ter. Wednesday they motored to Blue Mountain Lake. Their daughter Aurabeth, and Miss Ruth Evans, returned with them, after spending the summer at Potter's Summer Resort.

Rev. and Mrs. George B. Shaw returned Tuesday from Salem, W. Va., where they had been visiting since Conference at Plainfield, N. J.

Dr. S. S. Powell of the seminary faculty, who has been spending the summer at various points in Georgia, returned to Alfred the first of this week.

Miss Miriam Shaw, who has been spending the summer in France, is expected to land in New York City tomorrow. She will come to Alfred to spend some time with her parents, Rev. and Mrs. George B. Shaw.

Mr. and Mrs. Starr A. Burdick of West Newton, Mass., and Miss Ethelwyn Saunders of Rochester were weekend guests of Mrs. Elmina T. DeWitt. They were in Alfred to attend the Baum-Titsworth wedding.

Mr. and Mrs. Ray W. Wingate and daughter Peggy, returned Sunday, after spending the summer at Quonochontaug, R. I. It is a pleasure to again hear Director Wingate play the Davis Carillon, which has been missed since his leaving. —Alfred Sun (Sept. 8.)

**BATTLE CREEK, MICH.**

Instead of a Daily Vacation Bible School this year, the Battle Creek Sabbath school sponsored a three-weeks' camp at Faircrest Cottage, Fair Lake, for its teen-age group.

Not called charges of Pastor and Mrs. Holston the first week. Mr. and Mrs. W. D. Millar took a group of nine junior and intermediate girls the second week, and during the third week five of the older girls were under the care of Mr. and Mrs. R. T. Fetherston.

An opportunity was offered for Bible study and religious training, with these boys and girls following a well planned program twenty-four hours of the day.

**CORRESPONDENT.**

**NORTONVILLE, KAN.**

To Israel hemmed in by Red Sea, mountains and Egyptian army, the Lord said, "Go forward!" To the Church, facing difficulties, obstacles, the forces of evil, he says the same thing. Read the story in Exodus 14, and then hear Pastor Osborn's sermon next Sabbath morning.

The basis of the discussion at the prayer-meeting on Friday night will be the recommendations of the Committee on Spiritual Life and Religious Development of the Council. What plans are here for our church? What should have a place on our program for the year? Come and help us decide.

Rev. Ralph H. Coon, Davis, Lloyd, and Jeanne left for their home at Boulder, Colo., Wednesday morning. Because little Ruth is still in the hospital, and will be unable to travel for a month, Mrs. Coon remained with her. Marian, the next oldest daughter, will stay with her aunt, Mrs. Lester G. Osborn, until her mother goes to Colorado. She entered the third grade in the local school Monday.—Nortonville News (Sept. 9.)

**MARRIAGES**

BAUM-TITSWORTH. — September 4, 1938, Mr. Allen M. Baum of Pawtucket, R. I., and Miss Ruth Katherine Tinsworth of Alfred, N. Y., were united in marriage at the home of the bride's parents, Professor and Mrs. Waldo A. Titsworth by Rev. Bootho C. Davis.

**OBITUARY**

CRUMB.—Clement Wells Crumb, son of Matthew Wells Crumb and Hannah Ann West Crumb, was born near Milton, Wis., September 7, 1858, and died August 17, 1938, at his home in Redwood City, Calif.

He is survived by his wife, Elizabeth Johnson Crumb, whom he married June 5, 1889; and his wife, Fred W. and Esther N. Crumb; and a grandson, Lawrence N. Crumb. Impressive funeral rites were conducted for him in Redwood City August 18, by Bay View Lodge No. 109, I.O.O.F, and the body was accompanied by the wife and son to Redwood City August 17, in charge of a personal friend, Rev. Edwin Shaw. Brother Crumb was an active worker in Odd Fellow organizations, being Grand Master of the Grand Lodge in Wisconsin in 1912. Da Lucas Lodge, No. 322 of Milton of which he was a life-long member had charge of the services at the grave.

**SPONSORED BY RELIGION AND WELFARE RECOVERY**

**Loyalty Days**

WE AGREE:

The churches are the greatest influence in this world of ours to overcome the present tendency toward greed. —President Franklin D. Roosevelt.

A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade. —Former President Theodore Roosevelt.

The older I grow, the more certain I am that morality is dependent upon the spread of religious conviction in the government and civilization of this country. —Former President William Howard Taft.

Our civilization cannot survive materially unless it be redeemed spiritually. —Former President Woodrow Wilson.

The strength of a country is the strength of its religious convictions. —Former President Calvin Coolidge.

Our churches and religious institutions are indispensable, stabilizing factors in our civilization. —Former President Herbert Hoover.

Every Citizen Cordially Invited; Every Member Confidently Expected in a House of Worship on Loyalty Days, October 1, 2, 1938
the Sabbath Recorder

Five Great Words Few words of Christ are more significant than these five, "The world is the field." "Christianity is not local in its content and expectation." Jesus does not belong to the family of the Protestant, or Seventh Day Baptist, merely. He is universal. He belongs to the ages, to the world.

There are those who, for one reason or fancied reason, have no vision of or use for missions especially foreign. They are all for the local church—"as if he were myself." Nor "Blessed are the pure in heart," nor the golden rule, nor the "joy in heaven over one sinner that repenteth," nor "Whosoever will, let him come," nor "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." Those are universal verities. Truly, "the field is the world." Let us not, then, neglect the challenge of these words, but with all that is within us, go forth—as Jesus went—and into "all the world" preaching the gospel that belongs to all.

A Commendable Custom Brother Burchard Loofbourow from New Auburn, in connection with certain of his mission reports or letters written of an interesting incident occurring at the funeral. It seems that certain branches of the Lutheran Church, among others, have endeavored to make little gifts to mourners at times of bereavement instead of spending large sums of money for funeral services. The deceased was buried in New Auburn, and the services reported by Brother Loofbourow, the son of the deceased entered the church just before the service began and handed him an envelope saying, "This is from mother's brothers and sisters." The envelope contained a card with a printed message, reading, "To the Seventh Day Baptist Church of New Auburn. In loving memory of Anne Cartwright, by her sisters and brothers, to be used for missions." The deceased was once a member of the church, but had not been a member of the church; he had been an active member of the church. But he had been active in church, and their condition, he had done a great deal for the church, and the children, and the condition, had the field not been extended to include his ancestors. He is a part of God's universal church, and has his place in the church. He is a part of the church, and has his place in the church.

Recent Letters From Washburn, Wis., a newly found friend of Seventh Day Baptists.

From Princeton, Mass.:

From Boulder, Colo.:

From Los Angeles:

Dear Friend: I am sending you this letter to renew my subscription to the Sabbath Recorder, which I believe is one of the finest newspapers in the world. I believe it is the finest newspaper in the world. I am a subscriber to the Sabbath Recorder, and I believe it is the finest newspaper in the world.

Sincerely yours, Lois R. Fay.
MISSIONS

HOW ARE THE DEMANDS TO BE MET?

Those bearing the burden of Christian missions are asking, "How are the demands to be met?" This is true of all Protestant denominations, but it is especially true with Seventh Day Baptists, who also have other churches in the homeland which are languishing, and there are missionary pastors who are urgently needed.

More calls than ever before are coming and greater demands are being made upon us. Many of these demands appear to be imperative calls from the Master, but it is not easy to determine with any degree of certainty if the present work is to be increased the coming year. More workers are needed, but the greatest need appears to be funds to employ more workers.

For instance, pastorless churches are asking help that they may employ pastors, but at present it looks as though less was to be received for missions than last year. The percentage of the United Budget for missions voted by the General Conference has been reduced about 7 per cent (from 52 per cent to 45.2 per cent). This means a serious reduction in the funds available for missions from the United Budget unless the contributions are much greater than last year. The question before the board and the denomination is "How shall the imperative demands of the mission fields be met?" They can be met, and we as a people, with God's help, must devise some way.

THE HOME FIELD

(Taken from the Annual Report of the Board of Managers, 1938)

The Board of Managers has not been able to advance the work on the home field as was hoped at the time of the last General Conference. This has been chiefly because funds have not been contributed to make it possible to carry out the plan which was made last year. All the funds which were necessary to arrange for the strengthening of the work in Iowa have been received. The Iowa churches and the board have tried to use the money in Iowa, but while some efficient work has been done, it has not been possible to make plans for any length of time adequate plans.

The board and the churches are in close touch and it is still hoped arrangements can be made to meet the needs of the field.

Central Association

In the Central Association the mission work has been the same as last year. Rev. Alva L. Davis, pastor of the church in Syracuse, N. Y., has continued to act as pastor of our church in Syracuse, N. Y., as has the church, but the board has made no such work.

Western Association

Pastor Robert W. Wing has continued as missionary pastor in the Western Association, serving as missionary pastor of the churches in Hebron, Pa., and giving the most of his time to this work. The cause is prospering under his labors.

Southeastern Association

Rev. Clifford A. Beebe has continued as missionary pastor of our church in Beres, W. Va.

Brother Marion C. Van Horn, a student in Alfred Theological Seminary, has made monthly visits to our church in Salemville, Pa., conducting religious services and doing such pastoral work as he could during the week-end. The church has called him to become its pastor and he expects to settle with the church the first of September.

There has been an appropriation to aid our church in Middle Island, W. Va., in supporting a pastor, but it has been pastorless for the last eighteen months.

Northwestern Association

Rev. Ralph H. Coon has served as missionary pastor of our church in Boulder, Colo., and as general missionary in the Colorado fields. In addition to his work as pastor and general missionary, he aided efficiently in the Preaching Missions in the Central Association for one month last fall.

Brother Kay Bee has acceptably served our church in Welton, Iowa, as missionary pastor during the year. Though the board has made a small appropriation to the church, it has been necessary for him to spend a large portion of his time in manual labor in order to support his family. For a number of years the low Iowa churches and the board have tried to arrange for the strengthening of the work in Iowa, but while some efficient work has been done, it has not been possible to make plans for any length of time adequate plans.

The board and the churches are in close touch and it is still hoped arrangements can be made to meet the needs of the field.

Brother Charles W. Thorngate closed his labors as pastor of our church in Albion, Ws., and became missionary pastor of our church in Denver, Colo., in September, 1937. The Dodge Center Church has been pastorless for several years and Brother Thorngate's labors are appreciated, as well as needed. In addition to serving as pastor of the Dodge Center Church, Pastor Thorngate has done some missionary work in northern Wisconsin.

The churches mentioned in the foregoing paragraphs are the only ones in the Northwestern Association which have received financial aid in supporting their pastors during the year; but all other churches in this association have help without delay. In fact, two churches, namely, the ones in New Auburn, Wis., and Chicago, Ill., have been pastorless for several years, and our own church, the board concerning aid in securing and supporting pastors; and all churches in Jackson Center, Ohio, formerly aided by the board, has been pastorless during the entire year.
SOUTHWESTERN ASSOCIATION

Rev. Verney A. Wilson has served the church in Hammond, La., throughout the year as missionary pastor. Brother Wilson reports there are groups of people in that part of the Southwest interested in the Baptist question and that there are good prospects that Seventh Day Baptist churches can be organized.

Efforts have been made to arrange at least part-time pastoral work for the church at Little Prairie, Ark., and the board has made an appropriation to help support such a move; but plans have worked out very slowly.

Rev. W. L. Davis has served the church at Fouke, Ark., as missionary pastor throughout the year and has done some outside work to support the church.

Rev. Ellis R. Lewis has continued throughout the year as missionary pastor of our church in Gentry, Ark., and as general missionary in the Southwest. He has done more field work than in other years since the depression forced retrenchment, and these labors have brought results. The companies in Springfield and Rogersville, Mo., reported last year, have grown, a new company has been established at Rolla, Mo., and the interest at Beltoni, Okla., has been revived.

PACIFIC COAST ASSOCIATION

As in the past, the budget of the Missionary Board contained an appropriation to cover Pastor Loyal F. Hurley’s traveling expenses in doing mission work on the Pacific Coast, but they have not presented bills for traveling expenses during the last twelve months, and the traveling expenses connected with what mission work he has done have been cared for by himself or others. Though Brother Hurley has not reported mission work, it is evident that he and Brethren E. S. Balenger and John I. Easteity have been active for a new Sabbath-keeping church has been organized at Fresno, Calif., during the year.

ELDER CONRADI SENDS GREETINGS TO CONFERENCE

To the General Conference of Seventh Day Baptists, Plainfield, N. J.

My general report of the work in Germany has been out in due time. We are now in the Alps for our vacation. We shall rest here for three weeks, visit the Glockner Mountain, the highest in Austria, return via Innsbruck, Tyrol, Munich, Nuremberg, and spend a week at Schweinfurt, to organize a church there. Later in the year I plan with Rev. Mr. Losch a trip to Eastern Prussia, organize a church in Pommerania, and by November finish larger trips till spring. If all goes well, we hope to arrange about one hundred new members during 1938-39 and increase our membership to six hundred.

Gladly would I have visited the United States once more and enjoyed a visit with all the dear Seventh Day Baptist ministers, but I am now past eighty-two years and the time remaining I do hope yet to improve in laying a good foundation in Christ Jesus for a permanent Seventh Day Baptist work. If Mr. Losch and I can add one hundred new members, our dear Seventh Day Baptist ministers in the United States ought to add at least five hundred to one thousand. Joy in such increase is the best help against every sort of discouragement.

We are happy to return to your Seventh Day Baptist Missionary Society more than you have sent to our society, and yet we promise in numbers and churches. The Lord has been very good to us, and thus we preserve Europe though all are arming to the utmost.

Our best greetings send we to you. May you remain of good courage in the Lord. Pray for us as we pray for you. Sincerely yours,

Benchesgaden. L. R. Conradi.

WOMAN’S WORK

WORSHIP PROGRAM FOR OCTOBER, 1938

BY MRS. T. J. VAN HORN

Let me die working.
Still tackling plans unfinished, tasks undone.
Clean to its end, swift may my race be run.
No laggard steps, no faltering, no shrinking.
Let me die working.

Hymn: “Take my life and let it be.”
Submit: Mark 8: 34.
Transmit: Mark 6: 15; Matt. 28: 19, 20.

FOUR GREAT WORDS

A great preacher, Wilberforce, once condensed Christianity into four words: “Admit, Submit, Obey, Pray.”

When a man is ready and willing to admit Jesus Christ into his life; submit himself to the will of Christ; commit his way unto the Lord; and transmit his knowledge to others, he puts himself in a position to be of the largest possible service to God and the world of his generation.

We cannot live the normal Christian life unless we are willing to do this. “If ye have not the spirit of Christ ye are none of his.” Not simply by imitating Christ, nor by talking about Christ, nor by thinking about Christ, but by receiving Christ into our hearts do we become Christians. Christianity is life. It is by the coming of a living presence into our lives, and by his grace, transmitting our experience to others, that we do his will.

From the very beginning of things, God had a tremendous program which he planned to carry out—to establish the kingdom of heaven on earth. His plan was to enlist men and women to have a share in this work under his direction. What else do you mean when you proclaim: “They will be done, on earth as it is in heaven?”

Are we sincere enough in our Christianity to say with all our heart, “Lord, you may depend upon me?”

Prayer.

MISSION STUDY BOOKS

BY Bessie T. HUBBARD

“Thou shalt not be a time when we pointed to a map and said that mission fields are here, they are there, and they were always not the country in which we as Christians lived. The ‘baren’ sections were shaded in black. We were white. That smug assumption has received a very severe blow. We know now that paganism is not something on the map—it is something in our hearts and that may be in both East and West. The field is the world and the world is not merely this geographical world, but the world of human relationships, the world of economic contacts, the world of the inner life. The field is all of mankind.”

The words above are taken from “Moving Millions,” a chapter written by E. Stanley Jones in a book compiled for the mission study, this year, of India. It gives truly the attitude today of right missionary thinking, whether it finds expression in America, Africa, Japan, China, Canada, or anywhere else.

India, however, is the subject chosen by the Woman’s Committee of the Foreign Missions Conference for this year’s mission study. India! Gandhi; Clive; Kipling; Judson; Tagore; Doctor Scudder; Faith Paremae (from Y.W.C.A., Plainfield, N. J.); E. Stanley Jones.

Political changes; romance; poverty; religious pioneering; hospitals; history—past and in the making.

The libraries, magazines—Geographic, International Review of Missions, and others, offer unlimited opportunity for background reading, and the daily papers often present items of current interest.

In the books suggested for reading by Missionary Education Movement and Central Committee the children have a larger number than usual. From the many, a few have been culled.

Kindergarten—
Two and an Elephant, by Ernmed Wilson .............. 40 cents
Primary and junior—
The Travels of Mona and Mani, by W. W. Hosinger ... 50 cents
The Travels of Mona and Mani, by W. W. Hosinger ... 50 cents

Supplemental Work—
Paper doll cut-out—India ............ 0.15 cents
Picture sheet—India ............. 10 cents
Boys and Girls of India ........... 10 cents

Lit for India, 4 panel posters .......... 50 cents
Fun and Festival from India, by Rose Wright ............ 25 cents

Young People—
Dinah Bandhu, by Ruth Isabel Seabury .......... 60 cents

Adults—
Moving Millions, a compilation by different authors . . . . 50 cents
The Church That is Not, by E. Stanley Jones ............ 60 cents

You will notice that only a few books are suggested in this list. It is because there might seem to be confusion in number, not because others might not be just as good.

Basil Mathews is always helpful in his writing—especially when books are desired for reading.

Moving Millions is perhaps—because of short chapters written by different authors—more easily read.
Get-together Fellowship Suppers

The ladies of the First-Park Baptist Church made it possible for the young people to have supper "get-togethers" the first three evenings of Conference. In the first evening was the Young People's Rally Song and had several college songs from the various colleges represented. In the second evening were familiar of the modern songs as well as the old-time songs. The second evening—very much on the spur of the moment — Miss Marjorie Colling of Albion, Wis., contributed her Ave, Ave with Abhagene Bond, gave a delightful violin solo. The Bond sisters sang a medley of southern airs and "Brigg Fair." The group singing was greatly enhanced through the courtesy of Dr. Ben Whitford who secured the song sheets used by the Rotary Club of Plainfield.

The last evening—Thursday—Albert Rogers of Waterford, Conn., led the group singing. He introduced Harold Kellogg of the Piscataway Church who sang "Dundie" and "In the Gloaming," being accompanied by Elizabeth Bond Peary of Plainfield. We all greatly enjoyed hearing this promising young singer. And then the surprise-the delightful recitation of the Washington, D. C., Church kept us listening eagerly to her own poems—"The Angel Model" and "His Hill Goes to Church." Luther Crichton suggested that Miss Lilian Giles sing for the group, which she kindly did, and we enjoyed her solo. Near the close of the supper, those who had formerly sung in the Milton College Glee Club—Carroll Hill, Albert Rogers, Orville Babcock, Charles North, David North, and Richard Buck—had a great deal of fun and closed their selections with "Ole King Cole."

Fellowship Breakfast

Our young people's "get-togethers" were closed Friday morning with a breakfast. Mrs. Bossert in charge of the Washington, D. C., Church kept us all greatly enjoying her morning with a delicious and inviting breakfast. With the aid of several alarm clocks a group of nearly eighty young people met at Washington, D. C., and left the hotel to go to Piscataway Church. Early in the morning on a hillside, waiting for the sun to rise, is a beautiful time for worship and the making of settings for a service with the theme—"God in Nature." Albert Rogers led us in singing "Fairest Lord Jesus" and "In My Heart There Reigns a Manna" singing with a

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Church attendance without participation in some form of church work gives only partial value to the individual of the total contribution which the church can give to him if he is active in its work. The group felt that the church is a proving ground for our religious beliefs and practices and gives us an opportunity to determine the effectiveness of our religious life.

Winthrop Davis, Alfred, N. Y., closed the discussion with a consideration of the value of real contacts in bringing our personal religion to its ultimate effectiveness. Without dynamic living our personal religion is of little value. More and more it is being realized that in the last analysis the attitude of the individual and his reactions to his environment are of greater importance than the group action, because he is the person who collectively makes up the group. Confessions of sins before others was felt to be of less permanent importance than the correction of faults and living so that others could see the change in our lives.

CHILDREN'S PAGE

Dear Recorder Girls and Boys:

Again I have no letters for our Recorder page, so I'm going to tell you some dog stories this time, and hope with all my might that I'll have much better letter luck next week. Surely some of my faithful boys and girls will have written by that time. All I can say is, "Please, please write very, very soon."

Lovingly yours,

Andover, N. Y.

Mizpah S. Greene.

FAITHFUL DANDY

Dandy is a beautiful Great Dane dog belonging to Bobby, a little neighbor of mine. I call him Dandy though I am not sure that is his real name. He is the faithful guardian of his real master, the dog of my home, with his faithful dog companion, and I found him backed up against our church door. He was pushing against the door and crying, "I want in!"

"And what is your name, little boy?" I asked. But all he would say was, "I'm Bobby."
And where do you live?" said I.

"That is my answer, and he pointed almost straight up.

I tried to open the church door but Dandy growled and refused to let me go near the door, which I wisely did not pursue any further pleasantly to him.

At last I said, "Bobby, won't you please tell your dog to let me in?"

After much noise Bobby stepped away from the door and putting his hand on the dog's head said, "Tum, tum with Bobby," and the other door was shut down the street followed closely by his little master. I followed a little way behind and watched them till boy and dog mounted the steps of their home on the next street and were greeted by their mother, and thus I learned who "Bobby" really was.

Now Bobby thinks he is quite a big boy, almost six years old, I believe, but still he and Dandy are good comrades.

Old Prince

Old Prince was a large sheepdog who lived many years ago when our country was very, very new. He was a great pet of his master, Benny.

It was not safe for Benny to go far from his own door yard, for there were wild animals every day farther away. But old Prince was faithful and strong and Benny's parents trusted him to keep their little boy safe from harm, and boy and dog spent many happy hours together on the wide lawn which was enclosed by a high fence.

As an old Prince was eating his dinner in the back kitchen, someone thoughtlessly left the front gate open, and Benny, while playing under a large tree, saw his name carved on the gate and slipped out of the house and finally wandered out of the open gate. Across the road he went for there he spied some pretty yellow flowers, and he immediately fell in love with glee. All at once he saw what he thought was a large dog coming toward him. It was really no a dog, but rather a human being.

Benny started to call him but when the wolf began to show its teeth and growl fiercely he was frightened and gave a piercing scream which came to the ears of every kind. Farther along there were even larger and prettier flowers and he went on and picked them all up and laughed with glee. All at once he saw what he thought was a large dog coming toward him. It was really no dog, but rather a human being.

Provide the environment—intellectual, social, and spiritual—of fine young people for the work of the gospel ministry.

1. Religious Experience

The education of a Seventh Day Baptist minister should include a preparation for growth in religious experience. Such a preparation, we would place first in any list of specific objectives to be kept in mind by members of a theological faculty that wishes to have the religious life of the student. A fear haunts me sometimes—a fear lest we shall become so much concerned with things, even with what may be called sacred things, that the spiritual life of the student is neglected. There are schools that boast of their liberal training in various subjects, but humble judgment tells us that the prime prerequisite for a successful minister; which is, that he be a man of character, and one who possesses the Christian graces which come to those only who sit at the Master's feet, and who know him so intimately that they reflect in their own lives his spirit.

On the other hand, I fear quite as much that schools which boast of their conservatism may permit religion to "jell into a set of dogmas and pre-scribed doctrines" until it loses its contact with pulsing life. As far as one's personal religious experience is concerned, for such schools it seems sufficient that the student remembers the exact day and hour when he was "saved." No earlier influence counts at all, and no later experience can compare with that first experience of the Christian character which can never be a closed issue.

The young man who has felt the divine urge to give himself in whole-hearted service to Christ must have his vision expanded by the fact that he is a sacred thing, and who presents himself at the doors of a school of theology for specific training should be assured that all the years of his special preparation will be the richest of his life up to that time in the cultivation of the religious life which he will possess. And we would stress also that richer experiences await him in the years ahead, because of this seminary life and training. Unless the student is prepared for this objective, he does not possess all educational value—unless it plans its curriculum and its program to this end, it is failing in its highest obligation to its students, and the theological faculty is not fulfilling its mission to serve.

And unless every member of the faculty of such school is conscious of his duty in training students with the aim of preparing them with the resources to secure a better world, then every man in this school has a religious vocation.

The education of a Seventh Day Baptist minister should include a preparation for growth in religious experience.

II. The Bible

The education of a Seventh Day Baptist minister should include a vital and usable knowledge of the Bible. That knowledge of the Bible our faculty should be preparing to interpret the Word of God to the people. Therefore they should hold a vital and usable knowledge of the Bible.

England is celebrating this year the four hundredth anniversary of the "setting up" of the Bible to be read in the parish churches. In the last several years we have had repeated four-hundredth anniversary celebrations of English versions, translations, and printings, in parts and entire. But no kindred event is more significant than that which commemorates the beginning of the general use of the Scriptures in public worship in the churches of England. It was the beginning of that "freedom of thought" which we have declared in our new statement of beliefs to be "essential to the guidance of the Holy Spirit" and which makes members of those Bible-reading English churches were observing the Sabbath of the Bible, and were obeying other precepts which gave us our freedom of today, and our modern democracy as well.

There has been a tendency in the recent past to study much about the Bible and to neglect the study of the Bible. This is not decriing a critical study of the Bible by Christian scholars who devoutly seek to dispel the superstitions which have been ascribed to it a magic that will not stand the light of intelligent research. I hardly know which is the greater enemy to the Bible, that mere intellectualism, which is due to human logic with no place in his thought for the moving of the Spirit of God, or the literalism with which the Word into a legal mold which squeezes it dry of any living quality. There is a better
The Bible is a record of the revelation of God to man. Its theme, therefore, is the most sublime that ever employed the pen of man. But God's revelation is made in the lives of men, not in books, except in the Scriptures, not in words, except in the human heart. The Bible contains neither a set of rules to be obeyed nor a system of doctrine to be believed. It sets forth the religious experience of the race that gave birth to the Son of God, rather than with the ways of a present King. Its theme, therefore, is the most sublime that ever employed the pen of man.

The education of a Seventh Day Baptist minister should include a vital and usable knowledge of the Bible.

III. A Sound Theology

The education of a Seventh Day Baptist minister should include a sound theology. We hear a good deal today about a "philosophy of life." It used to be that when we talked about philosophy we looked to the book, for the Bible contains the record of that matchless life, and records every problem that perplexes the men of today. The education of a Seventh Day Baptist minister should include a vital and usable knowledge of the Bible.

God has lived in personal relationship to the children of his own creation, made for fellowship with him.

The education of a Seventh Day Baptist minister should include a sound theology.
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miliar with our historic beliefs. No other de-
nomination accepts them all, or gives them
the same emphasis. Had the great body of
the Church held fast to its ancient principles throughout the Christian centuries,
what a difference it might have made today
in the character of the Church and in the condi-
tion of the world!

1. Faith Baptist. What a difference it
would have made in the Church if it had
always held to faith baptism. Without the in-
trusion of state churches, the individual
matically made all citizens church members,
and members involuntarily of a particular
church is a question whether there ever
had been a state church. And what evils have
been wrought by the state church!

2. Church Autonomy. Again what a dif-
fERENCE IT WOULD HAVE MADE IN THE CHURCH IF IT HAD ALWAYS HELD TO THE PRACTICE OF LOCAL CHURCH AUTONOMY. SUCH A PRACTICE COULD NEVER HAVE PRODUCED A POPE OR A HIERARCHY. AND WHAT EVILS HAVE TRIED THE UNBIBLICAL PRACTICES OF THE CHURCH.

3. The Sabbath. What a difference it
would have made in the Church if through
the centuries it had practiced the observance
of the ancient and sacred Sabbath, set at the
end of the week from the beginning of time.
Made holy by divine appointment and sancti-
ted by the power of Jesus, the Son of God
and Lord of the Sabbath, it has a potency when
spiritually observed to overcome littleness of
life and to bring us into the present and
presence of God. I have named but three cardinal
beliefs of the denomination. The education
of a Seventh Day Baptist minister should in-
clude a knowledge of the history of Seventh
Day Baptists, and an appreciation of their
distinctive beliefs.

VI. Function and Techniques

I have named four essentials in the education
of a Seventh Day Baptist minister. I have
disclosed these objects in the training of a
minister in the first place because they are
fundamental, and in the second place, be-
cause although fundamental, they are some-
times overlooked in the emphasis given to
more professional courses. These basic aims
should be adequately provided for in a broad
curriculum and by the employment of
as strong a faculty as can be maintained.
But the teaching of them without instruction must
not be slighted. In the sixth place, therefore,
the education of a Seventh Day Baptist min-
ister should include a knowledge of the min-
isterial functions and of pastoral techniques.

1. Preaching. Paul says that "it was God’s
good pleasure to subject all the nations to
the preaching to save them that believe." But
this does not mean, as some seem to think,
that the preaching is to be a judgment by the
minister, as if by the preaching of foolishness.
In spite of the printed page and the radio voice,
nothing can take the place of the Christian message, fused
in the soul of a minister, spoken from his own heart and with his own voice,
backed up by a living personality. Ministers
must still learn how to preach.

2. Public Worship. There is a growing
interest in the matter of worship on the part
of many Christians. This trend may offer to
weary the pastor with his attempts to meet the
expectations of the age. Too long Protestants have neglected to train
their ministers to lead the people in public
worship. History seems to demonstrate the
difficulty of uniting in proper balance formal
worship with high ethical living although they
seem to belong together. Possibly they have
never been set over against each other
because both worship and ethics have been
too meagerly conceived and too much prac-
ticed. Perhaps more than the slough of pastoral
techniques, ministers should be trained in
a proper appreciation of the relation of
true worship of God to a daily life lived in
harmony with the will of God.

3. Religious Education. In the field of
education there is much uncertainty today.
We are not as sure as we once were that our
plan of public school education, with re-
ligious teaching wholly omitted, is the best
possible system. It was during the period of
my short career as a public school teacher that
McGuffey’s readers with their religious senti-
ments and moral precepts were discarded for
the fairy story. There may be a place for
both, but we are not nearly ready agreed that
in substituting the one for the other something
valuable was lost. The Church must find a
way to revise its educational position and
assert its educational responsibility.

The student for the ministry must be brought
in to see his opportunity in this field, and must
be trained to lead the Church in its great
task of educating children and young people,
and adults, in the things of God and a vital
religion.

4. Pastoral Service. I like the expression,
"the care of souls," as a definition of the
work of a pastor. I associate it with such
names as Jaclisken, Washington Gladden,
and Charles M. Sheldon. I do not say that,
and M. G. Stillman. Everyone needs friends as
they journey through life. And some time
in every life the hand of friendship is needed
from one who understands and has a
sure grip on God. I have heard ministers
speak of the "ringing of door bells" as a
waste of time and want to discount the
pastoral visit at the start by making it
altogether casual. The pastoral office should
be exalted and the pastor’s work magnified.
I have heard that it will take a long and
short, but the one I like best is “Pastor.”
The education of a minister should include
training in the art of human friendship, of
community service, and of personal counsel
and guidance.

I have said the education of a Seventh Day
Baptist minister is a growing religious ex-
cperience, a vital knowledge of the Bible, a sound theology, the history of the
Christian Church, the history of Seventh
Day Baptists and an appreciation of their beliefs,
and a knowledge of the ministerial functions
and of pastoral techniques, including preach-
ing, worship, religious education, and
pastoral service. I have not covered the field
of ministerial education, but I have tried to
include matters of major consideration.

In conclusion may I say that the School of The-
ology of Alfred University can do any of the
things I have mentioned better than some other
schools and can do some of them better than
any other school. With our better equip-
ment in faculty and building, and with your
continued interest and cooperation, we shall
try to do a better job.

The activities of the day were, in the morn-
ing, horse-shoe pitching for the men, soft ball
and other games for the young people and
children. These were halted by the call to a
devotional service in which a group of young
people from the German Seventh Day Baptist
Church led the singing and with instrumenta-
tion. The new pastor asked God’s blessing on the meal
which was to follow.

After the dinner, children, men, and
women took part in directed games because
the pastor experienced great glee in aiding
his partner very decisively to win a three legged
race. Later in the afternoon there were two
bicycle races. The Sunday-New England men
won the baseball game and the Salemville
girls won the soft ball game.

All in all, it was a wonderful day for
Salemville. Many expressed a feeling of sat-

Pastor Marion C. Van Horn arrived on
Friday, September 2, prepared to make the
Seventh Day Baptist parsonage his permanent
home andMrs. Bert Arnold. So they
opened their days’ activities by gathering
at this fireplacel for a happy supper together.

CORRESPONDENT.

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isfaction at the evidence of a growing spiritual and social fellowship among the people of the two churches, and voiced the hope that it would continue to grow with God's blessing.

CORRESPONDENT.

ALFRED STATION, N. Y.

There was a good attendance at the farewell reception for Pastor and Mrs. Van Horn Sabbath night. After a program of music by the choir and selections by Mrs. Ivanna Lewis and Lynn Langworthy, all expressed their feelings of regret to have them leave here after nearly fourteen years of faithful and untried service. The best wishes of the church and community go with them in their new field of work and their new home at Alfred. Mrs. E. V. Green, in her very clever and capable way, presented them with a purse of money in behalf of the church and community. After dismissal by a prayer by Mrs. Ernest Brague, they adjourned to the dining room which was very prettily decorated. Ice cream and cake were served. Mrs. Lynn Langworthy was in charge of the program and the Home Makers' Class of the decorations and refreshments.

Alfred Sun.

DODGE CENTER, MINN.

Last Sabbath, being the regular missionary Sabbath, it was voted in the Sabbath school of the church and community. After the service, the program and the Home Makers' Class of the decorations and refreshments was adjourned.

The Sabbath Recorder

Vol. 125

OCTOBER 3, 1938

No. 14

FOUNDATIONS

The foundation of life is relationships. The foundation of relationships is law. The foundation of law is religion. The foundation of religion is certainty of the Infinite. The foundation of certainty is the total fact of Christ. The foundation of the total fact of Christ is the witness of Christian worship. The foundation of Christian worship is the constancy of individual believers.

And so the whole wealth of life rests upon the intangible strength of that resolve which across the centuries has kept Christians lifting to the heights in the struggle against death, and resurrection the Infinite become historically manifest—the supreme value of the ages!

—Christian Advocate.

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