8:34, 36; Romans 8:1, 2; Romans 6:14). He is our teacher and Lord (John 13:13). Saving faith includes committing one’s self to the Lord (2 Timothy 1:12) and confessing Jesus Christ as Lord (Romans 10:9). He does not shrink from confession and service (Hebrews 10:38, 39 R. V.), and works by doing what the one believed in tells us to do (James 2:14, 21, 22, 24). Saving faith is more than intellectual belief. It includes conviction of sin, repentance, and receiving Christ. It is a personal trust in him. As Doctor Dulas of Auburn used to say, it is “seeing and saving.” Someone else has said “It is such an assurance or conviction of him as the Son of God as leads one to trust in him andd and entrust thoughts, feelings, purposes, and lives to his control.”

**SABBATICAL**

BY REV. LESTER G. OSBORN

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3. The Content of Saving Faith

Saving faith is based first on the fact that Jesus Christ is the Son of God (John 20:31; Matthew 16:14-17; John 4:14; Acts 8:37). In fact, the new birth depends on acceptance of this truth (1 John 2:22; 23; Hebrews 4:15; 3:1). Saving faith must contain belief in the gospel (Romans 1:16) which Paul defines as “that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Corinthians 15:3-4). One must believe that he can and will, and that we have “gone astray” and that God has laid on Christ our sins (Isaiah 53:6; 1 Peter 2:24). It includes repentance (Isaiah 55:7; Luke 13:3).

The resurrection of Christ must be accepted (Romans 10:9). Torrey says that belief in the resurrection involves faith in him as the Son of God (Romans 1:4); in his propitiatory death (Romans 4:25); in his intercession for us (Hebrews 7:25); and in his power to deliver us from sin.
4. The Result of Saving Faith

The result of saving faith is first fellowship with God (1 John 1:3) through remission of sins (Acts 10:43) and justification (Romans 5:1). It is his life (Ephesians 4:18). It is his life (Ephesians 4:18). It is the conviction of unseen realities. In the Scriptures this is the period of the SABBATH... (To the Peter 1:4). It is his life (Ephesians 4:18) given to mankind by becoming his children (John 1:12; Galatians 3:26).

Conclusion

Faith is the substance of things hoped for... the conviction of unseen realities. In the Scriptural sense it is believing what God says, because he says it, and acting upon that belief. Salvation is God’s free gift; faith takes the gift. The gospel has power to save; but faith is necessary to it. It is the conviction of unseen realities. In the Scriptures this is the period of the SABBATH... (To the Peter 1:4). It is his life (Ephesians 4:18) given to mankind by becoming his children (John 1:12; Galatians 3:26).

YOUNG PEOPLE’S WORK

IT IS TO THINK

W ITH UPTON SINCLAIR

All my life I have lived in the presence of fine and beautiful men going to their destinies of alchemy and I call it the greatest trap that life has set for the feet of genius.

A quote in a magazine article.

REPORT OF THE PRESIDENT-SECRETARY

(A portion of the same. YP’s Board’s Report for February 1942)

Recently I read a very helpful article in the Presbyterian magazine. It is entitled “Dividends on Disagreement.” Disagreements we seem always to have, and as Christian people, should be seeking to turn them to the best use and truly not very “dividends.” I wonder, too, if we cannot and should not be getting “dividends” on the depression. I have been becoming more sincerely Christian through these hard times. Is not what our churches need—more earnest Christians? We have been too passive; let us become active. The calls and messages of the past two months show the awaking of some and the deepening of others in their religious life.

Letters and cards received during this period were over a hundred. A few of the orders for supplies were among this number. I mention one because of its significance; Dodge Center sent for one dozen copies of Pastor Simpson’s Description of Missionary Work. The number of Mrs. Ruby Babcock’s Study of Missions in China; they are also entering the Youth Tract Series. A large order for Dr. Lewis Dyer’s Out of Nature (2 Peter 1:4). It is his life (Ephesians 4:18) given to mankind by becoming his children (John 1:12; Galatians 3:26).

Several splendid opportunities for interdenominational and international relationships have been given us during the past two months. Early in February there were meetings of the Interdenominational Young People’s Communion, the International Council of Religious Education, and the International Convention of Religious Education. The field committee of the board made the following report on account of the low state of our Young People’s Board finances, we do not dare authorize expenditures to the International Council of Religious Education meeting to be held in Chicago. However, if you care to do anything for the cause of Christ in this field, let us know.

On the other hand, we have received a few dollars and we want to say thank you. The Board has a small amount of money to be spent in the near future, but we want to put it aside for the time when we can use it.

The meetings sounded too valuable to miss, so I attended them with great profit. The presiding officers and one speaker made a constant touch with the movements to keep our work on the highest possible level. In the near future I plan to run one or more articles in the Recorder in which I shall tell of the talks, discussions, and the inspiration gained in these very worth while meetings.

The Tuesday following my return to Lansing, I spoke to the East Lansing Child Study Group. There were approximately fifty women and one young man of the Congregational Church and the large City church. They gave splendid attention and at the close I talked with several conversations. The theme upon which I addressed them was, “Religious Education in the Home.” For ten years past and as an officer of the Congregational Church, I have been interested in Religious Education. I was privileged to sit at the table with Miss Lila Corbett, a missionary in India, and she was in Boston for a part of the time when I attended the School of Religious Education. Then more recently I heard a most inspiring address by another missionary, Miss Ficken of Satara, India, under the American Board, Congregational. She not only talked about her work but the great openings which have come through God’s grace. She will have to do more work for more spiritual living amongst so-called Christians in this land.

The Board has even a play and a program given by one of our college groups of the Community Church, East Lansing. This was one of Fred Eastman’s plays on the Boy Scout movement, which was a splendid opportunity for some of our advanced groups, but there is a royal contribution, the Boy Scout movement.

Several items of business were brought to the attention of the board for discussion and decision.

REV. J O H N T. DAVIS

Rev. John T. Davis, son of James Madison and Amanda Jane Finch Davis, was born in Jackson Center, Ohio, September 14, 1846, and first went to Riverist, Calif., March 21, 1934. He was one of a family of vigorous constitution, his brother Erven F. and his sister Elizabeth Jane each lacking less than a month of attaining ninety years of age.

His early education was meager, being only that of the log school of his community. When he was a young farmer he was not only "seeing" but "seizing." It depended upon accepting God’s word, and appropriating his promises.
be served as pastor or supply for one, and sometimes two, Seventh Day Baptist churches. The following list of churches will indicate his principal fields of labor: Humboldt, Neb.; Weldon, Iowa; Harrison and Hooper, N. Y.; Chicago, Ill.: Colony Heights, Calif.; New Auburn, Minn.; Scott, N. Y.; Riverside, Calif.; Garwin and Marion, Iowa; West Ed- ecomb and Leondoreville, N. Y.; and Farina, Ill. While serving the church in Riverside he spent some time each year as a missionary and colporteur, traveling as far north up the coast as Bellows, Wash. In this work he often went on horseback to reach his appointments in the mountains. Out of this labor among scattered Sabbath keepers has come the Pacific Coast Association of Seventh Day Baptists. Several Seventh Day Baptist ministers have come out of the churches which he served. He was directly inspired by his ministry, among whom are T. J. Van Horn, James H. Hurley, Charles S. Sayre, Eli F. Loofboro, and L. F. Hurley. Few men have had a higher sense of honor than he. Those who knew him best were always impressed with his unshaken fidelity to the truth and the right, as God gave him to see. He was humble and conscious of his own weakness, he was ever ready to acknowledge his faults and blunders, and seek the forgiveness of men even as he sought it from God. Loyal to the church and its appointments so long as strength would permit, he became a growing inspiration to his brethren. Even after body and mind had both been partially failed, the reverence and beauty and majestic dignity of his prayers impressed all who heard them, and spoke eloquently of the beauty of the fellowship which he shared with the Father. His last days were beautiful. For three months and a half he was unable to get out of bed, but there was never a word of complaint or petulance. He awaited the end with quiet assurance. "I do not know," he said, "what the wisdom of God will see fit to do with me, but I know, directly from the Bible, that God loves me." So he died in peace, full of years, full of service, and full of love to men and to God.

L. P. H.

More and more we are coming to believe that God created the earth in six days, largely because he didn't have a lot of extra hands hanging around.—Westley Sun.

CHILDIEN'S PAGE

HEROES OF THE CHURCH

ACTS 7: 59, 60

Junior Christian Endeavor Topic for Sabbath School

BY MRS. NITZY CRANDALL

Junior Christian Endeavor Superintendent

Since Peter's time, the Church has been in the hands of Christ. Let us consider him as the first hero of our Church. Since then there have been countless heroes. Let one junior read up on the life of John James, our first martyr, and give a short account of his heroism. Another may tell of the Seventh Day Baptist Church that was started in a farm by Bampfield. (Your pastor will help you find this material."

Put a T after these statements which you think are true, and an F after those you think are false.

1. Who is a hero of the Church—
   a. One who invites his friends to come to Junior with him. 
   b. One who goes swimming instead of going to Junior. 
   c. One who is willing to do anything to help, even what others will not do. 
   d. One whoWrite the floor with papers and marks up books. 
   e. One who comes into all meetings five or ten minutes late.

BEING LIKE CHRIST IN HIS PRAYING

MATTHEW 14: 23

Junior Christian Endeavor Topic for Sabbath School

TALKING TO GOD

While he was still a little boy, Jesus learned to talk to the heavenly Father. He could not see God any more than you can, but he knew that God was close beside him. He knew that he was able to trust his love."

"So he died in peace, full of years, full of service, and full of love to men and to God."

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"Thank you, Father," for their brightness and beauty. When he watched the birds and bees and butterflies he could whisper softly, "I am glad, heavenly Father, that you have given us these lovely things." When he saw someone do a kind and loving act for another he could think, "That is God's love shining through them." He had the ability to see something of God all the hours of the day.

—Taken from Children's Leader.

OUR LETTER EXCHANGE

DEAR RECORDER BOYS AND GIRLS:

I have watched the many every day, and have I received any Recorder letters? Answer—Ab-

solutely not, so I am going to tell you all in a bunch, hoping to have much bet-

ter luck next time.

At last Eleanor and I are out of quar-

time and it surely seems as if we had been liberated from prison, though friends have been wonderfully kind and considerate and Eleanor was cheered by many presents and letters. We had a wonderful 18th birthday, spent in bed, she will not soon forget.

Last Wednesday morning we three Greenes, accompanied by a friend, started for Washing-

ton, D. C., to visit the fourth mem-

ber of our family who could not get home for Easter. We made few stops by the way and reached the home of our cousins, Mrs. and Mrs. James P. Greene, to see how false the release was, and what a wonderful spirit of the day. We were welcomed in the home while studying medicine at George Washington University, soon after four in the afternoon. We had been so anxious to get there that we drove through Gettysburg without a pause, though guided beacons pointed to us from all sides.

"We did not spend so much time in sight-

seeing in Washington as we usually do on this visit, but had a wonderful time. Thurs-

day afternoon Eleanor and Mrs. Greene had an opportunity of seeing Pastor Greene visit Congress, and Claire and I went calling; then we all joined forces at three-fifteen and went to hear Will Rogers in "David Harum," one of the best talking pictures we had ever seen. We had many good laughs which ought to keep us merry for a long time.

"Friday afternoon, Army Day, we stood in line for the sounds of the parade of the Army and Navy and listened to the in-

spirng music of their bands. From there we went to the new National Masonic Mem-

orial, a very beautiful building built by Masons all over our country in memory of Washing-

ton; and ended the day's adventure by a visit to the Zoo, where we fed peanuts to white, brown, and black bears, laughed at the mon-

keys, and had the thrill of looking at the elephants, and did all the other things one usually does at that wonderful collection of animals from all over the world. The best was watching the enjoyment of the children in the sightseeing crowd.

Sabbath morning we visited the beautiful Takoma Park Baptist church, to which our Washington cousins belong, and Pastor Greene attended services at the Adventist church. In the afternoon he called upon Pastor Dickson at the Southen Day Baptist Church in Washington, while the rest of us stayed quietly at home.

Before I take you away from Washington I must not fail to mention Prince, a pedigreed bull dog belonging to the people living next door to our cousins, who is a very good dog with whom we spent much time in the afternoon. He is very gentle and wise, though he looks very fierce. Arrangements are very deceiving in his case.

Yesterday morning I started for home soon after nine and reached Andover at exactly seven-thirty that evening, tired but happy. This morning Eleanor started for school for the first time since the second of March.

Skeezies was a very happy cat to welcome us home, and I must close my letter to continue my story of "The Adventures of Skeezies."

Sincerely your friend,

MIZPAH S. GREENE.

Andover, N. T.,
April 9, 1934.

THE ADVENTURES OF SKEEZIES

CHAPTER II

Now Betty lives on a farm several miles from town, and in pleasant weather walks to school, so you may know that with walking, work, school, and play she is quite a busy girl. No wonder then that she always looks well. She has brown, yellow, and white kittens who live in the big barn. But some weeks after she made the acquaintance
of this charming little fellow she came to school one day to find her little friend Eleanor almost in tears.

"Why, Eleanor," cried Betty, "what is the matter?"

"Fluffy, my big yellow cat, is dead. He ate a poisonous rat and now we have no kitty. Mother doesn't think we had better get another cat because we feel so bad when we lose one."

Betsy clapped her hands for she remembered the yellow and white kitten out at the big barn.

"Oh, Eleanor!" she exclaimed, "we have just the cutest yellow and white kitten out at our barn. Mother will let me take it to the house. She says we already have too many cats there. I just know your mother would let you keep him if she could see him. I'll bring him to you tomorrow."

"All right," said Eleanor, brightening up, "please do.

Eleanor said nothing about the gift she was expecting, and it was several days before Betty could bring the kitten to her. But one morning the little girl appeared with a bag held tightly in both hands—a very fat bag which seemed to be constantly in motion.

"Shall I empty it in the kitchen?" cried Betty with a giggle.

"For mercy sakes!" said Eleanor's mother, "what have you in that bag?"

Betty turned the bag upside down and out popped a fat yellow and white kitten.

(To be continued.)

M. S. G.

THE SABBATH RECORDER

The other direction has been toward the extension of the individual personality through a renewed loyalty to and jealousy for one's immediate social group. Outcomes of this very typical human behavior are seen at all levels. Our city fathers scan the payrolls that they may be sure that they are not paying their share of the bill for those who spend their incomes outside the city; our chambers of commerce point out how we may look after ourselves by our own bootstraps if we will but confine our buying to the wares of local merchants; state pride becomes a duty; nations look to their tariff walls, refurbish their arms, become highly suspicious of treaties. That these things are the human, natural things to do in times like these, makes it no less important that we realize what we are doing and what our mother would let you keep him if she could see him. I'll bring him to you tomorrow.

Certainly we must emphasize the first road, not the second. When men turn to religion they must find its exponents not busy marking out boundary lines between followers of a common Cross, but offering instead the faith that has known no boundary. If we have the truth, and I believe that we have, that truth will forever hold us, who halt, if we truly know that it is a vital factor in the search after God in our times. What we lack now is the truth of the truth which we possess in our own living truth. Trutlly, a nation is needed, not a revival of denominationalism, but a revival of the true missionary spirit.

Shall we not then re-emphasize and revitalize our connection agency and every group working to that end? Our connection with these groups is not now, nor has it ever been for the propagation of our own at the expense of others. It has rather been that we, being what we are and holding the truths we do, have been unable to draw ourselves apart from these groups, not that we cannot be true to the faith that is in us and fail to co-operate in these enterprises. Seventh Day Baptists never pray the prayer of the Pharisees.

Sincerely,

"Perhaps you have heard about the big panic in New York City. The Brooklyn Bridge is suspended, the subway is in the hole, the Chrysler Building is up in the air, and the elevated roads have run over thousands of people. But in spite of all these, New Yorkers are going about their business in a very unconcerned manner.—Selected.
"MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"
MATTHEW 27: 46.


No other event has ever occurred in human history, and nothing can ever happen again, that will have been so much to humanity as the coming to the earth of our Lord Jesus Christ. And as this was the climax of his life and the triumph of his service to the race occurs at the resurrection, but at the crucifixion.

The Archdeacon of York said recently: "We misinterpret the story if we think of the cross as a defeat which was afterward rectified by the resurrection. The cross for Christ is victory. The only defeat for him would have been that his love should fail. If he had once yielded to selfishness, if one word of bitterness had escaped his lips, if any desire for vengeance had possessed his mind, that would have been defeat. But love was true itself through the utmost anguish and was made perfect through the deepest shame." Jesus accomplished his redemptive work in the life that he lived as well as in the death that he died. His sacrifice was perfected and his triumph made complete through a love that never failed. The fact that he had compassion on the multitude is evidence that his moral suffering did not begin with the last tragic hour of his life.

Nevertheless, the complex event for which this cross was the most momentous and the most creative mark. men and the history of the world. And the most tragic moment of that experience comes with the lonely cry, "My God, my God, why hast thou forsaken me?" The three preceding words from the cross are spoken in the interest of others, and are really his last words on the bitter side of death. The cry that follow is clear evidence that the dissolution of his body has begun, and the dividing line between two worlds has been passed. His last words were not made to a human hearer, the cry, "My God, my God, why hast thou forsaken me?" marks the zero hour.

There is no moment in history which our hearts are so reluctant to enter or to try to understand. The people—both friends and foes—are solemnly gly white and gloomy when he has held them silent for three hours. Christ had prayed for his crucifiers, had promised them forgiveness, and had committed the care of his soul to the hand of his Father; his sorrowing mother. Now, the presence of man forgotten, the Redeemer of the world, the restorer on a cross, the perfect He who bears the sins of the world. In his sense of loneliness he could not feel the sustaining presence which had often moved him with happy recognition to say, "Abba, Father." Yet in the dark he did cry out, believing that behind the deepest shadows God is. The sustaining and friendly intimacy of his Father. He had ever at that moment. But because always God is near us in our dying Lord addressed his despairing cry. In thus expressing his confidence in the unquestioned existence of God, real if seemingly remote, fellowship was restored. The Father had not forsaken his Son, in whom, as always, he is well pleased. The mysterious darkness is one of the well of the temple is from top to bottom, and the Father heart of God is not only lovingly revealed to his di of death. But he even more brought near to all the children of men.

At the transfiguration Jesus measured the height of human aspiration, and found there the glory of God. In his contacts with the people he measured the extent of human need, and found God adequate. Now he has healed the depth of human despair, and finds God faithful and sufficient. Son of man and Son of God, he has finished his redemptive work. He is become the Savior of the world, our blessed Redeemer.

DENOMINATIONAL "HOOK-UP"
NORTONVILLE, I A.

A 'three-way' service for the benefit of Young People Conference 'rabbits' is being planned by the pastors of the churches of Nortonville, North Loup, and Boulder-Deer. This year Pastor Ralph Coon will assist at Nortonville; Pastor Lester G. Osborn at North Loup; and Pastor Hurley S. Warren at Boulder-Deer. All church services will be conducted by T. S. Hurley family, with Misses. CORRESPONDENT.

MARLBORO, N. J.

An Easter pageant by the young people of the church, under the direction of the Misses Harriet Cruttell and Emma Tomlinson, was held last Sunday. The service was beautiful and impressive. A pageant, "Let There Be Light," will be one of the features of the Eastern Association at Shiloh early in June. Miss Harriet Cruttell has been the director of the church, and also of the different groups of young people of the churches can practice the episodes before coming to the association.

WATERFORD, CONN.

Stainer's, "The Crucifixion," was sung by a chorus sponsored by the Waterford Church, Sabbath night, March 31. The chorus of twelve voices was directed by Mrs. George Osborne, regular chorister, and accompanied by Miss Josephine Maxon, organist of the church. Dr. Alfred W. Whitford of Alfred University sang the bass solo, and the tenor role was sung by Albert N. Rogers, pastor of the Waterford Church.

ASHAWAY, R. I.

On March 18, the New England Seventh Day Baptist pastors met at the parsonage for dinner and aspecial meal. For this church April is being a "Go-To-Church" month. The Easter service was well attended and special music by the choir was enjoyed as well as the short sermon by the pastor. Also a Sabbath school a short Easter program was well rendered. Pastor Harris and a group of workers from the church are members of the suggestion made by the Committee on Religious Life.

WESTERLY, R. I.

Dr. Edwin Whitford and LaVerne D. Launey wrote, both sons of deacons, who were ordained deacons of the Pawcatuck Seventh Day Baptist Church at impressive services yesterday afternoon. Dr. Whitford's father, Rev. Albert W. Whitford, was ordained for a number of years as deacon of the Western Church.

The services were largely attended by members of the congregation and churches of the denomination in nearby communities. Visiting deacons and ministers were invited to the platform and were allowed to participate in the prayer of consecration opened by Rev. Harold R. Crandall, pastor of the church.

The program opened with organ voluntary by Miss Mildred Taylor, organist and choir director, followed by invocation by Rev. D. O. Osborn, pastor of North Loup. After them by the choir the Scriptures were read by Pastor A. N. Rogers of Waterford, and P. J. Daniels rendered a violin solo.
The Sabbath Recorder

The balance of the program included statements by the candidates, sermon by Rev. W. D. Butts, and a change to candidates by Rev. W. L. Burdick of Ashaway, and charge to church, Rev. E. T. Harris of the First Hopkinson Seventh Day Baptist Church, Ashaway.

The deacons were welcomed to office by J. Perry Clark, senior deacon of the church.

Miss Bessee M. Gavitt was re-elected president of the S. D. B. Society of the Pawtucket Seventh Day Baptist Church at the eighteenth annual meeting held last evening at the Brown Betty Tea Room on Main Street. Supper was served at six-thirty o'clock, and the annual business session followed. Other officers elected for the coming year were: Vice-president, Miss Elizabeth Hiscox; secretary, Miss Edna M. Saunders; treasurer, Miss Mabel A. Saunders; auditor, Mrs. Catherine N. Barber. —W. L. Hiscox.

Plainfield, N. J.

Sponsored by the men of the church, an interesting and instructive lecture was given in the social room by Mr. Harry White of Bound Brook, on the evening of March 22. He has been closely laboratory work with several scientists, including Charles P. Steinmetz.

The annual business meeting of the Sabbath school, with election of officers, was held in the church parlor on the evening of March 25. The school has been very much alive and has held its regular work during the year, as the excellent reports showed. Mr. Harry L. North was re-elected superintendent.

Easter Sabbath was beautifully observed in our church service by a cantata, "The Crucifixion," sung by a large choir. We feel proud of our volunteer choir. It gives us most excellent and inspiring music, and we should be most grateful for the devotion and duty to its members. The service was followed by a short message by Pastor Bond. The Sabbath school also had a nice Easter program following morning service.

The annual meeting of the Plainfield Church was held Sunday, April 1, in the afternoon and evening. A. Burdet Crofoot was a most efficient moderator. At four o'clock the business meeting was opened with singing and prayer, and a devotional service conducted by Rev. H. V. Horn; then followed reports of committees and election of officers. Rev. A. J. C. Bond was unanimously elected for another two years' term as our pastor.

At six o'clock a very good supper was served to forty-four people, and which, while we were sitting around the tables, we listened to a most enjoyable and profitable program. A male quartet supplied the music, in which the congregation joined in some of the verses and choruses. As always, the messages from absent members were greatly appreciated. An excellent paper on "The Church at Work," was given by Miss Evalois St. John. "Review and Outlook" of the different branches of the church work was given by Mr. L. H. North, superintendent of the Sabbath school; Miss Frances Wells, for the young people; Mrs. E. Frank Wingate, for the Woman's Society; and Pastor Bond. Thirteen new members have been added to the church during the year. A happy, optimistic spirit prevailed as we looked ahead to the coming year's work.

Alfred, N. Y.

Easter was recognized at the Seventh Day Baptist church last Sabbath day with flowers, music, and sermon.

Easter lilies, white tulips, snapdragons, hydrangeas, and many other flowers made the church beautiful. Pastor A. Clyde Ehret preached a short but splendid Easter message. The cantata, "Cross and Crown," was sung by the choir under the able direction of Professor Ray Wingate-Winstead, who has been a member in the light of its importance in the life of the church.

Director Sutton has set forth his view of the importance of a carefully planned program of religious education. And his view is well supported by the most careful students of the spiritual quality and spiritual efficiency of churches. And here we have mentioned the greatest interests of every pastor's work — the spiritual quality and spiritual efficiency of his people.

When the meaning of our modern term, "religion," is well understood, thoughtful people seem to be quite well agreed on the question of importance. Professor Betts tells of submitting the following propositions, which he maintains are the best class: "The primary obligation and responsibility of the church, standing above all other responsibilities and obligations whatsoever, is the religious education of its childhood and youth." (New Program of Religious Education, p. 73.) After a full consideration of the proposition, the young ministers voted seventy-three to four in its favor.

Many of us would doubtless back up such a conclusion from our own experience and observations. So it seems to be a clear case that a church should expect its pastor to assume responsibility for a definite program of religious education for his entire church. Do we need to be reminded that it does not simply mean that there is a certain body of information which must be given to the children, young people, and adults? Indeed, that program must be planned. It is a stimulus and motivation to the pastor to prepare the children for the life of his church and the world, and to train his young people and adults in the life of a Christian society.

REOILIGIOUS EDUCATION

A CONFERENCE ADDRESS

What Shall the Church Expect from the Pastor as a Leader in Religious Education?

By Rev. James L. Beagles

There are double standards in which too much is expected of the pastor. He may be called upon to divide his time, his energies, and influence equally among his various interests; it becomes quite impossible for him to do anything in a superior manner. Under such conditions it becomes the pastor's problem to determine what are the really important things which he must do.

So the question as to what a church should expect of its pastor as a leader in religious education, should be decided in the light of its importance in the life of the church.

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A church should expect its pastor to have some familiarity with the materials which are available and which are being used in the organized work of religious education. He should at least inspect the graded courses of study and observe the types of materials which have been prepared for the various classes and ages of children, young people, and even for adults. It might be too much to expect a pastor to be intimately familiar with such courses or with the various courses which have been published by different denominations. But he should have an intelligent grasp of the general nature of such courses for study, instruction, and —prophecy? —Christian activities.

A conference should expect its pastor to know how to deal with the great mass of children, young people, and adults, and how materials and activities can be organized to meet the needs of developing personalities. Being able to recognize the needs on the part of the pastors, makes severe criticism of the seminaries of the past generation. The system, the seminaries, the churches, are to be preserved, and the pastor is to be provided with the line of training of which many pastors find themselves so sorely in need. How-
ever, pastors can in large measure make up for their deficiencies, if they will only make the effort. There is ample material at hand for any who will make use of it.

4. The church should expect its pastor to cooperate with other church leaders in working out a complete program for the whole church, as Director Sutton says, "from the prayer meeting to the funeral sermon." That program should include school, youth, Christian Endeavor societies, and the Vacation Religious Day school, in particular. Several years ago, one of our larger churches organized a committee on religious education, for this very purpose. The pastor was chairman of the committee, and the rest of its membership was made up as follows: the adult, intermediate, and primary superintendents of the Bible School, the president of the senior Christian Endeavor society, the superintendent of the Intermediate society and of the Junior society, and two members at large elected by the church at its annual meeting. The committee held quarterly meetings, when an evening was spent in the discussion of problems and in the making of constructive plans. Its program was designed to provide for all the age groups for the stimulation of growing Christian life—faith, instruction, inspiration, worship, individual initiative, and activity.

It would seem reasonable that in many churches such an organization could be formed and made increasingly useful. It is not to be supposed that the pastor is to do it all. Where he has to do the majority, they should certainly do the leading and the pastor should give his loyal support, tactful suggestions, and not too much publicity about it.

5. The pastor should be expected to take an interest in the training of young people for leadership in religious education. It may be wise to devise the uses for the pastor to form special study clubs. As Director Sutton will be glad to suggest suitable courses of study for any group. I know from some personal experience that pastors may greatly profit by such an undertaking.

6. If a situation is found in which there seems to be no vision on the part of the church, then he certainly take the initiative; the whole burden of the matter need be; and tactfully lead in the development of a program. He should never be too busy with his calling—unless it be in cases of sickness—so with his study, or even with his garden and chickens, important as these may be, to take an active interest in the best possible program; for the religious education of his children and young people.

SERMON TOPICS

A FEW OF THE SERMON TOPICS USED BY REV. E. SUTTON

1. Materials for the Making of Manhood. For all things are yours. 1 Corinthians 3: 21. Every one with one of his hands wrought in the work, and with the other held his weapon. Nehemiah 4: 7.

2. A Ceaseless War Against the Traffic in Intoxicating Liquors. The Lord will have war with Amalek from generation to generation. Exodus 17: 16.

3. The House not Made with Hands. We have a building of God, a house not made with hands, eternal in the heavens. 1 Corinthians 3: 11.

4. The Immortality of Abraham Lincoln. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. John 12: 25.

5. One Man and God. The Lord is in the midst of the ground and defended it and slew the Philistines, and the Lord gave a great victory. 2 Samuel 20: 12.


7. The Sabbath, God-Ordained, for the Good of Man and God. And God blessed the seventh day, and hal lowed it.

8. Jesus and the Sabbath. Therefore the Son of man is Lord also of the Sabbath. Mark 2: 28.

9. The Mystery of the Manhood of the Married Woman. Wherefore behoved him in all things that are made like unto his brethren, that he, being a faithful high priest in things pertaining to God. Hebrews 2: 17.

10. Diplomacy of Peace. And hallow my Sabbaths: and they shall be a sign between me and you, that ye may know that I am the Lord your God.

12. Diplomacy of Peace. Charity, joyfulness and peace have kissed each other; Psalms 85: 10.

R E V. E. SUTTON

SOMEDAY S

Some days, my thoughts are, just coconuts—all salty and dull and blind—

They, church, there, was a branch in the sky—good of my mind!—deft and shine—such free and flying things!

I am gold dust in my hair left by their brushing wings.

-from "Blue Smoke" by Barker
When a girl she was baptized and joined the East Porvile Seventh Day Baptist Church. She joined the First Genesee Church by letter June 29, 1927. She was a faithful member of this church until her death. For many years she taught a Sabbath school class and was an active worker in the W. C. T. U. She lived to be almost ninety-four years old and her long life was filled with deeds of service for her Master and is an ideal for all those who are younger.

Mrs. Cummings was an invalid for five years and was lovingly cared for by her daughter. Although she suffered greatly she remained a faithful member of the Lord's Church until her death. She died March 22, 1934.

Funeral services were held February 1, at the home of her daughter Mrs. E. R. Smith and the burial was in the Main Settlement cemetery with Rev. Harley Sutton officiating.

Greeke.—Clark Wesley, Jr., son of Clark W. and Alice Crandall Greeke, was born May 25, 1899, and died March 22, 1934.

While attending school at Interlaken, N. Y., he suffered an attack of pneumonia, which developed into pleurisy; he was taken to a hospital where he underwent an operation, which was followed by fifteen years of illness and twelve other major operations; all of this was borne with remarkable patience.

When a small boy he united with the Seventh Day Baptist Church at Nile, N. Y., to which he remained a loyal member until death. He is survived by his parents and three brothers—Eldow of Nile; William of Belmont; and Robert of Milton, Wis.

Funeral services were conducted by his pastor, E. H. Bottoms, assisted by Rev. Harley Sutton. Interment in the Mount Hope Cemetery.

Saunders.—Julia Lilly Saunders, daughter of Shubel and Nancy Bailey Lilly, was born May 30, 1834, at Deerfield, Oneida County, N. Y., and died in Milton, Wis., March 19, 1934.

She was married, January 1, 1857, at Albion, Wis., to Stephen Saunders, who died in April, 1916. Of four children, William J., George H. and Helen (Mrs. Charles Kelley), together with two grandchildren, Jesse and Gladys Saunders, survive and live in Milton, where Mrs. Saunders has been tenderly cared for at the home of her son Wilmer. When a young woman she was baptized and became a member of the Albion Seventh Day Baptist Church.

Funeral services were held at the home on March 22, 1934, in charge of Rev. Edwin Shaw and Rev. Carroll L. Hill, and burial was made in the Milton cemetery.

Letters to the Editor

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No. 9

MILTON SEVENTH DAY BAPTIST CHURCH

1840

Rev. Carroll L. Hill, Pastor

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Plainfield, N. J.