is now extremely difficult for them to exclude undesirable rowdies who demand faculty sanction. They make appointments, and decide the efforts of those who are endeavoring to uphold the remnants of college tradition.

To raise scholastic standings there has been a marked tendency to shower favors on brilliancy, regardless of moral principle, and to urge enrollment of those having special abilities in athletics, almost to the point of bribery, even though the prospective student is morally shady or a gross-minded, uncultured person. Fortunately, this is not as bad in some places as in others, and it would appear that our schools are above average—a doubtful compliment, however, considering how badly the others are off the right track. We cannot get around the fact, unpleasant though it be, that even in our own schools spiritually-minded young people are frequently shown less favor than some brilliant scholar or athlete who will bring worldly prestige to an institution originally dedicated to the advancement of a heavenly kingdom.

This seeming lack of appreciation tends to discourage the better class in its efforts, and the presence of the other makes a decidedly ungenial atmosphere in which to remain. At the same time it cannot be denied that this very condition furnishes a wonderful opportunity for growth in patience and kindness.

Christian graces, and gives an open field for evangelization of their less fortunate associates.

(Continued)

MARY MARRIAGES

BARCOCK-BUTTS.—August 16, 1937, at Watertown, N. Y., in the presence of the All Souls Universalist Church, Miss Mabel E. Butts and Rev. Orville W. Babcock were united in marriage by Dr. Harry Westbrook Reed.

BARR-WHEELER.—Tony Barr and Oletha M. Wheeler were united in marriage September 18, 1937, at the home of Pastor Coon in Boulder. The bride is the daughter of Mr. Alfred Wheeler of Boulder and granddaughter of Rev. S. R. Wheeler. The ceremony was performed by Rev. Ralph H. Coon. The bride and groom will reside at Central City, Colo.

OBITUARY

ARNOLD.—Richard Main, son of Eldred A. and Alice F. (Main) Arnold, was born in Ashaway, R. I, March 14, 1928, and died at the Westerly Hospital August 13, 1937.

Richard was a member of the Ashaway Seventh Day Baptist Church and Junior Christian Endeavor and of the Ashaway Grange. He was a pupil in the fourth grade at Ashaway Junior High School.

He is survived by father and mother; a sister, Janet; and a brother, Robert.

Funeral services were held from his late home conducted by his pastor, Rev. Everett T. Harris. Internment was in Oak Grove Cemetery, Ashaway.

BROOKS.—Harriet Emma Gavit Brooks was born at Dunn's Corners, R. I., on February 19, 1861, the daughter of Russell and Fanny Gavit. At an early age she moved with her family to Great Neck, Waterford, Conn.

She died September 20, 1937. She was married November 25, 1880, to Burris Brooks, who died in 1935. To them were born fifteen children, of whom the following are now living: Mrs. Jessie Geer and Mrs. Gorton Baker, Mrs. Phoebe Briggs, Mrs. Hattie Tracy, Mrs. Damaris Getchell, Albert Brooks, Mrs. Mary Sanctuary, Mrs. Nancy Burdick, Roy Brooks, James Brooks, and Oliver Brooks. A sister, two brothers, and nearly fifty grandchildren and great grandchildren also survive.

Mrs. Brooks united with the Seventh Day Baptist Church in Waterford on July 5, 1890, and was an active member. The funeral was conducted by her pastor, Rev. Albert N. Rogers, who was assisted by Rev. R. S. Burdick of Leonardville, N. Y.

GRIFFITH.—Nelda Jane, infant daughter of Mr. and Mrs. L. A. Griffith, was born in Texas, Ark., September 7, 1935, and was called from this life June 15, 1937.

The funeral was conducted at the Silvera Baptist church, June 16, 1937, by Rev. W. L. Davis, pastor of the church, and the little body was laid to rest in the nearby cemetery.

Here but for a little season
This little bud developed,
But it never came to bloom;
But up yonder it shall blossom,
In a fairer, better garden—
In the soul's eternal home.

W. E. B.

LEWIS.—Edomene T., daughter of Job I. and Abby T. (Gardin) Taylor was born in Kenyon, R. I., May 9, 1832, and died at her home in Hopkinton, R. I., August 24, 1937.

Mrs. Lewis was the wife of the late W. Wayland Lewis. She leaves two sons: Nathan E. Lewis of Plainfield, N. J., and Dr. Howard T. Lewis of New York City, and a granddaughter and a sister, Mrs. George A. Champlin of Westerly.

She was a member of the First Hopkinton Seventh Day Baptist Church, Phebe Green Ward Chapter, D.A.R., and the Woman's Christian Temperance Union.

Funeral services were conducted by Rev. B. W. Hatfield of Myrick, and the absence of her pastor who was attending General Conference. Internment was in Oak Grove Cemetery, Ashaway.
THE SABBATH RECORDER

A SEVENTH-DAY BAPTIST WEEKLY
Published by the American Sabbath-Advent Society, Plainfield, N. J.
Vol. 123, No. 15
Whole No. 4,741

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The China Emergency

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L. M. HORTS, Business Manager

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Mrs. Walter L. Grayhoff
Rev. Eric K. Button

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A MESSAGE TO THE AMERICAN CHURCHES

Under date of September 26, the Committee of the Foreign Missions Conference and the Federal Council of Churches of Christ in America made public a joint message to the American churches on the Far Eastern situation. Seven concrete proposals were recommended by these inter-church organizations. They were: (1) reaffirmation of the churches' renunciation of war; (2) condemnation of the ruthless slaughter of men, women, and children; (3) mobilization of public opinion "to support the government in transforming a policy of irresponsible isolationism into one of active participation in the organizing of the political and economic forces of the world for the purpose of establishing just and orderly world community." The specific proposals recommended were strongly commended to the churches of America for their serious consideration.

OUR TWO STATEMENTS OF BELIEF

BY REV. ALBERT N. ROGERS

Seventh Day Baptists at Shiloh adopted two statements of belief: one is to be comparatively permanent—at least for our generation; while the other, in a temporary platform which may be out-modeled in a few months. The first is the doctrinal statement of the essentials of faith held basic by the delegates; the second sets forth aims of the platform that the secondary life which seem imperative in the light of that faith.

As one of the committee which drew up the resolutions adopted by the Conference, this writer would be the last to suggest that they rival the importance of the "Statement of Belief," presented after two years of preparation by some of the best scholars of the denomination. The resolutions, however, do what we believe they can do: they give immediate significance to that faith which is set forth; they are guideposts to the works without which the most eloquent of the dead. The gospel is both timely and timeless.

Pastors and teachers in the local churches will do well to make use of the "Statement of Belief," but we do not pretend that the resolutions are not pre-eminently of interest to the students. The inclusion of the two Christian organizations and the connection with the Foreign Missions Conference and the Federal Council of Churches specifically repudiate the thought that such co-operation involves "relaxation upon military or naval force or such measures as are apt to lead to war." "Any attempt," it was stated, "to better the condition of the world by a generous use of armed force should be recognized as foolish."

In condemning resort to war with its resulting bombardment of civilian populations, the Foreign Missions Conference and the Federal Council of Churches declare that "the clergy and laity alike have not done what they ought to have done to remove the causes of war." They then went on to say that "we as Americans share in the responsibility for discriminatory immigration laws, a threatening naval policy, irritating tariff walls, extra-territorial privileges, and aloofness from international agencies working toward the establishment of a just and orderly world community."

The message made public today and the specific proposals recommended were strongly commended to the churches of America for their serious consideration.

MISSIONS NOTES FROM THE MISSIONARY SECRETARY'S DESK

No additional information of importance regarding our China mission and missionaries has come to hand since that given in the Mission Department last week.

The secretaries of boards carrying on work in China met in New York, September 22, for consultation. While this meeting brought out very little that was new, it was gratifying and helpful to know that the boards were working in unison and that our board did not lag behind the others in facing and meeting the problems.

The response to the request for special funds to meet the China emergency is encouraging, as the treasurer's weekly statement will show. We are full of this and hope that the good work may continue till the needs are met.

A few changes have taken place in the mission work on the home field. Some of
them are already known to many, but for the information of all they are recorded in this column.

Pastor Charles W. Morgan, who has been the pastor at Albion, Ws., for several years, became missionary pastor of our church in Dodge Center, Minn., the first of September. This left the Albion Church pastor, but it has been fortunate in securing the services of Rev. Leslie G. Green of North Loup, Neb.

The first of July, Rev. Verney A. Wilson closed a second pastorate with the church at Jackson Center, Ohio, and became missionary pastor in Hammond, La.

Rev. Clifford A. Beebe became missionary pastor of our church in Berea, W. Va., the middle of June, thus giving this church a pastor after it had been without one for some time.

Last spring Brother Kay Bee became missionary pastor at Welton, Iowa, and gives as much time to the church as his work will allow.

NATIONAL PREACHING MISSION CONTINUES

Since it was impossible last autumn to reach all the centers of the nation desiring to participate in the National Preaching Mission—although twenty-six centers were visited and a total of over two million people attended—the mission is being continued this year.

The missions have already been held in Denver, Medicine Lodge, Kan., and Wichita, Kan., and will be held immediately after Easter. The schedule of cities and dates for this autumn is as follows:

<table>
<thead>
<tr>
<th>City</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salt Lake City</td>
<td>September 26-29</td>
</tr>
<tr>
<td>Portland</td>
<td>October 21-24</td>
</tr>
<tr>
<td>Albany, N. Y.</td>
<td>October 24-27</td>
</tr>
<tr>
<td>Charleston, W. Va.</td>
<td>October 28-31</td>
</tr>
<tr>
<td>Cincinnati</td>
<td>October 31-November 3</td>
</tr>
<tr>
<td>Richmond, Va.</td>
<td>November 4-7</td>
</tr>
<tr>
<td>Nashville, Tenn.</td>
<td>November 10-17</td>
</tr>
<tr>
<td>Shreveport, La.</td>
<td>November 11-14</td>
</tr>
<tr>
<td>Tulsa, Okla.</td>
<td>November 18-21</td>
</tr>
<tr>
<td>Wichita, Kan.</td>
<td>November 24-25</td>
</tr>
<tr>
<td>Quincy, Ill.</td>
<td>December 1-5</td>
</tr>
<tr>
<td>Jacksonville, Fla.</td>
<td>December 2-5</td>
</tr>
</tbody>
</table>

All of these missions are to be state-wide in their scope except two—Cincinnati and Quincy—which of each serves portions of the states.

M. S. Lester of London will arrive in September and will share in the work for three weeks. Bishop Azariah of South India will participate in the mission in Albany. Dr. Adolf Keller of Geneva, Switzerland, will help during the entire schedule. Over fifty outstanding preachers and laymen of America will compose the group of missionaries. Many of the members of the churches who helped last autumn are to help again.

The dates for the Simultaneous Eight Day Preaching Missions are for each of the areas served by the above missions are November 14-21 or November 28-December 5, when every local church is expected to conduct an Eight Day Mission.

The Preaching Mission cities this autumn will follow last year's plan of conducting a series of One Day Missions, either preceding or following each Four Day Mission, in cities and towns within a radius of one hundred miles, thus enabling a great number of additional cities to have this work in their communities.

Eager expectation of spiritual awakening is reported from all the cities which are to be visited by the National Preaching Mission.

Federal Council Bulletin

TREASURER'S MONTHLY STATEMENT

August 1, 1937, to September 1, 1937

Karl G. Stillman, Treasurer.

In account with the Seventh Day Baptist Missionary Society

GENERAL FUND

De

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Dr. friends' gift, to be disposed of by Dr. Thurgood for appearance or whatever he may need to further his work</td>
<td>$12,000</td>
</tr>
<tr>
<td>Special collection, Northwestern Association to support work in North America</td>
<td>$1,500</td>
</tr>
<tr>
<td>Special collection, S/S.</td>
<td>$500</td>
</tr>
<tr>
<td>Special collection, Ansgar wing</td>
<td>$1,500</td>
</tr>
<tr>
<td>Special collection, 1937 J. L. Skaggs gift</td>
<td>$4,000</td>
</tr>
<tr>
<td>Permanent fund income</td>
<td>$3,172.52</td>
</tr>
<tr>
<td>Dues and subscriptions</td>
<td>$2,150.00</td>
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<tr>
<td></td>
<td>$3,217.52</td>
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Interest

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<tr>
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<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deposit at 4% interest</td>
<td>$10.85</td>
</tr>
<tr>
<td>Transfer to Debt Fund savings to be applied on due dates</td>
<td>$10.85</td>
</tr>
<tr>
<td>1% interest on $3,750 note to 12-2-37</td>
<td>$10.41</td>
</tr>
<tr>
<td>1% interest on $3,750 note to 12-2-37</td>
<td>$10.41</td>
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<tr>
<td>Share budget receipts for August</td>
<td>$49.40</td>
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<tr>
<td>Share budget receipts for August</td>
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<td></td>
<td>$169.40</td>
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Societies

<table>
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<tr>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>Women's Society</td>
<td>$140.00</td>
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<tr>
<td>Stone City, N. J.</td>
<td>$377.25</td>
</tr>
<tr>
<td>Lakeview, Ill.</td>
<td>$71.00</td>
</tr>
<tr>
<td></td>
<td>$217.00</td>
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</table>

ANNUAL MEETING OF THE MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held at the Pawtucket Seventh Day Baptist church, Westerly, R. I., September 15, 1937, at 9:30 a.m.

The call for the meeting was read.

Prayer was offered by James A. Saunders, pastor.

The prayer was made and ordered recorded.

The Nominating Committee report was adopted, and the following were announced as elected for the coming year:

President—Rev. Willard D. Burdick, Rockville, R. I.

Corresponding Secretary—Rev. William L. Burdick, Ashaway, R. I.

Recording Secretary—George B. Utter, Westerly, R. I.

Treasurer—Karl G. Stillman, Westerly, R. I.


It was voted that the chairman of this meeting name a nominating committee to suggest a list of officers and Board of Managers to the General Conference, and to report at the next meeting. He named Everett T. Harris, James L. Skaggs, and Elizabeth K. Austin.

It was voted that we adjourn to meet at the same place on the third Wednesday of September, 1938, at 9:30 a.m.

The minutes were read and approved.

GEORGE B. UTTER,
Recording Secretary.

MISSIONARY EMERGENCY FUND

The Missionary Emergency Fund was established to enable the Board of Managers to meet unforeseen expenses. The annual report has been received from the Superintendent of Foreign Missions and the report is on file in the office. The following is a list of contributions to the Missionary Emergency Fund during the year 1937:

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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</thead>
</table>

Karl G. Stillman, Treasurer.

October 4, 1937.
The Hebrew poetic form, according to the late Archbishop Lwthow, is found in parallelism. And Jesus used all three types. The first is called antithetic. It is the contrasting thought so common in the Book of Proverbs. Jesus used that form:

He that findeth his life shall lose it, but he that loseth his life for my sake shall find it.

The second parallelism is called synonomous. Proverbs again uses this form, and Jesus used it:

They that are whole have no need of a physician. I came not to call the righteous but sinners.

Even though there is no rhyme in our sense, there is undoubtedly rhythm. Listen:

Her ways are ways of pleasantness, and all her paths are peace.

There is the third poetic form called synthetic parallelism, in which thought is extended in a rhythmic phrase. Jesus also used this form:

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

It is no wonder that the common people heard him gladly, and that even the scribes said, "Never man spake like this man."

Without doubt Jesus' words were the more easily remembered in his day because they sang themselves into the memories of the people. Large parts of the Sermon on the Mount are poetry— the Beatitudes for instance. There is no miracle of memory here. There is little doubt that the Lord's Prayer was given as a poem, not as mere pictures that the disciples asked him to repeat it—"What was that poem you taught us? How does it go?" It went like this:

Our Father in heaven, May thy name be hallowed; Thy kingdom come, Thy will be done. On earth as in heaven.

Today's great tragedy is that through familiarity and decay they should be entirely fearless, absurdly happy, and that they would get into trouble. It came to pass: They got into trouble and were not afraid. It is this kind of action that through the eyes of others makes us sad. Some of us are. See him standing calm, rising the Man of Sorrows, because he carried other people's sorrows and left them free to smile.

Jesus says—Come! A word is a gate-way to a Poet. He is opening the door for you. The way—Come!—Taken from Religious Digest.
have colleges to attend in years to come, hop-
ing that Seventh Day Baptists would again take an active part in the maintenance of our schools. The wonder is that they have done so well on our little border.

Can we now, as Christians, entirely desert our colleges? If ever they needed help, they need it now. They that be well need not fear the waters. The worst of all situations appears, the harder one should work to right it. We have natural advantages over all secular schools in the fact that we are not the only people who are making a wholesome moral code. Oral reports, which are often taken a state of the latest events, and I will try to write to you. We have grander plans, more of a religious desire by liberal gifts by the work of our colleges. Let us help make it financially possible for our earnest young people in our several communities to attend; or even if we cannot do as much financially as we would like, we can all encourage and inspire them to take up the difficult task of working through without little or no outside aid. Once in college, their natural abilities, coupled with God-fear-
ing devotion to duty, will surely push them to the front, where they can help lead the staff of student activities and make our educational system a powerful force for the advancement of God's kingdom.

CHILDREN'S PAGE OUR LETTER EXCHANGE

Dear Mrs. Greene:
I have not written to the SABBATH RECORDER in a long time. Now it is quiet, I will try to write to you.

My brother Philip is sick. He is a little better today.

I like to go to school in some ways. I am twelve years old and in the seventh grade, of Friendship Central School. I have four brothers in school and a little brother almost two years old.

My grandmother was glad to hear Harriette Garthwaite's letter in the RECORDER. Her grandmother and mine, Hattie Irish, were cousins.

I like to read the letters in the RECORDER and I will try to write sooner next time.

Your loving friend,
Jesse Irene Burrows.

325 South Main St.,
Wellsville, N. T.,
September 17, 1937.

Dear Juanita,

I was just thinking that it was about time for one of your good letters the very day it came, so of course I was pleased. I was pleased, too, to hear that you have a dear little baby sister, and little ones surely bring their welcome with them.

Sincerely yours,
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THE SABBATH RECORDER

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THE SABBATH RECORDER

Did you know that our daughter Eleanor lives in Wellesville, at 43 Martin Street? I'm sure she would like to have you come in and see her.
On Sunday morning a seminar was held at the Shiloh church for ministers and ministers' wives, for the presentation and discussion of conditions and problems confronting the denominations. An address was given by Rev. James L. Skaggs, pastor of the First Seventh Day Baptist Church, New York City, and Rev. Alva L. Davis, pastor of the Verona (N. Y.) Church, conducted a discussion period.

In the address, Mr. Skaggs gave a brief review of the development of our work in the American Colonies, starting with the time when we had grown from a small beginning until churches were established in many sections; associations formed, denominations established; large endowment funds were raised for the partial support of many features of the work; and how our growth had continued until we have become a strong, well educated people, with really great resources which might make us an aggressive and progressive people.

Mr. Skaggs also reviewed the Forward Movement period, noting the great increase in the financial support of our work, including the erection of the publishing house, Denominational Building, mission schools, and the opening of new mission fields. And over against these material advances he declared the fact that in the United States there has been no advance in the winning of souls for Christ and the Church. Mr. Skaggs raised the question as to whether we have, with all our resources, with all our giving, there has been, over recent decades in the United States, a decrease in the number of churches and in the total denominational membership. He insisted that pastors are the watchmen and must bear a large share of responsibility for conditions which he regarded as unsatisfactory.

Mr. Davis opened the discussion with appropriate observations, but the time for discussion was altogether inadequate. However, a considerable number of ministers spoke briefly and, in general, the tone was one of optimism and determination to press forward with greater courage and hopefulness.

It is hoped that this meeting is only a beginning, and that other councils, with time for full discussion and prayerful deliberation, may be held in the not distant future.

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**SEMINAR FOR MINISTERS AND THEIR WIVES**

(From the Conference minutes)

**OUR PULPIT**

CHRISTIAN EDUCATION FOR ECONOMIC FREEDOM AND WORLD PEACE

(Address of the president of the Education Society, given at the Methodist and Christian Education Conference in 1957)

By Rev. Edgar D. Van Horn

For two days now we have been facing the problems and difficulties of life as we see it by us our Tract Society and Missionary Boards. In this hour hope we may catch a glimpse of the work to be done in the field of Christian education in our churches and especially in our church-related colleges, and note the contribution these may make to the solution of the problems of our day. It seems to be needed upon the assumption that the Church's contribution to human life must be made in terms of prevale phrases which have no relation to the Christian faith. The rise of totalitarian states and the manifest inability of secular society to get itself together, especially since the World War, has set Christian men to the task of digging down to the foundations of their faith with the result that a council of the Church and the gospel is emerging which transcends the categories of social reform in the secular sense, and exhibits Christianity as the only savior of the world. The whole experience of the last two centuries has shown great wisdom—it has made its choice. The very fact that Roman Catholicism with its vast organizations which have no relation to the Christian faith. The rise of totalitarian states and the manifest inability of secular society to get itself together, especially since the World War, has set Christian men to the task of digging down to the foundations of their faith with the result that a council of the Church and the gospel is emerging which transcends the categories of social reform in the secular sense, and exhibits Christianity as the only savior of the world. The whole experience of the last two centuries has shown great wisdom—it has made its choice. The very fact that Roman Catholicism with its vast organizations which have no relation to the Christian faith. 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religion there is no salvation for modern civilization. Furthermore, religion, and for us this means Christianity, must be organized around, and better as the core of, our educational program. Education from the cradle to the grave must be illuminated, vitalized, and made radiant with the spirit of Christianity. Preaching and practice, and I mean as they are, cannot compensate for the neglect or even the defects in the teaching function of the Church. The Community of our Lord to his followers links in a very vital way the preaching and teaching function of his Church.

I believe we are at a point in the history of our denomination where we should and must reorganize our religious educational programs on a larger scale than that now obtaining. Our Sabbath School Board has a clear vision of the situation and invites the denomination's attention to this problem.

Following such a reorganization complete and thorough courses of study should be worked out covering childhood, youth, marriage, the home, parenthood, theological training of our ministers to administer more efficiently the teaching function of the church. Reorganization should place trained teachers in religion, leadership training, so that not only in subject matter but in expression of activities our youth may be given training as efficiently as that which the teacher in the public school, or even better. When we have done this we shall be in a position to demand of our Churches that it be the policy of our religious institutions to impart the religious instruction which is a fundamental part of their education. We not only place the most importance upon our religious teaching, but there, what is far more essential, adequate controls. Let us by all means give our young people the best education possible, but even more important, let us place in their lives those moral and spiritual controls so essential to an enduring civilization.

I have confined my remarks chiefly to the Christian education program of the Church. I cannot close until I have said a word or two of the importance of youth in the higher institutions. It would be manifestly unfair to give out the impression that all higher institutions of learning have been secularized. Every one of them has no religious instruction or Christian influence. That this has been done to a great extent in our state universities, I fear, is true; but there are still many smaller institutions and church-related colleges where it is not true. I believe the attitude of Southern Methodist University as expressed by one of its presidents, Mr. Holgate, fairly represents the attitude taken by many other church-related institutions. He says, "Since 1919, as a modern world, exhausted with excitement and bloodshed, has been trying to sell its birthright for a mess of pottage. Civilization has gone limping on a wooden crutch. The days of our splendid, excited, wholehearted things have been in the saddle, politicians and demagogues have usurped the places of patriots and statesmen. Financial wizards, so-called, have been hooted off the stage, their masks torn, their gaudy costumes in pathetic disarray, and their fantastic castles tumbling about their heads. Reform is yet somewhat amused audience. Ex-kings are sawing wood, ex-financiers are standing in bread lines and other merchants of death are wearing stripes. . . Yet we must not forget that while war lords, munition makers, and other merchants of death are seizing upon these troublous times to profit off a long suffering and patient American public, our colleges and universities have been inundated with the minds and hearts of youth those forces which make for both intelligence and righteousness.

It is my opinion that, given more colleges and universities with a God-centered educational program, the color of the whole future of our civilization might be brighter. It is "Civilization has the power to commit suicide, for criminals can use the airplane, the radio, electricity, and nitro-glycerine," as is being demonstrated at the present by the war in Europe.

On the other hand, youth is learning to use these forces without self-destruction, to be patriotic without being brutal. But if these higher institutions where thousands of young people are being educated will place greater emphasis upon truth, reverence, honesty, sympathy, social justice, and unselfish service, we may dare to hope for a brighter future.

But we have achieve economic freedom, world brotherhood, and universal peace in a world that is blundering in a blind partnership toward secondary objectives, a world where the Ten Commandments are considered obsolete and where the Sermon on the Mount is regarded as the foolishness of an idle dreamer, a world where want and fear and terror grip men's hearts, where youth are taught to hate and fight and kill? No wonder we have lost our way in a wilderness of moral uncer
certainty, economic confusion, and political strife.

Let us remind ourselves that the religion of Jesus has placed upon us a much higher level, that it has been the mother of our humanist
turmoil, a refuge for the slums of our cities, traditions, the refuge of free men, and that here in America especially its motives have been dominant. Has it then no important part to play in the world of the nations? If the religion of Jesus is as we believe the greatest, intellectual, moral, and political force that has wrought in the development of the human race, then we may rightfully assume that no educational system is complete without it and has been given a central place in its program.

When we have done that, the universal Fatherhood of God will be made manifest. We shall be able to present the teachings of the Church to an audience of sympathetic, brotherly, and unselfish persons. The prophecies of the prophets will be fulfilled in the spirit of the Church which taught the world the lessons of Jesus. . . . The two discourses are the sermon, "Bring Leftovers to God," by Pastor Marion Van Horn, who spent the summer at Salemville, Pa., where Mr. Van Horn acted as pastor of the Seventh Day Baptist Church, and the sermon, "The Modern Nonsectarian Home," by Mrs. W. S. Walertz.

DENOMINATIONAL "HOOK-UP"

SALEM, W. VA.

Rev. George B. Shaw, D.D., brings to a close today a five-week tour in the ministry of the Seventh Day Baptist Church, as he retires from service as pastor of the Salem Church, in which he has served for nearly seventeen years.

Before coming to the Salem Church, Pastor Shaw had served his denomination in many different states, including New York, Minnesota, Wisconsin, New Jersey, Nebraska, and Rhode Island.

Dr. and Mrs. Shaw will leave Salem in a few weeks for the West. They will visit their son, Rev. Dr. James Ellen Shaw, Jr., and his wife, Mrs. James Ellen Shaw, Jr., in Stillman, at Houston, Texas, and will spend the winter with another son-in-law and daughter, Dr. and Mrs. Harold O. Burdick. Dr. Burdick is head of the biological department at Alfred University. It was at Alfred that Doctor Shaw began his ministerial career, forty-four years ago.

No pastor has as yet been named to succeed Doctor Shaw at the local Seventh Day Baptist church.

Miss Marcia Davis, young refugee from war-torn China, is expected to arrive in Salem most any day. On the trip from the Pacific coast, she stopped for a visit with relatives at Denver, Colo. She is the daughter of Dr. and Mrs. Eugene Davis, Seventh Day Baptist missionaries.—Salem Herald, (dated September 30).

WOODVILLE, ALA.

The Sabbab Recorder:

I am so happy now that the Recorder comes to us each week again, and although the paper is of rather small size, it is full of rich, inspiring, and encouraging messages. No one but a L.S.K. himself can realize how much it means to a lone Sabbath keeper. . . . There are two articles of the issue of August 2 that I consider to be of inestimable value for young people just entered into manhood and womanhood. . . . The two discourses are the sermon, "Bringing Leftovers to God," by Pastor Marion C. V. Swenson, and the article, "The Modern Nonsectarian Home," by Mrs. W. S. Walertz.

MRS. ALMIRA BUTLER.

IRVINGTON, N. J.

Encouragement is coming to the Seventh Day Baptist leaders in Irvin
town. The pastor, Rev. W. N. Stoll, in a recent conversation told of a recent accession to the church of a Sabbath-keeping minister of wide experience and service, Pastor G. D. Werner of New York City. Brother Werner is a vigorous man and
THE SABBATH RECORDER

It will also remove household furniture from the house and chattels from the pantry, and smile from the face of his wife, and the happiness from the home.

As a remover, alcohol has few equals.

—From Cotic Bulletin.

NOTICE OF SEMI-ANNUAL MEETING

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the Dodge Center, Minn., Church, October 15, 16, and 17. Theme: "The King's Business"—Luke 2:49.

MRS. HENRY BOND,
Corresponding Secretary.

MARRIAGES

BEARDSLEY-ATWOOD—At the Seventh Day Baptist parsonage, De Ruiter, N. Y., September 5, 1937, Mr. Robert A. Beardsley of Lincklaen and Miss Edna Atwood of De Ruiter were united in marriage by Rev. Neal D. Mills.

MITROFF-HEMPHILL—At the Seventh Day Baptist Church of Christ, Plainfield, N. J., September 23, 1937, by Rev. Harley S. Warren, Gertrude Hemphill and Paul Mitroff, both of New York City, the new home to be at 310 West 23rd Street.

SACKETT-BURDICK—On Sabbath morning, September 4, 1937, at the home of the bride's parents, Mr. and Mrs. Jesse Burdick, Miss Thelma Burdick of Richfield, Minn., and Mr. Harry N. Sackett, son of Dr. and Mrs. Sackett of Bolivar, were united in marriage by the bride's pastor, Rev. E. E. Bottoms. They will make their home in Bolivar, N. Y.

RECORER WANT ADVERTISEMENTS

FOR SALE, HELP WANTED, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

A MANUAL OF SEVENTH DAY BAPTIST BIBLE CREEDIE (Revised)—is a book of exceptional value to those who would like to have a Seventh Day Baptist expository manual written in cloth, $1.00 postpaid. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, $1.50 postpaid. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four years course. 12, 15 each. Intermediate Helps, three years course, four parts each, 12 each. Sabbath Recorder, Plainfield, N. J.

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preacher of middle age "who has been lecturing in the past thirty years in Germany, Hungry, Italy, Switzerland, France, and the United States." He is being employed for a few months by the Irvington Church for Bible and evangelistic work. A three weeks' campaign began October 2. Three lectures scheduled for as many dates are entitled, "World War or World Peace—What Will the Future Bring?"—"The Unknown God—Where Will We Find Him?" and "What Is Truth?—the Truth Will Make You Free." These public meetings are being held at the Elks Club, Irvington, 925 Springfield Avenue.

A "Friendly Invitation to the German Public Lectures" is neatly printed on a card in two languages. The lectures are to be followed by interesting public discussion.—Evron.

WHAT OUR LIQUOR BILL COULD BUY

The state organ of the W. C. T. U. of New York presents some startling figures by S. Carrie McCurdy as to what could have been done with the $3,448,302,870 spent for drink in 1933. This amount, suggests the writer, would have purchased:

750,000,000 loaves of bread @ 1c.....$75,000,000
750,000,000 bottles of milk @ 1c.....$75,000,000
150,000,000 dozens of eggs @ 25c.....$37,500,000
150,000,000 pounds of beef @ 40c.....$60,000,000
50,000,000 chickens @ $1.50........90,000,000
5,000,000 tons of coal @ 12$.....60,000,000
275,000,000 old-age pensions could be paid @$600.....165,000,000
375,000 home mortgages @ $2,000.....750,000,000
50,000,000 men's neckties @ $1........50,000,000
50,267,250 ladies' hats @$5........251,336,250
425 schoolhouses could be built, each costing $300,000........125,000,000
To the Y.M.C.A. and the Y.W.C.A. could be given........125,000,000
To child welfare and tuberculosis clinics could be given........250,000,000
General education and state colleges could be given........725,000,000
For alcohol education of the country would be left........443,716,620

Well, if you spend it for booze, you can't spend it for shoes.—The Voice, organ of the Methodist Temperance Board.

ALCOHOL A REMOVER

Alcohol will remove grass stains from summer clothes. It will also remove summer clothes, also spring and winter clothes, not only from the man who drinks it, but also from his wife and children.

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A PILOT UNDISMAYED

I do not know myself the ways Across the ocean's pathless mazes— I only know the Pilot—He Has erstwhile sailed this self-same sea.

He knows the islands and the shores He knows the lighthouses and the home He knows the shallows and the deeps. He keeps the watch—He never sleeps.

He knows the clouds that form on high Along the wide and widening sky He knows the darkness and the light He knows the pathway of the night.

The storms, the currents and the calms He holds secure within His palms; The mists that slowly rise and roll Dear Pilot, hold close my soul.

Hold Thou my soul—I am the ship— And let no lose-thung cause the ship. Let no sail lose its owner's sea. I am Thy ship—my Pilot Thou— Selling the seas here and now. Out to far lands I do not know With Thee in confidence I go. Out—and with singing in my soul: Out where the wind in fierceness fails: Out where the typhoon hurls its prey Out on the traveled, trampless way. Out where the morning breaks its bonds On new—and to me—unknown lands— But lands that have been known to Thee Forever—for eternity.

Where I look but through mist-blurred eyes Thou seest far beyond the skies. Where I am trembling and afraid Thou art serene and undismayed.

—William L. Stigler.