victory through our Lord Jesus Christ." It gave wide scope for the assertion of great principles held sacred by their fellowship. That is to be GOD.

"The Christian Church has for the object of its adoration a Supreme Being. "No sane person can be grateful to a cosmic urge. To offer prayer to a superlative mechanism would be as foolish as to offer a Beethoven symphony to the Sphinx."

"Decay of worship incident to the decline of faith in God is the cause of much of our religious distress. A vaudeville program may draw a crowd; but it was a living character who said, "If I be lifted up I will draw all men unto me."

Who giveth us the VICTORY.

"Critics and cynics tell us about everything but victory. "There is much truth in what they say about the corruption of our times. But, who is there that has not seen brave souls overcome—transforming suffering into radiant glory and loving sympathy for others?

ONLY WISE PROGRAM

"The only wise program for victory over corporate evil is the program of Jesus, the redemption of the individual. To do anything with war in a world where men are filled with hate, would be more than a miracle. It is difficult to make America temperate as long as men with bootlegging minds remain with us.

Through our LORD JESUS CHRIST.

"The incarnation is the basis for our thanksgiving. There is no comfort comparable to the knowledge that God is revealed in Jesus. "God is like Christ. Man is not carried along by a cruel force; he is the Son of God. He who executes the immutable laws of the universe is himself governed by love.

CROSS SYMBOL OF LOVE

"The Cross represents the breadth, depth, and height of our thinking. There are many approaches to the interpretation of the Cross; I grant that. Wherever redemptive love intersects the stream of sin—there is a Calvary, a Cross.

The revelation of the Cross cries out of the love of God, towering o'er the wrecks of time."

The Syracuse society was organized in 1909. Doctor Davis was its first minister. He left for a few years, and returned in 1933. During his first term he qualified for his A.M. degree at the university. His son, Alfred, is a graduate student there now.

Officers of the society are: Trustees, Herman J. Cross, Mrs. Jennie Seamus, Miss Marian Parslow; clerk, Mrs. Edith Cross Spald; treasurer, Mrs. Harriet Cross Tily.

—Syracuse Post-Standard, February 14, 1938.

OBIITUARY

HEPSTALL—Margaret B., daughter of Lovina and Chancy Amble, was born in Midland County, Mich., July 18, 1874, and passed away at her home in White Cloud, Mich., May 27, 1938.

On December 31, 1899, she was united in marriage to John Wesley Hepinstall. To this union four sons were born. In early life Mrs. Hepinstall united with the Church of God and was one of the large group which united with the Seventh Day Baptist denomination in 1917, and remained a faithful member of the White Cloud Church until the time of her death.

Besides the husband and four sons, the deceased leaves to mourn her going, twelve grandchildren and a host of friends. Farewell services were conducted by Rev. Faustance, and interment was in the White Cloud cemetery.

E. J. S.

SIMPSON—Lloyd L., son of Payton R. and Hettie (Stephenson) Simpson, was born at Jackson Center, Ohio, July 19, 1887, and died at his home in Battle Creek, Mich., May 17, 1938.

On September 24, 1912, he was united in marriage with Helen Lawton of Albion, Wis. In his youth he accepted Christ and united with the Jackson Center Seventh Day Baptist Church, and upon coming to Battle Creek he affiliated with the church there. For the past three years he has been a member of the board of trustees and chairman of the finance committee.

Besides his sorrowing wife he leaves three sisters, two brothers, and many other relatives and friends. Funeral services were conducted by his pastor, Rev. Edward M. Holston, and later at Albion by Rev. Leslie O. Greene, where interment was made.

E. M. H.

RECONER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like character will be published in this column. Twenty-five words or less, one cent per word for first insertion and one-half cent per word for continuation. Cash must accompany each advertisement.

POR RENT—At Quonochontaug, Rhode Island, for the summer season, furnished bungalow, near ocean, lake, and bathing beach, three sleeping rooms, two bath rooms, kitchen, living and sun room. Fireplace in living room, Excellent conditions. May be seen by appointment. Address, W. B. M., 125 W. Broad St., Westfield, R. I.

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OBIITUARY

Who can go on singing?

When millions are in tears?

Who can live in smiling faith

With millions torn by tears?

Who can say that life is sweet

With millions robbed of bread and meat?

Yet I shall go on singing,

Though foolish I may be;

Yet I shall hope with sturdy faith

A better world to see;

Still shall I claim that life is good,

And chant my creed of brotherhood.

—Thomas Curtis Clark,

In Christian Century.
THE SABBATH RECORDER

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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All subscriptions will be discontinued one year from date of payment unless expressly renewed.

Boosting One of our pastors, long in the Your Paper ministry, recently spoke of his love for the Sabbath Recorder and bore testimony to its value in his pastoral work. His use of it in conversation and sermon has been consistent and suggestive. Not only can its use be proven of value, but it has been carefully preserved by him with binding and its use made more valuable by indexing and cross reference. He has the complete files covering his long ministry.

We have followed more or less regularly reports of our contemporary religious journals concerning their subscription boosting. The Christian Advocate, the Methodist Episcopal official organ, carries weekly news of the support given it by its pastors. Almost one thousand subscriptions "Advoque" for 1988" is reported in the week current with this writing. Then follows a statement of statistics and the names of pastors organizing new "clubs"—fifty-five new subscribers for one year.

It would mean much if every Seventh Day Baptist pastor would organize a RECORDER Club—sending in at least fifty new subscribers a month. Do you realize what that would mean?

It would mean for the year the increase of our RECORDER subscribers by at least fifty per cent. The testimony of this writer is that for more than thirty years he found the SABBATH RECORDER of untold value to him as a pastor in his church and community life.

We will print testimonials of as many as possible in this column and, or, new subscriptions.

A Correction When the editor-secretary read the RECORDER of May 30 he was surprised to see in the description of the "Western Star" that he was made to give some surprising figures some of which no one of Colorado would at all tolerate. Of course no office assistant or proof-reader could be expected to know if the editor wrote "hundreds" he meant thousands. Original copy was destroyed so no one can establish the fact but hundreds instead of thousands was written. Anyway, the manuscript was hand written and hurriedly, and moreover the actual facts relating to altitudes are that they are thousands instead of hundreds.

So the description should have read, "One ascends the Divide from Denver by federal route 40. The height of land is 11,315 altitude. . . ." and "At Aspens and vicinity of vast mountain peaks, many of them towering upwards of twelve thousand feet, and some over fourteen thousand, such as Capital Peak, Pyramid Peak, and Castle Peak.

In the interest of accuracy we are glad to make these corrections and besides again it serves to call attention to some of the mighty works of the great Creator, whose name be praised forever and ever.

Trekking With A Methodist Episcopal pastor

Tracts for the summer. Your own未经认明 equipment to be used on the journey.

A resolution was prepared and presented by the president of the New Jersey Western Star Committee, Dr. W. D. Van Horn, pastor of First Presbyterian Church of Newark, and recently re-elected moderator of the Western Star Presbyterian Church in U.S.A.

The resolution, we are informed by Religious News Service, also called for the appointment of a committee of three to go to the city hall to present the resolution to the mayor. Copies also were directed to freeholders, officials, and judges throughout the county.

Such was the action of Thomas on speaking in Newark, and un-American actions against free assemblage and free speech is indulged in and promoted by Mayor Boss Hague of Jersey City. Keeping business open on the Sabbath is that of a call to discontinue the practice of sanctity and blessed mission.

A resolution protesting "Hoodlum Violence" against the "hoodlum violence" which prevented Norman Thomas from speaking at a meeting in Newark, N. J., recently, was unanimously adopted by the Newark Ministerial Association and forwarded to every Protestant minister in Essex County with an accompanying request that it be read the next week from its pulpits. The resolution was prepared and presented by the president of the New Jersey Western Star Committee, Dr. W. D. Van Horn, pastor of First Presbyterian Church of Newark, and recently re-elected moderator of the Western Star Presbyterian Church in U.S.A.

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THE SABBATH RECORDER

fits, fund raising luncheons, and other social functions on the Sabbath. Such Sabbath violations are condemned by the leaders of the Jewish organizations are urged to refrain "from lending their aid to such undertakings." All are called to do all they possibly can "to restore the Sabbath to its time-honored position of sanctity and blessed influence."

This is an important and good step to be taken by Seventh Day Baptists; the SABBATH RECORDER will be interested in it. A step even more necessary, essential, and vital, it would seem to us, is that of a call to discontinue the practice of keeping business open on the Sabbath.

THE DENOMINATIONAL BUILDING

BY PRESIDENT J. NELSON NORWOOD

OF ALFRED UNIVERSITY

Beautiful externals are more favorably looked upon today as aids to spirituality than they were even a short time ago.

We are all called upon to deal with things tangible and things intangible. We are as human beings combinations of the physical or visible and the spiritual or invisible. These two phases of life are in continuous competition with each other. The natural like Christianity starts and spreads. It is vigorously intangible. Then it becomes organized. It must to survive. It develops a set of ideas, a tradition oral and written; committees appear, a church emerges with officers and a life of its own. Certain ways of doing things, a code of conduct, a way of life. Copies also were directed to freeholders, officials, and judges throughout the county.

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Such was the action of Thomas on speaking in Newark, and un-American actions against free assemblage and free speech is indulged in and promoted by Mayor Boss Hague of Jersey City. Keeping business open on the Sabbath is that of a call to discontinue the practice of sanctity and blessed mission.
The spirit of God in men is the hope of material powers of Brookfield message on The Right Kind of Spirit. The music by the choir. Rev. Herbert L. Polan when vespers on Friday night were conducted and Secretary Herbert Dick, Mrs. Walter Kenyon, Mrs. William L. Dick, Mrs. Herbert L. Cottrell, a representative of nominated Budget, Rev. Leon M. Malthy, and other types of discussion were Secretary the board. Those who furnished information Board. The Scripture was read by Mrs. Herbert L. Cottrell, a representative of Baptist homes. Jesus said, "I am the Bread of Life." The society's treasurer, Mr. Karl G. Stillman, spoke on the Christian and His Benevolences. He stressed ability, purposefulness, simplicity, quietness in our giving and the giving of God's grace as "I will give all as you stop giving to you." This and the other addresses will doubtless all appear in the Record. The evening message was brought by Rev. Leon M. Malthy, given as a paper by Rev. Leon M. Malthy, given as part of a symposium on The Church Promoting Missions. In the absence of Mr. Malthy, who was to introduce the Scripture lesson from Ephesians 3:18, he emphasized the length and breadth, the height and depth of the love of God in Christ Jesus. Unlike depth and breadth, he stressed, the height and depth of the love of God is unfathomable and unmeasurable. Only the suffering and sacrifice of the Christ can express how much God loved us. When love is released in our lives the greatest possible force is liberated. The release of such a force will give every church a field of its own. The church that sets free such a love for service and co-operation, will be not a field but a force.

Business Sessions Sunday

On Sunday morning there were held different interests in the way of business were cared for. Officers elected for 1939 included as president, Auley C. Davis of Shiloh, N. J., with Rev. Lewis J. Ponder, vice-president; Mrs. Frank A. Langworthy, Plainfield, recording secretary; Mrs. Elisabeth K. Austin, Secretary, corresponding secretary; and Elston H. Van Horn, New York City, treasurer. Delegates to the association for 1939 are: To the Central, Rev. Herbert L. Cottrell, Southeastern, appointment of Secretary William L. Burdick brought the session to a high point. After speaking on Mission Fields and the Situation on Our Mission Fields—showing by maps the wide and varied scope of the work—he laid upon our hearts the grave responsibility for carrying on. We are debtors because of what we have received, he declared, and can we say with the Apostle Paul, "I am ready"? If we are faithful stewards we must hear and obey God speaking to us to go forward. On the night after a full and happy day the vespers service was conducted by Frank A. Langworthy of music of high quality. It was a most helpful service and no one seemed to realize the time. It was all done with the greatest apparent that the meeting must close. These conference meetings at associations and General Conference never seem to lose their power or interest. And why should they? We should never tire or neglect to tell the story of Jesus and his love as it has been experienced in the hearts and lives of people. 

Sabbath morning the worship was conducted by Pastor L. A. Wing assisted by Rev. Albert N. Rogers. Solos were sung by Mr. Rogers and Arthur Burns of Schenectady, N. Y., and an anthem was rendered by the choir, in which Jesse Vars was soloist.

The morning sermon was delivered by Rev. Harold R. Crandall, pastor of (Westerly) Church. "Give me this mountain" was the text (Joshua 14:12) and the theme might have been—we can if we will. Laying the foundations upon the story of the faithful, undaunted, willing Caleb, lessons for personal, church, and denominational life were well drawn. It was an inspiring message that should send all who heard it home to undertake to surmount and subdue their respective difficulties. The sermon in full has been promised and will be read in its Pulpit department of the SABBATH RECORDER. An offering was taken for the United Budget. The amount is reported elsewhere.

The afternoon service consisted of the program for the Missionary Board, conducted by the recently elected president of the Missionary Society, Rev. Harold R. Crandall. In a very brief address he left for his audience to fill in the material of his outline on the text, "Let this mind be in you which was in Christ Jesus." The society's treasurer, Mr. Karl G. Stillman, spoke on the Christian and His Benevolences. He stressed ability, purposefulness, simplicity, quietness in our giving and the giving of God's grace as "I will give all as you stop giving to you." This and the other addresses will doubtless all appear in the Record.

The Pastor and Missions was the theme of a paper by Rev. Leon M. Malthy, given as part of a symposium on The Church Promoting Missions. In the absence of Mr. Malthy, who was to introduce the Scripture lesson from Ephesians 3:18, he emphasized the length and breadth, the height and depth of the love of God in Christ Jesus. Unlike depth and breadth, he stressed, the height and depth of the love of God is unfathomable and unmeasurable. Only the suffering and sacrifice of the Christ can express how much God loved us. When love is released in our lives the greatest possible force is liberated. The release of such a force will give every church a field of its own. The church that sets free such a love for service and co-operation, will be not a field but a force.
ing the Sabbath at home by our own good teaching. Mrs. Horace C. Horn spoke on the Value of Hope, expressing the many encouragements she herself personally felt, first because of our history; next the influence of the Sabbath; then because of the fact it is God who is back of the Sabbath; then because of young people. Illustrating she told of the fiftieth anniversary for more than a century. In January of this year the annual session of the association was held at Riverside, Calif., with a fine account of some of the work done in that section of our denomination. One of the speakers was Miss L. H. Maltby, who has had a permanent place in the life of the association. Their origin grew out of an idea that there should be some outlet for the missionary work of the denomination in such gatherings is seen in the fact that Jehovah provided them for his chosen people.

The associations in their annual gatherings have had their field, for many of the brethren have been elected pastors, others missionaries, and some missionaries. Preaching the gospel, teaching the Bible, personal evangelism, they have been the first thing. Missions, schools, are activities of missionaries and local pastors. Surely the source of financial support is not the only determining factor. True, a missionary is sent away and a local pastor is sent for, but that is no great distinction. (Sometimes a pastor stays so long that the church wishes to reverse the order so that the pastor could be sent away and a missionary sent for.) If the pastor is not a missionary in spirit, there may be something lacking in his ministry. He is reminded of the conception of the minister's work, if it can be instilled in the minds of the people, has this result: It fosters a comradeship in the great enterprise and breaks down that far too prevalent distinction between local, home, and foreign missions. When a pastor hears his good people say they do not believe in missions, he ought to put them on an ordination list and do some home mission work or at least preach some historical sermons. For if the pastor studies history on his own family tree, he will have to believe in missions.

In the second place, our responsibility includes keeping ourselves informed about missionary trends, openings, results, problems, and the like. We must know and not merely guess at situations. Perhaps it would be well to have a limited correspondence with those on other fields. Our denomination is not too large for that.

When the minister is informed, he will most naturally take the next step and impart that information to his people. He may plan special sermons on the subject, but a far more effective means of imparting will be pastoral calls. I believe that the pastor should be able to do something towards keeping the name of his parish on the subject. Should it not be just as easy to talk about missions as our local church work? Missionary information is certainly the mother of missionary interest.

What about the pastor's example? Does he pray consistently for definite objects? Does he set an example in missionary giving? The effect of the church knows its financial difficulties and faces a temptation. His example should be such that none can accuse him of preaching one thing and doing another. The dependence of the denomination for fear his example will not be met. He should at times appeal for mission funds, but more important is the example which is given. Perhaps one of the most important responsibilities he faces is to direct his people in the sphere of their interest. Of genuine vision so that the interest will not be too localized. In other words, let him wisely counsel and advise. It is important for a church or a nation to have a budget. There is also need at times for a balance wheel when we make the budget. We may have a pet hobby, some special object worthy enough in itself, but our giving should be so planned as to give us the greatest blessing and to bind us closer together as a people. Whether we stress tithe or not, I believe the pastor should be ready to give counsel in a proportionate division of gifts into local, charitable, and denominational avenues.

Finally, the pastor should be patient with his people in this respect, as well as in others. Here again, as in preaching the other aspects of the truth, he should lead and not expect. Let pastor and people alike recognize that interest in missions like real revivals is not "worked up" but "prayed down." There will be more missions when there are more mission prayers. Let the pastor lead the way.

THE BIBLE SCHOOL TEACHER AND MISSIONS

By Mrs. L. H. North

(Address delivered during Missionary Hour, Eastern Association, Berlin, N. Y., June 13, 1938)

"How shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? Romans 10:14, 13"

"How shall they believe in him whom they have not heard? How shall they call on him in whom they have not believed?" Romans 10:14, 13.

Missionary teaching is not a separate and superimposed activity, but a vital part of religious education. One group of leaders lately pointed out that the essential thing that makes missionary education contributes to religious education is a sense of universality, with a knowledge of the needs of all mankind and a growing participation in the meeting of these needs.
The primary teachers, who to teach, this sense is learned, and it is but a day is a neighborhood with God the loving Father of all mankind. Probably there is no special stress on missions except when the oppor- tion is made to the World. Naturally. In the Plainfield primary department there was at one time an effort to promote interest in foreign lands, and other countries. The China Mission Bulletin would prove invaluable. What boy would fail to be thrilled by the work of Doctor Pan in refugee camps, or who would not be interested in the work of our nurses, and the other work among refugees? From time to time the teacher can use special projects to develop interest in our friends in other lands. This year there is an opportunity to cooperate with the Committee on World Friendship Among Children by promoting interest in filling suitcases with toys, clothing, and soap for refugee children in Spain. The sponsoring committee is made up of a very representative group of American leaders in religious work in our super-friendly gifts to Japan, Mexico, the Philippine Islands, and other countries. Some years ago our Society began a campaign to "fill Me-Jing's shoe." Should our denomination sponsor another such project now? Writing of a missionary project in 1936, the late Mrs. Alma Palmer McKibben said, "Our leaders are convinced that our chief problem today as regards missionary training is with un- interested to develop the theme naturally. In the Plainfield primary department there was at one time an effort to promote interest in foreign lands, and other countries. The China Mission Bulletin would prove invaluable. What boy would fail to be thrilled by the work of Doctor Pan in refugee camps, or who would not be interested in the work of our nurses, and the other work among refugees? From time to time the teacher can use special projects to develop interest in our friends in other lands. This year there is an opportunity to cooperate with the Committee on World Friendship Among Children by promoting interest in filling suitcases with toys, clothing, and soap for refugee children in Spain. The sponsoring committee is made up of a very representative group of American leaders in religious work in our super-friendly gifts to Japan, Mexico, the Philippine Islands, and other countries. Some years ago our Society began a campaign to "fill Me-Jing's shoe." Should our denomination sponsor another such project now? Writing of a missionary project in 1936, the late Mrs. Alma Palmer McKibben said, "Our leaders are convinced that our chief problem today as regards missionary training is with un- interested to develop the theme naturally. In the Plainfield primary department there was at one time an effort to promote interest in foreign lands, and other countries. The China Mission Bulletin would prove invaluable. What boy would fail to be thrilled by the work of Doctor Pan in refugee camps, or who would not be interested in the work of our nurses, and the other work among refugees? From time to time the teacher can use special projects to develop interest in our friends in other lands. This year there is an opportunity to cooperate with the Committee on World Friendship Among Children by promoting interest in filling suitcases with toys, clothing, and soap for refugee children in Spain. The sponsoring committee is made up of a very representative group of American leaders in religious work in our super-friendly gifts to Japan, Mexico, the Philippine Islands, and other countries. Some years ago our Society began a campaign to "fill Me-Jing's shoe." Should our denomination sponsor another such project now? Writing of a missionary project in 1936, the late Mrs. Alma Palmer McKibben said, "Our leaders are convinced that our chief problem today as regards missionary training is with un-
The English Bible was at the springs of English poetry. By the end of the seventh century the Northumbrian Caedmon was versifying Scriptural tales in Anglo-Saxon for the purpose of devotional instruction. When the manuscript was opened, the Bible had small place in literature. Of Chaucer we may say, as he said of his physician, that "his study was but little on the Bible." Spenser's allusions are rare, and his echoes are secondary.

What gave a new turn to poetry as well as to literature was the English Bible, which culminated in the King James Version of 1611. "So far as the nation at large was concerned," J. R. Green observes, "hardly any poetry, except the little-known verse of Chaucer, existed in the English language tongue when the Bible was ordered to be set up in the churches." Now a new interest and impulse were stirred, which affected verse as well as prose for centuries to come.

By the time the Authorized Version was issued, Shakespeare and line had done practically all his work; but the numerous allusions to sayings and stories of the Bible found in his verse prove that he was addressing an audience familiar with the subject, thanks to earlier versions in the vernacular. Like Marlowe, he never chose a Biblical subject, but his mind is saturated with Biblical lore.

It is ironical to bracket together Cowley's "Davidest" and Milton's two epics, yet both were a product of the Bible in the seventeenth century. Milton's great poetry forms the high-water mark of the Bible's influence on the verse of the century. Other poets of the period reflect Bible rhythms and diction here and there; but we do not expect the influence of the Bible in lyrics, nor in descriptive verse, and the reaction against Puritanism did not help. Thus Pope's poetry is but casually and slightly touched with Scripture; while Dryden's use of the Bible is chiefly confined to a political character, "Abasolm and Athishoph." When Cowper cites Scripture, it is mainly as he moralizes, though he wrote the sixty-eight "Olney Hymns," based on Bible texts, some of which are genuinely poetical and spontaneous.

WOMAN'S WORK

THE ENGLISH BIBLE AND ENGLISH POETS

BY JAMES MOFFAT
Professor of Church History and Biblical Theology, Biblical Seminary

The English Bible was at the springs of English poetry. By the end of the seventh century the Northumbrian Caedmon was versifying Scriptural tales in Anglo-Saxon for the purpose of devotional instruction. When the manuscript was opened, the Bible had small place in literature. Of Chaucer we may say, as he said of his physician, that "his study was but little on the Bible." Spenser's allusions are rare, and his echoes are secondary.

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ureday Night," "Auld Stellar," and "Walter Scott; his prose is rich in the use of the Bible.

The same holds true of poets like Campbell and Coleridge, as the nineteenth century opens. Shelley and Keats are a direct allusion to the Bible. It is more surprising to find how subordinate is the place of the Bible in Wordsworth. For him it is actually only a spiritual book, not to be reverenced rather than a source of inspiration.

On the other hand, Bryant's imagination was stirred by the dramatic suggestions of the Bible. He was especially moved to write on the earlier chapters of Genesis; eleven of his poems are directly Biblical, and a Bible echo with him is often purely Christian, but generally healthy and vigorous.

Mrs. Browning showed a major interest in both parts of the Bible. Unconsciously as well as deliberately, she echoes Robert Brownings scatters Biblical incidents and allusions freely throughout his verse, not simply as he writes of shadowy characters and scholars, but in studies like "Clown" (St. John in the Desert), "An Epistle" (Lazarus). The increasing vogue of the Bible is marked in Miss Christina Rossetti's verse, not simply as she uses Biblical terms. Like Tennyson, she catches Biblical incidents and allusions as deliberately, she echoed it. Robert Brownings use of Scripture is planned for the Sacred Text as an inspiration.

As at the end of "The May Queen" and in "The Dreamer." He does not refer to incidents in the martyrdom of St. Stephen ("The Two Voices"), the golden calf ("In Memoriam," xcv), the raising of Lazarus ("Tennyson's Myths xxxii), Kings ("The Palace of Art"), and the heroine in "Princess Ida" defends the rights of women by crying, "O Vashi, noble Vashi! Summoned out of the World, she kept up state, and left the drunken king to buil on praising underneath the palms."

But it is to Kipling, in the great tradition of English poetry that is under survey, that we must turn for the climax. Where Scripture moves Miss Rossetti to be wistful, and Tennyson to weave cadences, it stirs Kipling to "impersonal" verse. He is often-air born metaphysical verse, with an extraordinary emphasis upon vital issues. Sometimes he has pungent studies of the old in new settings, such as "Cold Iron" (the spirit of the Crow), "Tha Thousandth Man" (Ecclesiastes 7: 28), "Gallon's Song" (Acts 18: 17), "Eddi's Service," "Jubal and Tubal Cain," "A Servant Who Reigneth" (Proverbs 30: 21), "Endor," (I Samuel 28: 7), and many others. Now and then he catches up prophetic rhythms, as in the noble "Re- ception," "Hymn Before Action." His style in verse betrays an amazing intimacy with the text as well as with the spirit of the Bible, not unlike that of Milton in the seven-teenth century. Once more Scripture is read through imaginative genius as a book for the national life and for the welfare of the world. Kipling in The Fifth Citizen, "Having but for him the Bible is a volume full of incentive to high action, charged with living appeals to encouragement and steady, bright-eyed living.

We may affirm that it is hardly possible to appreciate the treasures of English poetry without some knowledge of the Bible. To be grounded in the allusions, the resources of our English tongue, since its very essence has entered into the fibre of English verse on almost every level.

Religious Digest

THE COUNCIL-CONFERENCE

The Committee on Vocations and Employment of the Council-Committee is under the chairmanship of George B. Uster of Westerly, R. I. The committee is composed of seven members:

J. H. Austin, Nathan E. Lewis, Mrs. Harold R. Crandall, LaVerne D. Langworthy, and Miss Helen Johnson.

Ede F. Randolph, Great Kills, Staten Island, N. Y., is chairman of the Committee on the Administration of the committee will consider recruiting, training, placement, remuneration, and retirement of our pastors and ministers. The other members of this committee are Rev. Harley S. Watters, Chairman, George M. Clarke, Rev. Alva J. C. Bond, J. Eland Skaggs.

The nucleus group of six members of the Council Committee on the Local Church is located in Boulder and Denver under the leadership of Rev. Ralph H. Coon, 742 Marine Street, Boulder, Colo. Other members of his committee are Rev. Erle E. Sutton, Paul H. Hummel, Mrs. William Jeffrey, Mrs. Orville Rasmussen, Guy Thorngate, Rev. D. Burdett Coon, and Rev. John H. Austin, Nathan E. Lewis, Mrs. Harold R. Crandall, LaVerne D. Langworthy, and Miss Helen Johnson.
CHILDREN'S PAGE
OUR LETTER EXCHANGE
Dear Mrs. Greene:

This is the first letter that I have written for the Children's Page. I saw that there was only one letter this week so I thought I might write.

We got out of school the twenty-seventh of May. I am eleven years old, and I will be in the seventh grade next year. I have two brothers and one sister; their names are Claude, David, and Dorothy. We live on a farm near Calipatria in the Imperial Valley.

We have two dogs, Streak and Mitzie, and two kittens which we call Jimmie and Elena. The dogs are larger than the kittens. We have a pet sheep, Mary; one cow, Minnie; and four calves, Mickey, Nana, Fairy, and Bess. We also have a duck and chickens and two horses, Billie and Whitey.

My letter is rather long so I will close.

Your Recorder friend,
Beth Severe.

Rt. 1, Box 53 B,
Calipatria, Calif.

Dear Beth:

It is encouraging to keep adding new members to our band of Recorder writers, and I am pleased to welcome you. Some of our older members begin to think they are too old to write, though I never think so, and what would we do if others did not come to take their places?

You are beginning your vacation nearly a month earlier than Andover boys and girls. Do you have a longer vacation, or does your school begin earlier in the fall? School here begins the first Tuesday after the first Monday in September.

You surely have an interesting family of domestic animals on your farm. It must be amusing to see the dogs carry the kittens in their mouths. Do the kittens really like to be thus carried?

They seem to be a better place in which to grow up than on a farm, and a farm in California must be especially interesting.

Your loving friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am sorry I have not written sooner. I have been busy in school work and didn't have time to write before, but since school is out I will try to write a lot.

My little sister has had her tonsils removed and Diddy took her to the doctor today. She is better. Arleta is my sister.

Your loving friend,
Berea, W. Va.

Willa Dean Bonnell.

Dear Willa Dean:

I am glad your vacation began early so that you had time to write to me this week for I needed your letter. I hope you will write a lot for I am anxious to hear about your vacation experiences.

I hope your little sister is recovering nicely from her tonsil operation and will soon be well and strong.

We are beginning to have warmer weather now and how our garden does grow, and what do you think? We picked several handfuls of strawberries from our vines this morning. Do you have a nice garden, too? I hope so for I would hate to have to get along without a garden. Lovingly your friend,
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Dear Mrs. Greene:

I am eight years old. My birthday is the sixteenth of January. Our school was out May twenty-sixth.

My aunt's husband has been very ill and Grandma and Grandpa have been up to their mouths. As this is my first time writing, I'll close now and write again.

Your new Recorder friend,
Berea, W. Va.

Arleta Mae Bonnell.

Dear Arleta:

You have a very pretty name and an unusual one. I always did like odd names. I believe she not? Tell her what do you think? We got, but yourself, and you cannot do a thing to please God until you surrender yourself to him.

Sincerely yours,
Mizpah S. Greene.

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Sincerely yours,
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JUNIOR WORK AT CONFERENCE
Dear Junior Christian Endeavor Superintendent:

Vacation Bible Schools! I hope you are all planning Daily Vacation Bible Schools in your churches this summer, and that they will be the very best you have ever had. I am anticipating a lovely time in the future, and later in Berea Daily Vacation Bible Schools.

The Young People's Board has been good enough to ask me to give a conference again this year for the Junior work. Of course I am most happy to do it. I do hope that I may have the opportunity of meeting all of you there, and that we may have a meeting to discuss plans for next year. I also hope that each of you will bring or send samples of your experessional work from Junior Christian Endeavor, Berea Bible School, and Sabbath School for our exhibit. Let us plan for a big exhibit, and so make Conference week a very profitable one for the exchange of ideas.

If you have made booklets, posters, wall friezes, oriental villages, done soap carving, made pew shows, movies, anything, won't you please share them in our exhibit? Our week day church school boys and girls have been so eager to see their work to Columbus for the July meeting of religious education, that I am sure your boys and girls will be eager to send theirs to Plainfield.

Please have each child's name, age, and name of church on his work. These things, of course, will be returned unless the child wants to donate them to a mission station.

I am anxious to have many children in Conference. We will do experessional work at extra meetings for ourselves and for missions.

Sincerely yours,
Ann Louise Inn, Cincinnati, Ohio

THE SABBATH RECORDER
OUR PULPIT
SAFE INVESTMENTS
(Summary of sermon given at the Eastern Association at Berlin, N.Y., 1897, by Pastor Trevah R. Moody of the Piscataway Church, New Market, N. J.)


In this day we hear much about security. There is security of banks and investments, social security against old age, and so on. In these respects man may be able to find some security, but to find such that is absolutely certain is impossible. In fact there is very little in the world and in life itself of which we can be certain for security. However, there is security for any Christian who will invest in ways of which our text speaks—in treasures in heaven.

Investing in spiritual treasures not only gives us a certainty of the future life, but also reaps benefits in this life, no matter how things may go in material ways.

In the first place, spiritual security does aid us in the material life many times. At times when there are many enemies to democracies in the world. With Fascism on the one hand, and on the other Communism and related movements, both attacking the Christian principle of democracy, we have reason to tremble. A democracy is a form of government wherein the state is the servant of the people, ruling not only for the good of the majorities who elect, but for the well-being of all the people. Under such government Christianity is free to spread unhampered by organized pressure.

As democracy gives religion more freedom, so does Christianity enable democracy a greater security. Thus our spiritual investments will greatly aid democracy. Paganism increases the need for law, for when people are not sound spiritually it is then necessary to have law and a powerful government over them to enforce the law. We have seen how paganism gains control trouble begins. With Christianity there is a decreasing need for law, as people who are Christian are not governed by the law of the nations but by the controlling force of Christ within them. Let us invest in the spiritual things of Christ so that the material things may be secondary.

Another way in which we may have safe investments is through Christian unity. There are a number of denominations who are unit...
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The most important thing in which we Christians may invest is in human lives. The most important investment is the indi-

vidual, for of such is society made. If indi-

viduals are pagan, then society is pagan to that extent. Therefore, to invest in human lives our money and our talents for the

implanting in eternal riches.

Investing in this way lays up for us treas-

ures in heaven, as Christ said. It is a thing that we need to unite in order to do.

In the same way that we may have many losses in our efforts to do this thing, we can never lose in that which we have invested when our efforts have had an influence in bringing a person to Christ. The profits received from these investments are not alone stored in heaven for our future use, but also yield to us today. The greatest we can have is on earth. Let us invest in human lives.

Thus in this world of insecurity we can find security in spiritual investments. So for the power of the world through the power of Christ let us invest in Christianity, for in it, and it alone, is our answer to the paganism that seems to be sweeping the world.

Dr. Dunning of London was present for part of the time. In his communication from Dr. Aubrey, he set forth what he conceived to be the possible relationship of Baptists to a World Council of Churches. Only one delegate had been from America, and the alternates had no responsibility other than attendance.

Of the sixty delegates the only Baptists were the two from America—one a member of the Northern Baptist Convention, and the other a Seventh Day Baptist. Two other Baptists were present, but were not delegates and had no voice in the proceedings. One was Dr. Robert A. Ashworth of the Religious News Service, an American denomination, while the other was Doctor Dunning of London who was present for part of the time.

Before going to Holland I had received a communication from Dr. J. H. Rushbrook of London, secretary of the Baptist World Alliance; and at my request, a letter from Doctor Aubrey setting forth what he conceived to be the possible relationship of Baptists to a World Council of Churches. In London I had a luncheon meeting with Doctor Aubrey, a leading Baptist of England, and Doctor Dunning, at which our own London pastor, Brother James McGeachy, was present. This luncheon was arranged by Doctor Aubrey at the suggestion of Doctor Rushbrook, who had left for America before my arrival in London. Here I read to these men a tentative draft of a plan of organization worked out in four sessions of the American and Canadian dele-
gations.

I am convinced that this was an important step in the interest of a common mind on the part of Baptists with respect to this move,

ment. It is the opinion of the four Baptists present that the luncheon was of no real value because it was desired that the basic principles of the proposed organization of churches should be acceptable to the churches practicing the principle of local church autonomy.

Of course questions of doctrine were not involved in our discussions at Utrecht. One of the important questions was the constitution which was adopted by a unanimous vote is that the World Council shall have no power to legis-

late for the churches or in any way to inter-

fere with their complete autonomy. At no time was anyone made to feel that the prin-
ciples of his own denomination were threat-

ened, or that he must go.

It is a thing that each denomination had better hold on to in everything that it does. The world may believe.

There was never far from our thinking, also, the fact that the Church is a microcosm of the world, and that the Baptist Church is a world-wide Church, as well as a world-wide denomination.

We Seventh Day Baptists can co-operate not only in these ways but also in other Sabbath-

keeping matters, for the Sabbath is the only truth. If the Bible is the only true revelation, we can learn to worship it together.

Last July at Oxford the World Conference

on Life and Work appointed a committee of seven members to meet with a committee of seven members from the World Council of Churches to consider the formation of a World Council of Churches.

This committee of fourteen felt the need of more direct intercommunication of their respective interests.

I was asked to attend with a delegation invited to Utrecht to sit in conference for five days for the purpose of working out, if found feasible, a plan for organizing the World Council of Churches.

The number decided upon to represent all parts of the world and as many denominations as were interested in the movement, was fixed at forty, which is not considered to be a large number, according to the time by the time the conference met, May 9-13. Ten of the original number were allocated to the United States. Further more were added by representing the Eastern Orthodox Church in America, one the Old Catholic Church, and three lay delegates.

At an electoral council held in Wash-

ington last January the ten delegates from America were elected, together with ten alternates, but as it turned out, the greatest we can have is on earth. Let us invest in human lives.

The constitution adopted at Utrecht will be

presented in the conference, directly or indi-

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Denominational "Hook-Up"
Milton, Wis.

Commencement week for 1938 was successful in every way. Beginning on Friday evening with an address before the Christian associations delivered at the Seventh Day Baptist church by Rev. W. W. Holliday of Hebron, whose subject was the "Two Levels of Life," everything was executed in fine style. LeRoy DeLand, president of the Y. M. C. A., presided at the Friday gathering. A quartet composed of Richard Babcock, Herbert Crouch, Arabeth Lewis, and Byrnina Comstock sang two songs. Rev. Carroll L. Hill offered prayer.

On Saturday evening a good sized crowd attended the school of music graduation exercises in the "gym." Musical and vocal numbers made up the program. Diplomas were presented Edward Rood and Elizabeth Daland in piano, and to Byrnina Comstock in voice. All three of the graduates had already presented their recitals.

Sunday evening had been set aside for the baccalaureate sermon by President J. W. Crofoot at the Seventh Day Baptist church. He chose as his subject "Thoughts About Milton." He applied lessons from the life of the great poet Milton to the present students of Milton College. Dr. Willard D. Burdick, class '90, father of Prof. "Bill," assisted. Seniors and faculty members appeared in their robes.

Tuesday morning was the big day for twenty-two seniors who were awarded degrees from Milton College. Dean Scott Goodnight of the University of Wisconsin delivered the commencement address using as his subject, "The Three Runged Ladder to Success." Musical numbers were offered by a mixed chorus from the Glee Club and Treble Clef. President Crofoot read his annual statement.


ALFRED, N. Y.

The commencement exercises for the one hundred second year of Alfred University opened very auspiciously Saturday evening with the fifty-second anniversary dinner of the Alumni Association, at which about 225 were in attendance. The annual sermon was delivered Sunday morning by Rev. James Curry McLeod, university chaplain, on the subject, "Abiding Values in a Changing Age."

The dedication of the Davis Memorial Carillon occurred on Sunday afternoon, and despite the downfall of rain there was a large crowd in attendance, the program having to be held in Alumni Hall, but before the dedication recital by Kamiel Lefevere, carillonneur of the Riverside Church in New York City, the rain stopped and allowed the large crowd to be out of doors. It is estimated that some one thousand automobiles were parked on the campus and around the streets during the afternoon.

The baccalaureate address by President Norwood was given at the church to an audience that taxed every available seat. President Norwood's subject was, "Spiritual Capital."

Although the leaden sky of the early forenoon of Monday cleared away before noon, it was impossible to hold the exercises out of doors, as had been hoped.

President Norwood conferred one hundred seven baccalaureate degrees for graduates in liberal arts, ceramic art, ceramic engineering, and glass technology. The professional degree of ceramic engineer was awarded to two Alfred University graduates. Four honorary doctorate degrees were awarded and one bachelor of divinity.—Excerpts from Alfred Sun.

Marriages

Loofboro-Loofbourrow.—On June 5, 1938, at the home of the bride's parents, Rev. and Mrs. C. B. Loofbourrow, New Auburn, Wis., Grace Loofbourrow was married to Eli Loofboro. The ceremony was performed by C. B. Loofbourrow, father of the bride.

Rogers-Ingalls.—At the bride's parents' home near Waterville, N. Y., June 1, 1938, Mr. Gerald Rogers and Evelyn Ingalls, both of Brookfield, N. Y., Rev. Herbert L. Polan, pastor of the groom, officiating.

Shepard-Davis.—On Sabbath evening, April 23, 1938, in the Denver Seventh Day Baptist church, Miss Nedra Davis was married to Richard Shepard, by the Pastor, Erlo E. Sutton. Both parties were of Denver, Colo.

Recorder Want Advertisements

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

FOR RENT—At Quonochontaug, R. I., for the summer season, furnished bungalow, near ocean, lake, and bathing beach, three sleeping rooms, two bath rooms, kitchen, dining and sun room, fireplace in living room, Attached garage. Excellent view of Block Island Sound. Always cool and comfortable. May be seen by appointment. Address, W. S. M., 135 W. Broad St., Westerly, R. I.